
George Detwiler

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

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/476

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/476

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.
He never was baptized. He never 
communed. We are not seeking to 
determine his destiny. That is not for 
man to do. He, however, had a re-
ligious character. That we shall seek 
to set forth.

The elements of his character 
stand out in clear light. He was a 
transparent man. The whole world 
knows him well. It is claimed that he 
made a "confession of faith" after 
the dedication of the Gettysburg bat-
tlefield. His own alleged words were: 
"When I stood on the battlefield of 
Gettysburg, I gave my heart to Christ, 
and I can now say I do love the 
Savior." But we are not sure that 
these words were ever uttered by Lin-
coln. Bishop Simpson, who delivered 
the eulogy at his grave, said that Lin-
coln "believed in Christ as the Son of 
God." This perhaps is true in the 
sense that he had renounced his earlier 
unitarian views.

Lincoln believed most of the tenets 
of the Christian religion. But he was 
no theorist, and no theologian. And 
it is held that his failure to unite with 
any Church was because he was not 
prepared to subscribe to any entire 
denominational creed, and that he 
himself stated that if "they would ask 
him to subscribe only to the two great 
commandments, he would be willing 
united with the Church on such con-
ditions."

Lincoln was a consistent temperance 
man. He advocated temperance from 
his earliest years. He practiced it. 
The sentiments he expressed at his 
home in Springfield, on June 19, 1860, 
in the presence of the committee-from 
the convention which named him for 
President, was the guiding sentiment 
of his life. The extract follows: 
"Gentlemen: We must pledge our 
mutual health in the most healthy 
beverage which God has given to man. 
It is the only beverage I have ever used, 
or allowed in my family, and I cannot 
conscientiously depart from it on the 
present occasion. It is pure Adam's 
ale from the spring."

Earlier in life Lincoln was a teacher 
in a Sunday-school, and all his life a 
reader and student of the Bible. He 
remarked at one time, "I am profitably 
engaged reading the Bible. Take all 
of this book on reason that you can 
and the balance on faith, and you will 
live and die a better man." And on 
another occasion, "In regard to the 
great Book I have only to say, that it 
is the best gift which God has given to 
men. All the good from the Savior of 
the world is communicated in this 
Book."

As to prayer, he believed in it, 
practiced it to some extent, and 
solicited prayer for himself and the na-
tion. On leaving Springfield for 
Washington to be inaugurated he de-
livered a brief and pathetic farewell 
address to his neighbors, during 
which he asked them to remember him 
in their prayers when he should have 
assumed his important duties at the 
Capital. At one time when Bishop 
Simpson called on him at the White 
House Lincoln said, "Bishop, I feel 
the need of prayer as never before. 
Please pray for me," and the two 
kneel down in prayer to God for 
strength and guidance. On being as-
sured that many Christians were 
praying for him at the time of the 
death of his son Willie, in 1862, with 
tears in his eyes he said, "I am glad 
to hear that. I want them to pray. I 
need their prayers. I will try to go to God with my sorrows." 
And of his mother he said, "I remem-
ber her prayers, and they have always 
followed me. They have clung to 
me all my life."

And so Lincoln had faith in the di-
vine guidance both for himself and for 
the nation. And for this guidance 
he did not hesitate often to pray, as he 
said on one memorable occasion: "I 
have often been driven to my knees 
when, under the pressure of over-
whelming difficulties, I felt that my 
own wisdom and that of others 
around me had utterly failed, and I 
had nowhere else to go."

Lincoln was a man of wonderful 
sympathy, real heart kindness, and of 
irreproachable morality. This is the 
crowning glory of his illustrious life. 
As Dr. Hopkins says in speaking of 
Lincoln as an orator in contrast with 
Patrick Henry, Wendell Phillips and 
Edward Everett, "Every line reveals 

(Continued on page 10.)
Those who are true to the Gospel of the Glory of His Grace, that Grace distinctly is the teaching of God's Word as bestowed upon Jerusalem. The book of Ezekiel. We quote as follows: In a day when God is robbed of His own glory, which the sinner has not, for by nature we are dead in trespasses and sins. And then we read what else he did. We mention a few: I covered thy nakedness. I swore unto thee and entered into a covenant with thee. Thou becamest mine. I washed thee with water. I anointed thee with oil. I clothed thee—I girded thee—I covered thee. I decked thee with ornaments. I put bracelets upon thy hands. I put a beautiful crown upon thy head.

And what did the child do? Nothing. From the moment he said, "Live" till his hands put the beautiful crown upon the head it was all his work. Even so, it is all of Grace! Let us exalt that Grace, by living according to Grace as those who have his life, are washed from their sins, anointed with all, the Holy Spirit, and whose destiny is the beautiful crown of Glory.

Since the last number of the Visitor was printed the editor spent a week in Waynesboro, Pa., in response to a call from Elder S. S. Wingert and the brethren in his district. We went there on February 1, returning on the 8th. The brethren of the Ringgold district felt prompted to have a few meetings in the town of Waynesboro. Their meeting houses, and consequently their regular meetings, are all in the country from three to six miles from town. A number of members live in town, but previous to this all the services of the Brethren held in town were prayer-meetings in private houses. Obeying their leadings the Brethren secured a large room in the Wayne Building, where meetings of various kinds are frequently held. Five meetings were held in this room. On one evening the room was occupied by others having been previously engaged. On that evening the Brethren met in prayer-meeting at the home of Bro. and Sr. Joseph Myers, near the Hollowell church. On Sunday, the 7th inst., the regular meeting was at Five Forks M. H., morning and evening, and which we attended. The attendance at the meetings in town was quite fair, being quite large on three evenings. Never did we have a more attentive congregation, and while only one responded to the invitations of the gospel, it was evident that there were more who felt the wooing of the Spirit, and if the meetings could have continued longer more might have yielded. As it was it was seed-sowing, and we hope results will become manifest in time to come. The members who were able to do so attended faithfully. There are a number of aged sisters in town who felt unable to attend. As far as we know we visited all of them at their homes, and all testified to their unabated interest in working out their own salvation. But there are younger people in the community who ought to be won to Jesus. A revival that would work to the end of getting people to get right with God, and this by a living faith in Jesus Christ as Savior and Lord, as "Wisdom and Righteousness, and Sanctification and Redemption," rather than only changing their "way of doing" and becoming members of the church, is what is needed. May God send the Spirit upon his people more largely, and may his work be greatly revived among the Brethren in that part of the Lord's vineyard.

We learn that several of the brethren families of the Dayton, Ohio, district, who became interested in the Colorado colony project a year ago, have moved to the new location, among them the families of Isaac C. Engle, Levi S. Hoke and Jacob Whitehead. No doubt others will go later. A matter of importance for the brethren to take hold of immediately is the building of the meeting-house. The parties interested in the project have subscribed liberally and it is expected that more will be subscribed, but as $2,500 is the amount required, the brethren desire to appeal to the General Brotherhood in the United States and Canada for assistance, if possible to the extent of $1,000. If the required amount is in sight before March 1, it will make available the $300, promised conditionally by the Twin Lakes Land and Water Company. The time is short, but long enough if all the districts will take up the matter at once. As Elder A. M. Engle, of 62 Vincent street, Dayton,
O., is interested in the project, correspondence can be directed to him. If there would be ten districts to donate $100 each or twenty districts to donate $50 each the need would be met.

In our editorial note in last issue re Bro. J. Myers Bossler’s articles on health and sanitary reform, we did not mean to belittle its importance nor to insinuate that Bro. Bossler was not fully conversant with the question which he undertook to discuss for the enlightenment of our readers. We recognize that it is a large and important question, but what we said was expressive of our own disappointment in seeing so little improvement on this line in the last forty years. Bro. Bossler, however, kindly corrects us on that line, having evidence that remarkable strides have been, and are being made, both in culinary reform as also in diet reform. For this we are glad, and only need to say that we must have missed coming in touch with the reform to any appreciable extent. Perhaps pies, and scrapple and other fried things are more largely found in Eastern Pennsylvania than in other places, and, to our mind the people would be immensely benefited healthwise if the reform which Bro. Bossler advocates would take hold of the people and be actually adhered to. May the day speedily come.

On page 12 will be found a standing notice of the tracts with the price per hundred of each, which have been published and are ready to be sent forth on their errand of enlightenment. They are prepared by the Tract Committee and are certainly worthy of being largely distributed. The “Prayer Veiling” article in this issue will be issued in tract form as quickly as possible and should be scattered very generously. No doubt it is the opinion of some of that these tracts should be supplied to mission workers free, from the fact that they are in the work without compensation and can ill afford to pay for the tracts they distribute. No doubt this is true, but there has been no provision made by Conference for this as yet, so it remains for us to exact pay for them until the matter is put on a different basis.

Perhaps it was a mistake that we published Bro. A. L. Eisenhower’s article in our last issue, and it may be more rash for us to permit Bro. T. A. Long to say more on the subject in this issue, but these brethren are intelligent and able, and of good standing in the church, and presumably know whereof they speak, and deem it necessary that a warning note should be sounded, even in the Brotherhood, against what may be termed the abuse of a sacred trust. We hope, however, that what has now been said on this line will be quite sufficient. The subject is not a pleasant one.

We are indeed glad to have articles from the pens of the Brethren Elliott and Hess for this issue. The articles are both excellent and well worth reading, although some may regard them as somewhat lengthy. We hope these brethren will come more frequently, and others join them until there will be no lack of interesting and instructive matter for the columns of the Visitor. We prefer this kind of matter very much to some which sometimes clamors for recognition.

As far as we are aware we have filled all orders sent to us for Gospel Text Calendars, and have also had duplicates sent to those who informed us that they had failed to receive theirs. If any have not received what they ordered the order must have failed to reach us. If there are any such we would be glad if they would write us about it. Many have been kind in expressing their appreciation of its excellency, and find it a daily comfort and blessing.

Elder D. R. Eyster, of Thomas, Okla., writes under date of February 3, 1909, saying the Lord is still blessing the work at that place. On Sunday evening at their regular meeting four young persons came forward and gave their hearts to God. And one sister was wonderfully healed the week before. Some made application for baptism. May God have all the glory.

Although there has no special report been sent us of the special meetings held at the Cross Roads M. H., Lancaster county, we learn that the meeting was interesting and successful in that a number of souls turned to the Lord. Bro. C. N. Hostetter, of the Manor district, assisted in the meetings to the edification of all.

Oklahoma State Council will convene at the Bethany M. H. on February 26. On February 25, in the afternoon, a Sunday-school convention will be held at the same place. All are invited,

We likely will spend the week between February 12 and 19 in Philadelphia, in visiting the Missions and engage in such gospel work as our hands may find to do.

We expect to be able to quote prices on envelopes and letter paper in our next issue. The envelopes are ready now and the paper will be ready shortly.

No matter what Bible you may have you will want to have the New Scofield Reference Bible. We expect to be able to quote prices in our next issue.

Special Notice.

Some seem to misunderstand the proposition of the Mennonite Brethren regarding the Sunday-school literature, and so the reports of the different schools have been delayed.

The proposition is this. They furnish one man and we furnish one man to compile the literature. The quarters and also the papers for our use will have the name of our own organization, and be practically as if we edited them. A great many schools have complained because of the unclean literature which is used or published, and it is hoped in this way to produce clean, wholesome literature, at a small price. In this way the Brethren can have the truths which Cook and others do not have presented as we believe them.

Further the literature will be furnished us at 10 per cent. below regular price, mailing included, and this 10 per cent. will be sufficient to pay the expense of having one of our brethren to help edit the literature, providing the brotherhood at large accepts the proposition.

Committee requests the report of every district so their work can be completed before Conference. So the church at that time can select a man who is acquainted with our doctrine and Bible truths as we believe them, to take charge of this work.

John A. Stump,
Nappanee, Ind.
Secretary.
Addresses of Missionaries.

Africa.
H. P. and Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.
H. Francis Davidson, Addo O. Engle, Myron Taylor, Jesse and Dordica Wenger, Choma, N. W. Rhodesia, South Africa.
Harvey R. and Emma Frey and Elizabeth Engle, Mthabazi 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, Modernfon­ten P. O. (Intokoko Training School), via Zurfinten, Transvaal, South Africa.
Isaac O. and A. Alice Lehman, Box 116, Fortsdag, Transvaal, South Africa.

India.
A. L., Mrs. A. L. and Ezra Musser, Mag­gie Landis, No. 6 Sudder Bazaar, Delhi, Lucknow, India.
W. and Harriet Hoover, 51 Edwin street.

Sister Anna Zook.

[india-attractions]West Milton, Ohio.—Special meetings were held at the Highland M. H. from Jan. 16 to Feb. 1.

Our City Missions.
Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stauffer.
Philadelphia Branch Mission, 300 W. Norris street.

Chicago Mission, 505 Peoria street.
In charge of Sister Sarah Bert, Bro. B. I. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 747 Ninth street.
Church, Thirteenth and University Ave. In charge of Eld. J. R. and Sister Martha Blackwell.

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


UPLAND, CAL.—"Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being" (Psa. 145:1-2).

It is certainly a great privilege to praise the Lord. Surely He is worthy to be praised as He has done so much for us as his people. We are having right good meetings all along. Quite a few have been workers together, about seven years without a sound of discord or word of contention, always in harmony one with the other, so I will feel glad when he returns which will be the first week in February. But, praise the Lord, during his absence we have had several excellent meetings; our dear ministering brothers truly have given us the plain gospel truth which will save men and women from an awful hell if they obey what they have heard. They all preached very good sermons. Brother Garman and wife, of Harrisburg, were with us over last Sunday, and truly they came among us filled with the Spirit of God. Thank God for preachers that fear not man. May the Lord wonderfully use Bro. Garman for the salvation of souls.

Some of the people we have had at the Mission, I suppose you all, as brothers and sisters read in the Visiter about brother and sister Dimmick. Brother Dimmick is a man that was deep down in sin, a slave of that soul-destroying monster rum, so that his wife and he parted through it. I can truly say now the good Lord has stooped down and picked him up and saved him through and through. Glory to his name. They have now left the Mission, and if we had but a chance to give to them the same evidences that he had on him we expect they have lived since they are together. Sister Dimmick, as far as I know, has always been a good housekeeper but not a Christian, but now through this she also came to this marvelous light. Is it worth while to work and give our time and all for precious souls. Think of it, if one soul is worth more than the world what ef­forts we should put forth in order to save souls. Let us open our eyes and look over for the fields they are ripe, ready to har­vest, and where are the laborers. There is a day coming when some of us will be held responsible for some of the dear souls that are going down to everlasting punish­ment. I hope and trust we may all put forth the battle harder than ever.

BENJ. CASSEL.

PHILADELPHIA MISSION.—"Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." What precious promises we have in God's Word. Yet in God's Word it says it is more blessed to give than to receive. These are all precious promises; so let us step out on them for they won't break; they are sure and steadfast, for truly, we have many poor at this time and such as are of the household of faith are taught that we should care for them first. This cry goes out from the Lord for I believe I am prompted by his Spirit to write these few lines to God's people that are living on the highway of holiness for, "I am holy; be ye also holy." Now, may the richest blessing of God rest and abide upon all God's people; my sincere wish and prayer. We ask a deep interest in your prayers for us here at this Mission.

Your brother and sister in the battle for souls,

PETER STOVER and WIFE,

Rochester's M. H., Lancaster County, Pa.—Special meetings were held in charge of Beech's M. H. from Jan. 12 to 24. Elder J. H. Smith, of Ohio, labored faithfully in the interest of the kingdom of God bringing the truth home to the people of the power.

Two souls started for the kingdom and God's children were much encouraged. May the Lord abundantly bless the dear brother as he sows the seed from place to place.

IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

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 Stauffer.


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

Chicago Mission, 505 Peoria street.
In charge of Sister Sarah Bert, Bro. B. I. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 747 Ninth street.
Church, Thirteenth and University Ave. In charge of Eld. J. R. and Sister Martha Blackwell.

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


UPLAND, CAL.—"Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord: I will sing praises unto my God while I have any being" (Psa. 145:1-2).

It is certainly a great privilege to praise the Lord. Surely He is worthy to be praised as He has done so much for us as his people. We are having right good meetings all along. Quite a few have been workers together, about seven years without a sound of discord or word of contention, always in harmony one with the other, so I will feel glad when he returns which will be the first week in February. But, praise the Lord, during his absence we have had several excellent meetings; our dear ministering brothers truly have given us the plain gospel truth which will save men and women from an awful hell if they obey what they have heard. They all preached very good sermons. Brother Garman and wife, of Harrisburg, were with us over last Sunday, and truly they came among us filled with the Spirit of God. Thank God for preachers that fear not man. May the Lord wonderfully use Bro. Garman for the salvation of souls.

Some of the people we have had at the Mission, I suppose you all, as brothers and sisters read in the Visiter about brother and sister Dimmick. Brother Dimmick is a man that was deep down in sin, a slave of that soul-destroying monster rum, so that his wife and he parted through it. I can truly say now the good Lord has stooped down and picked him up and saved him through and through. Glory to his name. They have now left the Mission, and if we had but a chance to give to them the same evidences that he had on him we expect they have lived since they are together. Sister Dimmick, as far as I know, has always been a good housekeeper but not a Christian, but now through this she also came to this marvelous light. Is it worth while to work and give our time and all for precious souls. Think of it, if one soul is worth more than the world what ef­forts we should put forth in order to save souls. Let us open our eyes and look over for the fields they are ripe, ready to har­vest, and where are the laborers. There is a day coming when some of us will be held responsible for some of the dear souls that are going down to everlasting punish­ment. I hope and trust we may all put forth the battle harder than ever.

BENJ. CASSEL.
NOTTAWA, ONT.—Bro. and Sr. J. W. Hoover began their evangelistic work at Nottauw, Ont., Jan. 3, and continued until the 20th. The meetings were well attended and their efforts to win souls for Christ's kingdom were crowned with success. In order to uphold them much in prayer that God may richly bless them wherever they may go to labor in his service, that the Lord's will may be done and his great name be honored and glorified in the salvation of many precious souls.

RICHARD FISHER.

Dunrobin, Ont.

A LETTER FROM MATOPO MISSION.—Dear readers, greeting in the precious name of Jesus.

After a long silence, I take up my pen once more to write to you. Time is ever passing away and so swiftly that months pass by almost before we are aware of it. When we pause long enough to reflect on its rapidity, we realize it is fast taking us to our journey's end.

You likely have taken notice that six months ago, I came to South Rhodesia with Bro. and Sister Steigerwald. Our native brethren, David and Gomo, came south at the same time. David on a visit to his people and Gomo to stay. By the time you get this letter David will be back again engaged in the work there. He is leaving here next week.

Since my coming to So. Rho. I have had the pleasure of visiting in Mapane Land at both of our Missions. At both places there are pleasing features about the work, and our brethren and sisters are endeavoring to preach the gospel of salvation among the heathen, and constantly trying to improve their Mission grounds.

At Bro. Doner's I noticed a great improvement in the way of a comfortable, two roomed, brick dwelling house and a church. When sister Davidson and I spent several months there shortly after our arrival in Africa there was a small hut thinly covered with straw that was used for school and gospel services with two good mud huts for white and native workers. To-day, besides these above mentioned there are two good brick huts, one for the boys that stay at the mission and the other for the dairy.

At the time of the lovefeast there, there were thirteen candidates for baptism.

At Bro. Frey's station there are visible things showing that they too have been laboring at both spiritual and temporal things. Nestled at the foot of a kopje are six good mud huts and a nice brick church. A goodly number came to services and the school was fairly well attended. There at most every other day the people leave the church going for the younger people. There are a few old women that claim they are following the Lord and as far as 'tis known, they are walking in all the light they have.

We thank God for the few among the old people that trust God and testify to his love, but we desire to see more of a real definite work of grace wrought in their hearts, that nothing can move them from Christ Jesus their Lord.

Here at Matopo Mission on Christmas day there were the usual Christmas services and afterward the giving of a tin of salt to each one present. There were thousands of people from two hundred and ninety present including children.

The people are more anxious for salt than they are to hear the gospel, but this opportunity is always taken advantage of.

Some of our younger people here have given way and fallen into sin. Our prayers are for their return to God. Help us pray for them, and be especially fervent in prayer for the Lord's Spirit upon us and the native church.

We are constantly finding something to do to keep us employed, and I thank God for His continuing blessing to me.

At present Sisters Doner and Engle are here at Matopo Mission. Both have been ill but are better again and the change is doing them good. They will remain until the lovefeast at Mihubeli Mission, Jan. 24, when some of us will accompany them to the feast.

There has not much rain fallen yet this rainy season, sufficient, however, to get the crops in the ground. There is much need of rain. We believe God will send it soon, if not crops will suffer. We see clouds to-night larger than a man's hand.

My present intention is to return to Macha after the rainy season.

I am yours in the Master's service,

ADVA G. ENGEL.

Matopo Mission, Bulawayo, So. Africa.

MATOPO MISSION.—Dear readers of the Visitor, "Fear not, for behold I bring unto you good tidings of great joy, which shall be to all people." (Luke 2:10.)

We had a pleasant Christmas service in the church which was well filled with attentive listeners. Again we were filled with joy to tell out the glad tidings. As the coming of Jesus into the world brought joy to the shepherds of Palestine, so it brings joy to his humble followers to-day. 'Tis the old, old, story, yet ever new, and full of blessing. At the close of the service we gave every native a cup of salt which of course was appreciated.

Last Thursday we were called to lay away the child of one of our native Christians. The corpse was neatly dressed, and put into a small box draped with some cloth that I took with me, and was given Christian burial. Only a short time before, I was called to the same house for a similar purpose. That time it was the child of parents whom I had married. Though they were filled with sorrow, they seemed we resigned to the will of God. Even the grandmother said, "It is all right. Just as Jesus wills." Such trust in the Lord by those who so lately have been bound by superstition is an inspiration unto us.

We are all well with the exception of our two children who have the whooping cough. We trust that the Great Physician will not allow them to suffer long. Sr. Engle, too, had been down with fever, but we are glad to say that she is again around, and with Sr. Doner has gone to Matopo for a much needed rest and change. They expect to return for our lovefeast which we hope to hold at this place Jan. 24 and 25. We will again rejoice to meet with a number of like precious faith, and mingle our voices and be inspired by the touch of kindred spirits. You will understand our situation better when you remember that outside of the missionaries we get but little encouragement; but much to discourage. We sometimes meet with other white men, but they are strangers to mission work. But we are so glad we are in the battle, and mean to stay.

We have just been rejoicing because a step has come into the world that, do we remember his commandments, to do them? And his very last command was, "Go ye into all the world and preach the Gospel to every creature." (Mark 16:15.) He is no longer here in person, but has commissioned his disciples, or rather given them the great privilege to continue the work begun by himself.

True, the gospel has been preached to many nations, and some have found Jesus precious, but millions are yet in darkness—they have seen no ray of light or hope. They are living in superstition and fear and dread, and no one to bring them the light. Some bow down to wood and stone; some worship the spirits of departed friends; and others something else. But to God it is "as a man's body is a field, and they get no help. See the great field, more precious than the finest wheat, for it is a field of human souls—see the greater part wasted because of lack of harvesters. Yet is it our Father's field, and he has commanded us to work in his vineyard. Not all to the foreign field, you say? True, but not all to the home field either; and especially not to the house of idleness. What is God's will concerning you? That is the question. Have you prayed about it? Do you know his will? Are you at the place where He can speak to you? Is your life wholly yielded? Who will say, like Isaiah, "Here am I, and my Father's service?" Beloved, pray for us. A happy New Year to you all.

Yours in His glad service,

HARRY J. FREY.

Jan. 1, 1909, Cowanda, Rhodesia, South Africa.

MACHA MISSION.—Dear readers of the Visitor, greeting.

About three months have passed away since the last communication to the Visitor from Macha Mission. As Sister Davidson has requested me to write this time, and as I have not written since here, I will avail myself of the opportunity.

We thank the Lord for his goodness to us, and for the blessings he bestows upon us from day to day.

I am glad that we can report a fair degree of health of the workers at present; although I myself have not been enjoying the best of health for the last three months, however I am thankful that it is as well with me as it is.

We are now in our rainy season; we have been having plenty of rain in the past few weeks, which has started all vegetation to growing very rapidly. We have some garden vegetables to use, such as beans, lettuce, radishes, tomatoes, cucumbers, etc.

The corn is mostly all planted, and other truck, such as sweet-potatoes, beans, peaches, etc.

Bro. Taylor has been getting along very nicely with the farm work, considering the

(Continued on page 12.)
OUR CONTRIBUTORS.

Just to Please Jesus.

Paying a visit to sorrow's abode,
Helping a burdened one 'o a rough road;
This the sweet thought making duty delight,
Turning the shadows of gloom into light,—
Just to please Jesus.

Staying at home with the children perchance,
Watching the sick one's off-wandering glance,
Sweeping and dusting and tidying home,
Deeds not recorded 'neath Fame's painted dome,—
Just to please Jesus.

Swinging the hammer if duty demands,
Flying the needle with quick willing hands,
Using the pencil, the pick, or the pen,
Plying the needle with quick willing—
just to please Jesus.

Giving a smile or taking a hand,
Doing and thinking and hearing and seeing,
For the EVANGELICAL VISITOR.

"It's the test. To try both your state
dation of all true Christian experience.

What a man thinks determines what
he does. "As a man thinketh in his
heart, so is he." Not the flotsam and
letsam of the mind, that float around

"What a man thinks determines what
he does. "As a man thinketh in his
heart, so is he." Not the flotsam and
letsam of the mind, that float around
at one momentary and under tremendous
pressure from without. One tender

"What a man thinks determines what
he does. "As a man thinketh in his
heart, so is he." Not the flotsam and
letsam of the mind, that float around
at one momentary and under tremendous
pressure from without. One tender

"What a man thinks determines what
he does. "As a man thinketh in his
heart, so is he." Not the flotsam and
letsam of the mind, that float around
at one momentary and under tremendous
pressure from without. One tender
glance from his suffering Master, and
the tears of contrition flow down
his long divided heart upon this blissful
center, rest." His heart had "believed
unto righteousness," and now
his mouth had made "confession unto
to salvation." "Unto them he gave
power to become the sons of God, even
to them that believed on his name.
The die is cast, the "Rubicon" is
crossed, henceforth this rugged impetuous
fisherman of Galilee can beat
no retreat. Though in a moment of self-confidence he may boast of his
fidelity to Christ and later on deny
and forsake him, yet, it was only
momentary and under tremendous
pressure from without. One tender
glance from his suffering Master, and
the tears of contrition flow down
those bronzed cheeks. "He went out
an dwept bitterly." In that dark hour
of sorrow at his Master's sufferings
and fate, and his own unfaithfulness,
his inmost soul cries out, "Thou art
the Christ."

To return, "Blessed art thou," be-
lieving on and confessing Christ as
certainly brings blessedness as day
follows night, if it comes from the
heart. In Peter's case still more was
induced to take the
trip to the home of Cornelius. One
turn of the key and lo, the door flies
open, the Holy Spirit falls upon them,
and they speak with tongues, and
magnify God. That door is open still.
You and I, my brother and sister, have
passed through its blessed portals, and

"It open stands for old and young,
Though filled with joy or sorrow;
The Spirit useless along,
The gate may close to-morrow."

I cannot refrain from making a few
comments in closing this brief review
of Peter's confession and life on the
wonderful grace of God manifested in
the history of the great Apostle. That
Christian church should select as the leader of his
chosen band a man so full of human
weakness, seems to us passing strange.
This impetuous, blustering Galilee
fisherman, now boasting, then deny-
ing, cursing and swearing, then broken-hearted and weeping, and yet he gave to him the keys of the kingdom. I hear one say, 'This was before Pentecost. I reply, he was in daily contact with the purest, holiest life that was ever lived; he was taught by one who “spake as never man spake.” He had Christ revealed to him from the Father; Jesus called him blessed, one who “spake as never man spake.”

..."Cleanse your hands from all filthiness of the flesh and of the spirit, perfecting holiness in the fear of God.” Girdle the tree whose roots of bitterness have clogged your heart and life and deprived you of vitality and joy. You will lose its shade, but you are better in the open sunshine with plenty of cool refreshing water than in the Upas shade and die of thirst. Many of our people at our revival meetings go forward and kneel, confess their backward condition and ask for prayer; this act of humility brings a good feeling, and they testify to it. Alas, how transitory its character, only a short time (in many cases) and things are as before. They neglected to "kill the tree and its sources are clogging up again. Though Peter made many mistakes I don’t think he made the same kind of mistake more than once. When he realized his wrongdoing “he took his medicine (however bitter) like a man,” and moved right on on the upward way. When modern perfectionists do wrong things, they either ignore them, or call them fancy names, as infirmities of the flesh, etc., but our Bible saints call all unrighteousness sin, and their way out was to confess and forsake them. In their brief biography we find no account of any second definite work of grace, but we do find them definitely born of God, full of human frailty but with “faces set like a flint,” pushing Zionwards, crucifying the flesh with its affections and lusts, laying aside every weight and the sin that so easily beset them they ran with patience the race set before them looking unto Jesus, the author and finisher of their faith. If they made mistakes, they wasted no time in vain regrets, but “Doubled their diligence to make their calling and election sure,” and if they were making good time on the King’s highway, they did not stop to publish the fact. All the while they were expanding, developing, deepening, widening, their hearts enlarged, and as they emerged each time from the crucible they “grew more like unto their Master, and the dross of human frailty dropped into the refiner’s fire.” In their earlier life the little stream of the water of life that trickled into their hearts had an overflow, but it was all absorbed in the soil of their near surroundings, and the inlet to their hearts was often obstructed.

Now, their hearts are enlarged, the rill has become a flowing stream. “Their peace flows like a river and their righteousness as the waves of the sea.” Out of their immost soul flow rivers of living water. The overflow rolls on through Jerusalem, over Samaria, and unto “the uttermost parts of the earth.”

Will the long-suffering reader permit me to paint a faint picture of the closing scene of Peter’s life? Peter said, “Lord, I will follow thee whithersoever thou goest.” The scene shifts to Rome (supposed) here in this open space is the place of public execution. The crowd gathers; yonder comes the procession, headed by civil and military officials. Between two sturdy soldiers totters a feeble old man girded with a chain, the ends of which are firmly grasped by his guards. His form is venerable and his bearing princely and his countenance shines with a heavenly luster. As they proceed to place him on the cross in the usual way he says, “No, I am not worthy of being crucified like my Master, put my head downwards.” Reader, dost thou recognize the holy martyr? It is Simon, called Peter. He had followed his Lord whithersoever he went.

For the Evangelical Visitor.

The Christian Church and Her Greatest Enemy.

That the Christian church should have an enemy is scriptural; as in the first promise of a Savior by God there is included the promise of enmity. (Gen. 3:15.) The greatest enemy will be a subject for future discussion. In order to determine correctly what the enemy is we must first see what the genuine is and on what it depends. In Isa. 53:1-6, we have a pen picture of the Savior—the foundation of the Christian church—and the attitude of men in general toward him—"He was despised and rejected of men.” When we look at the indifference and even opposition to Christ and his work at present, we must believe that the world has not changed much in its attitude toward him since his coming into the world.

"The stone which the builders refused is become the head stone of the corner." (Psa. 118:22; Matt. 21:42.) The Jews, and more particularly the Pharisees, were builders of the then dominant spiritual house, and how dearly did they reject him who should have been their chief corner-stone.

"And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him..."
to powder.” (Matt. 21:44.) Very clearly is the coming to Christ a breaking process of our selfishhood, but his coming judgment will be a destroying—grinding process. (Jude 14, 15.) Saints meet their judgment in coming to Christ—repentance and all its attendant parts—and assist in the judgment of those who in their day of grace—life—reject him.

The must, to this, is given by Peter through the power of the Holy Ghost in Acts 4:11-12. Thus a salvation promised without Christ as the chief corner-stone is a counterfeit and will not stand in the day of final accounts. In John 10:11-15 we have Christ picturing himself as the door to the sheep fold—heaven, and also as the Chief Shepherd, and any one that would gain entrance to heaven except through him becomes a thief and robber. The Father hath committed all judgment unto the Son and therefore if we make not our peace with the Son can we expect a better fate than that of the fallen angels? (Jude 6.) We may do reverence and apparently honor the Father, but if we reject and dishonor the Son as did the Jews we shall all likewise perish. Christ expects us to honor and openly confess him before our fellowmen and then will he also be willing to own and confess us before the heavenly Father. (Matt. 10:32, 33.) “With the heart man believeth unto righteousness and with the mouth confession is made unto the Son as did the Jews we shall all consequently a passport to heaven without including Christ and his atonement in such building and taking for a substitute their good works and lives, we would, in my mind, have a great enemy to the cause of Christ. But you ask, Do we have such individuals or organizations? I answer, Yes. Who and what are they? Secret orders as a rule in general and Free Masons and Odd Fellows in particular. Members in these organizations will, tell you that if they live up to their rules and regulations it is sufficient to ensure them heaven when they die. Their burial ritual says that the departed brother has left the lodge here on earth to be in the grand lodge above. Their members will tell you that all their work is founded on the Bible, but when they use II. Thess 3:6-12 and I. Pet. 2:5, and come to the name of Jesus Christ, they let it out and in all other passages used by them in which the name of Jesus Christ appears, his name is cut out. What an enemy! What a counterfeit! The lodge has no confession of sin, no atonement through the blood of Christ, no Holy Spirit. These cardinals are the essentials to our religion and we think that without them there is no salvation. But we hear them say that Masonry or Oddfellowship, as the case may be, is good enough religion for me. Others of their number deny its being a religion, but if Free Masonry is not a religion, why does it have an “altar, a creed, and a ritual?” The language of the rulers of the order confirms the impression produced by its secret and public work. Mackey, in his Ritualist, page 22, speaking of a candidate for Masonry, says: “There he stands on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered with the pollutions of the outer or profane world, he comes inquiringly to our doors seeking the new birth and the removal of the veil which hides divine truth from his uninitiated sight.” What about a minister of the gospel who makes such an acknowledgment? In his Lexicon, defining the word accadian, he says that the word signifies “A Mason who by living in strict accord with his obligations, is free from sin.” Mackey’s Lexicon, p. 16. Oliver says on the same word: “When the Master Mason exclaims, My name is Cassia, it is equivalent to saying, I have been in the grave. I have triumphed over it by rising from the dead and being regenerated in the process, I have a claim to life everlasting.” Cyclopaedia of Freemasonry, p. 48. To the same effect Morris says on the third degree: “We thus find man complete in morality and intelligence, with the stay of religion added to insure him the protection of deity and guard him against ever going astray, nor is it possible to conceive of anything more which the soul of man requires.” It requires no argument to show that Masons who believe these statements and love Masonry will care little, if anything, about the Christian church.

Much is said of lodge charity of which there is some just ground, but inasmuch as it is done in the name of the lodge and not in the name of Christ, it clearly receives the ban of the twenty-fifth chapter of Matthew, as already referred to. “Inasmuch as ye did it not to one of the least of these, (his brethren) ye did it not to me.” We must admit that the church does not in all instances adequately provide for its poor. The professed superiority of lodge charity is generally of a selfish nature and seldom goes beyond the confines of its own oath-bound circle. What about the millions given annually by the church for missions and charitable purposes in the name of Christ? This, in many instances regardless of creed, color or sex. Lodges are charitable among themselves, but exclude the lame, halt and blind and all such who are likely to need charity and cannot promptly pay their dues.

Another evil phase of the lodge is the blood-curdling oaths to secrecy demanded of its members. The third degree of Masonry binds the applicant to secrecy with no less penalty than to be willing to have his body cut in twain and bowels burnt to ashes and promises to protect his worthy brother in all cases except treason and murder. However, in the seventh, or Royal Arch Degree, treason and murder are not excepted. To which oath does such an individual remain bound? and blind and all such who are likely to need charity and cannot promptly pay their dues.
true, when serving as a juror, judge or official of the government? The ease by which many present-day criminals go “scott free” answers the question. Claims may be made that the lodge oaths are mere forms, and are never carried out, but sixteen well authenticated cases of lodge murders are on record. William Morgan, in 1826, is one instance, and forty thousand left Masonry at that time as a result.

The only clear and clean way for a Christian in respect to lodges is separation. (II. Cor. 6:14-18.) However the proper attitude of the church toward the lodges has been a burning question in many denominations and we find it is making inroads into our own beloved brotherhood. From those present at last year’s Conference we learn that a lodge substitute was suggested by a brother. As to a suitable substitute for the lodge, at least in its social aspect, we believe there is nothing better than a good weekly spiritual prayer-meeting after the order of I. Cor. 14:26. If there are those within the church that do not enjoy such service, and insist on a substitute such as the lodge, the quicker the power of excommunication is carried out the better it will be for the church.

The financial aspect can be fully met by every member heeding the advice of the Apostle Paul to the Corinthian church. (I. Cor. 16:2.) If there is not enough love in the heart of the believers to prompt such service voluntarily, we question the advisability of making rules and regulations by which they shall be compelled to give of their store for the other’s good. However, Scripture gives a method by which the Lord’s treasury shall be replenished. In the Old Testament it was the tithe. If there is any change for the New it certainly is not any less. (Matt. 23:33; Rom. 12:1.)

At a ministerial conference of a certain denomination eighty per cent. of the ministers present were Free Masons. Let us beware lest a like fate befall us. By countenancing the lodge, be the member rich, influential or otherwise, we are taking a step in the wrong direction.

What consistency is there in a minister who professes to preach Christ in the pulpit and belongs to an organization that forbids the use of his name? Thus to me it seems that the secret lodge system is the greatest present day enemy to the Christian church. ENOS H. Hess.

P. S. — Those interested in a further study of the above subject can be helped by writing to the National Christian Association, Chicago, Ill., and subscribing for the Christian Cynosure.

For the Evangelical Visitor.
In Sunny California.

Nancy Reichard.

“Fear not little flock it is your Father’s good pleasure to give you the kingdom.”

The sayings of Jesus have always been more comforting to me than other parts of the sacred word. In times of trouble or distress in seeking comfort from the precious book, the sayings of Jesus have brought new light and consolation, and at the same time melted the heart in deep humility and adoration before God. Blessed thought, we can cherish the words of Jesus as coming from the lips of our dearest friend and Elder Brother. Well has Jesus said, “My words are Spirit and they are life.”

How often we see the effect which the words of one individual have upon another. Who of us but remember words which we heard when we were children; they may have had a good, or an evil effect, but they are lasting in our minds. Oh for grace to choose our words aright!

I remember a brother who lived in Canada near Lake Huron, once related to us that as he was walking along the street he met a lad who was bent on selling him something (papers I think). Upon the brother’s refusal to buy the boy turned away with an insulting remark upon his lips. The brother said, “Hold on, my boy, I am older than you are, I want to give you some advice.” The boy listened and the brother went on, “Remember, my boy, it is your business to sell, and it is mine to buy, or not to buy. Now if you want to be successful through life, never offer insults to people.”

“Were you insulted?” the boy asked. “No,” said the brother, “I was not insulted, but, just the same, you offered an insult.” Said the boy, “No one has ever talked to me like that before.”

Thus we see, kind words even from a stranger won the boy’s heart.

Another instance. Some years ago in a time of bereavement in our home, a sister living only a few miles away was unable to attend the funeral, but wrote a letter bearing words of consolation and sympathy. No doubt she may have forgotten about it by this time, but her words have been a lasting inspiration to us and her letter is kept among the treasures of the family.

Daily we are reminded of the love and wondrous power of God, in the scenery displayed around us. Sitting in the house with doors and windows open, and looking across the street, we see men working in their shirt sleeves, while just beyond some twenty miles distant, rise mountains thousands of feet in height, whose tops are covered with snow of many feet in depth. Here we do not realize that we have any Winter; a few nights frost which slightly seared the young growth of orange trees, then a soaking rain and all nature is taking on a new life; birds and frogs are singing, grass and grain are making rapid growth; but the fig tree as yet is not putting forth its leaves, and thus, as Jesus said, “When the fig tree putteth forth its leaves know that Summer is nigh.”

Hemet, Calif.

The Social Evil.

Des Moines, Jan. 19.—Editor News: Make it as easy as possible to do right, and as difficult as possible to do wrong, is my motto, and honest convictions on the great problem of social evil as well as any other evil. To simply segregate fallen and lustful women has never appealed to my humble judgment. Why not segregate fallen and lustful men? Which of the two sexes are morally the weakest? Is it not the one that pays the other to commit the awful sin and violate the law of purity and decency?

Statistics show that there are five fallen men to one fallen woman. This means that if there are 100 fallen women in a red light district there are approximately 500 fallen men patronizing them. Tell me now which are the greater menace to society, the 500 immoral men running loose in about that many homes and in business and moving in society, passing off as respectable, or the 100 fallen women whose influence of immorality is greatly diminished by dispersion?

Segregation implies legal countenance and license, which means legal protection commensurate to the license. It sets before the public an open door to engage in the worst form of licentiousness under the protection of civil law. It offers a strong temptation to our morally weak men, both young and old, married and unmar­ried. To segregate these women only greatly increases their immoral influences, because of the facts already mentioned, in addition to definite pub-
licity, having legal countenance and protection. Segregation as commonly practiced, is a stimulant to the white slave traffic, having authority for their nefarious business, thus operating under legal protection to the extent of their privileges, and many times far beyond. A red light district is a “hot-bed” for demoralization, and a legalized incubator of the shameful and venemous diseases which entail untold misery even to coming generations. Why should not all men and women who are thus infected be disallowed to cohabit and be put under quarantine and given medical treatment until fit to move in society? Doctors are required by the Board of Health to report contagious diseases down to chicken pox, but in respect to the heinous contagious immoral diseases much more than the worst form of smallpox, but which express the immorality of the people, they are perfectly mum and left to run abroad uncontrolled.

But what measures shall be taken to stamp out as nearly as possible the social evil? Pass drastic laws forbidding it entirely and enforce them. Make them quit their meanness as nearly as possible. Make it hard to be mean and as easy as possible to be good.

A red light district with legalized open doors does not make it safer for respectable women, but more dangerous, from my observation. You will find that the lewd men who frequent the brothel most generally commit incest, rape and even sodomy. They become more brazen, daring and seek to ruin the young and innocent. Have a man like Mr. Hamery, with conscience and pluck at the head of a carefully selected police force who have moral as well as physical strength and social will have to be very shy.

Cities and State should institute a system giving fallen girls and women a chance to recover themselves from the life of shame by some industrial institution, because many have been dragged and forced into this immoral traffic by ungodly men and women and would be glad for a way out. Cities, State and nation must rise and stop the infernal wheels that grind the shamefulgrist before much effectual work can be done, and before we can stand justified in the light of righteousness and in the face of our God.—J. H. Zook in The Des Moines News.

“How often our defenses of God have been but defilements!”

**The Religious Character of Lincoln.**

(Continued from page 1.)

the man—the man of sympathy, the man void of malice, the man filled with a great and noble purpose." His own beautiful testimony follows: "I have never knowingly planted a thorn in any human heart, but I have always endeavored to pluck a thorn and plant a rose wherever a rose would grow.”

There are conditions under which a man even like Lincoln may be renewed in heart, and not come to a clear consciousness of the fact, and so will not make a confession of discipleship, nor identify himself with a Church and observe ordinances. And so with our large charity for this noblest American who when convinced that he was right went straight on his course which led to persecution and martyrdom, we may see him growing into increasing appreciation of the claims of Christ, and may believe that “in a sublime spirit of love and faith he became one of his true disciples.”

**Cigarette-Smoking Boys.**

Prof. William McKeever, of Kansas Agricultural College, has been studying cigarette smoking amongst school boys for about eight years, and he has just published some of the results obtained. His conclusions seem to agree with those of every other individual who has devoted time to this subject. In reference to the effect upon the health of the boys he says: "I have tabulated reports of the condition of nearly 2,500 cigarette-smoking school boys, and in describing them physically my informants have repeatedly resorted to the use of such epithets as ‘sallow,’ ‘sore-eyed,’ ‘puny,’ ‘sneaky-ved,’ ‘sickly,’ ‘short-winded,’ and ‘extremely nervous.’ The younger the boy, the worse the smoking hurts him in every way, for these lads almost invariably inhale the fumes; and that is the most injurious part of the practice.” The effect upon the mind seems even more pronounced: "The injurious effects of smoking upon the boy’s mental activities are very marked. Of the many hundreds of tabulated cases in my possession, several of the very youthful ones have been reduced almost to the condition of imbeciles. Out of 2,336 who were attending public school, only six were reported ‘bright students.’ A very few, perhaps ten, were ‘average,’ and all the remainder were ‘poor’ or ‘worthless’ as students.”

It is hardly necessary to comment upon these statements, as their truth is only too apparent to any one who cares to study the matter. The evil, fortunately, has not reached the same climax with us in Canada, and it should never be allowed to take root in our soil. We have a law which should cover the case if properly enforced, and it should be the business of our Christian citizens to see that it is enforced. We think a great mistake will be made in this matter if the enforcement of the law is left to our W. C. T. U. friends. The men should be interested in this matter even more than the women, and probably tobacco users most of all, as realizing the evil effects of the seductive and dangerous weed. Every one who covets for our young Canadians perfection of physical manhood and of mental development should be enlisted in the fight.—Christian Guardian. Sel. by F. Elliott.

The “Gift of Tongues” movement has its sad side. About a year ago five men and twelve young women left Philadelphia and New York to go and teach the world about the real Christ. They all had, or thought they had, the gift of tongues. One of them, Mabel Collins, about nineteen years of age, has just returned to Philadelphia, completely disillusioned, and she tells the sad story of these unwise apostates. One girl died in Argentina, two are working in factories in Buenos Ayres, two are in harem in India, and one is living with a hill tribe in India. Three of the men are laying ties on a South American railroad; none are using their gift of tongues. They tried India and they tried Argentina, but they failed miserably in both. “Our gift of tongues,” Miss Collins says, “was not from God. It was from some devil.” The story needs no application.—Christian Guardian.

When you and I are weak, Christ in a true sense owns the claims of our weakness and comes to serve us with his love. Behold, how this transfigures life! The times that make us weakest and that force our weakness upon us, and make us most know how weak we are, those are our coronation times. The days of sickness, days of temptation, days of doubt, days of discouragement, days of bereavement and of the aching loneliness which comes when the strong voice is silent and the dear face is gone, these are the days when Christ sees most clearly the crown of our need upon our foreheads, and comes to serve us with his love.
in the water, &c.; Here is an unmis- takable example of baptism, in minute de tail, and every interested reader will say that the enunuch's baptism was an im- mersion. If the enunuch was only to be sprinkled, why do the Baptist and Philip go down into the water? Calvin, in his comment on this place observes, "Here we perceive how sparingly baptism was administered among the ancients, for they immersed the whole body in the water. (V. 39) Caught Philip some- thing, had an appearance was clearly supernatural. Rejoicing: His heart was fell of salvation, which he gave joy in the Holy Ghost. (V. 40) Azotus: A Philis- tine city called Ashdod, one of the five great capitals was built by Herod and named in honor of Augustus Caesar. It was famous in New Testament times. Preached as a sermon: "The circuit may have included Ekron, Rama, Joppa, and Lydda, in all of which Jews were numerous.

PRACTICAL APPLICATIONS.

1. God's commands must be promptly obeyed. 2. There may be good work for us to do in very unlikely places. 3. The best of all books for reading when traveling is the Bible. 4. We all need the aid of godly teachers. 5. Preachers and leaders are the only safe plan. 6. We never know the reason for some of God's commands until we start to perform them. 7. Not cere monies, but faith is the condition of salva tion.

SUGGESTIONS FOR TEACHERS.

(1) That, a seeker of men, Philip was prompt in response to intuitions of duty (verse 27, 28). (2) That he had tac to use the thoughts and present employment of the enunuch to introduce his message (verse 30).

LESSON 10.—March 7.—Philip and the Ethiopian.—Acts 8:26-40. (Commit vs. 29-31.)

Conclusion: That the Spirit is a power to heal. . ,

WHEN? About A. D. 40.
WHERE? Lydda, a town about twentyfive miles southeast of Jerusalem, and ten miles northwest from Lydda, on the Mediterranean coast.

Who? Peter, saints which dwelt at Lydda, Aeneas, Tabitha (Dorcas), the widows, and Simon a tanner.

Explanations and Word Studies.

(V. 31) Then had the churches rest; The rest was not the cessation of all per secutions, but the conversion of Saul; and the de sire given in this verse seems to imply that it was the commencement of some re markable event. Edited: The word "edited" would explain the meaning of "set up," "to build." Paul tells us that knowledge puffeth up, but love edifieth or buildeth up; it excludes the Thessalonian converts "edify," that is, "to build up one another.

Multiplied: Increased in numbers. (V. 35) Saron: It was a very plain. (V. 30) It was a thinly inhabited country. The begin ning was to be made to Teach and Baptize.—Matt. 28:16-20.

The Ethiopian.—Acts 8:26-40. (Commit vs. 29-31.)

WHERE? Southeastern part of Holy Land, the city called from Ethiopia. The call was instantly impelled. (V. 29) Went down by the seaside. (V. 30) and named in honor of Augustus Caesar.

O UR BIBLE OFFER.

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For 30c. (Index Fifty Cents Extra) we will send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorized and Revised Version of the Bible in one volume, without increasing size, or weight. It Diminishing Size of type. It is a Self-pronouncing Teacher's Bible which, without omitting a single word or disturbance of the Text, points out to the Teacher the point of starving when his mother brought him. He looked almost as emaciated as some of the pictures I have seen brought him. He looked almost as emaciated as some of the pictures I have seen. The meal was much appreciated by the District Commissioner at Kalomo, who told us that some in his district had died from starvation, and that the Government had been feeding the people for some time. The meal was much appreciated by the people, as this was a quite a trying season for some of them, and their food supply has been rather short. The school boys are now having their holiday vacation, and at present there are only fifteen boys at the Mission, and one of them came since Christmas. Chomo, a little fellow about four years old, was about at the point of starving when his mother brought him. He looked almost as emaciated as some of the pictures I have seen of some of the Indian wails; he is doing very nicely now, and is getting plenty lively since he gets plenty to eat; he is well satisfied, and likes his new home very much.

The spiritual work is moving along slowly. The gospel is being sounded forth in its purity, and God's convincing Spirit is at work; we do not see the multitude rushing to the Lord, but as the light penetrates the darkened hearts of these people, occasionally a penitent soul seeks the Lord. The grace of our Lord Jesus Christ be with you all. Amen.

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

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

3. The date on the printed label will show how long a subscriber has been on our subscription list.

4. If you do not receive the VISIToR within ten days after subscribing, write us at once and we will send the number called for.

The News of Church Activity is sent free to any address in the United States or Canada, and the EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers.

We send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Deuteller, 16 2nd Street, Harrisburg, Pa. Canadian Currency is discounted 3. Communications for the VISITOR should be sent in at least ten days before date of issue.

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

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

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

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Deuteller, 16 2nd Street, Harrisburg, Pa. Canadian Currency is discounted 3.

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

Tracts.

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

An Interesting Conversation, per hundred, 15c.

Points for Serious Consideration, per hundred, 12c.

We Would See Jesus, per hundred, 15c.

King of the Kingdom of Heaven is at Hand, per hundred, 15c.

Death Eternal, per hundred, 12c.

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

"I feel more at ease for the people who have waited on the bank and caught cold in their hearts and souls through standing still too long than with those who have been bruised and buffeted by the full force of the stream."
performance their usefulness would have been lost. He claimed to be entirely sanctified, and for twelve long years has not had a bad day, nor cold day, nor blue day, and when it came to the money part he had a tale to tell that was entirely void of faith in God to supply all his needs. So his talk on this line showed the same line of carnality that many manifest who do not claim to be on the faith line. To my mind, if I fully believe and trust God I need not make any reference to my temporal needs, but simply lay the matter before God. This is faith, the other is carnality pure and simple.

Lately I came to this place, by request, to hold several meetings, and since here Elder Stump and myself have reasoned as to the propriety of the evangelists and ministers going into new territory where the brethren have never preached the gospel, and would suggest that we try to reach out on new territory on all lines. Nappanee, Ind. T. A. LONG.

A Letter From Sister Long.

Dear saints: By God's help I will pen a few thoughts, and also tell of experiences I have been passing through during this Winter. Up to this time, my health has been very good with the exception of one cold, and that did not amount to very much, and all Winter we have been more or less changing around from place to place. But, the dear saints, as well as others, used good judgment, and did not ask us to sleep in beds where no one had slept in perhaps for a month or more without first taking off the dampness with smoothing irons or soap stones, something every family should have. Then next, husband and I both believe in fasting as well as prayer. Daniel, and many others, believed in abstaining from the king’s dainties. Psalm 141:4, last clause, “And let me not eat of their dainties.” Oh, would to God that we as God's children would be more of one mind and condescend to men of low estate. Read Romans 12. I firmly believe from the word, that we will be accountable for what we bring on our tables and what we partake of, even if other people put it on. Then, if we are even clothed in sack cloth and cut over the same pattern, if we will not obey God's law and command, I do not in the least hesitate to say that we will be held accountable at the great judgment day if we do not heed the warnings we have received on those lines in the word, and columns of the visitor, as well as in private, through those who have received light from God on those lines, say nothing of the suffering that comes upon us through overeating as well as eating what tickless the palate, like the whiskey drinker and tobacco user. I am responsible before God for the light that I have received, and only as we give out can we expect God to give in; but it must be done out of a pure motive.

Well, through God's assisting grace and help alone am I able to say this morning that I am happy on the way, and really rejoicing in the Lord as I meditate upon his goodness towards us as a family, and also what he has done for even me. No doubt many will wonder how we are faring here in this cold climate in Michigan. We are thus far well provided with everything we need, even to the feed for horse, cow and chickens, but we must give the credit to God and the saints in Indiana, where we spent nearly one month. May the dear saints measure up as well on all other lines as they do in distributing to the necessity of saints and given to hospitality. (Rom. 12:13.)

Well, as said before, my courage is good and I can realize God's presence with me, and yet with all that, of late I concluded to come with just as much earnestness before God with prayer and fasting and real faith, a God-given faith, for an outpouring of his Spirit upon me, for I realize I need it. Power for service in whatever way God may see fit to use me. Sometimes when we are expected to give a short, quick testimony, or offer a prayer audibly, when at the time we do not have the spirit of prayer upon us, and yet have a deep yearning in the very depth of our soul crying out after God, when the Spirit makes intercession for us with groanings which cannot be uttered, here is where I have found myself short many a time, not willing to be misunderstood. Oh dear saints, the churches, the communities and the individuals are suffering for the lack of the Holy Spirit and his power for service. We need it; we must have it, if we expect to be soul-winners for Christ. We need a fresh anointing every day—yes, hourly. It is for us. Praise his Name.

An Indiana Letter.

NAPANEE, IND., Feb. 4, 1909.

May the peace of God be resting upon every reader of the visitor, and all his children everywhere. Amen.

We praise God for his loving kindness unto us. Truly, goodness and mercy has followed us all our days. This writing finds us at home again. After being in Chicago since October, going there after we had disposed of our few things. Some few years ago we felt definitely called of the Lord for foreign mission work, and last Autumn the Lord snatched away our dear baby boy and followed us until we became willing to go out into his work. We are glad we have obeyed him, and although we meet with tests as we go forth in his service, we can truly say, “Anywhere with Jesus” it is home sweet home.

Some have wondered if we are going to Africa in the Spring. As the Lord directs is all we can say. Wife's health has not been so favorable to our going this Spring, as we believe that it is the part of wisdom to be strong and vigorous before attempting the change. We know that God can overrule it all to his own glory. Pray for us.

We truly had many seasons of blessing while in Chicago, also seasons of tests. We came home Thursday, January 28. Since then we have been engaged in helping in the meetings at this place. We expect, D. V., to go to Ohio next week to assist Brother H. H. Menagh in the meetings at Sippo and in Richland county. We are glad that we can be fully resigned to God's will whatever it may be. The harvest truly is great and the laborers few. Those who cannot go out into the great work should pray earnestly that God may abundantly keep those whom he calls into service that they may speak the word with boldness.

Your brother and sister, VERNON AND CHARLOTTE STUMP.

Home address, Nappanee, Ind.

“Sunrise Never Failed Us Yet”

Upon the sadness of the sea
The sunset broods regretfully;
From the far, lonely spaces, slow
Withdraws the wishful afterglow.

So out of life the splendor dies,
So gathers twilight, cold and stern,
But overhead the planets burn;
And up the East another day
Withdraws the wistful afterglow.

The great question may be not,
How can we face the foes who are strong? but, How are we serving the friends who are weak?

Sunrise Never Failed Us Yet

Upon the sadness of the sea
The sunset broods regretfully;
From the far, lonely spaces, slow
Withdraws the wishful afterglow.

So out of life the splendor dies,
So darkens all the happy skies;
So gathers twilight, cold and stern,
But overhead the planets burn;
And up the East another day
Shall chase the bitter dark away;
What though our eyes with tears be wet?
The sunrise never failed us yet.

The flush of dawn may yet restore
Our light and hope and joy once more;
Sad soul, take comfort, nor forget
That sunrise never failed us yet.

—Celia Thaxter.
Prayer Veiling.

1. Three reasons why a man should not be veiled.
2. Three reasons why a woman should be veiled.
3. Not a custom, nor localism: but a doctrine, truth, principle.
4. Its universality—not confined to the married.
5. Not the hair, but an artificial veiling.
6. Male Jews covered their heads—Greeks their feet.
7. A sign of authority.
8. A special covering.
9. Because of the angels.
10. Commandment.
11. It is befitting.
12. A proof found in nature.

1. Three Reasons Why a Man Should Not Be Veiled:

(a) "For a man ought not to cover his head, forasmuch as he is the image and glory of God." (I. Cor. 11:7.)
(b) "For the man is not of the woman." (I. Cor. 11:8.)
(c) For "Neither was the man created for the woman." (I. Cor. 11:9.)

2. Three Reasons Why the Woman Should Be Veiled:

(a) Because "The woman is the glory of the man." (I. Cor. 11:7.)
(b) Because "The woman is of the man." (I. Cor. 11:8.)
(c) Because "The woman is for the man." (I. Cor. 11:5.)

"For this cause (or therefore R. V.) a woman ought to wear on her head a symbol of subjection." (T. C. V.)

Is Paul correct in his argument? Let us turn to Genesis and examine—

(a) "And God said let us make man in our image, etc." (Gen. 1:26.) So God said in his own image. (Gen. 1:27.)
(b) "And the Lord caused a deep sleep to fall upon Adam and he slept and he took one of his ribs, and the Lord God had taken from man made he a woman, and brought her unto the man." (Gen. 2:21, 22.)
(c) "And the Lord said it is not good for man to be alone; I will make him a help meet for him." (Gen. 2:18.)

The great apostle is indisputably correct, being supported by divine authority.


Paul anchors his argument in creation as the above references indicate, and would we dare ignore it, thus impairing the inspired word of God? It carries us far beyond custom or localism when the apostle nails it down in creation by his three indisputable reasons, and treats it as a universal doctrine—truth—principle.

4. Its Universality—Not Confined to the Married "Man"—"Woman"—spoken in the widest possible sense, covering all conditions of both married and unmarried—widow, widower, and youth. It does not say husband, wife; but it positively says "man" to "woman," and thus making it universal irrespective of sexual or matrimonial relationship, only so they belong to the Lord.

It was contended centuries ago, by some, that the doctrine of the prayer veiling only applied to the married, but this construction was strongly opposed by such men as Tertullian, denouncing it as not supported by scriptural teaching. (I. Cor. 11:3, 4, 5.)

5. Not the Hair, But an Artificial Veiling.

(a) "A man ought not to cover (put a veiling) on his head." (I. Cor. 11:7.) Can this mean his hair? The form of language forbids such a construction—it cannot mean the hair, for it implied omission—keep it off. Do we put on and remove our hair as a thing portable? Never.
(b) But in respect to the woman, the word says, "Let her be covered." (I. Cor. 11:5.) "Every woman that prayeth or prophesieth with her head uncovered (unveiled) dishonoreth her head" (man). (I. Cor. 11:5.) Can this mean the hair? Just as little as the veiling that man is instructed to omit or keep from his head.
- The man shall bare his head while the woman shall veil her head and thus recognize their relative positions as assigned by Jehovah in creation—not because of transgression. The Scripture does not state what shall be done with a man who violates this injunction; but as to the woman it says, if she be obstinate, and refuses to wear the veiling, "Let her also be shorn." (I. Cor. 11:5.) If the evil mean: the hair, and it were already removed, how could she then be shorn? She would have no hair left to be shorn. The little word also is very significant and implies that two things are spoken of—veiling and hair.

Katakalupta, the root from which the word covered is taken, as used in I. Cor. 11:5, 6, indicates and implies subjection.
(b) It also signifies authority. In worship and divine service a woman is equal to a man, to be a proof by Paul to the Galatians—"In Christ Jesus there is neither male nor female." (Gal. 3:28.)

Evasonia, the original word as used in I. Cor. 11:10 indicates "sign of authority." The covering is not authority, but only the sign of authority. Authority means more than power, it includes the right to do or prohyme. We might have power to do a thing that is wrong, but no authority—no right. God has given authority, not to be shorn by veil, but to women stands as a sign of that authority.

8. A Special Covering.

Evasonia, the Greek word, also means to put on a special covering. Hence the prayer veil does not mean the head-gear for protection against heat or cold, etc., but a special covering for that particular purpose. Do not nations have their emblems, or signs? These ensigns always stand for certain things or principles. For instance, the flag of the United States of America, with her thirteen stripes represents the thirteen original colonies. The stars on the field of blue indicate the presence of the great number of states in the Union. The trinity of harmonizing colors indicate harmony, unity.

The individual, or nation, that insists this ensign or flag, insults the nations which it represents. It stands as a sign of protection to every good citizen.

The prayer veiling of holy women stands for sacred subjection to holy men as divinely decreed; and also for...
the authority to pray or prophesy in public as well as man. He, who insults it, insults God who is back of it. But if we are obedient in its observance, as good soldiers of Jesus Christ, all heaven will stand in our defense.

9. BECAUSE OF THE ANGELS.

"Because of the presence of the angels." (I. Cor. 11:10.) (T. C. V.)

This strongly qualifies the idea of heaven's cognizance of our obedience or disobedience in this as well as other Christian duties.

The Scripture, speaking of angels, celestial beings, says, "Are they not all ministering spirits, sent forth to minister (do service) for them who shall be heirs of salvation?" (Heb. 1:14.)

Again, "Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." (Matt. 18:10.)

Who can deny the minimization of angels? The清单 they play in our protection, salvation and utility, doubtless far exceeds our comprehension. How our disobedience must grieve them.

The sacred writer associates much importance with this topic, an evidence of its magnitude in his mind. It is evident that if Christendom would give to all the underlying truths and principles of the prayer veiling that divorce, fornication and adultery would be unknown in the professed church of Christ.

10. A COMMANDMENT.

"Let her be covered," is a commandment in the third person—it is given to the church for the woman. The T. C. V. says, "Let her keep her head covered." Shall we keep or break this commandment? John says, if we love God, we will keep his commandments.

11. IT IS BEFITTING.

"Is it comely (or befitting) that a woman pray unto God uncovered?" (I. Cor. 11:11.) As much as to say that it is not. It does not say that God will not hear without the veil, but that it is, unbecoming, not befitting, improper.

Should God's little ones be found in such incredible conduct?

12. A PROOF IN NATURE.

"Doth not even nature itself teach you that if a man have long hair it is a shame unto him?" (I. Cor. 11:14.) Without cultivation, men have short hair in comparison to women. There have been a few exceptions, but as a general rule this is true. If neither sex would cut or cultivate their hair, this would comparatively speaking.

"But if a woman has long hair it is a glory to her." (I. Cor. 11:15.) or "a woman's long hair is her glory." (T. C. V.) or "Her hair is her glory and to cover it is a covering." (T. C. V.)

Cov'ring, as used here in I. Cor. 11:15, has its origin from the word peribolHo, from peribolHo meaning to throw around as a mantle. The specific purpose of woman's long hair is "her glory," not for a prayer veiling, nor sign of authority. Not all women have long hair, as we have previously mentioned, but there are some exceptions—if a woman has long hair, etc., showing it is possible for her not to have long hair. It does not say the hair is given for "the" covering, but "a" covering, which according to the original word peribolHo means to throw about, including the upper part of her body; for if her hair is left as nature puts it, the woman has no more hair on top of her head than man. Paul argues that in nature there is a distinction in the sexes in respect to the length of the hair. Why should it be so hard to see the propriety of God's requirement of a sign of authority and subordination on the sister's head while engaged in prayer or prophesying?

13. GENERAL REMARKS.

Some contend that there are "good people" that do not observe in nor observe the prayer veiling. Is that a conclusive proof that the word need not be respected? Can you prove that those "good people" would not be better if they would adhere to this injunction?

Again, it is claimed by some that there are those who observe the prayer veiling and are not what they ought to be. Is that a good reason why I should be disobedient in this matter? Don't you know some people who claim to be "good" and you have no faith in them? Shall we therefore disparage the doctrine of regeneration? If we would follow up that theory strictly we would discard the whole Bible.

We believe the doctrines of Regeneration, Sanctification, Baptism, Eternal Judgment, Resurrection of the dead, the Second Coming of Christ, etc., because the word of God teaches it, and for the same reason we must believe in the prayer veiling.

The strictly plain churches most generally observe and believe in the prayer veiling.

By the Tract Committee of the Brethren in Christ, and will be issued in tract form.

Do not vainly imagine that all places are equally alike for worship. Do not therefore "forsake the assembling of yourselves together, as the manner of some is." Here is the best of reasons for going to church: "In all places where I record my name, I will come unto thee and I will bless thee" (Exodus 21:24.) —Tongues of Fire.

I once saw a dark shadow resting on the bare side of a hill. Seeking its cause I saw a little cloud, bright as the light, floating in the clear blue above. Thus it is with our sorrow. It may be dark and cheerless here on earth; yet look above, and you shall see it to be but a shadow of his brightness whose name is Love.—Alford.

Unselfish Sermons.

A selfish sermon would seem at first sight to be an impossibility, and yet we fear it is not so. The very foundation of Christian preaching is supposed to be the fact that a man has some message of God which he desires to give to his people. If this be so, then either the sermon is an earnest attempt to help others, and, therefore, largely unselfish, or if otherwise, it ceases to be a true sermon. But while this is true in regard to the two extremes, there may be, along with the intention of helping others, enough of human frailty perhaps to justify the expression, "selfish sermon." If the preacher sees a little too clearly his own interest; if he appreciates a little too much his own ability; if the sermon is given with the pretty definite expectation of helping the preacher's reputation and possibly opening his way to some desirable appointment; in short, if the preacher himself bolks too largely in the sermon, that sermon rightly comes under the category of a selfish sermon.

The highest type of sermon, in fact, the only type which we can rightly call Christian, is the unselfish sermon. This kind of a sermon springs, as we said, from a sincere desire to help the hearers. The real minister must serve his congregation, and the sermon is one of the most helpful services he can render. A sermon which touches no real need, and supplies no real help to those to whom it is addressed, is surely a woeful failure. It may be delivered in a most unfortunate manner; the preacher's voice and enunciation may be exceedingly poor; his grammar may be faulty and his gestures uncouth; yet these alone do not spoil the sermon, if it really reaches and helps those to whom it is addressed.

But to do this the sermon must be a real message. The preacher must know his people's need before he can help them. We do not mean that he must know their individual and specific needs, for this would make it impossible for a stranger to help an audience. There is, however, in any case, a knowledge of men required, a real acquaintance with humanity, and the better a man understands human nature, the better he can help them, other things being equal. The great preachers have had many failings and limitations, but they have certainly understood men. For a man to try to preach the gospel of Christ without a real love for, and an understanding of, his fellows, is to attempt the impossible.
The unselfish sermon never exalts the preacher. It never aims to impress the audience with the worthiness of the speaker, but it rather aims to impress the hearers with the importance of the truth which it aims to teach. Such sermons build up a church. Others may build up a congregation which will be loyal to its preacher, but these build up a church which will be loyal to the truth.

It is hardly necessary to say that a sermon of this kind is never a scolding sermon. The preacher, being human, is subject to moods, but he is usually wise enough not to inflict his ill-feelings upon his congregation. Occasionally, very occasionally, let us hope, a sermon is heard which is simply an outpouring of the preacher's wrath and hatred upon the people which he perhaps failed to appreciate. Such a sermon should never be uttered. We are glad that it is not common, and it should never become so.

The preacher must forget his head-aches and his heartaches, his financial difficulties and his own spiritual weaknesses, his weary nerves and his own hunger, as he tries to soothe the heartaches of his people, and to strengthen them for all their struggles. The heart that sorrows can comfort some other sorrowing one; the man who has lost his own battle may help another to win, and in the task his own sorrows will lose something of their bitterness, and whether in prosperity or disaster such a man will still prove himself to be a workman who needeth not to be ashamed, and of such men the church of Christ may well be proud. —The Christian Guardian. Published by request of Bro. F. Elliott.

REPORTS OF FUNDS.

Evangeline Visitor. [February 15, 1909.]

EXPENSE.

For gas at residence and Mission, $5.00; for food, at residence and Mission, $11.50; for water at residence for one quarter, $8.45; for groceries and other food, $21.75; for incidentals, $3.50; total, $45.50.

Balance due January 1, 1909, $86.61. Balance due January 1, 1909, $10.49.

To the dear readers of the Visitor: We are delighted to give such an encouraging financial report this month. The deficit is nearly wiped out. We again encourage the self-sacrificing mission workers when they realize that the saints at home stand right by them. They have won a discouraging battle to face, and while the grace of God is sufficient, yet we need hearty co-operation. May the Lord graciously bless you all for your condescending helpfulness in the work of the Lord at this place.

We also take pleasure to report that quite a number have responded in giving to the poor fund. It has come in so nice as to help the worthy poor. You shall in no wise lose your reward, for "He that giveth to the poor lendeth to the Lord."

About a week ago we had the pleasure of seeing a young lady return unto the Lord giving a clear evidence of her conversion. We truly need the prayers of you all.

Sec-Treas.

MARRIAGES.

—Ruhl—Fourman.—Married, on Feb­

uary 4, 1909, at the home of the offici­

ating minister, Mrs. Eva Baker, whom she had known since their childhood, Mr. Howard D. Ruhl, of Elizabethtown, Pa., Howard D. Ruhl, of Cole­

brook, Pa.

HERR—LIGHT.—On December 8, 1908, John H. Herr, of Hummelstown, Pa., and Sr. Cora Light, of the home of the officiating­

ating minister, Bro. H. K. Kreider, of Camp­

bellstown, Pa.

HOFFMAN—SHANK.—On January 24, 1909, Mr. Solomon G. Hoffman of Milton­

Grove, Pa., and Sr. Mary E. Shank, daugh­

ter of Bro. and Sr. Abraham Shank, of Elizabethtown, Pa., were united in mar­

riage at the home of the officiating­

ating minister, Eld. Aaron Martin.

OBITUARIES.

SMITH.—Henry Franklin Smith, in­

fiant son of Christ. Smith, of near Nyes­

ville, Franklin county, Pa., died of ca­

tal fever and measles, aged 11 months­

on February 10, 1909, at the home of the officiating minister, Bro. H. K. Kreider, of Camp­

bellstown, Pa.

INTERMENT in adjoining cemetery.

SLEIGHTER.—Bro. Amos Sleight­

er died at his home at Nyesville, Franklin county, Pa., January 13, 1909, of the disease, aged 66 years, 4 months and 24 days. He was a faithful member of the church for many years. Funeral service was held at the Hill Air Hill, conducted by the home minister. Interment in adjoining cemetery.

REPORTS OF FUNDS.

Evangelical Visitor. [February 15, 1909.]

MAGNAH. — Levi Haun died of dropsy at the home of his mother and his grandchildren, Mrs. A. A. and Miss A. Asa Haun, in Humble township, Wel­

 ville, Franklin county, Pa., on January 12, 1909, aged 47 years, 8 months and 2 days. He had been wandering about the country for a number of years. He was a faithful mem­

ber. Since that time he failed fast, and re­

mained at the old home until death ended his suffering. He neglected the one thing needful until some months previous to his death, when he had turned away from the Lord and regretted his former careless life and said if he could live his time over again he would do better. He had left no children. He was united in marriage to his aged mother (a sister in our church) in 1865, who is still living. He leaves, besides his aged mother (a sister in our church) in 1865, who is still living, his nieces and nephews, and is missed by his friends throughout the county.

Funeral at the old family home, on the morning of Jan. 11. The body was laid to rest in the old family plot at Riverton, Pa., the interment being made in the far West, where he had gone to be with the Lord. Bro. A. A. and Miss A. Asa Haun, in Humble township, Wel­

ville, Franklin county, Pa., on January 12, 1909, aged 47 years, 8 months and 2 days. He had been wandering about the country for a number of years. He was a faithful mem­

ber. Since that time he failed fast, and re­

mained at the old home until death ended his suffering. He neglected the one thing needful until some months previous to his death, when he had turned away from the Lord and regretted his former careless life and said if he could live his time over again he would do better. He had left no children. He was united in marriage to his aged mother (a sister in our church) in 1865, who is still living. He leaves, besides his aged mother (a sister in our church) in 1865, who is still living, his nieces and nephews, and is missed by his friends throughout the county.

Funeral at the old family home, on the morning of Jan. 11. The body was laid to rest in the old family plot at Riverton, Pa., the interment being made in the far West, where he had gone to be with the Lord. Bro. A. A. and Miss A. Asa Haun, in Humble township, Wel­

ville, Franklin county, Pa., on January 12, 1909, aged 47 years, 8 months and 2 days. He had been wandering about the country for a number of years. He was a faithful mem­

ber. Since that time he failed fast, and re­

mained at the old home until death ended his suffering. He neglected the one thing needful until some months previous to his death, when he had turned away from the Lord and regretted his former careless life and said if he could live his time over again he would do better. He had left no children. He was united in marriage to his aged mother (a sister in our church) in 1865, who is still living. He leaves, besides his aged mother (a sister in our church) in 1865, who is still living, his nieces and nephews, and is missed by his friends throughout the county.

Funeral at the old family home, on the morning of Jan. 11. The body was laid to rest in the old family plot at Riverton, Pa., the interment being made in the far West, where he had gone to be with the Lord. Bro. A. A. and Miss A. Asa Haun, in Humble township, Wel­

ville, Franklin county, Pa., on January 12, 1909, aged 47 years, 8 months and 2 days. He had been wandering about the country for a number of years. He was a faithful mem­

ber. Since that time he failed fast, and re­

mained at the old home until death ended his suffering. He neglected the one thing needful until some months previous to his death, when he had turned away from the Lord and regretted his former careless life and said if he could live his time over again he would do better. He had left no children. He was united in marriage to his aged mother (a sister in our church) in 1865, who is still living. He leaves, besides his aged mother (a sister in our church) in 1865, who is still living, his nieces and nephews, and is missed by his friends throughout the county.

Funeral at the old family home, on the morning of Jan. 11. The body was laid to rest in the old family plot at Riverton, Pa., the interment being made in the far West, where he had gone to be with the Lord. Bro. A. A. and Miss A. Asa Haun, in Humble township, Wel­

ville, Franklin county, Pa., on January 12, 1909, aged 47 years, 8 months and 2 days. He had been wandering about the country for a number of years. He was a faithful mem­

ber. Since that time he failed fast, and re­

mained at the old home until death ended his suffering. He neglected the one thing needful until some months previous to his death, when he had turned away from the Lord and regretted his former careless life and said if he could live his time over again he would do better. He had left no children. He was united in marriage to his aged mother (a sister in our church) in 1865, who is still living. He leaves, besides his aged mother (a sister in our church) in 1865, who is still living, his nieces and nephews, and is missed by his friends throughout the county.