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Evangelical Visitor- November 16, 1908. Vol. XXII. No. 22.

George Detwiler

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Evangelical Visitor.

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

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

VOL. XXII.

HARRISBURG, PA., NOVEMBER 16, 1908.

NO. 22.

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Thanksgiving.

"PRAISE YE THE LORD." (Psa. 46:1.)

Where'er, O Lord, thy children be,
To-day they lift their praise to thee.

For grace that makes the people strong,
For every martyr's triumph song.

For love that knows not mete nor bound,
For faith that belts the world around.

For gifts that fall from grateful hands,
For Christian homes in distant lands.

For that fair banner of the cross,
Unstained by shame or sordid dross.

For daily help in time of need,
For answer swift whene'er we plead.

From households and from homes we raise,
This day the anthem of our praise.
—Margaret E. Sangster.

Early Thanksgiving Days.

The first recorded Thanksgiving was the Hebrew Feast of the Tabernacles.

The first national English Thanksgiving was on September 8, 1658, for the defeat of the Spanish Armada.

There have been two English Thanksgivings in the past century. One was on February 27, 1872, for the recovery of the Prince of Wales from illness; the other, June 21, 1897, for the Queen's Jubilee.

The New England Thanksgiving dates from 1633, when the Massachusetts Bay Colony set apart a day for Thanksgiving. The first national Thanksgiving procla-

mations were by Congress during the Revolutionary War.

The first great American Thanksgiving Day was in 1784, for the declaration of peace. There was one more national Thanksgiving in 1789, and no other till 1863, when President Lincoln issued a national proclamation for a day of thanksgiving. Since that time the President has issued an annual proclamation.

In a similar way Thanksgiving Day is observed in Canada, there being no settled holiday, but a government proclamation for a certain day each year. This has been a custom ever since the confederation of the provinces in 1867, that is, in fact, ever since our country has been called the Dominion of Canada.—Montreal Witness.

The Story of a Song.

Of all the stories concerning the dear familiar hymns, I think none has moved me more than one told me of that grand old hymn, "Coronation."

"It was years ago," said my friend, "and I had gone back to the old homestead to spend Thanksgiving as usual. There was a houseful of us, uncles, aunts and cousins, and, of course, we young folks were anxious for frolic.

"It had been unusually cold, the river was frozen over and looked perfectly safe, as well as beautifully clear and smooth.

"I'll tell you," said my cousin Richard, the afternoon before Thanksgiving, 'why cannot we young folks skate across the river, have supper at the hotel, and come home by moonlight. Grandma and Aunt Martha will be glad to have us out of the way so they can finish their preparation for to-morrow, and we will have a jolly good time.'

"So about four o'clock we started. Some of our number could not skate, so we, who were skaters, got sleds and drew the rest.

"We reached our destination all right, and, with ravenous appetites, had a fine time over our supper, laughing, joking and telling stories until it was time to start for home.

"It happened on our return journey that my cousin Richard, who was the best skater in the party, and I were side by side in front; behind us was a row of skaters hand in hand, every other one having a sled in tow.

"We had not gone very far before, to my unspeakable horror, I was sure that the ice was bending in front of us. I looked again, straining my eyes and trying to think that I was mistaken, but even in the uproar about me it seemed to me that I could hear it creak.

"I looked at Richard. I could not have spoken to save my life, my tongue seemed to cleave to the roof of my mouth, and I felt the perspiration coming out on my forehead in big drops.

"I thought of everything in those few terrible seconds. Like a flash it went through my mind that we might possibly get through in safety if we could only keep in motion as we were; but if the rest suspected our danger and there was a panic—those on the sleds at least would probably be drowned.

"Richard read my thoughts, and though his face was drawn and white with horror, his voice was perfectly clear and natural.

"Let's have a good sing,' he called out without turning, 'it will help us to keep step.'

"Then he struck up instantly into 'Coronation.'

"For a minute the party were taken by surprise, but before we had gotten through the first verse every one in the crowd was singing.

"We flew over the ice, though it seemed to me the others must hear as I did that awful crack, crack of the ice. Thank God we were past the middle of the river, where the ice was thinnest! Would the verses hold out until we reached the bank—did Richard know them all? He had a magnificent voice, but I had never heard him sing before.

"Let every kindred, every tribe—

"Yes, we should be out of danger before the verse was finished, I was sure.

"To him all majesty ascribe,
And crown him Lord of all.'

"The last words rolled out triumphantly as we reached the bank.

"After we had reached home, and were all gathered round the open fire, we told our story. The faces of the merry company grew suddenly very grave; no one could speak for a minute or two, but we drew closer together, and then my grandfather poured out his heart in thanksgiving to God."—Kate S. Gates in American Messenger.

"Unbelief says 'How can such and such things be?' It is full of 'hows'; but faith has one great answer to the ten thousand 'hows,' and that answer is—God."

There are two classes of people in every civilized community—the wantworkers and the won'tworkers. Beware of the latter.

EDITORIAL NOTES.

On the evening of November 5, a series of meetings was commenced at Sand Beach, Pa., Bro. Fred. Bowers, of Souderton, Pa., having charge of the same. May the Lord bless the effort for his glory.

Elder J. D. Wingert informs us that they have announced a series of meetings to be held at the new Guilford M. H., South Franklin district, commencing on the 15th inst. Bro. Fred. Bowers, of Souderton, Pa., is to labor in these meetings.

Evangelical Visitor

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EDITORIAL.

MISCELLANY.

Paul's advice to Titus was to speak the things which befit sound (healthy) doctrine (teaching). (Titus 2:1.) To Timothy he gave, in substance, the same advice. But in our days there is a great diversity of opinion as to what constitutes sound doctrine. It is "lo here, and lo there," and many are asking "where then is truth?" We notice that what is known as the "New Theology" is making its influence felt even in India, and missionaries find that the field becomes more difficult to work in proportion as the new teaching is accepted. Even the more recent utterances of F. B. Myer, a man of international reputation as a preacher and writer, give evidence of his sympathy with and acceptance of the 'Larger Hope' of the new theology, by teaching that the heathen need not know Christ in order to be saved. A writer in *The Gospel Message* in reviewing Dr. Myers' recent booklet "The Wideness of God's Mercy" quotes freely, from the booklet, paragraphs in which he takes his position favorable to this teaching of the new theology. Now, in this connection we are reminded of an incident in a recent Sunday-school lesson,—Absalom's rebellion. He professed to be under necessity to go to Hebron to worship God. He received his father's permission. Then we read, "And with Absalom went two hundred men out of Jerusalem, that were invited (R. V.) and went in

their simplicity; and they knew not anything." These men, no doubt, had no thought of disloyalty to David the king. So far as they knew they were going to a religious service. "In their simplicity"—"they knew not anything," yet they became involved in rebellion against the king. Do we not see its counter part to-day? Ancient heresies clothed in new and attractive garb, are introduced and taught and many are entrapt "in their simplicity" "not knowing anything." A man comes to the city and invites everybody to come and hear him discourse on "To Hell and Back," and the place is crowded. Another one of the smart ones is met by crowded houses when he holds up to ridicule the Bible's men of God, not excepting Christ the Lord, and praises the infidels of the last century. Thus, like the "two hundred" who accepted Absalom's invitation, and went "in their simplicity" "not knowing anything" and got identified with the rebel son, so many, many accept these latter day delusions and stand with the enemies of our Lord and Christ. It is still true that a tree is known by its fruit, and we do well to be suspicious of any teaching that professes to find any other way to God than through Jesus Christ, or that lets anyone rest in a carnal security accepting the teaching of the late Dr. Dowie, that everybody will get to heaven at last though some mistakenly choose to go there by the hell route. Let us remain loyal to our King even though he be in rejection now. If we suffer with him we shall also reign with him.

Some time ago we had something to say in these columns about the Messiah Home Orphanage under the title "A worthy Institution." To strangers who may come to Harrisburg to visit, or attend a meeting like many did over the love feast, the orphanage is always a place of interest. Many express surprise and interested pleasure at the many features of excellence noticeable in the institution. The institution has had very flattering (which, however, were not flattery) encomiums spoken in its favor by officials of the State Board of Charities, and others. At our love feast meetings considerable reference was made to the excellent work done by this and other like institutions and city missions. Our Bro. Stover of the Philadelphia Mission, spoke interestingly of the work of child-rescue in which he is engaged. It was related by him and others how some of

the children were found in homes of extremest poverty, in want of the barest necessities of life. The congregation was interested and many felt to thank the Lord for the good work done on these lines. However it also came out in the discussion that the liquor traffic is to a very large extent responsible for the conditions of degradation in which the children are found. It is evident therefore that if the liquor traffic were eliminated the principal cause of poverty, crime and insanity would be removed, comparatively few children would need the kind offices of such institutions. It is related that at a certain institution for the weakminded the inmates are tested as to the degree of lunacy they may be in, by letting the water flow from the spigots and set them to work to mop up the water on the floor. The attendant says as to the test, "Them as isn't lunatics turn the spigot." Thus it seems to us the way to deal with this monster evil is not to rescue, perhaps, one out of a thousand of this eternal grist, but remove the cause, so that the stream will dry up. Yet Pennsylvania stands, in company with a small group of states, at the mercy of the traffic. The people of Pennsylvania cannot turn the spigot. There is no local option law which provides a way of escape from the tyranny of the liquor power by voting it out by districts or counties. In this way large parts of many states have been made dry during the recent past, and the work is still going on. We hope the time will soon be here when a great emancipation from this great power of evil will be effected and the tide of ruin stopped for ever.

The President's annual Thanksgiving proclamation has once more been issued. He directs that the people of the nation observe Thursday, Nov. 26, as a day of praise and thanksgiving to Almighty God for his goodness and mercy towards us as a people and nation. He desires that the people lay aside all worldly pursuits, as far as practicable, and assemble in their respective houses of worship and engage in worship, praise and thanksgiving to the beneficent Father for the blessings of peace and plenty. While in a financial way there has been some distress and the poor of the land have felt the pinch of want, yet apparently that condition was man-made. The Father gave 'sunshine and rain' and the fields yielded a plentiful harvest so that there is food for both man and beast. If there is suffering and want among the poor it is

not that the divine Father has not been faithful but rather on the one hand because of the improvident ways of many of the sufferers, as also, on the other hand, "man's inhumanity to man," which, the poet says, "makes countless thousands mourn." In view of the fact that our people have special harvest meetings thus recognizing God's goodness in the many blessings he bestows, even without a presidential proclamation it may be a question with some whether we should recognize the proclamation, yet it would seem appropriate for us to manifest our submissiveness in such case and join with those who fear God in spiritual worship.

When two years ago the Canada Brethren took steps looking towards planting a colony of brethren in Western Canada, we permitted them to make it known and give reports of progress in the VISITOR. Again, last Winter, when there was a movement having in view a similar colony in Texas we published the announcements as they were sent to us. A little later another colony project was launched in Ohio whose star of hope was Colorado. Having not refused to publish the others we also published this. From recent correspondence we learn, or infer, that considerable unpleasantness exists in the district where this last project was launched. This being the case it would appear advisable not to use the VISITOR after this as a means of communication for the launching of projects of colonization. If, in our notes of our Western trip, we exceeded our privilege, we, of course, must stand under censure. However, we meant to be cautious and paint the picture in sober colors. We hope therefore what is said elsewhere in this issue in this connection will be the last that we will be called upon to publish. We regret that we should give offence to any one.

The Harrisburg love feast on the 4th and 5th was well attended. The meeting commenced on the 4th, at 10 a. m., and closed on the 5th, at noon. A goodly number of elders and ministers from surrounding districts were in attendance, and the congregation listened attentively to the word as it was preached from time to time. Many took part in testimony service and the ordinances of feet washing and the communion. The Orphanage with its interesting school was an object of interest to many, some of whom visited the place for the first time. "Seeing is believing" is in this case true. It is hardly pos-

sible for anyone to visit this institution without becoming convinced that it is a good work and a desire being created in them to help along so worthy an endeavor. Visiting ministers from points more distant than Dauphin, Lebanon, Lancaster and Cumberland counties, were Bro. Fred. Bowers, of Souderton, Pa., Bro. Solomon Lauver, of Juniatta county, Bro. A. H. Stern, of Blair county, and Eld M. H. Oberholser, of Franklin county.

The verses entitled "Wicked Polly," found elsewhere in these columns are printed by request. It will be seen that Bro. Levi F. Sheets, Florin, Pa., has issued an edition in tract form and is ready to fill all orders promptly at 10 cents per hundred, 75 cents per thousand. This is possibly the fourth time these verses have appeared in the VISITOR during the incumbency of the present editor. We are not specially impressed that it possesses any merit as poetry; while as an attempt at rhyming it may be regarded as partially a success. Presumably its merit, if there be any, is in the earnest warning that it conveys to such as are impenitent, putting their dying day off afar, while it may be close, even at the door. May this warning arrest the attention of many who, if death should stare them in the face, would, like the dying queen, give a million, if they had it, for one brief hour to pray.

We are using about all contributed matter as fast as it comes in. The reason of there being an undue amount of selected matter is simply that we haven't got enough of contributed matter. Those who find fault with the condition on this line can help to correct it by once in awhile sending us an interesting contribution. Perhaps if any one were to look through the VISITOR numbers for the past year, they would be surprised to learn how meagre were the contributions from either bishops, ministers or deacons. Will this gentle reminder stir up some of our good brethren to lay their hand to the work so that this need will be supplied?

Sister Annie M. Plum, of Greencastle, writes us that she intends (D. V.) to join her husband, Bro. A. A. Plum, and sons in their new home in the Canadian province of Saskatchewan, at Eagle Lake, next Spring. She is hoping that this notice may cause some one to "think it their duty to go along and help to push the good work." Any one being

moved in that way will please write to the sister as above.

Elder C. S. Leshner informs us that Bro. Fred. Bowers, of Souderton, Pa., is expected to labor in a series of meetings at the Montgomery M. H., South Franklin, Pa. The date set for the commencement of the meetings is November 28. Everybody is invited.

The Brethren of the Ringgold district report having had a good love feast at the Hollowell M. H., November 7 and 8. The attendance was good there being a goodly number present from adjoining districts and several ministers from more distant districts.

The aged Sister Herr whose lament we published in the VISITOR of Nov. 2, writes us that her use of the word "entrap" was unwise—that she should have used the word "influenced" instead. Now, as is almost always the case

ONE WORD BRINGS ANOTHER.

so we have a word of correction from the other side which, in justice to that side, we must also publish. We hope this will finish it. We may say in this connection that we agree with what is stated in this letter in reference to Mr. Davidson's integrity and honesty, and also with what is said about the land proposition. The letter follows:

Dayton, O., Nov. 2, 1908.

TO THE EDITOR: We want to correct an impression left by Catherine Herr, of Clayton, Ohio, in a letter published in the VISITOR of Nov. 2, to the effect that "we were *entrapt* into buying land in Colorado."

Mr. Davidson, the land agent told us what we would find when we got out there and we found it better than he represented it.

And after investigating for ourselves we decided it was a good proposition and we all purchased land on condition that 4,000 acres of the choice land in one body be set aside for our colony. The land is now selling at \$10.00 per acre more than we paid.

Some of us made our second trip and purchased our second piece of land and the balance of us bought additional land without going out the second time.

JACOB B. WHITEHEAD,
L. S. HOKE,
WARREN DOHNER,
A. M. ENGLE.

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. and Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda G. Engle, Myron Taylor, Jesse and _____ Wenger, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezi Mission; Levi and Sallie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:

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. 6 Sudder Bazaar, Dilkushi, Lucknow, India.

The following are not under the F. M. B.:

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

J. H. and Anna Sparrow, Raghunathpur P. O., Manbhoom district, India. Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

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

Central America.

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

Our City Missions.

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

Philadelphia Branch Mission, 309 W. Norris street. In charge of Bro. and Sr. A. K. Landis.

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 Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.

Toronto, Ont., Mission in charge of J. W. and Harriet Hoover, 51 Edwin street.

PHILADELPHIA MISSION.—“You have received the Spirit of adoption whereby we cry Abba, Father.” (Rom. 8:15.) Every believer in Christ is a son, or child, of God. John 1:12: “But as many as received him to them gave he power to become the sons of God, even to them that believe on his name:” and as such each one has the witness in himself. Rom. 8:16: “The Spirit itself beareth witness with our spirit that we are the children of God,” and has the broad seal of heaven put upon him. II. Cor. 1:22: “Who hath also sealed us and given us the earnest of the Spirit in our hearts.” What have we to fear from the world if we are heaven-born children? We have received the spirit not of bondage. No. The Spirit of God never was, nor ever can be, the spirit of bondage to any soul. It is contrary to his nature: he is the Spirit of liberty and takes the things of Christ and shows them unto us. John 16:14: “He shall glorify me for he shall receive of

mine and shall show it unto you.” He convinces of sin, breaks the yoke of sin and the law of death and Satan that the soul may become united to Christ by faith. We receive the Spirit of adoption. By the faith of Jesus we see God’s righteous law fulfilled by his perfect obedience. Rom. 5:19: “For as by one man’s disobedience many were made sinners so by the obedience of one shall many be made righteous.” Through the righteousness the Spirit brings peace to our troubled consciences and frees us from all our guilty fears. Rom. 5:1: “Therefore being justified by faith we have peace with God through our Lord Jesus Christ.” God has no still-born children; and his children, like ours, soon give signs of life by their cries. The Spirit gives us a cry and becomes a spirit of grace and supplication to us. Eph. 6:18: “Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.” Let us not plead our ignorance any longer for we have received the Spirit of adoption, and that Spirit will teach us what to say and how to say it: “Whereby we cry Abba, Father.” What a precious cry! None but a regenerated soul could ever utter such a cry. Rom. 8:26: “Likewise the Spirit also helpeth our infirmities for we know not what we should pray—for as we ought but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” We may have many enemies standing between us and a throne of grace, who will do all they can to prevent your approach but we have one friend stronger than all who will lead us through them all. Heb. 2:10: “For it became him for whom are all things and by whom are all things in bringing many sons unto glory to make the Captain of their salvation perfect through sufferings.” Never listen to unbelief, or, we may be reasoned out of our evidence of our adoption. When children cannot speak they can cry, and thus express their wants, and so may we cry Abba, Father. That is Father, Father, and if we can say no more that will be enough. Father will know what it means; glory to his name forever. Thank God that we can have a victorious life—but only through him Jesus.

We have not heard anything from any one yet who would take the eight-year-old boy on age. I hope and pray that I may soon hear from some Christian home. Pray for us.

Yours in the bond of Christian love,
PETER STOVER AND WIFE.
3423 North Second St., Phila.

DES MOINES, IA.—We are glad to report good meetings. The Lord’s seal is upon the work. Mother Jones who was baptized eight years ago, and who was ninety-four years of age on her last birthday, peacefully passed away and her funeral services were held last Sunday p. m., which was attended by many of her warm friends. She was poor in earthly goods but rich toward God, and had won to her circle of acquaintance many dear friends. We certainly will miss her for she was always so full of cheer and sunshine. To visit her was simply a blessing.

Bro. and Sister Linkey have returned to Des Moines after spending the Summer in Ohio. We were very glad to welcome

them back into our midst, and may the Lord greatly use them to his glory, which we believe he will. We need your prayers.

Many thanks to those who have contributed to the work at this place. The Lord bless all the readers of the VISITOR.

Yours in the faith,

J. R. AND ANNA ZOOK.

UPLAND, CAL.—“We then as workers together with him, beseech you also that ye receive not the grace of God in vain.” (II. Cor. 6:1.)

I praise God for the privilege of becoming a worker with him. But I have found by experience that we can only be workers with him by yielding ourselves entirely to him. We praise the Lord for his continual blessing upon us.

On October 27, another precious soul followed the Lord in baptism. God is talking to other hearts and we trust it will not be long until they will heed the call.

On the 2nd of November our dear Bro. Samuel Eyer, whom God has called to the ministry was ordained. Surely God has put his seal upon our brother because of the presence of the Holy Spirit upon the occasion.

On October 30, Bro. Levi Shell and wife, Bro. Bestard and Sisters Brillinger, from Canada, arrived in Upland. We certainly were glad to have them come into our midst. Our prayer is that our fellowship may be sweet together in shoving the battle for the Lord. We are also glad to report that our dear grandmother Zook, and sister Mary Engle, from Kansas, are with us to spend the Winter.

KATIE BURKHOLDER,

Nov. 6, 1908.

Cor.

BUFFALO, N. Y.—Dear readers of the VISITOR: Greeting. “I will extol thee, my God. O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever.”

The Lord has continued his mindfulness of us during the past month. We have so many reasons to praise him. We thank all who have in a financial way or otherwise supported the work. May his blessing rest upon all.

A communion service was held at the Mission on Sunday evening, October 4. It was a means of grace and blessing to all present, and more especially to those who engaged in the ordinances for the first time. Washing the saints’ feet was indeed a strange ceremony to engage in to those who never so much as witnessed its observance. But all did it in a spirit that would indicate that the conditions of its deep spiritual meaning were met in the heart. The entire service was solemn and impressive. It made us think back to the night of its being instituted in the upper room at Jerusalem where Christ and the twelve apostles were assembled alone. Our faith looked to Calvary and our hope to the time of which Jesus spoke, saying, I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table in my kingdom, etc.

Besides the class in Buffalo, several brethren and sisters were present from Clarence Center, N. Y., and also from Stevensville, Ont. Bro. D. V. Heise was the officiating minister.

It was a source of pleasure and blessing to have Bro. J. H. Myers with us in the work several days. The Lord used him to the encouragement of the people and he has the love and good will of God's people here.

Through a kind providence of our heavenly Father the writer had a trip to Cobalt, Ont. This is a great silver mining district. Time and space would not justify telling of the wonderful discoveries in rich silver ore during the past few years. Our dear Bro. Bock was one of Cobalt's first settlers four years ago and he is still there living and shining for God. We not only visited mines but testified to the power of God to save from sin as the opportunity was afforded us. Having spent several days in this way we were ready to return to our work feeling the weight of Jesus' words when he said one soul is of more value than the whole world.

Wishing you God's blessing, we continue to solicit an interest in your prayers.

Your brother and sister in Christ,

GEO. E. WHISLER.

25 Hawley street.

SOUDERTON, PA.—Our love feast, which was held in the Souderton M. H., is now in the past. It was indeed a good feast, as love and unity seemed to prevail. The weather was favorable, and the attendance was good; many were unable to get into the meeting-house in the evening. The brethren and sisters of our district were well represented and some from Philadelphia; and all seemed to be so much encouraged in the work. Our older brethren are dropping off one by one, and soon we will fill their places. Bishop John H. Smith, of Wayne county, Ohio, and Bro. Jacob L. Brubaker, of Lebanon county, Pa., and our home brethren broke unto us the bread of life in its simplicity and with power. On Sunday evening Sister Katy Ann Myers talked to a full house on South Africa Mission needs, after which an offering was lifted. Bro. Smith started a series of meetings in the Silverdale M. H. the same evening, November 1.

HENRY F. ROSENBERGER.

Souderton, Pa., Nov. 5, 1908.

JABBOK ORPHANAGE.—I wish to say with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name." Truly the Lord is good to us for which we thank him.

There never was a time in my life's experience that I felt my need of the Lord's help as much as at present—and this for different reasons. My husband's health is not good and the children are going to school. So you can see what it means to me. But I have found that as I trust the Lord he renews my strength and gives me courage for the battle and I thank him for it. I find it pays to obey God.

I am so glad I gave my life to God, and no matter how dark it is or how long the battle I know my Captain leads and he has promised never to leave me nor forsake me. Bless his dear name. I never will forget the time I said yes to the whole will of God. Little did I then realize what that would mean to me, but, I am glad to say, I have always been able to say Yes, to the whole will of God ever since and I expect to keep true to him to the end, for I know it will not be long, and I know

too, I am laying up treasure in heaven which will never fade away. Thank the Lord; the things which are seen are perishable, but the unseen things are eternal, thank the Lord. So I am not discouraged though I can't do great things. The least we do for Jesus is precious in his sight. Bless his name.

Well, may the Lord bless all the saints. Do not forget to pray for us and for the work here, for I want the Lord to have his way. The offerings received since my last report are as follows:

Bro. and Sr. Sider, \$5; Effie Ulrey, \$5; Brown county, Kans., church, \$10; Magdalena Hunsperger, \$2; Bro. Engle, \$1.

ANNA B. EISENHOWER,

Secretary.

MTSHABEZI MISSION.—Dear readers of the VISITORS "O fear the Lord, ye his saints; for there is no want to them that fear him."

I thank the Lord this beautiful morning for the realization that when we have Christ in us, the hope of glory, we are satisfied wherever and under whatever circumstances he sees fit to place us. We are thankful to be able to report all in reasonable health of body. Baby Lois has again regained her normal condition, having been quite ill several weeks ago.

Lately we have had several days of intense heat, which were followed by a sudden change to cold winds and mist, reminding one of the sudden changes in Kansas weather. Some of the trees are putting on their new Spring garb, while others have not yet cast off the old.

On the morning of September 17, we attended for the first time a native funeral. One of the mothers at one of the nearby kraals having died the night previous, was buried at about 10 a. m. The place of burial was a short distance away from the kraal, in a circular grave, about three feet wide and four feet deep. The body was bound according to native custom, in a sitting posture, with the knees well drawn up, a blanket being bound about the whole of the body, except the head. The corpse was carried from the hut to the grave on a part of a forked tree, cut down for that purpose. After arriving at the grave a hymn was sung and a prayer offered. Several of the men then proceeded with the burial, the head man of the kraal, a nephew of the deceased (one of the men who some time ago took a stand against the work here), doing the principal part of the work of the same.

All of her blankets, to the tiniest piece of cloth, together with her baskets, cooking pot, hoe handles, sleeping mat and snuff box were buried with her. All this because of native superstition. After the grave was well filled and secured on the top with rocks and thorn bushes, Sister Frey spoke to the people assembled from the text, "Prepart to meet thy God," after which we were dismissed by singing a hymn and offering a closing prayer.

This was a grand opportunity to speak to the old people, of whom twenty were present, and who seldom come out to services.

It is customary to leave the place of burial and go to a nearby stream to bathe, wailing as they go, but on this occasion the wailing was omitted because of our presence.

About her soul's condition we know

not, but until up to the time of her last illness, she made no profession of following the Lord. However, during this time, when visited by Bro. Frey, she seemed open to religious instruction, but as she was not able to speak much at this time we are unable to know how she died. Two of the daughters of this woman are Christians, and were burdened about their mother's spiritual welfare. One of the daughters, a mere child, in her testimony the following Sunday, said her heart was very sad because her mother was in darkness. After a week of remaining at home the children of the same kraal are again in school.

The school work remains about the same as for the past few months, the average attendance for September being thirty-three. Sister Frey has again taken up the part of teaching in the school.

On September 22 we had a day off from the usual routine of work, the occasion being the marriage of one of the girls who has been staying here for the past few months. The ceremony, of course, took place in the church, some eighty natives being present. In the afternoon we all partook of the wedding feast, provided by the bridegroom, he having had two goats slaughtered. The meat, together with an abundant supply of two kinds of porridge, was more than enough food for the one hundred and nine people who partook. As the bridegroom had no home or kin in this part of the country, the feast was prepared and eaten at this place.

The new, and we trust, happy couple, have gone to housekeeping in their new hut, a short distance south of the Mission site.

On the last day of September, Bro. Frey and boys were out on the veldt the greater part of the afternoon fighting fire. These veldt fires are very numerous at this time of the year, when after months of continual drought, the tall grass becomes an easy prey to fire. At the present time we are enjoying a visit from Sister Adda Engle, who expects to stay with us for a few weeks.

The spiritual condition remains encouraging, the average Sunday attendance being 74.

We beseech the prayers of God's children in our behalf, as we feel in need of the same.

Yours in Christian love,

ELIZABETH ENGLE.

October 1, 1908.

MACHA MISSION.—Dear readers of the VISITOR:—It is nearly two months since we last wrote to you, and so we shall again attempt to inform you of the Lord's work at this place. We would much prefer to have one of our co-laborers write, but Bro. Taylor, although his health is much better than it was formerly, yet he does not attempt to do much letter writing. He is much concerned about kraal-visiting, and is spending as much time on the language as his health and the other work will permit. Bro. Wenger has been very busy since he came and will no doubt write to you in the near future.

Although we are surrounded by darkness, and we have our trying hours to pass through, yet we have much to praise the Lord for, because he has promised to be

(Continued on page 12.)

OUR CONTRIBUTORS.

Little Kindness.

You gave on the way a pleasant smile,
And thought no more about it;
It cheered a life that was sad the while,
That might have been wrecked with-
out it.

And so for the smile and its fruitage fair,
You'll reap a crown sometime, somewhere.

You spoke one day a cheering word,
And passed the other duties;
It warmed a heart; new promises stirred,
And painted a life with beauties;
And so for the word and its silent prayer,
You'll reap a palm sometime, somewhere.

You lent a hand to a fallen one,
A lift in kindness given;
It saved a soul when help there was none,
And won a heart for heaven;
And so for the help you proffered there,
You'll reap a joy sometime, somewhere.

—Selected by Levi Hershey.

For the EVANGELICAL VISITOR.

Health vs. Sickness.—VII.

BY JAMES MYERS BOSLER.

(g) EATING AND DRINKING (Con.)

This is a great subject. Made so largely by a departure from Bible simplicity, caused by the demands of depraved appetites for great variety in tempting ways. No doubt many plants are domesticated and developed, which were never intended for the human stomach. Compare a modern, up-to-date grocery store with those of fifty years ago. Now nearly every eatable is put up in small packages, on intent to first catch the eyes, then pervert the judgment by swelling statements, unto the indulgence of a tempted palate. Wholesomeness is nearly entirely sacrificed by appearance and taste. Canned goods, preserves, jellies and much bakery goods are strictly unwholesome. The modern bakery, and the biscuit shops are also an abomination to the simple life, and normal health. Much money is spent, much more time worse than wasted, in keeping up with the modern customs of cooking and bedecking tables.

Many persons catch cold and catarrh at the table. In fact nearly all diseases and ailments are traceable to errors in dietical habits. The Bible menu is very simple. The feast of the passover was roasted lamb, unleavened bread and bitter herbs. God fed his people in the wilderness on two articles. Elijah was fed on bread and flesh. Later he was fed by the widow on meal and oil,—a perfect ration. Daniel proved fairer and fatter after his test of ten days on pulse and water, than the others on the king's luxuries. Jesus fed the multitude on bread and fish. More than that at a single meal would have been malpractice of health laws. John the Baptist ate locusts (a kind of bean) and wild

honey. Canaan was spoken of as a land flowing with milk and honey.

Exodus 23:19: "Thou shalt not seethe a kid in his mother's milk." Here we have the Creator's law and practice. Meat and milk are like elements. Eaten together they are injurious. The human system can only use so much and no more of each of the three elements of food: viz., protein, starch, oils. We can do no better than to just here insert a paragraph of the excellent book of A. L. Garber, Ashland, Ohio, named *Bibelopathy*. "Two foods of the same chemical make-up, when eaten liberally, at the same meal, are not both digested. The intelligence of the stomach selects one and it is digested to supply the full requirements of the vital power, and the other is passed onward in the digestive canal undigested, and some of it is taken up and passed into circulation of the blood. It makes dead blood, it is a poison in the blood and is likely to be expelled from the system in a pathological action (some disease condition). It may be catarrh of the head, or of the stomach and bowels, a bilious condition, sore throat, rheumatic condition, or some other way in which the vital powers can dispose of it. Accept the principle, live by it, and your life will be a new chapter, filled with desirable experiences. Bodily disorder, sickness and premature deaths will not invade your sweet home, and the slavery of the kitchen will be assigned to its final resting place, and the American woman can sing a pean of liberty from the tyranny of the table, breathe a sigh of relief and praise the word of God which speaks wisely and well for freedom, health, long life and happiness."

The modern cry of the deeply depraved appetite is a great variety in divers, spicy, tempting ways. Bible hygiene bespeaks for only one article of each of the three elements of food. And that prepared simply.

The untamed, uncontrolled, monarchal palate that has been enslaving by large critical fussy demands, is like a huge giant in the road of many who would even choose the simple life and enjoy whatever is set before them in whatsoever way of simplicity it perchance may be prepared. The several members in a family often demand as many ways for an article to be cooked and served. One says I want salt seasoning, the other says pepper, the third says neither of those two but sugar. One will say I am very fond of rice, another says I care

for it only once a week, yet another says I care for it not at all. The fact is they are pitiable servants to their own palates; yea slaves. The sense of taste is only for the wrong, the unwholesome, and the poisonous; and not to select and sample flavors. If the palate is fully under control, and in its normal office; then every wholesome food apart from its savor and flavor will be highly relished and thankfully appropriated. The normal appetite will heartily relish dry stale bread without any spread. Be your own boss. Subdue your palate to a kindly satisfied servant. Permit no dictation. Then when the cook burns or deeply scorches the rice, your thoughts will not turn from the wonderful works of God unto the culinary art. But the rice will be relished just the same as ever before. You can think yourself well and you can think yourself sick. You can if you will make yourself like anything, or dislike every thing. God vested immense power in the human will. Use it for God's glory alone. Fasting is a good way to kill the palate. Many hygienists in quest of the best physical attainments will often set noble example to those to whom it is said "whether therefore ye eat or drink or whatever ye do do all to the glory of God." To shame it must be said that on all-day services, love-feast occasions, etc., the feeding of the body receives great attention; and this with the variety set in various forms in much serving is enough to make angels weep.

Benj. Franklin lived well on ten pounds of bread a week, and only drank water. How much needless drudgery he spared some one. How many woes and ills and bills (doctor bills) he spared himself.

John Wesley lived on sixteen ounces of food a day. For seventy days he lived on bread and water, for one reason that he might save more not to keep, but to give. Would it not be a cure for our obesity, our stomach troubles, our catarrhs, our gluttony if we would thus live for awhile? American people eat too much, two three times too much. A doctor of note said that the Americans were a nation of gluttons. Their preachers were ordained gluttons, and their converts were baptized gluttons. That expression was born of some observation and experience and association. The preparing of the food is very faulty, the number of articles of food and their combination at the same meal is very harmful, and the way of eating and masticating it ex-

tremely abnormal. On account of these three errors the system makes glutinous demands, aided by an uncontrolled palate. Over eating is one of the most prolific causes of stomach trouble, catarrh and innumerable other ills.

The average manual laborer needs, scientifically ascertained, only 3.15 ozs. protein, 2.15 ozs. oils, and 5.55 ozs carbon hydrates per day. To get this 18 ozs. whole wheat bread, 2 ozs. oil, and 7½ ozs. of potatoes must be eaten. This is only one of many combinations. This properly eaten and masticated will abundantly satisfy every need and longing of the system. The above combination will cost about 8 or 9 cents per day. The record tells of a business man who boarded himself largely on wheat dishes and apples at the small sum of 84 cents per week. He only would laugh at an invitation to a banquet. Many persons, even gospel workers often imagine they suffer pangs of poverty long before they come to 75 cents a week. How far we drifted from the simple healthful life. Let us seek for the "old paths." May the voice from behind be heard saying "this is the way, walk ye in it." "At that time Jesus went on the Sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn and to eat" Matt. 12:1. Simplicity.

(To be continued.)

Dear readers: Recently, while at a love feast with God's children, I so much enjoyed the things that God has in store for those who are ready to accept from his hand the things which he has prepared for those who are true in following him. It was truly a love feast to my soul—a time never to be forgotten, because of God's love in our midst; and, while sitting together in heavenly places, I was made to feel it my duty to write my thoughts on the line of his work among his children in the different positions they occupy.

One dear sister spoke of the giving of just a part of the orchard or garden produce, this being only one way to bring praise to his name. Many others brought in their sheaves of love, which made me feel to exclaim, truly we are workers together in his vineyard. O glory to God! So many times in the last year I have said, "What can those do who are older and more or less home-bound, who cannot go out into the wide world or cross the great sea, the mother whose duty it is to stay in her home, and who, is so busily engaged from morn-

ing till night with the many little ones, who have been entrusted to her care?" Surely the time of such ones is occupied and if faithful will receive a full reward. But how about we mothers who have raised our families? Is there anything for us to do? I feel to say, "yes," for we now have more time to go into the homes where there are weary ones whom we can cheer and comfort and thus lend a helping hand.

When Jesus set me free he gave me such a peace and love for humanity. I feel I want to tell it to the wide world. He took out of me the part that would just please self, and gave me a desire to do good to others which is a command of his word.

May the words which I have written stir up our pure minds in the way of remembrance. Oh, dear ones, there is a place for us all in the vineyard of the Lord where we may labor through life's short day. It is very short. Let us all be busily engaged while it is called to-day.

ROSE A. ZOOK.

Morrison, Ill.

FOR the EVANGELICAL VISITOR.

Peace.

GEORGE S. GRIM.

Peace is no new theme. Ancient prophets foretold of it as one of the peculiar glories of the Messiah's reign. The angels sent to announce the advent sang over the manger-cradle did sing "Glory to God in the highest and on earth peace good-will to man."

Peace was thus the birth song of the Savior in Bethlehem of Judea, and the ushering in of Christianity in the true condition of peace.

Peace is that everlasting substance that will calm the heart, the soul and the life of man, and will not draw the sword to shed the blood of our fellow man.

Peace was set forth by Jesus Christ in the embodiment and principle given in the Sermon on the Mount, and thickly scattered throughout the New Testament. On almost every page its principle is given in the form of non-resistance, love, self-sacrificing principles, longsuffering and kindness; charity to all; praying for the enemies; giving good for evil: as the Savior said to Peter, "put up thy sword into its place," and healing the right ear of the one Peter had cut off in defending Jesus with carnal weapons. Christ also prayed unto the Father for those cruel Jews which were about to murder him. He said,

"Father, forgive them, for they know not what they do."

Jesus Christ had all power in heaven and on earth. He could have wiped them out of existence in a moment of time; and according to self-defense it seems that it would have been just. But no, he gave good for evil, the just did suffer for the unjust, and so if we wish to be his followers we must do as he did in order to become his disciples.

Louisville, Ohio.

FOR the EVANGELICAL VISITOR.

A Native Sister's Letter.

SARA McTAGGART.

I received the following letter some time ago from one of our native sisters in South Africa, Mapane Mission, and as it did my soul good I am sending it for publication, hoping it may encourage others on their way heavenward; also encourage the missionary spirit in the hearts of our brethren and sisters. It was written in the native language and translated by Brother Levi Doner.

To Sister McTaggart, Stayner, Ont.

Beloved sister: Greeting you in the precious name of Jesus. Are you still well? I have heard about your being helped of the Lord—that you could not walk. My teacher told me about you and the grace Jesus gave you. I marveled at the power of the Lord. I believed. I believe because Jesus found me tired of going in the ways of the world. I heard it was said that the missionaries had come. I began to go to school. I bought a primary book. In the year 1904 I entered the school. The people of this place hated me. They said I was doing that which was not right; also my parents and my brother and his wife. They four live together. They blamed me and said, "This big person staying with the little children" (meaning to ridicule). I had no words to answer because I had not yet learned to know Jesus. I remember I said, "May be I will leave Jesus." I went into my hut and prayed. I remembered to forsake Jesus, but I was very sorrowful during the year 1904. Now, my sister, I am very happy because he (Jesus) delivered me from all evil and cleansed my heart by his blood. Now I thank Jesus because he sent the gospel to us. I thank Jesus because he helps me continually. I rejoice for this Spirit of whom Jesus said, "I will send another Comforter who shall abide with you." My sister, I rejoice for this Comforter who abides with

us. He helps us in all things, and in our weakness he is with us, and in temptation he is ever with me. I thank the Lord because he brought me to this life, by the resurrection from the dead, that I may not be dead in sin. I wonder that some of our people are still in the darkness. I sorrow for them. They will not consent to come to school. We, and some others, are learning well about Jesus.

I will now close. Stay in peace. It is I, your unknown sister, who believes in the Lord. You shall know me now by the will of God. My name is Liljokupi Sibanda.

For the EVANGELICAL VISITOR.
My Visit to Canada.

JOHN H. MYERS.

Hebrews 13:16, "But to do good and to communicate forget not for with such sacrifices God is well pleased."

Dear Readers: You read in a prior number that I left my home on September 19, 1908. I arrived at Buffalo, N. Y., at 7.30, where Bro. George Whisler met me and took me to the Brethrens' Mission, 25 Hawley street, where a small number were assembled in prayer for a revival of conversion at that place. Next morning I went by trolley car by way of Niagara Falls and the Gorge Route to Lewiston, then by boat to Toronto, Ont. Then in company with others to Richmond Hill village, where Brother Elliott met us and conveyed us to his home. In the evening we were taken to the Markham meeting house for service. Next morning, 17th, the Brethren met in Joint Conference. Thank God they transacted business in a practical way, and in their deliberations brotherly love continued. The day passed pleasantly. Next day, in the afternoon, they met in church fellowship and received one for baptism and then proceeded to a stream of water where the candidate was buried (covered over in the water) and arose to walk with Christ in newness of life.

On the morning of the 19th we met in a loving assembly called love feast in communing with each other of the love of God in our hearts with which says our text God is well pleased. Some had to make sacrifices. It cost some money and time. David said he would not sacrifice that to God which cost him nothing, yet there are so many that want a blessing of God but they want it so cheap; and I thank God for one thing we can have cheap and that is forgiveness of our sins.

Bless God for fellowship with the saints! Oh what sweet communion we can have where there is union. Then we can break the bread together as one body.

We were received with much kindness and brotherly love. Many of the dear old saints whom we met in former years have gone to be with the Lord. We were so glad to meet our aged Eld. Samuel Baker, and that he was able to be with us in the communion season, and also to visit in his home.

After some visits and prayer services, being committed to the grace of God, we passed on north to Stayner, where a dear brother met us and cared for us. On the evening of the 23rd we preached at the second line church, and on the evening of the 24th we gave a mission talk on Africa and received an offering for the Rescue Home and Girls' School. On Friday evening we preached at the sixth line meeting house. On Saturday, 28th, we met for a love feast season. Here we again had blessed fellowship in communications of spiritual things. Here we felt sad in a way, that so many of the dear ones have moved into the North West, and some to their long home, yet there is lots of material to build up the church if reached through conviction and true conversion. On Sunday evening we again talked of mission work and received an offering for our Rescue work.

We would yet like to say that among the aged saints we met is Sister Baker, widow of our deceased Bro. John Baker, now passed ninety-three years, rather strong physically though hard hearing and nearly blind. We enjoyed a good spiritual conversation with her in the German language. This sister's maiden name was Cober, a sister to the late elder Peter Cober, who labored exceedingly in Canada to build up the church, and God signally blessed his labors. Our aged Sister Baker, in that she has a good mind, sends up many prayers to God for the church. Oh that we had many more like her to take hold of the horns of the altar and pray down from God's throne conviction upon the church, to stand for the landmarks in the Bible upheld by our forefathers in the church. May those aged ones who cannot come to the sanctuary pray in faith and it shall be done.

The time of separation came so soon again, and the thought comes, "We'll never say good bye in heaven." On the 28th we came to Hespeler,

Waterloo county, reaching Elder Wildfong's in the evening, where we were received so kindly. Our brother having made arrangements for meetings every evening and taking us from place to place we spent the week very pleasantly conversing of things present and past. Thirty years ago our dear brethren had it in mind to build a house of worship near the place where the Rosebank meeting house was built five years ago. Why was it not built then? Had they not the means? Yes, I presume they had ten dollars to their one now. Why, what was in the way? Well, listen. I think I can tell you. It was the big I; or in other words, it was self. The Old Man was not dead. Oh what a pity!

"For ye are dead and your life is hid with Christ in God. When Christ who is our life shall appear we shall also appear with him in glory."

On Saturday, October 3, we met at the Rosebank M. H. for the love feast season which was much enjoyed. Here we preached German. But soon we had to part again.

On Monday, October 5, we came to Wainfleet, in Welland county, meeting with the church in worship at the M. H. on the evenings of the 6th and 7th, a large congregation attending. We here preached the word, and gave a mission address one evening, and then passed on to Black Creek to attend the love feast on October 10 and 11. Here we enjoyed the fellowship of the saints. Yes, O how we praise God for the spiritual things. Here are so many young members who are in the order of the church in way of plain dressing which the word justifies, and we are so glad if the spiritual life is there too. We heard for ourselves and feel sure the Lord is getting a number ready for mission work. We have made many visits to Canada, but never have we enjoyed more spirituality and love.

"To communicate forget not, for with such sacrifices God is well pleased." Dear ones, the Canadian brethren and sisters don't only wish us a safe journey, but they communicate of their temporal means to our temporal needs. Praise God.

We again soon separated to meet at Clarence Center, N. Y., on the 17th. We met in church fellowship to again celebrate a communion service. We returned from there to Buffalo to our Mission on 25 Hawley street. After being there and having enjoyed some services at the Mission, we left on Friday, 23rd, for Salona, Pa., stopping at Bro. B. F. Long's. On Sun-

day morning Bro. Long took me about twenty miles to preaching. It was a lovely day. I preached Sunday morning and evening, feeling much joy in being privileged to preach God's blessed word.

The saints in New York State and Pennsylvania are not behind to communicate of their temporal means for our personal benefit. Yes, dear ones, believe me, I am thankful for all your courtesy toward me, but most of all, that I was wanted in preaching the word of God.

I left Bro. Long's home on the 27th for Shamokin to visit our son, Amos. On the 23rd, when I came from Buffalo to Lock Haven on the fast line, the train came to a sudden stop. I, at that time, was at the water fountain drinking and I was thrown, with the back of my left hand striking my second finger against the corner of the toilet room and by the time I came to our son my hand had become very sore. And since I have suffered much with my finger. It beiled and became very sore but to-day it is better though not healed.

After enjoying the care of my son and his wife a few days, I left for home and arrived at Mechanicsburg, Pa., on October 31.

Beloved, I know I was in divine order all the way, praise God, but don't know why I should have had this accident. But Father knows all about it and I am his child, praise God. "To communicate forget not." What God has for me next I don't know.

Mechanicsburg, Pa.

For the EVANGELICAL VISITOR.
Testimony.

FANNY E. BARNES.

I praise the Lord this morning for Jesus and his leading. If we obey God he will lead us in the right way. I realize this morning that I am in God's order to be used in any way he may lead, and to do what he has for me to do, small or great, as my strength allows me, and go where he leads.

I came here to the Brethren's Mission, Chicago, on September 14, feeling this is the place where the Lord will have me stay and work for him, for the time being as he may lead. I was here before, but returned to Kansas because of duties awaiting me there. I stayed seven months, but not without doing for him. It is blessed to wait on the Lord. Praise his name for ever. I feel to ask where those are who say they have a call but who

when the test comes shrink and settle down. O Lord help such! The harvest is great and the laborers are few.

O, I love to be in his work; the Lord is blessing me wonderfully in keeping my body. O, I am so glad that we have some one to go to for help. If we call on him he will help, both body and soul. Praise his name.

This is a good place to be. Not that we can sit down and fold our arms, O no. It means work for God, and do his bidding, praise his name. O the wonderful Savior that Jesus is! This place is God's wonder-working. Souls get saved and some get healed. Some get the blessing, praise God. I am looking for more wonderful things from God of which the Bible speaks. O praise his name! O praise his name for ever and ever. We need the real and the right prayer to keep humble at Jesus' feet. It means continually looking to God. Praise his name forever.

It seems this is God's children's station. Its God's drawing place. He also draws unsaved people in; the singing draws drunkards in, and they want to get saved, praise his name: to him be all the glory.

"And he shall be like a tree planted by the river of water that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper" (Psalm 1:3). O praise his name.

For the EVANGELICAL VISITOR.
Testimony.

WILLIAM A. ROUTH.

I believe the Lord would be pleased to have me (a convert of seven months) give my testimony of his goodness to me through the columns of the EVANGELICAL VISITOR; therefore I take the liberty.

Dear reader, the Lord has been wondrously merciful to me, when I have been sinning against him all these years. I do not care to give an itemized account of all my sins, but, just to let you know how bad a person can be saved by the precious blood of Jesus, I would say that the devil himself was in me in all his glory until I found Jesus.

Now I will tell you how I came to find Jesus. A friend of mine came to me one day and told me that an evangelist was going to preach at the Brethren in Christ Mission on Hawley street, and asked me if I would go with him to hear him. Well, I went, more through curiosity than anything else. I believe I came out as wicked as I went in, and besides

had a great load of convictions to take with me; but, thank God, I did not carry them long. I went again the next night to hear God's messenger, and ah, the message! It was a simple one, but I will never forget it. This is it: "Repent and believe on the Lord Jesus Christ and thou shalt be saved." His messenger, during the services, invited, coaxed and begged, in fact he tried every way imaginable to get some one to come to Jesus. It seemed as though his pleading was going to be in vain, but, glory to God, there were four of us who had the courage to go forward to seek Jesus. I was not the first one to go, but am so glad that Jesus kept on calling until I did go. I got right down on my knees, and truly repented and prayed to God to be merciful unto me and forgive me. Friends, I know he heard my prayers, because I prayed right to him and really meant to do just what I told him I would do if he would only take me back to himself again. The reason I said that I prayed to God is that I want you to know that there is no use praying at all unless you do pray right to God himself through Jesus Christ. Some pray to God and leave Jesus out of it, and I am afraid that those who do that will be left out too. So be very careful, brothers, that you always remember Jesus. I don't know who I was praying to before my conversion: it certainly was not to God or I would have been saved long ago, for I have prayed, or rather, said prayers, from a child up, but not until I knelt down and really repented and believed on Jesus did I realize what it meant to pray. Why it is talking right to God—that's what it is. I go to him now with all my troubles and he always set me free. I tell you of a truth that to-day I feel as free as the birds. I know (for I have the witness) that my sins are all blotted out and that I have been reconciled to God through the merits of Jesus Christ my blessed Savior. Oh, the love that I have for Jesus, I could not even begin to tell you, for there are no words beautiful enough to express the love that I have for him. It seems that I am always speaking to myself in psalms and hymns and spiritual songs, singing and making melody in my heart to the Lord.

Jesus is coming again and is going to receive me unto himself that where he is I may be also. (John 14:3.) It is not as hard to be a Christian as I thought it would be. I find that the more I depend on, and obey the Holy Spirit, the easier it is. All worldly

gains and pleasures have passed away and I am just feasting on the love of God; blessed be his holy name.

Dear unsaved brother, won't you come to Jesus now before it is too late? There will be awful changes in the next world. You cannot hide your condition from God, the evil and the good will be separated hereafter. Your last chance comes in this life; come now, brother, give yourself to Jesus to-day.

Glory to God, I am so happy and glad that I took advantage of this last chance and made Jesus my best friend forever. Just a short hymn and I will close.

"Alas and did my Savior bleed
And did my Sovereign die?
Would he devote that sacred head
For such a worm as I?"

"Was it for crimes that I had done,
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree.

"But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away
'Tis all that I can do."

II. Cor. 13:11: "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace will be with you."

Yours in Christ Jesus.

80 Greenwood Place, Buffalo, N. Y.

Liquor's Deadly Work.

(Published by request.)

One day Mr. M. Morrill's attention was called to a little thin, pale boot-black who had a bunch of bluebells in his button-hole. The gentleman was called to a little pale, thin balancing a quarter on his finger, said:

"Here is ten cents for the shine and fifteen cents for the flowers," pointing to the bluebells.

The lad put his small hand over the flowers.

"No, sir; I can't sell them; if I was starving I wouldn't sell a bluebell."

"And why not, little man?"

The lad looked at Mr. Morrill so piteously that he was almost sorry he had asked him. He put his hand on the boy's head and said:

"Excuse me for asking; you need not tell me unless you wish, and you can keep the quarter besides."

"I like you and I'll tell you. Just a year ago this month, and it has been such a long year I thought the bluebells never would come," and then he stopped and put his hand over his eyes as if to shut out some horrid sight. Presently he took down his hand and said abruptly:

"My father was a drunkard. We once owned some property I've heard

mother say but that was before I was born. We got so poor mother had to go out and wash to get food for Bess and me. We lived in a little log house, a quarter of a mile from town.

"One Friday morning there was only a plate of cornmeal and about two spoonfuls of molasses. Mother baked the meal into bread, and told me to feed the baby when she awoke, and to keep a sharp lookout for father, while she was away washing that day. She kissed me at the door. 'Be a good boy, Willie, and take care of little sister,' she said.

"Bessie slept a long time and I passed the time sitting by her and going to the door to watch for father. When she woke up she said, 'Baby is so hungry. Willie, get something to eat.' 'Get up Bessie, and let me dress you and then we will have some breakfast.' I had not eaten a mouthful, nor had mother before leaving home, and I was dreadful hungry. She got up, and I dressed, washed and combed her, and when we sat down to the table Bessie just dropped her curly head right down on the table and sobbed out, 'O, Willie. I am so tired of cornbread and molasses; I can't eat it; I want some meat and butter.'

"Don't cry, baby," I said, stroking her curls, 'mother will bring home something to-night.'

"But it is so long to wait."

"Try to eat," I said, and I put a spoonful of molasses on her plate, and she did try, but she only swallowed a few mouthfuls and then left the table. I ate a small piece of dry bread; I thought she would eat the molasses, so I did not touch it. All day she kept saying she was hungry, but refused to eat. It was a long day to us both.

"Father had come home, and it was nearly dark; we were both sitting on the doorstep. Bessie had laid her head against my arm and began to cry, 'I'm so hungry, Willie, mother stays so late to-night.'

"Don't cry, baby, mother will soon be home." "Of course she will!" exclaimed George Anderson; he lived a mile beyond us, and as he spoke he tossed a bunch of bluebells into Bessie's lap.

"Oh, how pretty?" she exclaimed, while the tears dropped from her sweet blue eyes on the pretty bluebells.

"Come Bessie," I said, "let me fasten them among your curls." She stood up on the door-step with her face toward the house. I stood behind her and tied the blue-bells in her golden curls. I had just fastened the

last one, when some one jerked me off the step. It was father; he was almost crazy with drink.

"He caught Bessie and said, 'You have been crying; what did Willie do to you?'"

"She was so white and scared that I thought she would faint. 'Willie didn't do anything,' she gasped out.

"Father let her go and grasped me; he commenced to shake me awful. 'You rascal, what did you do to Bessie? Tell me, or I'll shake the breath out of you.'

"He shook me so I could not answer. Then little Bessie caught him by the arm. 'Please, father, don't hurt Willie; I was so hungry it made me cry.'

He looked at the table and saw the bread and molasses. 'You little white faced liar, you are not hungry, look at the table; there is plenty to eat, and good enough for such a brat as you,' and he shook her roughly.

She began to cry and I tried to put my arms around her but father pushed me away. "If you can't eat anything I can give you something to drink," and started down the path that led to the pond.

"Bessie hushed crying, but she looked awful scared. I'll give you something to drink he said," when he reached the edge of the water and I followed scarcely knowing what I was doing. I was so frightened.

"He waded in about knee deep, then took Bessie and put her little curly head down under the water. She threw up her little white hands and cried out. Oh, Willie, take baby! just as the curly head went down.

"I waded around father and tried with all my strength to raise her little head out of the water, but father held it down. I begged father to take her out, but he would not listen. She threw up her hands wildly, there was a gurgling sound then all was still. It seemed hours to me, but father at last lifted up Bessie's white dripping face. I called her name wildly, but her blue lips didn't move; she was dead.

"Father carried her and laid her down on the green grass. 'I guess she won't get hungry for awhile,' he said.

"I was so stunned I never moved nor spoke, until I saw the bluebells that I had twined in Bessie's hair floating out on the water. I could not bear to see them drift away, so I waded out after them. The water was deep and on I went. It was up

THE SUNDAY-SCHOOL.

Lesson 10. Dec. 6.—Solomon Chooses Wisdom. I Kings 3:4-15. Golden Text: Prov. 9:10. The fear of the Lord is the beginning of wisdom. Read I Kings 2:12-4:34.

4 And the king went to Gibeon to sacrifice there; for that was the great high place; a thousand burnt offerings did Solomon offer upon that altar. 5 In Gibeon Jehovah appeared to Solomon in a dream by night; and God said, Ask what I shall give thee. 6 And Solomon said, Thou hast showed unto thy servant David my father great loving kindness, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great lovingkindness, that thou hast given him a son to sit on his throne, as it is this day. 7 And now, O Jehovah my God, thou hast made thy servant king instead of David my father; and I am but a little child; I know not how to go out or come in. 8 And thy servant is in the midst of thy people which thou hast chosen, a great people that cannot be numbered nor counted for multitude. 9 Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?

10 And the speech pleased the Lord, that Solomon had asked this thing. 11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself understanding to discern justice: 12 behold, I have done according to thy word: 13 I have given thee a wise and an understanding heart; so that there hath been none like thee before thee, neither after thee shall any arise like unto thee. 14 And I have also given thee that which thou hast not asked, both riches and honor, so that there shall not be any among the kings like unto thee, all thy days. 15 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days. 16 And Solomon awoke; and, behold, it was a dream; and he came to Jerusalem, and stood before the ark of the covenant of Jehovah, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

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Daily Food: M. I. Kings 3:4-15. T. Josh. 24:1-15. W. Job 28:12-28. T. Prov. 4:1-13. F. Psa. 119:97-104. S. I. Tim. 6:6-16. S. Matt. 6:25-34.

Introductory.—Lesson eight closed with David's solemn charge to Solomon. Soon after this David died, and Solomon was fully established upon the throne. The people gladly accepted him as king. Solomon executed the commands of David given in lesson eight, and found occasion to take vengeance also upon those who would have prevented him from taking the throne. Adonijah was put to death by Solomon's order. Abiathar, the aged priest, was banished from Jerusalem, his life being spared on account of his long friendship for David. (See I. Kings 2:13-27.) Joab, hearing of this, fled to the altar, knowing that the vengeance of the king would fall on him next; but this did not avail him, for he was slain and "buried in his own house in the wilderness." Shimei was commanded to dwell in Jerusalem and not to leave the city; but after three years he fled to Gath, where he was overtaken and slain. Then Solomon married Pharaoh's daughter and offered sacrifices to the Lord at Gibeon, where our lesson begins.

When? B. C. 1015. Very early in Solomon's reign.

Where? Gibeon, Jerusalem.

Who? The Lord, Solomon, servants, people.

Explanations and Word Studies.

(V. 4) *Gibeon*: In David's time the tabernacle had been removed from Nob to Gibeon. It was about six miles from Jerusalem. *A thousand burnt offerings*: An immense number; offered of course through the officiating priests. (V. 5) *The Lord appeared*: After the day's great sacrifices, described in v. 4. *In a dream*: Frequently in the olden days God revealed his will to men in dreams. The angel of God spoke to Jacob in a dream. God spoke to Pharaoh in a dream. (Gen. 41:25.) Find other instances. *What shall I give thee*: The request meant that the thing Solomon should choose God would give him. (V. 6) *This great kindness*: Remembering the delight which his aged father felt and showed when his beloved son was crowned and enthroned (I. Kings 1:47, 48), he names that as a "great kind-

ness" which God had reserved, kept stored up, to crown the life of David a last blessing. The words here translated "mercy" and "kindness" are the same. "Kindness" is preferable, and it so appears in the Revised Version. (V. 7) *A little child*: A child is ruling. He was probably twenty years old, but was conscious of his lack of wisdom to govern the nation without divine help. *Go out or come in*: How to conduct himself as king. (V. 8) *A great people*: Great in numbers and in importance. (See II. Sam. 24:9.) The land must have fairly swarmed with people. He doubtless exaggerates his untried duties. (V. 9) *An understanding heart*: His choice of blessing was the wisdom which he felt he needed. *To judge thy people*: To decide their causes. *Good and bad*: The right and the wrong; the just and the unjust. *Who is able?* The question implies that no one is able. (V. 11) *God said*: Perhaps by an inward voice since Solomon was asleep and in a dream. *Thine enemies*: That is in battle. There were, no doubt, rivals of Solomon's who were his haters in secret, if not openly. (V. 12) *None like thee*: No parallel for the combined wisdom, glory and wealth of Solomon's reign is to be found. The fame of his wisdom went through the world, and he is still spoken of as the wisest of men. (V. 14) *If thou wilt walk, etc.*: This is the condition upon which God's promises are made. *As thy father David did*: Not that David was in all respects a perfect example, but his heart was right toward God. He did fall into sin, but he did sincerely repent and turn unto God. (V. 15) *It was a dream*: But the divine communication was actually made. That it was a real promise of God, the whole history bears witness.

Practical Applications.—1. God offers rich blessings to all of us, and we may take our choice. 2. "The strongest principle of growth lies in human choice." 3. "In asking for new favors, former mercies should be gratefully remembered." 4. That we need any blessing from God is a good reason why we should ask for and expect it. 5. We should imitate Solomon. If we choose Jesus, we shall get all else. "Seek ye first the kingdom of God, and his righteousness, and all other things shall be added unto you." 6. There is a condition to all promises of divine blessing; they become ours if we walk in God's ways and keep God's commandments. 7. Whatever presents before man his duty to God is as really an appeal of God as though he spoke with audible voice or appeared in visible form.

Lesson 11. Dec. 13.—Solomon Dedicates the Temple. I Kings 8:1-11. Golden Text: Ps. 122:1. I was glad when they said unto me, Let us go into the house of the Lord. Read I Kings 5:8.

1 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers' houses of the children of Israel unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion. 2 And all the men of Israel assembled themselves unto king Solomon at the feast, in the month Ethanim, which is the seventh month. 3 And all the elders of Israel came, and the priests took up the ark. 4 And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the Tent; even these did the priests and the Levites bring up. 5 And king Solomon and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be counted nor numbered for multitude. 6 And the priests brought in the ark of the covenant of Jehovah unto its place, into the oracle of the house to the most holy place, even under the wings of the cherubim. 7 For the cherubim spread forth their wings over the place of the ark, and the cherubim covered the ark and the staves thereof above. 8 And the staves were so long that the ends of the staves were seen from the holy place before the oracle; but they were not seen without; and there they are unto this day. 9 There was nothing in the ark save the two tables of stone which Moses put there at Horeb, when Jehovah made a covenant with the children of Israel, when they came out of the land of Egypt. 10 And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Jehovah. 11 So that the priests could not stand to minister by reason of the cloud; for the glory of Jehovah filled the house of Jehovah.

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Daily Food: M. I. Kings 8:1-21. T. I. Kings 8:22-36. W. I. Kings 8:37-43. T.

I. Kings 8:54-66. F. II. Chron. 7:1-11. S. II. Chron. 7:12-22. S. Psalm 122.

Introductory.—"To build a temple in God's honor and for his service was a cherished purpose of King David's. But he had been a warrior, and had shed the blood of his fellow-men. For this reason God denied him the privilege, but assigned it to Solomon, David's favorite son. David, however, was permitted to make extensive provision for the temple, and this he did, leaving the prepared treasure in Solomon's hands, and by him the work was done." In the chapters intervening between this and the last lesson, we have described the building of the temple, which was the work of seven years and six months; and of Solomon's house, which was thirteen years in building. Our chapter opens with an account of the removal of the ark to its place within the temple; a most impressive ceremony. Then "the glory of Jehovah filled the house of Jehovah," and Solomon, invoking blessing upon "all the congregation of Israel," stood before the altar in the Court of the Temple and offered the great prayer of dedication. After the dedicatory services were concluded, the attendant throngs scattered to their various homes, and affairs in Jerusalem resumed their ordinary movement.

When? B. C. 1005. About ten years after Solomon made his wise choice.

Where? In the city of Jerusalem, at the temple.

Who? Solomon, Israel, the priests.

Explanations and Word Studies.

(V. 1) *Elders of Israel*: That is, the judges in their several cities. *Heads of the tribes*: Every tribe had one or more principal ruler in it. *Chief of the fathers*: The principal persons of every family in those tribes. (V. 2) *Seventh month*: The time of the feast of tabernacles. (V. 4) *The tabernacle*: The tent in which the ark rested at Gibeon. *Holy vessels*: The altar of incense, and the table, and the candlestick, and everything belonging to them; which remained in the tabernacle, when the ark was removed from it. (V. 6) *Oracle of the house*: The holy of holies. (V. 7) *Cherubims*: Signifying the special protection of angels. *Covered the ark*: They were very large stretching forth their wings from one side of the house unto the other. (Chap. 6:22, 24, etc.) (V. 8) *The staves*: The staves used to carry the ark were drawn out of the rings and so placed that their ends appeared through the veil. (V. 9) *Nothing in the ark, etc.*: In Heb. 9:4 it is stated that the ark also contained the golden pot of manna and Aaron's rod that budded, but these had probably been lost while the ark was with the Philistines. (V. 11) *Because of the cloud*: In this cloud was the glory of the Lord, which now filled the temple, as it had anciently done the tabernacle when it was first erected. (V. 12) *Thick darkness*: A token of God's presence and protection. Solomon understood it—God accepted the holy house. (V. 15) *Shake unto David*: (See II. Sam. 7:4.) (V. 21) *Set a place for the ark*: The token of God's presence among them. *Wherein is the covenant*: That is, the tables of the covenant, called the "covenant" because they contained it. (V. 22) *Spread forth his hands*: An expression of appeal, a reaching out to God for help. (V. 25) *Therefore now, etc.*: This prayer of dedication is given in vs. 25-53. He prayed that the temple might be a place of mercy, that whenever even any one prayed toward it, though far away, the supplication might be heard. (V. 54) *Before the altar*: The altar of burnt-offering, which was in the court, and not in the temple. (V. 55) *Blessed the congregation*: Closing the services with the benediction which follows. (V. 56) *Hand of Moses*: These promises were made through the instrumentality of Moses and are contained in the books that bear his name. (V. 59) *Be nigh unto the Lord*: Remain as a perpetual prayer before God, ever pressing for answer. (V. 61) *Your heart be perfect*: Everything was conditioned upon their obedience and love.

They must cleave to God with undivided attention. (V. 63) *Solomon offered*: Not with his own hand, but by the hand of the priest. *Peace-offerings*: In the peace-offerings the fat was consumed on the altar and the flesh was eaten; hence there would be a great feast among the people when their thousands of oxen and sheep were offered. (V. 64) *The middle court*: That is the court of the priests. *Brazen altar*: Near the door of this court.

Practical Applications.—1. We are to worship God in a reverent manner. 2. When we pray, let us do it in the name of Jesus Christ, in humble confession of our unworthiness, and in appeal and expectation. 3. There is nothing which honors God more than to plead his word and make mention of his promises. 4. God is faithful in all his dealings with us.

The treatment of the Sunday-school lessons is appropriated from the *Workman Quarterly*.

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Love Feasts.

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Des Moines, Nov. 21, 22.

Beginning Saturday, 2 p. m., continued over Sunday. All are cordially invited.

NEWS OF CHURCH ACTIVITY.

(Continued.)

(Concluded from page 5.)

with us through it all, and he constantly verifies his promise so that the waters do not overflow. Praise his dear name! People sometimes find fault with us for not telling more of the dark side of Mission life. Well, it has its dark side and its dark hours like any other vocation, but I am glad to say that even in the darkest times there is always a little light. I will be pardoned then, perhaps, if in the present letter some of the trying things are mentioned in connection with the rest.

We praise the Lord for the twenty-six bright boys who are staying at the Mission and going to school. A number of them have given their hearts to the Lord, and their daily instruction in the word is giving them a good understanding of the same, so that they are becoming helpful in kraal visiting and in giving out the gospels to others. Nearly all of them live from six to fifteen miles and even farther from the Mission, and could not attend school did we not give them a home here. Thus far the extra expense involved from keeping so many boys has been met by free-will offerings from private individuals and Sunday-schools. The present year very little has reached us so that that fund is exhausted. We do not know just what that means, but feel that neither the Lord nor those in America who are interested would have us send these dear boys away to their darkened homes. If Mission work means anything at all, it means the rescue of the young and children. Few of the older ones will ever reach the solid Rock, and the hope of the missionary lies in the young.

The present year has been an unusually dry one, and although the land is fertile, the lack of moisture has caused the people to be very scarce of food. Many are entirely out of grain already except a little left for seed. If rain comes at the usual time, it will be four or five months before they can hope to reap anything. At present the men hunt what game they can and the women gather roots and wild fruit when it can be found. Some kraals have been closed for some time and the people are away in search of food. What makes the situation worse is that there are no towns or markets where the people can purchase even if they have money. Water is very scarce and many people travel miles to procure it. Bro. Taylor, who has been out among the natives a great deal lately, says that in many places they hoard their supply of water even more carefully than they do their grain. Some took their cattle daily eight miles to water.

At present the Mission is sustaining a severe loss which it will be difficult to replace. In certain portions of this part of Africa the tsetse fly, so deadly to horses and cattle, abounds. They do not extend all over the country but are confined to certain districts. We were not aware that there are any near us, but on our visit to the Nanzela Mission the latter part of

April we, not knowing it, passed through one of these districts about thirty-five miles from here. When we heard of it, we trusted that, since flies are very few at that time of year, our oxen might have escaped, but they did not. We learned a few days ago that the place at which we spent the noon hours was in the worst part of that tsetse district. There is no known remedy for the bite, but some of the cattle live six months after they are bitten. Six of our oxen have died and others are sick so that the entire ten may go.

Some may censure us for taking the trip, and perhaps we deserve censure. We certainly should not have gone had we known of the danger. It is the only old Mission station for 150 miles or more, and we hoped to procure some books as well as gain information to help us in the work. We were about to go through such a district on the way from Livingstone to Kalomo when we were mercifully turned back by a broken wagon.

The drought, the heat, the deadly fly, and many other things continually remind us that we are in the wilds of Africa, and even the forces of nature are arrayed on the side of the enemy. We are thankful, however, that the Lord is still on our side or rather we are on his side, and he never lost a battle. May you not forget to pray for us that we may continually keep under his banner.

In the work in general there is no cause for discouragement. The Sunday services have been well attended. Since the last letter to you there were three Sundays in succession when the congregation numbered over one hundred, and one day one hundred and forty were present. Lately the number has not been quite so large. Last Sunday four women were at the altar, but it is difficult to get them to pray for themselves and become really saved. We greatly miss Bro. David in these services, as he has such good command of the language. We trust that both he and Sister Engle will soon join us in the work again at this place.

Yours in his service,

H. FRANCES DAVIDSON.

September 28, 1908.

A Voice from the Field.

Dear readers of the VISITOR: The grace of God assisting me I will carry out what I said in my last letter to the VISITOR,—that I would give a more full account of the love feast at Carland. It truly was an enjoyable feast to all of us. To myself it was made all the more so because for the last twenty years the small band of workers there have been on my mind more or less. I used to look up the reports in the VISITOR to see if I could find anything from that place. When our youngest child was but three weeks old my husband left for Carland, Mich., and in company with brother Noah Zook, spent three months there. Several Ohio sisters also worked with them part of the time. Often did I desire to be with them if it had suited. We read in the word that he gives us the desire of our hearts, and, truly,

he does, but in his own time, and our desires must be in accordance with his will.

All through the love feast we could realize God's presence with us. Some of us remained for some days after the love feast was over. The last night of the meeting one of the sisters said she was impressed that there should be an altar service. So before the meeting was closed the brethren give a hearty invitation for saint and sinner to come forward and we would all have prayer together. We would have been so glad to have seen the unsaved come too, but in many places if we, as God's children, would take our place before God and man and get in closer touch with God ourselves God could use us better in bringing souls to Christ. Some twenty or more came to the altar, and there were those who prayed so definitely and right out and so got special help. After a season of prayer we again had testimony meeting. Two of the sisters said they had been wishing and praying for a meeting of that kind. Now, we are aware that the after service is sometimes run to excess; but in this case it was God's plan and it was easy to be seen.

I am more and more convinced that it is our duty, as well as our privilege to be in close touch with God that we will understand the voice of the Spirit of God, and when God gives the message through his servants, souls will get help. Brother Lyons has since said that souls got help from God at that service. Because there is counterfeit money made, that does not stop the real, neither will it as long as time will last. But if those who are at the head leading the flock would be cut loose more from the things of this world and be after the flock, and the weak ones and take them, as it were, by the hand, or, as the real shepherd, into his bosom and shelter them from the storm until they are stronger, it would be a great help.

Read the 15th chapter of Ezekiel. Here we can see what was said of the prophets in that day. Let us profit by it. Often this hymn comes to my mind: "Will there be any stars in my Crown when at eve the sun goes down?" I have asked the dear Lord more definitely than ever this last Summer to make me a soul winner for Christ.

I am glad to say that our courage is good in the work, even though the surroundings are not what we have been used to in former days. I can also say to the praise of God that in

bodily strength God is wonderfully helping me and answering my prayers in giving me warmer blood for the storms and blasts of the cold Winter before us.

On the second of November we started a revival meeting here at Elmer. Our elder, brother Lyons came to help us. Since he is with us I have often been reminded of our duty to pray for those brethren who shall keep a watch over the flock and Brother Lyons has a large family, and to look at it from a natural standpoint, he no doubt would feel as though he is needed at home on the farm, but they both seem to have the work at heart, even the oldest child encourages the father to go.

Dear brethren and sisters, will you join us in prayer for them? Some may be led to answer their own prayers by standing by them with what God has blessed them with. We are only here as stewards in God's hands and the time that we will have to give an account of our stewardship will come. Let us be faithful.

We feel thankful to God that there are those who bear us up at a throne of grace in their prayer. We still crave it.

T. A. AND MARY J. LONG.

Sandusky, Michigan.

Wicked Polly.

Young people who delight in sin,
I'll tell you what has lately been:—
A woman who was young and fair,
Who died in sin and dark despair!

She'd go to frolics, dance and play,
In spite of all her friends could say;
I'll turn to God when I get old,
And He will then receive my soul.

One Friday morning she took sick,
Her stubborn heart began to break,
Alas! Alas! my days are spent,
Oh, friends! too late for to repent!

She call'd her mother to her bed,
Her eyes were rolling in her head:
When I am dead remember well,
Your wicked Polly screams in hell.

The tears are lost you shed for me,
My soul is lost I plainly see!
Oh, Mamma! Mamma! fare you well,
My soul will soon be dragged to hell:

My earthly father, fare you well,
My soul is lost and doomed to hell:
The flaming wrath begins to roll,
I am a lost and ruined soul!

She gnawed her tongue before she died,
She roll'd and groaned, she screamed and cried;

Oh, must I burn for ever more,
When thousand, thousand years are o'er?

At length the monster death prevailed,
Her nails turned blue, her language fail'd!
She closed her eyes and left the world
Poor Polly's soul to hell was hurled!

It almost broke her mother's heart,
To see her child to hell depart,
My Polly, O my Polly's dead,
Her soul is gone, her spirit's fled.

Good God! how did her parents mourn,
To think their child was dead and gone,

O! is my Polly gone to hell?
My grief's so great no tongue can tell.

Young people lest this be your case,
Return to Christ and seek His face;
Upon your knees for mercy cry,
Lest you in sin like Polly die.

Oh, Sinner's! take the warning fair,
And for your dying hour prepare.
Return to Jesus Christ and live,
And He will life and pardon give.

Remember well your dying day,
And seek Salvation while you may,
Forsake your sins and follies too,
Or they will prove your overthrow.

These lines were composed on the death of Polly Wilson, of Maryland.

PRICE—10c. per 100; 75c. per 1,000; 100 assorted tracts for 15c. Samples free.

Address, L. F. SHEETZ, Florin, Pa.

Letter from a "Shut-In."

Dear Editor: Another year has passed since I invited your readers to my Christmas letter party. I sincerely trust it has brought them many joys and few sorrows and disappointments. I am still lying in the same position I have been in for twenty-three years.

Seemingly I am no worse than last year. In fact my friends say I look better. Of course I can never get well, but only God knows how long I may live in this condition.

Mrs. Bella Cook, the famous New York invalid, I believe lived over fifty years in a helpless condition. And I have heard of many others who lived from thirty to forty years in bed. I saw the picture of a man who had lived forty-nine years sitting in a chair with the side of his face resting on his breast. Think how tired he must have been with his head in that position for all those years.

Why am I telling you of these pathetic things? Because I believe it is good for you well people to learn of the misfortunes of others sometimes. It should make you more thankful to God for your manifold blessings and cause you to quit your whining and complaining when things don't go just as you would have them.

I sometimes think the Lord allows "shut-ins" to live for an example and warning to people in health. Anyway I know many robust people have passed to the other world since I have been lying here. When you are tempted to complain just look around and find some one who is in a worse condition than yourself. This will not be difficult to do I assure you. There is no condition so bad but what it could be worse. Try to realize this and feel thankful to God every minute of your life that all is as well with you as it is.

The past Summer was an exceedingly warm one for me, but I got through all right and have no complaints to make. I was taken out three times to vote, once to church, once for a long drive in the country, once to a ball game and picnic and several times to visit neighbors. Also I heard a political speech, the first one I had ever heard. I feel so thankful to God for these little diversions in my lonely life and surely if I can praise him for these small blessings you, who have health and strength and can come and go at will, should feel a thousand times more grateful; but doubtless many of you never pause in this busy, bustling old world to thank him at all and some day, when it is too late, you will realize your mistake.

Now friends, I want you all to come to my letter party Christmas day, and if possible order one or all of my books, titled as follows:

"Twenty-three Years in a Mattress Grave," the story of my life. Price, 20 cents. "Ideas of an Invalid." Price, 30 cents. "Plain Talks and Tales." Price, 40 cents. "His Mysterious Way." Price, 50 cents.

These books are my only means of support and I feel that they will be a help to you. I give God all credit for what little good I may have done. Only for his grace I could not possibly have endured this life.

In conclusion, I desire to state that my books are entirely original. The reason I tell you this is that recently two or three "Shut-ins" have written the story of their lives and copied largely from my twenty-cent book. Not only copied in the make-up of the book but in some places my very language is used. I don't mind this, only I don't want my friends to think I copied from some one's book.

Don't forget me on Christmas day, friends, and if you are not pleased with my books I will return your money. Address.

THOS. F. LOCKHART.

Wellington, Mo.

Spirit-Taught Boy.

A Christian Chinese boy saw one day, in a heathen temple, an old man worshipping idols. He asked, Do the idols see and hear you, when you worship. The old man replied, Yes, but the boy said they are made of clay how can they answer your prayer. After they had talked for some time the man asked where did you learn such wonderful things. The boy then told him about Jesus, and showed him how he could be saved and he learned to love the Savior.

So everywhere positives, not negatives. The way to get out of self-love is to love God. And to help us to this positive life we have this positive salvation, these positive things fairly revealed to us, God's will, Christ's love, and the eternal life. It is no hard master that stands over us. It is the King in his beauty. Before him repentance and faith become but one perfect act. When we really get the scales off our eyes and see him, the struggle of life will be over. We shall not have to leave our sins to go to him, as if they were two acts. The going of the soul to him be itself the easy casting away of sin, the easy mastery of this world which masters us so now.—Phillips Brooks.

It is not the man who has made the most money or held the most offices who has made the most of himself, but the one who has learned how to develop his soul-life while he neglects not his business.—Presbyterian.

Liquor's Deadly Work.

(Concluded from page 10.)

to my arm-pits, now over my shoulders, still the bluebells were just beyond my reach, but I must have them. The water touched my chin another step and I caught them and just as I did I heard mother call: 'Willie! oh Willie! where are you?'

"I looked for father. He was seated on the ground by Bessie. 'Willie! oh Willie! came mother's voice again.

"I was out of the water now, but so weak I could scarcely stand. 'Bessie! oh Bessie!' I called, 'Here, mother, at the pond.'

"Father gave one mad leap into the water—he plunged in face down. I was so terrified I did not know what to do. I heard mother coming. I trembled so I could not walk, so I crawled up to Bessie, and took father's starw hat, put it over Bessie's dead face to keep mother from seeing it.

In a moment she came in sight. She saw I was dripping with water. 'Willie, Willie, what is the matter?' I could not speak.

"She lifted the hat from Bessie's face. She stood for a moment as if turned to stone. 'Tell me how it happened, Willie, tell me quick!' Then I found voice and told her everything. She heard me through without a word, but when I had finished she stood with clasped hands over Bessie and shrieked such unearthly cries that soon the neighborhood flocked to the spot.

"Father had drowned himself, his body was taken from under the beautiful water and buried in the cemetery along side of Bessie. Mother was a raving maniac. I put the bluebells in a little box and hung them around my neck. After the funeral I lay in the hospital, sick for weeks with brain fever, but when I came to myself, the box was still around my neck; here it is, and he drew from his bosom a small box containing a few withered leaves.

"They speak of sweet baby Bessie," he said, as he closed the box and slipped it back under his shirt bosom.

Then he looked Mr. Morrill straight in the eyes and said:

"Please, mister, don't ever vote for whiskey. It killed my father and dear little baby Bessie, and it locked mother up in the mad house. Please don't vote for rum."—Tract.

"Mulishness is often taken for manliness,—by the mulish."

Scriptural Holiness.

Holiness, as taught in the Scriptures, indicates that state of the soul whereby there is an abiding abhorrence to sin either in thought, word or deed, because God, "who is of purer eyes than to behold iniquity," has forbidden it.

In this recoil of the soul from the commission of sin, there is also implied the love of righteousness, as well as the hating of iniquity, wherein is found the sublime significance of the command: "Ye shall be holy, for I, the Lord your God, am holy"—the standard of holiness of God being the standard of holiness required of man.

The entire tenor of the teachings of the Bible on the subject of holiness implies a state of purity and acts of obedience to the will of God, i. e., holiness of heart and of life. The acceptability in the sight of God of the words of our lips and the meditation of our heart, as well as the deeds of our lives, is but the expression of a holy character which lies back of them, even deeper than the will, the affections or conscience, which has its analogy in nature. If the tree grows and produces fruit, it is because there is unadulterated life in it. If the members of our bodies obey the mandates of the will, it is because the body is in a healthy condition, action being made possible by its healthy condition, action being made possible by its healthy subjective state. Otherwise, the muscles, the nerves, etc., would rebel and refuse to obey the dictates of the will. A paralytic may have will power in full vigor, but the absence of a healthy subjective condition of the members of the body make the will non-effective. Thus, in a morally debilitated condition of the soul: "To will is present with us, but how to perform that which is good we find not." But, if, on the other hand, the attributes of our moral nature respond only to "whatever things are pure," it is because inherent purity and strength pervade all our moral powers. According to this view, then, which we claim to be scriptural, holiness is not so much a particular virtue, as an all-pervasive and all-controlling principle which brings into subjection to the will of God every part of our being, body, soul and spirit. It is the readjustment of our whole nature, subordinating the inferior propensities to the rightful supremacy of the intellectual and spiritual powers. It is the healing of the spiritual body of all its diseases. It is "the putting off the old man, which

is corrupt according to the deceitful lust," and the "putting on of the new man, which after God, is created in righteous and true holiness."

Such a life has its fruits unto holiness. It is not a "sounding brass or a tinkling cymbal" of mere words or profession. It is a perfect obedience to the law of God in Christ Jesus, carried into all our relations and concerns of life—the family, society, politics and business. It is "Christ living in us."

While this is ideal scriptural holiness, it is also transformable into real life. It is the reproduction of the life of Christ in and through us. God requires it of us, and if we comply with his conditions, he will impart it unto us, and will graciously assist us to maintain it in our lives.

In conclusion: "Of whom is holiness of heart and life required?" Of every one of us. No one is debarred from the glorious privilege of being holy, or exempt from the responsibility. What will be the consequences if this be not our state and manner of life? Without holiness no man can see the Lord.—*Rev. G. W. Miesse in Evangelical Messenger.*

God Loves Me.

When the heart perceives that God himself is the sinner's Saviour, through Jesus, his faith and hope are then in God. A friend lately said, "When I considered the words, 'No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him'—and thus saw God, in Christ, the sinner's Saviour, I could rest in God at once—all my fears vanished."

The thought that we must love God to be saved, instead of being saved solely because God loves us, clings most tenaciously to fallen nature; but nothing short of seeing God's love to us in the cross of Christ, even when we were dead in sins, can give peace.

A gentleman after living in sin for many years, in companionship with many others, heard that the ringleader of the party was converted. All were sorry to lose such a jovial friend, and marvelled that he could be such a fool as to be religious. Still he was very decided, and went to his old associates, one by one, to speak to them of the salvation he had found in a crucified Saviour. There was one, however, that he passed over. It was this very gentleman of whom I am speaking, and he felt it much. This led him to reflect, and soon he began to realize the unsatisfying character of the pleasures of sin, and

to feel that he, too, had a soul. He read his Bible, but could get no comfort. He thought that he had something to do, and that he never accomplished what he wished. One day, however, he met his old friend, who said to him, "Do you ever read your Bible?" "Yes, I do," he replied; "but I cannot get comfort out of it. I cannot love God." "No," said his friend, "nor could I; but the blessed truth is, that God loves me," and then wished him good morning. "God loves me," "God loves me," thought the gentleman to himself, "what can he mean?" But before he reached home that day, the thought of God having given his only-begotten Son to die on the cross to save sinners flashed upon his soul with divine living light. "Now," he thought, "I see it. I see now that God loves me as a sinner. Yes, God so loves me as to save me," and his whole soul was filled with joy and peace. So it is, as the apostle John declares, "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." This enables us to love and serve God; for "we love him because he first loved us," (1 John 4: 10, 19). It is here the heart finds real joy, gathers up strength for service, and who do not look at their beauty or their ugliness. They just keep their gives glory to God.

The Divine Spirit softens wills and makes them flexible, nourishes the true life, and feeds the flame which is kindled within, and shines out in word and work.

There must be the frequent recurrence of special seasons of devotion, if devotion is to run like a golden thread through our lives.—Selected.

The true faith is one; false faiths are numberless. But as the one true faith manifests itself by different peoples in different ways, just so the numberless faiths of heathenism are at root one and the same. In other words, there is one master spirit of good who appeals to different peoples in different countries and ages according to their different abilities and needs; just so there is one master spirit of evil, whose servants and worshippers seek to please him in different ways, but always in evil ways. The worship of the true God always ultimates in holiness, and the worship of Satan always ultimates in degradation and despair.

"There are too many asking forgiveness for the sins they continue to fondle."

REPORTS OF FUNDS.

Foreign Mission Funds.

Report of Treasurer for September and October, 1908.

GENERAL FUND.

Correction.

In last report Mount Rock, Pa., Sunday-school was reported as having contributed \$10 which should have been \$16.

Carland Mission Sunday-school had contributed \$14 which did not appear at all in the report. These corrections it will be noticed add \$20 to the total of the treasurer's report.

A donation of \$15 was received from Sister Nancy Shirk, Ill., to be divided equally between Sisters Davidson, Engle and Frey. And a friend, Ontario, contributed \$50 for Sister Davidson.

Clay county, Kans., Brethren, \$40; Abilene, Kans., Brethren, \$32.35; Bro. Sellers, McPherson, Kans., \$10; Air Hill, Pa., S. S., \$17.30; Emma Wagner, Dayton, O., special for Macha Mission wagon cover, \$1; Carland Mission S. S., \$18; Zion Mission S. S., Pa., \$5.41; Jacob Lautenslayer, \$15; Pleasant Hill S. S., Kans., \$6; S. R. Wolfe and wife, Ill., \$2; Sister Katie Winger, \$25; Florence Blake, Buffalo, N. Y., \$1; special offering for India Mission, \$10; Abilene S. S. Home Department, for Sister Davidson, \$10; Newbern, Kans., love feast collection, \$38.52.

Disbursements.

Amos L. Musser, India, \$244.12; H. Frances Davidson, special, \$125; H. Frances Davidson, for general use, \$40.11; H. J. Frey and wife, special, \$17.51; Sister Engle, special, \$5; Brother and Sister Doner, special, \$10; Brother and Sister Wenger, special, \$30.60; Matopo Mission, special, \$16.50; Sister Davidson, special, \$10; for general use, Brother Steigerwald, \$244; Brother Frey, \$244; Brother Doner, \$244; Sister Davidson, \$234; Amos L. Musser, India, \$244; Sister Abbie Bert, return trip expenses, \$200.

RESCUE HOME AND GIRL'S SCHOOL FUND.

Receipts.

Catie A. Myers, \$125; J. H. Myers, \$21; Wainfleet, Ont., Brethren, \$27; Nottawa, Ont., Brethren, \$18.59; Albert Baker, Winnipeg, Man., \$25.

It will be noticed that there have been heavy demands on the General Fund since my last report. The meeting of these demands leaves the fund very low. The friends, no doubt, will feel it their privilege to come to the support of the fund in a special way, even though it should mean extra gifts, so that the fund may not lack.

P. M. CLIMENHAGA,
Stevensville, Ont., Treasurer.

Messiah Home Orphanage.

Report for October, 1908.

DONATIONS RECEIVED.

Mrs. Samuel Peters, \$2; a sister, Franklin county, Pa., \$5.

SCHOOL FUND.

A sister, Gormley, Ont., \$5. The management acknowledges these gifts with much thankfulness.

D. M. BOOK,
Secretary-Treasurer.

Hummelstown, Pa.

Philadelphia Mission.

Report for month of October, 1908.

Balance on hand, \$66 44

DONATIONS RECEIVED.

Lancaster, Pa., \$2; Philadelphia, Pa., \$4.10; Philadelphia, Pa., \$6.75; Mount Rock S. S., \$9.35; Stevensville, Ont., S. S., \$31.80; a sister, Kans., \$10; York, Pa., \$5; Sedgwick, Kans., \$8; love feast donations, \$81; Lebanon, Pa., \$6.

Mount Joy, Pa., 42 lbs applebutter; Elizabethtown, Pa., 1 box clothing, Lan-

visions; Lobata, 1 box clothing, apple-butter; Henry Allabaugh, Silverdale, Pa., 1 bbl apples; Elizabethtown, Pa., 1 bbl sweet potatoes; Clarence Center, N. Y., 1 box clothing.

EXPENDITURES.

Love feast, \$40; Mission, \$3.50; coal for poor, \$8; coal for Mission, \$6.75; shoes and provisions for poor, \$61.49.

PETER STOVER AND WIFE.

3423 N. Second Street.

Des Moines Mission.

Report of Des Moines Mission for the month of October, 1908.

DONATIONS RECEIVED.

J. W. Book, Ramona, Kans., \$10; church of Polo, Ill., \$5; a sister, Gormley, Ont., \$5; total, \$20.

EXPENSES.

Gas and fuel for Mission and residence,	\$6 00
Water, for three months,	4 30
For groceries and other eatables, ..	19 75
For incidentals, etc.,	5 50
Total,	\$35 55
Bal. due Mission, October 1,	\$28 67
Grand total due Mission,	64 22
Receipts during month,	20 00
Due mission November 1, 1908, ..	44 22

J. R. AND ANNA ZOOK.

Buffalo Mission.

Report for October, 1908.

Balance on hand,

DONATIONS RECEIVED.

In H. N., \$1; In Jesus Name, Stayner, Ont., \$1; Isaac Swalm, \$2; Lottie Brunner, \$1; Eliza Sider, \$1; Daniel Climenhaga, \$1; Clara Longenecker, \$1; Eliza Herr, \$1; Peter Climenhaga, \$1; Amanda Ebersole, \$1; Bro. J. H. Myers, \$1; Samuel Galley, \$1; a sister, Gormley, Ont., \$5; Ormison S. S., Ohio, \$5.

EXPENSES.

Fuel and light bill,	\$4 30
Groceries, household, etc.,	23 49
Balance on hand,	10 55

GEO. AND EFFIE WHISLER.

If I am poor, so was He. If I grow weary with my hard tasks, so, no doubt, did He. If I suffer from the social disdain of those who do not understand the divinity of labor, so, without doubt, did He. If I have others dependent upon me, living upon day's wages, with sometimes little provided for the future, so no doubt did my Lord toil, after Joseph was dead, and Mary, the mother, was dependent upon her children. This puts me in the ranks of a nobility which wealthy and earthly titles cannot reach. My birthright is companionship with the Master Workman.—Charles M. Sheldon.

Probably the most difficulties of trying to live the Christian life arise from attempting to half live it.—Henry Drummond.

Perfect Through Suffering.

We suffer in this world below,
Full many a pang and many a throe,
Hard training here we undergo,

We suffer, and we know not why;
In vain with tear-dimmed eyes we try
The reason of our pain to spy.

We suffer, and we only know
That wider knowledge cometh so,
And love and faith more ample grow.

We suffer, and we taste in pain
The richer life where death is gain,
The death of self, by strong love slain.

We suffer, and we grow more strong,
More patient, though the end be long,
More sure to raise the harvest-song.

—Mrs. E. S. Armitage.

MARRIAGES.

HAUN—ZIMMERMAN.—On November 4, 1908, Bro. A. Bearss, V. D. M., officiating, at the residence of the bride's parents, in Bertie, Mr. Harvey Haun, of Humberstone, second son of Isaac Haun, to Miss Clara Zimmerman, only daughter of Mr. and Mrs. Josiah Zimmerman, of Bertie township, Welland county, Ont.

OBITUARIES.

BURFORD.—Oscar A. Burford was born June 11, 1892, died October 19, 1908, aged 16 years, 6 months and 18 days. He gave his heart to the Lord some time previous to his death and was ready to go to meet his Lord. The funeral service was conducted by Rev. Max Mahler and was impressive.

BAKER.—Henry Diller Baker, son of Bro. Diller and Sister Mary Baker, was born January 22, 1882, and died September 27, 1908, aged 26 years, 8 months and 5 days. The deceased met with an accident while trying to get onto a railway train and was hurt so severely that he expired before his aged parents could get to his bedside. They suffered a great shock and have the sympathy of all. The funeral services were conducted by W. J. Myers. Heb. 13:14 was used as a text.

JONES.—Elizabeth Jones was born in Wales in 1814, died October 30, 1908, aged 94 years. She was baptized eight years ago, and has for many years been a professed follower of our Lord Jesus. She was married twice and a mother of eleven children, all having preceded her to the world beyond. She had one foster daughter, who attended the funeral services. The funeral services were well attended by her many warm-hearted friends. She was ready, waiting for her release. Funeral services were conducted by Bishop J. R. Zook and Rev. Stevens.

CRUMB.—Mrs. Mary Crumb, wife of George W. Crumb, and daughter of William Mitchener, formerly of Shisler's Point, (Sherkston), Ont., died at Port Maitland, Haldemand county, Ontario, October 27, 1908, of tuberculosis, aged 23 years. Her remains were brought by train to Sherkston on Thursday noon for burial. Obsequies improved same afternoon in the chapel at Shisler's Point by A. Bearss, to a full house of relatives and former friends of that place, who gathered for the occasion. Subject, "Sunset at noon," from Jer. 15:9: "Her sun is gone down while it was yet day." She leaves husband, three children, two sisters and father, to mourn her early departure in life's usefulness. Interment in Lakeview cemetery near by, beside her mother, who departed this life some twenty years ago.

BECK.—Sister Elizabeth Beck, wife of J. Edward Beck, of Waynesboro, Pa., died October 31, 1908, after much and prolonged suffering from heart trouble with other complications. She was the daughter of Sister Prudence Wingert, of Waynesboro, Pa. Her age was 36 years and 12 days. She became a member of the Brethren in Christ church at fifteen years of age, and died in the triumph of the Christian faith. She leaves to mourn her early departure, her husband and three children, also her mother, two sisters and two brothers. Funeral service was held November 3, 1908, in the German Baptist church, being conducted by Elder S. S. Wingert and the brethren H. C. Shank and Jerome Funk. Text, selected by the deceased, Rev. 21:5: "And God shall wipe away all tears from their eyes." Interment in Green Hill cemetery.

HEISEY.—Bro. Henry H. Heisey, of Upton, Pa., was born August 3, 1850, died October 30, 1908, aged 58 years, 2 months and 27 days. Bro. Heisey leaves a widow and two sons, and one sister, Barbara Plum, of Upland, Cal., to mourn his de-

parture. Bro. Heisey was converted at the age of thirty-eight and united with the church soon after. He was elected to the office of deacon in which office he served one year when he was chosen to the ministry in which office he served faithfully until death. The funeral service was held at the Montgomery M. H., a large assemblage of people attending, giving evidence of the respect in which he was held in the community. The service was conducted by the home brethren and Bro. Jerome Funk, of Waynesboro, Pa. Text, Phil. 1:20, 21.

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

BRECHBILL.—Sarah Ober, wife of Jacob Brechbill, was born in Bedford county, Pennsylvania, August 12, 1839; died at her home, near Garrett, Ind., November 2, 1908, aged 69 years, 2 months and 20 days. After the death of her father she, with her mother, moved to Stark county, Ohio. On February 3, 1859, she was married to Jacob Brechbill. In the year 1864 they moved to DeKalb county, Indiana. To their union were born eight children, three sons and five daughters. Two sons and one daughter preceded her to the spirit world. There are left to mourn her loss one son, four daughters, twenty-six grandchildren and a host of relatives and friends. On February 21, 1902, her husband died and since then she has lived with her daughter, Mrs. H. R. Davidson. At an early age she united with the Brethren in Christ and has lived a consistent Christian life ever since. In her death the children have lost a kind, loving mother, the friends and neighbors an earnest, faithful Christian, a mother in Israel. But while we mourn we do not mourn as those who have no hope, but we believe our loss is her eternal gain, that she is now reaping the reward of her labor. Funeral service was conducted by Elder J. A. Stump, of Nappenee, Ind., at the Union church, November 5. Burial in Union cemetery by the side of her husband. Text, Rev. 21:4, chosen by the deceased. A large concourse of sympathizing neighbors and friends attended.

ARMOLD.—Sister Mary Arnold died at the home of her son in North York, Pa., on October 2, 1908, aged 69 years, 5 months and 20 days. She was the widow of the late Rev. George Arnold, who preceded her to the spirit world about eight years ago. She was an affectionate mother and a true Christian. Her life was full of cares and sorrows, but her end was a quiet peaceful falling asleep in Jesus. Her husband, a daughter and a son had preceded her in death. She leaves two sons and two daughters to mourn her loss. She was a member of the Brethren in Christ church for about twenty-five years of which her husband was a minister of the gospel. Funeral services were held at Longtown United Brethren church, conducted by Bro. A. Z. Hess. Interment in adjoining cemetery.

A TRIBUTE OF LOVE FROM THE CHILDREN.

Dearest mother, thou art gone,
God, in his mercy, called thee home.
Thy spirit hath taken its flight
While we were slumbering in the night.

We are bereft of father and mother;
They are gone to sister and brother;
Four are gone, four are left,
Lord, hide us in the Rock that was cleft.

IN REMEMBRANCE OF FATHER, MOTHER,
SISTER AND BROTHER.

Death hath hid their faces from our sight,
But in God our Father all is right.
The great I Am hath been their guide,
Through deepest shadows was ever by
their side.

May the God of our parents be our God;
May we tread the path of right as they
have trod;
Though orphans here, Lord be thou near,
Our voyage safely homeward steer.