

10-15-1907

## Evangelical Visitor- October 15, 1907. Vol. XXI. No. 20.

George Detwiler

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



Part of the [History of Religion Commons](#), and the [Religion Commons](#)

Permanent URL: <https://mosaic.messiah.edu/evanvisitor/444>

---

### Recommended Citation

Detwiler, George, "Evangelical Visitor- October 15, 1907. Vol. XXI. No. 20." (1907). *Evangelical Visitor (1887-1999)*. 444.

<https://mosaic.messiah.edu/evanvisitor/444>

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.

# Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as 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. xx. 7.

VOL. XXI.

HARRISBURG, PA., OCT. 15, 1907.

NO. 20

## TABLE OF CONTENTS.

### EDITORIAL—

- Why Will Ye Die? ..... 2  
Miscellany, ..... 2, 3

### POETRY—

- An Autumn Song, ..... 6

### CONTRIBUTED—

- Sermon (Concluded)—*J. R. Zook*, ..... 1  
Gethsemane—*G. A. Kauffman*, ... 6  
Sister Myers' Concern—*Caty A. Myers*, ..... 7  
My Testimony—*B. M. Bye*, ..... 8  
A Sister's Letter—*Annie Eisenhower*, ..... 9

### SELECTED—

- Looking Upward, ..... 9  
Musical Instruments (concluded from last issue), ..... 13  
The Boy Understood, ..... 15  
A Sufficient Remedy, ..... 15  
The Cigarette Curse, ..... 15  
Some Missionary Work, ..... 15  
The Way That Seems Right, ..... 16

- NEWS OF CHURCH ACTIVITY, ... 4  
THE SUNDAY-SCHOOL, ..... 11  
REPORTS OF FUNDS, ..... 13  
OBITUARY, ETC., ..... 16

### A Sermon.

### INSPIRATION OF THE WORD OF GOD.

(Concluded from last issue.)

The conglomerate Rock of Derbyshire, the famous skeleton of Guadalupe, the fossil human bone of Natchez, Tenn., have all passed through similar experiences and have finally been relegated to the common bone-yard of recent date.

In Necropolis, the City of the Dead, the archaeologist has discovered a vast number of mummies of young persons in one section, hastily embalmed and stowed away. "May not some of these be the victims of divine wrath who perished in that awful night, when the angel of death passed through the land cutting off "the first born," the flower and hope in every Egyptian home, for we found them mostly young persons, with heads thickly coated with straight black hair, all their teeth sound, bodies well proportioned, and full of habit, as if they had died suddenly, etc."—Dr. De Hass.

There is a long, unbroken line of mummies of Pharaohs with only one exception, namely the Pharaoh of the Exodus. In the museum at Cairo his place is vacant, for his mummy is missing. On his monument are chronicled some of his exploits, and something is recorded about his ancestors, but the record breaks off abruptly with, "And then"—and here it stops. He has no tomb among the Pharaohs, because the Bible says he perished in the sea, as he was pursuing Israel. Egyptologists have discovered ancient hieroglyphics that confirm the Scriptures on the great famine in Egypt in the time of Joseph.

### INDISPUTABLE EVIDENCES OF INSPIRATION.

Prophecies and their fulfillment are indisputable evidences of their inspiration. How can an intelligent, honest student carefully study prophecy in the light of history without being convinced of their remarkable fulfillment.

How that Hebrew prophets dared to rise and utter prophecies against the great nations and monarchies is a wonder, but that they were fulfilled to the letter, certainly is a great miracle.

In Ezek. 29:19 we read Ezekiel's prophecy which says that Nebuchadnezzar, king of Babylon, should conquer Egypt and take her spoils. Twenty-three years later this was actually accomplished. Before Ezekiel uttered this prophecy, Isaiah had prophesied that Babylon should be utterly destroyed. "And Babylon, the glory of the Chaldees' excellency shall be as when God overthrew Sodom and Gomorrah," etc. Thirty-four years after Babylon's king had fulfilled Ezekiel's prophecy, Darius, the king of the Persians and Medes, fulfilled the prophecy of Isaiah on Babylon, and for the first time her beauty and glory faded and passed away forever. Alexander the Great and others made attempts to rebuild it, but all their efforts proved futile and the ruins crumbled until the very site of the city was lost to man, until the bosom of the earth unfolded it to the archaeologist. Herodotos was called the "Father of Lies," instead of Father of History, largely because of the de-

scription he gave of Babylon, as he had looked upon her ruins and learned of her traditional glory. Excavations from the ruins of Nineveh as well as Babylon have brought to light historical tablets giving account of the flood, agreeing largely with the Mosaic record. The prophecies relative to our Lord Jesus Christ and their fulfillment in detail are among the greatest wonders. Born of a virgin, in the city of Bethlehem of Judea; fled to Egypt; called a Nazarene; rejected of men; esteemed smitten of God by his own people; healed the sick; hanged on a tree; deep furrows plowed on his back; numbered with the transgressors; buried with the rich; soldiers gambled for his garments; betrayal for thirty pieces of silver; saying on the cross—"I thirst," that the Scripture might be fulfilled, etc., marvellous! "Holy men of old wrote as they were moved by the Holy Spirit"—INSPIRATION.

The prophecy that Christ uttered—"Heaven and earth shall pass away, but my word shall not pass away." How was it to be maintained and preserved? For in those days speeches were not printed and reported as now. It no doubt seemed extravagant to make such a declaration, especially in those days. But the Holy Spirit recorded it and reproduced it in the mind of the apostle. When standing up on a hillside as a mere peasant, looking down across the valley dotted with cities and towns, and Jerusalem lying at his feet with the beautiful and magnificent temple that Herod built, of which he said not one stone should be left on another. Rome had just ascended to her supremacy, while the glory of the Grecian empire was in its evening twilight, and yet he boldly declared that they should all pass away, "my words shall never pass away."

The word of God came by inspiration, let us believe it, respect it, and obey it. It will meet us in the day of judgment; by it we will stand or fall. I have now simply touched on some of the main points of this great subject, but our time is here to close. May God bless this message to our hearts for Jesus' sake. Amen. Let us pray.

John A. Keifer  
R. R. No. 2  
October

# Evangelical Visitor

A Semi-Monthly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

SUBSCRIPTION: (PER YEAR, - - - - \$1.00  
SIX MONTHS, - - - - 50cts  
(Sample Copies Free)  
To Foreign Countries, \$1.25 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa

ASSOCIATES:

ELDER W. O. BAKER, - - - - Louisville, Ohio  
ELDER M. H. OBERHOLSER, - - - - Culberson, Pa.  
S. R. SMITH, - - - - Harrisburg, Pa.

GEORGE DETWILER, Office Manager

All communications and letters of business should be addressed to Geo. Detwiler, 36 N. Cameron St., Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

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

## EDITORIAL.

### Why Will Ye Die?

This question is always pertinent to the unsaved. The Lord has no pleasure in the death of the sinner. The strongest proof of this truth is the fact that a way of escape, a remedy for sin, a ransom, has been provided by God at infinite cost. No one will be able to face God and charge him with desiring his death, or eternal separation from God. No, the infinite grace and mercy and love of God in man's behalf is attested in that God gave his well-beloved Son, and the Son gave himself, a ransom, a propitiation for sinful man. Then

#### WHY WILL YE DIE?

Unsaved friend as you read these lines consider your ways and do as the Psalmist did turn your feet unto the testimonies of the Lord; let the light of God shine into your heart and as you see yourself in God's light and are brought to a sense of your guilt, let that same light enlighten you as to the Finished Work of Jesus Christ, and receive him as your divine Savior, for eternal life is the gift of God. The remedy for sin is Jesus: the power for a new and redeemed life is Jesus. Turn to God now, to-day, without delay, for,

Why will ye die?

Stark county, Ohio, announces a love feast at Valley Chapel on October 26 and 27, and extends a general invitation to as many as can to attend.

### The Scripture Text Wall Calendar.

A few have already responded to our note in last issue and have placed advance orders for this calendar. We would again request all who intend to order by the dozen to favor us by ordering now. We don't want any money now, only the order. It will help us in determining how many to order.

A recent writer in one of the magazines discusses under the title "THE KEYSTONE CRIME," the colossal swindle or "graft," as it is called, connected with the building and furnishing of the new Pennsylvania State Capitol. In looking for the conditions in the State that made such a huge swindle possible he asserts that it is owing largely to the presence in the State in large numbers of two distinct classes of people, namely the Pennsylvania Dutch, and the Friends or Quakers, the former being easy-going, not disposed to look after the politicians who are in politics for the loot they can get, and the latter as being too timid to resist the wrongdoing of the public servants of the State. This, of course, is not flattering to the Pennsylvania Dutch and the Friends. Possibly they don't worry much over this writer's damaging opinion of them in the matter of politics. We notice, however, that the Pennsylvania Dutchman figures among the governors of the State. In the October number of the Christian Cynosure is given the portrait of governor Ritner, one of the Pennsylvania Dutch, with the information that he was governor of Pennsylvania from 1835 to 1839, being elected on the Anti-Masonic Ticket. It is hard to conceive at the present time, when lodgery bears sway everywhere, and when he who hankers after any kind of a State or federal office must be recognized by the secrecy system, that there was a time when there was an Anti-Masonic Party and that it succeeded to land its candidate in the governor's chair. We are told it was the result of the revulsion of feeling against the Free Masons for the murder of William Morgan.

We don't know whether any of the Capitol graft gang are of the Pennsylvania Dutch, or of the Quaker class,—some of the names seem to point that way—but we venture the opinion that every last one of them is affiliated with the Masonic fraternity or one or more of the other secret, oath-bound orders, and that such membership will stand them in

good stead in the court trials which they are facing.

We don't like to make rules, hard and fast, which may be burdensome to our correspondents, but we cannot help complaining a little of the much lead pencil written correspondence which comes to us. When so written it may be hard to decipher at the time of writing, and it does not gain in legibility by its transition through the mail. It is hard for the eyes of the compositor and the proofreader. We might say we refuse to take notice of such correspondence, but we don't want to do that, we want to be reasonable, and ask for fair consideration from our correspondents. We are willing to accept any reasonable excuse and do not in this word of complaint refer to a few who gave reasons for using the pencil.

A brother who was visiting away from home came across the book "The Man Without a Soul," and learning that it can be obtained from this office ordered one. It seems that our readers do not always read all that is printed in the VISITOR. We spoke about this book and recommended to our readers' attention in several issues of the VISITOR about conference time. We sold a good many during conference. We are still able to supply it at the former rate—twenty-five cents each, prepaid. We would like to send out many more. It deals with a teaching that is almost being forced upon the people in these days by its zealous advocates.

We learn through The Gospel Message that Mrs. Mary Allen, missionary in Liberia, West Africa, whom some of our readers learned to know a few years ago, when she visited the homeland, died on April 19th of this year. The Message says of her and her work: "While her labors may not have been always carried on with the greatest wisdom, yet she certainly showed untiring energy, heroism and self-denial, such as are rarely seen in modern mission work, and, we trust, that she has at last found a place of rest with her Savior, to whom we commit the result of her service and suffering in the gospel."

As we go to press we learn of the passing away of two worthy sisters of the church, one in Kansas and one in Pennsylvania. Sister Martin, wife of Bro. Eli Martin, of Dickenson county, Kans., was laid to rest Friday, October 11, and Sister Martin, wife

of Jacob N. Martin, of Lancaster county, Pa., passed away October 9 and the obsequies were observed on Saturday, October 12. Both of them were ministers' wives and worthily filled their places. Our sympathy is with the bereaved families. May God comfort them.

It will be of interest to those of our readers who send letters to foreign parts to know that a new ruling came into force on October 1. Instead of a rate of five cents per HALF ounce as was the law, it is now five cents for ONE ounce. That is—you can now send a ONE ounce in weight letter for the same amount of postage—five cents—to Africa or India, as you formerly paid for a letter weighing HALF an ounce. But always be sure that you pay sufficient postage so as to avoid putting a burden on the missionaries.

We learn that an ordination service was held in the Rapho ditrict, Pa., on October 6, when Bro. Allen Brubaker was ordained to the office of deacon. We wish the brother much grace and special equipment to serve in his office. In Acts 6, we learn that those who were chosen to this office were men full of the Holy Ghost. The same is needed now.

An election for minister took place at Hummelstown, Pa., on October 6. Brother Clayton Engle, son of Bro. Daniel Engle, was the one chosen. May the Lord Jehovah have directed the choice and may he equip the brother for the work to which he is thus called.

We give the announcement of a communion meeting to be held at Reich's M. H., Lancaster county, Pa., on November 2. A general invitation to attend the same is herewith extended.

We learn that the love feast at Markham, Ont., was a season of blessing in the Spirit, being well attended. The same is also reported from Walpole, Ont.

#### Special Notice.

Bro. J. H. Engle's copy for THE SUNDAY-SCHOOL page failed to reach us although we held up the printing of the paper until Monday morning, the 14th inst., two days longer than we had thought necessary. We therefore had to fill up the page with other matter. This will account for the paper reaching our readers a few days late. We regret that such is the case.

We are requested to correct a mistake in one of Bro. Stover's Building Fund reports. The amount credited to Joseph Sider, Perry Station, Ont., should have been credited to the Wainfleet, Ont., brethren.

The following announcement of marriage should have appeared in last issue, but had gotten mislaid among other papers. With apology to those directly concerned we herewith give it.

CRIDER—BERT.—On September 5, 1907, at the bride's home occurred the marriage of Bro. Harry S. Crider, son of Jacob Crider, of Detroit, Kans., and Sister Anna B. Bert, daughter of Bro. Samuel Bert, of Detroit, Kans.; by Elder M. G. Engle.

#### Notes of a Visit.

Bro. Reuben W. Tyson, of Ironbridge, Montgomery county, this State, a brother of Sister Detwiler, recently spent nearly four weeks visiting in Dauphin, Cumberland, Franklin, Juniata and Mifflin counties. Bro. Tyson was a long while in deciding for the Lord, being over sixty years old when he became a member of the church. Being bereaved in the death of his wife and later of a daughter, his heart was softened and he surrendered to the Lord since which time his delight is to visit others and encourage them in the way of the Lord. He reports leaving home on September 14, and coming to Harrisburg, stopping off at Hummelstown to visit briefly Sister Haldeman, who is afflicted, and Bro. Brehms. On Sunday, September 15 he attended service at the Messiah Home chapel in the morning, and then went to Mechanicsburg for the evening service. Another sister of his, Mrs. Levi Heisey, lives near Mechanicsburg whom he visited as also other relatives and brethren. From September 1 to 24, he visited in Franklin county enjoying himself in the Spirit in visiting among the brethren and attending service for worship at Air Hill and also at the new Mission in Chambersburg. He was very favorably impressed with the outlook of this Mission. In this visit he testifies to meeting many dear saints with whom he had fellowship.

Returning again to Harrisburg and visiting again his afflicted sister as she sits in her invalid chair and attending a cottage prayer-meeting at Pleasant View, he on September 25 again went by Pennsy train for a visit in Juniata and Mifflin counties. Here he found a hilly country but enjoyed the scenery in that he saw evidences of God's handiwork everywhere. Leaving the train at Thomp-

sontown he found his way to Bro. Longacre, a minister of the Brethren. Through their kindness as also of Bro. S. Lauver, he was enabled to reach Richfield September 27, where he visited some Mennonite families and attended a meeting at Evansdale M. H. on September 29. Among the names of families he visited here were Graybill, Winey, Shelly, Shirk. This place is about 20 miles from the railroad, so had to make a stage trip of 18 miles on the morning of September 30. In the town of Mifflin and vicinity he visited brethren among whom was the aged brother Joseph Book. From here he went to Lewis-town, and across the river to Burnham to visit a family isolated from the brethren by the name of Frimire, and then on to McVeytown, where he visited a number of days among the Brethren, and was privileged to attend divine services over Sunday, October 6, at Bro. Brouse's home. On October 7 he again returned to Harrisburg, and on Tuesday, October 8, returned to his home at Ironbridge, which he reached safely and reports finding his children well. He praises God for having permitted him to make this visit. He was much blessed in the fellowship of the saints. His testimony is that he has much reason to praise his Maker and Lord for saving him and keeping him thus far, and his desire is to faithfully serve the Lord, and be ready when his time comes to leave this world.

#### Stand Firm.

"Take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." (Eph. 6:13.)

Not long since an engineer on the Hudson Railroad, while rounding a curve, saw an obstruction upon the track. To avoid collision with it was impossible. He might have leaped from his engine, and taken his chances of escape, but he did not, as his own language asserts: "I saw we were in for it, and like a flash it struck me that our only chance was to go right ahead and cut through. The experience was perilous but successful."

Thou wakest morning with the love of God oversteaming thee. Give thyself for the day to his love; to speak words or to leave them unspoken, to do acts or to leave them undone, as thou thinkest in thy truest heart that the God who loves thee wills for thee. —Dr. Pusey.

## NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

### Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 5956 Peoria street. In charge of Sister Sarah Bert, Bro. B. I. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Eld. J. R. and Sister Anna Zook.

Jabbok Orphan Home, Thomas, Okla., in charge of Bro. and Sister A. L. Eisenhower.

### Addresses of Missionaries.

#### Africa.

H. P. and Grace Steigerwald, Abbie Bert, Elizabeth Engle, Matoppo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda Engle, Macha Mission, Kalomo, N. W. Rhodesia, care Dist. Commissioner, South Africa.

Harvey J. and Emma Frey, Mtshabezi Mission; Levi and Sallie Doner, Maria Werkman, Mapane Mission, Gwanda, Rhodesia, South Africa, care of Blanket Mine.

Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

#### India.

A. L. Mrs. A. L. and Ezra Musser, Maggie Landis, No. 90 Cantonment, Lucknow, India.

N. H. and Mrs. N. H. Reichard, Daltonganj, Bengal, India.

D. W. and Mrs. D. W. Zook, Stripat, Purunia, Bankura district, Bengal, India.

J. H. and Anna Sparrow, Raghunathpur P. O., Manbhoom district, India.

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

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

Mrs. Martha Keech, Cardington, Bedford, England.

#### Central America.

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

DONNELLSVILLE, OHIO.—We held our love feast at Maple Grove M. H., Clark county, Ohio, September 28 and 29. Bro. B. F. Hoover, of Mansfield, Ohio, was with us. Bro. Orville B. Ulery was ordained to the office of deacon. We pray God's richest blessings to rest on him.

ORVIE HERR.

PHILADELPHIA, PA.—Dear readers of the VISITOR. Greeting in the precious name of Jesus. We praise his holy name for what he is still doing for us. We feel encouraged in the Lord's work. The work is getting along nicely; the meetings are well attended.

Now brothers and sisters, here is another chance to do something for the Lord; we need your help, and if it is only prayer for us. O pray that we may just do the things the Lord wants us to do, and pray that the people may get a desire to come to the meetings and that they may get a desire to come to Christ also.

Our brothers and sisters are standing by the work nobly. The Franklin county brothers and sisters were here and they helped us along, both temporally and

spiritually. They encouraged our hearts. We had a good love feast. The Spirit of God was manifested in our midst. We give him all the glory and honor. O how we ought to praise the Lord at all times.

"Praise ye the Lord, for it is good to sing praises unto our God, for it is pleasant and praise is comely." (Psalm 147:1.)

Remember us in your prayers.

Yours for lost souls,

ABRAHAM LANDIS AND WIFE.

309 Norris St.

NOTTAWA, ONT.—Canada Joint Council held at Nottawa September 12 was one where unity prevailed. All the districts were represented except Waterloo. Weather was unexpectedly beautiful. For other particulars see minutes.

Services held Thursday and Friday evenings in 6th line M. H. were ones to be enjoyed by God's children on account of the living word delivered unto us by God's servants. We were made to drink in from the fountain the living waters of life. Texts Psalm 42:1; St. John 7:37.

Love-feast Saturday.

Fellowship meeting at 10 o'clock. It really does one good to hear the old and young tell their experience and future hope. It was like streams of water flowing into the ocean; all harmonized together; we could weep with those that wept and rejoice with those that did rejoice. Yet, we might say, the half has never yet been told of Jesus and his love, for now we see through a glass darkly.

We were glad to see a number from the different parts of the Brotherhood with us. There were five from Black Creek district, four from Markham, two from Howick, one from Chatham and one from Clarence Center.

If the Lord will, all are welcome to come again.

MACHA MISSION.—Dear readers of the VISITOR: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High; to shew forth thy loving kindness in the morning and thy faithfulness every night; upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound." (Ps. 92:1-3.)

As I take up my pen once more, I do feel to thank God for his loving kindness and faithfulness to us, his little ones. For the Lord is our defense and the Holy One of Israel is our King.

On August 11, we had the pleasure of holding our first service in the new building (church and school-house combined), which we so much needed and which has been built since the rainy season. As usual, the attractions of the devil had more allurements for the sinner than God's house; a beer drink not far away held some of the people. We had about fifty present, and tried to give them the Bread of Life.

On account of our work being so new to the people and to show them that the boys are learning, we had a second session, henceforth to be the Sunday-school period. The school-boys sang several hymns and three read a lesson about God (Leza) from their beginning books. A fourth boy was called on and read a short lesson. Afterward David (Ndhlalambi) gave a short talk encouraging the people

to learn to read God's word, with some remarks on the Ten Commandments.

At present the hut for the new workers is about completed, and by the latter part of next week will be ready for occupancy.

We have no definite news as to when the ones from America will be here. Bro. Taylor is stopping at Cape Town for a while, feeling it is the will of the Lord for him to assist one of the dear saints.

Last evening as we arose from our evening meal a young man came walking up to us, the shadows not permitting us to recognize him at once. It was Mr. Hemming from Cape Town, who expects to remain with us and help in the Lord's work. Only lately had we heard of his coming. We were indeed glad to see him and pray he may be made a real blessing to the work in these parts. He felt called over two years ago when Sister Davidson was on her way to America.

Mr. Hemming was stopping at Matopo Mission for a short time, and we supposed he and Brother Taylor would come together. Hearing rumors of disturbances among the natives just north of us, against the government, he felt he should come at once. A saying is, "Where ignorance is bliss, 'tis folly to be wise." We apply this to ourselves in regard to the disturbance. We had heard a little of it, but not sufficient to cause us any alarm. The Commissioner gave us some information of it when he called on Saturday. It was more than we had supposed. The tribes all around us have never been conquered by the British, and they are ripening for a general uprising. It is the season of tax collecting and some have refused to pay their taxes. The missionaries sixty miles northwest of us were called into camp. The trouble has quieted for the present season, but the general saying is, "It is sure to come some time."

Now we do not mean to alarm you, dear readers, by writing thus, but that you may know how to pray for us more wisely. We have the Lord Jehovah as our God and we believe he will care for us.

We heartily thank the dear ones at Markham, Ont., known as the "Women's Missionary Circle," for the donation sent us. God bless you. Keep on praying. The Lord is thrusting forth laborers, and yet more are needed; the regions beyond are vast and unoccupied.

We are glad to hear that other "Women's Circles" are being formed; just lately we heard of one at Garret, Ind., and are hoping to hear of more elsewhere. We venture to say these dear sisters find their household cares are lightened as they enter into covenant with God and each other to meet especially for the good of others and the furtherance of the gospel among the heathen. Too often our prayers have been selfish, viz., "Save me and mine." If there happens to be only four, "Us four and no more," forgetting that Jesus said "Other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." (Jno. 10:16.) Also, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.... Neither pray I for these alone, but for them also which shall believe on me through their word." (Jno. 17:11, 20.)

We were told by a dear sister in Canada,

that while scrubbing, her heart was so filled with praises to God for his care over us, that the tears of gratitude flowed freely. Dear ones, she prayed, too.

The hot season is upon us. Yesterday and to-day have been quite warm. We are well.

Yours in Jesus' name,

ADA G. ENGLE.

P. S. Dear ones, do not think that because some new workers are coming to our assistance that we do not need your prayers. We do; the conditions around us are still the same and Satan tries by every art to keep his servants, and is seeking others. We thank God for sending us help.

A. G. E.

*Macha Mission, Kalomo, N. W. Rhodesia, South Africa, Aug. 29, 1907.*

**MATOPO MISSION.**—To the readers of the EVANGELICAL VISITOR: Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

I thank God this evening that I am permitted to write to you from this particular place. I am thankful that this place has been established as a light among the heathen. Truly, Matopo Mission is situated in light-house fashion, among the rocks; yet unlike the light-house, it seeks to draw souls to the place instead of warning them to steer clear of the place. We do realize more and more the necessity of having the gospel light shine in our everyday lives.

I arrived at the Mission on the evening of August 23, Brother Steigerwald and Sister Bert having come to Bulawayo to meet me. Sister Bert remained in Bulawayo for a few days and then went on to Cape Town, expecting to remain in the Phumstead Sanitarium a number of weeks, in the interest of her health. We trust she will return to us greatly improved in health.

I found Sister Steigerwald reasonably strong in body, considering her recent operation, though there is room for improvement.

Brother Steigerwald is kept very busy with various duties connected with the place, visiting the sick natives and administering to the spiritual needs of the people; and then some duties are left undone.

The season for garden work is at hand, and it is necessary that one gives an extra glance or two in the direction of the gardens, lest some stray herd, whose unwatchful herd-boy having lost sight of them, they will get into the gardens and crop the tender plants. Just as the enemy of our souls is after us and is sure to get a nab at us if we are not on our guard and watch and pray.

There have been very many velt fires this dry season. Some of the natives are concerned as to what will become of the cattle, not unlike many other people who are more concerned about the natural, than the spiritual things of life.

One night last week fire broke out quite close to the Mission buildings, and destroyed a number of bundles of grass which had been stored on one of the rocks, ready to be used in thatching the roofs of new huts for the boys who are staying here. Fortunately an alarm was given,

and part of the grass was saved, and the fire extinguished.

On Monday, September 2, I had the pleasure of being one of the number who went about five miles north-west of here to open the school in a new hut lately completed. Brother Steigerwald had sent out special invitations for the people to be present and we were prepared with plenty of bread and tea to give the people an extra treat. Long before we arrived did we see groups of natives perched on several of the rocks, watching for us to appear in sight. There were 135 men, women and children present. A gospel service was first held in the school-house, Brother Steigerwald speaking to the audience from Revelation, fourth chapter. After dismissal the audience grouped about outside, while they partook of the bread and tea, until all had sufficient. One encouraging feature of the day was the presence of the number of older men and women, the chief also being present.

In time past there has been some opposition to the work in this vicinity, but we trust there are brighter days ahead. This school is in charge of Brother Nyamazana, a bright native Christian boy who stays at the Mission.

I am glad to report a very pleasant voyage indeed, and I thank the kind friends who have been and are praying for me.

I spent one week in Cape Town at the home of Mrs. Lewis, who has been very kind to our people, and many others of God's children in times past.

On August 13 I left Cape Town for Bulawayo, arriving there on the 16th. I was kindly entertained at the home of Brother and Sister Hadfield, New Zealanders, who are engaged in mission work in Bulawayo. I remained with them one week. I thank God for kind friends by the way.

Yours in the interest of God's work,

ELIZABETH ENGLE.

*Bulawayo, S. A., Sept. 5, 1907.*

"FROM THE GOLD FIELDS OF SOUTH AFRICA."—Dear readers: Greeting to you in Jesus' Name. O magnify the Lord with me and let us exalt his name together. It is our duty as well as a glorious privilege to magnify the name of the Lord and to praise him for prayers answered, blessings obtained, difficulties overcome, souls saved, faint-hearted believers made strong, lambs protected and the lame made to leap as an hart, and the tongue of the dumb sing; through him who is faithful, whose word can not fail. O that men would praise the Lord.

Since our last writing we have passed through a siege of sickness; both our little girls had a real hard attack of influenza, Anna M. being confined to her bed one week, Viola Ruth not quite so long. But the Lord very wonderfully answered prayer for both of them. We give him all the glory. *He is worthy.*

Last week and this week five of the students have been down with the same disease. They take it about as hard as white people, but when taught that Jesus has provided salvation for both soul and body they almost without an exception trust him for healing in times of sickness.

On Wednesday, this week, I went to visit Bro. Walker, a local Methodist

preacher, who, I heard, was sick and on hearing from me that the Christian scholars were sick, he said, "Do you have a chest of medicines with which you treat them?" I replied that our only medicine is prayer and faith in Jesus Christ the Great Physician. One young man, a student, was very sick on Tuesday evening, and on coming out of school I felt constrained to go in and pray for him which I did, and he since testifies that the pain was broken or taken away instantly like the breaking of a string. Another one who was very sick thanked the Lord this evening for healing him. Glory be to our Christ. The burden of my heart is that these natives who get converted be led on to where they may know more definitely Christ's power to save, to heal, and to sanctify. Many know so little that they are easily snared back again into sin. In fact many become exalted and think they know it all when they can scarcely read one verse in the Testament without making a mistake. We sincerely ask your prayers for these at Intokozo that they may be cleansed and filled with the Holy Spirit.

As the Chinese are returning home again and will not return here to work since the government has refused them the privilege, there will thousands of natives be brought here soon from all over South Africa to take their places. This is a wonderful harvest field, with wonderful opportunities to sow precious seed—a splendid place for beginners to get the language and work for the Lord. And then after having had experience and learning something of the natives' ways, etc., branch out into the dark places of Africa where missionaries are needed so badly.

Our testimony is that God is blessing, and our souls are stirred to push the battle as never before. Time is short. Jesus is soon coming again.

Yours, sweetly kept by the precious blood,

J. R. AND MALINDA EYSTER.

#### A Voice From the Field.

Again we greet all the readers of the VISITOR in the precious name of Jesus whose we are and whom we serve.

We spent a very profitable time with the dear Mission workers in Philadelphia. Usually we had services in Brother Stover's Mission on Tuesday and Thursday evenings, and services on Sunday morning in the Mission. Praise and preaching from 10 a. m. to 12 m. Sunday-school at 2 p. m. and this was followed by a half hour's prayer service, and a meeting at the police station from 5 to 6 p. m. and again in the Mission from 7 to 9 p. m. On Wednesday and Friday evenings services were held at Brother Landis' Mission at 309 Norris street. Monday and Saturday evenings we usually had street meetings, sometimes two meetings at different places on the street. By this it will be seen that the workers are not idle. God will take care of his word so that it will not return void nor unfruitful.

On Friday evening, September 27, a few of the saints came from Franklin county to join in helping to celebrate the love feast. On Saturday still a few others

(Concluded on page 12.)

## OUR CONTRIBUTORS.

## An Autumn Song.

My Father is painting the landscape  
In colors beyond compare;  
The valleys, the hills and the mountains  
Are beautiful everywhere.  
He touches the trees of the forest,  
And the leaves clap their hands in delight;  
His colors he takes from the sunshine,  
And his brush is the frost of the night.

On a bright early morning behold him,  
As the sun o'er the mountains doth shine  
And the birds sing their anthems to praise him  
Mid the beauties of nature sublime.  
He changes the green into crimson  
With the brown and the yellow and gold;  
His love is so great for his children  
The view is for them to behold.

Oh, the wonderful love of the Father,  
How tender and sweet it must be!  
He lovingly cares for his children,  
Though unmindful of him they may be!  
He sends them the rain and the sunshine,  
And the seed time and harvest are sure.  
His bow in the heavens reminds him  
Of his promise to man evermore.  
—William Watt.

FOR THE EVANGELICAL VISITOR.  
Gethsemane.

As has been noticed from my previous writings, it can well be seen and understood the relation now sustained between me and the Heavenly Father. And as I proceed the object in view is to edification, that those who have experienced this most blessed way of perfect love, may have their souls refreshed, and those who have not attained to the same, may hunger and thirst, and seek until it is found. As has been said the *Holy Book* has opened itself anew in many ways, and it can be truthfully said of God's chosen ones, "For many are called, but few chosen." (Matt. 24:14.) (That is, called to repentance, but few chosen to heirship.) As of Paul, "That the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11, 12.) It thus becomes us: if we would learn the secret of Jesus' love and life, we must follow in his steps. "For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps." (I. Peter 2:21.) And so, looking to Jesus, "the way, the truth and the life." (John 14:6.) We notice he was subject to much praying. And as was his custom to often go to the mountain side. (Luke 9:28.) a solitary place, and no doubt often into the *Garden* it unquestionably became a very dear place to him, and while the many burdens of the day were bravely and untiringly borne, with joy could our Savior look upon those places as sacred

and hallowed, to know of the blessed communion and uniting of his spirit with that of his Heavenly Father. And this is as true with God's faithful children.

Dear reader, where is our place of prayer? How much time do we devote to prayer? Because prayer is as much of an instinct to the nature as a Christian, as a duty enjoined by the command of God. "Prayer is a sincere, sensible, affectionate pouring out of the soul to God through Christ in the strength and assistance of the Spirit for such things as God has promised." So we see it is essential as well as a necessity, to have our places and seasons of prayer, and who may know but that we may thus find our Gethsemane. Notice the significance of the word (oil press), and how Jesus loved his disciples. "Having loved his own which were in the world he loved them to the end," (John 13:1.) And upon this occasion he began to be sorrowful and very heavy and longing for consolation, and taking them into his confidence, "He saith unto them, my soul is exceeding sorrowful even unto death; tarry ye here and watch with me," (Matt. 26:38.)

Just so with the longing soul for purity and holiness. "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God." (Psa. 42:1.) There is an intense longing, and a wonderful burden; our soul becomes sorrowful, and very heavy. How we long for consolation, and we take our nearest and most trusted friends into confidence, but to no avail. "And Jesus went a little farther and fell on his face and prayed saying, O, my Father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt." (Matt. 26:39.) Humility was not in question, neither was it out of question, nothing seems too humble when a sincere heart seeks to find rest even to the hiding of the face, fall upon the knees, yea, and even upon the face. "Thou desirest not sacrifice else would I give it: thou delightest not in burnt offerings. The sacrifices of God are a broken spirit; a broken spirit and a contrite heart, O, God, thou wilt not despise." (Psa. 51:16, 17.)

The loving Savior had occasion to so address his Heavenly Father, there was something at stake. "Father, if it be possible let this cup pass from me." This cup? What was this cup? Was it the trial by the wicked men and rulers? Was it the dreaded death upon the cross? O, how we let the

imagination carry us back to the Garden to think how our Savior suffered. How he prayed and plead to be relieved from the death of the cross? Was this the cup? Surely not. Something more weighty, and agonizing than the death on the cross! It was *the sins of the world*. "Surely he hath borne our griefs and carried our sorrows." (Isa. 53:14.) And "he has trodden the wine press alone and of the people there was none with him." (Isa. 63:3.) Even the disciples upon his return were sleeping, Jesus saith, "What could ye not watch with me one hour?" What is this cup? How true this is to those seeking the way of our Lord and Master, we must go alone. Friends of earth cannot go along. The Holy Spirit will let upon us the weight of *the sin of the world*.

We can now see as never before, the coldness and indifference of the world, and even to the extent of many who profess to know him. "Having a form of godliness, but denying the power thereof," (2 Tim. 3:5), rejecting the simple gospel in its teaching of purity and holiness. There is a wonderful crushing force, it seems impossible to bear it. The heart bleeds under the strain. The passion for the lost of earth is implanted in the heart. The Christ-life is better understood, being partakers of the divine nature. (2 Peter 1:4.)

But *praise the Lord*, underneath it all is the *Great Love* of the Father manifested by the Holy Ghost urging onward showing plainly the way to the cross. There is no retraction, but ever a pressing "toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:14.)

Dear reader, have you found your *Gethsemane*? Do you want it? "If we suffer we shall also reign with him." The Holy Book is open! The Gospel Free! Accept it now. Amen.

G. ALLEN KAUFMAN.

Abilene, Kansas.

Robert Speer says that two ships lie in the harbor of every man's life, in one of which he must embark. One is the "World and its Lusts;" the other, the "Good Will of God." At first both boats have smooth sailing. But in the midst of the darkness and wind and storm, the "World and its Lusts" passes away. The storms go down and the clear sun shines out. The light breaks upon the hills of the better country, and the "Good Will of God" casts anchor in the haven of Father's land at the very threshold of the Father's house.

For the EVANGELICAL VISITOR.  
Sister Myers' Concern.

Gal. 6:6.—“Let him that is taught in the word communicate unto him that teacheth in all good things.” See also Heb. 13:16; I. Tim. 6:18. where we are also admonished to be willing to communicate. Dear reader, I see more than a gold mine in these Scriptures. What an amount of encouragement is there here to be helpers in every good word and work. I heard someone say that is impossible, but let us do what we can; it won't hurt us to try. “But to communicate forget not, for with such sacrifice God is well pleased.” Not long since I received three very good letters. The one was from my husband saying if the Lord wanted me to stay in Los Angeles at the Mission, I should just stay as long as the Lord wanted me there, and he would say hallelujah, but if the Lord would send in other workers to take up that work he would be glad to have me with him in the work God has given us to do. I said, “praise the Lord for his yielded life.” The second letter was from a dear sister whom the Lord has wonderfully healed and raised up from a bed of affliction. She and her husband are one in heart; they give the tenth of all their income, and sent an offering to the Whosoever Will Mission in Los Angeles, Cal. The third letter was from another dear sister who sent her offering for the girls' school in Africa, and now she tells me she wants to give five dollars for each girls' support in that school as she got an inheritance to use for God and his glory, to help those that cannot help themselves. Her children are also giving something towards the work. So it seems she is teaching and training her children in the way they should go. How many more of our readers will be ready to give of their inheritance? Just think, how this sister encourages the hearts of those in the front of the battle who have the burden of the work. Do we know that from those lives of ours shall flow rivers of living water? O, the good we all may do, while the days are going by.

To communicate, forget not. Dear reader, we don't know how much good we may do to those in mission work in the cities and in foreign lands. They have tests and trials that many people know nothing of. Send them a postal money order when the Lord blesses you so much. God gives us blessings that we may bless

others with what he gives us. The poet says: “Count your many blessings, one by one.” I often think over the many blessings God has blessed us with, but to count them I cannot, for they seem to be so many.

We can communicate in many ways. We are commanded to be co-workers with him who has said he has all power in heaven and upon earth.

Now we praise God for the open doors in the church of our choice; the the mission spirit has increased very much in the last few years, praise God. He wants a tried people made white, yes, purified, cleansed. Praise God, it can be done. Are we willing to let God have his way with us? We can communicate with our prayers and with our means; we can be outside workers in all those enterprises which are for the glory of God, to help the needy, to be sharers together in the great harvest in the sweet by and by. I will here say, let us not forget the New Mission at Los Angeles, Cal. We want to be outside workers with them in their work, as, no doubt, they may have their tests in that new field. Let us pray God to help them, as we believe there is nothing too hard for him, then let us “trust and obey, for there is no other way . . . but to trust and obey.”

Here I want to give you the directions to find the humble Mission. Coming to the city on the Santa Fee, take the University street car, get a transfer on the Edendale car, stop at Second street, there you are in sight of 212 Figueiroa street. I believe you will find a welcome and you will encourage the hearts of the workers. I say this because I learn that more of our eastern people are going westward to that beautiful country of flowers and of good fruit. The grapes are so delicious and plenty up till Christmas. May God bless your going and make you useful in the vineyard of the Lord; you will find plenty to do. Let us be willing workers and learn to communicate everywhere.

The best of us will never do too much. The least we do for Jesus is precious in his sight.

I find many are hungering for the deeper life. Praise God, when souls hunger after the sincere milk of the word they are building on the Rock, Christ Jesus, the chief Corner Stone. The gates of hell shall not prevail against it. O, the power that is in the blood of Christ; that takes away all our sins! Let us be what he wants us to be. “He that overcometh shall

inherit all things.” Do we believe this? Yes, I believe it with all my heart.

I will yet say, I left the Mission on the second of September, stopped with the dear saints at Upland who had engaged to fix a lunch for me on my journey east.

I left them on the fourth of September, reaching Kansas City on Saturday morning. I was very kindly entertained at the Mennonite Mission stations; they have two. I believe they are doing a blessed work, as they have Sabbath schools at each place and children's meetings and preaching at each place every Sabbath. In the week they have meetings at the prison and shops, and have cottage meetings, and do much house to house visiting. I wish them many blessings and pray God to make them a blessing. I also visited Friends. I left Kansas City September 10, in the evening, and arrived in Morrison, Ill., on the 11th. Here my husband met me and our dear brother, Abram Zook, of the Mount Carmel orphanage, met us and took us to his place. I was brought safely over my long journey. Not knowing any one, yet I had good company on the train; I could feel the presence of God on our end of the car, talking and singing the songs of Zion.

Praise God, we are now here at the Mount Carmel orphanage where these Christian workers are doing a blessed work for God, and these dear children. We see that they get good teaching and are trained to do home mission work. If they grow up to be useful men and women for the Lord they will then know to do the little things in heathen lands. You may wonder how I know this. Well, here is one of the lessons they are taught; every Friday is Missionary day, and at morning worship they are asked to repeat some missionary chapter, and at the noon meal, when they have finished eating, Brother Zook asks the children to repeat some verses. I will give you a list: “John. you memorize and all follow; Eph. 6:1, 2, 3; Clyde, Psa. 34: 7, 8, 9; Ambrose, Psa. 71:7; Reuben, Psa. 125:1, 2; Avis, Isaiah, 1:19; Bessie, Matt. 21:22; Ruth, Mark 10:29, 30, 31; Margaret, John 15:7, 8, and Mary, Rom. 4:3.” And all these children remembered their verses and repeated them in concert.

One evening about dusk Brother Zook came home from town with a wagon load of provisions, such as flour, rice, sugar, peanuts, school books, a web of shirting, with many



other things which made these children so very happy that they were filled with joy and gladness and thankfulness.

Dear readers, don't you think it pays to take these poor helpless children and train them up in the way they should go. Do you want a share in this work? Yes, I believe you do. Let us pray right for then we will not come short of doing our duty.

*"Had I ten thousand, thousand hearts,  
I'd give them all to thee."*

This I can sing from my heart since I learned the work that God had for his little children to do in this world. May God help us all to communicate and do what we can is my prayer.

KATIE A. MYERS.

For the EVANGELICAL VISITOR.  
**My Testimony.**

The Lord has been impressing me to write a letter about my experience and of the leadings of my blessed Lord. First, I can say that I am happy in him. Praise his holy name. He is so good to me. He so wonderfully floods my soul with his love, I can never praise him enough for what he is doing for me in my last days. Things are becoming so much more real. He is leading me out in his divine ocean of love, so that I am overwhelmed in this great ocean in which I can swim and pass the rocks with a smile and a shout. Oh, hallelujah. Glory to God for what He has done for poor me, who am but a worm of the dust. Oh, glory glory to God for His love to me. I am so glad the old man has been nailed to the cross and killed out and that I am entirely rid of him, that I have gotten out of the wilderness and gotten over into Canaan. I am enjoying it, too. It seems I am getting up into the mountains where the milk and honey flow. I am eating of the good grapes and pomegranates. How I enjoy them; they are so sweet. It is so good to get to the place where you know you are in the center of God's will. I am willing to be anything for my Lord, even if it is to shoerag, and I don't care for what the people say about me, for I am going right straight through with my Lord. How I do feel for them that have not got this experience and don't seem to want to get it.

My dear brothers and sisters, and all that read this: do not put it off to have the carnal mind killed out. It is possible, yes, I say, possible that you need have no more bother with anger,

wrath, malice, hatred, and all such like.

O how good it is to have Jesus enthroned within your heart, then he controls your body and does all your fighting for you. He never lost a battle yet. O, hallelujah.

Time is going so very rapidly. I am now three score and ten past so that I am now living on borrowed time, but I have a burning desire within me to visit the east again and tell them of the wonderful things the Lord has done for me. Yes, it really makes me shout and leap and run when I get into a meeting where the full gospel is preached. There is nothing that will feed the soul but that.

I am so well pleased with the spirituality that is in our church here in California, and I like the climate very much, but when Jesus once comes to reign on earth there will be a climate that will beat this by far, and that won't be long, we must believe, for we see the prophecies are being fulfilled on every line; and then, we see sin on the increase all around us, but praise the Lord, we can be kept through it all, and I am so glad that the power of Jesus is able to keep us on fire for him through it all. I have made up my mind to go through with Jesus if it costs my head and it may mean this before long if we stand out bold for Jesus. O, the sin all around us and the coldness and lukewarmness in the popular churches. Sin is running high right in among the professed people of religion. Well, God is on the throne and he is bringing about everything according to his plan, and it is well to be at the place that we can pass our judgment here and not over there, for we believe that the righteous shall not be judged at the judgment day.

Well, I must tell you how I got to writing. As I was all alone in our house one night I was lying down, and the Lord began to talk to me and he asked me if I would write for the VISITOR. I said, "Yes, if you want me to," so he said he wanted me to, and I got so happy that I shouted to the top of my voice. The devil said, "You will waken all the neighbors," but I said "I don't care, I will shout." O, glory hallelujah, for his wonderful love to the children of men.

I am so glad that my children are all in the service of the Lord, and most of my grandchildren. O, it makes me happy when I think of it, and I am glad to know that there are still a few stepping in the fountain

of blood, and have their sins washed away. O, dear young soul, if you are not saved, accept Jesus now as your Savior and let him wash your sins away and fill you with his love. Then you will love your enemies and pray for them. O, turn while you may, for we see so many called off in their young days. So make your calling sure while you have the time. How glad we will be when we come to die that we can just step over and meet all our dear ones. O, won't that be a joyful time? O, hallelujah to the Lamb. I long to be there with my dear children and father and mother, and, best of all, my Jesus, Lord of all. We shall soon meet in that haven of rest. Oh, glory for the confidence.

May God bless you, my dear brother, editor, in your work. Lord Jesus, come quickly, is my prayer.

B. M. BYER.

*Upland, Cal.*

For the EVANGELICAL VISITOR.  
**Training Children.**

"For I have told him that I would judge his house forever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not." (I. Sam. 3:13.)

"He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." (Prov. 13:20.)

"Chasten thy son while there is hope, and let not thy soul spare for his crying." (Prov. 19:18.)

"Train up a child in the way he should go: and when he is old he will not depart from it." (Prov. 22:6.)

"Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell." (Prov. 23:13, 14.)

"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame." (Prov. 29:15.)

John Wesley's mother said, "The subjecting the will (stubbornness) is a thing which must be done at once, and the sooner the better. In the esteem of the world, they pass for kind and indulgent whom I call cruel parents, who permit their children to form habits they know must afterward be broken." "The parent who indulges his child does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul and body, forever."

John Wesley says: "A wise parent should begin to break their will

(stubbornness) the moment it appears." "From a year old make your child do as he is bid, if you whip him ten times running; let no one persuade you it is cruel to do this—it is not cruel, do it. If you fear God, how dare you suffer a child above a year old to say, 'I will do what you forbid,' or, 'I won't do what you bid,' and go unpunished. Why do you not stop him at once, that he may never say it again? Have you no compassion for your child? No regard for his salvation or destruction? Why disobedience is as certain a way to damnation as cursing and swearing. The will of a parent is to a little child in the place of the will of God. Therefore studiously teach them to submit to this while they are children, that they may be ready to submit to God when they are men." "Never on any account give the child anything it cries for. For it is a true *observation* (consequence) if you give a child what he cries for, you pay him for crying, and he will certainly scream again. 'But if you do not give it to him when he cries, he will cry all day long.' If he does it is your fault. For it is in your power to effectually prevent it, for no mother need suffer a child to cry aloud after it is a year old."

"Whatever is done should be done with mildness, nay, indeed, with kindness, too, otherwise your spirit will suffer loss and the child will reap but little advantage."

"Unite firmness with gentleness, let your children understand that you mean exactly what you say, and that your wishes are not to be trifled with. Be careful what company your children keep."

"Never suffer yourself to be amused by any immodest action."

Jabcock Faith Orphanage,  
per A. L. EISENHOWER.

The Bible is man's book to make his life pure, beautiful, earnest and good. It warns against dangers, it fosters vigor, proclaims joy, urges to obedience and promises a perpetual existence. It is a man's book for counsel, his chart in life, his help in weakness, his courage in battle, his joy in sorrow, his friend in need, his anchor in storm, his solace in grief and his blessing through life's journey. The Bible is the grandest, noblest and most inspiring book in the world.

But be ye *doers of the word*, and not hearers only, deceiving your own selves.—James.

For the EVANGELICAL VISITOR—  
A Sister's Letter.

As I cannot write to all of my friends I feel impressed to write a few words of testimony. Jesus said, "Ye are my witnesses," and I am so glad to know I am his child and am glad to say I have found him a true friend under all circumstances, bless his name. I am so glad I gave myself fully over to him, and that I am still letting him have his way in my life every day, and I have found that his yoke is easy and his burden is light. He never gives us anything to do but what he gives the grace and strength for the work. It is wonderful how he has given me strength of body and mind to oversee the work, and care for the babies both day and night; and, the best of all, I can do it cheerfully, thank God. While some times the burden seems heavy, yet, I find as I look to him, he is right here to help me. I am glad his word is true. I have tested and tried it and he has promised never to leave nor forsake those that put their trust in him. Bless his name.

These words come to me so many times, "Be of good courage and he shall strengthen thine heart." I know of a truth that courage and joy are two things that wonderfully help me in the work. While I see very little that I am doing yet I realize the least we do for Jesus is precious in his sight; and though I only have one talent it is my duty to do what I can with that or I will be found wanting when Jesus comes. I realize the time is short, and what I can do I must do with my might; and I am glad I am willing to do what my hands find to do, no matter how small it seems in the eyes of man, for man looketh on the outward, but God looketh on the heart, thank God. The third verse of the thirteenth chapter of I. Corinthians just comes to me which says: "And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." But I am glad we can have the real love of God in our hearts, so that what we do we can do to his glory, and not to be seen of men.

Well, I must close my letter as it is almost church time, and I wish to say the Lord is still helping and blessing us, for which we do thank him and the dear ones who are helping us in the work. We are getting the new house furnished slowly. It makes the work some lighter to have things convenient. May the Lord bless every

giver, is my prayer. We will use it with godly fear as it is the Lord's money. I wish to give the report of what was sent in since our last report.

Miami district, per S. H. Hoke, \$10; J. M. Landis, Abilene, Kans., \$5; J. B. Caskey, Abilene, Kans., \$4; S. H. Shirk, Sedgwick, Kans., \$5; W. E. McCulloh, Morrison, Ill., \$5.

We thank the doners very much, and assure them it will be prayerfully applied.

I remain yours for the homeless,  
ANNA B. EISENHOWER,  
Secretary.

Jabcock Orphan Home,  
Thomas, Okla.

---

## SELECTIONS.

---

### Looking Upwards.

The upward look of a man or a nation means salvation. It means progress and ascendancy. The man with the muck-rake, in the long run, must bow to the man whose eyes are on the stars. The man whose eyes are on the earth sees clearly, but sees little. The man whose vision sweeps the heaven misses the microscopic accuracy of the other, but his life takes on a grandeur that more than compensates.

It is the business of the man of God to help direct the vision of his fellows to the higher realm. It is also his business to keep his own eyes towards the sky. Now it is assumed by some that this will mean forgetfulness of human need; that the man who sees God will cease to see his brother; that the man who thinks of the joys of heaven will be all too careless of alleviating the sorrows of earth. If this view be correct, then Christianity is a failure. But Christ's message cannot be narrowed down to one command. "Thou shalt love thy neighbor" cannot render obsolete the first and great command, "Thou shalt love the Lord thy God." On these two commands hangs human duty; and they cannot be separated without most serious damage to religion. In these days there is a possibility of putting the second commandment first. To do so would be to reverse the Divine order and to invite failure. God must ever come first in rightly ordered thought. Looking up is thus a duty, a primal duty; and it does not mean forgetfulness of man, but the very reverse. If we truly love God we cannot fail to love our fellows.

Looking up is God's cure for earthliness, his remedy for the earth in-

toxication so natural to our age. The man whose eyes are open must needs see, and he will naturally glory in, the progress of our race in the marvellous transformations that reveal at once, earth's pliability and well-nigh miraculous power and ingenuity of man. And the changes are so numerous and so stupendous that men are often swept off their feet by the marvellous vision, and they bow in worship before the greatness of their own achievements. Man is great; greater than all the rest of the creation; grander than all his works; mightier than all his marvels. And yet, from a higher standpoint, from the highest standpoint, God alone is great, and man can never reach his highest destiny save on his knees. The vision of God is necessary, to offset the vision of gold. The sight of the throne is needed to overcome the glamor of power; the dawning of heavenly love is the surest method of purifying the loves of earth.

Then, the safest guidance comes from above. There are many wise men whose counsel, if available, will be of value; but there is no human eye that can penetrate the future; no human eye that may not err even in reading the present. There lives no man who is not sometimes sorely puzzled to read life's riddle; no man who is not sometimes sadly conscious of his inability to grapple with the problems that perplex him. At such times the child of God seeks wisdom from above, and, using also his own best wisdom, moves forward confidently. His vision may not sweep the future, but he knows his Guide.

*"Not at the helm, but at the mast,  
I sail o'er this far-streaming sea;  
I touch no pilot wheel, but trust  
That He who holds the chart of  
stars,  
Whose eye the boundless spaces  
sweeps,  
Whose fathom lines touch lowest  
deeps,  
Will guide my ship o'er cosmic  
bars."*

This upward look is also full of comfort. Earth has its share of darkness, and each life bears its own burden of gloom. To steel our hearts against the suffering about us means lessened manhood; to feel the sorrows of others means probably such a vision of earthly night as shall sorely try our faith in God. There are men who seem able to philosophize about the problem of pain until it becomes to them but a trifle, and their optimism passes over it without

counting it worthy of notice; but to many men the problem of pain is one that is insoluble in time. There may be glimmers of light that promise a solution, but the perfect solution has not yet arrived; and the heart finds its final refuge alone in the old, old method of turning to the future and to the skies. "Shall not the Judge of all the earth do right?" Faith answers, "Yes."

Then this vision of God gives inspiration to men. Earth's loftiest enthusiasms are kindled with heavenly fire. The redemption of the race comes from the skies. The millennial dawn is not the product of any earthly sun. To men who see God, poverty and hardship are powerless foes; loss and suffering are but stepping-stones to nobler life; and death itself is but the tunnelled passage to the day. The difficulties that beset the path of the reformer are many and great; and enthusiasm often grows weary; and the ranks are sadly depleted by the passing of the faint-hearted and discouraged; but when the vision sweeps toward heaven, and God is seen, discouragement becomes a dream, and triumph a certainty.

And this vision is real. God is as real as man; heaven is as real as earth. The hand that holds the helm of this vast spreading universe is not an unreal, ghostly thing. My idea of God may to a certain extent be a product of my mind; but God himself is not a product of my mind. His help is real; his salvation is no dream; and the redemption of the race shall come to pass.

This vision is possible to all. Our earthly dwelling-place matters not at all. From every star and every planet the great white throne swings into view. From every crowded street of earth and from every quiet valley the pathway to the sky is clear. Only sin can hide our God. From the bed of pain to the Celestial City prayer travels free. From the perplexed, burdened, breaking heart of man there is direct access to the heart of God. Let us lift up our eyes, not unto the hills, but unto the Father who dwells beyond them, and who yet visits his children.—*The Christian Guardian*. Selected by F. Elliott.

"It is a poor quality of mind that seeks to have everything done for it; it is a lazy life that longs for any such condition."

When you are satisfied with your success, you will begin to wither and shrivel up.

#### Bible Truths.

#### THE FIFTY-THIRD OF ISAIAH.

No prophet is so frequently quoted in the New Testament as Isaiah. There are over twenty-five quotations from his writings in the gospels and epistles. He is quoted, not as an author, but as one through whom God spake. The authority for his communications was their divine origin. No prophet had a fuller view of Christ's glory, or spake so much of him. The universal church has made no mistake in claiming Isaiah as the evangelical prophet, the foreteller of the suffering Christ and of the glory which would follow. Paul says that the Holy Spirit spake through Isaiah. (Acts 28.) He also quotes Isaiah in Rom. 9:27-33; 10:16-20; 15:12. So does Peter, in his first epistle, ch. 2:6. Isaiah saw Christ's glory and spoke of him, the Holiest One, whose glory filled heaven's temple. (Isa. 6:1; John 12:38-41.) Yet when Jesus came to his own things there was no place for him, and his own people rejected him. (John 1:11-12.) The fifty-third of Isaiah, that most wonderful revealing of the Coming One of God can only be interpreted by the sorrows, sufferings and death of the Son of God and the future glory of him who tasted death for every man. The world has yet to see the outcome of his sorrow, his crowning with glory an honor. There are nearly twenty quotations from, or references to, this chapter in the New Testament. Jesus claims that the words, "He was numbered with the transgressors," must be fulfilled in himself. (Lu. 22:37.) That is decisive as to its reference to the Person and work of the Man of sorrows and the Lord of glory. He is thy Lord, worship him.

Froude tells us that Newman was preaching one day at Oxford on our Lord's passion. He suddenly paused. There was a breathless silence. Then in a low, clear voice, audible in the farthest corner of St. Mary's he said: Now, I bid you recollect that he, to whom these things were done, was Almighty God. It was as if an electric stroke had gone through the church, as if every one present understood for the first time the meaning of what he had been saying all his life. I suppose it was an epoch in the mental history of more than one of my Oxford contemporaries.

The tongue is the only edged tool that grows keener by constant use.—Irving.

**Superfluity of Dress.**

A short time ago Bishop Andrews, of the Methodist Episcopal Church, one of the oldest of their Bishops, surprised the Christian world by publishing an article in the "Methodist Review" in which he denies the right of the Church to lay down or impose restrictive rules upon its members in regard to amusements and dress. This is a radical departure from the teachings of Methodism from its earliest years. As early as 1784, under the head of "Superfluity in Dress," a section was put into the Discipline which proscribes ruffles, rings, and high bonnets, and under which, within the memory of Methodists now living, women who wore ribbons and artificial flowers were excluded from the love-feast. And the rule, since modified, against ornaments and superfluity of dress still remains, as it does in the Disciplines of other Churches.

But Bishop Andrews now insists that all legislation in regard to dress and amusements "is an assumption by the church of an authority over the individual judgment which the New Testament nowhere confers upon it." He further says: "A part of the invaluable liberty wherewith Christ hath made us free is that in the vast domain of morals a multitude of questions are delivered to the determination of individual Christians. Neither Christ nor his Apostles determined them, nor did they convey to any hierarchy or other sacred body the right to determine them. At one time, for instance, Christians differed sharply as to the use of meats, clean or unclean, or which had been offered to idols, and as to sacred days. Paul had knowledge on those questions, and declared it; but he asserted no authority in the case. On the contrary he said: 'Let every man be fully persuaded in his own mind. . . . Every one of us shall give account of himself to God. Let us not therefore judge one another any more.' This freedom still abides; it may be abused. If it lapses into indifference or self-will it will issue in ruin. But it is the indispensable condition of Christian manhood. The church may use freely, and even vehemently, argument, warning, and appeal; but it may not by authority invade the sacred region of personal conviction and self-determination."

It is not for us to say what rules a denomination may or may not adopt

for the government of its members; but unless we greatly err in our understanding of the written word of God there are articles of apparel which Christian women are forbidden to wear. And it is the duty of ministers to teach these things, and to insist positively that they be observed. And when a Church assumes the right to adopt a Discipline for the government of its members we cannot see why the plain commands of the inspired word should not be written in such Disciplines. Now, Paul says: "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array." And Peter: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on apparel." In these texts it is forbidden to women to have certain adornments, to wear certain apparel. There is to be a certain degree of simplicity, the absence of certain nonsense," and of uselessly costly raiment. Also that which is immodest is forbidden. There is to be moderation, leading to the avoidance of unnecessary expense. Anything which indicates a want of gravity and modesty is forbidden. In all her apparel she is to manifest shamefacedness. This is an obsolete word, which signified bashfulness, a feeling which here relates to men, and which would restrain a woman from any immodest feature in her dress, any thing which in a good and virtuous woman would bring a feeling of shame.

For certain reasons the testimony of inspiration is against the things here indicated. He who would teach and preach the whole counsel of God must include these things. They are practiced to-day just as they were in Paul's time, and the word of God is against them. Whether a Discipline shall prohibit them is a matter for those who make Disciplines. For him who adheres to the word of God it is not an open question.

But these things are not forbidden for their own sake. There is no sin in the things themselves. The trouble is in the hearts of those who violate these rules touching superfluity or immodesty of dress, or the wearing of ornaments, adornments, etc. The outward things are both signs and stimulants to wrong passions. That is why a plain, modest dress is insisted upon. Take Paul's words: "That women adorn themselves in

modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array." This rule touching apparel looks not alone to the outward. It has a far deeper meaning. It looks to the heart. The heart that is right toward God will not be inclined to dress immodestly, nor to seek its chief pleasure in outward adornment. It will recoil from that which is frivolous, and from material display. When the inward spirit is right there is far less trouble with the outward form. There is no mistaking the fact that women who violate this inspired law do not possess, or manifest, a befitting spirit in the house of God, nor elsewhere. Where the advice of Paul and Peter is disregarded there is a spirit of vanity, and often of immodesty, which is wholly inconsistent with the spirit of religion. Even such heathen writers as Plato, Sophocles and others, quoted approvingly by Cyprian, censure this spirit of vanity disapproved by Peter. It is the Godward side of this question which we need most seriously to consider.

But especially Peter gives it also a human side, and we think by clear implication Paul does also. The woman's ornaments are not fine dress, pearls, gold, jewels, etc., but her chaste conversation; not fine apparel, but fine behavior. Hence Clemens: "The women who wear gold, plait their hair, paint their faces, have not the image of God in the inward man, but in lieu of it, a fornicating and adulterous soul." The Apostolic Constitution forbids women to wear exquisite garments fitted to deceive, or gold rings upon their fingers, because all these things were signs of a bad spirit. They have relation to men, on whose account there should be "shamefacedness;" bashfulness and modesty; or, as Luther says, "shame and modesty." The absence of this spirit is only too evident in much that is fashionable in the dress, or want of dress, and endowment of women. This lavish ornament, this fashionable dressing, is the fruit of passion, of pride and of vanity. And the prohibitions we have quoted are ultimately aimed at these more than at the outward things. There can not be godliness where there is immodest apparel, or adornment which is the outgrowth of vanity. And the Discipline should aim at the suppression of both these vices in all who are members of the church—*Dr. Forney in Church Advocate.*

### PUBLISHERS' NOTICE.

To SUBSCRIBERS:—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.

To THE POOR,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To CORRESPONDENTS:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the VISITOR should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 36 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.

Harrisburg, Pa., October 15, 1907.

### OUR BIBLE OFFER

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For \$3.25 (INDEX FIFTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the AUTHORIZED and REVISED VERSION of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is a Self-pronouncing Teacher's Bible which, without omitting a feature or disturbing the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version of each at foot of page, together with

*A Very Full Concordance, containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject index to the Bible; a Dictionary of Scripture proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, etc.*

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

Address EVANGELICAL VISITOR,  
36 N. Cameron St., Harrisburg, Pa.

### September Credits.

Benton Eavy, Archie Byer, benevolent, Loyd Myers, Samuel Gally, Helen Graves, Hulda Max, Jerome Neidrauer, J. W. Welsh, Levi Hershey, Anna M. Long, Sallie Nye, Susie C. Wingert, Levi Winger, Sallie Kauffman, Lizzie Sultzbach, E. B. Brubaker, Mrs. B. F. Kendig, Joe. Hershey, H. W. Goshaw, Mrs. Barbara Walters, Cleveland L. Gantz, Henry L. Landis, Mrs. John E. Kraybill, A. D. Wingert, Anna M. Miller, Jacob Z. Miller, Mrs. Lizzie Miller, Anna Klepinger, Mrs. M. D. Zendt, A. C. Higgins, Abm. S. Bradley, B. D. Peters, Danl. Dorn, J. K. Hocker, H. L. Trump, O. M. Smith, Jacob D. Shank, Levi Heise, Jacob G. Hershey, Lydia Johnston, Emma Staver, Peter C. Doner, Magdalena Hunsperger.

### Love Feasts.

#### Pennsylvania.

Souderton, .....Oct. 19, 20.  
Harrisburg, .....Nov. 6, 7.

#### Ohio.

Valley Chapel, Stark Co., .....Oct. 26, 27.

#### Kansas.

Rosebank, .....Oct. 19, 20.  
Zion, .....Oct. 26, 27.  
Newbern, .....Nov. 2, 3.  
Abilene, .....Nov. 16, 17.

### A Voice from the Field.

(Continued from page 5.)

came from different parts of the State. The meeting began on Saturday about 1.30 with good interest and we had a real melting time together. Many were the glowing testimonies given of what the Lord had wrought. None set themselves up as though it was because of their own goodness, but all ascribed the honor and glory to Jesus, to whom it belongs. The Lord truly was with us in the power of the Holy Spirit, so that we could all say it was good to be there. And now the love feast has gone on record and when the books will be opened they will show who was in the order of God.

God has certainly honored the effort put forth at the Philadelphia Mission, so there are fruits of the ardent labor of Brother Stover and all who have been assisting in the work, and our prayer is that the work may still prosper and move forward until many more precious souls are fully saved to live for God the rest of their days.

This work, as every other good work, has had and still has its opponents, but amid it all God smiles upon the work and it moves slowly onward. On October 1 ground was broken towards the enlargement of the building. Funds have been and are still coming in from those who feel an interest in the work. All who want a share in this enlargement would better hurry up or they may be too late to have a share and thus also be a loser in not getting their share of reward in glory. It should be remembered that this building is the property of the church and not of any individual, so when you contribute to the building fund you are contributing to the church, and it will be as done unto the Lord.

We left the city October 1 and are now in Montgomery county for a few days and have meetings in the Brethren's M. H. From here we go to Silverdale for a short time to labor there. More calls are coming now than we are able to fill. By the first of November we may, Lord willing, be in North Franklin county. Will all who love us and the Lord pray that we may have bodily strength for the work that may be before us. We feel that as the years come and go we are not as rugged and strong as we were ten years ago. But as we trust in *him* we find his grace is sufficient, for, as thy day is so shall thy strength be.

With best wishes to all of God's children we are yours in Christian love,

NOAH AND MARY ZOOK.

Trappe, Pa., Oct. 2, 1907.

Permanent address, Harrisburg, Pa.

"The most important thing in a sermon is the man behind it."

### A Testimony and Praise.

Dear readers: My soul doth magnify the Lord, for his love and mercy shown towards me. The Lord has wonderfully blessed me for the last three months both naturally and spiritually, praise his Holy Name. I praise him for the desire he gives me to know God in a deeper sense. I realize I must know more of God, and I mean to seek to be just what he wants me to be so that he can get honor and glory unto himself. I praise God for salvation and for the cleansing through his blood which is able to cleanse us from all sin. Praise the Lord.

I know that I have passed from death into life because I love the Brethren. I know that he hath cleansed me because he changed my desires, and made me free. Glory to his matchless Name. It was nothing that I have merited but alone through his love. When I saw that I could not help myself Jesus was ready to help and is to every one that believeth.

I praise God for how he is blessing us. Yet we meet with disappointments, but the blessing of it all is, if we are hid in him he helps us to look to him. We can only look at one thing at a time and if we have our mind stayed on Jesus he will keep us in perfect peace, and we will not see what is going on around and about us. I am not discouraged the least. My desire is to do as the hymn saith

"When we cannot see our way  
Let us trust and still obey."

I would ask all who know the worth and value of prayer to remember me that God at his own appointed time may open the way for me to go across the great deep to bring glad tidings to those who have never heard the gospel. The prayer of a righteous man availeth much. Also pray for us here at the Mission that we all may be at the place that he can use us to his honor and glory.

I remain your sister in Jesus Christ and the Father.

EMMA LANDIS.

3421 N. Second St., Phila., Pa.

### Testimony.

Greeting in Jesus' name. As I am deprived of attending meeting or prayer-meeting I take this opportunity to give my testimony for the Lord. I praise God for his keeping power; I can say, to the glory of God,

"I have an anchor that keeps the soul,  
Steadfast and sure while the billows roll."

I thank him for the abiding Comforter who is able to sustain us in every trying hour. The few trials are nothing compared with the glory that awaits us. By his grace I mean to trust him.

Your unworthy sister,  
Cashtown, Ont. FRANCES HISEY.

Whosoever heareth these sayings of mine and doeth them, I will liken him to a wise man which built his house upon a rock.—Jesus.

"Your actions, they do speak so loud, I cannot hear the words you say."

REPORTS OF FUNDS.

**Philadelphia Mission Building Fund.**

Hope, Kans., \$10; A. O. Zook, Abilene, Kans., \$32; W. C. Demy, Dallas Center, Ia., \$10.31; Herman C. Miller, Martinsburg, Pa., \$7.50; Jacob Lautenslager, Duncannon, \$5; J. Baker, Duntroon, Ont., \$7; A. Gnagy, Dysart, Iowa, \$10; W. and L. Kiner, Clay Center, Kans., \$2; Andrew C. Winger, Upland, Cal., \$7; I. C. Engle, Clayton, Ohio, \$3.50; Ella Hershey, Union, Ohio, \$2; Abner Martin, Elizabethtown, Pa., \$5; Uria Stover, Souderton, Pa., \$1; Cumberland Dist., \$22.50; Mary S. Giger, Philadelphia, \$25; Charles Stover, \$25; G. A. Kauffman, Abilene, Kans., \$18; Levi Winger, Cheapside, Ont., \$1; Bro. Sprang, Philadelphia, \$3; Aaron Martin, Donegal dist., \$7.50; John Wildfong, Hespeler, Ont., \$2; S. W. Sollenberger, Polo, Ill., \$3; George Kiteley, Yale, Mich., \$2; E. H. Nissley, Mount Joy, Pa., \$4.

PETER STOVER.

**Philadelphia Mission.**

Report for September.

Balance, ..... \$21 41

RECEIPTS.

Hope, Kans., ..... 2 50

Total, ..... \$23 91

Elizabethtown, one bbl. apples; Schwenksville, one bbl. apples; Henry Allebaugh, Silverdale, one bbl. apples.

EXPENSES.

Poor, ..... \$7 50

Mission, ..... 5 00

Total, ..... \$12 50.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of the sinner, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord and in his law doth he meditate day and night."

Our lovefeast is in the past, and, glory be to his name for the showers of blessing we had. We were glad for the presence of the brethren and sisters who visited us. They encouraged our hearts very much. We regretted that our bishop could not be with us, but our love feast did not have to stop for that reason, praise God. We had our brother Noah Zook who took the bishop's place and Bro. H. Hisey, of South Franklin, and Bro. Wenger, of North Franklin, and Bro. Fred. Bowers, of Souderton, with us. The word of God was held forth to a dying people. It will not be so very long and we all must be an absent one. Time will gather one after another of us unto our fathers and those who come after must take the place left vacant by us. So the work of the Lord will not stop. If one or the other is missing, God will always raise up some one to help his cause along. His promise to his children is he will never leave nor forsake them and will provide for their every need.

Both of Bro. Tracy's children have places; one is adopted by a family in Martinsburg, Pa., taking her there myself last week, and the other child I will take, the Lord willing, to Buffalo, next week, where she will also be adopted. Brother Tracy is still with us, as is also a young sister who is in very poor health. So we are trying to rescue the young and old. We spend time and money that souls may be saved. Do you want to share in it?

The building is now going on and we praise God for what has been provided; and we thank the dear saints who have so liberally given, but we are still lacking a few hundred dollars, but trust God will provide through some of his dear saints that we will have enough when the building is complete. I have made many efforts to visit among the brethren, but have always been delayed, but expect to be able

to start out in a few weeks. We wish you all much grace from God.

Your brother and sister,  
PETER STOVER AND WIFE.  
3423 N. Second St., Philadelphia, Pa.

**Buffalo Mission.**

Report for September, 1907.

Balance on hand, ..... \$25 50

DONATIONS RECEIVED.

Hannah Davidson, \$1; Anna Swalm, \$1; Elmer Robert, \$1; Lottie Brunner, \$1; D. L. Gish, \$3.25; Albert Eshleman, \$1; Sr. Chas. Baker, \$1; Samuel Whisler, \$5; Webster Burch, \$5; Nicholas Michael, \$1.

EXPENSES.

Gasoline and oil, ..... \$2 25  
Missionary, ..... 3 00  
Groceries, household and sun. ex.,... 19 40  
Balance on hand, ..... 22 10

There is nothing special or new to report at this time. Jesus gives us victory and keeps our hearts encouraged. Faces that have been missed in our congregations during the Summer are returning one by one. This is a very encouraging feature at present.

At this time of the year we always feel to renew our diligence in laboring for the upbuilding of the kingdom. Will all join us in prayer that the season now entered upon may be greatly blessed of God in leading us deeper in our own personal experiences and that precious souls may be led to Christ.

We feel to express our heartfelt gratitude to all who are helping support the work. Some may not have much substance to give, but you can give substantial spiritual support by your earnest prayers.

GEO. E. AND EFFIE WHISLER.

**Los Angeles Mission.**

DONATIONS.

Upland S. S., \$10; J. C. Thompson, city, \$5; Martha Winger, 70 cents; F. Burkholder, 75 cents; C. C. Burkholder, \$25; S. Reichard, \$5; rent, \$23.23.

EXPENSES.

Rent, \$35; light, \$1.15; water, 75 cents; groceries, \$23.26; tracts, stationery and incidentals, \$5.77.

Balance on hand, \$3.75.

S. REICHARD.

**Des Moines Mission.**

Report for September, 1907.

DONATIONS RECEIVED.

J. W. Book, Ramona, Kans., \$6; Valley Chapel S. S., \$2.90; F. Lagrange, \$5; total, \$13.90.

EXPENSES.

Living expenses, \$25; incidentals, \$5; total, \$30.

Balance due Mission October 1, \$16.10.

Three bushels of fine Fall and Winter apples by Bros. J. S. and Edgar Zook, Fontanelle, Ia.; also fruit for canning.

God bless the dear ones who have so kindly come to the help of the work of this place. It is not only the donations that we appreciate, but the consciousness of the fact that our dear people think of us, and that we live in their breasts. We sincerely desire an interest in your fervent prayers that the work may continue to prosper. God is hearing and answering. Last Sunday p. m. Sister Swisher was quite sick; not able to attend meetings. We had special prayer in her behalf and the next day as I visited her she was helped. May we constantly live where we can prove the good, acceptable and perfect will of God.

Sister Carrie Gnagy, of Benton county, Ia., made a short and pleasant stay in Des Moines, Ia., attending the services on the Sabbath. In her testimony she gave evidence of her sweet fellowship with the saints of this place. Bro. A. L. Gnagy preceded her in a business trip to the city

and attended services on the Sabbath.

Bro. Young, of Van Meter, Ia., preached for us at the Gospel Temple Sunday a. m., September 29. Bro. J. Snoke preached in the evening. Both preached instructive sermons which were appreciated by the audience.

May the Lord bless all the dear readers of this report and keep us faithful unto his coming, for Jesus' sake. Amen.

J. R. AND ANNA ZOOK.

**Musical Instruments.**

(Concluded from last issue.)

Musical instruments were invented by the wicked for their pleasure. They were brought with Israel from Egypt.

God gave Moses instructions in all the details of Jewish worship, but nowhere ordained the use of musical instruments. Hundreds of years after David (a man who had them in the home and liked them) ordained them in the Jewish worship. Amos afterward pronounced a woe upon such as lived in luxury and neglected religion, and among the evils for which they were rebuked, was the making unto themselves instruments of music like David (Amos vi. :5).

Man introduced polygamy, divorce and instrumental music in Israel. God suffered them and regulated them, but left them all out of the church of Christ. Nevertheless there are some to defend polygamy, and some to defend divorce, and some to defend the praise-machine.

Notice II. Chron. xxix. :27, and you will see how the musical instrument got into the Jewish church. "And when the burnt offering began, the song of the Lord began also with trumpets, and with the instruments ordained by David, king of Israel." Notice, "song of the Lord;" "instruments of David."

Perhaps one will say, But God commanded their use by the prophets.

Yes; so did he give commandment recognizing divorce, a king, polygamy, slavery, etc., and all because of the hardness of their hearts. None of these things, however, were his highest will.

The sounding of trumpets was an ordinance of God, but they were not for music, but for signals (Num. x. :1-10). If you contend that God also made the musical instrument an ordinance in Israel, as he did the trumpets, it will not help your case, for the Gospel expressly states that the Jewish ordinances were done away (Eph. ii. :15; Col. ii. :14; Heb. x :9).

If musical instruments are an ordinance of David, then Paul says, he shall not touch them. (Col. ii. :20-22).

If they were an ordinance of God

in Israel, then they were done away, with all the rest of the Jewish ordinances. Which horn will you take hold of?

If you think they are right because the New Testament does not expressly forbid them, then you must justify the Catholics in their burning of candles, holy water; incense, infant baptism, bell baptism, praying for the dead and praying for the saints, for none of these things are forbidden any more than musical instruments.

I recently read a defense of Catholic doctrines and one of the arguments was "the Gospel does not forbid them." If that is good argument for the Mennonite in favor of musical instruments, I suppose it is for a Catholic, for his unscriptural doctrines.

You may say that you do not bring them into the church. No; not into the church building, but you use them with sacred songs, hence use them in worship, or sin. For as it would be a sin to pray without worshipping, so it would also be to use sacred songs without worship.

In I. Cor. 13, we see that Paul considered musical instruments in the same light as a man without charity—no good.

When Jesus came to raise the little maid, he put the instruments out just as much as he sheathed Peter's sword (Matt. ix. :23-25). Now leave the sword in the sheath where Christ put it and the instruments out. "God is not worshipped by men's hands" (Acts xvii. :25). Some say they had music when the prodigal returned. Yes, music and dancing, and a gold ring on his finger. Will you accept all or none?

God ordained one wife in marriage. Man added concubines and made void God's plan—exchanged what would bless him for what pleased him.

Just as infant baptism (man's ordinance), makes void believers' baptism (God's ordinance), so instrumental music (man's plan), makes void congregational singing (God's plan).

There is no better reason for to talk for instruments in the home and against them in the church than there is for a man to talk for moderate drinking and against drunkenness. The one naturally leads to the other in both cases. There is no real need of moderate drinking. It is costly. It is dangerous.

There is no real need of instrumental music. It is costly. It is dangerous to the church.

He who risks his life to save another is brave. He who risks as lit-

tle as is consistent with duty, is wise. He who runs unnecessary risk, is foolish. He who places himself or others in unnecessary danger, sins.

A certain brother granted me that there was danger that the instruments might lead the church astray, "But," said he, "Would you have us quit eating because there is danger of dyspepsia? Would you have us go without clothing because there is danger of overdress?"

The comparison is poor.

1. Food and clothing are necessary, musical instruments are not.

2. The Gospel teaches the use of food and clothes, but does not teach the use of instruments.

3. The Gospel shows that Christ used food and clothes, but does not show that he used the instruments. (He sang a hymn after service).

4. It would be a sin to go without food and clothes, but it would not be a sin to go without musical instruments.

5. God is the author of food and clothes, while wicked men are authors of the musical instrument.

6. If there is risk in using food and clothes, it is necessary risk. The risk in the use of the musical instrument is an unnecessary risk and hence unjustifiable.

I have given this to show how even church people who have an ax to grind will darken counsel against knowledge.

The New Testament says, "Preach, teach, sing, pray, fast, weep, rejoice." But nowhere does it teach machine-worship.

Some have them to keep the children at home. The policy is the same that some churches adopt—bring the world into the church so the members will stay in the church.

Each generation will have to have something new to keep them at home. Parents have as much trouble to keep children at home that were raised up with an organ as those that were without. The first generation will require an organ, the second a piano, and afterwards, sooner or later, surprise parties, card parties, wine suppers, dances, and after they have graduated at home they will be ready to see the world. I am not speaking of individual cases; I am speaking of the general trend as interpreted by the churches that have already passed over that way.

What is instrumental music, painting, sculpture, etc., but man's poor imitation of God's wonders. Why give time, money and thought to the

counterfeit when the genuine is spread out before your eyes?

You look at art and praise man. Contemplate the wonders of Nature and be filled with praise to nature's God.

We cannot afford in this short life to turn away from the great work of cultivating and developing the divine attributes within us to the trifling imitating of God's work in nature.

Take Christ and Paul as examples—any art-work there? Paul says, "I have suffered the loss of all things and do count them but dung." When the Psalmist's heart was failing he said, "Whom have I in heaven but thee and there is none on earth that I desire besides thee."

What is more beautiful than Paul's self-sacrificing, world-ignoring, soul-saving activity, stretching from his young manhood on the Damascus road to Paul the aged, giving up his life and entering into peace and rest and quiet evermore.

Mankind will set their hearts upon earthly things in spite of all that can be done—we need not encourage them in that.

Write "vanity" on the works of man and "passing away" on the face of nature. Point them away to the eternal hills where things shall ever endure.

Teach self-denial and life-long and blessed rest and luxury beyond.—The Gospel Witness. Selected by A. D. Wingert.

Complying with the request of the brother who selected the above article, we published it. That all our readers are not favorable to its sentiments is proved by a mild protest received from a worthy Kansas sister. Thus it is and we see no other way than to exercise forbearance with each other in these matters. The Gospel Witness is a Mennonite paper. The article was reprinted in the Vindicator, a paper published by the German Baptist people (Old Order) and was so sent us by the brother.—Editor.

We are one in Christ, but I mean the real Christ—a risen, glorified, personal Christ, not a fine man, not the finest of men, but the Lord of Glory; not one man among men, and that supreme, but one man above all men, governing all men, holding all men. Jesus Christ my Lord shall not be to me a mere historic personage whom I revere, whom I admire, whom in some degree I love; he shall be to me a living bright reality, a personal presence in touch with me now.

**The Boy Understood.**

A superintendent said one day to a minister who had come to examine his school: "I believe the children know the catechism word for word."

"But do they understand it? That is the question," said the minister.

He bowed in reply, and the examination began. A little boy had repeated the fifth commandment, "Honor thy father and thy mother," and he was requested to explain it. Instead of trying to do so, he said almost in a whisper, his face covered with blushes, "Yesterday I showed some strange gentleman over the hill. The sharp stones cut my feet, and the gentleman saw that they were bleeding, and then gave me some money to buy shoes. I gave the money to my mother. She had no shoes either, and I thought I could go barefooted better than she could."—*National Advocate*.

**A Sufficient Remedy.**

We used to hear a great deal about depravity, but less is said about it now. Yet there is as much depravity now as there was in former times. Science and culture have not eliminated depravity. Philosophers say nothing about depravity, but they frighten us with the doctrine of heredity. One is a theological term, the other philosophical, but who can tell the difference?

Social reformers tell us that there is evil in the blood. You cannot make good men unless you have good blood. Some base people excuse themselves for their wickedness on this ground. They say, "We are not to blame. We were born bad. The law of heredity dooms us."

In reply to all this we may say there is another law stronger than the law of heredity. It is the law of the spirit of life in Christ Jesus. There is another energy superior to the force of depravity. It is the power of Christ. There is another blood more potent than the tainted blood which we inherited from our ancestors. It is the blood of Christ which cleanseth from all sin. One who has been so unfortunate as to be born bad may be born again, born from above, born of God. He had a depraved and degenerate ancestry, but he may have a royal ancestry. He may be the child of a king. One who, through long years of sinful indulgence, has cultivated evil habits until he is fast bound in the fetters of sin and vice may be made free. "If the

Son shall make you free, ye shall be free indeed."

*He breaks the power of canceled sin,  
He sets the prisoner free;  
His blood can make the foulest clean,  
His blood avails for me.*

—*The Christian Advocate*.

**The Cigarette Curse.**

We are constantly reminded by accounts of the physical wrecks of boys through the cigarette curse, that a word of warning on this subject is ever in place. And what is the cigarette curse? Simply the tobacco curse, only the cigarette furnishes, in more convenient and seductive form for the use of foolish boys, the same deadly narcotic which has been used for generations by still more foolish men. Dr. N. Roe Bradner, M. D., in the *Herald of Health*, says:

"No, gentlemen, it is not the cigarette, but tobacco, that is poisoning our youth; the danger of the cigarette, *per se*, is that it presents tobacco in an attractive and tolerable form for persons of immature years. We deplore the existence of cigarettes containing tobacco; of soothing syrups and other concoctions containing opium; and of vegetable tonics containing alcohol; but words fail us in attempting to foretell the results of this awful traffic. Insanity, palsy, idiocy, all forms of physical, moral, and mental ruin, have followed the sale of these nostrums throughout our broad land."

When we see famous men, occupying the highest and most exalted positions, dragged down to death by this tobacco curse at a time when they should be in their prime and strength, it is time to warn men to leave alone this deadly poison. No matter how many doctors prescribe it, no matter how many ministers use it, it is evil and only evil; it is deadly and destructive; and Christian men, whose bodies are the temples of the Holy Ghost, should not be defiled with this vile and deadly abomination.—*Selected*.

Mr. Amos Boggs had his own ideas of sermons. When asked his opinion of the learned discourse given by a clergyman from the city, he stroked his beard and replied: "If there was anybody there that calc'lated to find out the road to heaven, they'd have been a mite dissatisfied, I reckon," he said slowly; "but, if they wanted to know how to get from Egypt to Jericho and back, they'd have found out. It jest depends.—*Exchange*.

**Some Missionary Work.**

"Little Hell" is one of the darkest sections of Chicago, North Side, and noted for more murders and robberies than for houses of prostitution, though every conceivable form of sin abounds there. The streets are narrow, dark, filthy, and abound with dirty, ragged children.

Just at dark one wet, cold night, one of our missionaries received a message asking her to take two other missionaries and go to a certain street and number in this benighted district to care for a man who was dying with delirium tremens.

We were warned that it was not at all safe for us to enter that precinct at night, but feeling that the Lord would have us respond to the call, without the least hesitation we proceeded on our journey. The rain was falling, the night dismal, and the distance was several miles. When we reached the doomed neighborhood, a horror of darkness and spiritual depression settled down on our souls, and it seemed as if brimstone was in the air, and a regiment of devils confronted us. We girls, naturally as timid and shrinking as children, pressed our way through a long, dark street, then turned into a darker, grimy lane, and after a lengthy journey, wet and cold, we found the slummy little house, surrounded with dilapidation, presenting just such an appearance as you would expect to find around a drunkard's home.

We were received by the drunkard's heart-broken wife, into the little room with a bed, and old lounge, a small table, and a few chairs. The only light was a dingy little lamp with a smoky chimney. On the bed was a man, supposed to be dying with tremens. For three months he had not slept an hour. His groans, screams, and delirium had worn everybody out who had been with him. Some of his worthless neighbors had been in, but would not stay. Money will do almost anything, but one thing it will not do, it will not hire people to stay and see a man die with delirium tremens, and listen to his unearthly screams when devils are after him and snakes are crawling over him. No one seems to want money bad enough to endure this. But the grace of God will operate when everything else has failed.

We girls told the poor, tired woman that she might go to bed, that there were three of us and we were not afraid, promising that if he grew worse we would call her.



He attempted to rise up in bed; with eyes like a flame of fire he screamed, "Snakes! Snakes!" pointing at the wall, first in one direction, then another, he would cry, "Can't you see the snakes! The room is full of devils!" We missionaries would just cry "Jesus, Jesus, blessed Jesus!" and at the mention of the name of Jesus he would fall back on his pillow and remain quiet perhaps two or three minutes, and then scream again as before. This was repeated a number of times. The man was so emaciated that he seemed only skin and bones.

At ten o'clock we agreed to get complete victory for this man. God wonderfully blessed us in praying for him, and while we were crying to Jesus, the devils were all cast out and that satanic feeling left the room. Yes, the devils were cast out and the angels came in and the glory of God lighted that dismal room. The man began to pray for himself and definitely gave himself to God.

While we were praying he fell asleep with the name of Jesus on his lips and slept like a baby for six or eight hours. When that frantic lunatic awoke he was like a little child and was blessedly saved and in his right mind. O! glory to the Christ that is able to cast out devils and heal the sick.

\* \* \* \* \*

That was once the devil suffered defeat in "Little Hell." When the workers returned a week later, they found the man saved and healed and looking for work. All glory to Jesus, at the mention of whose name the demons must flee.—Selected.

#### The Way That Seems Right.

"There is a way that seemeth right unto man, but the end thereof are the ways of death." (Prov. 16:25.)

Travelers are much more numerous upon the way that seemeth right than upon the straight and narrow way that leads to heaven. The proud Pharisee described in Luke 18 was traveling up the way that seemeth right, and while he was "praying with himself" and congratulating himself upon his upright life and his strict adherence to the letter of the law, the word declares that he was not even justified in the sight of God.

How many up and down in the land to-day are saying, "I am a member of the church, I pay my dues, I belong to the Aid Society, I give to the poor, I help in all the church entertainments, etc." And yet they have never been born from above, and according to

God's word have never had a glimpse of his kingdom, much less, entered into it. They have never entered by the wicket gate of repentance and godly sorrow for sin, and are utterly destitute of the saving grace of God; and unless they repent they will hear his voice saying, "Depart from me, I never knew you."

Phoebe Palmer tells of a young lady member of a worldly church, fond of gay apparel and the world in general, who curled her lips in scorn at the idea of it being necessary for a Christian to renounce the world with its fashions and pleasures and to "be separate," declaring that her church was not so narrow. Time went on and she was smitten with consumption and drew near to the grave. She looked upon her coming dissolution with apparent calmness and resignation and talked of the joys of heaven which would soon be hers. Finally the end came, her friends were gathered around to witness her happy exit from the world. Apparently she ceased to breathe, when all at once she raised up with an awful look of terror, disappointment and vexation, and cried out, "I cannot die! I will not die!" At that moment the door opened and her minister walked in. She gave him one look, and cried imperatively, "Out of that door, thou deceiver of men," fell back and was no more.

O reader! "There is a way that seemeth right unto man, but the end thereof are the ways of death."

#### A Definition of Conscience.

A poor Indian was asked one time what his conscience was. Putting his hand over his heart, he said, "It is a little three-cornered thing in here. When I do wrong, it turns around and hurts very much. If I keep on doing wrong, it will turn until it wears the edge all off, and then it will not hurt any more."

Satan selects his disciples when they are idle, but Christ chose his while they were busy at work, either mending their nets or casting them into the sea.—Farendon.

### MARRIAGES.

RANSOM — KOHLSCHMIDT. — On September 25, 1907, at the home of the bride's parents, near Cobden, Renfrew Co., Ont., I. J. Ransom and M. Charlotte Kohlschmidt, daughter of Herman A. and Minnie M. E. Kohlschmidt, were united in marriage. Pastor H. W. Burnett, of Cobden, officiating, assisted by Dr. Hay, of Snake River, and Pastor Pergan, of Haley's Station. Present about 65 guests, and we believe, also, the Lord Jesus, whose

first recorded miracle was at a marriage of Cana, in Galilee.

HOOVER—BERT.—Married, at the residence of the bride's parents near Buckeye, North Dickinson Co., Kans., on September 25, 1907, at 3 p. m., Bro. William Page, uncle of the bride, officiating, Bro. Avery Theodore, oldest son of Bro. J. S. and Sister Susan Hoover, and Sister Anna May, daughter of Bro. J. H. and Sister Fannie Bert.

### OBITUARIES.

GREENAWALT.—Chester Greenawalt, son of Oliver and Sister Lillie Greenawalt, died October 5, 1907, at the home of his parents in Mount Joy, Pa., after a very brief illness of pneumonia and paralysis of the heart. He was born May 27, 1895, aged 12 years, 4 months and 8 days. Services were conducted in the United Brethren church at Mt. Joy, at 2 o'clock on Wednesday, October 9, by Bro. Eli M. Engle and Rev. A. E. O. Burtner, pastor of the church. Text, Psalm 119:9.

HAMAKER.—Bro. Jacob B. Hamaker, formerly of Lancaster county, Pa., died in his sixty-eighth year at the home of one of his sons in Camden, N. J., and was buried in Mount Tunnel cemetery, Elizabethtown, Pa., October 10, 1907. The service was held in the Bethel church, Elizabethtown, Pa., being conducted by Eld. Aaron Martin, Geo. Detwiler and Rev. Hoverter, pastor of the church. Two sons with other relatives and friends are left to mourn. Bro. Hamaker resided in Kansas a number of years.

HESS.—Barbara N. Hess, widow of the late Abram M. Hess, who preceded her to the spirit world three months and twenty-one days, was born August 28, 1837, and died October 4, 1907, aged 70 years, 1 month and 6 days. She was a faithful member of the Brethren in Christ church for many years and was faithful until death. The following children survive to mourn the loss of a mother: Annie, wife of J. G. Mann; Enos, and Lizzie, wife of Jacob Harnish. Funeral was held at the Pequea church. Services were conducted by the home brethren. Text, Psalm 16:11, and Rev. 7:13-17. Interment in cemetery adjoining.

HAYES.—Lizzie May Pyke Hayes died of consumption, Sept. 5, 1907, at her home in Abilene, Kans., aged 33 years, 11 months and 15 days. She was a daughter of the late Jacob and Susan Pyke. She leaves a husband and little daughter, Nina, aged 3 years, a sorrowing mother, three brothers and two sisters with many friends to mourn their loss. But we trust to say our loss is her eternal gain. She desired to depart and be with her Lord. She gave her heart to God in early life. She was a loving daughter, a kind mother and a faithful wife. Funeral service was held Sept. 7, at the Baptist church, Rev. Hagaman and Rev. Huffman conducting the service. Text, Luke 18:42. Laid to rest in Abilene cemetery.

HOCKER.—Adam Hocker was born in Dauphin county, Pa., Sept. 11, 1828. At the age of eleven years he came to Mont. Co., O., with his parents, where he lived until death. He was united in marriage with Anna Engle, April 19, 1859. To this union five children were born. One daughter and three grandchildren preceded him to the long home. Four children, seventeen grandchildren and one great grandchild survive. At the age of twenty-six he gave his heart to the Lord and became a member of the church, thus giving fifty-three years of his life to the service of the Lord; forty-five years of this time he faithfully served as deacon in the church. He peacefully departed this life Sept. 8, 1907, aged 78 years, 11 months and 28 days. Funeral services were conducted by the Brethren Harvey Miller and Joseph Free at the Fairview M. H.