11-13-1911

Evangelical Visitor- November 13, 1911. Vol. XXV. No. 23.

George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons
Permanent URL: https://mosaic.messiah.edu/evanvisitor/547

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/547

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.
We will be happy to show you a new prize. All were eager to
have the doctor read a portion of the
new book. In a very grave manner he
took the book from his pocket, and,
with a propriety of utterance, read
to them a poem. The poem made a
deep impression. The admiring listen­
ers pronounced it the best they had
ever heard.

"It is beautiful!" said one. "It is
sublime!" was the unanimous opinion.
They all wished to know the name of
the new book, and whether what has
been read was a fair specimen of its
contents.

"Certainly, gentlemen," said the
doctor, smiling at his triumph; "my
book is full of such passages. It is no
other than your 'good-for-nothing'
Bible, and I have merely read to you
the prayer of the prophet Habakkuk."

—Christian Life.

"Sinless Perfection.

This is a term that the holiness
teachers and preachers never use, and
yet it is constantly thrown in their
faces as their belief. Those who use
it against them read into it whatever
meaning they please and then declare
that is what those holiness people
teach and profess."

These opponents by the term de­
clare that we mean that we cannot sin,
or make any mistakes or errors of
judgment. They have thus set up a
man of straw of their own manufac­
ture and notwithstanding explana­tion
after explanation for a century and
notwithstanding no one has ever used
the term, the world, and even our
Calvinistic brethren still insist that the
people who profess Christian perfec­
tion are professing absolute perfec­
tion. This is what they mean by the
term "Sinless Perfection." They
think we are professing that which
no one can obtain until after the res­
urrection. Thus many good people
are scared away from the experience
of Christian perfection, who might
have been possessors of a soul rest
which they have never known.

Christian perfection is sinless per­
fection in the sense that it is a heart
free from sin and filled with the love
of God. It is not sinless perfection
if we understand by that, absolute
perfection. But as the term is not
scriptural and is sure to be misunder­
stood, we never use it.

Wesley says (1), "Not only sin,
properly so-called (that is, a volun­
tary transgression of a known law),
but sin, improperly so-called (that is,
 involuntary transgression of a divine
law, known or unknown), needs the
atonning blood. (2) I believe there is
no such perfection in this life as ex­
cludes these involuntary transgres­
sions, which I apprehend to be natur­
ally consequent on the ignorance and
mistakes inseparable from mortality.

(3) Therefore sinless perfection is a
phrase I never use, lest I should seem
to contradict myself. (4) I believe a
person filled with the love of God is
still liable to these involuntary trans­
gressions. (5) Such transgressions
you may call sins if you please. I do
not, for the reason above mention­
ed."—Selected.

It's good to have money, and the
things that money can buy, but it's
good, too, to check up once in a while
and make sure you haven't lost the
things that money won't buy.

My Master.

I had walked life's paths with easy tread,
Had followed where comfort and pleas­
ure led;
And then by chance in a quiet place
I met my Master, face to face.
With station and rank and wealth for a
goal,
Much thought for the body, but none for
the soul.
I had entered to win in life's mad race,
When I met my Master, face to face.
I had built my castles, and reared them high;
Till their towers had pierced the blue of the
sky.
I had sworn to rule with iron mace,
When I met my Master, face to face,
I met Him and knew Him and blushed to
see
That His eyes, full of sorrow, were fixed
on me;
And I faltered and fell at His feet that day.
While my castles melted and vanished away;
Melted and vanished, and in their place
I saw naught else but my Master's face;
And I cried aloud: "O make me meet
To follow the marks of Thy wounded
feet!"
My thought is now for the souls of men.
I have lost my life to find it again,
'Er since alone in that holy place
My Master and I stood, face to face.
—Author Unknown.
November 7, early in the morning, thank­
the weekly prayer-meeting although
move to Western Canada next Spring,
not permit a longer stay. Bro. Whis-
providence.
the way by the kind Father's good
issue, the members are encouraged.
bers, they having moved to Western
arrive very soon. The class at Buf­
was not at home but was expected to
October 24, in the evening, and found
our way to the home of Elder J. R.
were late in arriving. It is hoped that
the Lord will have new workers
sequence, is suffering. When we
more than twenty years ago, and can
connection with the first efforts of the
also present. He was one of the first
Schneider. A commendable interest
large, but the work has some quite
earnest supporters. There is a com-
fortable meeting house. Elder Jona-
Lyons has the oversight of the
work and is assisted in the ministry by
Bro. Geo. Kitley and Bro. Henry
Schneider. A commendable interest
is shown in the Sunday-school. The
brethren, apparently are working har-
moniously in their endeavor to build
up the work. May the Lord prosper
them.
The love feast season brought in
some of the more distant members, among them Bro. and Sr. Felix Burk-
holder and their daughter and son-in-
four about thirty-five miles
further north, having moved there
Pleasant Hill, Ohio, two years ago.
The ministers of Carland go to
that place regularly to hold a meet-
ing, and there seems to be encourage-
ment that the Lord is blessing the
work of love. Sr. Tillie Snell of
Mooretown Center Mission was also
present, receiving encouragement on
the way. Bro. and Sr. Taylor of near
Imlay City were also present. Bishop
B. F. Hoover of Mansfield, Ohio, was
also present. He was one of the first
of the brethren to visit this district
more than twenty years ago, and can
relate some interesting experiences in
connection with the first efforts of the
Brethren here. Evidently larger work
could be done in these parts of Mich-
igan if workers were available. It is
regret to have to say that Mooretown
Center is yet unsupplied with a resi-
dent minister and the work, in con-
sequence, is suffering. When we
went West we thought there was a
ray of hope that the Lord was speak-
ing to someone, but apparently the ray
has vanished. May some one respond
soon.
We reached Des Moines, Iowa, on
October 24, in the evening, and found
our way to the home of Elder J. R.
Zook, where we found the kindest of
entertainment during our stay in the
city. Bro. and Sr. Zook are alone at
home now, their daughter having gone
to Grantham, Pa., where she is a stu-
dent at the Messiah Bible School.
We spent six full days in Des
Moeses. We found Bro. Zook busily
engaged in the missionary work as
frequently referred to by him in his
reports. As yet the matter of settle-
ment with the city for the location
which had been secured for the estab-
ishing of a down-town mission but
which the city appropriated for park
purposes, is still in the courts wait-
ining adjustment. The case was to have
come up in September but on account
of other pressing cases it was held
back. It is fully expected to be finally
disposed of during the present month.
In the meantime Bro. Zook has charge
of an every-night mission which is
favorably located for such a work,
being in the immediate neighborhood
of numerous saloons which are con-
tinually grinding out their grist of
ruin, and many of what is their finish-
ished product turn up at the mission
where some of them are hopefully
converted. We attended these meet-
ings every night during our stay and
found that the work is encouraging
and it is hoped when the brethren suc-
ced once to have their own location
the work may grow to larger propor-
tions. It is hoped, too, that the work
at the Gospel Temple where ser-
vice and Sunday-school are held
every Lord's day, will increase and a
larger membership be gathered. Bro.
and Sr. Kauffman formerly of Abi-
lene, Kans., are associated in the work
as helpers, but because of the case
awaiting the court's action, they are
not so fully engaged in the work as
they will be when the matter is once
settled. In the meantime we bespeak
heartly support for the work here.
God bless the work and workers.
On our way from Des Moines to
Chicago we remained over one night
at Dixon, Ill., where we visited at
the home of Bro. D. B. Martin, who is
also a member of the H. M. Board.
We reached Chicago, Ill., on Novem-
ber 1, and made our way to the Mis-
sion, 6039 Halstead street, and were
very kindly entertained until Novem-
ber 6, when we left in the morning.
In October, 1894, we had spent a
week at the Chicago Mission, when
yet located elsewhere. It would ap-
pear that the church was much favor-
ed in securing the present location.
And the Lord is evidently setting His
seal to the labors of this devoted band
of workers. To relate in any ade-
quate way the extent of this work
would take too long and occupy too
much space. We can only briefly
mention some of the prominent things
in connection with the work. A
promising band of young people
have been gathered. These are mostly
as were gathered into the Sunday-
school and meetings when they were
quite young. They have thus grown
up in connection with this work and
they consider this to be their home.
A goodly number have been converted
and have been baptized and received into fellowship. They are encouraged to separate themselves from the world and its vanities, and to Jesus Christ, and leave it with the Lord to convict and lead out by His Spirit in His own way. They always find the workers ready to help them in any difficulty, and the upper room has witnessed many seasons of victory when the workers, with others, waited on the Lord in agonizing prayer. Many remarkable cases of divine healing have been experienced here, and it is the most natural thing for these people to do when there is sickness or any other distress in any of the families to seek for help in prayer at the mission. Frequently the workers are called to the homes and hospitals to engage in this intercessory ministry. Much could be written on this phase of the work but we must forbear. We were convinced that the work and its influence is much larger than is apparent on the surface, and we are sure it is worthy of the sympathy and hearty support of all of our brethren. They need to be constantly remembered in our prayers. When we consider the surroundings of the place we must marvel that so many of those gathered in are able to stand as well as they do. The workers are very careful not to step ahead of the Lord in any work to be undertaken, and only move forward when He in some way makes it plain to them that it is His will. They see opportunity for larger work to be done and are waiting for the Lord to indicate what is His will in the matter. Let no one hesitate to come up to the help of this work in whatever way He may indicate. All the members can have a share in this work in the way of praying for it, and sending material help as the Lord may prompt them, and surely they will also share in the blessings.

It appears necessary to again specially refer to the matter of the money that is yet needed to liquidate the debt resting on the Mooretown Center, Mich., church property, and what is yet due to Bro. George Kitely. Since writing our last note as it appeared in our notes in the issue very interesting. It is encouraging to note the evidences of blessing at the San Francisco Mission. Eld. Burkholder is much impressed with the conditions of wickedness and sin prevailing there but is encouraged to believe that God will grant that many may be saved. There is also blessing at Upland, Cal. May the good work go on everywhere. Sister Book's interesting letter from Africa, though lengthy, will be appreciated. She suggested leaving part out if too lengthy, but we knew not what part to leave out. Bro. Fry's report is also important.

Our readers will find the reports from the different missions in this issue very interesting. It is encouraging to note the evidences of blessing at the San Francisco Mission. Eld. Burkholder is much impressed with the conditions of wickedness and sin prevailing there but is encouraged to believe that God will grant that many may be saved. There is also blessing at Upland, Cal. May the good work go on everywhere. Sister Book's interesting letter from Africa, though lengthy, will be appreciated. She suggested leaving part out if too lengthy, but we knew not what part to leave out. Bro. Fry's report is also important.

Our lives must be full of music if we are to lay even one stone in the temple.—Alexander Maclaren.
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heiser, Cara Alvis, Matopo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.


Mtshabezi Mission, Gwanda, Rhodesia, care Levi Doner.

P. O., Manbhoom Dist, India.

P. O., Calcutta, India.

Ramabai Home, India.

Central America.

Jesse R. and Malinda Eyster, Germiston, South Africa.

In charge of Sister Sarah Bert, Brother B. J. and Sister E. N., Box 1.

Steckley, Sadie Book, Selukwe, S. Rhodesia.

South Africa.

Our City Missions.


Buffalo, N. Y., Mission, 23 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 6492 Halstead street, in charge of Sister Sarah Beth, Brother B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street, in charge of Eld. E. N. and Adella Engle, R. R.

San Francisco Mission, 52 Cumberland St., in charge of S. Lizzie Winger and workers.

Love Feasts.

Pennsylvania.

Gratersford, ............... Nov. 18, 19.

Came to Pittstown by train; thence by trolley to Trappe.


Kansas.

Abilene, .................... Nov. 18, 19.

Des Moines Mission.

Report for October, 1911.

The every-night meetings are still in session with good results. Sinners are being saved and believers sanctified. The sick are also being healed.

David Lee, a young people of the various churches are receiving help. A number have received the baptism of the Holy Spirit and give clear testimonies to the same. A number of similar have sought the altar since our last report. On one Sunday night there were nine at the altar, some seeking pardon, some heart purity, and others for divine healing of the body.

The Lord most gloriously met them. Bro. H. H. Kernoahn labored in the Mission for ten days, and some seemed to be greatly blessed under his ministry. He is a converted actor, and his experience is interesting. His teaching was appreciated.

Ed. Geo. Detwiler, of Harrisburg, Pa., made us an official visit of about a week. His services were appreciated both at the Gospel Temple church and Mission. Hope he may repeat his visit some day. From here he went to Co. Tutt. 24, 25.

We are glad that the Home Mission Board is acquainting itself more thoroughly with the various mission stations' work. It is the most intelligent way to co-operate.

Many theme, Our the liberal and numerous free-will offerings sent for the support of the work during October. We pray the Lord to bless you dear ones with all spiritual blessings in Christ Jesus.

We hope you will continue to pray for us as the work advances.

Yours in the bonds of love and peace.

Financial.

Receipts.

Sarah Caster, $2; Anna Schmutz, Abilene, Kansas, $2; Anna Blagg, Navarre, $5; S. J. Winger, Oil City, Ont., $5; In His Name, S. J. Winger, Ont., $5; Anna Myers, Mersereus, Pa., $5; In His Name, Sask. Canada, $50; B. S. Herr, Camberley City, Ind., $5, Total, $36.85.

Balance in hand, Nov. 1, 1911, $11.15.

Poor Fund.

Receipts to Nov. 2, 1911.

In His Name, Center, N. Y., $2; S. J. Winger, Oil City, Ont., $5; Anna Myers, Mersereus, Pa., $5, Total, $12.00.

To worthy children, clothes, $2.00.

To a worthy sister, nightwears, $2.00.

To worthy children, clothes, $2.00.

Total expended, $7.50. Provisions for the sick, etc., $1.40.

Balance in Poor Fund, Nov. 2, 1911, $3.00

Much good is done with the Poor Fund. How temporal help to worthy ones is appreciated. May the dear saints continue to supply this branch of the mission work.

"Praise Him all ye nations; praise Him all ye people; for His merciful kindness is great toward us, and the truth of the Lord endureth forever." J. R. and Anna Zook.

Buffalo Mission:

Report for August and September, 1911.

Dear readers of the Visitor: We gratefully acknowledge the goodness and mercy of God since last reporting through the columns of the Visitor. It is a cause for much rejoicing that all our needs have been supplied. Besides those named in our financial report donations of provisions and many tokens of interest have been shown on the part of God's children. The Lord encourages one another to live holy lives and press the battle against sin and the evils of this world. Considering that our number is small the spirit and interest of the meetings has kept remarkably well. In these days of apostacy we are well satisfied to be numbered with the little flock to whom it is the Father's good pleasure to give the kingdom. True piety is so rare that the superficial thinker is tempted to feel that the religion of Jesus Christ is almost a failure. The Bible Christian however rests his hope in the assurance of the word of God, that the church is in her humiliation and all effort to greatness in the eyes of the world is out of harmony with the spirit of prophecy.

Our hearts are encouraged in the blessed hope. (Tit. 2:13). As the fig tree is putting forth its leaves it must be that Summer is at hand.

Pray that our ministry may be to those who hear and obey the truth.

Financial.

Due Mission, ............... $3.50

Cash Donations.

Sarah E. Rhodes, $5; Jesse Lehman, $1; Pleasant Hill, Kans. S. S., $15; a sister, 60 cents; Harvest meeting offering, Elkland, Ind., $5; Wainscott brothers, $7.50; Mrs. E. A. Roberts, $2; Bro. in Christ, $3; Fanny Heise, $5; Margaret Carver, $2; John Elders, $2; S. S.; Stevensville, Ont., $3.16; Geo. Morrison, 50 cents; Susan Rodes, $1.

Expenses.

Light and fuel, $3.90; groceries, household, etc., $47.42; Balance on hand, $7.60.

Report for October, 1911.

Balance on hand, $7.60.

Donations.

Aaron Ebersole, $1; Margaret Carver, $1; S. S. Leinboged, $1; Bro. in Christ, $2; Valley Chapel S. S., Ohio, $2.40; Bro. in Christ, $3; Levi Heise, $5; Bro. and Sr. Winger, $2; Albert L. and Mrs. A. L. Musser, Maggie Elmina Hoffman, Kedgaon, Poona Dist. Miss., $2; S. J. Winger, Oil City, Ont., $5; Anna Myers, Mercersburg, Pa., $5; In His Name, Sask. Canada, $50; B. S. Herr, Camberley City, Ind., $5, Total, $36.85.

Expenses.

Light and oil, $3.18; four ton coal, $25; groceries, household, etc., $25.60.

Your brother and sister in Christ,

Geo. and Effie Whisler.

San Francisco Mission.


The late Saturday night street-meetings are still being continued, and seem productive of good to the salvation of souls.

A few weeks ago one of our members, a former chum of his, wandering the street in sin, and after the late meeting, brought him down into the hall. After some persuasion he consented to pray, and the next morning was back to meeting with a determination seemingly fixed to go through with the Lord. He left town the next day, and a few days ago we learned that he had gone back to Portland, Ore., to his parents, and had given up his tobacco and drinking and was attending Sunday-school.

On last Saturday night a middle-aged man, a backslider, followed us into the hall and a little after twelve o'clock, came to the altar and yielded his heart to God again, and now gives encouraging testimony as to the work of grace in his heart.

On Sunday evening a young seaman who had been attending the meetings lately, came to the altar, and at once began praying with much earnestness, "O Jesus, save me." It was not long until a decided "Thank you, Jesus," came from his lips, and as he rose from his knees, he said: "I will love Him and serve Him now."

So we are encouraged to press the battle on, and we trust you will still continue in prayer for us, that the Lord may keep and use us to His own honor and glory.
Financial.

Donations.

Mrs. M. G. Swan, Upland, Cal., $1; a sister, $1; Sister Anna Harkey, Elizabethtown, Pa., Brethren Sunday School, Upland, Cal., $80; Free-will offerings at hall, $45.76; Total, $49.26.

Expenses.

Street-car fares to and from hall, $8; hall expenses, $3.40; table supplies and incidentals, $17.48; one month hall rent, $50; Total, $79.86.

Balance on hand Sept. 24. $20.13

In addition to the above we wish to report over one hundred quarts of canned fruits, etc, for the Mission by the Upland brethren. Words fail to express our appreciation of this beautiful gift, and we believe that God Himself will repay those who took part in this labor of love, and who are the recipients are desirous of doing our best for God and souls in return for what has been done for us. We also thank all those who with their means have contributed to the financial needs of the Mission. May the Lord bless you all.

Yours in His service,

THE WORKERS.

Philadelphia Mission.

Report from Oct. 9 to Nov. 6, 1911.

Balance on hand. $23 52
Receipts.

Cash, $17.00; In His Name, $5.00; In His Name, Clarence Center, $4.40. Total, $26.

Expenses.

Provisions, $26.95; poor and other expenses, $65.68; gas, $27.52; repairing heater, etc., $4.40. Total, $107.97.

Balance on hand. $24 48

Sr. Salome Leister, 1 box clothing; Emma Cassel, Ohio, for sewing circle, 1 box clothing; a sister, Elizabeth-Port, 129 eggs, vegetables, celery.

May God bless the givers and richly reward them.

H. B. BURKHOLDER AND WIFE.

3425 N. Second St.

Foreign Mission Funds.

Report for September and October, 1911.

GENERAL FUND.

Receipts.

In His Name, special for Bro. Lehman, $80; Brethren S. S., Upland, Cal., $142.02; Rosebush, Kans., S. S., $44.47; J. A. Reichard, $10; S. B. Harley (part of Conference offering), $10; J. L. Wenger, $10; William Kreider, $10; Harrisburg, Pa., class, $10; Mrs. Donaldson, $8.40; Bethany, Kans., S. S., $3.10; Susan Boyer, $7; Rosebush, Kans., S. S., $44.47; Manor dist., Pa., $12; Bertrick Sherk (part of Conference offering), $10.

GIRLS' SCHOOL FUND.

John and Katie Myers, $122.70.

DISBURSEMENTS.

Isaac O. Lehman, Johannesburg, for improvements, $1,200; H. J. Frey, for work and improvements, $244; Levi Doner, for support of work in opening new station in Chibit, $407; H. J. Frey, building expenses, $244.24; H. P. Steigerwald, to pay for rules for Matopo Mission, $342; I. O. Lehman (special $50).

P. M. CLIMENHAGA,

Treasurer.

Stevensville, Ont.

Treasurer's Report of the Brethren's Fire Aid.

Losses and expenses from January 1, 1910, to July 19, 1911.

1910—

Feb. 27. Albert Grassey, Pvt. house, 490.00
May 5. S. B. Harley, Pvt. house, 344.18
June 19. Harry Wagaman, live stock, 16.00
May 19. Sr. Harry Dayhoff, barn, 3,009.00
June 19. David Shank, house, 40.00.

$4,959.64

Balance on hand Jan. 1, 1910. $2,338.04
Collection for the year. 1,662.16
Interest received on money on hand. 158.00

Total receipts. $3,538.20
Less expenses, 3,463.61.
Net balance July 19, 1911. $114.59

Since this statement there have been some heavy losses amounting to about six thousand dollars which accounts for the tax to be collected at the present time.

M. S. SEACREIGHT, TREAS.

Love Feast at Rosebank M. H., Waterford, Ont.

Our love feast was the last of the Canadian love feasts for this year. We were blessed with beautiful weather, and also with visiting brethren and sisters from Nottawa, Markham, Black Creek, Rainham and Walpole districts. It was indeed a spiritual uplift to the few in number of this place, to see that we were so kindly welcomed and that we have truly been thankful to our Father in heaven to fill their hearts with such love for us to leave their homes and help to give us a real spiritual uplift. It encourages us to work on in the Master's service willingly and faithfully.

The visiting ministers, Eld. P. Steckley, B. Sherk and J. Nigh, did not fail to give the precious word to the hearers as it should be, fearlessly, lifting up the truth and exposing the wrong. May God bless them in His service and make them a blessing to many who are yet out of the fold of Christ.

We ask an interest in the prayers of the saints, that God's presence may be made manifest in this district, by leading sinners out from the world of sin unto the ark of safety and divine protection.

E. E.

Love Feast at Springfield, O.

Our communion service was held at Beulah Chapel, October 14 and 15. It was a time of enjoyment for the people of God. We had Bros. R. F. Hoover of Mansfield, O.; J. N. Hoover of West Milton, O., and Wm. Boyer of Englewood, O., to break the bread of life to us. We were encouraged with the presence of a large number of brethren from adjoining counties.

The testimony services were inspiring and convincing on the people, visibly during the Sunday services, several holding up their hands for prayer. At the close of the evening service the power of God was wonderfully manifested, when a sister who had been a member of another denomination (who do not believe in the new birth), was stricken down by the power of the Spirit and resurrected (spiritually) by the power of God, with shouts of glory and praises to God, which continued for over an hour.

The work here has been passing through a critical period, but the faithful ones have been holding on in prayer, and we see the glimmer of approaching victory as God thus
manifests His power in our midst. Hallelujah! Our chain of weekly prayer-meetings reaches almost all parts of the city with cards stating several weeks ahead at times. Our regular services at chapel each Sunday morning and evening, with extra prayer-meeting times during the week, have kept our time well occupied. Our Sunday-school shows a steady increase, with a minimum attendance of 45 to 50. Amid all the discouraging features we have found the Lord really meanly to praise God for the way He has sustained by His grace.

**CORRESPONDENT.**

Upland, Cal., Letters.

Readers of the Visitor, Greeting: The work of the Lord is progressing nicely, to Him be all the praise. The Lord graciously manifested Himself in saving power. Several precious souls have received the Lord Jesus and have been made heirs of eternal life. Others we feel surely feel deeply feel their need of a Saviour. May the goodness of our God continue to lead many more to repentance very soon. The Lord also continues to manifest Himself among His people here in many ways for which we praise Him. The river in Ezekiel’s vision beautifully pictures to us how God graciously meets the need of His people and precious souls. Ever widening and deepening His grace supplies every need of the soul so it is made manifest. There is nothing that God’s infinite love can’t reach in those that come unto Him. Our Elder C. C. Burkholder recently visited the workers of the San Francisco Mission. While there he baptized four precious souls. They expect some more.

Bro. Roy Franklin has also returned. His expenses are quite a number of times during the week, keeping our time well occupied. Our Sunday-school shows a steady increase, with a minimum attendance of 45 to 50.

On Sunday, October 29, four precious souls were received into church fellowship by baptism. It was a time of joy and rejoicing among the Lord’s people here.

Two of the above converts were saved in the beginning of a week of revival meetings held at this place. Bro. William Page, of Kansas, and Bro. Henry Byer, of Michigan, were laboring amongst us. The very first evening the revival started amongst the children in the children’s meeting, which is one of the regular Sunday evening services. A number of the children were saved. After preaching services quite a number came forward. The Lord graciously manifested Himself in saving and cleansing power. The Lord continued to bless the efforts throughout the meetings. To Him be all the praise. Verily the “Lord has done great things for us whereof we are glad.”

Bro. Henry Byer and family, from Michigan, have made their home here.

**From Bro. and Sr. J. H. Myers.**

“Lord, thou hast been our dwelling place in all generations.” (Psalm 90:1.)

We rejoice in our God who has cared for us in the past. We enjoyed over two weeks’ visit with our son, A. Z. Myers, living east of Wellsboro, Tioga county, Pa. He is pastor of two congregations in the English Baptist Church. Here we had the privilege of preaching the word of God and give addresses on our mission trip to Africa. There seemed to be somewhat of spiritual feeling existing, and a response of fellowship in service. May God have all the praise.

The time of our sojourn with our son soon passed by and we left for Mill Hall, Clinton county, Pa., to visit Bro. Eld. F. B. Long’s family and others. Here our members are only few in number and live quite a distance apart. We, with Bro. and Sr. Long were taken a distance to a Sunday morning service on the first day of October. We met a waiting congregation and the Lord gave us the message, and we felt there was conviction at that place of service. We had such blessed fellowship with those isolated members. We shall not forget the order in Bro. Long’s family training. In few places that we ever visited awhile did we see such order in training children. In his family are the two orphan girls of our deceased brother and sister, Jesse Nesley. These two girls, with Bro. Long’s, children, are taught to respect father and mother’s church. They reverence us as brother and sister Myers. Oh, how different to so many other homes we come to, that parents, yes, our sisters in the church, say Mr., whereas they should say brother and sister. Oh, how the simplicity of the gospel is lost! We would not forget to give a word of cheer to our aged brother and sister, Brehm and others. We were pleased to have a feeling for those who have laboured all their life time in the service of the church and spent time and money, and therefore have not much wealth in this world. Oh, that we just knew the will of God concerning us.

We enjoyed the communion season at Mechanicsburg and our stay with the saints at our old home church. Yes, the Psalmist says, “How pleasant to dwell among brethren that agree.” The order of feet-washing was so pleasantly observed, as some would say, the new way; yes, we believe the right way. We were all washed by the Lord’s grace. Surely these tendencies are till we all come into the unity of the Spirit, the perfection of the Bride for the coming of the Bridegroom. Can we ever do better? “Lord, Thou hast been our dwelling place in all generations.” This promise is sure and we are secure.

John H. Myers and Wife.

Mechanicsburg, Pa.

Oct. 23, 1911.
Our Fall lovefeast, which was held in the Souderton meeting-house on October 28-29, is in the past. The services started in the afternoon, and brethren and sisters and friends assembled in the fear of God. The time was well occupied in singing and reading by the brethren was inspiring. A solemn memorial service was held in the evening. More than seventy commended, and the attendance was good with good order. Quite a number of members were present from Philadelphia, and Bro. Solomon Lauver, of Juniata district, and Bro. S. G. Eingle, of Philadelphia, assisted by our home ministering brethren, broke unto us the bread of life. One brother was received into the church by the right hand of fellowship. The fellowship of the saints was sweet, and, what will it be when we meet over yonder? While in life sickness and disappointment meet us, but in Christ we shall be more than conquerors. "Let us not get weary in well doing for in due season we shall reap if we faint not." In Christian love.

HENRY F. ROSENBERGER.

P. S.—Bishop John H. Smith, of Wellersvil, Ohio, expects to start a series of meetings, the Lord willing, Sunday evening at Silverdale M. H., and later on at Souderton M. H. Let us be in prayer for these meetings.

A Letter From DesMoines, Iowa.

Dear readers, I come to you in the precious name of Jesus. I am glad that I can say, His praise is continually in my mouth. He is more precious to me this evening than ever before, for He is blessing us in every way. We are both feeling so much better, and are keeping the victory in our souls as well now as when we were in the work every day. Bless His dear name. We can shine in a dark place much better than when it is light all around us. Our neighbors think it is strange that we don’t attend ball games and parties and such things. They think we are peculiar, but I am glad we can tell them of some thing better than going after these worldly amusements. We have something that fully satisfies the soul. I am so glad that the Spirit of God can supply all our needs. I believe as long as there is a craving in the soul for the things of this world the carnal nature is still there. We find so many dear souls that are driven about with doubts and fears, and never get to a place where they know that they fully yielded themselves to God, and let Him crucify the old nature. So, of course, they have not two natures to contend with, and it makes the way so hard. Oh, I am glad though my path has not always been strewn with roses, yet I am glad to say, this is the best way I ever saw or been on. Bless the Lord. Surely there is peace in serving the Lord, peace that the world knows nothing of. Now the aim of our life is to be a blessing to the world and find so many men do go that I don’t know how to get it done. I am asking the Lord to make me stronger than I ever was so I can get through with my work, then go out and do something for someone else. I do not want to live a selfish life, for my life is too short to be spending it all for myself. I desire the prayers of the saints for us, so that we may stay where the blessing of the Lord can rest upon us.

I am glad to say we are getting along nicely in our new home. We surely enjoy being alone once, as it is many years since this was our privilege. We have been having good meetings, both at the Mission and Temple. We have plenty of opportunity of doing something for Jesus as there are so many men and women who are hungry for something and they know not what. So it means for us to be where we can tell them what they need, and how to get it. So we must keep close to the Lord for it is the Spirit that must convey the truth to their hearts, not to their heads only.

Well, dear ones, who know me, I know there are some who I promised to write to, but in moving I have lost your address. So if you kindly pardon me and write to me I will answer. I will take time to write to my friends for I know how many times a good word spoken by a silent pen has been a great blessing to me. I trust in writing I may be a blessing to some one, and I believe in writing for the Visitor you may cheer up one another. I always look to see who wrote, and when I see some one’s name I know how it cheers me; and so I trust some who are not accustomed to write for the Visitor you may do so. It makes the paper more interesting for us all. Psalm 27 is my testimony. I remain your sister,

ANNA B. EISENHOWER.

1405 23rd St., Des Moines, Ia.

Notice.

To all the readers of the Visitor who may be interested:

Owing to the number of depots in San Francisco, and the great number of trains running into them from different directions, I would like to have the following instructions noted by all those stopping off in this city, who desire us to meet them at their train. Much doubt on my part, and inconvenience on your part, can be avoided by observing these few instructions:

1. State the time you leave either Portland, Ore., Ogden, Utah, or Los Angeles, Cal., according to which way you come.

2. Give the number of the train you will arrive on at San Francisco.

3. Give scheduled time of arriving at San Francisco. Remember Oakland is not San Francisco; if you do not come farther than Oakland, give arriving time there.

4. State whether you have Pullman or chair car.

A C. Winger.

A Testimony.

To the readers of the Visitor: I want to say that my courage to love and serve God is as good as ever, if any difference, a more sincere desire to lean still harder on my Burdenbearer. I have no fault to find in the least but as Job said, "Though He slay me, yet will I trust Him." Often I have felt a desire to write more but my courage failed me. But the trial that has come into our family through affliction of our dear daughter and the long separation from my dear husband, only drove me nearer to the cross. Praise His dear name.

MARY J. LONG.

"It is better to fail by doing right than to succeed by doing wrong."

OUR CONTRIBUTORS.

Christ's Priesthood After the Order of Melchizedek.

A SERMON BY J. R. ZOOK AT GOSPEL TEMPLE, DES MOINES, Ia.

1. Israel's first priesthood.
2. The functions of a priest or high priest.
3. The purpose of priesthood.
4. The purpose of Christ's priesthood.
5. Christ an apostle as well as priest.
6. Melchizedek a type of Christ relative to priesthood.
7. The superiority of Christ's priesthood to that of Aaron or Levi.
8. The superiority of Christ's work to Aaron's.

ISRAEL'S FIRST PRIESTHOOD.

The first priesthood Israel ever had was given and organized at Sinai. Egypt had her priests and we read of the priest of Midian; but God's people had no priest until they reached Sinai on their march through the wilderness.

Previous to this the leading man of a family or tribe or clan would act in the capacity of a priest in the true worship of God. And the reason that a priesthood had not been previously established and organized may have been for the lack of organization of God's people and the absence of a written law, moral or ceremonial.

THE FUNCTIONS OF A PRIEST OR HIGH PRIEST.

"Every high priest is ordained for men in things pertaining to God that he may offer both gifts and sacrifices for sin." These were the functions of the priesthood on which they had a monopoly, and which no one else was allowed to perform under any circumstances.

If the priest did other duties such as teaching, receiving tithes and blessing the people, these functions were superadded and not inherent to the priesthood. The Levites could teach, and king's could bless, but by no means could they do the essential duties of the priesthood in representing man to God. The chief idea then of priesthood is the representation of man furnishing access to God by gifts and sacrifices.

THE PURPOSE OF PRIESTHOOD.

The essential end of priesthood was (1st) to furnish access from man to God; (2) to sacrifice offerings to God...
Aaronic priesthood. Christ Himself
in Hebrews refers more to the
way of sacrificing and offering gifts;
which is made to functions and services of
person of the priest than to the func­
tion of pardoning sin. The fundamen­
tally God in the law and punishes sin. Peace combined honor the law in the
acts of righteousness. The Mediator, whose blood and name
matters that One great, perfect, and eternal sacrifice and gift.
The type Melchizedek, has these
similar elements of Christ—
(1) He was from an outside tribe
or nation of which nothing is known
or spoken in reference to priesthood.
(2) He had no predecessors nor
successors in that office.
(3) He possessed royalty. Aaron
did not.
(4) He was superior to the
Aaronic priesthood; because Levi
paid tithes to Melchizedek while yet
in the loins of his father Abraham.
Note—Melchizedek was not some
mysterious being in respect to person­
ality—not a spirit nor angelic—but
man born into this world just as we
are or have been—but he was a great
man, a king of righteousness and peace;
and also a priest of the Most
High God, but without genealogy, no
record of his parents; no record of
his birth or death; without posterity—
he is called a “man.” (Heb. 7:4.)

THE SUPERIORITY OF CHRIST'S
PRIESTHOOD TO THE LEVITICAL
PRIESTHOOD.

(1) A royal priesthood.
(2) Abideth forever.
(3) Unchangeable priesthood.
(4) A perfect priesthood.
(5) No successor.
(6) Made priest by the oath of
Almighty God.
(7) Without infirmity.

CHRIST'S SUPERIORITY TO AARON IN
WORKS.

(1) A better covenant, because
spiritual not temporal.
(2) A better sanctuary, because
heavenly not earthly.
(3) A better sacrifice, because real
not symbolical.
(4) He will save to the uttermost
all them that come to God by Him.

Different elements of superiority in
Christ are shown in the following:

|--------|---------|----------|-----------|------------|-----------|-----------|

Such an high priest became us who
is holy, harmless, undefiled, separate
from sinners, and made higher than
the heavens.

May we greatly appreciate our
privileges in Christ Jesus and ask
largely in the name of Jesus, our
Mediator, whose blood and name
makes valid our prayers of faith in
the highest heaven. If we doubt His
priesthood, we not only insult Jesus
but make God a liar, yea, more than a
lie; because He was made priest by
the oath of Almighty God, for it is
written, “The Lord hath sworn
and will not repent, Thou art a priest for­
ever after the order of Melchizedek.”
(Psa. 110).

For the Evangelical Visitor.
A Chinese Funeral.

A. C. WINGER.

The Chinese are a queer people.
When viewed in the light of twentieth
century modernism, their customs and
habits of life form an interesting con­
trast. But although they have been
the most conservative of nations,
when they come in contact with pres­
ent-day advancement, they slowly
merge into the conditions around
them. This meeting of Eastern and
Western manners, in a land where
they are forced to adopt some of the
later, is the cause of very incongruous
ceremonies indeed.

Perhaps there is no better example
of this than in the manner in which
they care for their dead in this city.
It must be remembered that the Chi­
inese do not hold a belief in the God of
the Holy Scriptures, nor does their re­
ligion give to them the glorious hope
of Immortality that we as Christians
enjoy. They do, however, believe
that there is an Evil Spirit, who is
watching to pounce upon the soul of
a mortal the moment it passes through
the gates into the Dark Beyond, there
to sport with it according to his own
fiendish delight. This breeds in them
a fear of death and evil spirits, and
together with a certain measure of
love for their departed friends is in­
centive for that which we shall now
relate.

It was the hap of the writer to be
in the Chinese section of San Fran­
cisco some time ago, as a native
funeral procession wended through
its main street on the way to the ceme­
tery. The first thought that came to
us was the contrast between the long
line of stylish cabs, and their occu­
pants. It would have been more con­
sistent with the looks of the people
who had they walked solemnly in single
file, carrying the dead on a stretcher,
but, like Americans, they have fallen
into the snare of ease of locomotion
afforded by means other than ambula­
tion.

Following the vehicle in the van,
in which were several natives holding up
to public view a large picture of the
deceased, walked an American band playing some lively air. Then came the hearse. At the rear walked a capped and gowned priest, keeping step as he beat together a pair of cymbals. On the box with the driver sat a native who frequently threw over the hearse handfuls of paper slips, punched full of tiny holes. These measures are very important, and must not be omitted. They are precautions against the Evil Spirit, for before he can come at the soul of the departed, he must find every piece of paper and creep through every little hole. The noise made by the priest, together with a terrible clanging and din made by a number of natives farther back in the procession with a monstrous cymbal and tom-tom, and an asthmatic Chinese horn, was intended to frighten away the devil until the corpse was buried.

That which caused us the most sadness of heart was to look upon the bereaved family as they walked past us behind the priest. The wife, such we supposed her to be, was the central figure. Dressed in a flowing white robe, and very much bowed forward, she was supported on either side by a native woman. She looked the very picture of dejection. A wide strip of sack-cloth, the ends of which nearly touched the ground, was looped over her forehead, entirely concealing her face and breast. Another was looped about her shoulders, and the entire costume bound about the waist with a white girdle. Her left hand rested in a pan carried by the attendant on that side, and in the pan were also an image of some kind, and several lighted tapers.

The children of the deceased man walked behind their mother and had tied about their person strips of white cloth which we supposed were emblems of mourning.

It is said that the rich Chinese bury with their dead a hog roasted whole, for use on his journey, and that in times of need the poorer families dig up the hog and eat it.

Thus passed before our eyes in a city of Christian America an Oriental heathenism born of ignorance and superstition, all because the glorious light of the Gospel of Christ has not yet shined in their hearts. Let us who have the true light be thankful, and do all we can to give to these people the knowledge of God and His Christ.

San Francisco, Cal.

J. O. Davies.
withal they were for the glory of God. "At that day"—what did not take place at that day! Time fails us to tell it all, but, thank God, not all took place then. Much that is still more glorious and grand has taken place since. The glory that excels the former glory has only come by the way of suffering with Him. The ecstatic joy and glory do not precede but follow after. Paul says as concerning our sufferings, trials, temptations and buffetings, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8:18.)

"For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (II. Cor. 4:17.)

"At that day" an epoch of revelation of the Godhead was to begin whose climax could only be reached through the fellowship of His sufferings. How precious to know the Father, the Son and the Holy Spirit as three distinct persons and yet so intimately related to each other that they are absolutely, inexplicably, inseparably! What a blessed unity! It is this knowledge the Holy Spirit desires to give us so that we may fully comprehend the unity there should exist between us as brethren. Oh how God longs to unite His children as He, the Father, the Son, and the Holy Spirit are mystically and inseparably united! Oh, God, haste the day when this will not only be a theory or a hidden truth, but a glorious manifestation of the Spirit among the saints on earth!

Brighten Up.

The verse (Ps. 34:5) which reads in our common Bible, "They looked unto Him and were lightened," is rendered in the Revised Version, "They looked unto Him and were radiant;" and the word rendered in their translation, "lightened," is rendered in the Revised Version, "They returned sharply, "if you think that an old woman that is dull can look bright every time she is told to, you don't know anything about human nature. It takes something from the outside to brighten the eye and illumine the face." "Oh, no, it doesn't. It is something to be worked from the inside. Try it again," said the photographer. Something in his manner inspired faith, and she tried again, when he exclaimed, "That's good. That's fine. You look twenty years younger." Going home she thought there might be something in it, but resolved to wait and see the picture. When the picture came it was like a resurrection. The face seemed alive with the first of youth. Thinking and gazing earnestly, she said, "If I could do it once, I can do it again. Time after time she would go to the mirror and say to herself, "Brighten up. Look a little pleasant;" until a change became noticeable, and the neighbors said, "Why you are getting young. How do you manage it?" To which she always replied, "It's all done from the inside. You just brighten up from the inside and feel pleasant."

Mere effort of the will, however—this anecdote makes it important, perhaps, to say—does not go very far in the way of brightening up the face. The mind must have a firm grip on God, faith must claim His promises unswervingly, love divine must take complete possession of the soul; then the effect will be speedily visible in the countenance. How can it be otherwise? The message which we quoted from the Psalms has another somewhat like it in Isaiah 60:5, which reads in the modern rendering, "They shall see and be radiant." It is very noticeable that in both these texts receiving radiance has a close connection with looking unto Him. In other words, the source of the light is, in a very important sense, outside ourselves after all rather than inside, and only as we keep in touch with that source, only as we see that glorious sun, as we drive the clouds away from our spiritual sky and bask in His beams, can we radiate much light.

We have a friend who is not ashamed to carry his religion on his countenance, who indeed feels it rather a duty to bear testimony in this way and do good by looking pleasant. He has a face where the bugs, blight the bands play, the bells, ring, the banners of true gladness show, and something of heaven pours its hallelujahs through his features. People sometimes say to him, "Why, you look as young as ever," or "You haven't changed for the last ten years." And his reply is to the effect that it is because he is so happy, because he has learned to trust God so fully, because it is impossible for him to have any cares.

It does seem a pity that more of God's people have not been "anointed with the oil of gladness," do not appear to delight themselves in God's will, and cannot say "Thy statutes have been my songs in the house of my pilgrimage." We are convinced that the joys of His great salvation are not sufficiently evident in the bearing of most believers. They do not suggest by their walk that they are more than conquerors, and that they are tasting the powers of the world to come. Regnant, redolent, resonant, radiant are terms which well befit the Christian who has entered on his grand inheritance in Jesus. His face may well beam, his eye sparkle, his cheeks glow, his whole frame emit effulgence. How can there but be a contagion of cheerfulness about him? He is naturally so full of happiness that he has to pour it forth. He has a smile that is not on the surface simply, to be rubbed off by adverse circumstances, but goes deep down like the tattooing which has reached the bone. A marvelous piece of good news is perpetually sounding in his ear. A wonderful fortune has come to him. All things are his; a guarantee has been given him by infinite power that every want shall be met so long as he lives. Whether in this world or the next, that not a single good thing shall ever be lacking in his case. He is a millionaire, without the crushing cares and problems which embitter the mind and shorten the days; a king, without the empty pomp which holds no panacea for grief, the pageantry which is only a prelude to panic fear.

Such an one cannot help smiling, because nobody can take away Jesus from him, and, having Jesus, he needs nothing else to make him supremely happy. He finds it fun to live in the Beatitudes where he habitually resides. He gets every day the finest felicity, the highest hilarity. He finds God well able to keep him from falling, to make him to stand untouched by trouble, to free him from fear, anxiety, and disappointment, to cause him to triumph over all his foes, and to give him such a constant speedy
victory in every conflict with the adversary that he is scarcely conscious there has been any conflict. So, of course, he is radiant; he cannot be otherwise. Hallelujah! What a Savior!—Central Christian Advocate.

Earnest Revival Effort.

Wherever there is to be anything like a thorough-going religious revival there must be earnest, persevering effort to that end. There are various factors which enter into such efforts. There is the sermon, the song, the prayer of faith and warm-hearted personal work. All these are indispensable to best and largest results. Half-hearted, indifferent procedure cannot succeed. There must be vigorous attack. There should be some system about it too. Some revival efforts are altogether too miscellaneous to be successful. The preaching is often too miscellaneous. There is often a lack of continuity of thought or doctrine in the “revival series of discourse.” Some attention should be paid to the logical steps of instruction unto righteousness. Desultory, haphazard revival methods cannot be expected to produce as full and thorough results as where first things are put first and when the emphasis is placed where it properly belongs.

Earnestness is not necessarily noisy, certainly not boisterous. But there is push in it; there is warmth in it; there is determination in it; there is “business” and victory in it. Real earnestness is not easy discouraged and never grows weary. It is peculiarly attractive. It is difficult to get the people sufficiently interested to attend the meetings in sufficient numbers to achieve large results. Sometimes this lack of public interest is due to the lack of spiritual earnestness in the meeting. There is nothing attractive or helpful in spiritual coldness and deadness. It may not require much earnestness to get a few people to “make up their minds to join church,” but to get people to stop and consider their way, and to repent and forsake sin that they may be converted, requires earnestness which is born of the Spirit and which cares not less for getting people to join the church, but more for getting them really saved from sin. It is to be feared, that in these days some people are misled to make joining the church a substitute for conversion. It takes a great deal less to induce some people to join the church than to persuade them to humble themselves before God in true repentance and be converted, without which “no man can see the kingdom of God.”

The earnestness of revival efforts should center in the conversion of sinners and the spiritual edification and strengthening of believers. That is infinitely better than simply awakening enough interest to get some respectable people willing to “condescend” to join the church in connection with the effort. Put the emphasis on conversion. That is what our fathers did and the people need it now as much as they did then.—Evangelical Messenger.

The Sense of the Savior.

God has given to man a spiritual sense—a sixth sense, by which the soul becomes conscious of Divine things. It was by this religious consciousness that the child, Samuel, heard the voice of God. By this “inner light” David felt the horror of his sin and the joy of forgiveness. In this holy of holies of the soul, “Closer is He than breathing, And nearer than hands and feet.”

Until Helen Keller was seven years old her teachers had given her no religious instruction. When she reached the age of twelve years, Phillips Brooks began to tell her about God, what He had done, how He had loved men and what He is to us. The deaf, dumb and blind child listened intently, as her teacher interpreted P. Brooks’ words, when she said, “I knew all this before, but I didn’t know His name.”

How true are Solomon’s words: “There is a spirit in man that is the candle of the Lord.” When God lights that candle, we see ourselves as He sees us, beholding wondrous things out of His law, acquainting ourselves with Him, the kingdom of heaven being born within us. As Faber says: “He is within; our spirit is The home He holds most dear, . . . I walked on earth Myself God’s sanctuary.”

In this reception room of the soul’s palace the King touches the keys that convey messages to the mind, the will, the heart, the conscience, the whole being. One feels, first, the guilt of sin; then the joy of pardon, the peace of love, the bliss of fellowship, the repose of restfulness, the foretastes of paradise and hope of heaven. The Bible—becomes a new revelation—nature is resonant with voices of the beloved, history is but the prints of His footsteps, the universe the scene of His achievements.

How many refuse to open the door of the heart. They hear the voice of the Divine Visitor, saying, “Behold, I stand at the door and knock.” His head is wet with the dews of midnight; he is weary waiting; his hand of Providence knocks; bereavement knocks; loss and trials knock; but the door is barred. Alas! the rusty hinges will not open, the maxim “Use or lose” becomes true. A monument stands before the door of a dead soul, with the inscription, “To the Unknown God.” “For the fool says in his heart, ‘There is no God.’” So the blind say, “There is no light,” “the deaf, no music.” As Lynette says, “. . . For worse than being fooled of others, is to fool oneself.”

The lost soul might have celebrated its nuptials with the Infinite Lover, but the Divine proposals were rejected, and the “extirpation of the religious faculty by disease” is the awful truth.

It might have been so unspeakably different. You might have heard “His still small voice” of love forever, felt His arms of companionship in affectionate embrace, and exclaimed, with holy delight, “Surely the Lord is in this place.”

When Saul of Tarsus heard the Master’s call, he cried out, “Who art thou, Lord?” and as he opened the door, a heavenly radiance filled the room, where Jesus became enthroned—the murderer was transformed into a saint.

Jere McAuley was changed in a moment from a river thief into an angel of love to lost comrades.

Samuel H. Hadley, catching a glimpse of the Saviour, was lifted from the gutter into the leadership of the religious forces of a great city.

When the Salvation Army led a brutish, ignorant man from the slums of London to Christ, an old comrade asked him, saying, “Who was the father of Jesus? Where did Jesus live? When did He live and how did He die?” “I don’t know,” replied the new convert. “What do you know?” said the questioner. Then, with face beaming with joy, he exclaimed, “I know that He saved me.”

The most distinguished and learned minds have found Christ through this soul sense of personal consciousness.—Edwin Whittier Castell, in Christian Work and Evangelist.

I beg you to take courage; the brave soul can mend even disaster.—Catherine, of Russia.

It’s faith in something, and enthusiasm for it, that makes a life worth looking at.—Holmes.
PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.
5. To The Poors—who are unable to pay—we send the paper free on the recommendation of a friend or individual request. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.


Canadian Currency is discounted with us.


Tracts.

What We Believe and Why We Believe It, per hundred, 20c.

An interesting Conversation, per hundred, 15c.

Prayer for Serious Consideration, per hundred, 12c.

We Would See Jesus, per hundred, 15c.

Repent for the Kingdom of Heaven is at Hand, per hundred, 12c.

Scriptural Head Veiling, per hundred, 15c.

Retribution, per hundred, 15c.

Prayer, per hundred, 15c.

The Worm That Never Dies, per hundred, 15c.

Scripture Text Envelopes, per hundred, 20c.

Motto paper, per hundred sheets, 20c., postpaid.

Orders for the above tracts, paper and envelopes should be addressed Evangelical Visitor, Harrisburg, Pa. Tracts are free to mission workers.

Send for circular of The Soufold Reference Books.

OUR BIBLE OFFER.

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For 2.50 (Inside Fifty Cents Extra) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer holds good for renewals as well as new subscribers.

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; Tables of Miracles, Parables, etc.

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red leather, Gold edge, Flexible Back, LEATHER LINED.

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

EVANGELICAL VISITOR.

AFRICA CORRESPONDENCE.

News From the Chibi Reserve.

Sept. 17, 1911.

To the readers of the Visitor:

Greetings in the precious name of Jesus, the workers at the Mandamabge Mission with Bro. Long. In all thy ways acknowledge him and he shall direct thy paths.

It had been the desire of the missionaries for some time that the gospel should be spread farther to those who have never heard of Christ, and accordingly, a year ago last July, the brethren Doner, Fray, Eyster and Hasfield made a trip out to this part of the country. They saw our present site but no location was decided upon. The following October Bro. Frey and Bro. Doner made a trip on the bicycle and chose our present site. We are about one hundred and eighty miles by wagon-road from the Matopo Mission Station.

Last May Bro. Doner and Bro. Taylor, with some of the native brethren, made another trip with a wagon, taking some tools, building material, etc., along. Three of the native brethren remained to put up grass huts for the workers.

On August 24th Bro. Doner and Bro. Steckley, with two native boys, left the Matopo Mission for this place. They had a cart and a covered wagon, drawn by two mules and ten donkeys.

Then on September 6th, nearly two weeks after the brethren left, Eld. Scigewald took Sr. Doner and myself into Bulawayo to take the train for Selukwe. Selukwe is our nearest railway station, being about fifty miles distant. When we got to Bulawayo we found that the trains had changed time, going into effect that day for the first, and so our train was gone. This was Wednesday, and the next train did not go until Friday. But the Lord arranged so nicely for our stay in Bulawayo. We were invited to the home of Bro. Anderson, a missionary of the Church of Christ. He very hospitably entertained us until Friday noon, and then ordered a cab to take us to the depot, a distance of nearly a mile, refusing to take anything in payment.

Just before the train pulled out he introduced us to a Wesleyan minister who was going on the same train. We were very glad for his assistance with our baggage when we got to Gwelo where we had to stay over night. He also directed us to a Wesleyan minister who was conducting a mission at Bulawayo here in charge of Bro. Taylor.

We took Sr. Doner and myself into Bulawayo for our stay in Bulawayo. We were in—

It had been the desire of the missionaries to go to this place. They had been well all the time and the bush people they are, and they seemed just as elated as we were.

Then at three o'clock that afternoon; it was now about half-past five. So we persuaded our driver to go on until we reach the wagon. Bro. Doner had planned that we stay at Mr. Long's until the next week when he returned to town.

It was quite interesting looking out for the wagon. We knew we were on the right road as there was only one, and we could see the imprint of the donkeys' hoofs in the sand. We had no doubt but what we could overtake the wagon, knowing the rate of speed at which the donkeys travel as compared with four strong mules. It was impossible to see far ahead on account of the unevenness of the country and the bush. Then, too, the roads were anything but straight. So it seems to be a characteristic of the native to make things crooked. For instance, one evening last week one of the boys dug a short celery row. I started it for him and showed him where to end it. When it was finished I was able to see quite clearly the shape of the letter "C." Nevertheless it held more celery plants than a straight one.

But to return to our traveling. Just as Judge Steckley says: "Let the buyer take warning," and right ahead of us we saw the outfit. They had outstretched at a stream and had just finished eating. Bro. Doner felt quite relieved to have us over there. We went a little farther that evening to get away from the mosquitoes which are always worse near the water. We then overnapped for the night and built a fire. This was my first experience of snoring a night on the veldt. I was quite tired and soon fell asleep, not awakening until hearing the crowing of one of the cocks on the wagon, and felt as much refreshed as though having slept on springs and mattresses.

As nearly as we could tell we were about thirty-four miles from the mission site yet, and Bro. Doner felt very anxious to get there, not knowing how the boys were getting along as he had not heard from them since leaving last May. So after breakfast he inquired the mules to the cart and he and Sr. Doner and myself started. This left Bro. Steckley alone with the boys. It must have been better for him, not being able to speak much with them.

This was Sunday, the 10th of September. We traveled all day except about an hour at noon. Towards evening Bro. Doner asked a native how far it was to the Mandamabge Hills. The Mission is only about a mile on the other side of those hills and is named after them. The word means "protruding rocks." They said it was a long distance yet. So we traveled on and on. After it got dark we could not go very fast; Bro. Doner walked ahead part of the time to lead. The cheery chip of the crickets and the bright fires on several hills in the distance kept us company. Finally the moon came out bright and clear and as we were again in more open country traveling on the wagon we didn't want until Bro. Doner recognized some land marks and he knew we were nearly there. The Mission is about half a mile in from the main road and when we turned off the road we started to sing. Soon we saw two boys come running to meet us. It seemed so good to see them and they seemed just as elated as we were. They had been well all the time and the
tracks the next morning at the well which apt to enter an open space. We have not task to dig out the trees, fill the holes, take building site. They deserve credit for the nights are quite cool. The boys had ing fire outside which looked very welcome two tomato vines bearing; a couple pump­stalks.

We were glad though to see some mani­fest, they went out to three of the kraals. Two of these are where the chiefs live, but they were not at home. Most of the men had gone to a beer-drinking. The women seemed inclined to be afraid of us. We have heard that the chiefs do not want the girls but are afraid they will refuse to follow the customs of plurality of wives. These people fear that after they have learned they will keep some away at first. Many are afraid they will refuse to take a second wife. Her own people as well seen the opportunity, and this they are glad to report that at present writing, a substantial brick dwelling is being erected. 1908, six girls came. The next year there were ten. The third year, sixteen availed themselves of the opportunity. This year we have four to date, eighteen being here at present, which is the highest number we have ever had at one time. The progress is slow, but we must remember that the people are only awaking to a sense of their privileges; and among other heathen people, girls are held back more than boys. Then, too, at the Mission, the girls are taught to work, and are held under discipline, in marked contrast to their free and easy-going life at the kraals. This may keep some away at first. Many are still refused by their parents to come, for fear that after they marry, they will not marry after the parents’ desires and other kindred excuses.

Concerning the development of the Girls’ School, we would say that during the year 1908, six girls came. The next year there were ten. The third year, sixteen availed themselves of the opportunity, this year we have fourteen to date, eighteen being here at present, which is the highest number we have ever had at one time. The progress is slow, but we must remember that the people are only awaking to a sense of their privileges; and among other heathen people, girls are held back more than boys. Then, too, at the Mission, the girls are taught to work, and are held under discipline, in marked contrast to their free and easy-going life at the kraals. This may keep some away at first. Many are still refused by their parents to come, for fear that after they marry, they will not marry after the parents’ desires and other kindred excuses.

Concerning the development of the Girls’ School, we would say that during the year 1908, six girls came. The next year there were ten. The third year, sixteen availed themselves of the opportunity, this year we have fourteen to date, eighteen being here at present, which is the highest number we have ever had at one time. The progress is slow, but we must remember that the people are only awaking to a sense of their privileges; and among other heathen people, girls are held back more than boys. Then, too, at the Mission, the girls are taught to work, and are held under discipline, in marked contrast to their free and easy-going life at the kraals. This may keep some away at first. Many are still refused by their parents to come, for fear that after they marry, they will not marry after the parents’ desires and other kindred excuses.

Concerning the Girls’ School.

As some may be interested in the Girls’ School and its progress and development, I will endeavor to give some information regarding the same.

Some years ago, the church at home after learning of the need of such an institution, instructed the workers on the field to look out a location for a Girls’ Home and School. This was done, and as no suitable place was found other than the stations already established, and as there were also no extra workers coming forward at that time, it was decided by the workers on the field in July, 1908, that Mshabezi Mission be set apart for a Girls’ School, to be conducted by the workers already there. This decision was afterward approved by the F. M. Board and by General Conference, and the project was encouraged by all concerned.

But one obstacle stood in the way of our making the improvements necessary for the success of such an institution, viz., the land was not ours, and the owners refused to sell. Every person sent to them, if recognized at all, received the same answer—"We are not prepared to sell." However, prayer was made unto our God, who so worked upon the hearts of those in control, that in January, 1911, we received word that the farm could be bought. After waiting some months for an answer from the Board, on May 19th we made definite arrangements for taking over the property, and arranged with the Government Surveyor to come out the following week. But as he had met with an accident, we were compelled to wait another two months before the survey was completed. We were informed of this, however, on considering the Surveyor’s and Conveyor’s fees, duty to the government, stamp duties, etc., we had to pay about sixty-five pounds more. But we have a definite farm of one thousand acres, with plenty of good run­ning water, and comparatively good soil, and in a good location for mission work. We therefore think we would have been fortunate in securing the farm. It seems that we had paid a much higher price. I think we owe a word of thanks to Bro. and Sr. Meyers, who were used of God to so inter­est church at home that the highest number of the purchase price was on hand when needed.

Thus far, both ourselves and the natives staying with us, have lived in huts, but we are glad to report that at present writing, a substantial brick dwelling is being erected. The brick were made and burned by ourselves and boys staying at the Mission. The same hands are building the house, thus reducing the cost of it very materially.

Concerning the development of the Girls’ School, we would say that during the year 1908, six girls came. The next year there were ten. The third year, sixteen availed themselves of the opportunity, this year we have fourteen to date, eighteen being here at present, which is the highest number we have ever had at one time. The progress is slow, but we must remember that the people are only awaking to a sense of their privileges; and among other heathen people, girls are held back more than boys. Then, too, at the Mission, the girls are taught to work, and are held under discipline, in marked contrast to their free and easy-going life at the kraals. This may keep some away at first. Many are still refused by their parents to come, for fear that after they marry, they will not marry after the parents’ desires and other kindred excuses.

We are glad to say that most of those who have come are beginning to see in life something worth living for, enjoy their new surroundings, and we believe will make the world better for their having lived. The first girl to come was a widow, who according to native custom, should have married her deceased husband’s brother. This she would have done had he been willing to marry by Christian marriage. But he refused for the reason that he desired to take a second wife. Her own people as well as others were doing all they could to secure her to marry him, when she came to us. She stayed nearly two years, when she was married to one of our best young men, who is now teaching one of our out-schools. She, with her child, joined her husband a short time ago, and we believe that hers will be a useful life.

Other girls have come for similar causes, but we believe that, as conditions are chang­ing, the future girl will find the world too much because of persecution at home, as be­cause of their desire for development in the Christian life and civilized ways. The school will thereby be still more called a “Rescue Home” as “Girls’ School.”

As there is always some work not suitable for girls, as plowing, hauling, building, etc., it seems best for us to keep a number of boys. We now have sixteen, a few more than usual, because of the extra work in building.

I trust that by the foregoing explanation you will understand our situation at present. There are and always seem to be several girls to face, but we trust that by God’s
OUR YOUNG PEOPLE.

A Happy Family.

Dear readers of the Visitor: Greetings in Jesus' precious name. I praise the Lord this morning for what He is to me. I praise Him because He has saved me and I know that I am His child. I always have said that I would not be a child of a king; for there is always so much danger for kings and their royal families in this world. But I am glad that I am a child of the heavenly King. And how different that is! Instead of being in danger we are really safer.

I think it was about a year ago when I wrote a letter for these pages and I hope you will pardon me if I write another one. I wrote very encouraging letters to me and I thought they might be interested to know how we are getting along.

A year ago we went to church with two horses and buggies and it proved very inconvenient as one of the horses could not always go that distance, so we could not always go all go. Many people told us to get an automobile, but we were undecided for a long while as we did not want to do anything which would displease the Lord; and it did seem as though an auto was a little thing which would displease the Lord; and we were undecided for a long while as we did not want to do anything which would displease the Lord; and it did seem as though an auto was a little too stylish. But we told the Lord all about it and one morning when father and I went to look at some we told the Lord that if it was His will that we should get one He should lead and guide everything that way and if not He should put all the hindrances possible in our way. It turned out that we could get one and it seemed that we should get one, which we did. We have gotten along so well and without accident that it seems that it was the Lord's will.

We get to church so much faster now that we can go in the evening too, and it was at the evening service that my two oldest brothers found salvation, too. So the whole family is saved now and we can thank God enough. He surely hears and answers prayer. It encourages us to pray more for what we need. We are indeed a happy family now and can say with Joshua 24:15, "I and my house, we will serve the Lord."

I always enjoy reading the Visitor, especially the letters, and I wish more young people would write about their experiences. It seems to me it might help some one else.

With best wishes to the Visitor family, Your sister in Jesus, SOPHIA SCHAEFFER.

Chino, Col.

"O wise little birds, how do you know
The way to go
Southward and northward, to and fro?"
Far up in the ether answer they,
"We but obey
One who calleth us far away—
He calleth and calleth, year by year.
Now there below here;
Ever He maketh the way appear."
"Dear little birds, He calleth me
Who calleth thee;
Would that I might as trusting be."

Two Kinds of Reading.

A young man found that he could read well now and was interested in reading, but he also read many sensational stories. The best books were placed in his hands, but they were not interesting. One afternoon, as he was reading a foolish story, he overheard some one say: "That boy is a great reader, does he read anything that is worth reading?"

"No," was the reply, "his mind will run out of breadth."

"Will you read a good book if I let you have one?"

"Yes, I will."

"It will be hard work for you."

"I will do it."

"Well, come home with me and I will lend you a good book." He went with him and received the volume that the man selected.

"There," said the man, "read that and come and tell me what you read."

The lad kept his promise. He found it hard work to read simple and wise sentences, but he persevered. The more he read, and the more he talked with his friend about what he read, the more interested he became. Ere long he felt no desire to read the feeble and foolish books in which he had formerly delighted. He derived a great deal more pleasure from reading good books than he ever did from reading poor ones. He began to grow. He began to be spoken of as an intelligent, promising young man, and his prospects are bright for a successful career. He owes it all to the reading of good books and to the gentleman who influenced him to read them.—Sel.

Concerning the Girls' School.

(Concluded from page 13).

We get to church so much faster now that we can go in the evening too, and it was at the evening service that my two oldest brothers found salvation, too. So the whole family is saved now and we can thank God enough. He surely hears and answers prayer. It encourages us to pray more for what we need. We are indeed a happy family now and can say with Joshua 24:15, "I and my house, we will serve the Lord."

May you still continue to pray earnestly for us.

Harvey J. Frey.

Mtshabezi Mission, Sept. 22, 1911.

P. O. Box 116, FORSBURG, TRANSVAAL.

SOPHIA SCHAEFFER.

Oct. 9, 1911.

DEAR READER OF THE VISITOR:

As our thoughts often cross the deep to the dear homeland we are reminded of the necessity of this fellowship. The Lord be praised for His continued grace bestowed both upon the work and us. It is blessed to know that He who called us out of darkness into His glorious light will never leave us alone in the hour of trial as, we seek to direct those who are bound by the chains of darkness and death to the path of light and life.

It was our privilege, in company with my brother, to be again at the Florida Mission last Sunday, to tell of God's love to man in sending His Son to save from all sin. The text used was that which God spoke to Adam. "Where art thou?" Some souls heeded the message and came forward to the altar. May they go on until they know God and thus help some other lost ones to graces.

We ask you to pray for the work that many may seek and find God. The harvest is great but the laborers are few.

Yours, all for Jesus, ISAAC AND ALICE LEHMAN.
they say rude things in public. The greater the worth of a thing, the charger the thing we give it, and pursuing that line of argument, the dearer and sweeter the tie that binds us, the more considerate we should be in the handling of it. I may hurt the feelings of a society acquaintance and inflict no especial harm done beyond the estrangement of two people who care little for each other, but when I stab my fond mother's heart, or wound my trusting, kindly brothers, eternity itself shall scarcely be long enough to extract the sting from memory.

Ah, me! It is an old thought often expressed, but it comes home with terrible force at times. What will we do with these poor, tormented hearts of ours, remembering by and by the unkind words our lips have uttered, when it is too late to make reparation? When love's opportunity is vanished forever, and out through the sunset gale of life the ones that we loved best have flown like birds flying straight to the bosom of God. When all our tears and each word of loving endearment are thrust back upon us like waves that beat against a wall of rock.

"Come back for one day, mother," we will say, "just for one short day, that I may show how fond and loving your child can be. Let me make that one day so sweet and precious that you will forget the many times when I have been harsh and brutal and 'nervous.'"

But the worn and weary feet will never turn homeward again. The shriveled and wrinkled face will never light with the old, tender smile at any call of mine.

"Fold your soft wings again in my breast, little angel child," we say, "that I may spend more time with you, be more fond and patient, and never again sadden the sweet light in your eyes by cruel word or hasty action." But the soft wing will never flutter back from the land whither the angels have beckoned it. Though we live to be grey-headed we can never outlive the memory of our careless anger with the child whom God hath taken.

See to it, then, that we live each day as though it were the last accorded to us to show we love the dear folks at home. Fill it full of beautiful service and tender homaghe. Let no rude speech strike discord through it, no foul current of unsympathetic justice mar it, but let its memory, with that of other days most like it, sweeten the bitter cup of death when I, the white-robed fond mother, remember—"We have not shown we love the dear folks at home. Fill it full of beautiful service and tender homaghe.

If I had known in the morning How weary all the day The words unkind Would stay in my mind, I said when you went away, I had been more careful, darling, Nor given you needless pain. If I had known in the morning how weary all the day, the white-robed and silent one, holds it to our trembling lips.

Stay, stay at home, my heart, and rest; Home-keeping hearts are happiest; For they that wander, they know not where, Are full of trouble, and full of care; To stay at home is best. —Longfellow.
Jesus, when He said, “Come unto Me, and I will give you rest.”

There dwelt then in Dijon a man of God, who had gathered around him a few blind, whom he had taught to read and work. I sought him out, told him of Marie, interested him in her, arranged that she should come an hour every morning to learn to read, and procured her a Bible with raised letters for the blind.

You should have seen her delight as she started off next morning,—a warm, bright August morning,—one hand locked in her little brother’s, and the other clasping the precious Bible, to take her first lesson.

Alas! poor Marie; it requires a delicate touch to distinguish the slightly-raised surface and nice outline of the letters, and her fingers were hard and callous with the constant plaiting of the straw. Again and again was the effort made, but to no purpose. But one day, as she sat alone, sorrowfully thinking of her dear Jesus, as she sat in her rude chair, her basket of straw at her feet, reading her beloved Bible! Blind!

“N’est il pas heureux,” she murmured, “N’est il pas heureux de baiser ainsi les doigtses paroles pendant que je les lis ?” “Is it not blessed to kiss the sweet words as I read?”

Dear reader, do you love the blessed words of Jesus with a love, heartfelt, heart-warm, as did the poor blind girl of Burgundy? Can you say: “How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth”?—Selected.

What Children Should Be Taught to Do and Be.

Children should be taught obedience. This can be done most effectively through love, and can usually be done through talking to them in a proper way. But there are times when sterner measures must be used. Solomon says, “He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.” When I see parents allowing their children to do anything but what they are told to do, I am made to wonder whether such parents really love their children.

Children should be trained to refrain from the use of idle words. One of the best ways to accomplish this is to keep entirely clear of them your soul; in this you will find hard work. There remain also one brother, living near him, and three sisters, one living in Indiana, and one in New York. Their family had been converted and united with the Brethren in Christ church about the year 1850, and was recognized as a faithful and consistent member until his death, a period of about fifty years. The funeral was held in the Methodist church with burial in Sedgewick cemetery, services being conducted by Eld. J. N. Engle, assisted by the Methodist pastor, Rev. Mann.