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George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
I would give them scenes in a woman's life
That would make their pulses stir.
For I was a drunkard's child—and wife, aye,
A drunkard's mother, sir!
I would tell of childish terrors, of childish tears and pain,
Of cruel blows from father's hand, when run had crazed his brain.
He always said he could drink his fill
Or let it alone as well.
Perhaps he might—he was killed one night
In a brawling, grog-shop hell!
I would tell of years of loveless toil
The drunkard's child has passed,
With just one gleam of sunshine,
Too beautiful to last!
When I married Tom, I thought for sure
I had nothing more to fear,
That life would come out all right at last.
The world seemed full of cheer!
But he took to moderate drinking.
He allowed 'twas 'bout as harmless thing
So the arrow sped, and my bird of hope
Came down with a broken wing!
Tom was only a moderate drinker,
Ah, sir, do you bear in mind
That the moderate drinkers go.
Why the plodding tortoise in the race left
The days were dark, and friends were
Poor Tom lay out in the potter's field,
And every time would fail.
He seeks his Father's open door,
That would make their pulses stir,
'Twas because he held right on and on,
Steady and sure, if slow.
And this was the words: The prodigal
That now, thank God, I'm cured of drink,
And I often prayed to die,
In a brawling, grog-shop hell!
There shone a wonderful light.
And I often thought of home—
There was hiding away from the light of man,
And I never seen the poor lost child
That her little sermon too!
There is a mother's heart that
twice as hard as steel,
The world seemed full of cheer!
'And how the souls he loved and died for
To be poor is no disgrace!
And the lips grown bold with curses
Of cruel blows from father's hand, when run had crazed his brain.
He always said he could drink his fill
Or let it alone as well.
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Evangelical Visitor

A Semi-Monthly Religious Journal

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

Editor, GEO. DETWILER, Harrisburg, Pa.

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EDITORIAL.

The Gospel Text Calendar

We would very much like to place a Gospel Text Calendar into every home where the Visitor goes. Perhaps you have not noticed our former announcement. The price, post paid, is 25 cents per single calendar—$1.20 per half dozen,—$2.25 per dozen,—$10 per five dozen. It is ready for home where the Visitor goes. Perhaps you have not noticed our former announcement. The price, post paid, is 25 cents per single calendar—$1.20 per half dozen,—$2.25 per dozen,—$10 per five dozen. It is ready for distribution and all orders are filled immediately. Send in your orders now; you can send the money later.

We would like to have agents to take it up. They sell quite freely in Christian communities.

A Word About Next Year’s Sunday-School Lessons.

The Sunday-school lessons of the International Course for next year, 1909, are confined to the Book of Acts and the Epistles. This will afford us an excellent opportunity to become familiar with, or to increase our familiarity with, this interesting book—the Acts of the Apostles.

In way of introduction we quote from Dr. Campbell Morgan, briefly:

The gospel we have been principally occupied with the Person of Christ, while they have also declared so much of his doing and teaching as was necessary for the understanding of his work. The book called the Acts of the Apostles is principally occupied with the beginning of that more perfect unfolding of his teaching and the mightier operations of his power, consequent upon the accomplishment of his work of the cross. In the gospels we have seen the perfections of his Person, but both as to doing and teaching, he has been limited, as he himself said, “But I have a baptism to be baptized with: and how am I straitened till it be accomplished!” (Luke 12:50.) “I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth.” (John 16: 12, 13.) In this book we see him in the unstraitened power, resulting from the accomplishment of his exodus, working by the Spirit through the Church. Perhaps the title more correctly connotes the true scope of the book would be the Beginning of the Deeds and Teaching of Christ by the Spirit through the Church.

The Acts of the Apostles is volume two of Luke’s account of the rise and progress of the kingdom of Christ in the world. In volume one (which bears his name), he tells the story of Jesus, and of how he began his reign among men by getting possession of the hearts of a handful of neighbors and countrymen. In volume two he tells us how this little handful of loyal subjects, aided by the ever-present Spirit, undertook to extend Christ’s kingdom by leading men to know and love him, first in Jerusalem, then in Judea, and Samaria, and then “unto the uttermost part of the earth.”—Pell’s Notes.

The book falls naturally into two grand divisions, and these again into subdivisions.

Section I. From the Ascension of Christ to the Establishment of Christianity in Antioch—The Acts of Peter. Chapters 1 to 12.

Section II. From the Establishment of Christianity at Antioch to the Close of Paul’s Ministry—The Acts of Paul. Chapters 13 to 28.

The subdivisions may be stated thus:

Under Section I.
Part 1. From the ascension to Pentecost. Chapter 1.

Part 2. The day of Pentecost. The first use of the keys by Peter opening the kingdom of heaven to the Jews. Chapter 2.


Section II. is almost exclusively
taken up with the work of Paul and falls into the following parts.


Another view of the book is that it records the beginning of church life, and the first missionary operations under the great commission, “Go ye into all the world and preach the gospel to every creature.” “It covers a period of about thirty years: and, if we include the four preceding years, the time covered, namely, from A. D. 26 to A. D. 65, and the events recorded, constitute the most momentous epoch in human history.”

It records the advent of the third person of the Trinity. In the four Gospels everything at once took color from the fact that the Son of God had come to earth. In this book the great distinctive fact is that the Holy Spirit is now present upon the earth. It is frequently said that the fifth book of the New Testament ought to be called the Acts of the Holy Spirit. It will be noticed that only two of the Apostles—Peter and Paul—are at all prominent in this book. The whole scene is dominated by the Holy Spirit.

Our young people will thus have an excellent opportunity of becoming well acquainted with this book, an opportunity which should not be neglected. Let us remember that here we learn of the early days of Christianity—of the bringing in of Christ’s “other sheep which were not of this fold” (John 10:16). On the day of Pentecost Peter used the keys of the kingdom of heaven to open the door for Jewish believers, and again used, the keys when the Gentile Cornelius, and those that were with him, became believing as Christ was made known to them by Peter. Let us study the book earnestly and prayerfully and it will not fail to be profitable to us.

Those sending goods to the Philadelphia Mission by freight will please note the directions Bro. Stover gives elsewhere. He says when goods are addressed Philadelphia, Pa., he has much trouble to find them, and if the goods are perishable, they may be spoiled before he gets them.
Through the kindness of Bro. D. M. Book and family, of Hummels-town, Pa., the Messiah Home Orphanage family, which at the present numbers thirty-nine children besides the matron and two assistants, enjoyed a very pleasant outing on November 12. Bro. Book is the present Secretary-Treasurer of the institution, and feeling a special interest in the institution and its inmates, he kindly invited all to his home for the day. The Pennsylvania Traction Company very generously furnished free transportation for the company, sending a special car for the purpose. A bountiful dinner was provided for the company by the kind host and everybody was made to feel at home. In the afternoon the whole company, with a goodly number of the citizens of the town and community, gathered in the nearby church for a special service. Several addresses were given in the interest of the Orphanage work, and the orphanage family sang a number of hymns and recited several Psalms. Thus the day was pleasantly spent and enjoyed by all. The company expressed special thanks to those who so kindly provided and made the outing possible. The thanks of the company is also due to the Traction Company for its generosity in furnishing free transportation.

"Be ye reconciled unto God." This appeal of the apostle Paul in II Cor. 5:20, is often used as a text to urge the unsaved to cease their rebellion towards God. But it will be noticed that the appeal is made to the "called saints" at Corinth, and this following immediately after the wonderful declaration in verse 19, "God was in Christ reconciling the world unto himself." Putting along the side of this that other appeal in chapter 6:1, "We entreat you that ye receive not the grace of God in vain," we then have, Be ye reconciled to God, receive not the grace of God in vain, and find it to be a strong appeal to the believer for consistency of life. The believer is in Christ and therefore is safe, for Jesus said in John 10:27-29, "My sheep hear my voice, and I know them and they follow me; and I give unto them eternal life; and they shall never perish and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand." The believer is free from condemnation and shall not come into judgment because he has passed from death into life. But in this appeal for consistency we see the importance of the believer's walk being cleansed. That which is the believer's in his standing with God by faith is to be actually realized in experience. The walk is to be worthy of the vocation (calling) with which we are called, and is to be in lowliness and meekness in long suffering and patience, in mortification of the earthly members, in putting off, in laying aside, until all those traits which are antagonistic of the spiritual graces be overcome—terminated. But the house, emptied, swept and garnished must not remain empty; it must be occupied to insure its safety. The beautiful graces of the Christ-life must now inhabit and occupy its chambers. The things that are true, honorable, just, pure, lovely, gracious, virtuous, must find constant entertainment therein so that the fruitage of the life will vindicate, before a gleaning world, the claims of Jesus Christ. Immediately following this appeal for consistency comes the appeal for completeness—separation. Righteousness and iniquity have no fellowship, light and darkness have no communion. Christ and Belial are not in concord; the portions of the believer and unbeliever are not the same, the temple of God and idols are not in agreement, therefore "Be not unequally yoked with unbelievers," "Come ye out from among them and be ye separate,—touch no unclean thing"—separation. Then the promises of the Almighty, "I will dwell in them and walk in them; I will be their God—they shall be my people." "I will receive you, I will be to you a Father, and ye shall be my sons and daughters," ending up in purity of life, cleansing "ourselves from all defilement of the flesh and spirit, perfecting holiness in the fear of God." Brethren, sisters, let us be reconciled to God, and not receive the grace of God in vain. Is it true that we are pressing on the upward way, gaining new heights everyday? Let us lay aside every weight and the sin which doth so easily beset us, and run with patience the race which is set before us, looking to Jesus the author and perfecter of faith (Heb. 12:1, 2). The Brethren of the Black Creek, Ont., district, held an interesting Thanksgiving service under special appointment, on November 9, at the Bertie M. H. Appropriate addresses were given, and many took part in the testimony of praise and Thanksgiving to God for his manifold mercies and blessings, temporal and spiritual. And on November 15, in accordance with a previous announcement, an election for minister was held, the choice falling on Bro. Bert. Sherk. We trust this may be the outworking of the divine will through his children, and pray that our dear Brother Sherk may be divinely anointed for the work, and be a successful soul-winner. We remember the time when he made his return to God, when the struggle between the forces of light and of the darkness was on, and how the victory was gained. Bro. Sherk has been useful in the church during the years of his membership, holding the office of superintendent of the Sunday-school for several years. We trust the Lord will enable him to meet this new responsibility with courage and joy.

Bro. Noah Zook writes us from Goodman, Mo., that a meeting is announced to be held at their son-in-law's residence, where they have their home, commencing December 6. Elder M. G. Engle, of North Dickenson county, Kan., is expected to labor during this meeting in the effort to win souls to Christ. They solicit the earnest prayers of the Brotherhood. That Bro. and Sister Zook are rightly being classed with those who are reaching advanced age will be noticed by the fact that December 6 will be the forty-second anniversary of their marriage. He says, "Great changes have taken place in our lives since then and what is yet before us for this life we know not. We know the seeds of mortality have been sown in our mortal bodies. Just how soon they will develop we know not. But a more glorious body will be the inheritance of those who love and obey the Lord."

The Lord is graciously blessing in the special effort now in progress here at Harrisburg. The meeting was commenced on November 15, and at this writing is in the second week. We failed in our efforts to secure any outside help, so the home ministry, under necessity, took it in hand, principally Bro. Smith, whom the Lord is using in bringing souls to a decision. The orphanage girls are yielding to the spirit's wooing, and a number of others, some younger and some older, are also found among the penitent ones. So we praise God for graciously working in our midst, and we hope the good work may go on until many precious souls are gathered into the safety of Christ's fold.

We learn that Bro. J. B. Leaman is expected to labor in a protracted effort at the Bertie M. H., near Stevensville, Ont., early in this month.
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 and Emma Frey, Elizabeth Engle, Mishahezi Mission; Levi and Sally Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

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

Jesse R. and Malinda Eyster, Modernfentein P. O. (Intokozi Training School), via Zurfontein, Transvaal, South Africa.
Isaac O. and A. Alice Lehman, Box 116, Fordburg, Transvaal, South Africa.

India.

A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, N. W. Sudder Bagger, Dilkush, Lucknow, India.

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

D. W. and Mrs. D. W. Zook, Sripat, Purumia, Bankura district, Bengal, India.
J. A. and Jennie Sparrow, Raghunathpur P. O., Manbhoom district, India.
Elmina Hoffman, Kedgaon, Poona Dist., Ramnathi, Bombay, India.

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

Central America.

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

Our City Missions.

Philadelphia, 3421 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Des Moines, Iowa, Mission, 732 Ninth street, in charge of Sister Malinda Reichard, Secretary. At the close twelve dollars were given to the Treasurer to begin with.

The following solicitors were elected: Sister Mary J. Long for the Elmer district, Sister MALinda Reichard, Secretary. At the close twelve dollars were given to the Treasurer to begin with.

Elmer, Mich.—We come with greetings to the readers of the VISITOR.

On the evening of November 1, 1908, we began a series of meetings. Bro. Lyon is with us, and Bro. George Kisty moved here before the meeting began. In some way the meetings seem irregular in attendance, owing to the season being very dry, and all the farm work was very delayed. We have had no soaking rain since July, so that many wells are going dry, and many farmers are extremely anxious to do their Fall plowing, and are doing much hard labor to that end on account of which some are very tired when evening comes, so that they stay at home instead of coming to church. However, we do rejoice that the Lord has been with us. The first evening Frank Snell, who had made a start last winter, but because of some hard trials became discouraged and quit coming to church, but as the Lord did not leave him, he began later attending the meetings and prayer-meetings, and when his wife, who was baptized the time of the Carland love feast, was with us at Carland, while he was working in the field he seemed to realize that prayers were ascending to the throne for him, and, as stated, the first evening of our present meetings he came openly and a few evenings ago openly declared he now wishes to be baptized and unite with us. Last night he openly stated that one of the first things that he saw he must leave was his secret organizations, of which he had joined two.

On the evening of the 7th, while at Greenwood, old father Davis, who is now seventy years old, became extremely anxious, sent for us at night to come to their home, and as we were away they went for the brethren Lyons and Kitely, who went with the boy and upon arriving at the place they sent us there on the way, we being too weak to go. The following evening they all, for the first time, came to meeting and the aged father came out to see us. In all my travels I never saw any one at such an advanced age become penitent.

Now, dear readers, pray earnestly for the dear old father, for he has been steeped in drinking and using tobacco, and many other sins. He seems so child-like, and determined to go on, and says no more drink for him, but the tobacco iniquity, no doubt, will become of the first importance. But we know God's grace is sufficient even for him. In spite of his advanced age he is one of the most active men I ever saw, straight in body, active in limbs, and strong of heart, and many men at seventy appear to be older than he.

The Lord could spare him to see one hundred years. He truly is a miracle of grace.

On Saturday, the 14th, we had a conference meeting and our esteemed brethren Jacob Whitter, Bro. and Sister Powell and Bro. Walter Taylor were with us. The following was the result of the meeting: First, Bro. Frank Snell's desire to unite with us was considered. After examination and stating that he believed with the brethren that Christ came to save people from their sins, and that he realizes his sins are forgiven, and that all worldly amusements, attending shows, theaters, political spirit—belongs to the world and are not for Christians, as well as all secret organizations, of which he had join ed, he was received with the right hand of fellowship and will be baptized as soon as convenient, water being very scarce in this country at this time.

Next a State Mission Board was created, consisting of Bro. and Sister Philip Schneider, Jr., for the Carland district, and Bro. J. H. Byers for the Lake Ann district. It is the wish and prayer of the brethren that every member in Michigan will feel it not merely a duty but a privilege to give liberally to the solicitors without being asked to make our treasury strong so that the poor may be helped and gospel work encouraged.

Calls for meetings are coming in from other places and as our dear brother, George Kisty, is here and has cut loose from worldly engagements, he is ready to launch out into active service, if the means are provided to launch out into active service, if the means are provided to do so.

We are glad to say we have brethren who, according to their means, are very liberal and have the cause at heart, and if every brother and sister in our beloved Brotherhood would give the one-tenth of all their income, many more Missions could be started and supported.
December 1, 1908.

EVANGELICAL VISITOR.

I can't tell you how deep conviction was driven to some dear hearts of which they told me themselves; my paper is too small. My mother was all lit up in spirit by his visit with us; especially for his big heart in offering to help husk our corn. He took pity on us as widows; it made warm tears flow down our cheeks. I thought of Jonathan's kindness to David. I know he is only a man, as Peter said, but I do praise God for the refreshing time. Amen.

And the revival was, and is, so good here at Silverdale and Souderton. I only need half as much sleep as usual. Another sister of Silverdale has stepped out to obey God all the way. She says, "Oh this half business will never do." The Souderton revival is overflowed with Spirit, and with people. This is hot enough to set all Souderton on fire. Bro. John Smith is there in wonderful power and truth. He looks as if he practiced what he preaches, and that pieces into hearts. There are a few families so near. Pray, dear reader, so the fire may go through the hearts and illuminate the soul. I am happy in obeying my God. Pray for us.

—AMANDA SNYDER.

Tracts.

An Interesting Conversation, per hundred, 15c.
Points for Serious Consideration, per hundred, 12c.
We Would See Jesus, per hundred, 15c.
Repent for the Kingdom of Heaven is at Hand, per hundred, 12c.
Death Eternal, per hundred, 12c.

Orders for the above tracts should be addressed EVANGELICAL VISITOR, Harrisburg, Pa.


"Has he written on thy heart His new name?" Let him claim All thou hast and all thou art.
"Lips that once have praised the King Evermore Must adore; Evermore his songs must sing."
"Hands that once have touched his own, At his call Leaving all, Must be used for him alone."
"Not thine own but Christ's art thou; At day by day Choose his way; Follow in his footsteps now."

EVANGELICAL VISITOR.

and while they would do much, what would that be compared with such who give all their time and cannot expect to lay up any store for old age?

T. A. LONG AND WIFE.

Sandsky, Mich., Nov. 16, 1908.

ROSEBANK M. H., KANS.—On October 26, Brother J. B. Leaman, of Upland, Cal., came into our midst. Our love feast was held on October 31, and November 1. It was well attended and was a time of refreshment for God's people. Bro. Leaman came filled with the Spirit and declared unto us God's truth in the power of the Holy Spirit. During the two weeks that the meetings were continued one soul made her confession along that line and there seemed to be a coming together. May it be to the glory of God.

The meeting came to a close on November 8, with a full house. Will you pray that God's cause may prosper at this place as well as elsewhere?

Yours in his name,
Hope, KANS.

ABAM BOOK.

DES MOINES, Ia.—Our love feast as announced for November 21 and 22, was held on the named dates, and was an enjoyable time. The weather was most delightful and the interest of the meetings was very marked. Some of the saints of the neighboring districts were in attendance. The home ministry was aided by Elder S. M. Good, of San Diego, Cal., who administered the gospel in a forceful manner through the power and power of the Holy Spirit to the edification of all. Praise the Lord for the refreshing showers; the fulfillment of his promise.

J. R. ZOOK.

LUCKNOW, IND.—Dear readers of the Visitor: I praise my God for the light which He has given me, and for His keeping power. I also praise Him that I have the privilege of testifying for Jesus my Savior by distributing gospel tracts which may give some help to souls in the bondage of sin.

We are not discouraged, yet are tempted by many hindrances which tend to cause us to lose sight of Him who said He would be with us to the end. Our struggles and efforts to overcome are not by any carnal weapons, but by mightly by faith to God through Jesus Christ. We must put on the whole armor of God, so that we may be able to stand against the wiles of the devil, the adversary of our souls.

I realize that we are in the last times, because the Holy Scripture is being filled, filled, filled every day. When we study God's word and testify, etc., we are giving out the truth to the people. I am swimming in the love of God. Hallelujah! One of his texts you find in II. Chron. 16:9, "The eyes of the Lord run too and fro over the whole earth." Another "Abraham believed God and it was counted to him for righteousness." Another, "Come, let us reason, saith the Lord." Another, "The heavens declare his righteousness and the stars shew forth his wonders." "Come unto me, all ye that are weary and heavy laden." God was with us in power and his Spirit was manifested gloriously. There was good attendance. Two boys started for the kingdom. One back-slidden brother was stirred. He wants to be reclaimed. We had a few hot after noon prayer-meetings. A sister wishes to unite with the church. Praise God for victory. Hallelujah! The warm handshakes of Bro. Smith and his sowing in tears surely will not be forgotten by saints and sinners, and neighbors, and he will reap in joy.

Visitors.

IV. M. Good, of San Diego, Cal., who administered the gospel in a forceful manner through the influence and power of the Holy Spirit to the edification of all. Praise the Lord for the refreshing showers; the fulfillment of his promise.

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Yours in his name,

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3:8.) We must also suffer pain and death if need be. (Matt. 16:24; 25; Rom. 8:17; 1 Pet. 2:21.) If one gives himself to the Lord in this way he has found Jesus. He has met him at the cross, and his blood atones for him. If he believes in this way he receives the witness of the Spirit. (I. Jno. 5:10.) If he abides in this, he is spiritually eating of the flesh, and drinking of the blood of Jesus Christ. (Jno. 6:53-56.)

Does one receive the Spirit in regeneration? Yes; he that believeth on the Son of God hath the witness in himself (I. Jno. 5:10), “and it is the Spirit that beareth witness.” (I. Jno. 5:6; Rom. 8:16.) This experience gives power over sin. (I. Jno. 3:9; 5:4, 5.) Then one that is born again must be holy. He is a child of a holy Father. Does this mean that he is really sanctified? If he has lost no ground since he was born of God, and hath the hope in himself of being like God, he is sanctified as far as he has been properly instructed. (I. Jno. 3:2, 3.) If one loses sight of the Lord and begins to look to man, and carnality is found in the heart, as in (I. Cor. 3:3, 4), he then needs to be definitely sanctified or made holy. “Because the carnal mind is enmity against God: for it is not subject to the law of God neither indeed can be.” When are we entirely sanctified? We are sanctified by the blood of Jesus. (Heb. 13:12.) We could not be entirely sanctified in this respect until we have gone forth unto “him without the camp bearing his reproach.” We are also sanctified by the word. (Jno. 17:17.) We could not be entirely sanctified in this respect until we had attained to the privileges set forth by the word.

Conversion comes before water baptism. (Mark 16:16; Acts 8:8, 12.) The baptism of the Holy Ghost comes after water baptism, with an exception to the rule. (Acts 2:38; 39; 8:17; 19:6.) The exception is found in Acts 10:47. The way for baptism was not open for the Gentiles until the Apostles were convinced that they were candidates for baptism by seeing that the Holy Ghost was poured on some of them. (Acts 11:15-18.) What is the baptism of the Holy Ghost? It is something wonderful. Let us notice several passages referring directly to this. (Acts 1:8; 8:16; 11:15; 10:16.) These are like expressions. See also Acts 2:2-4. Let us see how the word baptize is used in the Bible. It is used in reference to Noah’s wonderful experience at the time of the flood. (I. Peter 3:20, 21.) It is used in reference to the experience of the children of Israel crossing the Red Sea by dry land. (I. Cor. 10:2.) It is used in reference to Christ’s wonderful experience of suffering. (Matt. 20:22.) Now, if we consider how we understand water baptism, it expresses a strong thought in that. How much more wonderful to be baptized with God’s eternal Spirit which fills heaven and earth.

The Holy Spirit gives power, (Acts 1:8.) When one is first converted, finding deliverance from sin, his first testimony is very interesting, sometimes cheering a whole congregation. This is because he has the Spirit in his heart and it is power to a certain extent, and if the blessing increases in him, his testimony will increase in interest, and if he is properly instructed, and obeying the Lord and looking to him by faith (perhaps receiving baptism and laying on of hands) he will be really baptised with the Holy Ghost, and if he does not go astray he will have wonderful power to testify, and if called to preach he may preach as the apostles of old.

The Spirit shows us Christ, (Jno. 14:21.) If we teach a small boy to recite a verse, we must teach him what words to draw out or accent, but if his father presents him with a new wagon he will take the wagon and run to his mother and say: Oh, mamma! papa got me a nice new express wagon. He accents the right words and it pleases his mother to hear him say it. The reason why he speaks so clearly is because he has the wagon. If Christ through the Spirit manifests himself to any one, that person can clearly testify of him, and if a minister, he can clearly preach Christ. It is because Christ is a reality to him. This is power.

We know an instance of a man’s being converted about eight years ago. He gave himself to the Lord to serve him even though he should die for his sake. He had such a clear witness and felt so much different that even in that same hour he looked upon himself considering whether he was the same man or not. Then it seemed to him as if he were in a different place. He received many blessings through the Spirit, when obeying the Lord, but sometimes was in a luke warm condition. Afterwards being called into the ministry, and acknowledging his call he was sweetly blessed for that, but afterwards things looked discouraging and the work went hard. Having a contrite heart he prayed and the Lord gave him an outpouring of...
his Spirit. He rejoiced greatly and gave praise to Jesus Christ and with that help felt able to preach the gospel. He then got his eyes off from the Lord and was going in his own strength and became confounded. Upon seeing himself in the wrong, he did not know where the good ended, or where the bad began. But being determined to do (practically speaking) the best he could, he preached the word for nearly two years. After taking particular notice of the first few chapters of Acts, he saw that the church of to-day is not living up to her privileges under the gospel. He concluded to grasp those privileges for himself. He was attending a tabernacle meeting at that time. He arose and opened his heart. He concluded to grasp those privileges under the gospel. He could, to pray for him, for he and two ministering brethren laying on hands on him to receive the Holy Ghost. He declared he wanted the same experience that the Apostles received on the day of pentecost, for he needed help to preach the gospel. The ministers laid hands on him that night, but the great blessing did not come then. The next morning the man confessed some selfishness which had been sometimes in his heart, and then went to the woods to pray. When he had finished praying and was calmly waiting, not making any plans what he should do, he saw a large light like as of fire, coming as a rushing train through the tree tops and plunging upon him. He suddenly leaped just as high as he could leap, and shouted just as loud as he could shout, praising God, and especially Jesus Christ, and screaming with astonishment, falling and rising knowing not what to do for joy it was unspeakable and full of glory (1 Pet. 1: 8), and picking up his hat he started for the house leaping and rejoicing and swinging his hat over and over his head. Now he was assured that he received practically the same experience that the apostles did on the day of pentecost, but he did not speak with other tongues, as some have thought it was necessary. I will further add that afterwards this man got his eyes off from the Lord and did some foolish things which he had to confess. He has been three years learning to use the gift, and now by a life of prayer he is getting help from God to preach the gospel in the power and demonstration of the Spirit. He testifies that a minister while under that blessing is able to preach the gospel to any number or people of any condition, when it is the Lord's will that he should preach. Dare any man say that we have not these privileges under the gospel? "We speak that we do know and testify that we have seen" (Jno. 3:11).

There are two ways that we can be of little or no use to the Lord. Yes, professors may even be enemies to the cause. One way is to do but little or nothing; the other way is to try to do much or to do wonderful things and yet seeking for ones own glory. The former mistake is usually made by those that have not advanced in Christian experience or that have grown cold. The latter is usually made by those who have had advanced experience and have allowed carnality to creep in the heart. They may do rash things and even shameful things thinking that God is supporting them because of their former experience. We should have the same blessed Spirit witnessing in us continually.

One fault is on one side of the road, and the other fault is on the other side. Some may jump from one side to the other. The right way is to be sure we are in the road, and then go as far as we can every day. The word says, "We wrestle against spiritual wickedness in high places. (Eph. 6:12). The marginal reading renders it something like this: "We wrestle against wicked spirits in heavenly places." Just after the Lord has given one the greatest blessing he is the most apt to be led into fanaticism if he does not watch and pray. Others not understanding spirituality will call it all fanaticism, because they see there is wrong in it. If one has had advanced experience and gets into this fault, what must he do; jump on the other side of the road? No, he should confess out and come back to the Lord. But he may have forgotten the place. It is the second or the "holiest of all." "The Holy Ghost this signifying" (Heb. 9:7, 8). How may he enter in? "By the blood of Jesus Christ" (Heb. 10:19).

Those that are in the right way have their heart filled with love, joy, and peace, and other good qualities, and go about doing their duty according to wisdom. One class that are in the wrong are apt to try to do some wonderful thing in a hurry, or to make a wonderful stir about some little things, along some certain line. The other class that is wrong are apt to do but little and find fault with the others.

The object of this article is to advance spirituality, and yet throw out somewhat of a safeguard against fanaticism, that we may push the cause of Christ.

To the Brethren in Christ, we will say that we believe that this article is in harmony with the decision of General Conference of 1903. Art. 21, and 1904, Art. 34, also with our article on sanctification. Brown City, Mich.

The spirit of envy is the very contrary of the spirit of heaven, where all rejoice in the happiness of others; and it is the very spirit of hell itself, which is a most hateful spirit and one which feeds itself on the ruin and prosperity of others, on which account some have compared envious persons to caterpillars which delight most in devouring the most flourishing trees and plants.—Jonathan Edwards.

We can share our joys with others when our nets are in danger of breaking.
different nationalities and shades of color. Their general make-up tells us he is a Chinaman, a Japanese, a Mexican, a Portuguese, or a North American Indian, and the thought arises, is he my brother? If so, is he saved? Is it possible that in this land of gospel light, no one has told him the story of the Redeemer who died to save him? Must he go to his grave in despair, while we stand here under the plea that we cannot speak his language? Surely the Lord is preparing some one for this work.

At this time of the year when the cold winds are blowing in the East we think of our dear brethren and sisters of that part of God's earth, especially those who are not strong in body. Here we are truly sheltered from the cold of Winter. It seems to us the Lord has prepared this place as a great sanitarium for those who are unable to stand the severity of colder climes. "The earth is the Lord's and the fulness thereof." We are now setting out strawberry plants. Oranges are beginning to ripen; roses are in bloom and some potatoes are ready to dig; others are not yet in blossom. "Praise God from whom all blessings flow."

Hemet, Cal.

For the Evangelical Visitor.  
Mary Ann Hutchins.

I desire to give my testimony for the Lord who has been, and is still, so good to me. I wish to pray God for his wonderful mercy and kindness, and for Bible salvation which suits me in every way and is not too straight.

The Lord was so wonderfully good to me. I was so helpless, and the doctor said I would live but a short time. They prayed and anointed me in the name of the Lord and I was raised up. Praise his name.

The Lord was so wonderfully good to me. I was so helpless, and now I am not the same person, stronger than for years.

He has healed me many times. I had pain between my shoulders, and in prayer in the upper room the Lord gave me a wonderful blessing. I didn't understand it at first, but he healed my back. I am well ever since; am seventy-three years old and weigh more than I did for years.

And now, little children, abide in him that shall appear, we may have confidence and not be ashamed before him at his coming. Your sister.

3956 Peoria St., Chicago, III.

For the Evangelical Visitor.

In Sunny California.

Nancy Reichard.

Time with its mighty wing is ever bearing us onward, and here in the extreme West we realize that God is everywhere, that his eye never sleeps, and that he even condescends to let us feel his presence within. Praise his dear name.

As we look upon the beautiful scenes around us and begin to count our blessings, we know not where to stop. Health, friends, food and raiment, beautiful climate, almost perpetual Summer, and above all, the gift of God's dear Son who is our Redeemer and Savior.

We are at present somewhat isolated from the church and have not the privilege of worshipping with the Brethren of the church of our choice. Already we hear the rumbling of the wheels of the Lord's chariot coming this way, and we believe the time is not far distant when a soul-saving station will be opened in this place, where many are unsaved as yet.

On the streets we meet people of
butions intended for the maintenance of the Mission should be forwarded to Bro. Hoover, 51 Edwin street, Toronto, Ont.

We solicit the prayers of the entire Church in our behalf, and that of Bro. and Sister Hoover, that all that may be accomplished by this undertaking may be for the glory of God alone.  

A. E. WILLIAMS,  
L. B. HEISE,  
D. W. HEISE,  

Trustees.

For the EVANGELICAL VISITOR.

A Letter of Thanks.

MARY K. STOVER.

I have abundant reason to praise God for his goodness to me. We truly appreciate the kindness of the dear brethren and sisters who so generously have supplied our needs.

Day before yesterday a woman came to the Mission stating her husband had left her eight weeks ago and gone to England. He had been so much out of work; he left her with two children, three years, and one year old. She had no fire in the house and nothing to eat. We helped her as best we could.

Then yesterday, another one came stating her husband had been so much out of work and she has five children; they come to Sunday-school. Then another came to-day, which was truly a sad case. Her husband had been a
local preacher seven years; and three years ago he started to drink to such an extent that she left him. She is left with two bright little girls two and three years old. She seems heart-broken.

While we try to supply their needs we tell them of the blessed Christ who is able to save. Hallelujah to his name.

Since I have learned to trust the Lord I have learned the lesson of giving. While I feel so blessed when some one gives to me just what I need; now it is still more blessed for me to give to some one else. We truly appreciate those lovely apples that a dear beloved brother sent to the Mission. The farther down in the barrel we go the nicer they are.

Truly, God is good who so wonderfully overrules all things since my mother passed away. I moved to the Mission on October 19. My heart is in the work for the poor, sick and dying, and while there were a few boxes of clothing sent here some dripings fell on me: Sent from Ohio, Elizabethtown and Souderton. Many others come but these came the last few days. "Oh the good we all may do while the days are going by."

Philadelphia Mission.

For the EVANGELICAL VISITOR.

My Trip to Swan River, Manitoba.

Charles Baker.

In compliance with instructions from the Canada Mission Board to fill a call from Swan River, Manitoba, I left Duntroon, 6.30 a. m. the 29th of September and arrived at Winnipeg, Manitoba, October 1, 6.30 p. m. Ascertaining that the next train for Swan River did not leave Winnipeg until 9.15 a. m. the next day I went by trolley to St. John's College, where our son Albert is holding an important position. Arriving at the college I was taken by one of the attendants to our son's private apartment, who had gone to meet me at the station, but somehow we had missed one another. When our son returned from the depot he found me comfortably seated in his room. It is needless to say that I was heartily greeted, and made to feel welcome. After a little preparation I was taken to the dining hall, where I partook of supper with a number of the professors and students. I was favorably impressed with the frankness and politeness of all present. After supper we attended a so-called Pentecost meeting, an opportunity which I had often wished for, but saw nor heard anything of special interest.

In the morning of October 2, I left at 9.15 a. m. for Swan River, arriving there at 10 p. m. the same day. As Bro. D. Byer was working in Swan River at the carpenter work, he met me at the station and showed me the way to a temperance hotel where I stayed for the night. The next day, being Saturday, I visited several old acquaintances in town, with whom I spent the time pleasantly, and trust also profitably, for during our conversation whilst at their home, I did not forget to point out to them the importance of making preparation for the future.

Then, about 4 p. m., I started with Bro. Byer on his conveyance toward his home, twelve miles out in the country, where I arrived safely in due time, and was heartily welcomed by his family. The next morning we all repaired to the school-house, two miles away, for service at 10 a. m., where I preached to a pretty large congregation for that part of the country, my theme being, conversion, John 3. On account of the seasons being somewhat short in that country, the people are generally very busy at that time of the year working late at nights, threshing and gathering in their roots and potatoes, so no services were held during the week. I was, however, not idle, but spent the time visiting the people in the whole neighborhood—passing none by—and at times had to walk a long way. I have every reason to believe that my time was profitably spent in conversation with the dear people about the welfare of their souls. Never in my life, in all my travels, when coming in contact with different kinds of people, was I pied with so many questions about scripture passages, and the doctrine as taught by the Brethren, as in this place.

On Sunday we met again for service at 2.30 p. m. in the school-house. The meeting had been announced at another minister's service, and had also announced it from house to house during the week that we expected to have baptism after service, and were pleased to have still another congregation than we had had the former Sabbath. The theme on that occasion was baptism, and I explained to the best of my ability the different passages of scripture that allude to that ordinance. During the services that afternoon one young brother, who had previously been baptized by water and is apparently an earnest Christian, was received by the right hand of fellowship, whilst after service we repaired to the river near by where another young brother was baptized. This to our knowledge is the first one received by baptism by the Brethren in the west of Canada, and, may many more follow his noble example. Others would have gladly cast in their lot with us, but as their way did not seem open just then, our work there for the present seemed to be finished. I can truly say that I was well received and cared for by the people with whom I met, and pray God's richest blessing upon them. Especially do I pray God to bless the two young brethren that they may become a power for good in the hands of God, wherever their lot may be cast.

On Monday I wended my way homeward and arrived at Nepawa on Tuesday, at 2.30 p. m. at the home of my brother-in-law, James Woodard, where I spent a day very pleasantly with his dear family. Mrs. Woodard is a sister to Sister Baker and I felt it my duty to call on them as I passed through those parts. Mrs. Woodard belongs to the Mennonite persuasion and is apparently an earnest Christian.

May God bless the family for their kindness shown to me.

Leaving Nepawa, 2 p. m. Wednes­day, I arrived at Gladstone at 3 p. m., where I had to remain until 7 a. m. the next day, but had the pleasure of falling in with a good companion with whom I had a pleasant conversation upon different topics, not forgetting, however the one thing needful. Leav­ing Gladstone I arrived safely at Win­nipeg at 11 a. m., and knowing that our son would be engaged, I con­cluded, since our train did not leave until 10 p. m., to spend the time as best I could. At 4.30 p. m. our son arrived at the station looking for me and found me conversing with a Methodist minister with whom I hap­pened to meet. Our son now pro­posed to take a trip through the principal parts of the city, which I enjoy­ed, and was favorably impressed with the progress the city has made during its short existence. The apparent prosperity of the city speaks well for Western Canada in general. It is evident that God did not intend those vast fertile plains only for the roaming of wild animals, and a few scattered Indian tribes. But God meant that country to be inhabited by a pros­perous people, and that the name of his Son might be magnified through­out the land, in which we trust the Brethren will also largely share.

After supper our son and I went again to the Apostolic Faith meeting, and noticed that to all appearance the
people were lost in deep meditation. Two—the leader of the meeting and another man—spoke that night a few sentences each, apparently in an unknown tongue. I have heard a goodly number of foreign languages spoken by different people, but as titles I know I never heard such articulation before. If it was a language that those two men spoke that night, it was to all appearance the same language, for both had the same articulation before. If it was a language they would have woken me up, I should have fain to say anything for or against what I saw and heard of those people that night, but will leave them with the Lord. I, however, always was of the opinion that those who had received the gift of tongues in the days of the Apostles, knew what they were saying when they spoke in an unknown tongue, and were able to speak in the unknown tongue at will, and able to refrain from speaking in it when they so desired. The latter thought is plainly noticeable in the 14th chapter of I Corinthians.

We had a considerable distance to go to the depot we had to leave before the meeting was out, which we very much regretted. When we arrived at the depot my train was ready in a few minutes, and sending up a silent petition to God for our son and those whom I had visited, I bade our son farewell, and was soon on my homeward journey, where I arrived safely at 10.30 p.m. Saturday night.

Since it is evident that some of our ministers will take a trip now and again through Western Canada, I would especially entreat them not to forget our brethren in Swan River. Let it be remembered that it is our duty as faithful ministers of the gospel, if possible, to look after our isolated members. If any one should feel prompted by God's Spirit to go west to hold some meetings, it would be well for him to correspond with Bro. D. Byer, Kenville, Manitoba. Bro. Byer thinks that February is about the best time of the year for such meetings.

One of the worst-tempered men I know married a woman with a sweet, low voice, and an even disposition. He is now completely changed. You know you simply can't quarrel all by yourself when everything is peaceful and soothing all around you. It seems to me if more women realized this there would be more happy homes.
EVANGELICAL VISITOR.

[December 1, 1908.]

REPORTS OF FUNDS.

Toronto Mission.

Report since the last report up to Nov. 15, 1908.
Balance on hand last report, $12.00
Donations Received.
Bro. Stevenson, Gormley, Ont., $1.00
Total, $13.00.

Expenses.
1. 1 deed: $3; sundries: $3; taxes: $7.40
2. Due Mission, $15.40
J. W. and Harriet Hooke.

Chicago Mission.

Report for month ending November 15, 1908.

Receipts.
Samuel Bert, Moonlight, Kans., $3; Mrs. Mason, Chicago, $3; Lena Sollenberger, Poli, $1; Bro. Vanderwe, Mich., $2; In His Name, Winnipeg, Man., $5; S. E. Rellinger, Gormley, Ont., $8; Lydia Johnson, Nappanee, Ind., $1; S. B. Wolfe, Lawton, Ill., $20; H. J. M. Chicago, $8.50; balance on hand, $409.00.
John Garwath, Chadwick, Ill., one box vegetables; F. M. Sollenberger, sink squash and carrots; and S. Sollenberger, Poli, Ill., one lb. milk, 5 lb. butter; J. F. Myler, Bosler, Colorado, apples, potatoes, apple butter, dried fruit; Henry Trump, Pomona, 9 lb. potatoes and apples; Emma Miller, Shannon, 14 qt. canned fruit; Emma Amaimworth, 20 qt. fruit, some spices; Sr. Fraser, 14 qt. fruit; W. Krider, one sack potatoes, etc.; a friend, 11 qt. fruit, potatoes, etc.; Sr. Stoner, Lanark, Ill., dozens potatoes, 1 bu. potatoes, 2 bu. onions; Rev. J. A. Stump, 1 bu. potatoes, one box pumpkins, squash, chickens, 3 lb. butter; Bro. Bucher, 4 lb. potatoes; Bro. J. Stump, one half bu. potatoes; Bro. and Sr. Vernon Stump, 10 bu. onions, 74 cans fruit, 2 quarts apple butter; S. Cassel, 1 pk. carrots.

EXPENDITURES.

Groceries, $18.11
Gas, $5.70
Window light, 2.03
Total, $26.84.

Coal Fund.

Fannie Barnes, Chicago, $10; Sr. Shirk, $10; Samuel Eyer, Hillsdale, Cal., $22; offering, Chicago, $5; Sr. Mason, Chicago, $7; Brethren S. S., Thomas, Okla., $14; Brethren, Sedgwick, Kans., $8; In His Name, $1; D. H. Book, Thomas, Okla., $5; offering, $5; In His Name, $5; Andrew Stump, Poli, $5, total, $87.00.

Coal Supply for the Winter.

Nut coal, $38.00
H. V., 30.00

We wish to thank the saints who have stood with us, our shoulder to shoulder by prayer, and temporal blessings, as well, which God has blessed us with. We so keenly realize that what we do-day we are not of ourselves but alone by the power of God, and through the prayers of his little ones. Thus we are humiliated before God realizing in us nothing that merits his favor. —Selected.

"Methinks could men but catch some proper view
Of all God's loving kindness to their-kind.
They'll live to nobler purpose and'th'ty'll do.
Mom'nt's willing service, and to his control
Yield all they have, and all they hope to be,
Throughout the ages of eternity."

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2. We do not print without the author's name will receive no recognition.
3. Communications for the Vis­tor should be sent in at least ten days before date of issue.

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HARRISBURG, Pa., December 1, 1908.

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Address EVANGELICAL VISITOR, 1627 Swatara St., Harrisburg, Pa.

I know not by what methods rare, But God answers prayer.—Isaiah.
I know not when he sends the word, That tells us fervent prayer is heard.
I know it soon or late; Therefore we need to pray and wait.
I know not the blessing sought, Will come in just the guise I thought.
I leave my prayers with him alone Whose will is wiser than my own.

We are willing to let God lead in his own way, and thus make them a blessing to the world and a glory to himself.

We were glad to have Bro. J. B. Leaman, of Upland, Calif., come into the Toronto Mission, home once more though his stay was short, so we write only one service—we worry only one—service as we sat under the sound of the gospel. May God bless his efforts as he goes forth from place to place in.

SARAH BERT AND WORKERS.

3936 Peoria St., Englewood.

Subscription Credits.

From September 25 to November 24.


COAL FUND.

Nut coal, $58.00

We were made glad to have Bro. J. B. Leaman, of Upland, Calif., come into the Toronto Mission, and thus make them a blessing to the world and a glory to himself.

All the strength of the world and all its beauty, all true joy, everything that consoles, that feeds hope, or throws a ray of light along our dark paths, everything that makes us see across our poor lives a splendid goal and a boundless future, comes to us from people of simplicity, those who have made another object of their de­sires than the passing satisfaction of selfishness and vanity, and have learned that the art of living is to know how to give one's life.—Charles Wagner.
A Vision.

Dearly Beloved.—While waiting before the Lord for his message to his people, even to you, suddenly one stood beside me and touched mine eyes and said, “Look.” I looked and beheld wide fields of grain, ripe for the harvest. And being caught up in the air, we passed together over the broad expanse; but ever as we went on and on, new fields and wider stretches of the golden grain arose before us and spread out on every hand till there were more than the eye could count or the heart could number. Still were there more and more. And I saw that in many places the grain was over-ripe and falling to the ground, and that everywhere the wild beasts and the cattle roamed about, destroying much. And I said to the angel, “The harvest is ripe; where are the reapers? For delay is loss.”

He answered, “The Master of the harvest hath long since given command to his stewards and to his laborers, but many delay.”

And as I saw more clearly I discerned now and then a few workers, sometimes three or four together. Often they were but two, sometimes one toiled alone, far from help or companions. Some worked with sickles, some with scythes, and some with sharp knives; and though the sound of the whetstone was often heard and the blades were sharp and shining, still because the handles thereof were loose and worn and broken by reason of much use, precious time and strength were wasted. Though they labored incessantly and bent eagerly to their task their labor availed little against the exceeding greatness of the harvest and the multitude of destroyers.

And because of the heat of the noon-day and the over-much labor, many fainted and fell by the way; and the sharp blades lay unused, for none came to take them up.

Again I saw that much of that which was reaped by day was scattered and trampled by the wild beasts at night, there were provided no barns before the Lord for his message to his people. And because there were none to help, and my heart made moan for the needless loss of the precious life and earnest zeal, since in the multitude of workers who still delayed there should have been safety.

And as I saw the devastations of the enemy and the ripe grain falling and that the laborers were so few and faint and overborne, my heart burned within me because of the great waste. Then I cried to the angel, “Where are they who have received command and yet delay? What can suffice to hinder?” He answered sadly, “Come and see.”

And he brought me to an highway and a field wherein were multitudes of people. Many worked at reaping the scattered patches of wheat, but because they were many, dissensions and quarrels arose among them as to the best methods. And because of the multitude of idlers who trampled and destroyed the grain while they advised and found fault with the busy ones, there was great hindrance.

Some harvested with reapers drawn by many horses, but divisions arose as to who should sit thereon, for the seats thereof were gilded and beautiful to look upon like unto a throne, and the horses were gaily caparisoned. And I saw that sometimes for greater ease they drove over the ground already reaped that they might more readily be seen and admired.

And there were those with sickles all rusty and dim, making merry among themselves and laughing to scorn both these and the busy workers, while multitudes played by the River of Pleasure, casting into its sparkling waters precious stones and coins of gold and silver which the Master of the harvest had entrusted to their care for the furtherance of the work.

Some builded high walls about the field that none might go beyond or look upon the wasting harvest till the work in this field was done. Others there were who wrought magnificent buildings with carvings and pillars of such fine work, with gems and precious metals and much gold set in sand and mud and clay, nor heeded that the coming floods would bring it to naught. And I saw that these and the pleasure seekers were the stewards to whom the Master had entrusted money for the expenses of the harvesting.

And when some rebuked them, saying, “Wherefore deal ye thus with your Lord’s money?. Shall he not call you to give account of your stewardship?” They made answer, “The Master has great possessions. All the silver and gold are his, and the cattle upon a thousand hills. As for me, the day of reckoning is far away. Shall I not make pleasure while I may?”

And a great light fell upon them and lo! in the heavens stretched a marvelous Bow of Promise, whereon was written the Master’s last command. “Go ye into all the fields and reap,” and it shone with a burning light day and night.

Yet I saw that some heard the cries of the fainting laborers in the region beyond and pointing ever up to the Bow of Promise and Command, went to and fro among the workers and idlers, the pleasure-seekers and the builders, beseeching them to go out to the greater need and the help of the weary brothers, and to use the gold entrusted to them for the furtherance of the work as the Master bids.

Then the idlers scoffed and the builders and even some of the workers said, “Nay, but we will first finish all in this field.”

I looked therefore to see when it would be done, but alas! because of the lack of gleaners or the carelessness of many of those who housed the grain, much was trodden into the earth and sprang up and fruited anew so that the grain would not lack for the reaping while they remained.

But some there were who took heed and went, receiving strength and courage and wisdom by the way, for the angel ministered unto them. Others starting essayed to climb over the high wall where it was newly builded and fell back and were hindered and stayed.

Some of the stewards, also, used their Lord’s money wisely and sent implements for work, reaping machines with horses and oil and money and wood for barns and comforts for the toilers. But when the horses dropped by the way, and the oil failed, or parts were broken, or the driver fell from his place, often the costly machinery lay rusting and useless, because there were none to heed or take care for the waste.

Others sent machines without horses, or oil, or harness, or incomplete in their parts, and then marvelled that they heard not of great results.

Still the toilers toiled on against manifold hindrances, and the great plans for more rapid and effective work made in the wisdom and courage given by the angel, failed for the lack of needful gold which the Master of the harvest had provided. And wisdom and courage and endurance wasted and strong arms grew weak because of the help that came not.

And still the contentions ceased not among the workers; and the idlers laughed and jested; and the pleasure-seekers tossed their Lord’s money into the waters of pleasure, or buried it in their glittering sand piles.
and the fearful and selfish one builded
higher and yet higher walls about the
field; while beyond wasted the great
yellow harvest fields, and the destroy-
ers destroyed, and the ripe wheat fell
unheeded. And over all shone more
brightly yet the Bow of Promise and
pity and indignation, and I cried to
unheeded. And over all shone more
ers destroyed, and the ripe wheat fell
waste and foolishness? Men are not
Command.

And when he had touched mine
ears I heard the sound of the prayers
and the tears of the toilers, and the
moans of the fainting ones, and the
cry of the blood of the foolishly and
wrongfully slain. Moreover I heard
a noise great and terrible, as of a
mighty multitude weeping and crying
aloud—of strong men in mortal an-

wrongfully slain. Moreover I heard
a noise great and terrible, as of a
mighty multitude weeping and crying
aloud—of strong men in mortal an-

And he touched mine eyes, and be-
held! that which had been to me as
wheat were souls—living human souls,
suffering, blind and famished: and as I looked astonished in their
upturned faces, lo! everywhere I be-
held the faces dear to me, faces of
my father, my mother, my brothers,
sisters and faces of loved, familiar
friends, yet so worn by want and fitl
and woe! And the destroyers raged
and wounded and slew among them
and there were none to save.

And my heart broke, and I turned
to him at my side with an exceeding
bitter cry, "Oh, suffer me to go unto
them! Send me!" But as I looked
him I threw myself at his feet,
for his visage was "marred more than
the sons of men," scarred and drawn
with anguish, and upon his forehead
a crown of thorns and great drops of
blood; while the gaping, angry
wounds in hands, feet and side bled
afresh. Oh, Savior of many, thou art
crucified anew by the follies and dis-

And still side by side with these ter-
rible cries of despair came up as a
mockery the sounds of merrymaking
and laughter and heartless speech and
satisfied fiddling at selfish and empty
interests of those who bore his name
on their fore heads.

And he lifted me and strength-
ened me, saying, "Go show them
what thou hast seen and heard. And,
behold, I will touch their eyes and
their hearts that they may both see
and hear."

Sobbing I awoke, and my pillow
was wet with tears, and about me
were but the four walls of my room.
But, alas! the dream is but truth, and
the vision a revelation. As he bade
me I have told you and the burden of
my cry to you is still, "How long, oh,
how long will ye who love your suf-
fering Master, continue to deal by
him as you scorn to deal by your-
selves?"

Suffer him to touch your eyes and
your hearts that ye may see and hear
and obey. For the Bow of Promise
and Command shines on. Yours as

The Lad With the Broom.

I had been reading a huge book of
four great volumes, all about kings
and queens, lords and ladies, and their
performances, when I lighted unex-
expectedly upon a true story of a little
child, which brought me a most sweet
message from my heavenly Father.
This is the story:

Mr. Hare's cousin, "Eliot York,"
had been dining one evening in com-
pany with Captain Fane, commander
of H. M. S. Bellerophon, at Bucking-
ham Palace, upon the Duke of Edin-
burgh's invitation. At a very late
hour, the two young gentlemen left
the place to go to their club. The
night was cold and wet, and at a
crossing in Pall Mall their attention
was attracted by a miserable looking
little boy, ragged and shoeless, who,
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The child told him he was a
stranger in London; that he had
walked there to seek his fortune, from
some place on the southwest coast;
that he was friendless, homeless and
Penniless. The bay who owned that
child found him. But the one who
earned very little, but Eliot's gift would secure him a
lodging for that night, and then—he
supposed, there was nothing for him
but starvation or the workhouse.

"And have you really no friends or
relations in the world?" asked Eliot.
"Well, sir, it's the same as if I had
none; I've one brother, but I shall
never see him again. I don't even
know if he's alive." His name is
—; he's been away so long he must
have forgotten me."

The "Bellerophon!" Only think

how strange that was! Here was the
commander of the "Bellerophon"
standing there in the cold and wet and
darkness, though, of course, the waif
never dreamed of such a thing. "It
is perfectly true," said Captain Fane;
"that is the name of my signalman,
and a smart fellow he is."

They got a decent place for the
boy to sleep, and the next morning
these two young gentlemen in high
life went after him. "There is a
strong likeness," said Captain Fane,
"between this boy and my signal-
man." Then the naval officer went to
work and got the lad a place on the
trailing vessel "Dreadnought," where
he could fit himself to be a good sail-
or, like his brother.

Do you ask what message this story
brings me from my heavenly Father?
The same that fell from the lips of
Jesus when he said: "Are not two
sparrows sold for a farthing and not
one of them shall fall to the ground
without your Father. Ye are of more
value than many sparrows. The very
hairs of your head are all numbered."

You see what God brought about
to save that little lad. Captain Fane
was almost the only person in the
world who could have said, "This
boy's story is true"; Captain Fane
was only in London for two nights;
In God's providence he was walking
with Eliot, one of the few men in
London who would have stopped at
midnight to talk to a crossing sweep-
er.

Then the boy was led to the crossing
which these two must pass; he
was only given the crossing for one
night, but it was that night on which
God intended to bring Fane and Eliot
to face to face with the desolate waif.
And so we get little glimpses of the
great machinery by which, as easily
and naturally as the earth turns on its
axis, God makes all things work to-
gether to accomplish His blessed
plans. Do you not hear this message?
—Selected.

This Day's Task

I shall this day try to live a simple,
sincere and serene life, repelling
promptly every thought of discontent,
anxiety, discouragement and self-
seeking; cultivating cheerfulness,
magnanimity, charity and the habit of
holy silence, exercising economy in
expenditure, carefulness in conversa-
tion, diligence in appointed service,
fidelity in every task, and a child-like
trust in God.—John H. Vincent.

Unceasing should our prayer be for
the workers God has chosen.
A young Sabbath-school teacher in Boston had in her class a boy who was fairly incorrigible; still she clung to him. She prayed for him every day, and often a dozen times a day. She had moments of discouragement when she heard how he was going from bad to worse in his daily life. Finally, he was arrested as an accomplice in a burglary, and sent to prison for two years. She did not give up then, but visited him often in prison, always finding him hard, sullen and defiant. After his release from prison he disappeared, and no one knew where he went, but every one was confident that he had gone to destruction.

Years passed, and the teacher married, and went far from her native town to live. She had grown children of her own when she and her husband went to the Pacific slope to visit relatives and friends. They found the town, or city, in which one of their friends lived greatly agitated over a liquor question.

"We are trying to elect a 'no-license' mayor," said the gentleman they were visiting. "He is coming to dinner this evening, and I'll be glad to have you meet him."

When he came, she saw a tall, fine looking man, whom she would have said at once she had never met before. "Why," he said, as he clasped her hand, "are you not Miss M?"

"I was Miss M," she replied.

"And you lived in Boston?"

"Yes, I did."

"And you taught a class in a Sabbath-school called 'The West End mission'?"

"Yes."

"And there was a bad boy in that school named Roger Martin?"

"There was a boy by that name in the class. I have never forgotten him."

"And yet you do not know him when he stands before you, for I am that same Roger Martin."

Miss M—-'s unceasing prayers had been heard and answered.

"I tried to forget you and all your teachings," said Mr. Martin, "I tried to forget God. I lived a wicked life for fifteen years after I left home; but in all those years of sinfulness I could not forget your loving patience, nor some of the things you had said to me. I feel that I owe my final conversion and acceptance of God to you. I wrote and told you so when I was converted, but the letter came back to me through the dead-letter office. I wanted you to know that, after many days and years, God had answered your prayers for me, and that none of your efforts in my behalf were lost."

"I never felt that they were lost," said Mrs. H—, "and I have been praying for you all these years."

No real, genuine, earnest effort for the good of others is ever lost.—Michigan Christian Advocate.

An Infidel's Conversion.

He was our family physician. He had the name of being the best physician in our town. That is why we employed him. There was a "but" to his medical skill as there was a "but" to Naaman’s war-like valor. He was a moral "leper." He was a pronounced infidel, he was wantonly profane, he was an occasional hard drinker. He made no attempt to conceal either his bad personal habits or his equally unpopular infidel opinions. He was willing to be known, and he wished to be known, for what he was. Then people could employ him or not, as they saw fit. He was a man of decision. He was true to his convictions. He was not only an out-and-out infidel, he was a zealous active infidel propagandist. For his wife, who was an earnest Christian, this was a sore trial; a burden of sorrow, nevertheless, which she meekly, patiently and prayerfully bore for the first twenty-five years of their married life. Then a wonderful and most happy change.

Revival meetings were being held in the two principal churches of the town—Methodist and Presbyterian. The infidel husband had so specially bitten an antipathy against the Methodists that upon their services he forbade his wife’s attendance on pain of his displeasure. Although herself of that persuasion, she yielded uncomplainingly to his harsh compulsion. At the same time she regularly attended the unforbidden services of the less hated denomination. Careful to avoid provoking complaint for any neglect of her household duties, she each evening after these had been faithfully attended to, said invitingly: "Come, husband, go with me to the meeting tonight." For quite a number of evenings she met with a not at all polite discouragingly declined, would not be repeated. As usual however, it came and, to show how heartily it was welcomed, he said, "Yes, wife, I will go, and we will go to the Methodist meeting too!"

They went. At a certain point in the exercises, the pastor made the customary request that if any persons present wished for the prayers of Christians, they would indicate it by rising. Dr. C. rose and, with characteristic decision, he said:

"I have been a wicked man; I have been a fool; pray for me."

What melting of hearts in the great congregation, what dropping of warm tears of joy, what uplifting of hearts in silent prayer, we may not fully know, but what we do know is that over one repenting sinner there was joy among the angels of God.

Attested to be so by all who knew him, Dr. C. was now a new man—new by this new birth into the kingdom of God. After a sufficient time had elapsed in which to test thoroughly the genuineness of his Christian experience, he joined the church and, for a full quarter of a century and until his death, lived an earnest, happy, consistent Christian life.

I have given the above account as I had it from Dr. C. himself. Speaking of his wife, he said: "Through all these years of my wandering, I had constantly before me her gentle, unobtrusive, faithful Christian example. One instance of it was this: Coming home of an evening, tired from the round of my professional duties, I usually retired first. Before herself retiring, she invariably knelt for a few minutes of silent prayer."

Dr. Addison Ballard, in Christian Advocate.

"Be patient with yourself and with your own failings; never be in a hurry; go on quietly every day. If our dear Lord means you to run, he will strengthen thine heart."—St Francis de Sales.
Evangelical Visitor. [December 1, 1908]

How To Be Saved.

Some years ago, a lady was traveling with her husband to Kansas. As she was crossing Illinois, she saw in the saloon of the car a beautiful young lady reclining on the sofa, and asked her, "Why don't you come out and enjoy the scenery?"

The conversation that followed revealed the fact that the young lady's father was the agent of the railroad, and she was ill, and in a dependent state of mind. The lady endeavored to direct her attention to Christ and the great salvation.

"I am very ignorant," she replied; "I never thought much on the subject, or had any friend to help me."

The tears began to flow. The lady closed the door of the saloon and sat down by her side, and, with Philip, "preached Jesus" to her. Then she opened her heart freely: "I have been a gay and fashionable girl," she said, "and often given way to giddy pleasures; a few months ago, I attended a ball, with an intimate friend, and walking home with our thin shoes in the rain, we both took cold. That friend is in the grave, and I know I am not prepared to die. I have no one to go to; no Christian friend to consult. I have read in the Bible that I must be converted; but I could not tell what it was to be converted, and I am still in darkness; can you tell me?"

"It is to come right to Jesus, with a humble, contrite heart, and cast yourself on him. He invites you, and is willing and waiting to receive you. Are you willing to give yourself up to him and be his forever?"

"Yes! yes! willing and anxious. The world has nothing to satisfy my immortal spirit. All my desire is to have Christ for my Saviour."

"Are you willing to give yourself to him without reserve, and when you go home to tell your parents and friends that you have given yourself to him?"

Still weeping, "Yes, I will, blessed Jesus, take me as I am!"

As she said this her face beamed with joy. She stretched forth her arms and clasped her unknown friend in one long fervent embrace. "Oh! how grateful I am for your kind words. God has sent you to me. No person ever said a word to me on the subject of religion before in my life. I can, I do trust in Jesus as my Saviour. How can I ever thank you enough? The darkness is dispelled. I am happy now?"

As we were nearing the station where her father would meet her, she handed her card and said, "we may never meet again. God bless you."

That card and name are sacredly treasured yet, and that conversation remembered, as among the most precious of a lifetime. How many such golden opportunities are lost! Oh! let us be faithful.—Selected.

Courtesy, or the lack of it, is manifest in words, expression of countenance, gestures of the hands, carriage of the body; but all these are only more or less perfect revelations of the soul.

MARRIAGES.

SPANGLER—SUMMY. — On October 13, 1908, by Elder Henry B. Hoffer, at his residence, John S. Spangler and Fannie H. Summy, both of Penn township, Lancaster county, Pa., were united in marriage.

WOLGEMUTH—MILLER. — On Nov. 10, 1908, at the home of Sister Elizabeth Miller, Millersville, Pa., Bro. Eli M. Engle officiating, there occurred the marriage of Eli W. Wolgemuth and Sr. Mamie J. Miller.

HILSHER—SHELLY. — On November 22, 1908, Bro. Harry H. Hilsher, of near Rheems, Pa., and Sister Maria Shelly, daughter of Bro. and Sr. Emanuel Shelly, of near Manheim, Pa., were united in marriage at the residence of the officiating minister, Elder H. B. Hoffer.

SHLEY—COLLINS. — On October 28, 1908, Rev. Harvey S., son of brother and sister Emmanuel Shelley, and Bertha B. Collins, both of Lancaster county, Pa., were united in marriage by Elder Henry B. Hoffer at his place of residence, near Mt. Joy, Pa.

HENRY—SIPLING. — Edward S. Henry and Nora Z., daughter of brother Abra­ham and sister Anna Sipling, both of H. Rapho township, Lancaster county, Pa., were united in marriage by Elder Henry B. Hoffer at his place of residence, near his residence on October 15, 1908.

OBITUARIES.

SHISLER.—On November 1, 1908, memorial services were held in the Baptist church at Elmer, Mich., in honor of the late Bert Shisler, whose death was men­tioned in the Vis­itor. Services were conducted by T. A. Long, assisted by Elder Lyons and Bro. Geo. Kitey.

TRACEY.—Bro. John Tracey was born in Ireland, was married in Philadelphia, Pa., at the Philadelphia hospital, aged 68 years. Five children, two sons and three daughters, survive. Bro. Tracey was converted about four years ago at the Philadelphia Mission, was brought to a knowledge of God and be­came a member of the church. His re­maining years seemed to give him joy and satisfaction in his God-service. The funeral was held at the Philadelphia Mis­sion on November 1; the service was conducted by Bro. Harry H. Engle. Interment in Greenwood cemetery.

GROH.—Mary Ann Groh, died near Elmer, Mich., in her 89th year. She was converted about forty years ago, and united with the Baptist church, and judging from accounts given was a very devoted Christian mother and friend of the mother of ten children. She felt well at home with the brethren, often coming to our meet­ings; was present at the memorial services of Ben Shisler, which was but about twelve days before her death. Service was con­ducted by Bro. Geo. Kitey in the Bapt­ist church at Elmer, assisted by Eld. J. Lyons and Bro. T. A. Long.

MISHLER.—Sarah Ann Misher, eldest daughter of Aaron and Eve Misher, was born July 15, 1861, died October 21, 1908, aged 47 years, 7 months and 2 days. There she leaves to mourn her departure her mother, four brothers and four sisters. Jerry, of Turpin, Frank of Lindsay, Jacob, Peter and Mrs. John Drake, of Nappanee, to whom the family are much indebted, David Crood, of Bluffton, to whom she was very dear, Silas Gilbert of near Paris, and Mrs. Frank C. Childsides of Millersburg. Ser­vice was conducted by Bros. Daniel Wolgemuth and Eli M. Engle, assisted by Bro. Samuel Cassel, Text, Phil. 1:17. DECEASED was a member of the Amish Mennonite church, and prepared herself for her departure.

DENISON.—Lincoln Denison was born April 18, 1865; died Nov. 20, 1908, aged 43 years. He leaves to mourn his departure his parents, Mr. and Mrs. John Denison, who are left to mourn their departure her mother, two children, Mabel and George. He is survived by his wife, two children, one adopted, one boy and a house full of neighbors and friends. He was converted in 1884 and united with the Brethren in Christ church. Funeral services were conducted by the Brethren Henry Megowan and C. E. Pifer. Text, John 16:33.

TEMPLE.—John Temple was born February 2, 1846, died November 12, 1908, aged 66 years, 8 months and 24 days. When the call to arms, was given in 1861, John volunteered and served his country for three years, but, unfortunately, was not quick to respond to God's call to be in the Christian ranks. But some time be­fore his death he became concerned about his salvation and wished our prayers and prayed himself. What he realized God knows. Funeral services were held at the Brethren's meeting house in the church, being conducted by Bro. T. A. Long, assisted by Elder Lyons and Bro. Geo. Kitey.

BERT.—Sister Barbara Bert, nee Bru­bak, was born in Lebanon county, Pa., July 31, 1844, died at her home in North Dickenson county, Ky., Nov. 11, 1908, aged 64 years, 9 months and 11 days. There are left to mourn her husband, Bro. Samuel Bert, 74 years of age, a daughter, Lizzie, and three brothers and two sisters. She was the daughter of Aaron and Eve Mishler, was treasured yet, and that conversation remembered, as among the most pre­cious of her life. She leaves to mourn her departure her mother, three daughters, Anna and Priscilla, all being mar­ried and having families except Priscilla, who is at home with her. Before her death came quite suddenly. She was a mother in Israel and will be greatly miss­ed in the church, as also in her home. Funeral services were held at the Brethren M. H., being conducted by Elders Henry Megowan and C. E. Engle. Interment in adjoining cemetery.

MYERS.—Sister Elizabeth Myers, re­lative of the late Philip Myers, died October 18, 1908, at the home of her son, H. H. Myers, of near Florin, Lancaster county, Pa., aged 90 years, her death being survived by her only son, H. H. Myers, of near Lancaster, Pa., aged 61 years, one granddaughter. She was the daughter of the late Bro. Henry Myers, of near Lebanon county, Pa., aged 90 years, her death being survived by her only son, H. H. Myers, of near Lancaster, Pa., aged 61 years, one granddaughter. She was the daughter of the late Bro. Henry Myers, of near Lebanon county, Pa., aged 90 years, her death being survived by her only son, H. H. Myers, of near Lancaster, Pa., aged 61 years, one granddaughter. She was the daughter of the late Bro. Henry Myers, of near Lebanon county, Pa., aged 90 years, her death being survived by her only son, H. H. Myers, of near Lancaster, Pa., aged 61 years, one granddaughter. She was the daughter of the late Bro. Henry Myers, of near Lebanon county, Pa., aged 90 years, her death being survived by her only son, H. H. Myers, of near Lancaster, Pa., aged 61 years, one granddaughter.