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Brethren in Christ Church

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Evangelical

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. 20:7.

Visitor.

GRANTHAM, PA.

MARCH 24, 1913.
SPECIAL APPEAL FOR AFRICA.

Famine Staring Them in the Face.

Because of a long unbroken drought there will be no crops this year in a large portion of South Central Africa, where our missions are located. In order to keep up our work at the different stations most directly affected by this famine there will be considerable extra expense to be met by the home church. If this expense is not promptly met the work will suffer greatly, and much of the work already done will be lost. In times of famine there are special opportunities to reach souls if the workers have the proper support. Will we come to their help at once? Send your donation to P. M. Climenhaga, Stevensville, Ont., for the African Relief Fund.

No time must be lost according to recent letters from the field,—No crops, no gardens—but famine!

Shall we share our blessings with the starving, in order to win them to Christ? Shall we pass this opportunity by, or shall we improve it to the glory of God?

"Freely have ye received, freely give."

Yours in earnest pleading,

J. R. Zook, Chairman.
C. N. Hostetter, Sec'y.

In view of the above appeal would there be 99 others, 100 in all, who would join the editor in giving $10.00 each—$1,000.00 in all? And further, would there be another 199, 200 in all, who would join the editor in giving each $5.00 making another $1,000.00? The editor would be willing to be one in these two propositions. How many will respond at once? Let us hear from you. There is more than $2,000.00 needed. We, however, think the balance will be readily gathered in smaller sums—Editor.

STATEMENT OF JABBOK FAITH ORPHANAGE "THOMAS, OKLA.

The Home is doing nicely under the blessing of God. However there were unusual expenses this conference year. The completion of the new Orphanage silo which became a necessity, a new building, a heavy payment on the new milk-wagon, a binder and cultivator, all of which were much needed. And because of all these extra expenses the

(Concluded on page 2 Column 1)
$500.00 that will be due Bro. & Sr. A. L. Eisenhower, in May 1913 must be made up by the church. $300.00 is the obligation of the Oklahoma church, $200.00 is the obligation of the church.

We think it would be very pleasing to the Lord if this money would be raised before General Conference, and also to the devoted workers who are giving such excellent, and faithful service, at a great sacrifice.

Yours in the hope of a cheerful response,

J. R. Zook, President,

D. R. Eyster, Sec’y. & Treas.
Now, to be “risen with Christ” is what changes the sinner’s position. To be risen with Christ puts him into the place where he has life, is made alive, from the deadness of sin and condemnation. Jesus Himself said, “He that believeth on me hath everlasting life.” Thus life is imparted to him who accepts Jesus Christ. Paul in writing his epistles writes to those who had been made alive by being born of God. So in his letter to the Colossians he makes the statement, “If (since) ye be risen with Christ seek those things which are above where Christ sitteth on the right hand of God.” Thus is indicated the change from the old life to the new. The old life was concerned about earthly things; the new life in Christ has its concerns in the heavenlies. The things which are above, which are to be sought by those who are risen with Christ cannot but be things which are true, honest, pure, of good report, virtuous, lovely, and which if sought after will result in such a changed character as will shew forth the excellencies of Jesus Christ.

How important that we be truly “risen with Christ.” How sad if we should be mistaken in our profession. Many shall come in that day and shall say “We have eaten and drunk in thy presence and thou hast taught in our streets. But he shall say, I tell you, I know not whence ye are; depart from me all ye workers of iniquity.” May we with the Psalmist pray, “Search me, O God, and know my heart. Try me and know my thoughts, and see whether there be any wicked way in me, And lead me in the way everlasting.”

“Now hath Christ been raised from the dead and become the first-fruits of them that are asleep.” There is a plant known as the rose of Jericho, which flourishes in lack of all things in which plants delight in the hot desert, in the rocky crevice, by the dusty waysides, in the rubbish heap. The fierce sirocco will sometimes tear it from its place and fling it far out upon the ocean, and there driven by the storms, and tossed by the salt waves, it still lives and grows. So it is possible for our spiritual life to grow in any and all circumstances where we may be cast, in sorrow, in hardships, in misfortune, in suffering. A deathless life is in us and we should be unconquerable. This is the message of Easter.—Sel.

Christ risen and living, is here in the world today to help us to do the impossible in His strength.

To dethrone the tyrant of pride and to set up humility.

To lay aside all selfishness and to walk in love.

To hurl off the bonds of prejudice and to be free.

To drive away the mists of sin and evil desire and to be pure.

To conquer all indolence and spirit of delay and to rise to eager and instant work.

To die to all that is dead and to live again to all that is life.

To turn from the thief who kills and steals and destroys and to follow Him who gives life and gives it abundantly.—Selected.

WORD FROM AFRICA.

Our missionary brethren in Africa are not overburdening us with correspondence for the VISITOR,—there is rather a dearth of matter from that field. So in the absence of direct correspondence we are glad to be permitted to cull quite freely from a private letter of Sr. H. Frances Davidson’s written to her mother, Sr. Davidson at the Messiah Home. Sr. Davidson is evidently keeping up good courage in spite of hard work, trials and testings of various kinds. The most
serious matter at present is the failure of crops owing to failure of the usual rains. The rainy season covers about four months. At the Macha Mission where Sr. Davidson is there was sufficient rainfall to start the corn and at the time of writing, Feb. 9, had a good start but was drying up. A recurrence of rain would still save the crop. But at the Mtshabazi Mission there had not been sufficient moisture to start the grain. Sr. D. spent a month at this place, attending the love feast, and at Matopo. The fields were quite bare, there not being even a blade of grass. The cattle had to be sent to the hills for pasture. The rivers were dried up. At Matopo it was a little better but not much. She says the outlook for the natives is indeed discouraging. So evidently the situation is indeed serious. Famine conditions are already upon the natives. The traders have been selling grain to the natives, charging $7.50 for a 200 lb. bag, but their supply is about exhausted. Sr. Davidson was permitted to enjoy the love feast at Mtshabezi, the first for seven years. Bro. & Sr. Taylor left Macha for the homeland immediately after Sr. Davidson returned from her vacation, and are now on the way. Bro. & Sr. Jesse Wenger are now at the Macha Mission helping Sr. Davidson in the work. They are becoming acclimated and will soon prove valuable assistants at that place. Of the work at Macha Sr. D. writes that there are at present 42 native boys and 5 girls at the Mission. There are many more applicants but there is no room for them. She says, “We turned away eight the past week.” They at the Mission have a supply of food yet. Besides groceries, they have milk and eggs, bananas, limes, tomatoes, beans, etc., but their big water tank had been cleaned out and was standing empty. Evidently Sr. Davidson is not entertaining any thought of retiring from the field and its work. She says, “I was not young when the Lord called me to the work but He called me to spend the rest of my life in the work, or at least while He gives me strength, and I feel that I should be unfaithful to the trust He has committed to me if I should lay it down while He continues to give me strength.”

A WORD TO EVERYONE.

We mean YOU. Kindly see whether your credit on the label is correct or not. If it is not correct please write us so we can correct it. If you find it correct but does not extend beyond May 1913, then may we not have your renewal at once? If your credit reads Jan. 1913 (1-13), Feb. 1913 (2-13), Mar. 1913 (3-13), or April 1913 (4-13), then please renew without delay. We are anxious to have a clean list at the close of the conference year. You can help to make it possible.

Will the Brotherhood rise to the occasion and to her opportunity? Africa is facing a serious famine because of failure of the rains. The brethren on the mission field have seriously considered what it would be best to do under the circumstances: whether to continue the work on present lines, or, dismiss the natives and let them look out for themselves. To continue the work as it is now started will mean a goodly amount of extra expense as there will not only be no produce to sell but nearly all food must be bought at enhanced prices, so that the brethren have estimated that to tide the work over this year of scarcity they would need $2,500.00 above what is usually needed for a year’s support. Naturally the brethren on the field are loath to think of interrupting the work as it
would do if the work would be suspended for a year. They have faith in God and confidence in the Brotherhood that the extra amount will be forthcoming. Of God's faithfulness there is not the shadow of a question or doubt, and we hope the confidence in the Brotherhood will also be fully justified.

"Shall we whose souls are lighted,
With wisdom from on high;
Shall we to men benighted,
The lamp of life deny?
Salvation, O Salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name.

"Waft, waft ye winds the story,
And yon, ye waters roll:
Till like a sea of glory,
It spreads from pole to pole:
Till o'er our ransomed nature,
The Lamb, for sinners slain,
Redeemer, King, Creator
In bliss returns to reign."

It is a matter of much satisfaction that according to the reports sent in the Lord is graciously visiting the church in quite a number of districts with revival success. The reports from Canada, Ohio and Kansas are quite encouraging, while also in Pennsylvania at a number of places the waters were moved and some souls stepped in. For this we are indeed glad and can only hope that the good work will continue, that those who have laid the hand to the plow will not look back. Bro. Brechbill writing from Mowersville, Pa., says, "We have great reason to be thankful to the Father above for the many mercies and blessings He is bestowing on us here. The interest in the good work is growing. We have an interesting Sabbath school and also a Young Peoples' Meeting, Sabbath school every Sunday forenoon and Young Peoples' Meeting every Sunday evening. The dear young souls who made a start are still working on. They take active part in the prayer meetings which is encouraging." Bro. Brechbill also expresses his pleasure that Bro. Elliott has resumed his pen-ministry again. Others have expressed the same feeling.

The current conference year is rapidly drawing to a close. The Visitor financial account for the year closes with April 30. We imagine what a pleasure it would be if not a single subscription credit would be behind. That everyone would be in the future. We are much pleased with the way the renewals have come in and we are hoping for a remarkably clean list when the financial report for the year is made up. If every one whose credit is dated, not later than April 1913, will renew before May 1st., there will come this way before that date a little more than $300.00. Let us think what that would mean, a clean list, no deficit on the year's business, and a clear conscience. Brethren, will you help make the effort? Will not everyone examine the credit on his or her label and if it is not farther in the future than May 1913, remit at once so the credit will reach into 1914. If, however, there is a mistake in our record kindly inform us at once and we will gladly make the correction. So please send on the renewals at once.

Bro. H. J. Frey has finished for the present his itinerary in Pennsylvania and has gone to Ohio and expects to go on further West by about the beginning of April. He spent a few days in Harrisburg before starting West. On Sunday the 9th., inst., he spoke twice at the Messiah Home Chapel, the evening address being entirely on Missionary lines with special reference to conditions and work in the African field. He bade us to lift our eyes and look on the field, and gave an interesting account of the progress of the work in Rhodesia where their field
of labor is. Our congregation gave a very generous free-will offering considering that our regular monthly offering for the mission funds was taken a week before, the first Sunday in the month.

Do not fail to read first page. Something of importance is brought to our notice there.

Several further attempts are being made in the Pennsylvania Legislature to put through some legislation looking towards the curtailment of the liquor traffic but so far all such attempts have met with defeat. The prohibitionists have, however, not given up the effort yet, and it may be that before they are through something may come their way. The fact that the new president and vice-president and others of the cabinet at Washington D.C. have banished wines from all social functions is much to their credit and will be an influence favorable to sobriety throughout the land. So we are hoping that even Pennsylvania shall sometime be made free from this galling yoke of bondage.

Bro. J. H. Myers wishes to inform the VISITOR family that they have left Texas for good having sold their property there. They left Salem, Texas on the 17th., inst., for Thomas, Okla., which will be their address for the present. Bro. Myers found that his health was failing rapidly in that climate so they thought it wisdom to move away.

Improvement in the personnel of the printing staff will, we confidently hope, eliminate the necessity of our apologizing for serious shortcomings in the make-up of the VISITOR so often. One of our correspondents hinted kindly that our new printers are good at "pie" which seemed too sadly true in the last issue. However we are encouraged with the thought that such a lapse will not occur again. It is a comfort to us that the accident happened to the editorial page, and no doubt our readers succeeded in untangling the mix up sufficiently to get the sense of what was said. So we take courage and go on.

Bro. & Sr. H. L. Smith of Grantham, Pa., who are recommended to the confidence of the church by the F. M. B. and who are looking towards India as their field of labor, are expecting to have their last meeting in this part of Pennsylvania at the Messiah Home Chapel, Harrisburg, Pa., on April 4, in the evening. It is hoped that many from the near-by districts will visit us at that time. All are invited.

Clarence Center, N.Y. has had a season of blessing during a series of meetings in which Bro. L. Shoalts labored with the brethren. While there was no move among the unsaved the membership found it a grand uplift for itself. It seems that such a work is more or less necessary in all communities, and we are always glad for any work of the Lord either among sinners in saving them, or in a cleaning up among the believers.

The workers at Philadelphia Missions cordially invite as many from the surrounding districts as can to meet with them at the Mission on their love feast occasion. With all the other love feast announcements goes an invitation for all who can to attend.

At a local council held at Grantham, Pa., over which Bish. H. B. Hoffer presided, it was decided to make choice of a bishop for the class at Grantham, the election to be held on the 23rd., inst. So-
CONTRIBUTIONS.

ON CHURCH HOUSEKEEPING.

BY A. M. ENGLE.

All governments and organizations must have a code of laws or rules by which they are to be governed. A government must have a constitution and by-laws. These by-laws are not to conflict with the constitution. If other laws or rules are made they must harmonize with the fundamental laws.

All citizens under this government must submit and obey these laws or will be amenable to the law and liable to be punished by said laws.

There is provision made in the laws of a country that people from other countries can become citizens, and share in the full benefits and privileges of such government. And the one who becomes a citizen promises to be subject to the laws. He cannot except any of the country's laws and become a citizen.

The same is true of all organized bodies, whether political, commercial or religious. No member of any of such compacts can rightly say that he is imposed upon. He cannot say that such creed or party has any rules which he does not desire, or that he would rather not have, since it was by his own choice that he joined the organization.

Applying this to religious bodies it has the same bearing or weight. When anyone wishes to join any church it is reasonable to suppose that such applicant knows what the church holds as articles of faith. Should such applicant be ignorant of the practices and doctrines, and has not full confidence and faith surely he should satisfy himself before joining, and if not fully satisfied he can get what he wants or does not want, in other churches. There are doctrines galore to suit and satisfy every imagination of man. If such is the case then no one can truthfully say that the church is imposing on a member, if there are ordinances practiced in the church which do not suit them or they are not willing to participate in.

The above me thinks is reasonable, and is sound logic. If so then such members may be termed undesirable members in the church, just as the civil government considers such as make trouble and violate the laws, as undesirable citizens. And as the church occupies a more important place than the civil government, the undesirable member does much more harm than the undesirable citizen.

If such is the case the question then arises as to what can be done to circumvent or head off the hurtful influences. I think there would be a successful preventative, or remedy if the church would do her duty in this important matter. First, no brother should be eligible for any office in the church who is known to stand guilty of any violation of any doc-
trine or decision of the church. When an election is to be held and there are brethren in the district who are known to stand in such violation their names should at once be cancelled and no vote put to their credit. And if the officers who receive the votes would not comply with such regulations they should be held amenable to the church and dealt with accordingly. This arrangement would at once stop or head off the leading influences of apostacy from the doctrines held by the church. Such measures may seem to some to be too harsh. They say we should exercise forebearance, patience and longsuffering, not judge before the time, till the Lord comes, not pull up the tares before the harvest, etc. This course would not violate any of the above injunctions. It would only serve to prevent the spreading influence of such doctrines and influences that would spread the faster by putting such brethren in as teachers in the church, and it would be a strong remonstrance against such intrusions of ideas and doctrines which if brought in are hurtful to the church.

As to whether such a course would be scriptural I believe it to be more scriptural than to let such things go unrebuked. The Savior said, If the right hand or eye offend it would be well to cut it off or pluck it out, rather than that the whole body should perish. Paul said that he had already concluded in his mind what he would do with the wayward members. John wrote that when he comes he will set Diotrephes in order. Other passages might be referred to, but these are sufficient to show that such things should not be left unrebuked.

Some may inquire as to what the things are that ought to be safeguarded. We reply any brother who stands in violation of any doctrine accepted by General Conference can hardly be considered safe as an officer in the church. This would hold good from the bishop to the superintendent and teacher in the Sunday school, for as little leaven leaveneth the whole lump so every one in office has his or her influence over those who are in their charge and any wrong teaching will have its hurtful effect. An example: A Sunday school teacher said to her class that it makes no difference what kind of clothes one wears if one has no pride in it,—Or Paul says, The hair is given for a covering. Paul does say so but the impression the teacher makes upon the child is that no other covering is necessary. Or again that feet washing was only an ancient custom. If the churches have such ideas we are not their judges, but we should see to it that no such teaching obtains among us either in church or Sunday school.

While perverse doctrines were taught during all the centuries of the Christian era, to my mind there was no time when more perverse doctrines and isms were taught than in our time and age. In Paul's time there were Hymeneus and Philetus who had failed or erred of the truth. Alexander also did the church much harm. He, Paul, wrote to the Thessalonians that the mystery of iniquity doth already work but there was one thing that kept it, and when that something is taken away then the iniquity or perversion will come forth.

This seems to be the condition among us in our day and wolves came in sheep's clothing like Irvingism which said, We came to make divisions in the church which they sadly did, carrying away by their perverse teaching some of our dear brethren and sisters. Also Russellism which also has made inroads among our Brotherhood carrying away brethren and sisters who we might have looked on as pillars and mothers in the church.
But alas! how are our expectations blighted. And as we look upon the condition the "mystery of iniquity" is still looming up before our mental vision.

The apostle Paul when addressing the elders of Ephesus in farewell said, And from among yourselves shall men arise teaching perverse doctrines to draw men unto themselves. These things are manifesting themselves among us.

Some maintain that the church is imposing on the membership by requiring the outward self-denial, feet washing and the sisters covering of the head, claiming that they should have liberty of conscience in such things.

Alas! where would our church be in a very short time! And where are we already in many things compared with twenty five years ago?

Should the brethren and the church consider the foregoing worthy of further consideration I would suggest that the brethren in such district lay the matter before the church at their councils and if so decided refer it to General Conference to be acted upon and decided as the church may deem best for the welfare of the Brotherhood.

I have now given my thoughts, and this as I consider it is an important concern as it concerns the welfare of the church. I hope and pray that the best may be done for the glory of God, the welfare of souls and for our Brotherhood and church, which I dearly love.

Detroit, Kans.

[Note:—We little thought when we prepared Bro. Engle's article for the printer that before it would be printed he would be passed to his reward. But so it is. He passed away on the 15th., inst., without any special sickness. This last article of his very plainly shows what was a very important matter to his mind. —Editor]

"Except ye repent ye shall all likewise perish."

AFRICA.

BY H. J. FREY.

Chapter two.

Early History and Antiquities.

Though the Northern part of Africa was once the seat of considerable civilization, yet the interior has, until recent years, remained practically unknown. In the fifteenth century, when Columbus discovered America, and other explorers plied the unknown seas, Bartholomeu Diaz also discovered the Cape of Good Hope in 1486, Van Riebeck brought the first Dutch Colony there in 1652. Other settlements were made at various places along the coast, but the limitless inland expanses were left for later generations to explore. It is therefore interesting to study African maps of various periods. First, the mere outline was given. Afterward, as a few travellers ventured farther inland and discovered a few facts, they imagined others, and the maps were filled out in fuller detail. But these had to be altered again and again as information increased. Well could Jonathan Swift say:

"Geographers in Afric maps,
With savage pictures fill their gaps,
And o'er unhitable downs,
Placed elephants for want of towns."

There are reasons why the interior of Africa was so tardily explored, some of the principle ones being the following:

1) Lack of navigable streams, good harbors, and coastal indentations as explained in former article.

2) Deadly climate along the swampy disease-breeding coasts, as well as the interior. Here were millions of mosquitoses ready to infect one with malarial germs. In other parts we find the Tsetse fly whose sting is death to domestic animals and is the cause of the sleeping sickness in human beings from which one seldom recovers. Besides, the lack of
over-exertion, have cut short the career proper food and protection, together with of many a bold adventurer.

(3) Hostile natives.—Before the conquest of Africa by European powers, the warlike and bloodthirsty tribes disputed the advance of a stranger, and especially a white man. Many a fine has been paid for the privilege of passing through a certain country, and many have been slain by hostile chiefs.

(4) Deserts. The great Sahara, with its blinding dust, waterless wastes, and burning heat prevented the advance of the traveller from the North; while the Kilahari impeded his progress from the South.

(5) To the above may also be added the effect of the slave trade on legitimate commerce, the absence of means of communication, and the lack of incentive commensurate with so great a risk.

The first organized expedition to explore the interior was commanded by Mungo Park in 1795, entering from the West coast. Other explorers followed, entering from the North, East, South, and West, among them were Lander, Dunken, Bruce, Sparrman, Silva Porto, Moffat and others. But it remained for David Livingstone, the heroic missionary explorer, to win first place among African discoverers, by beginning, in 1849 those remarkable journeys the result of which was finally to rid the greater part of Africa of the cursed slave trader and to open the way for the Gospel of our blessed Christ to be preached even unto the ends of the earth. To these early explorers who paved the way for civilization and Christianity, the Christian world of today owes a debt of gratitude. The opening up of Africa was no easy task. It is said that of seven hundred early explorers, more than five hundred never returned alive. Many of these were Christian missionaries, seeking strategic positions to plant the banner of Christ. Africa has, not without reason, been called the white man's grave. The opening up of Africa to civilization and the Gospel has been at the price of blood.

Antiquities.

We have heard of the pyramids of Egypt, those wonderful monuments of human art built centuries ago, and regarded as one of the seven wonders of the world. But throughout Central and Southern Africa there are also hundreds of caves, some of which are very interesting. But we wish to speak only of the mines and ruins of Rhodesia. In the Eastern part of Southern Rhodesia are a number of old ruins, the most important of which are the Zimbabwe, about a hundred and fifty miles east of Bulawayo. These consist of stupendous walls of masonry supposed to be the remains of ancient fortresses. Not only are these old fortresses there but there are also hundreds of old mines as well. In fact, many of the Rhodesia mines that are being worked today are old workings. Noted writers differ as to the builders of these forts, and as to when they were built. The same difference of opinion exists in regard to the mines. Evidently they belong together. Some think the ruins were built not earlier than the eleventh century A. D. and that probably some native tribes who were somewhat advanced in civilization through coming in contact with the Arab, are responsible for them. Others say that these old fortresses were built by the Arabians, Phenicians, and the Jews as early as Solomon's time. Those who hold to this theory, as the noted Prof. Keane, R. N. Hall, and others, say that the walls were built at two different times, judging from the construction. The natives' idea of the origin of these ruins varies. Some
say their own ancestors built them, others
that the white men did it, and others say
they do not know. These latter probably
speak the truth.

In speaking along this line, another
question presents itself viz.—Where did
Solomon get his gold, and where is
"Ophir"? The Bible says that Solomon's
ships "came to Ophir and fetched from
thence gold," but if you can find Ophir
on a map it is usually given with a ques­
tion mark. I think it is most generally
supposed now that Ophir is in Arabia
but that it was only a gold mart, the gold
having been brought from some other
parts for transhipment there. Accord­
ing to this theory it is possible that some
of the gold for the temple at Jerusalem
came from Rhodesia, even close to our
own missions.

But whoever dug these mines evidently
knew nothing of pumps, for they could
not go down below the waterline. Neith­
er did they have the modern art of ex­
tracting the gold for much of the ore
worked then is reworked today at a profit,
and also many very rich deposits are
now found below the waterline.

As these ancients, whoever they were,
risked their lives in a strange land for the
gold that perisheth, let us now in this
late day, give our lives as a sacrifice
that we might gather into the fold of
Christ these long neglected children of
darkness, the natives of Africa, who are
indeed nuggets of gold that need refining,
and diamonds in the rough.

(To be continued)

A LIFE OPPORTUNITY LOST.

"And Moses told these sayings unto
all the children of Israel; and the people

On the southern border of Judea at
Kadesh-barnea, lies a vast encampment
numbering nearly or quite three millions
of people, they are the children of Israel.

With their tents properly arranged, and
great herds of cattle grazing on the out­
side, the camp covers a space of ground
about three miles wide by four long, or
twelve square miles in all, probably the
largest camp that was ever pitched on
earth. Over all a most wonderful cloud
overshadows them by day, becoming a
pillar of fire at night.

This people had just refused to enter
the goodly land that had been promised
them for their future home.

God was so displeased at their sin of
unbelief and rebellion that He decided
to destroy them all, when Moses in­
erceded with God to spare their lives,
which was granted. But they should be
turned back into the wilderness to wan­
der about for forty years, until all above
twenty years of age should die, except
Caleb and Joshua.

Moses had the words of God's final
decision, as to their destiny, sent out
through all the vast camp. When the
people heard and understood its terrible
meaning to them, a great mournful, wail­
ing cry of sorrow went forth from them
all over the camps. But loud, deep and
long, as were their lamentations it was
unavailing, for their sentence had been
passed by the great Judge of all, and now
nothing remained but its execution, which
was at once put into effect. Standing
on the border-land of their divinely prom­
ised inheritance, it was no wonder that
they mourned over their now lost op­
portunity forever gone.

It wasthe doom of all their long ex-
pected hopes, and now the terrors of the desert, and a grave in the burning sands at last, was all they had to look forward to. But God, the all-loving Father, did not forsake or forget them, during all the long years of their wilderness life, faithless, stubborn and rebellious as they often were, His divine presence overshadowed them by day and by night in the wonderful cloud that constantly led them about over the sands of the wild desert.

Their daily needs were provided for in the falling manna, with waters gushing from rocks, while even their clothes never wore out or grew old.

Yet all this toilsome journey of many years, and much suffering, could have been avoided, and they been enjoying all the comforts of a home in their own land, but for their unbelief in God's promises.

They had lost an opportunity that would never come to them again. Some things once lost may be recovered, but with the passing of one single opportunity which involves our life or destiny, a failure to grasp and use it, means disaster and ruin perhaps forever. This people found out to their great sorrow that this was true of them, for the older ones never entered the earthly Canaan though I trust they at last gained a heavenly home from the lonely desert graves. This people while they admitted the land promised them, and which their leaders had searched over, was a goodly one, flowing with milk and honey, yet through fear and unbelief would not accept of the divine gift.

How sadly true it is that some worldly fear or sin will deprive the Christian of today of some blessing that by faith and courage he might have possessed.

Had they gone boldly forward in the strength of Israel's God, the people of the land and their great giants would have been as bread to them, as faithful Caleb told them. God had promised to be with them and give them certain victory over all their foes, and where He leads, any trusting heart can safely follow.

As I review this old story of Israel's failure through unbelief, how forcibly it applies to multitudes of people of this present day. God has promised a heavenly home to whosoever will receive it through Christ, and yet, they reject His loving offer of mercy and happiness as a trifling affair unworthy of their acceptance.

This life is the only opportunity man will ever have in which to prepare for eternity and a home in heaven. A failure to do this now will bring only sorrow and ruin forever. How great is the long suffering love, and patience of God in bearing with sinful men, waiting to give them every opportunity for salvation. Today the loving call of mercy sounds in the ears of every sinner; to accept means heaven and joy, while to turn from it may mean a life opportunity lost forever. Which shall it be? May God help you to decide wisely.

Fredonia, Kan. R. R. No. 2.

THE ARMOR OF GOD.

BY GEORGE S. GRIM.

We have observed the importance of putting on the whole armor of God. Every part of the armor which God Himself has been pleased to provide for His children is absolutely required, in order that we may be fully equipped for the conflict. For this purpose has the armor been provided, that we may be able to stand against the wiles of the adversary. That evil spirit which is also called Satan is very subtle and crafty, and is ever watching, that he may get an advantage
over us. In order to lay still greater stress on this, the apostle, by the guidance of the Holy Spirit proceeds to say, "For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of darkness of this world, again spiritual wickedness in high places."

Louisville, Ohio.

THE JUDGMENT OF THE NATIONS.

BY JOHN H. MYERS.

Matt. 25: 31, 32

"When the Son of man shall come in his glory and all the holy angels with him then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate one from another as a shepherd divideth his sheep from the goats."

These verses tell us of a coming judgment of nations. It is not the great White Throne judgment; neither is it the judgment spoken of by Paul in II Cor. 5: 10. Those referred to in this last passage are the resurrected saints who will then be rewarded according to their works. May you, my Christian brother and sister learn to live so that men may see your good works and our Father in heaven be glorified.

We will notice John 16: 7, 8: "Nevertheless I tell you the truth. It is expedient for you that I go away; for if I go not away the Comforter will not come unto you. But if I depart I will send him unto you, and when he is come he will reprove the world of sin and of righteousness and of judgment.

I am glad I remember of a time when I realized that I was a sinner by the conviction of the Holy Spirit, and I learned righteousness, and the condemnation of judgment. I owned my condemnation just: I acknowledged my sin. It was just that I should be condemned, but Christ stepped in and said, "Father, I died for this sinner;" and the Father accepted Him as my substitute, and I am free, bought by the blood of the Son of God. He is the Son of God of whom I Peter 1: 20: says, "Who verily was foreordained before the foundation of the world, but was manifested in these last times for you, who by him do believe in God that raised him up from the dead and gave him glory, that your faith and hope might be in God." What a joy the word of God creates in our hearts when we have a personal knowledge of the Scriptures for ourselves as regards the judgments.

The judgment of the nations has no reference to naturally dead people. It has reference to Christ's coming to this earth after the first resurrection when He comes in His glory to reign a thousand years on the throne of His father David. Zecharias speaks of His coming. We read that the Son of man shall come in the glory of His Father. Here He is dealing personally with men and therefore He is called the Son of man. Matt. 19: 28, has reference to the class that shall sit with Him in the judgments. So there must be people to judge. Jude 14 gives Enoch's prophecy. "Behold the Lord cometh with ten thousand of his saints to execute. He says, "Behold he cometh." He speaks to living people, people that live here after the first resurrection and the saints have gone to be with the Lord, and the judgments spoken of by the Psalmist and the prophets, the Evangelists and in the epistles and Revelations are fulfilled. And Matt. 24 and 25 will have its place. While our Savior was dealing largely with the Jews, His own dear people, who were zealous in that which pertained to the law which God gave to His people thru Moses. They were zealous but ignorant (Concluded on page 26)
News of Church Activity
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

_Africa._

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Cora Alvis, Lewis Steckley, Matopo Mission, Bulawayo, South Africa.


Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

Jesse R. and Malinda Eyster, box 10, Boksburg, Transvaal, South Africa.

_India._

The following are not under the Foreign Mission Board:

Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona Dist, Ramahai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

_Central America._

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

_Missionaries on Furlough._

H. J. and Emma Frey, Abilene, Kans.

Sallie K. Doner, Campbellstown, Pa.

OUR CITY MISSIONS.

Philadelphia Mission, 3423 North Second St., in charge of Peter Stover and wife.


Chicago Mission, 6030 Halstead St., in charge of Sr. Sarah Bert, Bro. B. L. Brubaker and Sr. Nancy Shirk.


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

Dayton Mission, in charge of W. H. and Susie Boyer, 601 Taylor St., Dayton, Ohio.

FOREIGN MISSION FUNDS.

Report for January and February, 1913.

_GENERAL FUND._

Receipts.

_Pleasant Grove, Ohio, S. S._ $37.60; _Peter Fike, Texas, (special for benefit of sick natives)_ $5.00; _Mechanisburg, Pa., S. S. (special for benefit of sick natives)_ $14.50; _Samuel Whisler, Ohio, _$7.00; _part of Conference offering, $5.00; _John Roland, Ohio, _$5.00; _Beulah Chapel, Springfield, O. S. S. (special for supplying a native teacher at Matopo Mission)_ $30.00; _Springvale, Ont, S. S. (special for Lewis Steckley)_ $10.00; _J. R. Ebersole, N. Y._ $1.00; _Amanda Ebersole, N. Y._ $2.00; _friends of Missions, $165.00; _Alex McTaggart, Ont., $75.00; _John M. Fike, Texas, $5.00; _Carland, Mich., Mission, $36.50; _In Jesus' Name, Mo., $5.00; _Caty Ann Myers, $2.00; _Sylvanus Landis, Pa., $5.00; _Wainfleet, Ont, S. S., (special for benefit of sick natives) $19.37; _Bethany, Okla., S. S., $11.10; _Ida B. Snyder, Pa., (special for benefit of Dick natives)_ $5.00; _Lebanon and Dauphin, Pa., dist., $31.00; _J. E. Lentzmeier, Pa., $10.00; _Souderton and Silverdale, Pa., dist., $38.05; _Offering at Lawn, Pa., Evangelical church, $5.50; _Sr. Brubaker, Pa., $1.00; Sr. Hostetler, Pa., $5.00; _Upland, Cal., $38.65; _Markham, Ont., $18.31; _Lykens Valley, Pa., dist., $17.50; _Sixth Line. Nottawa, Ont, Sr. Doner's meeting, $6.00; _Manor, Pa., dist., $12.00; _Belle Springs, Kans., $34.68; _Rosebank, Kans., S. S., $31.45; _Peter Steckley, (special for his son Lewis B. Steckley)_ $20.00; _Cumberland, Pa., dist., $35.75; _Rainham, Ont., Sr. Doner's meeting, $6.50; _Grantham, Pa., S. S., $90.00; _Grantham, Pa., missionary meeting, $83.22; _Rapho, Pa., dist., $33.50; _Markham, Ont., church, $13.00; _Magdalena Hurley, Mich., $1.00; _Susan Rodes, Clarence Ctr., N. Y., $8.00; _Walpole, Ont., Sr. Doner's meeting $5.00; _Donegal, Pa., dist., $16.50; _Rapho, Pa., dist., $6.00; _Black Creek, Ont, friends of W. O. Winger, for baby carriage, $15.00._

_SPECIAL INDIA FUND._

Bro. & Sr. H. L. Smith of Grantham, Pa., were accepted by the F. M. B. as missionaries to India. Another attempt is to be made to establish a work in India, providing sufficient funds will be obtained in this special fund to meet the need of the undertaking.

_Mowersville, Pa., $12.04;_ Chambersburg, Pa., $13.13; Mt. Rock, Pa., $1.71; _Five Forks, Pa., $8.00; Montgomery, Pa., $27.25; New Guilford, Pa., $19.60._

_Disbursements._

Jesse Eyster, for home coming journey, $244.86; _H. P. Steigerwald (special for benefit of sick natives)_ $52.87; _for Lewis Steckley_ $30.00; _for Walter O. Winger_ $15.00; _general needs at Matopo_ $68.42—total, $867.29. Frances Davidson for general needs,
March 24, 1913.

EVANGELICAL VISITOR.

DAYTON MISSION.

With pleasure we greet you once more in the name of Jesus our Savior, to give our dear Visitor family a report of another month of what the Lord has done for us at this place. We are glad to see that souls are becoming tired of their sins, and are coming to Jesus for pardon. And as we are anxious to interest our dear friends, brethren and sisters we are led to relate the blessed experience we had last Tuesday evening in our prayer meeting.

Two mothers came forward for salvation, the one fifty years old the other thirty three, the oldest one had been attending our services for some time. She realized the burden of her sins all this time, which only grew heavier as she continued coming. She had never in all those fifty years attempted to give her heart to Jesus until at this time. On Feb. 25, she resolved in her heart to come to the altar and confess and forsake her sins, and live the rest of her years for Jesus. As she began calling upon God to forgive her sins He heard her pitiful cry, and did blessedly forgive her, and gave her a clear witness of His acceptance of her as His child. She surely was a happy soul. How we wish you could have been here to witness the beautiful scene, and rejoice with us that night. It truly is precious to see souls get under pungent conviction for their sins, then take the Holy Bible route of repentance, that will really lead to true confession of all their committed sins, give up their pride, and take the plain and narrow way with our Lord. Three days later we visited her in her home, and as this other sister who also came forward the same evening lives in another part of the building came over and shared in our visit. It was so blessed to hear how the Lord was working and leading them. The older sister told us that she had been seeking, and was so anxious to find, an humble place of worship. And she was so much pleased to find just such a common little mission as this. She told us how her husband drank in past years, and she had to work hard for her family, and sometimes he would take what little money she had left for drink. She sometimes would have to send her children to their little beds hungry. But she said she stuck to him all those years and bore with him, and he has not been drinking in recent years. Her children are now grown up. With tears she said, "I ought to have had Jesus in my life to help me while I was bringing up my family." The night she was saved, as she met her dear husband she put her arms around his neck, and told him that she had given her heart to Jesus. He began to weep and said he was so glad she did. He is a railroad man, and far away from God, but his heart is softening under the convicting Spirit of the Lord. Our prayer is that he too will soon enter in.

Last Sunday we had a larger congregation at our preaching service than any time since we are here in the work, and this dear sister was the first to testify and tell what the Lord had done, and is doing, for her soul. Truly it was a real inspiration to the meeting. She told us how the Lord led her to lay off her gold ring that she had valued so highly, that she had carried a life insurance, and paid the dues out of her hard-earned money, sometimes denying herself of things to eat, to meet her dues. She said the Lord showed her that she in this way was trusting man and not God, and gave it all up for Jesus, and will trust Him for her all. She especially mentioned how the Lord told her to put away her house flowers and little birds, and employ the time and attention they required in the study of God's word, and in her service for Him. She surely is a very happy mother because she is walking in the light. Will you remember her in your prayers, that God may use her in a wonderful way, as she is so well known in this part of town? She is so anxious to help other souls, as on Sunday there were four souls out at the altar and she was there helping and praying with them.

We do praise our heavenly Father for all He is doing at this place. O there is so much to be done, so many dear souls unsaved. Let us ever be at our best for souls that we may not need to face any regret, when it can never be removed. We do appreciate the gifts of all who have so kindly remembered us in our needs and thank you all. May the dear Father in heaven greatly manifest Himself to you is our prayer. Pray that the Lord may keep a continual watch over this place for souls.

FINANCIAL.

Report for Feb. 1913.

Balance on hand $7.89.

Receipts.

Florence Brumbaugh, Dayton, O., $1.00; Edward Engle, West Milton, O., $5.00; Ben
Herr, Cambridge City, Ind., $2.00; Libbie Richard, Troy, O., $1.00; Fairview S. S., $12.78; Mission offerings, $4.80. Total $34.47.

**Expenditures.**

Rent, $18.00; gas and stove rent, $3.28; car fare, $.15; incidentals, $.35; table account, $.57; Total, $28.52.

Balance on hand, Mar. 1, 1913, $6.95.

**Other Donations.**

Provisions of various kinds, consisting of cheese, corn meal, sausage, dried corn, apples, onions, milk, butter, soap, apple butter, graham flour, eggs, and bread were donated by Elwood Cassel, Bert Dohner, Isaac Engle, Emma Cassel, Ella Etter, Iva Herr, Albert Rohrer, Hettie Hoover.

Yours prayerfully for precious souls,
W. H. and Susie Boyer.

601 Taylor St.

SAN FRANCISCO MISSION.

Dear readers of the VISITOR: Another month has expired since our last report. So we come to you again with greeting in the name of Jesus. I can truly say with the Psalmist, "Bless the Lord O my soul: and all that is within me, bless his holy name."

"Bless the Lord, O my soul, and forget not all his benefits."

"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out."

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

"Truly God is good to Israel, even to such as are of a clean heart" (Psa. 73: 1).

Praise the Lord for the many blessings He showers upon His children. Truly God is to be praised and adored. Yet as we look out over the world we are made to realize we are living in a very unthankful age.

"Oh that men would praise the Lord for his goodinois, and for his wonderful works to the children of men!"

We can still report that the Lord is with us. "Tho' the earth may rock and tremble, Tho' the sun may hide its face, Tho' my foes be strong and ruthless, Still I dare to trust Thy grace, Tho' the cross my path o'er shadow, Thou didst bear it once for me, And whate'er the pain or peril, Jesus, I'll go thro' with Thee."

**PHILADELPHIA MISSION.**

Psa. 41:—Blessing of the charitable men. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble: the Lord will preserve him, (Is not this wonderful) and keep him alive and he shall also be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies."

Thank God for these promises, and God will fulfill them in our lives if we consider the poor. Say brother and sister, mission work is not all talk, neither is it to talk about one another, but it is to help to bear one another's burdens, to lift up the fallen, to provide for the poor and needy in their distress, and if we obey this from the heart we are getting about right, for all the law is fulfilled in one word, to love our neighbors as ourselves. It don't mean a whole lot of isms and jumping and shouting and telling the people all our good traits. Jesus says there is none good but one and that is God. Since I have such a great God He is so great I can't express it. When we think He is the Creator of all things in the universe, heaven and earth, sun, moon and stars and every living creature upon the earth and in the sea. And to think, then He created man and counted him worthy to have control over all these things. Oh how small we are! If we could only always see ourselves in the light of God! Oh, I see such a depth and a height that I have not attained to, but I am still pressing on from glory to glory. That's all I can say, glory to glory.
It's always getting better, the higher we get. Our minister told us last evening that when we think we had it all then we had nothing and I believe it. "Blessed is the man that maketh the Lord his trust. Therefore will not we fear though the earth be removed and though the mountains be carried into the midst of the sea for God is our refuge and our strength and our very present help in trouble." Bless His dear name forever and forever!

I have a boy at the mission twelve years old, a good boy who would like a good home with good Christian people. Now if some one wants to do mission work here is a chance. We are having good meetings and expect soon to have baptism. We have a few converts we give God the glory. I am so glad that I came to the place I have laid everything on Him. I am just getting simple enough to believe all God's promises. Hallelujah. Faith is the Victory. Jesus says, "Oh thou of little faith." I have to stop I can hardly stop my joy is full and I am going through. Brothers and sisters when you read this remember the poor Missions in our Cities and lay up your treasure in heaven not in earth; soon Jesus will come and let us all be ready to meet Him when He comes. I thank all those who so kindly donated towards the Mission and I know the Lord will bless you. Now I will close wishing you all God's richest blessing. Remember us in your prayers.

FINANCIAL.

Report for the month of Feb. 1913.

Balance on hand, $49.00.

Receipts.

Bro. Carlyon, Buffalo, N. Y., $3.00; Sr. Pringle, Buffalo, N. Y., $1.00; Sr. Myra and Annie Winger, Sask., $2.00; Bro. Jesse Cober, Bethesda, Ont., $1.00; Bro. and Sr. Ehlers, Buffalo, N. Y., $5.00; A brother, Victoria Square, Ont., $3.00; Bro. B. Winger, Sask., $1.00; Bro. S. Whisler, Ashland, O., $5.00; Bro. Andrew Sider, Bertie, Ont., $1.00; Sr. Heise, Clarence Center, N. Y., $5.00; Total, $76.00.

Expenditures.

Coal, $3.70; light, $2.25; groceries, car fare and sundries, $23.05.

Provisions and fruit donated by the following:


Gratefully yours,

T. S. & Cora Doner.

CHICAGO MISSION.

Greeting—Grace and peace be multiplied unto all saints through the knowledge of God, and of Jesus our Lord. According as His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue.

FINANCIAL.

Report for month ending Feb. 15, 1913.

Balance on hand, $24.46.

Receipts.

C. O. Musser, Abilene, Kans., $2.00; Bethel S. S., Kans., $13.00; Abilene, Kans., S. S., $19.12; In His name, $1.00; Anna Martin, Dixon, Ill., $1.00; J. W. Book, Hope, Kans.,
LOVE FEASTS.

Pennsylvania.

Philadelphia Mission, .......... April 26
Pequea, ..................... May 10, 11
Come to Morton's shop via Millersville and Pequea trolley lines.
Crossroads near Florin, ....... May 13, 14
Mt. Pleasant, Rapho dist., ...... May 14, 15.
Meeting begins at 2 p. m.

Gratersford, .................. May 31 and June 1
Come to Pottstown thence by trolley to Trappe.
Mechanicsburg, Pa. ............. May 31, June 1.
Fairland, near Cleona, ........... June 4, 5
Air Hill, Franklin county, .......... June 11, 12

Maryland.

Ringgold, ..................... June 14, 15

Ohio.

Ashland and Richland dist., ...... June 14, 15

All of these places extend a cordial invitation to all to attend these meetings.

STATE COUNCIL.

Pennsylvania State Council, at Harrisburg, Pa., on Wednesday, April 9, 1913.

General Executive Board.

MEETINGS AT HOUGHTON MISSION

On Jan. 26, by request of the Canada H. M. B., my wife and I commenced a series of meetings at the Tabernacle and continued until Feb. 16. The attendance was good and the meetings closed with a full house. As the word was spoken many were made to realize their need of a Savior and came to the altar and found pardon of which their testimony gave evidence of the joy in their hearts. Others felt the need of more victory and came to the Lord for deliverance. Four brethren and sisters from Springvale came to our help for a few days which proved a blessing to the meetings. Also our young minister brother John Nye of Springvale was with us the last week being faithful in exposing sin and upholding Christ as our Savior. As four of the members live about seven miles from the Tabernacle and could not get to many of the meetings so we felt led of the Lord to give them a few meetings in Bro. Long's house commencing on Feb. 17. The house was packed full nearly every night. God met with us in a wonderful way and twelve started the first week, so we continued the meetings the next week when a few others started closing on Feb. 28. Many of them are heads of fam-
ilies; some have already expressed a desire to unite with us. There are only a few members at this place and no minister. There is a good opening here for some one who would obey the call, saying, “Here am I, send me.” If the brethren will continue to work together and those who have started will obey God’s voice I believe He will raise up one among them to carry on the work.

Girvin Bearss.

Ridgeway, Ont.

FAIRVIEW, OHIO.

“O magnify the Lord with me and let us exalt his name together” (Psa. 43: 3).

“Great is the Lord and greatly to be praised and his greatness is unsearchable” (Psa. 145: 3).

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (Eph. 1: 7).

We greatly rejoice in what the Lord has done for us here. Brother and sister Frank Brechbill of Indiana came Jan. 16, to conduct a series of meetings at this place and remained until Feb. 9.

Our brother preached the word in the power of the Spirit, desiring that he himself might be hid behind the cross and that Jesus only be lifted up. People came out and listened attentively night after night. The Spirit of God sent conviction to many hearts. We were made to realize that the fetters of sin are strong to bind souls, but thanks be to God, that He is stronger and able to give victory. God’s children looked to Him in fervent believing prayer for the salvation of men and women.

Several souls were saved or sought a deeper work of grace. When the meetings were on the verge of being closed still others began to realize that golden opportunities for finding the Lord were passing and that “Almost persuaded is but to be lost.” They began to seek the Lord earnestly, and how He did bring deliverance! Some who had once known the joy of salvation but had drifted away were reclaimed while others found Him for the first time. We are made to marvel when we see the transforming power of God’s grace and the great change in the lives of those who are brought from darkness to light and the power of Satan to God. Four have followed in baptism.

Cottage prayer meetings were held during a part of the time and these proved helpful and instructive.

We rejoice to see so many children coming to the Lord and to hear their intelligent little testimonies of salvation. As the intellectual development of the child is being hastened by our school systems, his ability for grasping the Spiritual is here for direction and encouragement. What possibilities for good and usefulness we see in them when the strength of youth is laid at Jesus’ feet!

May the Lord make real soul winners of all who have named the name of Christ, and will you help us pray that the cause may prosper at this place.

Our prayers go with our brother and sister as they go from here to a new field of labor. May God bless the lives that have been so early consecrated to the spreading of the Gospel and the salvation of souls.

Ianthe M. Moist, Cor.

BLACK CREEK, ONT.

A series of meetings continuing for six weeks, commencing Jan. 15, were held by Elders B. F. Hoover of Mansfield, Ohio and W. J. Myers of Massillon, Ohio. The roads were very unfavorable for large crowds at the start, yet the presence of the Holy Spirit was felt from the very beginning.

Day meetings were started at once. These were indeed a blessing. The Spirit seemed to melt each one present. Many open-hearted confessions were made. The hard feelings that existed soon disappeared when the Spirit was obeyed. They were heart-searching times. Part of the time there were two prayer meetings a day, both of them appointed at ten o’clock and some of them lasted until three.

When God’s people met with one accord and had real travail for souls conviction soon took hold of the unsaved. Over fifty started. Many of them went through and found the joys of salvation.

One night Bro. Myers, with some others was kept at church until after two o’clock in the morning until victory came to those who wanted deliverance. Some who were there said they never had much in an altar service but after seeing souls go through that night have changed their views about coming to the altar. At Bro. Geiger’s prayer meeting several went through to victory there and received a real experience. Bro. Myers was kept there and could not be at the evening service.

(Continued on page 27)
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.

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their individual requests. 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 to the Editor at least ten days before date of issue.

GRANTHAM, PA., MARCH 24, 1913.

TRACTS.

What We Believe and Why We Believe It, per hundred, 20c.
An Interesting Conversation, per hundred, 15c.
We Would See Jesus, per hundred, 15c.
Repent For The Kingdom of Heaven is at Hand, per hundred, 15c.
Death Eternal, per hundred, 15c.
Scriptural Head Veiling, per hundred, $1.25.
Retribution, per hundred, 15c.
Prayer, per hundred, 15c.
The Worm That Never Dies, per hundred, 35c.
Points for Consideration, per hundred, 12c.
Scripture Text Envelopes, per hundred, 20c.
Motto paper, per hundred sheets, 20c. postage prepaid.

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

MARRIAGES.


WINGER—NEIDREUR.—On March 14, 1913, at the home of the bride, Bro. Benjamin Winger of Jonesville, Sask., Can., and Sister Florence Neidreur, of Buffalo, N. Y. were united in holy wedlock. Eld. T. S. Doner, officiating.

SIMMONS—ESHELMAN.—On Oct. 12, 1912, at the home of the bride there occurred the marriage of Elsie Eshelman of New Kingston, Pa., and Reuben E. Simmons of Mechanicsburg, Pa., Eld. S. C. Eshelman, father of the bride officiating.

[Note.—The above was reported in Jan. 13, number but not correct: therefore this correction.—Editor]

OBITUARY.

ALLISON.—Bro. Robert Allison died of cancer of the stomach at his home at Windber, Somerset county, Pa., Jan. 27, 1913, aged 75 years, and 6 days. He was converted forty seven years ago uniting with the Brethren in Christ church in Bedford county. Five years ago he moved to Windber where he continued to reside till death called him home. He leaves to mourn his departure an aged companion and four daughters, Mrs. Ida Garnell, Mrs. Annie Miller and Mrs. Minnie Pensye, of Windber, Pa., and Mrs. Maggie Snoeberger of East Pittsburg, Pa. There are also nine grand children and six great grand children. He was strong in his faith. While his suffering was great his faith in the Lord grew stronger, bearing patiently his suffering and was willing to submit to God's will. Funeral service was conducted by Eld. Isaac Stern of Roaring Spring, Pa. Text Revelations 14: 13. Interment in Fishertown cemetery.

"Dearest husband, thou was mild and lovely, Gentle as the Summer breeze; Pleasant as the air of evening. When it floats among the trees."

Heisey.—Earl Albert, infant son of Bro. Wm. and Sr. Lillie Heisey, was born near Mechanicsburg, Pa., Aug. 20, 1912. died Feb. 22, 1913, of pneumonia, aged 6 months, and 2 days. Services were conducted by Bish. Jonathan Wert and Eld. S. C. Eshelman. Text Isaiah 40: 11. Interment in Mechanicsburg cemetery.
DAILY HOME READINGS.

SECOND QUARTER.

And Isaac...smelled the smell of his raiment, and blessed him...Esau cried with a great and exceeding bitter cry. ...Bless me, even me also, O my father.
Here we have an account of the stolen blessing. Jacob appears in a very unenviable light. He had a sense of the value and importance of the birthright but there was no necessity for him to come by the blessing in the way he did. Yet till God was through with him he was entitled to the new name Israel. Esau despised the birthright. He wept in vain when he saw what he had lost.

And Esau said...What shall this birthright do for me...thus Esau despised his birthright.
Esau stands for the mere man of the earth (Heb. 12: 16, 17). In many respects a nobler man, naturally, than Jacob, he was destitute of faith, and despised the birthright because it was a spiritual thing, of value only as there is faith to apprehend it.—Scófield.

Follow peace...and holiness...looking diligently lest any...fail...lest...root of bitterness...trouble...and many be defiled.
Esau stands as a warning to us. There is need of constant effort in that which makes for holiness, and constant watchfulness against failure in the grace of God. Let the bitter roots be rooted out.

The Lord hath made room for us, and we shall be fruitful in the land.
Isaac found it best not to strive against the encroachment of his enemies. It reminds us of Abraham saying to Lot, If thou wilt go to the right I will go to the left.

They said, We saw...that the Lord was with thee...let us make a covenant with thee. ...Thou art the blessed of the Lord.
Even infidels recognize that to dwell among Christians is preferable to dwelling among those of their own kind. We may all be the "blessed of the Lord."

Saturday April 5. Read Gen. 27: 1-20. A Mother's Bad Advice.
My father...will feel me...I shall seem...as a deceiver...I shall bring a curse...not a blessing. ...His mother said...Upon me be thy curse.
When we first met Rebekah we were charmed with her many lovely qualities and graces. We saw her as the bride of Isaac. How different are the traits that appear on the surface today. Yet God records them, and the deception which she practiced was no more right in her than in any one else.

Whosoever hateth his brother is a murderer. ...My little children, Let us love...in deed and in truth.
"Children of God"—"Children of the devil." How great the contrast! how widely different! We may all be the children of God for He does not have pleasure in the death of the sinner.

Jacob awaked...and...said, Surely the Lord is in this place...and I knew it not...he was afraid and said. How dreadful is this place...this is ...the house of God.
Because of wrongdoing Jacob is a fugitive. He is a wanderer from his home and when after many years he returns
his mother is no more. How gracious God is in His dealings with His children!

Jacob went on his journey and came into the land of the people of the East... when Laban heard... he ran to meet him... and brought him into his house.
Jacob at Haran becomes a striking illustration if not a type of the nation descended from him in its present long dispersion. He was out of the place of blessing, without an altar, gained an evil name, but was under the covenant care of Jehovah, and was ultimately brought back. Jacob is permitted to reap the shame and sorrow of his self-chosen way.—Scofield.

Whatever a man soweth that shall he also reap. Let us not be weary in well doing, for... we shall reap, if we faint not.
Let us then sow to the Spirit so that we may reap of the Spirit everlasting life. The reaping time will surely come and what shall the harvest be?

Thursday April 10. Read Psa. 27. Confidence and Trust.
In the time of trouble he shall hide me in his pavilion... in the secret of his tabernacle shall he hide me.
Thus is the child of God secure. God invites us to have faith in Him. With the Psalmist we are invited into this close intimacy with Him. Yes, He is the God of our salvation.

And the angel of God spake... saying... I am the God of Bethel... arise, get thee out of this land and return unto the land of thy kindred.
As long as Jacob was away from Canaan he was out of the place of blessing. So we may get out of fellowship with God. Paul writes. I Cor. 1: 9, God is faithful who has called you unto the fellowship of his Son, Jesus Christ. Abiding in Christ we continue in that fellowship.—the place of blessing.

Jacob called it... Mizpah; for he said, The Lord watch between me and thee, when we are absent one from another.
O Lord, be Thou in all our undertakings, as we undertake what is in line with Thy will. May we dwell together in peace. Having the mind of Christ may we be led safely even in paths of danger.

Sunday April 13. Read Psalm 121. Safety of God's People.
The Lord is thy keeper... thy shade... the Lord shall preserve thy going out and thy coming in.

"Fear not I am with thee, O be not dismayed.
For I am thy God, I will still give thee I'll strengthen thee help thee and cause thee to stand.
 Upheld by my gracious omnipotent hand.
"The soul that on Jesus hath leaned for repose,
I will not I will not desert to his foes; That soul tho' all hell should endeavor to shake,
I'll never, no never, no never forsake."

Thou hast not gone this way before. But there is love about thee still. Go where thou mayest, there is the air, go where thou mayest, there is thy Father's we. Thou art going home, perhaps, to bed, not to rise from it for some months. Thou hast no apprehension just now of what lies before thee. It is as well thou shalt not know. Trouble not thyself about the morrow. If thou art sick, if thou art to die, thy Father's love will be still with thee. Therefore go on; fear not; He cannot, will not turn away from thee. An omnipresent God means omnipresent love, and omnipotence will go with omnipresence.—Spurgeon.

None but Christ, none but Christ.—Dying words of the Countess of Shaftesbury.
OUR YOUNG PEOPLE.

PRESSING ON.

Through meditation and prayer there seems to be nothing for me to write on but this one important subject and duty of pressing onward. As a young soldier of the cross I find myself beginning on the third year of our Master's service.

I find various ways in which we can be a blessing and encouragement one to another although I feel rather feeble in making an attempt to write a few words of encouragement yet I believe the Lord is pleased with the efforts we put forth so may He guide my thoughts and grant me words of love that I may in some way keep before the eyes of my young brothers and sisters this great subject of pressing on. It makes me sad as I think of so many precious souls who, it seems were gloriously saved but instead of making progress in the divine life they are gradually slipping back. These are some of the things which I often look upon with sadness. I remember that Paul writes in Gal. 3: 13: "Are ye so foolish having begun in the Spirit are ye now made perfect by the flesh?" What is the trouble? Some little spirit of rebellion somewhere is the cause of it. Usually souls run up against something they are not quite willing to obey God in, making an effort to be led by some impression or pet notion of our own. The result is simply this, we lose the victory and when we kneel down before God, He seems far from us. There is no spirit of prayer and all is darkness, and if we are not careful to discover our course we will soon get out of the way.

We find that when we receive light we come to the point of obedience. If we walk in the light then there flows into our hearts a joy that we will not cease to tell it out what the Lord has done for us. Others will be living on the fruit of such a one and we have sweet fellowship with our Savior and the consciousness of His presence even in the hour of darkness. Bless His holy name.

Again, there are so many things that will hinder our progress if we are not careful, watchful and prayerful. Let me emphasize that word prayer. The word tells us, Pray without ceasing: and again, read Isa. 40: 31, Jesus found it necessary to pray. How much more must we as we think of our Savior in those hours of agony and awful trial He prayed the Father if it be possible to let this cup pass from Him. Again we see His yielding spirit as he further prays, "Nevertheless not as I will but as thou wilt." The third time He prayed that prayer and yielding at last to the will of the Father He became victorious over death, hell and the grave. Glory to God. So let us watch and pray lest we enter into temptation. Idle words, foolish jesting, reading too much literature, or reading matter besides the Bible, neglect of meeting in places of worship, or allowing ourselves to be entangled with our every day duties too much are some of the things that will hinder our progress. If we are better satisfied in some sort of gathering than in a good warm prayer meeting we can easily locate ourselves.

I believe one of my greatest delights would be if we young people could meet together in prayer frequently. In these last days people have gone so far as to say they don't think young folks need to deny themselves, but I am glad I can say this becomes only a log when the love of Christ dwells in us.

Courage is half the battle also but Jesus hung on the cross for us; why can't we stand up and take the way which is so easy when our wills are consecrated to His.

So let us arise with a determination like Paul in Phil. 3: 14, and press on and upward. Are you not glad, dear ones, that we need not fight as beating the air? "For if God be for us who can be against us?" So He wills that we have the victory and not suffer defeat.

Thank God. Let us strive to enter in at the strait gate, so that we may grow in grace and in the knowledge of our Lord and Savior Jesus Christ. It means a continual walking in the light from the day we are born into His kingdom until He says, It is enough; come up higher.

A certain mother was once seen caring for her baby at the age of forty the same as she did when it was one year old. What was the trouble? It was sick and did not grow. How sad she must have been and what a care it was. Furthermore how it must grieve the heart of God when His children do not grow in grace and what a burden they are to the church when they do not put themselves to the wheel and all push together.

I could write more but I feel I would take too much space in the Visitor that others more able and worthy than I can fill. So I trust our Lord will bless and encourage all the blood-washed saints. "And the very God of peace sanctify you wholly, and I pray God..."
your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Amen. Faithful is he that calleth you who also will do it.” Also read Phil. 1: 6. Yours in the Master’s service awaiting His coming.

Ray Witter.

Enterprise, Kans.

SHALL I TELL MOTHER?

I heard a mother say to her boy once: “You used to tell me everything—all the things you had done, all you wished to do. If you received a letter from a friend, you were glad to let me read it; it lay where we all might see what was in it; so many times my heart has been made glad because you trusted me so. But now it is so different; you do not want me to know.”

There was something quite like a wail of trouble in the words. I am sure the heart out of which they came was full of sorrow and fear—sorrow for the lack of the old-time trust, fear for the future of the boy who no longer trusted his mother.

Another, and this time it was a father that was speaking, said thus: “From the first I have done all in my power to keep the confidence of my boys. I have told them they might do anything or have anything I do or have, if they would come and tell me all about it; but that the moment they ever deceived me our close relationship would come to an end.”

And the confidence between this father and his boys was good to behold. Tell father and mother about it, boys. You will never be sorry if you do; and surely there will come a day some time when your heart will smite you sorely if you keep back things that you should have laid before them.

Why tell your parents? Because they love you and long to be loved and trusted in return; because they have in the years they have lived learned many things which are yet unknown to you; because if you tell them all about the things which are in your heart they may know how to advise you, so that you may avoid trouble, which might otherwise sweep you off your feet forever; because you cannot be true to father and mother and not tell them everything.

Do not let anything get into your life to break the harmony between you and father and mother. Such a little thing may do so—one wrong word whispered into your ear; one wicked thought and base desire. Go quickly and tell those who are dearest to you of all on earth about it, and let them help you to get back once more into the right way.

“Shall I tell mother?”

Yes, it is the only right way. Trust her, and she will never be untrue to you.

—Herald and Presbyter.

OUR MOTHERS.

The strength of a nation lies in its mothers. The Spartans recognized this, and trained their girls to be brave, to endure hardships, to be self-sacrificing and pure, and their sons were sent out into life, strong, vigorous, chivalrous and fearless.

Behind every invention, heroic deed, poem or story stands a great soul, and back of this greatness is the mother who formed the character and was the inspiration and power.

The greatest place in the world is not in kings’ palaces nor in beautiful temples, or where the laws of the nation are made out, but as N. McGee Waters beautifully says, “It is the homes of the people, where, by night and day, women tend little children and train them.

“Unconsciously we uncover our heads when we meet a mother with her little child. She may be young, like Mary; she may be inexperienced, like Mary Ball; but she has the power to work mysteries and perform miracles.

“In sickness and health, in toil and in ease, at home and abroad, she lives for the life that is grafted upon her own, scornful of pity, conceiving of no higher honor than by and by to lean upon the arm which she has made strong by her strength, and to trust to the heart which has been made pure and true by her own purity and fidelity.

“So she lives her life. ‘Drudgery.’
silly people call it; but unto her who is wise it is holy mystery.

“So she lives her life. ‘In a prison house,’ unknowing ones may say; but unto her whose eyes have been opened to see mysteries, and far into the future, it is a queen’s domain.

And then, one day, when the world may have forgotten her work, because it was so commonplace, she stands up and puts judges and statesmen, and inventors and poets to shame, for she has done what they cannot do. She has given a man unto the world, to rule it, or a woman unto the world. Her ministry is above ordination.”—Today’s Magazine.

THE REVISED FAILURES.

The boy’s face was a dull red under his tan. He would rather have taken any kind of punishment than face his father; but he went straight to the office.

“I’ve failed,” he said briefly. Then he turned his back and stood at the window trying to whistle.

“Dick!” his father called.

The boy turned, the whistle dying on his lips, his eyes full of surprise. He knew how much his father wanted him to pass, yet there was no reproof in his voice; he was even smiling a little, and his grip brought a rush of dumb gratitude to the boy’s throat.

“Well, it was a failure, of course. Whether it was a failure or not depends upon what it has done to you. Failure is one of the commonest things in life—failure in a man’s business, in his ambition, in his hopes. Jewett failed the other day. Do you know what his creditors are going to do?”

“No!” the boy answered eagerly.

“Set him up again. It was a magnificent failure—conditions he couldn’t hold out against without dishonesty; so he let everything else go and kept his honor; and his creditors are going to help him on to his feet because they believe in him. Now, Dick, I believe in my boy, and I am going to let him decide for himself. I’ll find you a position, or you can take the year over and try again. That would be tough, I know, perhaps too tough for you. I shall not say a word if you choose business.”

But the boy’s head was up now, his eyes clear and determined, looking right straight into his father’s.

“I’m going to take it over,” he declared.—Exchange.

THOU ART MINE.

A TESTIMONY.

Years ago, during an illness that was nigh unto death, the Lord made the above words very precious to one of the least of His own.

Some one had sent in a poem about the crucible and the Refiner, and no doubt it had left its impress on the mind distressed by fever, running up to 106 deg. every evening. As usual, the enemy had something to say and the sick one in weakness had no answer to give.

One morning, before the ominous sign, chilliness, that preceded rise of temperature had appeared, the crucible loomed up very real—a great large vessel,—and in it none other than the patient herself. It looked so dark and she couldn’t get out. But by the side of it, leaning patiently against the thick rim, sat the Refiner gazing steadily into the crucible, and the thought was comforting that He was watching to see His own image reflected there. Meantime a dark, pompous, proud, taunting one came along and with a sneer said, “Is that yours?” “She will be mine when I am through with her” would have been comforting enough, but that was not His answer. In a clear and positive voice He said, “Yes, she’s mine.” Then followed a volley of accusations which the Refiner did not deny. He said, “I died for her.” “But,” rejoined the accuser, “even since she knew that, she has done this and that,” mentioning facts. “My Blood and my Cross have
atoned for all,” was the definite answer.

And the accuser turned away baffled
and fell into a pit. From below a voice
was heard to ask, “What has happened
to him now?” and the answer from the
same direction came, “Only another dart
from Emmanuel’s quiver.”

The patient was blessed abundantly,
and all through the days that followed the
“Yes, she’s mine” stood out in dazzling
brightness, and it retained the brightness,
for she is still His and realizing the
privilege even more than then.

The days went by uncounted, but an­
other morning came. After hearing a
kind sister whisper the evening before,
“106 again!” it seemed as if there was
not much hope of life. And before the
weary brain were laid out a few tele­
grams and a number of post cards read­
ing. “—died at —funeral at—.”

“Lord, is this what is coming? If so,
please tell me and I’ll face it. If not,
please let me know.” Clear and sweet
—came the words, “I shall not die, but
live, and declare the works of the Lord.”

“But, Lord, I know that verse by heart!”
and again came the same words. Then
the weary, spent little figure on the bed
ventured, “Then please, Lord, don’t
let the fever come today.” The day
wore on, and nobody knew, for it was
too sacred for any living being to hear it.
Along in the after-noon the thirteen-
months-old-babe was brought in by her
father, as was his custom when her 104
fever had left her for the day. (Ah,
those were testing days). She had ceased
to know or care much for the little figure
on the bed, but that day she, too, was
different. She played with mother’s face
and laughed. Her father said, “Baby
knows you today. Oh, you do look dif­
ferent and you’ve had no fever today.”
It was too sacred even then to tell out,
but the time come to tell it, for the heal­
ing was real, and the trial was in prepar­
ation for a service, which He was even
then preparing.

All glory to His name! It is true that
He “His own self bare our sins in His
own body on the tree,” and it is just as
true that “Himself took our infirmities
and bare our sicknesses.”

It is also true that He was exalted to
the right hand of God and received of
the Father the promise of the Holy Ghost
and that He shed forth that which was
seen and heard on the day of Pentecost,
and the promise is to you and to your
ye not that your body is the temple of
the Holy Ghost?” And that “this same
Jesus shall so come in like manner as ye
have seen him go into heaven;” and of
some we are told, “They shall be MINE
in that day, saith the Lord of Hosts.”

—An Indian Missionary.

THE JUDGMENT
OF THE NATIONS.
(Concluded from page 13)

and in darkness. But surely a remnant
is looking for Him and when He comes
in His glory they will say, “This is our
long expected Messiah, and will accept
Him as their King, and He will reign
over them. Then will be fulfilled what
Jesus taught the disciples to pray, “Thy
Kingdom come.” Most assuredly does
the tribulation follow the taking away
of the Church and the first resurrection.

The ready virgins went in: the door
was shut, while they went to buy, or get
ready, and when they knocked it was too
late. They missed the marriage: they
were left to go through the tribulation.
What it will mean to those who are here
to combat with the devil and the forces
of hell when he is cast down to this
earth I don’t know, but I am glad that
an angel will bind him and cast him into
the pit and shut him up a thousand years
at the close of the Great Tribulation.
Then Christ will come with ten thousand
of His saints to judge the living nations: then the Jews will say, "This is our long expected Messiah, and then will that prophecy be fulfilled where it is said that a nation shall be born in a day: yes we feel quite sure Jews and Gentiles alike will then accept Him and will come up to Jerusalem to worship the King. But thousands, yes, we believe, millions will then again, as now, reject Him. Then II Thess 2: 8, will be fulfilled, "Then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

Dear readers, I wish and pray for more light on the Scriptures; that I may look forward with joy for His near coming. May we share the promise of Matt. 19: 28. Then we shall be with Him in the government during the Millennial reign of a thousand years, where Isaiah 2: 4, will be fulfilled, where all swords shall be beaten into plowshares and spears into pruning hooks and nations shall not lift up the sword against each other, neither shall they learn war any more: Malachi 3: 16 and 17: "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name. And they shall be mine saith the Lord of hosts in that day when I make up my jewels and I will spare them as a man spareth his own son that serveth him.

Salem, Texas. Feb. 10, 1913.

He will keep His Word— the gracious God, full of grace and truth; no doubt of it. He said "Him that cometh to Me, I will in no wise cast out;" and "Whatsoever we shall ask in My name, I will give it." He will keep His Word; then I can come and humbly present my petition, and it will be alright.—David Livingstone.

The interest in the evening meetings increased up to the last and large crowds gathered. On the last Sunday morning twenty six came forward when the privilege was given for those wishing to be received by the right hand of fellowship. Five of these were members some years before and were received in full membership. Others who were not present may follow.

The church realizes we have had one of the best revivals known here for some time. So many of God's children were cut loose and are now enjoying full deliverance. To see the ranks of sin thinned out and the unsaved get upon the solid rock was best of all.

The interest was also felt at Sherkston, some being converted from there. Bro. Myers gave them nearly a week's meeting after ours. They had some grand prayer meetings where souls were saved.

Bro. B. F. Hoover left us after being with us for about four weeks. May God reward them both for their faithful service while here.

PLEASANT HILL, OHIO.

Dear brother editor:—"I will bless the Lord at all times, His praise shall continually be in my mouth."

The series of meetings which began at Pleasant Hill, Ohio, on Feb. 16, and continued till Mar. 2, proved to be a blessing to the people of God, and also to the unconverted. Bro. Lyons of Carland, Mich., came, filled with the Spirit, and did not shun to declare the whole Gospel. We do praise the dear Lord for what has been accomplished. The church as a whole was aroused to a sense of its duty. Seven precious souls yielded to the convicting Spirit and sought the Lord for the pardon of their sins, and professed to have found their Savior. There were also a few that sought the Lord for a clean heart and have received the answer to their petition. We also had some blessed prayer meetings in which the Spirit of God was felt. They were such encouraging seasons for the young converts, as well as for those older in His service. May the dear Lord bless the dear brethren and sisters who came from our home district and Montgomery county, to help with the meetings. May the work still go on as there is much to do. Please remember these dear ones in your prayers that they...
may obey God in every thing. Bro Lyons left for Indiana where he expected to hold a series of meetings. May the Lord bless his earnest efforts, and may he have many stars in his crown. Will you pray for us that the cause of Christ may prosper at this place and we will give God the glory.

Your sister in Christ,
Anna Reighard, Cor.
Troy, Ohio. Mar. 8, 1913.

FROM AFRICA.

Mtshabezi Mission, Gwanda, P. O.
January 24, 1913.

Dear readers of the Visitor, greeting in Jesus' name.

Will write you a few lines this evening to tell a little of our work here. A love feast was held at this place last Saturday and Sunday. We were glad to have with us Elder and Sister Steigerwald and the rest of the workers from Matopo Mission, also Sr. Davidson from Macha Mission and Bro. Hemming from Cape Town.

We are thankful that the Lord is blessing His work in this land and among these people, as a result the membership at the different stations is increasing so this was the largest love feast, or, with the largest number of native communicants that we have had. There were one hundred and twenty nine of the native Christians and eleven of us workers.

There were eighteen taken into church fellowship on Saturday. Some of these are from the out schools, some live near here and some are of our own children at the Mission. On account of the drouth there is not enough water to baptize near here so these we expect will be baptized at the next love feast which will be at Matopo Mission.

It was encouraging for us to have the privilege of enjoying a love feast together. While one is staying at a mission station there is not much variety, and you do appreciate meeting with the other workers. It is much different here than at home, where many can meet together on these love feast occasions. But in this the Lord helps us and we appreciate the privilege of working for Him and are glad to be where He wants us.

No doubt many of you have heard of the extreme dry weather we have had here. At present conditions are no better and should the rains hold off much longer they say there will be no grain raised this year. Last year we had perhaps a half yield and it has been hard on the natives, and it also has made our expenses considerably higher as we have been buying corn for the children's food for over three months.

Girls have been coming to stay since school opened on Jan. 1, and at present we have twenty seven staying at the Mission. Should crops be a failure this year it will cost considerable to buy food for these children. (we also have enough boys for such work as the girls 'don't do). This is a girls' School and was opened for the purpose of keeping girls at the school to give them schooling, also to teach them to sew and work etc., to do what can be done to get them out of their filthy native habits, and customs and it encourages us when we see the progress many of these girls are making. Some are not so quick to learn, but the time spent on them is not lost. Some of these girls have had trouble in their homes in different ways and have come to the Mission to have a place to stay and for protection.

We believe that now at this time while food is scarce is our opportunity to help these girls, as in India at a time of famine is the best time for a missionary to work among the people. So here this can be a harvest time for us. We have been looking to the Lord that the means may be forth coming so the girls can be kept at the Mission, where we can be a help to them.

The weather has been very hot and trying this last year, but the Lord does surely help in this, and we praise Him for the health He gives us. The small irrigated garden we have has been helping us quite nicely with vegetables for which we are glad.

We feel to thank the dear ones who have been so faithfully standing by the work. We now have the veranda up which is a protection to the house and also adds much to our comfort as it makes the house cooler.

In closing we feel to ask a special interest in your prayers for us and the work here.

Your brother in Jesus,
Walter O. Winger.

I find by experience that I am as weak as water. O my dear friends! when we spoke with exultation of the mission to the heathen, whilst in the midst of health, and joy, and hope; what an imperfect idea did we form of the sufferings by which it must be accomplished.—Henry Martyn.
A HELPLESS SHUT-IN.

I wish to write a few words in behalf of Mrs. Anna Carr of Diagonal, la., who has been a helpless invalid for six years from the worst form of Arthritis Deformans. She cannot turn or be turned in bed and is unable to move a muscle of her body, except those of her head and face: can only open her mouth enough to receive a thin cracker. Her feet and hands hardly look like those of a human being, so knotted and deformed are they by this terrible disease.

She says that no pen can describe her great suffering or the awful condition of her body. Those who call on her say they have never seen anything like it. She and her family are so poor that the county has to care for them. She is a most intelligent, well educated and spiritual Christian woman, letting her light shine for Jesus as best she can, through her printed songs and poems, dictated to her little son, ten years of age.

All her sufferings are borne with great Christian patience and resignation to the Father's will, who doeth all things well.

Will not every dear soul who reads these lines write Mrs. Carr a good comforting Christian letter of hope and loving cheer, or if able, send her a little gift, which would be greatly appreciated. Write or send in the dear name of Jesus, as she is one of His little ones, for what we do for Him, or give out of our hearts is never lost, and I know that the sweet joy of His divine blessing will rest upon you.

In His name,

W. R. Smith.


Mary to the Savior's tomb
Hasted at the early dawn:
Spice she brought and rich perfume,—
But the Lord she loved had gone.
For a while she weeping stood,
Struck with sorrow and surprise,
Shedding tears, a plenteous flood,
For her heart supplied her eyes.

Jesus, who is always near,
Though too often unperceived,
Comes His drooping child to cheer,
Kindly asking why she grieved.
Though at first she knew Him not,—
When He called her by name,
Then her griefs were all forgot,
For she found He was the same.

Grief and sighing quickly fled,
When she heard His welcome voice;

Just before, she thought Him dead,
Now He bids her heart rejoice.
What a change His word can make,
Turning darkness into day!
You who weep for Jesus' sake,
He will wipe your tears away.

He who came to comfort her
When she thought her all was lost,
Will for your relief appear,
On His word your burden cast,
On His love your thoughts employ;
Weeping for a while may last,
But the morning brings the joy.

—John Newton.

SAD STORIES OF SUPERSTITION AND WITCHCRAFT.

Who is responsible for such darkness?
I want to read to you a word of prophecy which, like so many other prophecies, speaks of the ultimate triumph of God over the darkness. “Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.” (Psa. 68: 31.)

In order to realize, beloved, the full force of this promise, I think we need to know just a little of the reign of Satan in Ethiopia and Africa. We want to contrast his reign with the reign of the King. In Psa. 74: 20 we read a very true description of Africa. It says the dark places of the earth are the habitations of cruelty, and it is in these dark places that God wants to send forth His ministers to call out a people for His name.

So I want to show you how great the wickedness and show the light as it is dawning in our day, and as it will dawn as the church of Christ awakens to its responsibility toward those who sit in darkness. In Central Africa, especially in Congoland through the equatorial belt, the people have no religion whatever. In India and China they have idols which they worship, but in Africa all that goes to make up a religion, such as worship, praise and prayer, is lacking. They have fetishes to protect them from evil, as they are constantly living in terror from evil spirits, and when I tell you of some of the cruel things they do to appease these evil spirits it will probably startle you. It is an honest, sincere, earnest effort on the part of the native to get
rid of the evil and he doesn't know how to do it. For instance, the African believes that all misfortune is due to some evil spirit. If you are sick, they say there is an evil spirit in your body. If there is a drought, the evil spirits are angry, and they must bring sacrifices. That is why they have their devil dances, sacrifice sheep, and pour out the blood as an offering to the devil. In order to cast out the evil spirit they use different means. If one is sick they say there must be a way made for the evil spirit to get out, so they get hot irons and puncture the flesh of the sick one. I have seen little babies tortured in the most heartless way. The people will take the only instrument they have, a knife about twelve inches long. It is their dental him out in the bush: they believe if they with this they cut deep gashes into the sick bodies and then apply the hollow horn of a goat, and through suction think they draw out the evil spirit, expectorating mouthfuls of blood. You will see the sick one sitting on the ground in a little pool of blood, and growing weaker and weaker. Perhaps the patient does not recover under this drastic treatment, then they starve the evil spirit; and, lastly, they try to drive him out by making a great deal of noise. They use drums and deafening iron rattles, and keep this up night and day, hoping that finally the evil spirit will be scared away. Oh, beloved, what a ministry we have in that land of darkness! How blessed it is to go and command these evil spirits to come out in the name of Jesus; for truly, they are evil spirits torturing these people. And finally, the fear is so great, especially among the Agrkuya, that before a person dies—when they think he is dying—they carry him out in the bush, they believe if they allow any one to die at home the whole village will be affected by the evil spirit. In order to save the village they think they must sacrifice the sick one and they take him out in the bush. If any one should die suddenly in a hut they will never enter that hut again, but open the door for the hyenas and the leopards to drag out the remains.

Le me tell you that the pain and agony with which they treat their sick is not because they are brutal or cruel; it is because they want to save the whole community from the spirit that is destroying the sick one.

We have taken up a number of babies at our station, babies we found in the bush dying, and these babies after they were brought in and properly cared for have nearly always recovered. They are growing up under the influence of the Gospel in our mission home. But at one time a mother came to us with her baby which had a contagious disease and we could not accept it. There were four of us women living in a little mud hut, and we had already adopted about six native children. It was impossible to take in a child that had a contagious disease, so I said to the mother, “We have no place for the baby.” She said, “You have no place for my baby? Don’t you know if you don’t take it the Witch-doctor will come along and will send it out to the bush to save the village from the evil spirit?” I said, “I am sorry and if you will bring it daily I will take care of it, but you must take it home nights, as we have no place for it.” Some people have the idea that missionaries have nothing to do but go about with their Bibles and teach and preach. Missionaries in the foreign field live a very commonplace life. We have as monotonous a routine as any person in the homeland, with forty orphans on our hands to sew for, the school work, and the evangelistic work, and the natives crowding in from morning until night. I have never had as hard a time at home to get a quiet hour with the Lord as I have had in Africa. Well, this woman came with her baby for several days and then she stopped coming. So we went over the hills and down into the deep valleys, searching for her, and at last I found her on the ground groaning. I said to her, “Where is your baby?” She pointed to the jungle and said, “It has been eaten by the devil. That awful disease began to tighten its grip upon the baby and the witch-doctor said I must go out with it.” She took a knife and took a little fire and wrapped her baby close to her heart. She went to a forsaken, woody
place, and with her knife she began to clear away the dried grass and underbrush until the clear spot was so large that no fire could get across it, and then she sat down in the very center of that bare spot she had cleared and nursed her baby to sleep for the last time. She could not bear to turn her back on the baby while it was still conscious. Then she set all the surrounding high grass on a wall of fire. The fire could not reach the baby and the mother hoped it would actually rescue babies from the very keep back the wild beasts while her little one was still alive. When you have jaws of hyenas, when you have seen the scars on their bodies you know what it is. When the wild beasts come to your tent you almost feel wicked in lighting your fire and driving them to some poor, helpless form.

Some tribes do not take the people out in the bush, but they have such dread of the evil spirits they try to pacify the spirit of the dead by a great deal of ceremony. Near our station a man who died was wrapped up in many grass mats, still retaining the shape of the body; an artificial head was put on this and the huge form set up inside the hut. Then the wives were obliged to keep up fires for four months about the corpse. That is the time when we get a chance to talk to the women, for at all other times the women must toil and labor. Many a time we have gone into the dark hut where the women were singing, "He's gone! He's gone! We don't know where he's gone." They have to keep that up for four months. We would often sit down and tell them about the love of Christ, but the awful atmosphere would make us faint. How these women stood it was a miracle to us.

We have at our mission station a boy named Ndebu. This boy is one of the brightest in our congregation. When we were sending out our converts to preach and bring in children, Ndebu, with lame feet, limping, volunteered to go to the farthest outposts. He got up at five o'clock in the morning and got back in time for Sunday School. They do not know when Sunday comes, so we have to announce Sunday to get them in. Ndebu came to us in a very sad way. He had a contagious disease and they were about to bury him alive, as is the custom with the tribe. They began to dig his grave. He watched them and the night before his funeral his heart failed him. Many a time he with the other people of his village had looked out to the lighthouse on the hill about six hours' journey away. They had heard about the white man coming, they had been told the white men were simply the returned spirits of their ancestors and they must beware of too close contact with them. They were told that up in the attic of our house we made all those wonderful contrivances, typewriters, clocks, etc.; they could not see how a clock could talk, and there were a great many mysterious stories about the missionaries. They had never seen artificial light, and when our house was lit up, and the light beam out, they said, "Now we know that that is heaven, because we never saw a house shine." Poor Ndebu's eyes wandered off to the lighthouse on the hill, the only lighthouse for many days' journey, and he thought, "Must I go to the land of spirits? Why not go direct instead of going through the grave?" So that night the All-seeing Eye above looked down upon a boy so weak, so sick, so forsaken, crawling up the hills and wading the rivers until the morning light found him at our station compound, unconscious. We had a school for girls every morning from six to seven. With baskets and hoes they go from school to a day's work in the fields, and this morning as we went to that early class we stumbled over Ndebu. We thought he was dead, but, carrying him in, found there was a little life left. God gave us that life; he was healed. It is simply wonderful how God keeps us from contagious diseases. He says there is not a better disinfectant than fire, so when we come in contact with these awful diseases in Africa, skin diseases, smallpox, sleeping diseases, we know what it is to have the keeping power of God round about us.

Then there is another evil, the practice
of witchcraft. The Baptist people say
the evil spirit which has taken up the abode in
some wicked person in town; so immedi­
ately upon the death of the sick one the
witch-doctor calls the whole town to­
gather. Every one is obliged to come,
and every one fears lest he shall be brand­
ed as a witch. No one is sure of returning from that funeral alive. Then
the witch-doctor through weird incanta­tions professes to be able to locate the
evil spirit and the person indicted is
branded as a witch. The whole concourse
of people remain on the hill, while the
witch-doctor strips the bark of the Upasa
tree, puts it into water and makes the
accursed one drink it. He is lashed up
the hill and must dance around the fire.
If the poison has its deadly effects they
believe he is a witch, as they say the
poison will not kill an innocent person;
but as the poison begins to take effect
they say, “Away with him,” and he is
often cast into that fire alive and cut
up in pieces, and the whole community
rejoices to think they are rid of the
witch. We knew of a woman who was
accused of witchcraft and tied over an
ant-hill. The third day the missionaries
found her almost eaten up by the ants.
We took her to the mission station and
God gave us that life and saved her soul.
She was the first woman in that commu­
nity to find the Lord. It is so hard to
win the women to God. They are so
abused they think there is nothing but
drudgery and slavery for them; and when
a woman comes out in the broad light of
the Gospel there is even greater cause
for rejoicing than when a man comes, be­
cause the deliverance is greater.
Now as to the effect the Gospel has
on these lives: at Matara we had a very
sad case of a woman being carried out
in the bush with her little baby. We
saved the baby, but the mother died and
we could not get any one to dig her grave.
It was the first grave that was dug in that
district. There were four of us women
and two of the sisters were very weak,
and as we tried to carry away this heavy
woman to the grave, the natives gasped
in horror because we were handling a
corpse. Our boys knew they would be
persecuted by their people if they helped
us carry away this woman instead of
allowing the hyenas or the leopards to
get her, but after we had carried the
corpse a few yards our strength gave
way and we turned to our Christian
boys, and you ought to have seen one
after another step up and relieve us of
the burden, saying they were going to
trust God to keep them.

We have been at Kingoyi many changes
within a few years. When the heathen
first came into the fold of Christ they still
wanted to carry on these brutalities, and
would go out, possibly three or four
hours’ journey, to do it secretly, but they
became very much ashamed, and the
change that has taken place, especially
on the West Coast, is so great the children
listen to these stories with as much
horror as you do, so completely has the
light of the Gospel driven out the dark­
ness. O beloved, after we have seen the
power of God in these dark hearts we
can not doubt that the Gospel is the power
of God unto salvation.

“A stranger sitting in a Scotch kirk
was very much impressed by the prayer
of the minister. Likewise, apparently,
was the old lady by his side, who, at
the close of the prayer, remarked to him
sotto voce. ‘Yon maun is thick with
the Almighty.’ The fragrance of the
secret was placed upon him.”

..Felt myself exceedingly vile. Found
no comfort in the exercises of public
worship. My oration is a snare to me.
O, what an astonishing, bewitching pow­
er a thirst for applause has over my
mind! I know it is of no consequence
what mankind think of me, and yet I am
continually seeking their approbation.—
Payson.

“O do not be discouraged for Jesus is
your friend,
He’ll give you grace to conquer and keep
you to the end.”

The devil tempted Eve to all sin when
he tempted her to resist the will of God.
—A. T. Pierson.
LOST SOULS! Can you get a faint idea of the measureless depths of meaning in these two small words? What oceans of tears! What overwhelming bursts of wailing and gnashing of teeth! What eternities of despair! Irredeemably lost. No chance for a light to shine out on their devil-begrit, furnace-heated, pall-shrouded, downward, outward, hellward pathway! Lost to happiness and holiness! Lost to God and the redeemed! Lost to Heaven and hope! Lost! and no hope of ever being found! Not one dim, distant hope of ever being anything but more hopelessly, ruionously, despairingly lost during all the eternities to come!

From woe to more woe; misery to worse misery; ever, always lost! Lost, because they would be lost. Lost, while their bosom friend was found! Lost while Jesus was seeking them, and found them, lost; but they would not be found. They gained the world, and lost their souls. They gained the shadow and lost the substance; gained the briers, and lost the flower; gained famine and lost plenty; gained foes and lost a friend; gained eternal damnation and lost eternal life.

Lost amid the outer darkness! Lost in the smoke of torment! Lost in the lake of fire and brimstone! Lost amid the howling of myriads of tormenting devils, the shrieks of the damned, “a horrible tempest,” ten thousand thunders! Lost! lost! Lost!!! The bells of eternity are tolling the requiem. Time warns you. The Bible warns you. The Spirit warns you. Shall you and your loved ones be lost? Decide now, while Jesus calls, or you are lost.

“Time’s sun is fast setting, its twilight is nigh, Its evening is falling in clouds o’er the sky, Its shadows are stretching in ominous gloom, Its midnight approaches—the midnight of gloom. Then haste, sinner haste! there is mercy for thee, And wrath is preparing—flee lingerer, flee!”

This tract can be had of S. R. Smith, Grantham, Pa., at 15c. per 100. $1.00 per 1000.
TIME, DEATH and ETERNITY.

**READER:** Thy time on earth is short. The closing year, each setting sun, each tick of the clock, is shortening thy days on earth, and swiftly, silently, but surely carrying thee on—on to ETERNITY and to GOD. The year, the day, the hour, the moment will arrive that will close thy life on earth, and begin thy song in Heaven, or thy wail in Hell. No future hour shall come to bring thee back to earth again, thou art there forever—for ETERNITY.

To-day thy feet stand on Time’s sinking sand; to-morrow the footprints remain, but thou art gone—where? Into ETERNITY.

To-day thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planning for the future. To-morrow all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to ETERNITY. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that of reality—the reality of ETERNITY. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered ETERNITY.

And, reader, thine own turn to enter ETERNITY will shortly come. Ask thyself honestly, “Am I prepared for ETERNITY.” Give thy conscience time to answer; listen, it speaks to thee to-day. Drown not its voice lest it speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one of these must be thine ETERNAL DWELLING PLACE, and to-day is the time to make thy choice. To-morrow may be too late—one day behind time. Which art thou living for? Which art thou traveling to?

To go from the haunts of sin, debauchery and vice to the presence of God and the Lamb—impossible; from the crowd of the condemned, and the race for gold and gain, to the song of the redeemed and the crown of glory. No, never! Except a MAN BE BORN AGAIN HE CANNOT SEE THE KINGDOM OF GOD. Reader, hast thou been born again? If so well; but if not, the horrors of an ETERNAL HELL are awaiting thee, and to-day thou art nearer its unquenchable flame than thou hast ever been before.

Halt! Why will you meet God with an unsaved soul? He wills it not. To-day He pleads. Turn ye, why will ye die?

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This Tract can be had of S. R. Smith, Grantham, Pa., at 15c per 100. 1.00 per 1,000. Postpaid.