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George Detwiler

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Evangelical Visitor.

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

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

VOL. XXII.

HARRISBURG, PA., MARCH 2, 1908.

NO. 5.

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"Infanticide."

The Full Text of a Remarkable Sermon Preached by Rev. James A. Smith, Pastor of the United Brethren Church at Spring Run, Pa.

Text, Psalms 106:38: "They shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood."

Recognizing the evil of infanticide to be a great and ever-widening one, I began a study of the subject for the purpose of endeavoring to bring it to an end; because I believe the safety of the Church and State depends upon the character of the home life. I waited for two years to hear the voice of the senior clergy rise against the evil, but in vain did I wait. I concluded that if other men of the sacred calling had "velvet" in their mouths there was none in mine, and I rise to-night to preach against it in the fear of God and without having consulted the feeling of any man or woman of this or any other congregation. My mouth may be "too big," but it is too small to admit a five-dollar bill to choke

down the truth and so to-night you will get it straight from the shoulder. "Cry aloud and spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins." (Isaiah 58:1.)

If I, as a gospel minister, would withhold my voice against this evil, his curse would settle itself upon me, and my efforts to enlarge his kingdom would be fruitless.

The first thought I want to call your attention to is,

THE FAMILY AND THE STATE.

The married life is the perfect life and the production and preservation of the individual is the common task of the family and the State; not only to be regarded as their responsibility, but their first and greatest responsibility. The family cannot thrive except under the protection and help of the State, and the State cannot exist as a whole of which the families are the parts; and the character of the whole is but the resultant of the character of the parts. One has wisely said: "We are unfortunate in that family and State are not enough united. They belong together, and neither can become prosperous or effective apart from the other. If the family neglects its duty to the State, it may be proper for the church to stir the family up to its duty in this respect, because only as it bears its share of the burdens of government can it hope to have the protection which the enforcement of wise laws alone can give. Going to the very bottom of the family and State let us look at

GOD'S PURPOSE IN MARRIAGE.

This giant evil has its roots in a low and perverted idea of marriage.

In law, marriage is regarded in no other light than a civil contract. The law allows it to be valid where the parties contract in the form of required law; but back, and above the civil law remains the fact that marriage is a divine institution. It is a sacred contract, raised by the new law of Christ into something higher than the natural sphere; and is not to be terminated nor to be entered into

apart from God's will. It stands firm alone on virtue and the fear of God; and is designed for the propagation and perpetuation of the human race. And not only our religious but our social and national well-being demands the permanency of the marriage bond. Without it, marriage degenerates into a form of selfish and sensual gratification; and without it home rests upon the sands; with it, it is founded on a rock.

To my mind there is not a crime more heinous than the defeat of God's intention of marriage, whether it is done through the vileness of men or the operations of women that promotes an ungodly purpose. America has one great sin, and that is the destruction of unborn human life. This seems an ungracious thing to say, but the time is already past when silence could be a virtue, and the stones on yonder mountain side would cry out against the evil if we would not lift up our voice and give speedy warning of the great danger which threatens our social and national life.

God intended marriage to be a sacred thing, secure against the ravages of divorce courts, and the lust of the flesh. Married couples who are unwilling to become parents should have never gotten married, because there is only one way to prevent offspring legitimately—by the sexes remaining apart. And when two persons determine to live together as husband and wife and evade the consequences and responsibilities of marriage, they are simply engaged in prostitution under a legal phase which takes away the infamy which attaches to that crime and vice. It is simply legalized fornication. I maintain that any marriage which deliberately violates God's law as to the purpose and end of its institution is the product of lust.

"Disguise the matter as you will," says Dr. Pomeroy, "yet the fact remains that the first and specific object of marriage is the rearing of a family." A relation entered into which ignores the true end of marriage—the birth and rearing of children—is in the eyes of God and man alike, an infamous sin and vice; and

(Continued on page 14.)

Evangelical Visitor

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EDITORIAL.

A Mother In Israel Gone.

With the passing away of Sister Climenhaga, of Stevensville, Ont., as noticed in the obituary column, the church has lost one who was truly a mother in Israel. Her maiden name was Barnhart, born August 5, 1830, and was married to David Climenhaga, October 3, 1848. She always lived, from birth to death, within a mile of Stevensville. The Lord blessed them in a temporal way and her heart and hands were always open to those who were in need; and she was always liberal in her hospitality to visitors and strangers. Many, with us, will remember of having received kindly entertainment from her hands. She was converted and united with the church in the year 1856, and, in years of church membership was said to be the oldest in the district at the time of her death. She was the mother of ten children of whom eight grew to manhood and womanhood; all are married and have families; all are worthy members of their mother's church. Her place in church service and prayer-meeting was seldom vacant during all her years of active service up to the love feast last Fall, which season she especially enjoyed. One of the daughters, Sarah, has her home in Kansas, and in the Summer of 1894, Sister Climenhaga, with her husband, made a lengthy and extensive visit in the Sunflower State, a visit which

they enjoyed very much. Truly Proverbs 31:28, 29, is appropriate here.

"Her children rise up and call her blessed;

Her husband also, and he praiseth her saying:

Many daughters have done worthily,

But thou excellest them all."

The meetings at Hummelstown, Pa., of which we spoke in former notes, are still in progress. The interest still continues and up to our latest information the number of seekers had reached above twenty. Bro. J. H. Myers assisted in the work for a week or more, as also did other visiting brethren. A meeting has also been in progress at Conoy M. H., Lancaster county, Pa., for several weeks, but we have received no word as to how it is progressing. Bro. H. O. Wenger, of Shippensburg, Pa., was expected to have charge of the meeting. May much blessing attend all these efforts and many souls be truly saved.

As further news reaches us from India, of the smallpox visitation, we learn more fully how desperate the situation really is. Elsewhere in this issue is printed a letter from D. W. Zook to his parents, dated January 15, at which time only one death had occurred. But three were down with the sickness. He wrote again under date of January 18-22, at which time all three had died and had been buried. David and his wife, writes Bro. Zook, with the help of several of the natives, took care of Rhoda, Horst and Vaughan. Rhoda fell asleep at 2 a. m. January 17, and at 3 p. m. the same day Bro. Horst passed away, and they were both buried the same evening. They had hopes that Bro. Vaughan would pull through and get well, but at 2 a. m., January 21, he too passed away. David made him a coffin of some of the doors of their bungalow and wrapped him in some of his bedding and laid him in and buried him at 9 a. m. Next came the burning of such clothing and bedding as they thought might be infected. Then after taking out the door and window frames of the bungalow they set fire to that burning out the straw roof. All this loss must necessarily be replaced in some way. The bungalow must be rebuilt. All this means much to them. It is the intention to bring the twin children of Bro. and Sr. Martin to America as soon as arrangements can be made. Their mother expressed the wish that either her sister, Mrs. Anna George, or Fanny Martin, take

charge of them. We can well believe that the strain on Bro. David and his wife was very severe and it will be a marvel if they escape the disease. Four of the active workers have thus been lost to the work inside of three weeks and a day. There is no need of any comment from us. The situation is such that many of our readers will feel it a Christian duty to lend a helping hand in such dire straits. Brother and Sister Zook feel the strain on them is severe but the Lord is upholding them. May he sustain and comfort all the bereaved ones.

Bro. J. W. Hoover, of the Toronto Mission, calls our attention to a mix-up of the types in his report on page 12 in our last issue. Commencing with the tenth line we give the correct reading here. Catherine Wideman, \$2; a brother, Des Moines, Ia., \$1; D. V. Heise and wife, \$25; Rainham Brethren, \$13; Webster Burtch, \$5; Waterloo Brethren, \$18; Springvale Brethren, \$18; A. M. Carmichael, \$1; Fred. Gedke, \$5; Sr. Richard, \$1.50. Since the above was reported Bro. Hoover has received from Sr. Rachel Horner, \$5, making the total receipts up to February 19, 1908, \$492.50. Bro. Hoover also wishes us to state that in Toronto, a city of 350,000 (estimated) population, there are many out of work, and there is much want and many are suffering. Bro. and Sister Hoover find many poor in close proximity to the new Mission, and they are willing to dispense relief as kind-hearted friends may send to them. They have started a Poor Fund to which Markham Brethren have donated \$40 for the relief of such as are in want. They also solicit articles of clothing in order to clothe the naked. All that the friends may feel moved to send, either in cash or food or clothing, will be carefully dispensed. Send to J. W. Hoover, 51 Edwin St., Toronto, Ont.

Brother and Sister Doust, of Toronto, Ont., of whose affliction and bereavement Bro. Elliott wrote some time ago, wish to thank the brethren for the sympathy manifested towards them in their sickness and bereavement when their dear little Vera was taken. They say, "We are glad to say we are all quite well again for which we feel to thank the Lord. We have much to thank him for. He has been our only support during our sickness. The brethren and neighbors were not allowed in the house but our heavenly Father was very near to us. We feel

our loss very much, but do not wish to complain or murmur. We believe it is all for the best. It is our desire, more than ever, to press our way onward and upward to meet our dear little girl in heaven. Kindly remember us in your prayers. We received one dollar from a brother in Stayner towards our expenses."

The Brethren at Thomas, Okla., are much encouraged in the work of the Lord. During the last year or two the Lord has signally blessed the work there. The membership has steadily increased, partly by others moving in from other States, and partly, but to a larger extent, by conversions. Some who had become alienated several years ago, have again become reconciled. The latest word under date of February 15 is that revival meetings are in progress and there is good interest, ten having made a start, and there is deep conviction resting on the meeting. One entire family is among the new beginners.

Messrs. C. J. Miller & Co., of Smithville, Ohio, manufacture a very superior brand of apple butter under the name "PURE HOME MADE APPLE BUTTER." The firm would like to get in touch with any of our people who are consumers of apple butter, and any one of our readers, anywhere, who is interested can find out particulars by addressing the firm as above. Any one wishing to secure outside evidence of the firm's reliability can secure same by writing to Bro. C. S. Brenner, Smithville, Ohio, who is well acquainted with the firm. As the VISITOR carries no advertisements we had to refuse the firm's request on that line, but give this brief notice which may bring it some business.

Once more we say, as far as we know, all the orders for the Gospel Text Calendars have been filled. If there are any who failed to receive their's, we desire that they inform us at once. We don't want any to be disappointed. Please attend to this.

The sermon on *Infanticide* was sent in by two Franklin county brethren, neither of them knowing of the other's doing so, with their recommendation as being worthy of space in our columns. So we publish it, hoping it may prove instructive and helpful. The subject is an important one, and whose treatment in a public way is beset with some difficulties. May our people be warned on these lines. In the 90th Psalm we read "Thou hast set our iniquities before thee, Our

SECRET sins in the light of thy countenance."

Bro. J. H. Byer, of Northern Michigan, is engaged in evangelistic effort at Wabash, Ind., a new place, with encouraging results. A number of seekers are at the altar with prospects of more. The brethren of Mechanicsburg, Pa., are engaged in special meetings at that place. We have not learned as to the interest or success.

Our supply of the February 15, number is exhausted, there being several calls for extra copies.

Church Hymnal Committee Notice.

Since Conference of 1907 decided that shaped notes should be used in the compilation of the new Church Hymnal, and since the money which has been solicited as a fund to proceed with the work is mostly conditional; there is nearly two thousand dollars so far paid in and about one-half of this amount only can be used for shaped notes, that is the condition of the giver, but the total amount could be used for round notes. Under these conditions, the Committee cannot proceed, and since there were a number of protests sent in from different parts of the Brotherhood against the decision of Conference claiming that the Brotherhood should have been informed concerning the note question so that the delegates could have voted intelligently, there are three reasons why the Committee cannot proceed.

First. If the shaped notes should be used, as ordered by Conference, there would not be half funds enough on hand to proceed.

Second. To proceed with the funds that are here and make use of the round notes against Conference decision would be a transgression on the part of the Committee; and, Third on account of the protests which have been entered from various parts of the Brotherhood since Conference, it would appear that the work of the Committee would not be accepted by the Brotherhood at large should the Committee proceed according to the decision of Conference; therefore, the Committee has decided to defer the publication until after Conference of 1908; and since a vote had been taken in most districts of the Brotherhood as to the choice of notes, it will be an easy matter to instruct the delegates to Conference of 1908 how to vote on the note question.

Under these conditions, the Committee cannot assume the responsi-

bility, either financial or moral, to proceed without further order of Conference, therefore this matter must finally be disposed of by Conference.

Will the Bishops and Overseers of the respective districts throughout the Brotherhood kindly take this matter up at once so that the delegates will be properly instructed as to the wish of the members in the district which they represent and so report to Conference.

S. R. SMITH,
Secy. Church Hymnal Committee.

Notice.

To the Bishops and Overseers of the Respective Districts of the Brotherhood, Greeting: I hereby call the attention of the respective districts throughout the Brotherhood to General Conference Minutes of 1907, Art. 20, page 11, which reads as follows:

"Conference granted a petition to amend the Constitution and By-Laws, authorizing the election of Moderators by an informal ballot instead of by single ballot."

At last Conference a petition was presented to amend the Constitution as said, but necessarily it will have to go through the districts so that the delegates can be instructed as how to vote on this question, hence the question comes to the districts for consideration.

I notice from the reports of several councils that no action was taken; hence this notice.

I would again kindly call attention to the reports of the districts for their General Conference work to forward it to me as soon as possible. There is no haste as yet, but my experience taught me not to defer the matter too long, and therefore would kindly state that the reports and petitions should be forwarded as soon as ready.

S. R. SMITH,
General and Permanent Conference Secy.

Chicago Mission.

Report for month ending Feb. 15, 1908.
Balance on hand,\$89.59.

DONATIONS RECEIVED.

In His Name, \$5; Valley Chapel Sunday-school, Ohio, \$4.77; A. J. Heise, Hamlin, Kans., \$5; In His Name, \$1; E. Engle, Abilene, Kans., \$1; Tena Solenberger, Polo, Ill., \$2; In His Name, Chicago, \$1; Jessie Powell, Chicago, \$1; J. M. Bosler, Canton, Ohio, \$10; Y. P., \$2.31.
Bro. Rellingers, Ind., one bushel onions, apple-butter, butter, ham, etc.

EXPENDITURES.

Coal, \$12; provisions, \$11.56; gas for lighting, \$2.31; express, etc., \$3.75. Total, \$29.62.

Love Feasts.

Pennsylvania.

Philadelphia,May 2, 3.
Cross Roads,May 13, 14.

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

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezi Mission; Levi and Sallie Doner, 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, Sripat, Purunia, Bankura district, Bengal, India.

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

SIPPO, OHIO.—On the 12th of January a series of meetings was commenced at Sippo, Stark county, Ohio, and continued three weeks. As previously announced Bro. and Sister Menaugh, of Des Moines, Iowa, conducted the meetings. Both came filled with the Spirit and zeal for the cause.

The meetings were well attended from the start. The word was preached with power, and certainly we are free from the blood of this people. None who attended can come up at the judgment and say they were not told the way of life and warned to flee the wrath to come.

However, we are sorry to say, that the majority have chosen to remain on the broad road which leadeth to destruction but glad to report that two dear souls made the choice for life and heaven. Will you join us in prayer that they may dig deep and get their foundation on the rock and be able to stand.

During the time of these meetings we were favored with the presence and help of two brethren and two sisters from Miami county district two brethren and

four sisters from the Mansfield district, one brother from Canada and quite a number from the Stark county district. All came filled with the Spirit and were a real inspiration to us and contributed largely to the success of the meeting.

Since our last report the Wayne county district has lost one of its most valued members in the person of Sister Elibabeth Shrock. It was the writer's privilege to see the dear sister a few hours before she passed into eternity. Would to God we might all leave this world with the same bright hope which she expressed in her dying moments.

After a few days' visit in the Stark county district Bro. and Sister Menaugh expect return to Nappanee, Indiana, to hold meetings at two places, having had to leave there before finishing the work on account of a contagious disease in adjacent territory. W. J. MYERS.

A SPECIAL PLEA FOR THE PHILADELPHIA MISSION.—Dear brethren and sisters: Greeting in Jesus' name. We again appeal to you for help in behalf of the suffering poor in the name of Jesus. Not for ourselves but for such who have not enough to eat, or enough to keep themselves warm. I guess you think we ask quite often, but our hearts are so burdened for those in need that we mean to do all we can. Many times when we are comfortable, in our homes, a warm place and enough to eat, our hearts ache for those who are in great need, here and elsewhere, wherever the poor are found. How true: "Let none hear you idly, saying, There is nothing I can do. While the souls of men are dying. And the Master calls for you."

We find so much to do at present that we are hardly able to help all who come for help. Papa Stover is out visiting every day; sometimes he comes to places where they have no coal, and nothing to eat; begins to inquire about their needs, both temporal and spiritual. So great is their need, that mothers begin to weep and can hardly talk of their needs. Many come here to the Mission for eatables and clothing. We can hardly turn any away. That is why we are pleading so hard for help, for we know unless the brethren and sisters come to our help, we must turn some away.

Mothers come with some of their children, so we find what we can, for them to wear; we have not enough to supply all their needs, but we give them what we can. Sometimes they have such poor shoes that they almost walk on the ground. Our clothes are getting scarce, so we feel to ask all those who have an interest in the poor to lend a helping hand. Anything you can spare, clothing that are too small, or anything that will help along.

How we wish some of you could be here to help visit among the poor. I am sure hearts would be touched. Sometime ago a brother and sister were here and went visiting. I am sure they saw things that they never saw before. Surely God works in mysterious ways.

By helping the needy, our Sunday-school is growing larger, and we have an opportunity of sowing seed into young hearts that may spring up and bear fruit. Dear ones remember us in your prayers that we may be faithful.

Yours in his service, CORA STOVER.

WACHAPREAGUE, VA.—Dear readers of the VISITORS I greet you with Habakkuk 3:17, 18, 19. I feel in this quiet evening's hour, while the storm is raging on the outside—wind howling, rain beating, that within there is a calm; all is still and at rest, "soul rest." It can be raining, and the storm be raging on the outside, and all around us, yet within there can be refreshing showers of God's great love raining down from the eternal storehouse in heaven. Glory to God! I am still saved and set apart ready for his coming. What a time that will be, brethren, sisters, when Jesus shall come back with all his glory to catch away his waiting bride! Oh let us go on to perfection, let us get all that God has for us, let us not miss the marriage supper of the Lamb. Oh, I want to be part of the bride, don't you? Let God sanctify you wholly, through and through, all over, from head to foot, body, soul, spirit. Jesus suffered without the gate that we might be sanctified, cleansed from all sin. Oh, it is a wonderful experience, it just keeps joy bubbling up in our souls all the time, everything can go wrong around us, for the devil never gets real busy until a soul gets filled with the Holy Ghost. He will be hard on your track then, but, praise the Lord, while the devil is mighty our God is Almighty. Hallelujah!

I am glad to-day finds me more determined to follow Jesus. I'm no where near tired yet; my face is set Zionward. Since I've had a glimpse of Jesus this old world looks cheap to me. Nothing good I have done, but somehow Jesus sees fit to call me his child and sets me free, gives me liberty, makes me alive in him, puts a go in my soul for heaven. As I write these words seem to ring in my ears:

*"What rejoicing that will be!
What a meeting that will be!
When we meet in the palace of the king,
Then we'll all shout and sing,
Make the courts of heaven ring,
In our happy hour through all eternity."*

Now, I am steadily on the mend, gaining new strength every day. I feel to be up and doing. Say, friends, the very poor here just at this time are suffering greatly, especially among the colored race. You know God loves their souls; while they are not so lovely to look upon, yet they are meek and humble and when they give their hearts to God they seem to go in for all they are worth, and this to me looks very beautiful. Sometimes I am called on by some dear old black mammy to come to her bedside and pray with her, and while there I go about the room to straighten things up a little, scrub up the floor, perhaps, or get over a tub of boiling suds that she might have a clean gown on if she owns one and clean bed; or moisten her fevered brow with cooling water, and thus preach Jesus and the love he puts in his own for all mankind. The white folks here hate this sort of thing, and oh, it just makes a delightful bit of gossip for them, and often they reprimand me for doing it; but as I have said before, while these poor souls are having a great talk about this, the angels up in heaven are rejoicing over it. Glory to God! I have never come to any place yet that Jesus did not give me enough grace to stoop to do anything for his sake. Hallelujah!

Times here are very hard just now; no work; the main industry has proven a failure this year, and, of course, the very poor must suffer. They can scarcely get anything to eat. The storekeepers here have raised the prices on everything, and will not give credit to them any longer.

There is one family right in town—whites, who don't know where the next crust of bread is coming from, rent is due. Such you can find all over. Oh, the sufferings are great—no work, no money, no bread. Oh God, fill our hearts with such love as Jesus had when he suffered on the cross, that we might have the bread of life eternal. It is all very nice to preach the gospel, its all very nice to pray and sing with people, but if we don't help to fill their empty stomachs, and cover their nakedness, I am afraid all our preaching, praying and singing is in vain. One family here has been robbed of their father, their only support. He was taken away suddenly, leaving one little girl about ten years old, a half-demented cripple, and four others, mother an invalid with only the use of one hand—left without support. Another family, an old father, had all his toes frozen off, having to stand all day in the icy waters tonging and shoveling oysters for one dollar a day and sometimes not that; and to make matters worse the other day while trying to chop some kindling wood, his strength failed him, the axe dropped on his instep and cut right through to the sole of his foot. Imagine the suffering. Ask God what he wants you to do. If you will let him he will direct you.

Oh, that I could make it more real to you and picture it all as it really is. Say, sisters, let me tell you what you can do. I have a few dozen chickens and every egg that is laid on Sabbath, and every brood of chickens that are hatched out on Sabbath I give to the Lord. Have you any chickens, sisters? Why, you can even raise chickens for the glory of God. Hallelujah! Pray for me.

Yours for his coming.

BERTHA BOULTER.

Freight Station, Keller, Va.
P. O., Wachapreague, Va.

MACHA MISSION, S. A.—“Glory to God in the highest, and on earth peace, good will toward men.”

Christmas is past, but the three-fold message and the divine melody which it brings still lingers and should linger with us three hundred and sixty-five days in the year. It should be the keynote of all our service for him. What would be the use of going to the ends of the earth if the Father had not sent his Son to the earth, or if Christ had not come and brought such a message of peace and good will? My heart says this evening, Glory to God in the highest, and may the message be echoed from one end of this vast continent to the other, until every corner of it will take up the refrain. Yes, not only of this land, but may the day be hastened when the earth may be girdled with the joyful news of peace, eternal peace.

My brother, my sister, let us ask largely these days. We honor God by asking for great things from him if they are for his glory. It is said of General Anderson that once at a conference when some one was talking down a missionary project as im-

possible, he sprang to his feet, and exclaimed, “What are missionaries for but to perform the impossible by the help of God?” May the year confronting us be the greatest missionary one the world has ever seen! May every one of God's children do his part in causing it to be so, in praying without ceasing, in being on the altar to go if the Lord bids, in giving to the extent of his ability. The Master's business requires haste, and none of us may have the privilege long to assist in forwarding his kingdom. There are so many precious souls who as yet know nothing of the glad message of peace and good-will. Who will be the bearer of the glad tidings to them in the present year? Who will open wide the strings of his purse and give and then get down on his knees and intercede with the Father to send forth laborers and to save perishing souls? Who will pray that the Spirit may be more abundantly poured out upon the missionaries in the field that God may get more glory out of their lives, and a greater harvest of souls be the result?

Since our last letter to you, we have had a very close, rainy season. It just rained and rained, so that it has been impossible to get the ground in shape to put out the corn properly. It is planted however, and is growing, weeds and all. Our gardens are beginning to furnish us with vegetables, for which we are thankful. These heavy early rains cause such a luxuriant growth of vegetation in these fertile valleys that plenty of malaria is likely to be the result.

Christmas at Macha was a quiet affair. The Sunday preceding, it was announced that there would be services on that day, also school exercises. The word did not extend very far, so that only about one hundred assembled. After the morning service, refreshments were served of meat and kaffir corn porridge. The school children recited portions of Scripture and sang some hymns, also repeated the ten commandments in concert. They acquitted themselves very well indeed and the parents and older ones seemed well pleased with the day. School closed for a vacation of ten days and about half of the boys returned to their homes for that time. They have all come back again for the opening of school, which means much for these people, as they are not inclined to keep at one thing very long. We are also glad to see three new faces among them. As the number increases our responsibilities increase and also our expenses. The friends in the home-land have nobly come up to the support of the work in the past, and we believe they are just as much interested for the future—perhaps more interested.

The best feature of the work is that the boys all seem desirous of following the Lord as far as they understand. We were greatly surprised some time ago when an invitation was given to come forward to the altar, the boys came forward in a body. The opportunity was then extended to the older ones. One man sprang to his feet and started, but he had no sooner done so when a dozen arose and pressed forward. They had been eagerly drinking in the message and it seemed as if the time had come for a decision. We had been praying much that some of the older ones would give their hearts to Christ, but were

scarcely prepared for such a manifestation. It surprised us so much that we forgot to invite the women. We knelt in prayer and had a blessed season of waiting on the Lord. How deep the desire is it is difficult to judge. A number are coming to the inquirers' class. We ask for faith to believe great things for them, and for grace and wisdom to lead them out into the light. We realize our utter inability to do this. You can accomplish much for them and for us in this respect by your prayers.

We have been keeping well with the exception, I am sorry to say, of Brother Taylor, who has been on the sick list for the past two weeks. He was not well on the way out from Kalomo, but since here he seemed to have improved. Two weeks ago, however, he took down with malaria. The fever alone was not so severe but other complications were present, chief of which was a naturally weak action of the heart, and this rendered his condition very critical for several days. But the Father graciously heard the prayers offered up in his behalf and restored him to the work at this place. At present writing he is able to be up and about again, for which we thank the Father. The present season will no doubt be a trying one for our health, and we crave an interest in your prayers that we may all be kept well in body for the work.

Yours in the Master's service,
H. FRANCIS DAVIDSON.

January 6, 1908.

BENGAL, INDIA.—Dear friends: Greetings in his name and from India. This is the land of extreme poverty, and the place where the rich live. It also is the place of many religions and great wickedness; the land that is full of idols and of idolaters, and a land that is full of disease. Yet the love of God reaches even these. O, how precious! These are the people Father sent us to, so we love to mingle amongst them and break unto them the bread of life. Beloved, pray for us and them.

Famine has visited this land again and hundreds are victims of disease. Yesterday's paper states that there are already 272,000 people on famine relief work and that 82,000 more were added last week. Food supplies have gone up in price more than fifty per cent.—some more than eighty per cent. It is certain that many will die of hunger ere this reaches you. We are now receiving children who are needing food and we are not asking more of you than that you pray and do the part Father says you shall do. We often wish you who are interested in these orphans could see them; it would be an incentive to encourage others to help a little. The opening for giving the gospel is before us. For this reason we speak of this need. Beloved pray. Our hearts' desire is that India may be saved.

I say pray; for this is the message that comes every day from our dear co-laborers at the other station as the effects of famine are already made manifest in the way of disease. On December 30 Bro. Martin's work was finished, having fallen at his post, a victim to the dread disease small-pox. At this writing two of the others

(Continued on page 12.)

OUR CONTRIBUTORS.

CHRISTIANITY IS WHAT?

Is what, dost thou ask? 'Tis the sunbeam
that dries
The night-gathered tear from the violet's
eyes—
That warms the cold earth round the
valueless thorn,
And flings through the darkness a beautiful
morn.

What is it? The perfume that steals from
sweet flowers
When the sick heart is pining for Sum-
mer's loved showers,
The raindrop that falls on the desolate
leaf.
The oil that composes the billows of grief.

What is it? The young breeze, whose
pinions unfurled,
Stays not till their choice gifts have cir-
cled the world.
A harp-tone at midnight, when nature is
still,
Or the voice of a dove by a pine-shaded
rill.

What is It? A star on the wild-heaving
sea,
Prostrating the proud on a prayer-bended
knee,
A fire that refineth the metal within,
The canker which gnaws at the vitals of
sin.

What is it? 'Tis mercy, 'tis justice, 'tis
truth—
The staff of the aged, the glory of youth
The rainbow of promise, to brighten our
tears,
A lamp in death's valley dispersing our
fears.

What is it? Thou askest. Thy answer is
there
In thy own swelling heart, with its beau-
tiful prayer,
It breathes through all nature, it centers
above,
'Tis our own spirit's essence, 'tis infinite
Love.

—Selected.

For the EVANGELICAL VISITOR.
Crumbs.

D. L. GISH.

To have the faith that overcomes
the world is worth more than the
world itself.

Silence, in some cases, talks the
loudest for God.

The sympathy for people that
causes us to compromise with truth
is detrimental to them and us.

As long as we are in the wilderness
experience we can not let our Christ
shine clearly.

God is not pleased with us if we ask
him for more than we believe for.

Jesus commands us to pray for
those who persecute and despitefully
use us; therefore, we should also be-
lieve when we pray for them, that
God will do them good; but few
Christians (so-called) pray for their
enemies and still fewer of us believe
for our enemies' salvation.

We need the trials as well as the
blessings of the Bible.

After we have said and given an
eternal good-by to the world and all

other people, we then care only to
please God.

Buffalo, N. Y.

For the EVANGELICAL VISITOR.
Faithful Men.

D. V. HEISE.

In the beginning we see the triune
God, the Creator and maker of all that
was made; so he must also needs be
the tutor of all. Jehovah opened
school with one very interesting pupil
entering the great arena of nature.
Being made in the image and likeness
of God, he is also endowed with wis-
dom and power to understand his pur-
pose in the creation. "Let them have
dominion over all the earth, etc. (Gen.
1:26.) He takes his first lesson in
natural history. (Gen. 2:19-20.) We
are not informed that the antedelu-
vians had any other but verbal teach-
ing, which also may account for their
very rapid degeneracy. Enoch was a
prophet, saying, "Behold, the Lord
cometh to execute judgment upon all
that are ungodly," etc. (Jude 14, 15.)
Noah also "a preacher of righteous-
ness." (II. Peter 3:5.) God in his
own good way communicated his will
to man, yet when the flood came there
were only eight persons saved.

After the flood the patriarchs be-
came great teachers in their day.
Abram had three hundred and eigh-
teen well instructed or trained ser-
vants, by whom he vindicated the
name of his God and received the ap-
proval and blessing from Melchisedec,
"Priest of the most high God." (Heb.
7:1-2.) Afterward when his name
was changed to Abraham he gave the
Christian world an example which is
good for all time, especially in this so-
called Christian dispensation—that
God's children should not intermingle
with heathen, or the unbelieving world,
in matrimonial alliances. He sends
his trusted servant to his own people
to take a wife for his son Isaac (Gen.
24:2-4), who in like manner gave us
an example, inasmuch as he sends
Jacob to his kindred for a wife, say-
ing, "Thou shalt not take to wife of
the daughters of Canaan," etc. (Gen.
28:1-4.) There is no surer way of
introducing idolatry and worldliness
with its train of evil into the church
of Jesus Christ than by marriage with
unbelievers. It was the curse of the
antedeluvians, "That the sons of God
saw the daughters of men that they
were fair; and they took them wives
of all which they chose." Joseph like-
wise became a great teacher to his
brethren, to Pharaoh and all Israel.
Space would forbid us to tell of Moses

and Samuel, David and Daniel, and all
the prophets who were wonderfully
used of God as teachers to communi-
cate his divine will unto his people.
Job bears testimony to the fact that
man needs to be repeatedly reminded
of his duty to God. "God speaketh
once, yea twice, yet man perceiveth it
not." (Job 33:14.)

Jacob looked down through the ages
more than seventeen hundred years
(Gen. 49:10), and spoke of the ad-
vent of the Great Teacher, of whom
"Moses in the law and prophets did
write, Jesus of Nazareth, the son of
Joseph." To whom John the Baptist
bear record when he saw the "spirit
descending and remaining on him."
Who was destined to be the greatest
teacher the world ever had of whom
the Jews said, "How knoweth this
man letters, having never learned"
(Jno. 7:15), but who could truly say
LEARN OF ME. He received his
commission from the Father. His
doctrine was not theoretical, as the
world teaches, but thoroughly prac-
tical. In his great sermon on the
mount "He opened his mouth and
taught them," the great and funda-
mental principles of his kingdom
(Matt. chapters 5, 6 and 7), followed
by lessons of healing by faith, in which
he gives them practical training
(Matt. 10.) He opens a real mission-
ary training school to prepare them
for future usefulness in the work he
is about to assign unto them, how we
should do our duty to God and man
seven days in the week. He reveals
to them the spiritual signification in
his parable of seed-time and harvest,
as different conditions of soil or mind,
exist, it is evident that the good seed,
the word of God, cannot thrive and
come to perfection in a corrupt heart.
Only the good soil, a clean heart, can
bring fruit to perfection. That the
busy world, evil men, the tares, are
the children of the wicked one.
Though they may grow in the wheat
they are not garnered with the wheat.
Sinners may be in the church and ap-
pear like Christians to those who do
not know the difference between tares
and wheat, but the Lord and all his
spiritual children can easily detect
them by their fruit. His doctrine of-
fended proud scribes and Pharisees,
for he taught them as one having au-
thority and not as the scribes. He ex-
posed their hypocrisy for overruling
the commandment of God by their tra-
dition. "When God speaks, let all the
world be silent." He puts the Jews to
shame with the importunate prayer
and faith of a Gentile woman by
granting her request, has compassion

on, and feeds, the hungry. "He hath filled the hungry with good things; and the rich he hath sent empty away." He gives them an introductory to his church militant in Peter's noble confession, as well as revelation of the glory of the church triumphant in his transfiguration. "Proving the reality of the world of spirits and the immortality of the soul, the resurrection of the body, and the doctrine of future rewards and punishments," which is not based upon God's inability to deal with the question, but by men's own determination.

Clarence Center, N. Y.,

For the EVANGELICAL VISITOR.
The Spirit's Voice.

MARY J. LONG.

I feel very poor and unfit of myself to write on such an important subject as comes up before me this morning. I would not undertake it at all if I did not feel it my Christian duty; and if we did not have the precious promise in the Word of God that his grace is sufficient for us I would not attempt it.

We read that many spirits have gone out. I have had times when I was so tested and tried that I really did not know which was the right spirit, and I went to God in earnest prayer to impart unto me a discerning spirit; and, more than once did I have a definite answer to my prayer, and my way was again clear and bright before me. Sometimes it has come to me like this, if our bankers can become so accurate in the discernment of the real and counterfeit in the natural, how much more accurate we as God's children should be in that which is spiritual and will endure forever. It looks to me as though we should be more as the banker and not be too much mixed up with too many other things. It is true, we are in this life and we have the things of this world to do with, but unless we be temperate in this matter, the most important is crowded back and hence the Spirit is grieved and we lose power for service, and are not able to discern the spirits.

Just the other day a sister prayed so earnestly for me that the dear Lord would impart unto me the discernment of spirits in my going around among the different people, that I would be able to see and understand what is of God, and I must say it stirred me up afresh on that line, and I see, I believe, as never before, the need of it, and our heavenly Father is so willing to give unto us all that which we need. It is for us to ask in faith, and then

believe and expect, and we shall have it.

This morning I was reminded of a very sad experience I had years ago; as unexpectedly and suddenly it came to me of a sin that one of our children had committed. I felt as if I could sink to the floor when, like a flash, the Spirit's voice told me to go to the third floor and hold on in prayer to God until I had relief. I heard it clear and distinct, and yet did not heed it at that time. I was not in as close touch with God as it was my privilege to be, or I would have gone at once. No one but God and myself knows what I passed through before I had victory in my soul again. Now, if I had not passed through that experience I would not attempt to write on this very important subject.

Last August, as my husband in company with a few others, decided to go to Garden City, Kansas, in some way I felt quite inclined to go along, and during our trip, I saw how the land agents were doing all that was in their power to keep us from meeting with any one outside of their company for fear we might learn of the dark side of the country. Then as we left for home at the depot were several parties who seemed to be so down in spirits. One man, he just seemed as though he had lost all courage and did not have a friend in the world. The thought came to me that he perhaps was captured by the land agents and fastened up, and regretted the bargain. Having seen what I did, my heart was touched in sympathy, and I thought then I would write a few lines for every paper that came to the home in order to give pointers to those who are thinking of going somewhere to take up claims or buy cheap lands to beware of the land agents. They are truly dangerous people to deal with; and unless the Spirit of God has shown you to go out somewhere and locate in order to spread the gospel you are not safe. It has been such a satisfaction to me, ever since we left the East, to know that it was the voice of God that called us. Husband and I were somewhat undecided about coming to St. Louis to help Brother Gish in the tent work; and one morning as I arose early to read the word and be alone with God in prayer, as I opened my book, not expecting a message from God the book of Jonah came before me as never before, and the Spirit of God made it very clear to me that it was our duty to go. We have never needed to regret it, and God was with us, and I can say that

I am learning to know him better, and to obey God on every line.

We must believe we are in the latter days, in the time Daniel speaks of in the last chapter. Men run to and fro, knowledge is increasing. Oh, as a word of warning I want to say, be sure God wants you to make a change. After being shown then you can afford to do like Nehemiah did when he heard of the broken down condition of the walls of Jerusalem. Read the fourth verse of the first chapter. We would far better fast and pray before stepping out and have the clear voice of God—the Spirit's voice. It would save many a sad experience. I believe, too, we should not stay together, so many at one place, but be concerned to give out the light. God spake to Joseph in a dream and told him to take Mary and the babe. Why would he not make his will plain to us on any line we ask him about?

It is our blessed privilege to be in such close touch with God that we will understand his voice. We are not safe to go on our own judgment, or be governed by land agents, or even preachers.

My father used to tell us that some men get drunk with liquor, some with a money-making spirit. These days it might be that some are drunk on the land question, and not even realize it. I have much to thank God for that thus far he has kept me free from it all, not that I was good but God is good. We do need your prayers that we may be in God's order and fill our mission here on earth, and be after the souls that are going down. Oh, how sad we found the professed people in Brother Haas' community, and yet hungry souls among cold, formal professors. The burden of souls came on me one evening so that I could, like Jeremiah, weep over the state of the professed people. Yet once more, I want to give out in the name of Jesus, be sure God is leading you and not man. Oh, that we would all lay low, as it were, at Jesus' feet and listen for the Spirit's voice. Amen.

Hillsboro, Kans.

Poverty is dishonorable, not in itself, but when it is a proof of laziness, intemperance, luxury, and carelessness; whereas in a person that is temperate, industrious, just and valiant, and who uses all his virtues for the public good, it shows a great and lofty mind.—Plutarch.

As one begins to live more spiritually within he will begin to live more simply without.

For the EVANGELICAL VISITOR.
Experience.

MRS. ANDREW H. ZERCHER.

"My grace is sufficient for thee." Under this promise, I will endeavor, by the guidance of the Holy Spirit to write a little of my experience. I enjoy reading the VISITOR, especially testimonials, and I often wonder that there are not more. They are so encouraging to me, and I understand by reading the VISITOR that it gets into the homes of such that can not attend services. I think it must be still more so for such.

I have been impressed for quite a while, but feeling my inability I withheld. But His "grace is sufficient." I was quite young when the good Spirit first spoke to me. My first conviction that I remember of was to ask my parents to pray for me, but not heeding, it left me for the time. Later, at a meeting I was impressed to ask the brethren and sisters to pray for me, but still I did not heed.

I had been taught to repeat a prayer from my childhood. When eleven years old, as near as I can remember, I was impressed to pray the real desires of my heart. I obeyed here but in secret. Then, when twelve years old, I came out openly before the world and accepted the Lord as my Saviour. I had many things to correct, many crooked things to make straight before my way was clear. I was baptized that same Summer and to a certain extent settled down as if the work was done. But later on the Spirit manifested himself to me in a still small voice and showed me my condition. I began to see the work had only begun. Shortly after that I heard a minister give his experience. Oh, how I longed for more of God. But after he was through he said none of us shall look for such an experience. "Only obey God." Those words still seem to ring in my ears. From that on I went step by step as the Spirit led, although not always prompt in obedience. But I never enjoyed peace until I fully surrendered to his will. Oh, the peace I enjoyed, tongue can never express! I remember especially on one occasion being alone at my work, such a sweet peace filled my soul I could not contain it all. With the tears rolling down over my cheeks, I could look up in faith, saying, "Abba Father, my Lord and my God." How I longed just to know his will.

I often think if young people would know the sweetness of trusting the Lord to guide their way they would

surrender wholly to him who doeth all things well, though we may not understand. He has led my way so clearly that I could not doubt his will, and I could in true confidence look up to him and say with the poet:

"The Lord has promised good to me,
His word my hope secures;
He shall my shield and comfort be,
As long as life endures."

Dear unsaved one, the time for you to begin in God's service is when home with your praying parents. They can be a help to you. The enemy is ever after us to destroy us. This I keenly feel; but the promise still comes to me "My grace is sufficient for thee." All we have to do is to keep hid away in Christ; then his arrows can not hit us. James says a man is tempted when he is drawn away by his own lusts and enticed.

My desire is to follow on wherever he may lead, lose sight of self and trust in him. I ask all who know the worth of prayer to pray for us that we may be kept from the evil that is in the world.

For the EVANGELICAL VISITOR.
A Visit to Missouri.

J. R. HERR.

On Jan. 20, I started from Abilene, Kan., for Girard, Kan., by way of Wichita. I arrived at Girard at 4 a. m. next morning, and after breakfast and inquiring the direction, I started to find Bro. Miles Miller's home. On the way going Bro. Miller and Bro. T. A. Long, who had arrived the previous day, met me, and we at once went to visit Bro. Miller's sisters, one of whom lives in Girard and two out in the country. They are in the Master's service, but being isolated they have not the privilege of church fellowship, but rather stand alone. We enjoyed our visit, believing that all were encouraged.

As there was a meeting in progress near Bro. Miller's, it did not seem advisable to make any appointment for meetings, and we came away leaving the promise with them of some brethren coming later. We came on to Carthage, Missouri, where we arrived at noon on Wednesday. By inquiring the way, we succeeded in finding Bro. Shepherd's home after walking about three miles. They at once announced a meeting for the evening of Jan. 22, and we had a nice congregation. We then visited in the homes of the people and continued the meetings.

On Sunday evening, Bro. Long left for Ohio, where he had arranged to engage in evangelistic work. The meeting was continued another week

here with fair attendance and good interest. The weather was unfavorable but some would come through snow and rain. It was an enjoyment to visit the people in their homes, and to preach the word to them. The people entertained us hospitably. This is a mining country. They have a union church built here. It is not plastered, and there has been no preaching here for nearly a year. The Sunday-school had run low.

We encouraged them in the work. The two Sundays we were there the Sunday-school was well attended. The testimony of some was that they were profited by the meetings and will follow the Lord as the Spirit directs.

Bro. Moses Fike lives in this community, but the country being so rough and hilly he was in the meeting only once. The meetings closed Feb. 2. On Monday evening I left for Kansas City, then on to Manhattan, where I stayed with J. E. Gish's all night, and came home on Wednesday, finding all well, for which I do bless God.

For the EVANGELICAL VISITOR.
1 Corinthians 14:34, 35.

J. N. ENGLE.

Having been asked for an explanation of I. Corinthians 14:34, 35—"Let you women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under subjection, as also saith the law," I take this open way of answering the same, trusting that God may be glorified thereby.

In the minds of some this Scripture is a perplexing one. Some who perhaps are not as spiritual as they should be, and who are possessed with a spirit of unwillingness to submit to the will of God, try to hide behind this scripture in the praise and testimony service. Again, other honest and perhaps over-conscientious souls fear they are transgressing the divine law and word of God.

But if we take the various passages bearing on this subject, (for the best commentary of the Bible is the Bible itself), I think we can find the middle of the road, which is always safe to walk in. We notice that the Apostle in the fore part of this chapter is dealing with the subject of "speaking with tongues," and especially guards against the disorder which might come into their worship, in connection with this gift. The apostle does not forbid prophesying but especially encourages it, as we notice in ver. 24.

The word prophesy can be differently applied and is so used in scrip-

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ture. It not only means to foretell things yet in the future, but one of the root thoughts is to speak by inspiration, of the things which God hath wrought in our hearts and lives.

Denying the woman the right of speaking in the church, is not in the aforesaid sense, but rather in the sense of openly asking questions, or trying to discuss matters in an authoritative way, and usurping authority over the man, who in point of authority and leadership is to be the head; as Paul clearly teaches in the eleventh chapter of this same epistle. Joel 2:28 and Acts 2:17 very clearly admit of this thought; as also in Acts 21:9 we read of Philip, who had four daughters who prophesied.

So, in considering any Bible subject we must consider all the passages bearing on the subject, and must not fall on an isolated passage to try to prove a strong or clear point.

For the EVANGELICAL VISITOR.
A Better Way.

J. H. BYER.

I have been reading with interest the various articles on colonization in the columns of the VISITOR. Colonization is good since association of members in new fields gives grand opportunity for the spread of the gospel and incidentally securing homes for our families. It is stated that eleven sections of land in a body have been purchased by the members of one church, to be located upon by them.

This is delightful with reference to churches, schools and other social advantages. But after all, is there not a vein of selfishness in such a move and will it not have at least the appearance of religious exclusiveness to those who are without. Our church ought to be pre-eminently a missionary church and as we have a doctrine nearer to the Bible than any other, or, we believe so at least, would it not be a better way to scatter out in small colonies and locate among those who need this gospel and thereby help carry out the great mission, and with our holy lives convince our neighbors that we are not of this world and thereby cause them to hunger for the same kind of salvation that saves from sin.

This, I believe, to be a better way to spread the gospel, which is our first duty.

The writer has seen colonies located in new countries where the members were soon engrossed with the things of this world, to the detriment of their souls and sometimes to the loss of their property.

To those who looked to them for light, their greed for gain in houses, lands and money became a proverb and their plain dress a mockery.

It is necessary for those who locate in new fields to be established in the truths of God's word as taught by the church and to be sure that their motive in moving is primarily the extension of the kingdom of Christ. Sometimes, we fear, our children will affiliate themselves with other churches or marry outsiders. This need not be so if our home training and life has been ordered aright, and we at all times obeyed the Holy Spirit.

Our lives need to be so holy, devoted and loving in the family, and our teaching of God's word, as related to the principles of the church, so thorough that as they go out from us to meet the cold, formal professions of the day, they will stick to the pure religion of their fathers.

This, no doubt, will mean many hours of prayer and cries to God, for ourselves first, and then for our children, but victory is sure, and we can rely on the proverb "Train up a child in the way he should go and when he is old he will not depart from it."

Another thought I have is this: Why always try to select the best lands and climate for colonies? Is not self-interest manifest here? Do not the cold regions of the north and the barren mountains of the south need the benign influence of Christian people as well as the orange-laden slopes of California, with its Elysian climate or the beautiful fertile gulf-breezed plains of Texas? The answer comes from hundreds who need this blessed influence. Yes. What, cannot you and I at least in a small measure deny ourselves of personal interests for the sake of fallen humanity when our beloved missionaries were willing to sacrifice home-ties and all worldly gain to plant the banner of the cross in the fever-infected districts of Africa and the oft famine devastated burning plains of India? "Am I my brother's keeper?" was Cain's answer to God. Will we answer God the same in the great day when we shall be called to answer for our individual stewardship? The church must press into new fields. Will you and I do our part? This means not only the foreign or home missionary or the minister, but it means YOU.

"And when we address God in sacred song, care should be taken that the substance and from, or the manner and matter of our song, be such as will be acceptable to him."—Campbell.

For the EVANGELICAL VISITOR.

A Sister's Concern for the Church.

CATHERINE CLEVERSTONE.

My whole heart's desire is to do the Lord's will. I often felt to write, so to-day when I read Sister Eberly's letter I felt it my duty to write, so if the Lord helps me I will make the effort.

Oh, it makes me feel sad to think we have brethren in our common church who want notes to sing by. Oh, the church is drifting. If the brethren could only all examine themselves, whether they are really converted to our God or to the church.

My feeling is to print more of the good old books we have, and let well enough alone and save labor and expense. Fill all the earth with our old-fashioned books; they are so dear to me.

My prayer is for the church to remain humble. I wish my brethren may bear with me, and take the matter to heart. My feeling is, the notes do not belong to our profession.

Greencastle, Pa.

[EDITOR'S NOTE.—The sisters who have commenced the discussion of the note question in these columns, and all others ought to remember, that, whether right or wrong, the question is past the time for discussing it. General Conference has settled the matter in deciding that a new hymnal with tunes is to be issued. It is presumed that conference, through its delegates, examined and discussed the subject fully as to its morality and when the decision was made the discussion of necessity was at an end. Our sisters therefore will see that a further discussion of the question in the VISITOR will be futile.

It appears these good sisters, as also others, feel as though some immoral, or wicked, quality attaches to notes. Indeed, we remember hearing a sister assert in testimony meeting that notes are of the devil. Now, if that be true of notes, it must also be true of the alphabet, the A, B, C's—of printed language, for notes are to music or singing what the letters of the alphabet are to the written or printed page. And those who think that note singing is wicked because they do not sing by note, and can sing without notes forget or ignore the fact that the tunes they sing were sung by note by some one, and they were able to pick up the tune by hearing some one else sing it. There is no tune—not even the *good old tunes* that the good sisters find enjoy-

ment in singing—that were not originally set to notes and learned in that way. That a good thing can be wickedly used is true, and we trust we, as children of the Divine Lord, will seek to do our singing, whether by note or otherwise, in spirit and with the understanding and to the glory of Jehovah.]

For the EVANGELICAL VISITOR.
Thoughts on Mission Work.

CHARLES BAKER.

The writer, while thinking over the works of the different missions which are carried on by the Brethren, was made to feel thankful to God for putting it into the hearts of our people to launch out, of late, more fully into so noble a work. Mission work, in fact all church work, if carried on in accordance with the word of God, is the greatest work any person can be engaged in. However, as persons who are engaged in their different callings of life will have to be careful, so that they do not overreach themselves, if they want to be successful in their callings, so the church likewise needs to be careful in its missionary undertakings. Carefulness is a patent factor necessary for success in mission work as well as in every other enterprise. There are two extremes which we ought to avoid. We ought neither be too slow, nor too fast. All that are acquainted with the history of the early church, will admit, that whenever the church had to a certain extent grown cold and formal, when a reaction took place, it would generally go to the other extreme. Men at times got so enthusiastic that their ardor got the master of them, which very often led them into error, and consequently the cause of Christ would suffer grave and serious results.

The most important requisite necessary for mission work is men. Men of scripture caliber. If we study the characters of the prophets, we find that they were men mentally and physically strong. God knew that he could entrust so important work unto such men only. Men physically and intellectually weak would not be able to grasp the heights and depths of the mysteries of God. Neither would they have the courage and stability to impress their hearers with the importance of observing the same.

The Saviour likewise chose men for the apostleship of a similar nature, and who were accustomed to toil and hardship. Men, no matter how intelligent and gifted of speech they be, if they are afraid to make use of their

hands, as the occasion may require, are apt not to be very successful in their missionary or evangelistic undertakings. By what one hears and reads at times in religious periodicals a person would be led to conclude that some are of the opinion that a missionary or an evangelist ought to depend wholly for his support upon the church. This theory they try to support from select passages of scripture. When we, however, examine the scripture as a whole, we find that such a theory is without foundation. It is true the child of God is exhorted to give liberally to the cause of God, "as the Lord hath prospered him," and may we not safely say that the true child of God will do his duty in this respect, yet, notwithstanding this, the missionary or the evangelist has also his part to do. None of us is to be burdensome unto others, but we are to "bear one another's burden." The Saviour teaches us a beautiful lesson in this respect. He did not do like many of our modern missionaries and evangelists do when they get into a tight place, and stand in need of money, that they resort to prayer, and look to the Lord to stir up some one to supply their need. It is all right to pray. The Saviour taught us in the Lord's Prayer to say "give us this day our daily bread," but we are also expected to do our part in obtaining it. So with all our needs. When the Saviour stood in need of means wherewith to pay tribute, he did not tell Peter that they would pray his heavenly Father to stir up some one to supply the needed funds, but he told Peter to "go to the sea, and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee." (Matt. 17:27.) We venture to say if this method was adopted by all missionaries and evangelists, by first trying to do what they can themselves to supply their need, before they look to others for help, it would revolutionize the present system of carrying on missionary, evangelistic and charitable work. The great Gentile apostle, no doubt, saw the propriety of first trying to do what he could to supply his own need before looking to others for aid. He says "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know that these hands have ministered unto my necessity, and to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of

the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20:33, 35.) By no means do we wish to be understood that we are opposed to aiding our missionaries and evangelists in their labors of love. What we want is to encourage the principle of helping one another. If all missionaries and evangelists would try and show a little tact in helping themselves, or be helpful as opportunity affords, it would create a better feeling between themselves, and those among whom they labor. It has occurred as gospel workers were pursuing their labors of love in the busy season, when help was scarce, that they did not as much as offer their help for a little while to those with whom they made their home. Such cases are by no means rare, and has at times caused much severe criticism. A little help given, here and there, by such gospel workers, as opportunity affords, would be appreciated by many, and it would by no means lessen their usefulness, nor injure their reputation. Let each of us try and lighten the burden of the other as much as possible, and then, we believe, the work of the Lord will go on smoothly.

Then, again, we want men for missionaries and evangelists who are good financiers. Men that are loose and have no tact of managing their own affairs, between whose fingers everything readily slips that they lay their hands on, are, according to scripture, not the men that are wanted. But, alas, very often, yea, too often, men of such stamp push themselves forward. Such are likely to prove just as loose in their missionary and evangelistic labors. What we want is men that know the worth of money, and are able to make use of it to the best advantage. Money is a scarce article with the most of our people, and is not so easily obtained. Many of our people have enough to do to make a livelihood, and yet they give freely to the cause of God, but in order to be able to do so, they deny themselves of many comforts of life. There, of course, may be some who are comfortably situated, who do not do their duty in the way of giving for missionary and evangelistic enterprises. Such certainly deprive themselves of many blessings for this world, and for the world to come. The apostle says, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II. Cor. 9:6.) We are expected to be "workers to-

(Continued on page 13.)

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THE SUNDAY-SCHOOL.

This page is edited by Bro. J. H. Engle.

Lesson 11. March 15.—Jesus heals a man born blind. John 9:1-12. Golden Text: I am the light of the world. John 9:5.

1 And as he passed by, he saw a man blind from his birth. 2 And his disciples asked him, saying, Rabbi, who sinned, this man, or his parents, that he should be born blind? 3 Jesus answered, neither did this man sin, nor his parents; but that the works of God should be made manifest in him. 4 We must work the works of him that sent me, while it is day; the night cometh, when no man can work. 5 When I am in the world, I am the light of the world. 6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his eyes with clay, 7 and said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went away therefore, and washed, and came seeing. 8 The neighbors therefore, and they that saw him aforetime, that he was a beggar, said, Is not this he that sat and begged? 9 Others said, It is he; others said, No, but he is like him. He said, I am he. 10 They said therefore unto him, How then were thine eyes opened? 11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash: so I went away and washed, and I received my sight. 12 And they said unto him, Where is he? He saith, I know not.

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Commit to memory verses 10 and 11.

Daily Food: M. John 9:1-12 T. John 9:13-25. W. John 9:26-41. Th. Mark 10:46-52. F. Isa. 42:1-7. S. Matt. 13:10-17. S. II. Cor. 4:1-6.

When? About six months after our last lesson; October, A. D. 29. At the Feast of Tabernacles, which began that year in October.

Where? The Pool of Siloam, Jerusalem.

Introduction. Jesus is now approaching the close of the third year of his ministry. In chapter seven of our present gospel Jesus sets himself forth as the water of life. We omit that passage now since lesson six afforded an opportunity to study that theme. Likewise the eighth chapter represents him as the light of the world, but the present lesson warrants the teacher in teaching that great truth.

It is another instance of Jesus' wayside ministries. He went about doing good, and certainly had abundant opportunity in this doctorless, asplumless, unsanitary realm.

Word Studies and Comment. As he passed by, numberless blind and unfortunate ones lay along the road, and especially about the temple entrances, begging alms of those whose sympathies would presumably be tender on account of the worship. Six cases of blindness dealt with by Jesus, are mentioned, but this one alone is reported blind from his birth. "Congenital blindness, incurable by any means then known, is still incurable by the best science of to-day except in rare cases, congenital cataract being the only curable form."—F. I. Proctor, M. D.: a leading Boston oculist. Rabbi, master. Who did sin? The question persists to this day. What is the cause of trouble? Suffering results from sin, that is, some violation of God's law, but it does not follow that any given sufferer is guilty, nor yet that he is suffering the punishment due to his ancestors. The cause and justice of suffering is probably the world's most perplexing problem. Neither hath this man sinned. Jesus explains that whatsoever may have been the unknown cause, our God can turn the most distressing experiences to good account. He can "turn the wrath of his enemies to praise him." Those upon whom the tower fell were not therefore to be presumed guilty above their fellows. These sad experiences afford an opportunity for the glory of God to be made manifest. This poor man's blindness became the occasion of acquainting him with the saving Christ. Who that reads this line does not recall some physical ill or mental suffering that has been the means of bringing him into experiences of spiritual victory and heart joy!

Illustrations. 1. Helen Keller. 2. Job. 3. Milton, of whom Wordsworth wrote "And when a damp Fell round the path of Milton, in his hand The thing became a trumpet, whence he blew Soul-animating strains—alas, too few!"

We, including his disciples, must work while it is day. We must do the best we can and trust the rest to God. Opportunity has a fore-lock but is bald at the back. It cannot be seized after it has fled. Cecil Rhodes dying words were, "So much to do, so little done; good-by."

After this little homily on redeeming the time Jesus illustrates his teaching by doing what he could—healing the blind man. He showed himself to be the light of the world. "Because he opens our eyes to see the light of heaven, and ourselves, and life, and the world in the light of heaven."

Clay, an aid to his faith. So going to the altar, rising for prayers, going to the inquiry room, do not guarantee salvation but may be steps leading up to it. He washed, showing that his faith had been honored.

Note the two-fold testimony 1 of others, and 2 his own. "One thing I know, etc."

Lesson 12. Review. Golden Text. In him was life and the life was the light of men: John 1:4.

Daily Food: M. John 1:1-18. T. John 1:35-51. W. John 3:1-21. Th. John 4:5-26. F. John 5:1-18. S. 6:1-21. S. John 6:35-51.

Why have a review? 1. It tests the pupils' knowledge. 2. It fixes the lesson material in the mind. 3. It affords a survey of persons, places and time. 4. It is a test of the teacher's work.

I am more sure than ever that written quarterly tests are valuable.

Use the map. Make one if necessary. Better still, have the scholars do so. Make outline map on muslin, write names of all places studied on slips of paper and let scholars pin them on at the proper place.

Important teachings of the quarter:

1. The Son of God appearing as a man—who can therefore be touched with a feeling of our infirmities.
2. He showed forth grace and truth as he dwelt among us.
3. God's "Lamb"—slain, sacrificed in our stead.
4. The Father's house, a house of prayer.
5. The new birth.
6. God's marvelous love.
7. Salvation from sin to life eternal.
8. Jesus the water of life.
9. True worship—"in spirit."
10. Jesus the bread of life.
11. Jesus the light of the world.
12. The truth shall make you free.

Peloubet's Notes has wrought out this ingenious and interesting Scripture exercise which if written on the blackboard, or even if dictated aloud, would prove profitable.

Once, while I lived in the City of Destruction which Bunyan describes, there came to me John 14:26, who troubled me greatly because he 16:8-11. At first I 11:10, because I 20:9. Then came voices saying 11:27; 12:35, 46; 17:17. Then I joined the noble band described in Acts 17:11. Here I saw a vision of 14:2 and Rev. 21, and found there not only Rev. 22:1-5, but John 14:27, and 15:11, and 15:12, and 15:15. And my soul longed for these things. Then I said, Where is the path? And a voice answered 14:6; and I said, Who shall guide me? And the voice said 16:13. Then I said, I am not fit to go there. And the voice said 3:3, and 3:5, and 15:3. And I said, What do they do there? And the voice said, 13:14, 15; 14:15; 15:12; 17:18, 21. And I said, Lord, how shall I do these things? And the voice replied 15:4, 7. Then the voice asked me 21:16 (f. c.) and I replied 20:28 and 21:16 (m. c.).

Lesson 13. Temperance Lesson.—Proverbs 23:29-35. Golden Text. At the last it biteth like a serpent and stingeth like an adder. Pro. 23:32.

Daily Food: M. Prov. 23:29-35. T. Prov. 23:15-25. W. Isa. 52:1-12. Th. Psa. 119:33-40. F. Romans 12:1-9. S. Luke 21:25-36. S. Matt. 24:42-51.

This May be read responsively with ex-

planatory comment by teacher or superintendent.

THE DRUNKARD'S PROGRESS.

I.

An enigma of the ages.

Who hath woe?
Who hath sorrow?
Who hath contentions?
Who hath complaining?
Who hath wounds without cause?
Who hath redness of eyes?

II.

The curt answer of wisdom.

They that tarry at the wine;
They that go to seek out mixed wine.

III.

A strict moral pointed.

Look not upon the wine when it is red,
When it sparkleth in the cup,
When it goeth down smoothly:

IV.

The bitter end.

At the last it biteth like a serpent,
And stingeth like an adder.
Thine eyes behold strange things,
And thy heart shall utter perverse things.

Yea, thou shalt be as he that lieth down in the midst of the sea,
Or as he that lieth upon the top of a mast.

V.

The Drunkard's last waking soliloquy.

They have stricken me,
And I was not hurt;
They have beaten me,
And I felt it not:
When shall I awake?
I will seek it yet again.

Prof. J. Wallace Brown in the World Evangel.

HINTS FOR QUARTERLY TEMPERANCE LESSON, Prov. 23:29-35.

On certain bottles whose contents are dangerous, the United States Pure Food Laws place labels naming the harmful things in the bottles. In Proverbs 23, the Law of God names harmful things found in Wine and Alcoholic Liquors. [Draw bottle, and big "W." Give fresh interest to this familiar passage, by letting scholars substitute words beginning with "W" for familiar list "poverty, sorrow, contentions, babblings, etc.]"

The bottle contains:
Wine (analyzed),
Want (verse 21),
Woe,
Wretchedness,
Wrangling,
Words with no sense,
Wounds,
Weeping,
Weakness.

Prove every point in the outline by actual FACTS. Obtain FACTS from

1. NEWSPAPER CLIPPINGS collected by scholars. Especially encouraging items showing good results of total Abstinence and Saloon Closing.

2. Leaflet, "CAN A TOWN PROSPER WITHOUT SALOONS?" Two cents, from Miss L. Ingram Mace, Bloomington, Ill.

3. Leaflet "SOME TOTAL ABSTAINERS." Two cents, National Temperance Society, 3 East Fourteenth St., New York City.

Practical Question:
What can we do to save ourselves?
What will we do to save others?

Answers:
We can abstain from drink.
We will abolish drinking places.
Pledge Cards of International Sunday-school Association, from 806 Hartford building, Chicago. 40 cents per 100.

The Bible is one of God's ways by which we may know God. In many texts of Scripture we are taught what God is, and also what are the special characteristic of his being. His holiness, justice, mercy and love are all set forth in language so plain that any one who desires may learn to know him.

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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. Detweiler, 36 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.

Harrisburg, Pa., March 2, 1908.

Children's Letters.

Dear readers of the VISITOR: I felt that I should write a few lines for the VISITOR, in testimony of what the Lord has done for me since I started out in the Christian life. I enjoy to be with the Brethren. The Lord is such a good helper if we are willing to obey him. I would not want to be where I was once. And I would say to those who are yet out in sin, don't put it off till it is too late.

I can not praise him enough that he called me in my young years. I was nearly fourteen years old when I made a start. On May 12, it will be a year that I was baptized. Pray for me that I may hold out faithful until my end.

Your sister,
MAMIE SHEARER.
Mount Hope, Pa.

HIGHLAND, O.—A series of meetings was begun at this place January 28, and closed on the evening of February 19. Bro. T. A. Long was called to conduct the services. He was assisted by the resident ministers and ministers from the adjoining district. The attendance was very good except when the weather was unfavorable. The good Spirit moved on the hearts of the brethren and sisters in the beginning of the meeting. Song and testimony services were inspiring and helpful. Many of the dear ones reported victory, while others seemed not to be satisfied with their own condition, but before the meetings closed some of them came out victorious. The day meetings, which were held part of the time, were very interesting to many.

Bro. Long directed his discourses and teachings in these day meetings more particularly to the believers; exhorted them to more faith and love. And to keep the unity of the Spirit in the bond of peace. He emphasized, as taught in the word of God, the prayer of faith for the healing of bodily infirmities and sickness. In the evening meetings Bro. Long directed his sermons more especially to the unsaved. The messages were given with power and demonstration of the Spirit. A few precious souls yielded and made a start for the kingdom.

BENJ. CASSEL.

(Continued from page 5.)

are suffering with the dread disease and are in need of prayer. The sick are Bros. Horst and Vaughan. We have all the children at this station. I mean the missionaries' children. This condition of things is prevalent in many parts of India. So again I say, pray.

We are pushing the truth as far as we are able. Yesterday four of our number attended a large Hindu festival near here where the gospel was taught and sold. We are praying that the truth will cause many to turn to the Lord. There are a number of these places we have in view to visit during the touring season. As I write, pray, pray, come, to me to send on to you. I believe the time is short and the King's business requires haste. Surely the above mentioned sorrows are some of the signs of his speedy return. I expect to keep ready. I feel the least I can do is to do his will. Bless his name forever. How shall we hasten his coming? Ah by pushing the gospel on and on. Again I say, Behold he who shall come will come and will not tarry. Pray.

Yours in the spread of the gospel,
ANNA M. SPARROW.

January 16, 1908.

Raghunathpur, Manbhoom Dist.

At Home from Africa.

A Letter from Sister Werkman.

Dear brothers and sisters in Jesus: "Cast thy bread upon the waters; for thou shalt find it after many days."

I praise God this beautiful morning for the way he is leading me. The doctors in Africa sent me home saying I could not live more than a year on account of having a cancer. And truly I suffered untold pain, being unable to either work, sleep or eat after I was at home. But God has still a work for me to do, and so he put it into the hearts of his children to come and pray with me. And I have been wonderfully healed through the earnest prayer of God's children.

Is God not the same as when Jesus was here upon the earth? Yes, if we only trust him in simple faith. Where there is love and unity God can work even though it be among poor fishermen, despised by men. Is God a respecter of persons? No; God forbid.

So let us all link together more and let God work and get honor and glory out of our lives. I do praise God a thousand times for what he has done for me, both soul and body. To-day I am well again. Even though I am weak in body I am strong in the soul. In James 5:16, we read, "The effectual, fervent prayer of a righteous man availeth much." I praise God this beautiful morning I am not discouraged but feel to press on in the battle.

I would yet like to say something in

regard to foreign mission work as I have been there and know where of I speak. There is our dear brother Steigerwald, an elder who has much resting on him. You are aware that his mule died, and as he has to go here and there to the out-stations he must walk. The climate is very trying. So let those of us at home who have means to spare share with those who are standing at the front of the battle, and bearing the heat of the day. We know that Bro. S. did not go for mere pleasure. Would to God that more brethren like him would wake up and go forth and endure hardships as he has to pass through. Let us not lay up treasure in this world, but let us send out to the needy ones on the field. May God help us all to open our hearts and hands and give to every worthy cause. May God help us in my prayer.

Lost Spring, Kans., Feb. 13, 1908.

India Letter.

SRIPAT, PRUNIA,
BANKURA DIST., INDIA,

Jan. 15, 1908.

Dear Father and Mother: "He ever liveth to make intercession for us." Thank God! Well this morning finds us still in the hottest of the furnace. I know after getting last week's message you are anxious to know what next.

If you saw your little daughter, if you did not know it was her you would not recognize her.

The dreadful disease is doing its awful work. If we looked at outward appearances we would say there is no hope.

She is far from being out of danger and it will take another two weeks before she will be past all critical points. It is anxious waiting, the days are long and the nights seem longer.

We find the Lord so near these days. After she is over it (if she does recover) her face will be left awfully disfigured. She has the same form as Josiah. What caused his death was they went inside. Rhoda's nor the brethren's (Horst and Vaughan) have gone in and given the trouble that Josiah's did. The Government doctor was here yesterday and said they were all very serious cases and that it would be a marvel if they lived over it. But it keeps coming to me all the time "Our God is able."

There is nothing too hard for him. Bro. Horst is the most difficult case of

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all. His have not come out properly. They are not matty as they ought to be, but are suppressed. Bro. Vaughan is a sight too, a horrid mass. Katie and I are still alone in waiting upon them. We have with us to help our four boys and our oldest boy's wife. But the responsibility of the three cases is upon us. The doctor said yesterday we can depend upon another month of anxiety in regard to these cases.

When we get out of this we will be better fitted for work than ever before. The doctor told us yesterday that the best thing we can do with this house is set fire to it when all is over.

Rhoda just called for me, she said in a whisper "Josiah said, I'll see her again."

Financially this will cost us quite a bit, we will have to burn a lot of clothing and bedding, and to replace this will cost not less than \$100.00.

When we burn this house we will take out the doors and door frames and only the roof will be burned.

That means we will have to live in dodowns, &c., till we reroof or build another house.

Well, may be we will move into our "Mansions prepared" for us before that time, and oh, how grand that would be!

The children, including the twins, are still at Raghunathpur, thirty-five miles away, and they write us they are good and getting on so nicely. I will not write much more now; you send this letter on to Jacob and Anna as well as any others we may write you. Look up dear parents, weep not for us for we have the glory of God in our souls in the midst of it all, and it is precious to hear "Praise the Lord," from the suffering ones. Weep rather for those who are not saved yet. What will it take to bring them, thank God it is not them.

D. W. ZOOK.

Report of Money.

Elder A. M. Engle, Dayton, Ohio, sends in the following report of money received for the outgoing missionaries, Bro. and Sr. Jesse Wenger and wife and Sr. Mary Heisey.

Receipts.

Anna and Elizabeth Myers, Mercersburg, Pa., \$5; John A. Garwick, Coleta, Ill., \$2; Tena Schmutz, Abilene, Kans., \$1.50; Frances A. Long, Heilmandale, Pa., \$1; Harshbarger's dist., \$1; Catherine Kohl, Grater's Ford, Pa., \$1; Eld. W. O. Baker, Louisville, O., \$1; a brother and sister, \$20; Anna Hursh, Mansfield, O., \$1; Fanny Gish, Brookville, O., \$20; T. S. Doner, Gormley, Ont., \$5; Black Creek, Ont., Sunday-school, per P. M. Climenhaga, \$25.55; John A. Climenhaga for Black Creek, Ont., S. S., \$1; Elkhart, Ind., dist., per J. A. Stump, \$19.20. Total, \$104.29.

Thoughts on Mission Work.

(Continued from page 10.)

gether." (II. Cor., 6:1.) Each of us have our part to do. It is the duty of every member to give freely for the support of the different charitable enterprises of the church, whilst the missionary or evangelist is to preach the word in its purity, and to handle the finances of the different charitable institutions under his care judiciously.

The missionary and evangelist are no better in the sight of God than the laity. Each one will have to give an account of his stewardship of himself to God! No one has a right to fare better than the other. The missionaries and the evangelists have a right to live just as comfortably as the home members, but not more so. Very often, however, according to circumstances their lot is harder. Sometimes we hear rumors that the missionaries and the evangelists have an easy time of it, and live in affluence on the expense of others. This may be true in some instances, but generally, we believe it is not so. A little carefulness, however, on their part, in this respect, would at times avoid much unpleasant comment. As we had an occasion of being away from home for a while, not long since, and while on our homeward journey, we got in conversation with several Christian people, a man and his wife, who had been attending a certain convention. The woman being more talkative than the man, said with many other things that her husband and herself had always worked hard, and had tried to be careful and economical in every way, but had never before been able to take a holiday. So for some time past, they had concluded to save all they could so that they might be able to take in this convention. She further said that to be able to have the pleasure of taking this trip, her husband and herself had also decided to live as cheaply as possible while they were absent from home. Thus while they were seated in a certain waiting room, eating their scanty lunch which she had prepared for their journey, one of their gospel workers happened to come in. Upon seeing them eating their lunch, he said, "Oh! you are eating a lunch; wife and I take our full meal at the hotel." This seemed to have been too much for the woman, and she said to me, "just think, here my husband and myself have worked hard, and have deprived ourselves of many comforts this long time, and even during this trip we have been lunching it, so that we might for once have the pleasure of a trip of this kind, and I know there

are many more like us at different times of their lives. But here are these gospel workers, who get their support from others, towards which many a poor family contributes, can enjoy their full meals at a hotel." From the mien of the women, and the manner in which she related the foregoing to me, I could see that the above-named incident had greatly aroused her indignation against those gospel workers. Now, we believe, there are many similar, and worse occurrences in the world than this, but they are not conducive to liberal giving. Every missionary or evangelist ought to be careful in his preaching and in his whole deportment of life, so that he does not arouse the ill-will of the laity against himself. There are many of our members, who, on account of their financial circumstances, and who have a hard enough time of it, have not yet been able to have the pleasure of attending any of our large gatherings away from home, which, if they were able to do, and who can say that they have no right to, it would certainly be a bright spot in their life. But they deny themselves of this pleasure, and many other comforts, in order to be able to help support the different charitable enterprises of the church. Such cases are commendable. Let us try not to be too hard on our people in starting too many enterprises, for we are not numerically strong. Neither are we rich. There is such a thing as overdoing a good thing.

Batteau, Ont.

Dear Readers of the VISITOR: We desire again to praise God through these columns for his mercy and goodness to us. He has given us health and strength to labor for him a few weeks longer. On January 12, we began a series of meetings at Sippo, Ohio. We do praise God for the little band of faithful workers at that place, and though they are surrounded by the powers of darkness, yet the Lord is helping them to hold steady, with their eyes set heavenward. May the dear Lord wonderfully strengthen Bro. Myers, as from time to time he holds up the bloodstained banner of Jesus. The meeting closed on Feb. 2; not many at this time decided for Christ, only two young men entered the fold, yet when we consider the value of one precious soul in his sight, then we believe a great work has been done, and we praise him for it, and how earnestly, we are asking the Lord that this work may stand for eternity. Would say, too, we thank him for

supplying our every need temporarily while at this place.

We were permitted to visit friends and brethren at Valley Chapel over the next Lord's day, Feb. 9, and to hold forth the gospel in two services. We believe the Lord is creating a real missionary spirit among the Sunday-school members of that place, and oh that they all may be willing soon to accept of the mercy and pardon that is extended to them by Jesus Christ. They gave us a free-will offering of \$7.59 for which we thank God. We feel to ask God's richest blessing on this people who have become very dear to us.

On Feb. 12, we were permitted again to begin services in the Union Grove meeting-house at Nappanee, Ind., after having had to close the first week in January on account of smallpox. We feel the presence of God in this place. Already three precious souls have accepted of the salvation that Jesus so freely offers to all, but we are still looking to the Lord for a much larger number. May he grant to us the real desire of our hearts and may the Brotherhood at large bear us to the throne of mercy.

Yours in his service,

H. H. AND IDA MENAGH.

Permanent address, Des Moines, Iowa.

"Infanticide."

(Continued from page 1.)

the only difference between such a marriage of such a character and prostitution is that it has received the sanction of certain elements of society and pulpits afraid to cry out against the crime and vice, have made such a violation of the sacred institution respectable. I would to the good Lord that the ambassadors of Jesus Christ would take the "velvet" out of their mouths if they are afraid to preach against the evils so prevalent. Did you ever hear a preacher preach a sermon with his mouth filled with salary? Some preachers are very careful that there is nothing in their sermons that will offend any of their "official brethren," their deacons, or their elders, or in fact any of their members. Shame on such a man who allows virtue to be trampled under foot because he is afraid of offending people whose lives are not right, or because he "won't get his salary." The good Lord knows I am poor in this world's goods, but it will never be said of your speaker that he sacrificed truth because he was afraid of not getting his salary.

It may be that some women who would shrink back in horror at cutting the head off a chicken or would refuse to kill a loathsome bug or worm, but would take the life of her unborn child without a sense of horror about it. It may be that there are persons present to-night whose hands have been red with the blood of their own unborn children in the recent past. If there are such here, I will charge you with this—that you are a red-handed murderer and unless you repent you will roast in hell, and if you are a member of any church and are guilty of this crime and vice you will go to hell with all your religion. Think not that you can smooth it over with the Almighty by a cloak of religion. You are a sinner in the sight of God; and in the eyes of God and man alike, a red-handed murderer, and the devil will never get his own until he gets you. You are using the church as a cloak of maliciousness, but God will tear your false robe away and your true character will be revealed. Our hearts are made sad when we look at the condition of heathen mothers of China throwing their infants into the "infant towers" at Canton; or the mothers of far away India throwing their babes to the crocodiles of the Ganges river; or in front of the large broad-wheeled Juggernaut wagon of the Hindoos that the lives of their own darlings may be crushed out as acts of heathen religious worship; and we are sending money and missionaries to convert them, we do well; but do we not see that thousands of infants are annually sacrificed upon the altars of pride in our own land? Is there not room for home missionary work among our own people? "Go back to America and first cast the beam out of the eyes of your own countrymen and then come and cast the mote out of ours" is an expression of Josiah Strong which will find an application in the home conditions just stated.

Upon authority the evidence of which I have in my possession, by a prominent physician, I say there are women who die and receive Christian burial, whose death certificates read "hemorrhage," when it should have been written "abortion." I believe this sin is sapping the foundation of pure religion; and will result in great destruction to our beloved nation if it is not throttled and put into the "pit" from whence it came. We can expect nothing but a continued decay both to the church and to the nation.

The trouble is not with the doctrines

of any church or sect, but with the practice of persons who are thoughtless, although they may know that the Word of God condemns the practice. But we must remember, that Jesus says in Mark 4:22, "There is nothing hid which shall not be manifested, neither was anything kept secret but that it should come abroad." Guilty persons may think that it is a "secret sin," but remember, "murder will out."

Every Jew and every Catholic is taught the duties of married life. The Catholic is taught to regard marriage as one of the sacraments and as Dr. Emmert says the sin is never committed by Catholics who live in accordance with their belief and teachings; and the Jew is taught that "Children are an heritage of the Lord."

The doctrine that marriage is a divine institution which is designed for the propagation and perpetuation of the human race is the doctrine of Jew, Catholic and Protestant and is emphasized to be such by Protestant ministers. It is also the doctrine of this Protestant nation from the fact that the United States laws prohibit these crimes under the severest penalties; and upon the statute books of the criminal codes of the States are laws which brand them as criminals.

Physicians have a great deal of trouble with the evil. Not only with the lower classes, but as Dr. Pomeroy says, "the real difficulty comes from so-called highly respectable people, even from leaders in social and religious movements." It is no wonder then when one learns from the medical profession—men in position to give us the inside of the case as Dr. Pomeroy has—that the church does not make the progress we desire when there are in her membership persons guilty of this heinous crime of infanticide. But we recognize the fact that we are living in a day when it is more "popular" to nurse a "teddy bear" or a "pug" or a "poodle-dog" and quite often a "bull-dog."

You will find this "fad" in the higher circles of society—the "better class," the "upper tens," or the famous "four hundred"—where you find but comparatively few children.

It is getting "popular" to have one or two children, but no more. Who knows what the limit of their offspring is going to be?

I denounce all as red-handed murderers whether the home is a palace and contains the costliest of furnishings and they are dressed in the finest of which it is possible for money to buy; or the home is a log house minus all the comforts and luxuries of life and

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are dressed in calico. The external has nothing to do with the crime. Persons guilty of this crime have murder in their hearts and that is why they take the lives of their born or unborn children. This seems an ungracious thing to say, but facts are facts and I have learned to be honest and I call a spade a spade.

Some physicians are accused of practicing abortion. They are called upon to see a woman taken "suddenly sick," and when he goes and examines the patient he sees there has been an effort made to commit abortion by the sick woman or some of her female counselors, or her own husband; and in order to save her life he uses his medical skill to restore her to health; and if his efforts prove fruitless to this end and she dies they talk about "sending him up" for it. I have received this information from a certain physician who has gone "through the mill." Deeming this to be true yet the fact remains that, the medical profession is counterfeited with "quacks," all of whom should be driven out of the country with a "quack" tab upon his back, because they are just fit to be a pest-house physician, where all their patients are incurable.

It is no wonder that some children grow up and murder their fellow-men when such children are born with instincts of vileness and violence and murder in their hearts, inheriting the same passions by which their parents were swayed. And a mother who is willing to take the life of her unborn infant can expect nothing else than that the child who escaped her malice by some act of a kind providence, that her child will grow up a murderer because its own life was sought after before it came into the world.

"That this country is losing its instinct for parenthood, statistics seem to prove. For instance, in every sixth home in Massachusetts to-day, the baby has no place. However let us allow that she is thirty per cent. worse than all the rest. Still it will be true that there are in the United States two million married women who have no children." This is an extract from a recent number of the "Delineator."

One of the debasing things of the age is the widespread impression that large families deteriorate the average ability of its individual members. An examination of the families from which the great historic names, the conquerors, the statesmen, the poets, and the great preachers have sprung, will show they came from large families. Napoleon Bonaparte was

one of a family of thirteen children; Benjamin Franklin was one of a family of seventeen children; Henry Ward Beecher was one of a family of thirteen children, he being the eighth child. John Wesley, the founder of Methodism, was the fifteenth child in a family of nineteen; his brother, Charles, the great English poet, was the nineteenth child. T. De Witt Talmage was the fourteenth child; and D. L. Moody, the noted evangelist of Northfield fame, was the sixth child in a family of nine children.

Now we will notice some of the

CAUSES OF THIS EVIL

The reaching after style and show, and longing for city life is one of the great curses of this age and is one of the great causes of this evil of infanticide. The enormous cost of living in the cities is one reason why married couples refuse to become the parents of children. But if this were the only cause of the vice and crime it would be more local, but it is a national evil—America's great sin. Some married women are willing to become the mother of a child or more children as the case may be, but they have received the secret reprehension of their husbands that they will refuse to support it, or any more children. Such men ought to be hung up by the neck and I know some who are guilty of this very thing.

Another cause of this vice is that where an unmarried woman or girl finds that she is to become a mother she commits the crime before she will face the infamy of being the mother of an illegitimate child; and quite often it may be that the father of the unborn child is an accomplice in the crime and probably is the real and only criminal in the case. It is better to become the mother of an illegitimate child than to be branded as a murderer.

Some Woman's Infirmary and Maternity Homes make a specialty of receiving unmarried females of respectable families who are about to become a mother. Where the patrons are to be treated like "ladies" and that the child will be removed immediately after birth and "adopted upon full surrender and the payment of twenty-five dollars. The correct way of spelling "adopted" in this case is "M-U-R-D-E-R." The evidence for this I have in my study and can be seen at any time.

Another cause for this evil is from an entirely different source. Men who have properties to rent and notify the real estate agent "not to rent to parties having children." I saw where

nine different houses were for rent with that notice attached to the advertisement or signs; and I was refused myself because I had children. Three times in one day did a real estate agent ask me the question, "do you have children?" when I inquired if it were possible to rent a house through him, and three times was I refused a house.

Young married people debate this question between themselves, that if renting a house is conditioned on having no children they will have none. And parents debate the same question whether they are to kill their unborn child to get a house or become the parents of the child and move to a place where they will not be compelled to face a real estate agent who has received that notice from a landlord.

Men who have properties to rent, and only rent to "parties" having no children," are guilty as confederates in the crime and vice and should be branded under the proper caption—murderers.

The prevention and destruction of unborn human life is America's greatest sin, and quite often the newly born baby is murdered and the crime is covered up under the respectable expressions "still born," or "died of infantile weakness" of an unscrupulous physician or an old woman who serves as a nurse.

Married couples ought to be ashamed to feel unwilling to become the parents of children.

I have learned that there are some women going around giving young wives counsel on "how to keep from having babies." The devil will get all such people and using an expression of the sainted Sam Jones, will say, "thank God he won't get much." In this discourse you have my position on "infanticide," the murder of your born or unborn child, and in the finding of that dead baby in that sack above Dry Run last Spring, of which the verdict of the inquest was "that it came to its death by a blow on the head delivered by unknown hands," is an evidence to me that it is an index to an existing local evil condition; and the finding of that dead baby in that satchel in a certain hotel in Chambersburg is another evidence that there are some people who are adept in the art of child murder.

Do not misunderstand me in this discourse. I charge only the guilty. I know homes where there are no children but a child or children would be the most welcome thing to their homes. One man of my acquaintance

told me that he would be willing to sacrifice his all, amounting to about fifty thousand dollars, if they could have a child of their own. And I believe there are families with but one or two children where the desire of the parents is that they might have more.

May the time soon come when every American home will contain a goodly number of healthy children. And this can only be realized by acknowledging the truth and putting into practice the words of God, "Be fruitful and multiply" as that is the divine object of marriage—the rearing of a family.

Lord, hasten the day. Amen.

"Look up; for God looks down." Thus can we see him face to face. There is inspiration and power in looking up to God. It acknowledges his superiority over us, and our dependence upon him, while it assures us that all his power is pledged to our help. "I will lift up mine eyes unto the hills from whence cometh my help."—Christian Observed.

February Credits—11-25.

Wallace Smith, Thomas Bergman, Daniel W. Wenger, S. H. Wenger, H. B. Burkholder, D. H. Wenger, B. L. Musser, S. W. Sollenberger, S. O. Wenger, Jos. L. Musser, Amos B. Sollenberger, Ed. Sollenberger, Mrs. Tobias Martin, Mrs. J. Shirk, I. L. Brubaker, Samuel Eshelman, P. T. Alexander, Mrs. Levi Winger, C. L. Noll, C. Bitner, Mary Good, A. B. Lehman, A. B. Neisley, Lizzie Lehman, John Longaker, J. W. Oyler, Mrs. D. Brounger, John Erb, Anna M. Stump, Frances Hess, Mrs. Samuel H. Miller, Oliver Bergey, Isaac Hunsperger, Mrs. Isaac P. Grove, D. H. Bert, Henry Moyer, H. N. Kready, N. E. Zook, Ira Hoskins, Mrs. J. P. Cress, S. Ketterman, S. J. Lady, E. C. Zeigler, M. G. Engle, A. O. Zook, Emma Minter, Mrs. E. G. Zook, J. H. Stoner, S. P. Grove, J. H. Bert, H. Wagaman, D. Cressman, V. R. Rickel, Mary Shriver, Eliza Winger, Lydia Nigh, Mrs. H. G. Weaver, Mrs. D. Kreider, Mrs. N. A. Shirk, Mrs. Asa

MARRIAGES.

STEINBRECHER — LANDIS. — On February 12, 1908, William Steinbrecher and Sadie Landis were united in holy wedlock at the home of the bride's parents, near Thomas, Okla., by Elder David R. Eyster.

PYKE — WINGERT. — Abraham S. Pyke, of Abilene, Kans., and Miss Carrie Wingert, of Culbertson, Franklin county, Pa., were united in marriage by Elder M. H. Oberholser at the bride's home, January 14, 1908.

BASHORE—NYE.—Isaiah F. Bashore, of Elizabethtown, Lancaster county, Pa., and Amanda E. Nye, of Greenvillage, Franklin county, Pa., were united in holy matrimony by Elder M. H. Oberholser, January 28, 1908, at the bride's home.

MUMMAW—HAWBAKER.—Levi W. Mummaw, of Florin, Lancaster county, Pa., and Miss Leah O. Hawbaker, of Franklin county, Pa., were united in marriage on January 14, 1908, at the home of the officiating minister, Elder M. H. Oberholser.

Kreider, G. W. Frey, D. H. Shank, David Kniesley, D. R. Eyster, Becca Detrich, Jacob Ulery, Lydia Otewalt, O. B. Ulery, Mary Lauver, Mrs. Frank Jones, Mrs. Mary M. Clay, D. B. Lehman, Mrs. Alice P. Books, Mrs. J. Ehlers, I. N. Hershey, H. Sheetz, Eli. B. Wolgemuth, Harvey A. Garman, Jas. F. Greiner, S. S. Wolgemuth, David B. Ginder, Henry B. Gibble, G. H. Brubaker, John G. Bradley, Mary and Bella Cairns, Annie Sheirick, Ezra H. Zercher, Wm. Neiman, Jere Myers, Amanda Mealy, Jacob Fulmer, Mrs. Rebecca Careless, R. W. Tyson, C. W. White, Mrs. Jno. Hoffman, Eda Rickert, Lydia Williams, John Hile, Maria W. Sollenberger, Jno. Funk, Isaiah Bashore, Jno. B. Stoner, H. H. Menagh, Jno. F. Stump, E. E. Coble, Jno. W. Welty, J. P. Keefer, — Gruber.

OBITUARIES.

ENGLE.—Tena Engle, wife of Henry S. Engle, of North Dickenson county, Kans., was born in Greenville, Ill., in 1854; moved to Reno county, Kans., in 1880, and a few years after came to Dickenson county, where she resided until her death on November 1, 1907, aged 43 years. She was married April 22, 1889. Funeral services, conducted by the U. B. minister, of Detroit, Kans., and Bro. T. A. Long, were held at the Bethel M. H., where also interment was made.

WINGERT.—Sister Annie Wingert died January 12, 1908, aged 66 years and 1 month. Her husband preceded her to the spirit world twenty-three years. She was a member of the Brethren in Christ church over twenty-five years. She leaves two sons to mourn her departure: John at home, and Samuel of Des Moines, Iowa. Funeral services were held at New Guilford church, Pa., January 15. Interment was made in adjoining cemetery. Services were conducted by Elders John D. Wingert and Samuel S. Wingert.

SOLENBERGER.—Joseph W. Solenberger died February 19, 1908, aged 68 years and 10 days. Brother Solenberger accepted the Christ life thirty-five years ago and entered into Christian fellowship with the Brethren in Christ church the same year. Since then he has been a blessing to the church. He had in possession that meek and quiet spirit which, in the sight of God, is of great price, and was always ready to take his place in church work, always ready to testify of God's love to him, and encourage others to accept Christ before it is too late. Bro. Solenberger leaves a sorrowing companion, two daughters, one son, one brother, and many relatives to mourn their loss. Funeral services were held February 22, at his home in Greencastle, Pa., conducted by Rev. J. Funk and H. Heisey. Text, II. Cor. 5:1, 2, 3. Interment in Greencastle cemetery.

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

Dearest father, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

CLIMENHAGA.—Sister Abigail, wife of David Climenhaga, of Stevensville, Ont., died February 14, 1908, aged 77 years, 6 months and 9 days, she being a worthy member of our church for fifty-two years, and was always looked up to as a mother in the church, and one of the old landmarks. She leaves to mourn four brothers and six sisters, besides husband and eight children, three sons and five daughters, with forty-one grandchildren and twenty

great grandchildren. The sons, Peter and Daniel, near, and at the old home, Benjamin in Markham, York county, Ont., Susan, Caroline and Lydia near the old home, Mary Ann in Wainfleet, Ont., and Sarah in Kansas. All are members of our church and all were present at the funeral, which took place on the 18th in the Brethren's M. H., Black Creek, and was one of the most largely attended funerals that have occurred at that place. Obsequies improved by the home Brethren. Subject, "Development of a Christian Life." Text, Psa. 92: 12-15. Interment in cemetery adjoining.

MARTIN.—Rhoda Mary Zook, wife of Josiah H. Martin, deceased, daughter of Noah and Mary Zook, was born in Dickinson county, Kans., September 18, 1881, died at the Premananda Orphanage, Bengal, India, January 17, 1909, aged 26 years and 4 months. She was converted at the age of eleven years. At the age of fifteen she was gloriously sanctified and felt divinely called to do mission work, and entered the missionary training school at Tabor, Iowa. While there she and her husband were definitely led to become husband and wife. While in that school they were both called to the India field. They sailed from New York for Calcutta, India, December 6, 1902. They spent five years together in active mission work, and made friends wherever they went. They both died of smallpox and are lying side by side in the cemetery of the Orphanage to await the trumpet of the Lord when the dead in Christ shall rise. They left a pair of twins—a boy and a girl—one year old within a day of the mother's death. "Blessed are the dead which die in the Lord: yea saith the Spirit that they may rest from their labors and their works do follow them." (Rev. 14:13.)

In loving remembrance of Rebecca, beloved wife of Henry Walker, who departed this life December 24, 1907, aged 40 years, 2 months and 21 days. Deceased was the youngest daughter of the late minister John and Margaret Byer, of near Markham Village, Ont. Funeral service conducted by the home Brethren.

A mother dear from us has gone,
A voice we loved is stilled;
A place is vacant in our home,
Which never can be filled.

Oh how distressing was our grief,
The days of waning health;
When all we did brought no relief,
Nor could we gain with wealth.

She had not chosen that good part,
With sorrow she regret;
Which Mary chose with all her heart,
She had to seek for yet.

She saw at last 'twas all in vain,
To seek her joys on earth;
She knew she must be born again
And sought for that new birth.

She sought the Lord with all her heart,
And did him precious find;
She then was willing to depart,
And leave all else behind.

'Tis hard to part with those we love,
Whose loss we deeply feel;
It was God's will to take her home,
To him we all must yield.

We hope she walks the golden street,
In anthems with the blest;
Her father and mother she would meet,
Who long have gone to rest.

She leaves to mourn a husband dear,
Her little children two;
One brother, six sisters, they're yet here,
To whom she bid adieu.

So let us while in health and mind
To our Redeemer fly;
To-day is the accepted time,
To-morrow we may die.

ALMIRA, ONT. CATHARINE LEHMAN.