12-14-1914


George Detwiler

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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.

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THE SONG OF LONG AGO.

Though the years have sifted o'er me
Like the drift of fallen leaves,
And my childhood's dreams are scattered
Like the chaff from garnered sheaves;
Through my life yet floats the music
Of a voice so soft and low,
That its cadences still lull me
With its songs of long ago—

"In the Christian's home in glory,
There remains a land of rest;
There my Savior's gone before me,
To fulfill my soul's request."

Busy feet are lightly stepping
O'er the white and sunlit floor
Of a kitchen plain and homelike,
Through whose open, swinging door,
Comes the heart-song of my mother,
And I hear the tender lay,
With the rhythm of her footsteps,
Gentle as the air of May—

"He is fitting up my mansion,
Which eternally shall stand,
For my stay will not be transient
In that holy, happy land."

Once again, a child, I'm playing
In the sunshine by the door,
While the brown thrush trills his love song
From the poplar top once more;
Once again the apple blossoms
Breathe their increase to the spring,
And once more I hear my mother
Sweetly, softly, fondly sing—

"On the other side of Jordan,
In the sweet fields of Eden,
'There is rest for you.""

When at last I sink to slumber,
And the world moves far away,
When the darkness gathers round me
At the closing of life's day;
May that mother voice her welcome
In the song of long ago,
May the angels join the chorus
In the golden morning glow—

"There is rest for the weary,
There is rest for the weary,
There is rest for the weary,
There is rest for you."

—Leon Treat Chamberlain, in Northwestern Christian Advocate.

ONE OF YOU.

I watch you, crowds of people;
In church, or mart, or street;
I see your eager faces
And hear your hurrying feet.
I know the loves, that give you joy,
I know the ills you fear;
For I myself am one of you,
And the Father holds all dear.

O men and women, sighing
For sorrow and for sin,
Yet strong in brave endeavor,
We all are of one kin.
I walk beside you hopefully
Along the homeward way;
For God is blessing each of us
In sunshine of His day.

We scarcely know each other,
So large our family;
But yet I pray God bless you all—
Pray you the same for me.
Let us work on together,
Nor fearful be, nor sad;
But trust and sing and hope as they
Whom a Father's love makes glad.
EDITORIAL.

THE HEAVENLY BABE.

The dying of Jesus Christ for our sins, according to the Scriptures, His being buried, and His being raised again, according to the Scriptures, constitutes, according to Paul's writing, the Gospel. The Gospel of Christ is the power of God to save all them that believe, according to Romans 1:16. But preceding His death and resurrection was His ministry of service, and preceding that was the life lived in retirement in the Nazareth home. And preceding that was His miraculous conception and birth,—the holy nativity at Bethlehem where there was not room in the inn to receive or entertain the Christ child but where shelter was found in the stable, and a cradle in the manger. Where the heavenly hosts joined in the birth song of the Redeemer, where shepherds came to see and worship the heavenly babe, and when eastern sages were led to where He was to bring Him royal honors.

And now is it again the time of the year when there is special remembrance of this wonderful and good-tidings-bringing event. This annual celebration has become almost worldwide in its observance. Much of it, perhaps all, cannot find favor with a holy God, even tho it be done in His name. Commercialism and levity enter into it so largely that the real sense of the meaning of the manifestation of God in the flesh is lost sight of.

But while such is the case in the world which lieth in the wicked one, and largely so in the worldly church, it need not be so with God's true children. If we so desire the Holy Spirit will lead us in a truly holy and Spiritual service in which He can so take the things of
Christ and show them to us that our hearts will be drawn to Him in the Spirit of true worship, and we will lay our best gifts at His feet, yea, give ourselves to Him more fully than ever before. God grant that thus there may be the true Christmas cheer which seeks to spend and be spent for His glory. We wish to all our readers a Happy Christmas and also New Year in the Lord.

NOTES OF OUR VISIT TO WESTERN CANADA.

In the good providence of our God our trip to Western Canada was accomplished successfully as far as pertains to going and returning. We feel that a brief account of this trip is due to our readers.

In way of introduction we may say that the opportunity and circumstances which obtained to make such a trip possible were beyond any expectation that we entertained. While we had entertained a desire to visit these western provinces of Canada, where a number of near relatives, and a goodly number of fellow members of the church, have found homes, we had not thought it probable, or even possible, that such a favor would come our way at this time, or any time in the near future. But thru the courtesy of the Canadian Pacific Railroad and the Dominion Government, represented in Harrisburg, Pa., as its colonization agent by Mr. F. Harrison, we were able to make the trip. Underlying this action of the railroad and Dominion Government there was the purpose of bringing to the attention of our people the opportunities which Western Canada affords to home seekers. The C. P. R. Co., owns large tracts of lands on which it desires to locate settlers. In south eastern Alberta the company is working out a system of irrigation on a large scale, preparing ready made farms with irrigation provisions complete which are sold to actual settlers on favorable and easy terms. And in its activities it includes a plan to plant colonies composed of people of one kind, and in our case they have in view to start a colony of brethren families from Pennsylvania. This briefly states the circumstances of our undertaking this trip.

Our company consisted of the editor, his wife, Bro. S. R. Smith and Bro. A. B. Musser, Mr. Harrison also accompanying us on the outward journey. We left Harrisburg, Monday evening, Nov. 2, reaching Toronto, Ont., the next day at noon. Leaving Toronto in the evening, Tuesday, we reached Winnipeg, Man., on Thursday at noon. On Friday afternoon we reached Kinine station in Eastern Alberta, near where Bro. Ezra G. Gish with his family located several years ago. Bros., Smith and Musser with Mr. Harrison continued on as far as Bassano, while we found a happy welcome and kind entertainment in the home of Bro. and Sr. Gish. On Saturday evening brothers Smith and Musser returned and remained until Sunday afternoon when all of us were to proceed to Bassano from which place we were to be taken on an inspection tour of irrigated farms now in operation and then of farms now ready for settlers. Thru a combination of circumstances an account of which would be too lengthy, but in which a strong head wind and a balky auto figured principally, we, wife and I, failed to reach the end of the observation car by about five minutes before the train started and so were left behind. The other brethren succeeded to board the train and went on. Thus they had Monday for a tour to a colony started last Spring by a party, twenty-three families, of Colorado people, which we missed as we
only reached Bassano on Monday afternoon, at which time Bro. and Sr. Gish accompanied us.

On Tuesday we were taken to the dam in the Bow river where the water for irrigation is obtained, and then were taken out to the district which has fourteen farms which are now ready for occupancy and to which our people are invited if a sufficient number of families would be inclined to undertake to carry out such an undertaking.

From here we went on to Calgary a new, rapidly growing city situated near the foot hills of the Rockies, where we spent a day in interview with the officials of the C. P. R. Co. From here we started Northward towards Edmonton. The other brethren and the agent went thru to Edmonton and eastward on another land seeing tour, while we stopped off at several places along the line visiting near relatives, reaching Delisle, Sask., on Saturday, Nov. 14, Sr. Detwiler turning off at Rosetown, Sask., to visit some relatives of her own.

In the Delisle section we found the brethren R. S. Cl’imenhaga, and Abraham Winger, formerly of the Black Creek dist., Ont., and Simon Snyder of Howick, Ont., who with their families located here a few years ago. From here we went to Kindersley, Sask., where are located quite a number of families, with whom we had acquaintance in former years, some coming from Nottawa, Ont., others from Markham and Black Creek, Ont., and Buffalo, N. Y. This is the location of the original colony movement into Western Canada promoted by Eld. Charles Baker and others of Nottawa, Ont., some years ago.

On Monday, Nov. 23, our brief visit being completed we started eastward again on the C. P. R. via Moose Jaw and Winnipeg. At Moose Jaw Sr. Detwiler joined us again. Bros. Smith and Musser proceeded direct homeward bidding us farewell on the train, we leaving the train at Moosomin, Sask., for a two days visit. We also made a two days visit with relatives in Winnipeg. On our return trip from Winnipeg we spent one night in Toronto, made a short visit at Welland, and also at the Buffalo Mission where Bro. and Sr. Whisler have taken charge again having just a few days before arrived from Saskatchewan. We reached home safely and with thankful hearts for our Father’s graciousness, on the morning of the 3rd., having travelled upwards of 6000 miles. We thanked God for thus protecting and prospering us all the way. We found piles of mail on our table to attend to which kept us quite busy for the first week or so. We appreciated the opportunity to make this visit greatly, and enjoyed it much, but the home coming was equally good. We thank God for His condescension and kindness toward us. He shall have all the praise.

Some one in describing these Western Canadian provinces speaks of them as the land, of “magnificent distances.” It is indeed a large territory. Altho there has been large immigration into the land for a number of years, yet there is much land yet unpossessed. There are homes for millions where at present there are but a few hundred. Our view of the land was mostly limited, to what we saw from the car windows.

The people who are settled in the land have come from many lands, from the British Isles, and the different countries of Europe, from the older provinces of Canada as also from the United States. It has been found that mixing these different peoples does not have the best results. The C. P. R. people are trying to get colonies made up of the same or a similar people to locate on the company’s lands, and they want only such as will actually settle on the land with

bidding us farewell on the train, we leaving the train at Moosomin, Sask., for a two days visit. We also made a two days visit with relatives in Winnipeg. On our return trip from Winnipeg we spent one night in Toronto, made a short visit at Welland, and also at the Buffalo Mission where Bro. and Sr. Whisler have taken charge again having just a few days before arrived from Saskatchewan. We reached home safely and with thankful hearts for our Father’s graciousness, on the morning of the 3rd., having travelled upwards of 6000 miles. We thanked God for thus protecting and prospering us all the way. We found piles of mail on our table to attend to which kept us quite busy for the first week or so. We appreciated the opportunity to make this visit greatly, and enjoyed it much, but the home coming was equally good. We thank God for His condescension and kindness toward us. He shall have all the praise.
a view to build up a home for himself and family.

Of religions they have them of all kinds: there is no restriction in the matter of worshipping God or not worshipping. The different churches of the older lands are represented here. The Delisle brethren are engaged in Sunday School work and have preaching services in the school house. The Kindersley brethren, a class of thirty or a few more, members, also have Sunday School and worship in a school house about eleven miles out from Kindersley. Week day prayermeetings are held in the homes of the members. It was our privilege to attend one prayermeeting, and one Sunday meeting at the school house. The same evening we attended a meeting in the town at the home of Eld. Carmichael.

The soil of Saskatchewan and Alberta is mostly of good, largely of excellent quality. Where moisture is sufficient there is rapid and luxuriant growth. With sufficient moisture large yields of crops are practically certain. But as south western Saskatchewan and south eastern Alberta are in what is known as the dry belt, crops are not as certain as in sections where the rainfall is more ample. However with what is called dry farming there need be no complete failure of crops even in the dry belt. The rainfall needed for last year's crop was far below normal, yet land that was farmed properly brought a fair crop.

The climate is of the finest being high and dry. Sr. Gish remarked that it was a poor country for doctors. The winters are expected to be cold as indicated by the measures taken to protect from the cold. Storm doors and windows and skin coats and furs are everywhere in evidence. Passenger cars have double windows and a storm window giving two air spaces between.

In rural communities there are very few who have near neighbors. The nearest neighbor may be from a half to two miles away. Very few men are content with a quarter section—160 acres—for a farm. A half section, a whole section or even more is what nearly every one seems to covet. We question the wisdom of such policy, but we may not fully understand.

No doubt in course of time many things will adjust themselves to the new conditions, large holdings will be divided and subdivided and more intensive farming be practiced. There is however need of guarding against worldliness and covetousness. Jesus warns against being over charged with any of the things pertaining to the legitimate business pursuits, and so fail to be ready for His coming. May we all take heed to that which pertains to our eternal interests, yet discharging all temporal duties faithfully in the fear of God.

It is not for us to enlarge on the colonization scheme referred to in our Notes, but as there may be some who are interested and desire to gather information we would refer them to Bro. S. R. Smith who will respond, if asked for, information.

In carrying out the special work entrusted by the Executive Board to the brethren S. R. Smith and A. B. Musser in the Kindersley dist., they succeeded in effecting a new organization by holding an election for bishop and an additional deacon as assistant to Bro. H. Hahn the present deacon. A council was held at the home of Bro. Daniel Byer on Friday Nov. 20, when it was decided to hold such election. A love feast was held at the home of Bro. H. Hahn the day following when the decision was carried out by electing Eld. Fred Hahn to the office of bishop, and Bro. Joram Nigh.
as deacon. Both of these are young brethren. We bespeak for them the sympathy and sincere prayers of the church everywhere. A heavy responsibility rests upon them and they need wisdom from above to tactfully deal with the situation as it obtains there so that the membership now constituting the body there will not only be kept together and edified but that many others may be won for Jesus and the church.

A letter from Eld. W. J. Myers of Massillon, Ohio, under date of Dec. 1, informs us that he was then engaged in holding meetings at Carland, Mich. There was good interest and deep conviction on some. A number of souls had stepped out and were happily converted. From Michigan Bro. Myers expects to go to Indiana (Nappanee) for four weeks, and in January to Pennsylvania to labor in the Rapho dist. We have also received word that Eld. Orville Ulery of Springfield, Ohio, was expected to begin special meetings at Valley Chapel, Stark Co., Ohio, on the 12th., instant. May God grant much success to these efforts.

Buffalo, N. Y. Mission is now in charge of Geo. and Effie Whisler instead of T. S. and Cora Doner. Notice the change when writing to the Mission.

Sunday School supply orders as also orders for calendars, mottoes, books, etc., had accumulated considerably during our absence. We forwarded same to the publishers as quickly as possible and hope all will receive the goods without delay. We have a few books suitable as Christmas gifts to smaller children and also boys and girls. We would be glad to send out many of them. The titles and prices are:

- Happy Hours at Home, 25 cts.
- Twilight Talks with the Children, 30 cts.
- Our Darling’s A. B. C. Book, 35 cts.
- Our Combination Offer which includes our 1915 Calendar, and two velvet finish mottoes, worth separately 80 cts., for 60 cts., is still good.
- Our special Bible offer as given in Visitor of Nov. 16, is also good yet.

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CONTRIBUTED.

THE VOICE OF GOD.

“The voice of the Almighty God when he speaketh” (Ezek. 10: 5).

We are told in our Bibles of God having communion with His children. The fellowship which He had with Adam and Eve before they fell, was most precious and reveals to us that God has from the beginning desired to hold loving communion with those who love and fully obey Him.

There is real joy in knowing God’s voice: to hear it has always been a holy hush to the soul, of restful, and uplifting preparation to enter upon an untrifling service, being fruitful unto the production of and calling into being, beautiful lives touched by the divine hand. It is marvelous to see the transformation caused by God’s voice. See those once hard and rough faces, now shining radiant, with divine glory; beams of hope and joy are falling upon others who in turn are affected by the heavenly ray.

God’s voice is life to the soul; the responsive heart lives in holy harmony to that music which knows no discord: no jar comes to injure or mar the deep hidden life so completely hid with Christ in God.
As we look into the beautiful lives of those who have faithfully listened to God's voice as it came quietly stealing into their hearts we feel that same holy fire kindling in our own hearts and in response to the blessed Holy Ghost's call we feel a bounding forward, a reaching out for our portion of the divine equipment. The great necessity of waiting for a full equipment!

Do we not see how much God is handicapped because of the material which He has to use. Surely He wishes for better, but there is that stubbornness on the part of the instrument. The imperfect instrument will produce imperfect results. We are at times brought in touch with those who have heard God's voice calling them, reminding them of the necessity of being spiritually alive, but for reasons which I am not allowed to state here they heedlessly turn away from God's call and today they are spiritually dead; there is no unction, there is no divine voice in their message, there is no getting near to God. There are unholy secret alliances formed to promote human and selfish ambitions.

Is it easy, under these conditions, to hear the voice of God? Why is it that there is so much that chills and freezes, until the blessed Holy Ghost quenched and grieved withdraws Himself. His voice, with heavenly unction, now no more decends with divine flame, upon the service but a formal ineffective recitation falls from parched lips upon which the moistening dew from heaven no more decends!

New methods are now introduced to take the place of God's spiritual soul-life, because the services, must not be neglected, even tho it is evident that they are dead and formal: so many songs must be sung, so many prayers must be said, but alas as for the voice of God "The heavens seem as brass and the rain comes not."

I am reminded of some ten or more years ago in our African Mission when a small company of us were waiting and seeking God for the outpouring of His Holy Spirit upon us for service. God put this necessary burden upon us, our souls were groaning under the heavy weight, as God's messengers. He did not disappoint us, blessed be His dear name. There was a dear young man kneeling with us and his heart was so hungry for the Holy Spirit's filling and thrilling power! He was an African brother, who had not long been brought to Jesus and he was, oh, so hungry for the filling of the Holy Ghost, and God heard his humble cry and filled him with the Spirit. He was earnest and full of zeal for God—he had heard the voice. Some few years later he became a foreign missionary to interior Africa to which God had called him. As he responded to God's call, he said, As Jesus died to save me I want to die for Jesus in going to those who have never heard to bring them the light.

Oh! beloved reader, that dear man obeyed God's call—the voice of God. He joyfully consecrated his all to God and in loving obedience entered upon that holy mission. He labored and toiled faithfully among that isolated inland African people. God gave him souls—he had the joy of seeing those for whom Jesus died brought to His feet and made free from their sins. And if you would go with me to that distant land you would only see a little mound marking the grave of that great hero of living faith. To him Christ was a living reality. He lived and died for Jesus. He has slipped into the presence of his King. He has out run us in the race; he has gone to look upon His face. From Africa to heaven! Many will bless our Christ for his life. Why? Because he heard and obeyed the voice of God. Are you, my dear reader, con-
scious that you are now hearing and gladly obeying God's voice? Are you happy as you hear Him speaking to you? Or has some dark cloud covered your once unclouded sky? Has the full consecration been taken back? Have you kept your promise with God? Do you continue to hear His sweet voice when you pray thru to victory? Does His joy fill your soul now? Today if you will hear His voice harden not your heart.

In Jesus' name, looking for His coming.

Isaac O. Lehman.
Box 5263 Johannesburg, S. Africa.

ABRAHAM THE FRIEND OF GOD.

Many many hundreds of years before the birth of Christ, in Ur, the capital city of Chaldea, there was born a little babe, who among the many forgotten millions of his time, alone stands a recognizable and memorable figure. This babe in the person of Abraham, was destined to become the most prominent character prior to Jesus Christ.

Abraham's early life was among an idolatrous class of people, his own immediate environment, however, was religious. His father, Terah, believed in a Higher Power, in a true and living God: and so we may naturally infer his home influence was pure and godly.

At seventy-five years of age Abram received a Divine call; we may believe that for sometime that still small voice had been whispering and pleading for obedience. He left Charran and journeyed towards Canaan in accordance with God's command—"get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will show thee." Abram portrays implicit obedience and wondrous faith in leaving his native country, and directing his steps toward this unseen, unknown land. Journeying southward he at last pitched his camp in the fertile and rich district of Shechem. Here stood the oak of Morebi, a well known landmark and favorite watering place. As he rested here and walked back and forth viewing from the hills the green pastureage and pleasant valleys the Lord appeared unto him and told him this was the promised land. Here, then, under the spreading oak, round whose boughs perhaps often circled the smoke of idolatrous sacrifices, Abram built an altar and offered up a sacrifice to the living God.

As Abraham viewed the land, wondering what marked the limits of this vast inheritance, it may have seemed much too extensive for his household. He, however, was soon to experience adverse circumstances, and was unable to find sustenance for himself and followers. Whereupon, he journeyed down into Egypt. Here, we are sorry to say, appears a black mark on his character—the sin of denying his wife, and of attempting to deceive the people. Returning from Egypt with Lot, his nephew, he again came to the place of the altar and called on the name of the Lord. Abram now had grown very rich, as also had his nephew, and their flocks had greatly increased, so that their herdsmen began quarreling. Abram tried to prevent this by separation saying, probably, "Let us be separate in habitation, rather than in heart." Accordingly, he offered to Lot whichever portion he would prefer, never for a moment reserving the privilege of selection for himself, as the older, but thinking he already had abundant possession in God, for it is "the meek who inherit the earth."

Taking then the portion, which was left—the land of Canaan—he settled there and was greatly blessed. It was here that God told him he should be the father of a great nation, and that his posterity would be innumerable. Here, also, was his name changed to Abraham, by which he is henceforth known.

Gradually Abraham and Sarah became anxious concerning the promised posterity, for both were rapidly ageing.
They fully believed God would fulfill his promise; but there was lacking that simple faith. Sarah, having waited ten long years, now she thought she was justified in helping forward God's plans by steps of her own. She persuaded Abraham to marry her Egyptian handmaid, Hagar, to whom was born Ishmael, who, God said, "will be a wild man." This son however was not the promised heir.

Several years later, while Abraham was sitting in the doorway of his tent under the branches of the spreading oak of Mamre, during the heat of the day—when the birds were seeking the densest foliage and the animals were lying panting under the huge trees—there suddenly appeared three strangers. Here we naturally are impressed with his true courteousness, in entertaining these three angelic guests; in doing for them just the best he was capable of doing. He surely portrays the spirit—“Let us not be forgetful to entertain strangers, for thereby some have entertained angels unawares.” The angels, for so they were, told their mission in the simple words—“and, lo, Sarah thy wife shall have a son—.” They, further, told of the Lord’s intention to destroy Sodom, a city which had degenerated and become very corrupt. The earnestness with which Abraham interceded for these cities pictures such a beautiful side of his character, he reveals such tender­ness; in pleading for the righteous, dwelling in the wicked city.

The nobility of character, however, is portrayed pre-eminently in Abraham’s simple but wondrous faithfulness. His faith in leaving the country of his nativity, directed alone by the voice of God; in sojournning in this land; and in the simple expectation of the promised son, never wavers, but, may we say continually grows stronger? “And the Lord visited Sarah as He had spoken.” Just as Abraham had passed the century mark, the promised heir was born, whom the fond father named Isaac.

The little boy was a child sent from God, so we do not wonder at the purity and the obedience of his youth. But through this beloved son was Abraham’s faith to be put to the most severe test. No more, however, was required of him than our Heavenly Father gave for us—the crucifixion of His only begotten Son for our sins.

The sacrifice of Isaac was the supreme act of Abraham’s life. All the strength which he had slowly been ac­quiring during a long and trying life was here required and used. But this marks the culmination of Abraham’s faith; and in accordance with the Divine command— “Take now thy son, thine only son Isaac whom thou lovest, and offer him up for a burnt offering upon one of the mountains which I will tell thee of”—he prepares for the journey and in the early morning—when all is hushed, when heaven seems so near to earth he arose, and taking his son, started for Mt. Moriah.

We can only imagine the sacredness of this journey; the innermost feelings of the father’s heart, torn with anguish and distracted with a thousand thoughts, while the son’s mind was dis­engaged, occupied only with the new scenes and with passing fancies. As they approach the place of sacrifice Isaac observes; the silent and awe-struck demeanor of his father, and fears that he may have forgotten to bring the lamb: with great reverence he says— “My father, behold the fire and wood, but where is the lamb for the burnt offering?” The terrible truth could be hidden from Isaac not much longer. With what feelings must the son have seen the agonized face of his father, as he turned, and revealed to him that God willed him to be the sacrifice. The last kiss, the last embrace, the last lingering look of each we can see so vividly.

The son is bound, is laid upon the altar, and Abraham is in the act of giving the fatal stroke, when an angel stays his hand, and upon turning around, there in the dense forest, caught by his horns was a ram. Again, we imagine the words of endearment, and the close fellowship with God; as father and son realize that He does not will that the
offering shall be a human sacrifice; and how quickly they must have hurried home to greet Sarah with the good tidings.

The angel of death comes to every household, figures in every biography, so we here have to record the death of Sarah, at one hundred and twenty seven years of age. Abraham, deeply feeling his loss, and mourning for his life companion, has, however, to seek a resting place for her. Accordingly he goes to the usual exchange of these times, and here, purchases the field of Machpelah. Here, then in this silent tomb he laid his wife, to lie in peace, we may believe, until that great day of His coming.

After Sarah's death we have little more to record of Abraham. Isaac had attained manhood; at the time of his mother's death he was thirty seven years of age. His father had always desired his son to marry one of Hebrew blood, a descendant of his own race. This wish was fulfilled, later, in the marriage of Isaac and Rebecca.

And now we reach the last page of this noble and faithful life. His death can be recorded no better than in the words of the prophet— "and these are the days of the years of Abraham's life which he lived, an hundred and three score and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man and full of years; and was gathered to his people." Corresponding to the key word which marks this long, but fruitful life, we may say "Be thou faithful unto death, and I will give thee a crown of life."

Anna R. Engle,
Messiah Bible School.

It is that you need most yourself which, given to help others, in His name, brings the greatest joy to your soul.—J. R.

When writing to Sr. Mary Zook address her at Goodman, Mo., her former address, instead of Tabor, Iowa. Ed.

News of Church Activity

IN THE

HOME AND FOREIGN FIELDS

Adresses of Missionaries.

Lewis Steckley, Elizabeth Engle, Sallie Doner, Macha Mission, Choma, N. W. Rhodesia, S. Africa.
Isaac O. and A. Alice Lehman, box 5963, Johannesburg, South Africa.

India.

Eld. and Sr. H. L. Smith, and Effie Rohrer, Bangao Bariath, P. O., North Bhagalpur, B. & N. W. Railway, India.
Following not under Foreign Mission Board.
Mr. and Mrs. D. W. Zook, Adra, B. N. T., India.
Elmina Hoffman, Kedgaon, Poona, District, Ramabai Home, India.
Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, Central America.

Furlough—Myron and Adda Taylor, Jesse R. and Malinda Eyster, and Frances Davidson.

OUR CITY MISSIONS.


Chicago Mission, 6039 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, 601 Taylor St., in charge of W. H. and Susie Boyer.
SAN FRANCISCO MISSION.

Dear Readers of the Visitor:

Greeting in the Name of Him who loved us and washed us in His own precious blood.

We again feel that we have much to praise God for, in the way our every need has been supplied. We thank the Lord for those who, though they are not out in the field, yet have a heart interest in the work of the Lord, and are willing even to contribute of their earthly goods to its support.

Most of all we are grateful for the spiritual blessings which have been ours during the past month. The presence of God has been felt in the meetings and several souls have been brought out of the paths of sin.

One especially, who had once been engaged in the work of the Lord, but who through different circumstances had fallen away, was blessedly reclaimed.

How our hearts rejoice to see the wanderers brought back to the fold.

The hospital work, carried on by some of the Mission helpers has been fruitful in the salvation of several souls.

At the time of this writing our brother and fellow laborer, Bro. J. H. Wagaman, is in Tulare Co., where he has been called to conduct revival services. From there he will go, D. V. to Upland, Calif., for another series of meetings.

In his absence the Lord has been pleased to send to our help, Bro. and Sister Swartzendruber of Upland. Their stay among us is being blessed of God, and we are so glad that there are those who are willing to fill in the ranks wherever they are needed.

FINANCIAL.


Receipts.
Upland S. S. $55.00; Mechanicsburg, Pa., S. S., $18.80; In His Name, $21.00; Hall offerings, $22.81. Total $116.81

Expenditures.
Groceries, $25.75; car fare, $8.75; house hold expenses, $3.28; house rent, $8.00; hall expenses, $3.65; hall rent, $50.00. Total $90.43.

Balance on hand Nov. 24, $17.38.

Thanking you all for your prayers and contributions, we remain,

Yours in Christ,
The Workers.

BUFFALO MISSION.

Dear Readers of the Visitor:

It is with a sense of reluctance that we endeavor to write a report from this place. Our feeling so, is due, perhaps in part to the fact that we have just arrived on this field of labor.

Our acquaintances know something of our being located in the Province of Sask., Canada, during the past few years. It is through the vacancy caused by our beloved Bro. T. S. Doner and wife stepping out of this work that we have consented to come to the assistance of the church here.

Much might be said by way of explanation with regard to our experience in Saskatchewan. It is perhaps our duty to say here that we continue to feel a special interest there, and while we are in Buffalo we are not indifferent toward any of our interests there. In the minds of good thinking people, hopes of a bright future are being entertained for that country. There are resources in Saskatchewan and the great Canadian West which if developed will make a flourishing country. As I am not a land agent but have taken the obligations of Canadian Citizenship, no one can think me out of place for expressing this word of praise. But the one great interest of that country, as any other, is the souls of men. Indeed we feel keenly for the spiritual interest of Saskatchewan and especially so with reference to the work of the church. But being confident that God is in the work there is ground for faith in its future prosperity.

Upon Bro. and Sr. Doner's leaving the Mission about Sept 1, Bro. and Sr. D. L. Gish stepped into the ranks and have remained until the present time. It is only due these dear ones to say that they with their co-workers have proven themselves faithful in the duties of the Mission.

It is with a conviction of the difficulty of our undertaking that we are going forth. Yet we say to the honor and glory of God there is much to encourage our hearts. We will need the prayers and hearty co-operation of God's people.

FINANCIAL.

Report for month of Nov., 1914.

Balance carried over, $8.40.
Receipts.
Mr. David Shirk, Ont., $ .50; Jno. Ehlers, $5.00; D. L. Gish, Buffalo, $15.00; Grantham, Pa., S. S. offering $8.37. Total $37.36.

Expenditures.
For freight, customs, and delivery on apples $1.85; light bill, $1.75; gas, $1.50; groceries, car fare and sundries, $17.26. Total $22.36.

Balance on hand $15.00.
Provisions donated by the following, D. V. Heise, Darius Sider, Orlando Martin, D. L. Gish, Sr. Ehlers, Esther Esther Judy, Consisting of potatoes, barrel of vegetables and apples, pears, chicken, cake and fruit. Hardware donated by Bro. Gish.

Your Bro. and Sr. in Christ,
Geo. E. and Effie Whisler.

CHICAGO MISSION.

"They that sow in tears shall reap in joy, He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him (Psalms 126:5, 6).

This is one of God’s precious promises, and all of them are true and sure, and never fail. As we see the awful conditions of sin, the environments of the children, the confusion of beliefs concerning our precious Bible, the awful hardness of the men of the world, we must bow our heads and weep, and plead for God’s help, and that they may be spared. Oh we often feel that those living in small towns and in the country don’t know the dreadful pressure in a city like this, where it makes a true Christian weep, ah! sick, when he must mingle with the crowds. Do our hearts sympathize as they ought? Do our prayers go forth? Oh, so much depends on our prayers. Do we have time, or is it from morning until night one continual rush without even thinking of those standing in hard places? Paul says, we are debtor both to the Greek and barbarian, both to the wise and foolish, which includes all.

Recently a missionary from Turkey was here and related an actual occurrence in his life. He and a friend had gone to the bay and noticed a crowd gathered at the pier, and in the bay a drowning boy. His friend immediately took off his coat and shoes, grabbed a buoy, and swam out after the boy. Someway the drowning boy gripped him so he had not full liberty to swim and he called “Pull us in, Pull us in”, but alas the man who held the rope had let go. Both went down together with the cry “Pull us in”. So the drowning ones and those who have gone to help must be pulled in by those who are on the shore in safety.

Not a day passes that we are not pleading with God in behalf of those who have given themselves to Him and go out to the city to work in the awful, awful, downward tide. So we bow, and weep, and plead, and we cry to you brethren and sisters “Pull us in, Pull us in.” Whatever field God’s workers are on, home or foreign, hold on to the rope.

The rest of the promise is, Shall reap in joy. “Shall doubtless come again with rejoicing, bringing his sheaves with him.” God enables us to see now and then a sheaf, those who desire to follow the Lord. We thank Him for a few who now express a desire to follow Him in baptism. Some of our people are especially hungry for the word, desire to study it and see for themselves what is in it. We are praying that as light comes to their souls they may follow it.

We were glad to have Bro. Eshleman here some time ago; and he gave a very instructive message to the young people.

While we hear of the conditions that be, and those that are coming, and will be, our hearts ascend up. “Even so, Lord Jesus, come,” and “Your redemption draweth nigh.” So, help to hold the ropes by your prayers, and may God bless all who have helped for what they have done for this place.

Yours, looking for Him,

Beulah Musser.

FINANCIAL.
Report for month ending Nov. 15, 1914.
Balance on hand $14.82.

Receipts.
Sr. Shirk, Shannon, Ill. $3.00; Sr. Rote, Dakota, Ill., $1.00; I. Zercher, Grantham, Pa., $2.00; Aude Hill S. S. Kindersley, Sask., $10.50; Y. P. Chicago, $6.28. Total $37.60.

Expenditures.
Table supplies $20.88; gas $6.28; express and street sprinkling, $3.50. Total $30.66.

Provisions, Sisters Rellinger, Rosa Culp, Emma Teeter, Rosa Stump, Mary Weaver, Lydia Stump, Sarah Fisher, Nelly Stump, Frances Shirk, Amanda Smith, Nappanee,
December 14, 1914.

EVANGELICAL VISITOR

Ind., 2 bbls. canned goods, 4 sacks potatoes and onions. Mrs McClellan, Middletown, Ohio, 1 bbl. vegetables; Sr. Stevenson, Chicago, ½ bbl., flour. Bro. Musser, Abilene, 3 lbs. butter and celery, Sr. N. A. Shirk, 3 lbs. butter.

May the Lord richly bless all who have so richly provided for our need.

Yours in Him,
Sarah Bert.

6039 Halsted St., Englewood, III.

DAYTON MISSION.

We greet you with John 6: 35: "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

How true those words are. What the bread is to the body, so is Jesus to the soul: just as impossible as it is for us to live in this world without natural food, is it impossible to live spiritually in this wicked world of sin, without Jesus, who indeed is the bread of life. It truly is as Jesus has said, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." O, how many are starving, and perishing in their souls because they refuse and are unwilling to eat the flesh and drink the blood of a suffering and crucified Redeemer. They choose rather to have the easy way, in a cold formal worship, and traveling in the ways of the world. Unless they are awakened, and made willing to take the strait and narrow way they will face a spiritual starvation in a time when the great supply of heaven will be forever cut off. Then eternity’s famine, and utter despair will be their doom. But "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day."

My dear brethren and sisters, and kind friends, it will pay to suffer and be faithful to Jesus in the hard places of this life, that we may be resurrected in life to live forever in glory with Him.

I wish to say that on Nov. 24, we had a very sad funeral here at the Mission. It was Sr. Lillie Alma Dill, the mother of the babe mentioned in our September report. She had been complaining more or less since the death of her baby. She continued to grow worse until Tuesday evening the 17th she was removed to the hospital for an operation. On Friday the 20th, she underwent the operation. Very unexpectedly a serious hemorrhage resulted due to her extremely weakened condition, she was unable to survive. About one half hour later she was numbered with the pale faces of the dead. The particularly sad feature of her departure was that she was called from her little family of five children ranging in age from 3 to 16 years, and they are left in needy circumstances. She had been a member of the Baptist church, but the last six months or more of her stay here, she became an attendant of the Mission services, and came to the altar confessing her sins. She also was made willing to take the plain way and had purposed to become one of us in church membership.

Why this dear mother has departed this life so young in years, and in a time when her poor little family was needing her most, is an act of providence that God Himself alone knows. The ordeal of death overtook her at the age of 35 years, 3 months and 29 days. The husband in his sad and lonely hours is endeavoring to serve the Lord, and brings his children to the Mission. Will you pray for them?

We were glad to welcome Bro. Vernon Stump of Elkhart, Ind., in one of our services, while laboring at Highland in the interest of souls. We enjoyed and appreciated the message the Lord gave thru him, as it was an inspiration to us all. We do thank our God for his faithful life; may we continue to pray for him that he may remain humble and submissive at the feet of Jesus, for His glory, and the salvation of precious souls.

We can report the work encouraging, the sick are recovering, and our Sunday School is on the increase, and souls are expressing their needs. Help us pray that God may have His way.

The Lord has again verified His promises relative to our needs, thru the love and kindness of His dear children. May your reward and blessings be great and many are our prayers. We continue to crave an interest in your prayers for the work.

Financial.

Report for Nov. 1914.

Balance on hand, $82.84.
Receipts.
Eva Hoover, West Milton, O., $ .50; Anna Reighard, Troy, O., $1.00; Grantham, Pa., S. &., $9.92; In His Name, $ .25; Mission offerings, $5.29; Total, $99.80.

FINANCIAL.
Table account, $6.50; gas and stove rent, $2.85, car fare, $1.00; phone bill, $.10; incidentals, $1.31; Total, $11.76.
Balance on hand, Dec. 1, 1914, $88.04.

Poor Fund.
Balance on hand, $.03.

Receipts.
In His Name, $.25; Ada Engle, Dayton, O., $.80; A Sister, $1.00; A Brother, $2.00; In His Name, $.75; Carrie Heisey, Union, O., $1.00; Total, $5.83.

Disbursements.
$5.80.
Balance, Dec. 1, 1914, $.03.

Provisions consisting of chickens, spreading, butter, pumpkin sauce, cup cheese, sweet milk, butter milk, cottage cheese, molasses, jelly, dried corn, pies, cakes, celery, apple butter, eggs, were donated by the following: Florence Brumbaugh, Daisy Miller, Ella Etter, Emma Cassel, Maury and Anna Etter, Edna Sinks, Mary Myers, Frank Etter, Edward Engle.

Extra.
I wish to correct a mistake of last report. The two barrels of apples were donated by Sr. Lillie Snell of Sandusky, Mich., and shipped by Myron Taylor.
Eliza Engle, ½ bu. potatoes, 1 bu. pears, 12 cans of fruit, 1 squash.
Sr. E. J. Reighard, Troy, O., a box of nice clothing for the poor, Isaac Engle, 1 bu. potatoes, 24 lbs. of Graham flour, 8 lbs. fresh beef.
We remain yours as ever in behalf of precious souls,
W. H. and Susie Boyer.
601 Taylor St., Dayton, O.

ZION MISSION, CHAMBERSBURG, PA.

We surely feel to praise God for His wonderful blessings to us, and we feel to greet all the dear ones of the family of God and all those who read the Visitor, and all those who have helped to support this place. We feel to thank them all.
Surely we had a feasting time during our meetings, a hallelujah time. I praise God for what He has done, what our eyes were permitted to see, and our ears to hear, as souls went thru to rock bottom. The work has not stopped yet; souls are seeking to get thru to God. It is truly wonderful when God takes hold.
I praise God for the clear way; and that is the only way to be ready when Jesus comes. May God bless Bro. Shoaltz and keep him humble so He can use him for His glory. Souls have been saved and sanctified. We surely had a blessed time. My prayer is that God may have His way. There is still much to be done. I feel to hold on to God as much as ever. Pray for us.

FINANCIAL.
Report from July 31, to November 20, 1914.

Receipts.
Sr. Andrew Wenger, Orrstown, Pa., $1.00; Ande Hill, S. S., $.85; Bro. Will Asper, Mowersville, Pa., $.50; Bro. William Wenger, Mowersville, Pa., $1.00; Air Hill, Pa., S. S. $10.50; Mission S. S. $11.77; Edward Diehl, Shippensburg, Pa., $.50; Bro. Kanode, Morrison's Cove, Pa., $.10; Sr. Sollenberger, Chambersburg, Pa., $2.00; Sr. Wilson, $.50; Frances Wingard, Culberson, Pa., $1.00; Sr. Snake, Chambersburg, Pa., $.50; meeting offerings, $.23.00; Sr. Martin, Chambersburg, Pa., $1.00; Sr. Emma Wingard, Chambersburg, Pa., $.50; Sr. Emma Wingard, Chambersburg, Pa., $2.00; A. A. & Elizabeth Wenger $10.00.

Expenses.
Provisions 30.08; light $.94; fuel $50.06; A. O. & Elizabeth Wenger $10.00; Total $85.06.
Balance due Mission $25.18.
Other donations, such as butter, milk, chickens, meat, basket of provisions, soap, cakes were much appreciated.
A. O. & Elizabeth Wenger

DES MOINES, MISSION.

FINANCIAL.

Receipts.
Rosebank S. S. Kans., $24.89.

Expenditures.
Gas, $.50; water for one quarter, $.3.50; fuel, $.50; groceries and other eatables, $.28.28; incidentals, $.25.00; Total $41.75.
The Lord is with us. Continue to pray for the work at this place.
We are nearing the final end when Jesus will come.

J. R. and Anna Zook.
FOREIGN MISSION FUNDS.


GENERAL FUND.

Receipts.

Noah Witmer, Ont., $3.00; Mastersonville, Pa., S. S., $15.73; Part of Conference offering of 1914, $96.00; Special offering for Sr. Ruth E. Byer when she gets ready to go as a missionary, $35.00; Two friends of Foreign Missions, Grantham, Pa., $14.60; Rosebank congregation, Ont., $13.56; Donegal district, Pa., $102.72; Mrs. H. L. Landis, Okla., special for Sadie Book, $10.00; Philadelphia, Pa., Mission S. S., $16.00; part of Conference offering, $15.00; Abilene, Kan., S. S., $40.28; Sarah Heise, Kan., $5.00; Shannon dist., Ill., $19.65; W. H. Kreider, Ill., $25.00; Mt. Joy, Pa., Bible Class, $6.85; part of Conference offering, $10.00; Upland, Calif., S. S., $51.41; H. R. Davidson, Ind., $16.00; Zion, Kan., S. S., special for Matopo Mission, $30.10.

Special donations from Howick, Ont., $8.91; Springvale, Ont., $13.70; Wainfleet, Ont., $17.30; Markham, Ont., $30.09, for Lewis Steedley, for bicycle and personal needs.

Disbursements.

Isaac O. Lehman $50, costing $263.60, for general needs; H. L. Smith $50 costing $263.60, for general needs.

Special offerings, Sadie Book, $15.00; Sadie Book $10.00; Walter Wingers, $16.00, Lewis Steedley, $70.00.

H. P. Steigerwald for general and special needs of Matopo workers, $154.50.

P. M. Olmenhaga, Treas.

WAINFLEET, ONT.

After attending Black Creek lovefeast at Eld. W. J. Myers of Massillon, Ohio, began a series of meetings at this place on Sunday evening, Oct. 4. This being a busy season the services, during the first week were not largely attended, but as the meetings continued interest and attendance increased and the Christ-life was held up in such a manner that people were drawn to Him. About twenty-three came to the altar, ranging in age from nine to sixty years. Some of these have made a real change. One aged man has destroyed three lodge emblems which he had worn thirty-five years and is now using his influence to keep others from being taken in the same trap.

On Nov. 8, almost two weeks after the meetings had closed, baptismal services were held, when nine were taken into church fellowship and three baptised. Not all could be present on account of the rain. We pray that all these may prove true and that others may yet be drawn into the fold thru the great love of God which was so strongly upheld. And we cannot easily forget those tender pleadings of our brother as he warned the unsaved from time to time. Our prayer is that His servant may be so completely hid behind the cross that others may see Jesus only.

Yours in His service,

Mattie Sider.

ROSEBANK, KANSAS.

As previously announced our love feast was held on the 17th and 18th of Oct. The bishops present were J. N. Engle, M. G. Engle, J. R. Zook of Des Moines, Iowa, and J. N. Hoover of Ohio.

The feast was truly one of rejoicing to God's children.

On Sunday evening continued meetings were begun with Bishop J. R. Zook in charge.

Our brother came filled with the Spirit and fearlessly declared the Word, exhorting the believers to sanctification, and pointing the unsaved to the "Lamb of God who taketh away the sin of the world." Sin was exposed wherever found.

Spiritualism and Russelism which are taking many captive were severly exposed and denounced. Over thirty came to the altar of prayer, for healing, salvation, and sanctification. The church was greatly strengthened. Meetings closed on Nov. 8, after continuing three weeks.

On Tuesday following eight were received in church fellowship and followed the Lord in the ordinance of baptism. May they truly have arisen to "walk in newness of life." Some of these had been saved in previous meetings. One brother who had wandered away was again reclaimed and received in church fellowship. The Lord bless our brother for his labors of love, and to our Christ be all the praise for what has been done.

Cor.
BISHOP ELECTED.

Bro. Jacob K. Bowers of Trappe, Pa., was elected bishop on Sunday Nov. 8, of the Gratersford, Souderton and Silverdale districts. The senior bishop, Joseph B. Detwiler, has for over a year been unable to attend to his official duties so he asked for an assistant, and at a council, held at Souderton, it was decided to proceed. Bishop Henry B. Hoffer of the Rapho dist., presided and had charge of the same, and, no preventing providence, the brother and sister will be ordained at Gratersford, M. H. Sunday forenoon, November 29. May the Lord bless and encourage our brother and so be a real shepherd to the flock so the work may prosper here.

Souderton, Pa., Nov. 9, 1914.

ABILENE, KANSAS.

On Sunday morning, Oct. 18, we held a very interesting service. The Superintendent of the Home Department planned a special service for members of the department. By the assistance of the brethren who have automobiles, those who seldom get to the services, and desired to come, were brought. The interest was increased by the coming of Bishop J. N. Hoover from Ohio, who preached his first sermon, beginning a series of meetings that continued for three weeks.

On the following Friday the regular annual ministerial meeting was held and love feast on Saturday and Sunday. We were much encouraged by the presence of Bishop J. R. Zook who came from the Rosebank district where he was engaged in revival services.

These annual meetings are seasons of encouragement and helpfulness and bring inspiration. This was especially the case this year, the protracted meetings continuing throughout this period under the leadership of Brother Hoover, who preached the word faithfully and labored earnestly in the interests of the kingdom.

The members were much revived and some yielded to the call of repentance, confession and a complete consecration to the will of God.

Correspondent

THOMAS, OKLA.

Dear Bro. Detwiler and VISITOR family.

Greeting:

Our meeting and love feast is an event of the past. Glad to report victory. The Lord has done great things for us whereof we are glad. The Lord heard the cry of the saints at Bethany, in behalf of souls at this place, and came to our help, as there were quite a number on background, and many of them saw their need and got reclaimed, and pushed right thru and got sanctified, and can now give a definite testimony of the work being wrought out in the heart. Others were definitely healed in answer to prayer, as we had healing services again and again. Others sought the Lord for pardon. Some came thru with victory while some did not as yet go all the way. Six were buried with the Lord in baptism on Sunday Nov. 22.

There was love and unity among the saints which made a good band at the altar, as the altar services were quite lengthy, at times continuing from 10 P. M. to 2 A. M. May the Lord bless our dear brethren who labored with us, they being Bros. J. R. Eyster and J. M. Zook. The word was preached in the spirit and power of the Holy Ghost.

D. L. Book.

PLEASANT HILL, OHIO.

Dear Bro. Editor:

"Bless the Lord O, my soul." Greetings in Jesus' precious name. A series of meetings began at pleasant Hill, Ohio, Nov. 8, and continued until Nov. 22. It certainly was a time of rejoicing. Bro. Vernon Stump of New Paris, Ind., conducted the meetings. He came filled with the Spirit, and did not shun to declare the whole gospel. Several received the anointing of the Holy Spirit, and two renewed their covenant with God, and five made a start. May the good work still go on and may God's richest blessings rest upon the dear brethren and sisters who came and helped with the meetings. Our prayer is that God's choicest blessings may rest upon Bro. Stump as he goes forth in God's work.
Our number is small, yet we are glad for the love and unity that reigns in the hearts. Will you pray for us that the cause of Christ may prosper at this place, and we will give God the glory.

Anna Reighard, Cor.
Troy, Ohio. Nov. 24, 1914.

ZION, KANSAS.

A series of revival meetings were begun at the Zion district, Abilene, Kansas, on Tuesday evening, November 10. Bishop J. R. Zook conducted the meetings and preached the word in its simplicity and in its truth, Praise God for the truth of God's word.

On Saturday and Sunday, Nov. 14, and 15, our love feast was held which was an uplift to all.

During part of the revival meetings afternoon services were held. These were instructive and helpful to all who attended.

We will never know how much good was done in these meetings but praise God for some manifest results. A number were saved and sanctified.

Three were baptised and they, with another brother, were taken into church fellowship.

Let us be faithful for at the end we shall receive the crown.

Lawrence Frey.

BETHEL, KANSAS.

On Oct. 4, the time for our ten days meeting, as was announced in the Visitor came. Bishop J. R. Zook and Bro. Witcomb of Iowa, had charge of the services. From the very start the Spirit rested on the meeting, and so continued throughout the entire time that it lasted. Nearly every evening souls were at the altar and sometimes during the day. Although the weather was somewhat against us in some respects and the crowds were not as large as last year, yet we feel thankful to God for the refreshing time we had, and as some expressed it, it was a real cooling time after a very busy summer with the cares and duties of life. We are glad to thus come together for ten days and worship God. While the visible results were not what we would have wished to see yet we know the Lord is still able. There are many precious souls out of the kingdom and we would like to see them brought to Christ. May the readers of theVisitor continue to pray that God may have His way in this place.

On date of this writing, Nov. 7, Brothers Zook and Hoover are laboring in the county proclaiming the gospel. Pray for them.

Yours in the Lord,
M. H. Crawford.

CHAMBERSBURG, PA.

On Oct. 20, a series of meetings were opened at the Chambersburg Mission conducted by Lafayette Shoals of Wainfleet, Canada. The brother came full of vigor, good health and filled with the Spirit. The members here, in general, gave him a hearty welcome and were praying for an out-pouring of God's Holy Spirit at this place, and it was evident from the start that the most of the members had a mind to work, and were in harmony to get the church revived and sinners saved. The first meeting was opened from Heb. 10: 22. The first few sermons were mostly directed to the members, admonishing them that to have a successful revival it was an absolute necessity to get right with God and be in perfect peace and unity in the church, in the family between individuals and neighbors as well and that where there is hatred and malice, envy and evil speaking, ill feeling, lack of love, or any thing but perfect harmony it would be a hindrance and great barrier to a successful revival. He did not shun to declare the whole Gospel so that both the professor and unconverted received their due portion.

The drift of teaching to believers, was rather specialized on the necessity of a consecrated life, or life more abundant. The truth was brought out with convicting and convincing force and power, and yet was much to be admired on account of its persuasive love and mildness, and that the sentiments expressed were in harmony with God's plain truth, or, Thus says the Lord. So to take objection to his teaching would be to find fault with the written word.
No attempt was made to display oratory or polished theology which is so common in our day, but the truth was presented so plainly and simply that even a child could understand it. The plain truth was held up after night, and it became evident that the seed sown was not falling by the wayside, but reached the heart, and the Spirit convinced quite a few believers of the need of a deeper work of grace. Quite a number came out for prayer, and laid themselves on the altar and had glorious experiences. At different times during the meeting sinners came to the altar and were gloriously converted and testified to the pardon of their sins until eleven were added to the list. We hope and pray that they will go the whole plain way of the cross, and walk in newness of life, and become active workers in the vineyard of the Lord.

The meetings finally closed on Nov. 10. During the four weeks evening meetings Bro. Shoultz gave a sermon nearly every afternoon. Very spiritual prayer and testimony meetings were enjoyed. It was a joyful season never to be forgotten and all were benefitted.

A few words about the Chambersburg Mission. A fine and convenient building was put up, as some of you already may know by Bro. A. O. and sister Elizabeth Wenger and given over to the church for religious service. Bro. Wenger altho bodily disabled to move about is very active in religious work and is certainly a good example of patience. He reminds us of the words of Paul where he says that he has learned that in whatsoever state he is in therewith to be content. On account of this affliction a greater responsibility rests upon sister Wenger who is however very enthusiastic in her work at the mission. She also supervises street meetings jail meetings besides doing much personal work.

We have also at this place a very interesting Young People’s Meeting. We are glad to report that the young people of this place are taking a very active part in the work and show an interest in the welfare of the church. We have a very interesting Sunday school in session the year round. Attendance if any thing seems better in winter than in summer. Hope to see the day that all our schools will be evergreen.

Solomon Solenberger.

WAYNESBORO, PA.

Dear readers of the Visitor—

The lovefeast at Ringgold, Md., on Oct. 24 and 25, was a season of blessing to the saints attending it. The weather was pleasant. Ministering brethren were present from several counties in Penna. The attendance was not so large that all could not be made comfortable. The testimonies came freely, and the preaching was impressive. It is hoped that the season will be fruitful of good in the lives of those whose privilege it was to attend.

On the same evening after the lovefeast Oct. 25, Eld. Abner Martin opened a special meeting at Hollowell church with a well filled house. The meeting was kept up for twelve nights, good attendance each evening. Conviction continued to deepen on the hearts of men and women till they saw no way out only to call on God for mercy. In all there were fourteen who came to seek the Lord, and testified to having found peace with God: Some of these were heads of families. May God even bless them and keep them faithful, and may we still encourage them and keep them on the road to glory.

J. F. Lindeman.

A PLEA.

In the name of Jesus. I come with a little plea in behalf of the poor in Philadelphia and especially for those in our community where I know them personally. I want to give them a helping hand on Christmas, as much as I can. Those of you who have full and plenty, will you answer to this call. I am still in this battle and mean to stay as long as God gives me breath. Soon the battle will be over and victory will be ours but only through Jesus. Then we won’t need to make any more pleas for the poor, praise His dear name forever more. Let us put our love in practice once and I am sure if we do this the blessing will be ours. Souls will come flocking home. Praise His dear name.

Now may God’s richest blessing go with this plea is my wish and prayer. Peter Stover.

3423 N. 2nd St., Phila., Pa.
AN APPEAL FOR FUNDS.

On page 61, Art. 37, General Conference Minutes of 1914, there appears a petition for privilege to solicit funds to build a church building in Tulare county district, California.

At a recent meeting of the brethren there, feeling very much the need of having their own place of worship, they decided to move forward at once, in the fear of the Lord, in this undertaking. The brethren at this place is not very large but there is a oneness of spirit and a united faith which we admire. These brethren are located in a good farming country: grain and alfalfa growing and dairying are their principal products. God’s blessing has so far been on the work. Last winter as a result of meetings held by Bish. J. R. Zook quite a number were added to the church. In undertaking this work these brethren need financial aid, and we believe the church at large wants to help. No matter how large, or how small, the gift may be it will be received with thankfulness and greatly appreciated. Send all donations to Bro. Eugene Eyer, Waukena, Cal.

C. C. Burkholder.

“One there is above all others, Well deserves the name of Friend; His is love beyond a brother’s, Costly free and known no end.”

MTSHABEZI MISSION.

Dear Readers of the Visitor:—

We greet you in the precious name of Jesus our Lord. More than a year has quickly passed since our return to this field. It has been a year crowded with duties and responsibilities and also tests, some of which have been severe. But God who is rich in mercy and loving kindness has given grace for each day, and very gently guided us over the rough places. To Him be all praise and glory.

At present we are in the most trying season of the year. The heat however is broken occasionally by several days of cool weather which is much appreciated. We trust the rains will soon be here. Water is very scarce. The rivers are dry in most places. We have dug a well in the river bed and are thus enabled to get sufficient water, though of poor quality for our large family. The river being a mile away, makes the hauling of the water no small task.

Our native family now numbers fifty-three. Thirty-eight of these are girls. Nearly all of them have expressed a desire to be Christians, and some have experienced their acceptance into the family of God. A few of them are a real help in the work and are bearing well the responsibilities placed upon them.

During the midday these children are in school and in the morning and evening are taught in industrial lines. Special interest is manifested in the sewing department. Most of the girls are eager to learn to sew. They are divided into three classes according to their ability. Sr. Alvis has the first division and sews on Wednesday and Thursday mornings. Sr. Baker takes the second division on Monday and Tuesday afternoons, and I have the third on Wednesday and Thursday afternoons. The advanced girls cut out the garments for all the classes, and a very few now sew some by hand machine. Most of the work is hand work, and the girls are progressing nicely. On Friday afternoons they do their own mending.

You will be glad to know that Bro. Frey is again able to be about his duties after his long siege of illness. We thank God for restoring him to us and to the work.

We had a very precious season at our recent love feast held here on the last Saturday and Sunday in September. Our dear co-laborers from Matopo, Bro. and Sr. Steigerwald and Sr. Heisey, arrived on Friday at 3 P. M. (Since the new road has been cut through the hills the distance between Matopo and Mtshabazi is much lessened. With four mules in the cart the trip can easily be made in one day). The native members from Matopo arrived just before sundown, having walked the distance. Among them were a number of mothers with their babies on their backs. A number from Tisiza and Machiya also arrived the same evening and the first service was held with the church filled. On Saturday morning three groups arrived from the three schools in Mapane and one from Swazi. About (Continued on page 23).
PUBLISHERS' NOTICE.

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 to subscribers when their subscription expires.

3. The date on the printed label will show

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.

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., DECEMBER 14, 1914.

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

An Interesting Conversation, per hundred, 15c.

Death Eternal, per hundred, 15c.

Retribution, per hundred, 15c.

Prayer, per hundred, 15c.

Scriptural Head Veiling, per hundred, $1.25.

The worm that Never Dies, per hundred, 15c.

Points for Consideration, per hundred, 12c.

Scripture Text Envelopes, per hundred, 20c.

Scripture Text Mottoes, $10.00 worth for $6.00. Postage extra.

Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1216 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.


BRECHBILL—MILLER.—On Sept. 9, 1914, there occurred, at the home of Mr. and Mrs. Miller of Garrett, Ind., the marriage of their daughter, Sr. Cora, to Bro. Albert H. Brechbill, Rev. F. D. Brechbill officiating.

SHEPLER—BOOKS.—On Nov. 14, 1914, at the home of the bride's parents, Eld. J. D. Books and wife, of Cleona, Pa., Paul W. Shepler and Sr. Anna M. Books were united in holy matrimony by Eld. H. K. Kreider.


BYER—BURKHOLDER.—Married on Oct. 14, 1914, in Upland, Cal., at the home of the bride's parents, Bro. Benjamin Byer to Sr. Adeline Burkholder, the bride's father, Bishop C. C. Burkholder officiating.

OBITUARY.

THUMA.—Sr. Barbara Ann Thuma, died at her home at Enhaut, Pa., after a brief illness of pneumonia, on Nov. 14, 1914, aged 75 years and 4 months. She is survived by three sons, one daughter, twenty grand children and eight great grand children. Service conducted by Eld. H. K. Kreider assisted by Rev. Boughter of the U. B. Church, at the home of her son, Harry Thuma. Interment in Highspire cemetery. Her trust was in the Lord. Text, John 9: 4.

TOMAN.—Sr. Elizabeth Toman, daughter of the late Deacon Wm. Hunsberger, was born in Wilmot township, Waterloo Co., Ont., June 4, 1836, died Sept. 14, 1914. She was married to Samuel Toman who survives, having been blessed with over fifty years of married life. The union was blessed with fourteen children of whom two died in infancy, six sons and six daughters, and the aged husband are left to mourn the departure of a saintly wife and mother. She was converted in early life and was a faithful member of the River Brethren, Brethren in Christ—church for nearly fifty years. A short service was held at the house by Bro. Simon Cober. The funeral service at the
Blenheim meeting house was conducted by Bish. Manassah Hallman (Mennonite) and Rev. Norton (Baptist). Burial in adjoining cemetery.

BROSS.—Bro. Uriah Bross, passed away peacefully, at his home near Mt. Zion, Pa., on Nov. 20, 1914, aged 59 years 2 months and 19 days, after an illness of about four weeks and a complication of diseases. Bro. Bross was an active member in the Brotherhood, also somewhat isolated and his passing away will probably close the work of the church in his vicinity for the present. He is survived by his wife, three sons and four daughters and nine grand children. Services and interment at Wolfe's M. H. conducted by the home ministry. Text, 1 Cor. 2: 9, 10. Peace be to his ashes.

MEASHEY.—Senator H. Meashey was born Oct. 25, 1825, and died Sept. 29, 1914, aged 85 years, 11 months and 4 days. Her husband preceded her to the spirit world many years ago. She is survived by nine children, thirty-five grand children, thirty-seven great grand children and two great, great grandchildren. Funeral services were held in the Brethren in Christ church at Manheim, Pa., conducted by Bish. Henry S. Zug (Church of the Brethren) and Eld. Allen B. Brubaker. Text, Job 16: 22 and 17: 1. Interment in the Chiques cemetery.

SHAUNTZ.—Sr. Harriet Shauntz died at the home of her son John, near Winger, Ont., on Nov. 9, 1914, aged 68 years, 1 month, and 20 days. Deceased had suffered from diabetes for several years but the end came suddenly she having been apparently well until three days before her death. She united with the Brethren in Christ about thirty-five years ago. On the 14th of June, she moved into the home of her son John, near Winger, Ont. She is survived by four sons and three daughters, her husband having preceded her five years ago. Funeral services were conducted by Bish. John Sider in Zion U. B. church. Text, Rev. 14: 13. Interment in near-by cemetery.

HETLER.—Jacob Hetler died October 14, 1914, at the family home west of Spring Mill. The cause of his death was heart trouble and dropsy. He had been in ill health a number of years. Jacob Hetler was the son of Andrew and Mary Hetler. He was born in Madison township four miles northeast of Mansfield, October 4, 1830, and was aged 75 years and 10 days, at the time of his death. He was converted and united with the River Brethren church at Chestnut Grove about thirty-five years ago. On January 5, 1862, he was united in marriage to Frances Davis, who preceded him in death fifteen years ago. Two sons, Harvey of Shelby, O., and William of Springfield township survive him. Five children have passed beyond the portals, namely Amanda, Alva, Frank, Rosella, and Anna Elizabeth. He was an earnest, sincere Christian, and took great interest in the work of the church, and the up building of God's Kingdom. He fought a good fight; he finished his course; he kept the faith, endured the cross and gained the crown. Funeral was conducted by Bishop B. F. Hoover and Elder Samuel Whisler.

LOUDENSAYER.—George Loudenslayer was born June 12, 1833, in Lebanon Co., Pa. Departed this life at his home in Pleasant Hill, Ohio, Nov. 10, 1914, at the ripe age of 81 years, 4 months and 28 days. He was a son of John and Susan Loudenslayer. In 1859 he united with the Brethren in Christ church, and was a loyal and faithful member. For 36 years he served faithfully as a deacon. On June 28, 1857, he was united in marriage to Elizabeth Harmon. To this union were born nine children of whom four preceded him to the spirit world. Those who remain to mourn his departure are a loving wife and mother, one son William, and four daughters, Ellen Shaffer, Sarah Staub, Clara Trost and Anna Long. eight grand children, nine great grandchildren, one sister, Susan Herbst, and a host of friends and neighbors. In the closing days of his life he said "I love my family." Death has taken from us a kind husband, loving father, an obliging neighbor and a devoted Christian. Funeral services were conducted by Eld. M. L. Dohner, assisted by Rev. Emos Penperton of the Friend's church. Interment in Pleasant Hill cemetery.

IN MEMORIAM.

Died, at Gormley, Ontario, on Sunday, Oct. 18, 1914. Elder Samuel Baker in his 91st year. Our departed Brother lived and died in the old home in which he was born. At that time a great deal of Ontario was unbroken forest and his youthful days were spent amid the strenuous scenes of pioneer life. At about the age of 24 he was savingly converted and united with the Tunker (Brethren in Christ) church. He was married somewhere near that time to Christina Heise who proved a faithful devoted wife and mother. About 42 years ago he was elected to the ministry, and in 1882 as presiding Elder of Markham and Nottawa which at that time were one district. Bro. Baker told the writer that there was a period in his early Christian life when like the psalmist, his "feet had well nigh slipped." He however got alarmed at his cold formal condition and fully humbled God restored unto him. "The Joy of His
Salvation," Eld. Baker, though possessed of very little education was a careful reader and deep thinker of a theological makeup. He felt at home when handling doctrinal subjects. Though he never considered himself a revivalist yet he often made touching appeals that awakened the tender emotions of his hearers. There was a sweetness in his manner and a countenance that reflected the peace and love that dwelt in his soul. He was a humble and faithful servant of Jesus Christ who minded not "high things" but "Condescended to men of low estate." "In labors abundant" he spent both time and means freely in the Master's service and the church in Michigan owes a debt of gratitude to his memory. The writer, as a son with a kind father labored many years together with him in the ministry in the sweetest harmony. Free from envy, he delighted in the development and success of the younger ministers under his care. Eld. Baker as presiding Elder (or Bishop) was endued with a tactful spirit and a kindly manner and a complete absence of dictatorship. He always regarded himself as the servant of the church and not as a lord over God's heritage and it is needless to add he was deeply loved and revered by his people and all who knew him.

Elder Baker had of late years been a great sufferer from Neuralgia and the feebleness that accompanied this trouble. The years of exile now are o'er. Safe home, Safe home at last.

Yet the years of exile now are o'er.
DECEMBER 14, 1914.

EVANGELICAL VISITOR

MTSHABLEZI MISSION.

(Continued from page 19)

one hundred and thirty were here from these different places. As they neared the mission they came singing sweet songs of Zion. What a change has been wrought in these few years. We thank God for this band of believers, and pray that they may go forward, and grow in grace.

God's presence was sweetly felt throughout the meetings. On Saturday seven were baptized. On Sunday morning before breakfast the ordinance of feet washing was observed followed by emblems of Christ's sufferings. This service was solemn and impressive. One hundred and thirty-eight natives partook. In the midday services were held in the church and also outside. On Sunday afternoon a special meeting was held with the native teachers and evangelists (seventeen being present) and their wives. As a result of this meeting we believe they felt anew their responsibilities and also a new inspiration to push the work. The last service with the natives was held on Sunday evening.

Early on Monday morning before day break, all were astir and preparing for their long walk to their respective homes. Were they rewarded for their long tiresome walk? We believe they were. One brother who had come forty miles said "Oh, it is so good to be here, I would like to stay always."

On Monday we had our conference meeting to talk over subjects concerning the work. Bro. and Sr. Steigerwald left us on Tuesday, Sr. Heisey remaining a few days longer with us.

Sr. Book is at present spending a few weeks at Matopo. Her efficient work in the school room and also as Lois' teacher is much appreciated.

Ernest was home for a week being here for the love feast. He has again returned to school in Bulawayo.

The brethren are busy these days erecting temporary huts for the girls. They (the girls) are over crowded and badly in need of more room, and these huts are being erected until we can build more permanently.

We crave an interest in your prayers. May God bless the special efforts put forth for the saving of souls throughout the winter months at home.

Your sister, in His work.

Emma M. Frey.

JOHANNESBURG, SOUTH AFRICA.

Dear Bro. George Detwiler:

Greetings in Jesus' precious name. Our thoughts are often with you in the homeland and we are so glad for the amount of fellowship and encouragement we get from the dear ones there who are keeping us and the work upon their hearts in such a manner that helps us to look up and press on even though the battle is a very stubborn one. We however feel that there is yet much improvement to be made along the line of more earnest, faithful prayer in the homeland in holding the ropes for those who are gone forth to far away lands. We are progressing slowly in our toiling for the Master, some souls have been seeking the Lord: the altar was crowded on last Sunday. We are all fairly well although we had a severe test lately with sickness in the home, but God heard and answered prayer in restoring to health by His divine hand.

Oh! how precious it is to fully prove Him! Pray for us!

Isaac O. Lehman.

DEDICATION OF THE CHURCH IN AFRICA.

The certain church of which I am about to write was dedicated last Sunday, Oct. 4. It is situated in the Matopo Hills about fourteen miles (as the crow flies) northeast of the Matopo Mission and is called the Isezi Church.

But anyone who has ever travelled in the Matopo Hills will not wonder why the missionaries from the Matopo Mission travelled fully twenty miles to get there and why they started west instead of northwest in order to get on the trail which led them thru the hills and around to their destination.

The scenery along the way was most picturesque; sometimes on the hilltop the eye could scan valleys dotted with trees and na-
tive kraals and always in the distance could be seen the never ending hills blue with haze; or else in the valley as you looked up at majestic rocks, you were made to realize more and more the omnipotence of our God in creating such a world.

One point of interest along the way was the remains of an old fort which had been used in the uprising of 1896.

As we stood and looked over the massive stone walls, thoughts of war arose in our minds and thinking of the present conflict which is taking place in Europe, we wondered if perhaps the time might come when those walls would again be in demand. We trust not.

Arriving at the above named church we were welcomed by Manhlenhle (the native teacher) and his wife. Manhlenhle has built a hut a few rods from the church and here with his wife and child he makes his home. He was one among the first converts of the Matopo Mission and has consecrated his life to the Lord's work as a teacher and preacher.

The church made a pleasing appearance as we drove in sight. It is a structure about 14 x 24 ft. with a veranda in front. Matshuba from the Matopo Mission, superintended the building of the same and the work was nearly all done by the natives of that district. As we saw this church standing there alone it indeed seemed like a light-house as we viewed the country for miles around and we thanked God for this place of worship where the darkened hearts of the natives might receive the Light.

On Sunday morning as we sat in our tent, groups of natives commenced to arrive and greeted us with the usual "Sa li bonani!" When the time for services came we gathered into the church and an attentive audience of one hundred and thirty-five natives, mostly young people, and children, listened to the Dedicatory Sermon by Bishop Steigerwald from Micah 4: 2: "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

After the sermon, the missionary sisters spoke a few words and then opportunity was given for testimony. The time was well improved and we were glad to see that the Spirit was working in their midst and while some did not fully understand, yet a beginning had been made and an entrance was opened into their hearts for the Spirit to work. It was quite an encouragement to have with us about fifteen of the native brethren and sisters from the Matopo Mission, who, we believe, were an incentive to those who are coming out of heathen darkness.

One boy who is staying at the Mission but whose home is not far from the new church, was there with his father. In his testimony he thanked God for sending the Light to his people. He said that when other schools had been opened at different places and none opened at his home, he wondered if the missionaries did not love his people.

Then I wondered if perhaps other natives are not wondering the same thing about the missionaries and my prayer was for more workers and means and more prepared native teachers to carry the Gospel.

Quite frequently at dedications of different kinds there is yet some cost of the building to be paid but in this instance the cost was not so great as the poles for the walls and roof were gathered from the surrounding hills; the grass for thatching from the veldt; and the mud plaster for the walls and floor from some ant-hill. The natives sit on the floor thus no seats are required. Most of the builders donated their labor so the expense on that line was not great.

But as we were standing singing the doxology, a little girl at the front tossed a sixpence on the mat on which we were standing. As the missionaries have been trying to teach the natives the blessedness of giving, this opportunity was not lost and it was told to the congregation what the little girl had done.

When the collection was taken, the sixpences amounted to shillings and we thanked God for the little girl's which proved an incentive to others.

Manhlenhle teaches a daily school at this place in which there are twenty-six pupils enrolled. There are thirty in the Inquirers' Class on Sunday. Will our brethren and sisters in the homeland pray that the work which has been started at Isezi may grow and increase until many shall have found Jesus a personal Savior from sin?

Yours in His glad service,

Sadie Book.
THERE'S WORK TO DO.

There's work for the aged,
There's work for the young,
There's work for the weak,
There's work for the strong.

There's work for the high,
There's work for the low,
There's work for the all,
Who are willing to go.

There's work in the lanes,
In hedges and highways,
There's work in the swamps,
In hollows and byways.

There's work in the mountain,
There's work on the hill,
There's work for all them,
For who-so-ever will.

There's not more required,
Than what we can do,
God's service is reasonable,
All the way thru.

There's work in the swamps,
In hollows and byways.
There's work in the swamps,
In hollows and byways.

Some seem to hunger,
And some may be sad,
For want of the Gospel,
They ere this should have had.

No time to be idle,
No time for to wait,
The sheaves may be wasted
And then it's too late.

A SISTER'S LETTER.

Dear Readers of the VISITOR:—

It is a long time since I wrote for the VISITOR. As we talked about my mother's death the other day, that it was not reported in the VISITOR yet, so they said I should write a piece and put it in. The last I wrote was when we had moved to the west. Many changes have I experienced, some interesting and some sad. On Sept. 8, I received through the phone a message from my home folks that mother was very low, so I at once got ready, and started on Sept. 10, for my long trip to the east in Ontario. I reached home on the 14th., and found mother living yet but going fast towards the end. She could not speak to me any more. On the same day, at half past seven in the evening she passed away, relieved from all her suffering. Towards the last, one night, she was much in prayer; in the morning she looked so pleased, smiled and said, "O I feel so happy," and said God helped her so often already. So we were glad to have a special witness from her.

We knew she was converted when we were yet young, or even before we were born. We were raised in a religious way, and had great confidence in our mother. When thunder storms or any danger, was near we liked to be with her. We miss her very much, but were willing to give her up, to be in the rest which remaineth for the children of God.

I am enjoying myself visiting with the dear people in my home land some of whom I had not seen for thirty, and some twenty years. It gave me great joy to see their faces once more. This visit is a precious one to me for body and soul. I expect to return home to the west in a month. I ask all the children of God to still be in prayer for us, the Kindersley church that God might help in a special way.

Love and well wish to all,

Mrs. Isaac Baker.

TESTIMONY.

Dear Readers of the Visitor:—

Being led to write a few lines for the Visitor, I will, by the help of God, do my duty.

My earnest desire is to be kept closer to God, that I may be used as an instrument in His hands. I want to fill my mission in His vineyard, if it is only to do some little chore for Him.

I praise Him to-night for saving me, and for the sanctifying power which keeps me saved.

O, the love and pity that Jesus has for those who walk in darkness! He wants us.
to come to the light in faith, believing, then He will answer our prayers and bless us with that which we need.

We must press through to the foot of the Cross, meet conditions with Jesus, then He will give us strength and power to stand against the wiles of the evil one, who tries to take possession of our hearts and lives. We all have our trials and temptations, but Jesus is able to deliver us.

Sometimes I am made to wonder how the worldly people can be satisfied, living so careless without Jesus reigning in their hearts. The riches and pleasures of this life will pass away, but the words of Jesus will not pass away.

I am glad tonight that my desire is to be ready for the coming of our Savior. I have left the world and all its pleasures.

Sometimes we sing:

"Oh, to have no hope in Jesus,
No Friend, no life in Jesus,
Oh, to have no hope in Jesus
How dark this world must be."

Surely it is dark for those who die without hope in Jesus. Oh, that people would see their lost condition before it is too late.

I am glad tonight that my desire is to be ready for the coming of our Savior. I have left the world and all its pleasures.

Sometimes we sing:

"Oh, to have no hope in Jesus,
No Friend, no life in Jesus,
Oh, to have no hope in Jesus
How dark this world must be."

Surely it is dark for those who die without hope in Jesus. Oh, that people would see their lost condition before it is too late.

May we all who know the worth of prayer, be at our post of duty that many souls may be saved.

I ask an interest in your prayers that I might be kept true to Him who is able to keep and guide us into all that is pleasing to Him.

Yours in His service,
Nora Harshbarger.


A SISTER’S TESTIMONY.

Dear editor,—I will try, by the help of God, to write again for the Visitor. The Lord has been good to us during the year that is now drawing to a close. I feel to praise Him for all His mercy and goodness to us. It is nearly a year that I wrote the last time and I thought today, I must write and let all the children of God know that we are still on the Lord’s side, and I am determined, by the help of the Lord, to press on in Jesus’ name. How good it is to have a talk with the brethren on the word of God. Brother C. Winger of Springvale was to see us and as we were talking on the word of God I felt really blessed of God. It was sweet to my soul. I thought of Jesus when he was talking with His disciples. They said, “Did not our hearts burn within us while he talked with us by the way when he opened to us the Scriptures?” This brother has not been able to come among us for a few years, and we were all glad to see him come. He and Bro. Bearss were the ones that brought the true gospel in this place. It is nearly 20 years when they first came. I will never forget the first time Bro. Winger came to my house. It was when my dear little boy died. There was also a dear sister that came and made the shroud for my little one to be buried in. They were strangers to me but they seemed more like near friends before they were there long. I thank God today that I ever met those people. The longer I am with them the more I believe them to be God’s people.

I invite all who know the worth of prayer to pray for us here. We need your prayers. I can say with one of old, “Bless the Lord, O my soul, and all that is within me, Bless his holy name.” The Lord is my Helper in every time of need. If any one has cause to praise God it is me. It is by the grace of God I am what I am. In closing I wish to all of God’s children His richest blessing. Dear ones, let us all be true to God and His word. Let us love one another and bear with one another as His word commands us. Brothers and sisters will read these few lines whose faces I will never see on earth, but I hope to meet you all in heavens where we'll meet to part no more.

I remain your sister in the Lord,
Mrs. Henry Long.

Walsingham Center, Ont.

Was much depressed with a view of the numerous enemies which oppose my journey heavenward. Had a faint glimpse of Christ, as able to carry me thru in spite of all. Never before had such a clear idea of the passage—“If the righteous scarcely be saved.” Seemed to be plunged in a bottomless ocean of sin and corruption, from which no efforts of my own could free me.—Payson.
SELECTED.

THE POWER OF PRAYER.

There are doubtless few persons who have not sometime in their lives had, either in their personal experience or that of their immediate associates, evidence that there is a God who hears and answers prayer. Many a man who does not pray habitually, can remember the time when he did pray in the hour of his extremity, and did not pray in vain. But there are many of the Lord's dear children to whom God has proved Himself again and again a prayer-hearing and a prayer-answering God. In the years that are gone by, when adversity has assailed them, when sorrows have come upon them, when poverty has oppressed them, and when every other refuge has failed, they have fled for help to Him who is mighty to save, and have found His grace sufficient, and His arm strong to redeem and victorious to deliver. But with many of those who have thus tasted that the Lord is gracious, and have proved His power to hear and answer prayer, this matter of answered prayer is today a sacred memory rather than a present fact. For some reason, if they have not ceased to believe in a prayer-hearing God, they have failed to put Him to the proof. Their prayers have become formal, and if they would seek instances of answered prayer they are obliged to go far back, instead of gathering them up by the wayside as they pass.

It is well to remember all the way that God has led us in the years gone by. It is better still to know that He still establishes our goings, and that His new song has never died upon our lips.

A living God bends low to hear His children's cry. A living Christ, touched with the feeling of our infirmities, and tempted in all points like as we are, yet without sin, makes intercession for us at the right hand of the Majesty on high, and, clad in priestly raiment, offers up much incense, with the prayers of all saints, before the throne. The Holy Spirit is not a figure of speech, a symbol of vagueness and indefiniteness, He is the present Comforter and helper of the Church, sent to abide with us forever, and to help our infirmities; to make intercession within us with groanings that cannot be uttered, and to take the things of God and to show them unto us.

As the God we serve is a living God, a present help in every time of trouble, so the needs we experience are also present and pressing. We are not yet delivered from our foes. We have not yet passed the desert and reached the goodly land. The wilderness is about us, and enemies are around us. If prayer was ever needful it is needful now. If help from on high was ever demanded it is demanded now; and Satan pursues, and Christ invites, and our own necessities urge us onward, shall we hesitate to avail ourselves of all the help which God bestows, that we may make our calling and election sure, and be fitted for such service as shall glorify God and bless a fallen world?

O man of God, make haste to prove the power of prayer. Be encouraged by the invitations of Him who taught us that we "ought always to pray and not to faint;" who Himself made His life of pilgrimage pre-eminently a life of prayer; and who hath taught us in His word to come boldly to the throne of grace, that we may obtain mercy and
find grace to help in time of need. Have we learned the value of this privilege of prayer? Do we know how to prize our opportunity of entering into the presence of the King of kings? Have we learned how tenderly He invites us and how graciously He receives His children? And shall we not henceforth, by the love we bear to Him, and the love which He has borne to us; by the needs which press us and the joys that await us, make haste to carry every woe and every want and lay it at the mercy-seat? If in everything, by prayer and supplication with thanksgiving, we do let our requests be made known to God, then the peace that passeth knowledge shall keep our hearts thru Jesus Christ. Let us accept the divine invitation, and prove in our daily and hourly experience that God hears and answers prayer.—H. L. Hastings.

A NARROW ESCAPE.

The Denver News reports the following story related by attorney J. W. Donovan, in a case in the recorder’s court, which shows how a touch of nature makes the world akin, and develops beneath a rough exterior the principles of tender sympathy and kindly charity:

On a hot day in July, 1860, a herdsman was moving his cattle to a new ranch further north, near Helena, Texas, and passing down the banks of a stream, his herd became mixed with other cattle that were grazing in the valley, and some of them failed to be separated. The next day about noon a band of about a dozen mounted Texan rangers overtook the herdsman and demanded their cattle, which they said were stolen. It was before the day of law and court-houses in Texas, and one had better kill five men than steal a mule worth five dollars, and the herdsman knew it. He tried to explain, but they told him to cut it short. He offered to turn over all the cattle not his own, but they laughed at the proposition, and hinted that they usually confiscated the whole herd and left the thief hanging on a tree, a warning to others in like cases. The poor fellow was completely overcome. They consulted apart for a few minutes, and then told him if he had any explanations to make or business to do, they would allow him ten minutes to do so, and defend himself.

He turned to the rough faces and commenced:

“How many of you have wives?” Two or three nodded. “How many of you have children?” They nodded again.

“Then I know whom I am talking to, and you’ll hear me;” and he continued, “I never stole any cattle. I have lived in these parts over three years. I came from New Hampshire. I failed in the fall of ’57, during the panic. I have been saving. I have no home here; my family remain east, for I go from place to place. These clothes I wear are rough, and I am a hard-looking customer; but this is a hard country. Days seem months to me, and months like years. Married men, you know that. But for letters from home (here he pulled out a handful of well-worn envelopes and letters from his wife) I should get discouraged. I have paid part of my debts. Here are the receipts,” and he unfolded the letters of acknowledgement. “I expect to sell out and go home in November. Here is the Testament my good old mother gave me; here is my little girl’s picture,” and he kissed it tenderly, and continued, “now, men, if you have decided to kill me for what I am innocent of, send these home, and send as much as you can from the cattle when I am dead. Can’t
you send half the value? My family will need it."

"Hold on, now; stop right there!" said a rough ranger. "Now, I say, boys," he continued, "I say, let him go. Give us your hand, old boy; that picture and them letters did the business. You can go free, but you're lucky, mind ye."

"We'll do more than that," said a man with a big heart, in Texan garb, and carrying the customary brace of pistols in his belt; "let's buy his cattle here and let him go."

They did, and when the money was paid over, and the man about to start, he was too weak to stand. The long strain of hopes and fears, being away from home under such trying circumstances, the sudden deliverance from death, had combined to render him helpless as a child. He sank to the ground completely overcome. An hour later, however, he left on horseback, for the nearest staging route, and, as they shook hands and bade him good-bye, they looked the happiest band of men I ever saw.—Sel.

GOD IS EVER NEAR.

The Scriptures teach the constancy of God's presence. As heat penetrates iron, as light the air, as water that which it saturates, so God penetrates all existence. "Do not I fill heaven and earth?" saith the Lord. "He is nearer than breathing, and closer than hands or feet."

There is no escape from God's presence. He ever encircles us, "wraps us in the lap of His infinite nature," watches "our uprisings and down-sittings," and is "acquainted with all our ways." He hears every word we speak, He regards every act we perform, He looks in on every thought we think. From infancy on He stands by our side. We can no more remove ourselves from Him than we can from our own being.

This is a great and fearful truth. It is one of practical significance. How comforting to the righteous! The clouds are heavy. The sun has ceased to shine. Friends have proved false. Possessions have flown. Sickness has come. Death has visited the household. The mind is dazed. The heart is sick. Life seems a burden. Then comes the thought that God is present. He is present with His sympathy. His love, His ability to comfort and support. This thought rifts the cloud, and shows the light that it holds. It proves a Gilead balm to the tossed and troubled soul. So also in seasons of prosperity, the true Christian finds help in the thought of God's presence, for it unites the gladness of heaven to daily life, since the joy of heaven is nothing more nor less than this presence of God fully revealed and realized.

The thought of God's presence is an alarming one to sinners. Every sin they commit is performed open in God's presence. He sees it, and judges it. It is as if they performed their acts in the very presence of the judgment throne. Were sinners only to realize this truth as they should, fear would overtake them, and all paths of unrighteousness would be untrodden.

"God is ever near! Let us try to live in His very presence!"—Meth. Times.

THE LORD STOOD BY.

Paul never doubted that the Lord was with him in all his Christian life. This truth was a constant inspiration to him in all of his work and warfare. It was specially so when Paul was entering great conflicts with the opposers of Christianity and himself. At one time there was an onset made against him by
furious Jews, and his life was in imminent danger. The record then says: "And the night following, the Lord stood by him, and said, "Be of good cheer, for as thou hast testified concerning me at Jerusalem, so must thou bear witness also at Rome."

Let us emphasize the fact that "the Lord stood by" Paul. Think how much that meant to the persecuted apostle at that trying time! It meant the presence of the greatest Friends that he had on earth. It meant the nearness to him of almighty power. What was the power of a large number of the most fierce and hostile foes as compared with the power of the infinite Lord of all? What could man's power effect against him? But little. The Lord could control the fury of men. Why need Paul have any weakening fear? No need of it!

Was he expecting the Lord to come to him at that time? I do not know, but I am sure that he knew that in some way the Lord would sustain him. And how did Paul know that it was the Lord who stood by him? Was he not liable to be mistaken? Possibly, but not probably. The Bible says that the Lord stood by the apostle, and we have no reason to doubt it. And he believed just what was told him. He needed a word of cheer, and he received it at just the right time.

O Christian heart, be not afraid when the forces of evil assail you! Your Lord will somehow stand by you. He may not come to you in His own visible person—there is no need of that; He may send some good angel quickly to your side, and He will give you delivering power. You may be in deep and dire trouble now, but let your heart leap for joy, for your loving Lord is at hand by means of some agency, and no real harm will fall upon you. Are you standing by the Lord?—C. H. Wetherbe.

FRANKNESS.

Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion, and take it for granted that you mean to do just what is right. If a friend asks you a favor you should grant it, if it is reasonable; if it is not, tell him plainly why you cannot. You will wrong him and wrong yourself by equivocation of any kind. Never do a wrong thing to make a friend or keep one; the man who requires you to do so is dearly purchased, and at a sacrifice. Deal kindly and firmly with all men, and you will find it the policy which wears the best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous experiment than that of undertaking to do one thing to a man's face and another behind his back. We should live, act and speak out of doors, as the phrase is, and say and do what we are willing should be known and read by all men. It is not only best as a matter of principle, but as a matter of policy.—Unknown.

INSPIRATION OF THE BIBLE.

The Bible itself is not merely a record of what God said or was believed to say long ago; it is an organ thru which God speaks perpetually to souls still. Even the modern mind can hear Him speak in it as He speaks nowhere else in the world, and can enter into fellowship with Him thru it as thru no other voice audible on earth. It is not a doctrine, but a fact, that this is so, and the preacher who has had experience of the fact will know how to make it tell in his
preaching. He may or may not be able to define a doctrine of inspiration which will suit the modern mind, but that thru the Scriptures he has dealings with the living God in the way of salvation, and that the Bible is the supreme, final, and sufficient means of grace, he has no doubt at all. Criticism was entitled to some latitude in discrediting false inferences that had been attached to such words as inspiration and infallibility; but it is time for Christian experience to assert again, even for the modern mind, the truth which these words were intended to express, and to vindicate the authority of the Bible in the church. That to which the Spirit of God bears witness, by and with the word, in our hearts, can and will hold its ground as the truth from which there is no appeal. If there are those who cannot see it, or who cannot yet see it, all we can do is to bear our testimony to it to pray, and to hope. There is no mind, modern or ancient, which can prescribe beforehand the scale or the contents of truth; on the contrary, it is the coming of the living God thru His word that adds a new content, it might almost be said a new dimension, to the mind.—British Weekly.

ASSIMILATION.

If we would be much like Christ, we must be much with Him. If we would become transformed into His image, thoroughly made over so as to be hardly recognizable for the same, we must, "with unveiled face" and unclosed eye and untiring mind and uncorrupted will tarry in His presence and look long at His glory. There is no other method. We come thus to take His point of vision in our perception of things; we acquire His habit of mind; we catch His tone; we reflect His views; we adopt His policy; we unconsciously imitate His ways. His words sink into our soul; His plans take possession of us; His very glances inspire us; His inmost purposes become our own, and, scarcely conscious of the process, without knowing when or how, we find ourselves merged into His being, copies of His character. It is somewhat thus that a devoted wife comes in time closely to resemble her husband even in face, a son the revered father, a student the adored instructor. It is not a process that can be very much hurried. Some plates are more sensitive than others to such impressions. Our part is to cultivate the sensitiveness, and see that there is no intermission in the exposure. Given time enough, together with steadfast resolution and a vigorous use of every available means, and the results are both sure and amazing.—Pittsburg Christian Advocate.

JOY IN GOD.

If we would find joy we must get out of ourselves. God has established this as the law of the universe. He Himself finds His greatest joy in saving men in doing good to others. If we persistently pull ourselves to pieces in an attempt to find joy with us, or if we search for it in the dismal dark memories of the past, we shall fail in our quest. The word of God does not say, "Rejoice in yourselves;" but its injunction is, "Rejoice in the Lord." If we look continually at self we will see only that which will give us sorrow; but he who looks outside of himself, and sees a loving Lord, and learns His loving ministry to men, will live a joyful and a triumphant life. That was a gracious word of St. Paul, "I know whom I have believed." This ought to be of increasing value to every believer. Christian
experience must be a growing quantity augmenting our faith each day. The matter of faith ought to increase rather than decrease thru the years. We ought to be able to believe more, and find the enlargement of faith the most sacred practice of our lives. A man comes to be called a “man of great faith,” not by trimming his faith or constantly crimping the edges but by a continuous process of pre-empting new ground and by experience incorporating it into the main body of his faith. Do we ever sincerely pray, “Lord, increase our faith?”—Sel.

EDITORIAL NOTES.

| Special meetings under the leadership of Eld. Clayton Engle of Hummelstown, Pa., will commence at Mechanicsburg, Pa., Dec. 20, if the Lord will. A cordial invitation is extended to all. |

| On Jan. 3, 1915 special meetings will (D. V.) begin at the New Guilford M. H., Bish. H. K. Kreider has consented to conduct the meetings. |

NOTICE.

Eld. S. G. Engle, who by his own request has been relieved of the Philadelphia Mission District Ministerial Oversight for some time, has been reinstated on Dec. 6, 1914. We earnestly bespeak the hearty co-operation of all who have the welfare of God’s Kingdom at heart that Love, Peace and Unity may obtain. Gen. Ex. Board.

It is thru Truth that souls are sanctified, not thru essays upon the truth.—McCheyne.

You are greatly mistaken if you think that to be a Christian is merely to have certain views, and convictions and spiritual delights. This is all well; but if it leads not to a devoted life, I fear it is all a delusion. If any man be in Christ he is a new creature.—McCheyne.

Do not think of living for yourself, but for Him who has died for your soul.—A. Judson.

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty.”
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.

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

Today thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planing 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 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 today. Draw 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 today 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 travelling 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 today thou art nearer its quenchable flame than thou hast ever been before.

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

"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. Then haste, sinner haste, there's mercy for thee And wrath is preparing—flee lingerer, flee!"

This tract can be had of S. R. Smith, Grantham, Pa., 15c per 100; $1.00 per 1000, postpaid.
LOST, LOST.

Reader:—That is a solemn word! "Lost at sea"—"Lost in infancy"—"Lost in Death"—"A lost man"—"A lost woman"—"A lost child." All these words call up sad thoughts. But to be lost at last!—how mournful. What a fate for you or for me. What an end for one who might have been a son of God, an heir of glory, a companion of angles and glorified saints; to miss the heavenly port, and fail of the grace of God, to perish and be lost!

TOMBSTONE EPITAPH—... What an epitaph would that be. What a sad word to close up the history of a being destined for immortality—lost! Young, brave, polite, witty—but lost! Beautiful, amiable, caressed, flattered—but lost! Serious, moral, courteous, affectionate—but lost! Correct in deportment, a church-goer, benevolent, learned, respected—but lost!

Reader, shall such a record be written above the resting place of your buried hopes? "Lost! Lost!" Oh, 'tis a terrible thing to be lost in the wilderness; to be lost at sea; to have your ship ground to fragments amid the roaring tumult of the breakers and the frowning terrors of a lee shore; to feel that only one single plank holds you back from death, and that that will soon be swept from your enfeebled grasp; but oh, how much more terrible to be lost in eternity, to be ship-wrecked and dashed along dark ruin’s fiery coast, to be drowned in destruction and perdition, to be lost amid the surging billows of the lake of fire and brimstone—to be lost! Lost! Lost! Lost from mercy, and joy, and bliss—lost from peace, and life, and gladness—lost beyond hope or help, beyond remedy or release.

CHRISTLESS READER LOST NOW—Christless reader, you are lost now. Not fatally, not irrecoverably. Thou hast destroyed thyself, but in Christ is thy hope. You are a "lost sheep," but the Shepherd of Israel seeks you today. You are a lost son, but a father’s heart yearns over the absent prodigal. Will you return? Ah, you are in darkness—you know not how. Let me tell you: Years ago a man was benighted in one of the mining regions in England. He lost his way. It was dark. Dangers were thick around him. The next step...