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George Detwiler

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God's Unfailing Word.—A True Story.

Some few years ago a Christian lady, having decided that she ought to try and put into practice her faith in the efficacy of God's word to bring souls into the true light, bought some marked New Testaments to circulate among some of the Jewish ladies in her town.

Several of these little books had gone out with kind personal notes in-side them, and one day the last of the series was ready. The lady started on her errand. The walk lengthened beyond her strength; so bidding her friends "good-bye," she sat down in a shelter on the sea-front to rest a while.

As she walked along, some one eyed her curiously, but with an unfriendly gaze which made her feel uncomfort-a ble, though she knew not why. Turning to retrace her steps, they met again, and this time the other paused, asking, abruptly: "Are you Miss—?

"Yes."

"Then I have a message to give you. Do you remember giving a Testament to a sick lady in a shelter here a year ago?"

"Yes."

"Well, she is dead. As she was dying, I promised her if I ever met you I would tell you that she died in peace, trusting in your Jesus Christ. I was a fool to promise her, but I did it, and I have kept my word; but I curse you for giving the Book to her; you have destroyed her soul."

Swift as thought came the gentle answer, "Christ only; but what a comfort that he can!"

Suddenly new life seemed to vibrate through the frail form. Anger, that almost paralyzed her hearer, rang in the scornful tones of the stranger; the dark eyes blazed with brilliancy. "Do not mention that name to me! The impostor! The enemy of our race. The accursed one!"

With each nerve throbbing with anxiety to help, the Christian woman faltered, began: "Have you ever read the New Testament?"

"Never!" came the sharp response in the same scathing accents.

"Is that quite fair? To us who know the Book and love it, your con-duct seems like condemning a person unheard. You are dying, you say—the New Testament tells of a beautiful life beyond this. Oh, do read it"—holding it out to her.

"Oh, do read about him!" And again she held out the small parcel.

A weird smile lighted up the sad, thin face. "Well, nothing can hurt me now. At any rate, you mean well." And the Jewess took the packet, slipping it into a bag by her side.

A year went by, and again the Christian lady was on the sea-front. As she walked along, some one eyed her curiously, but with an unfriendly gaze which made her feel uncomfortable, though she knew not why. Turning to retrace her steps, they met again, and this time the other paused, asking, abruptly: "Are you Miss—?"

"Yes."

"Then I have a message to give you. Do you remember giving a Testament to a sick lady in a shelter here a year ago?"

"Yes."

"Well, she is dead. As she was dying, I promised her if I ever met you I would tell you that she died in peace, trusting in your Jesus Christ. I was a fool to promise her, but I did it, and I have kept my word; but I curse you for giving the Book to her; you have destroyed her soul."

She was turning to go, when the Christian lady stopped her. "The Testament—where is that?"

"I have it; I promised her to keep it; but no one shall ever see it—it shall do no more harm."

Quickly she walked away, leaving no chance of an answer; and her hearer went home, so shadowed by the terrible looks and words of hatred that for days she could hardly give thanks for the precious soul that had been redeemed and was in glory.

Many months sped on their way, marked only by the silent prayer for that Jewish sister still in darkness.

Then, one morning, a letter arrived in a strange handwriting, with a strange postmark. It was brief, and unsigned. It said: "Your Jewish sister thanks and blesses you. I, too, have read that New Testament, and found the true Messiah. Pray that I may be faithful: all here are against me, especially my husband. He has taken the Book from me—pray for him also. Yours in the love of Christ."

More months sped away—then another missive came. "When this reaches you I shall be with my sister before the Throne. I am dying, as she did, of consumption, but I want you to know that I have been kept true, and that I have my dear copy of the New Testament again. Last week my husband gave it to me. He said no word, but he is all kindness and love. I asked him if he had read it; he only said: 'Ask no questions,' so I am praying on in hope. Continue your prayers for him."

Day by day that request was complied with, though the petitioner knew neither the name nor the abode of the one for whom she prayed. But the Hearer of prayer knew, and sent one more answer. Two texts of Scripture written on a card came in a foreign envelope. One of them was: "My word shall not return unto me void," a text which speaks convincingly of the hidden power which lives in the inspired word of divine truth.

This story is published to cheer the hearts of those who are lovingly "sowing the seed beside all waters."

—The Christian.
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EDITORIAL.


As was intimated in our last notes we visited the Philadelphia Mission, going there on February 12, and returning on the 19th. Five years ago we visited the Mission for several days, since which time the Mission property has been much improved. Yet with all the enlargement that was done the proper entertainment of the Sunday-school would make more room a necessity. For the ordinary preaching service there is sufficient room. We found the Mission to be a busy place. Those who have charge of it find they have no easy task. Bro. Stover has many calls for help to answer. There are many poor who need not only words of comfort and encouragement, but also material help. They find in him a sympathetic friend whose heart is touched by the distress with which he comes so much in touch, and to his ability he lends a helping hand. Having been down himself and having himself felt what wretched poverty is, he can the more completely enter into the feelings of those in like circumstances.

Many of the wretched homes where his kindly ministrations are so much appreciated, are such because of that monster evil, drink. Where the husband is a slave of drink there wife and children are the victims of a great wrong and in their want and suffering and privation, a man like Bro. Stover is an angel of mercy.

We found Bro. Stover not well physically, suffering from a severe cold contracted several weeks previous. However, he kept on his feet attending to his concerns until the second day before our leaving for home. In the morning we made a call together but by noon he had to take his bed and was quite seriously sick during the next day, and yet so when we left on Friday morning. We hope for his speedy recovery. Sr. Stover's health is much improved and her heart is constantly praising the divine Father for the great relief that has come to her by the Lord's grace and favor.

On the evening of the 12th we attended a meeting at the Branch Mission on W. Norris street, in charge of Bro. and Sr. Landis. It appears to be difficult to gather a congregation at this place. The attendance was small, and on account of a sick child in the house the inmates could not all attend. However, it was felt that the Spirit of the Lord was present to bless and encourage the believers who attended.

On Saturday evening a prayer-meeting was held at the home of an afflicted lady who has not been able to leave home for a number of years. She had a bright testimony of faith and trust in God though bodily she was in great distress. Her longing was to go to be with Jesus.

On Sunday morning and evening and the four following evenings, meetings were held at the Mission. The attendance varied from being quite fair to rather small, but we enjoyed the meetings. The Lord meets with the mea and the thes if they meet in his name. One poor woman, a former member of a church, confessed her backsliding and sin, and was made to rejoice in a new-found peace. There are a number of earnest, warm-hearted saints in this congregation and we pray they may all be "kept by the power of God unto salvation ready to be revealed in the last days."

Humanly speaking and as we see it in our limited vision, Bro. Stover is a necessity to the Mission and we hope and pray that he may soon be able to attend to the labor of love in which he works, doing it as unto the Lord, receiving no earthly compensation, but being sure of a reward from the hands of him who sees and remembers the cup of cold water given in the name of a disciple.

We had the pleasure of meeting the pastor, Bro. S. G. Engle, at two of the meetings. His residence is distant from the Mission, an hour's ride, so he does not get to all the meetings.

Philadelphia is a great city and wickedness abounds. It is said of it that it is "corrupt and satisfied." Our people touch only a very little fringe of its edge. There are many other Missions and many charities where Christian people endeavor to lift the fallen, but the grist of wickedness is continuing its work with its liquor traps on every street corner and often yet between. It is no use to expect the stream will stop flowing unless the spigot is turned.

Just as we go to press we learn that Bro. Stover, of the Philadelphia Mission is better again. We are glad, and thank God for this news.

In Philippians the apostle admonishes the saints to rejoice. "Again I say, rejoice," is his word. And a hymn writer sings:

"My life flows on in endless song,
Beyond earth's lamentation;
I hear the music ringing.

That hails a new creation."

This agrees with another expression of the apostle where he triumphantely says, "Our light affliction which is but for a moment, worrath for us a far more and exceeding weight of glory; while we look not at the things which are seen but at the things which are not seen: for the things which are not seen are eternal." (II. Cor. 4:17, 18.) It is the far-off look that enables God's saints to rejoice. In Christ there is peace, in the world—tribulation. But Christ encourages, "be of good cheer, I have overcome the world." So looking forward to the "new creation" the believer can sing of redemption here and glory yonder.

"Mid all the tumult and the strife,
I hear the music ringing."

Faith looks forward with confidence and its ear is attuned to the music of the heavenly sphere and "It finds an echo in my soul,
How can I keep from singing?"

Thus let the suffering ones look up. Do you know Jesus Christ as Savior and Lord? Is he precious to you? Does your faith, though weak, lay hold on him, and cling to him? Do you trust in him alone, in his finished work? "Not by works of righteousness which we have done, but by his mercy he has saved us by the washing of regeneration and the renewing of
the Holy Ghost." (Titus 3:5.) There
are many isolated and lonely ones,
many who are tempted on different
lines, by the adversary, but none need
be discouraged, Jesus abideth ever the
same. His promise is true. "I will
never leave nor forsake you" is his
word, so look to him to-day and trust
him for to-morrow.

The following note signed "Your
brother in Christ," and dated "near
Harrisburg, Pa.," is somewhat puzz­ling. It says, "Dear Bro. Detwiler;
Thankful for the change in diet from fried
potatoes and such things to crumbs from heaven." Our first
thought was, here is one who has
found instruction and light as regards
a healthy dietary in the recently pub­lished "Health vs. Sickness" articles.
Our second impression—very likely
the true one—was that it is a some­what veiled expression of relief felt
by the brother that the discussion had come to an end. And possibly it car­ried with it a mild rebuke for having published the articles at all. Well, our
brother will now perhaps have to ex­ercise a little more patience over one
more article as a postscript to that dis­cussion by Bro. Bossler. It is one
more proof that different men think
very differently—that there are "many
men of many minds." And so we all
have opportunity to exercise the grace
of forbearance and more fully realize
that our oneness is alone in Jesus
Christ "who of God is made unto us
wisdom and righteousness and sancti­fication and redemption.... He that
glorieth let him glory in the Lord." (I. Cor. 1:30, 31.)

We are requested to say what is
meant by "informal ballot." We may
do not understand it sufficiently to define
it technically, and will state simply and
briefly what, we think, Conference
had in mind as concerns its application
in the organizing of Conference. The
end sought is that the presiding
moderator or moderators have a clear
majority of all the votes of the organ­izing body. There will be an election
held as usual each member voting for
one person. Then selecting the three
who have the highest number of votes
they become the nominees, and again
each member votes for one of the
three. The one who has a clear ma­jority of all the votes is then declared
elected as moderator. The other two
will be first and second assistants, ac­cording to the number of votes each
has, the one with the highest number
of votes being first. Of course there
is a possibility that in the first balloting
for the nominees none may have a clear majority of all the votes. In
such an event the balloting would have
to be repeated.

We assume it as a fact that sec­tional feeling does not obtain to any
appreciable extent in any part of the
Brotherhood, and we may charitably
attribute any failure of coming up to
the help of the Lord by the brethren
in any section of the territory of the
church to an oversight rather than
sectionalism or indifference. How­ever it seems a little strange that so
far there has been no response to the
appeal of the Trustees of the To­ronto, Ont., Mission for help to can­cel the debt on the Mission property,
from this side of the international
boundary. It is a fact that Canada
districts have not been remiss in their
duties on this line when the need was
on the United States side, and it would
be only brotherly, and help to stimu­late fellowship, if generous donations
would speedily find their way across
the boundary line. It will be seen in
Bro. Heise's report elsewhere in this
issue that over five hundred dollars
are yet needed to cancel the debt.

In answer to a Canadian brother's
inquiry, and for the benefit of all con­cerned, we make the following state­ment re postage on papers going to
Canada. The Publication Board has
not increased the subscription rates to
Canada subscribers. The postage to
Canada is about four times as much
as it was a few years ago, so it will
be seen that the Visions are out the
amount of the increase. Some Cana­dian subscribers very generously send
us twenty-five cents extra for which
the Visions thanks them. Others don't and the Visions goes to them at
the old price. Until the Board says
otherwise the matter rests with Cana­dian subscribers whether they will
help to bear the extra postage or not.

The New Scofield Reference Bible.

In our last issue we very briefly
called attention to this new edition of
the Bible, now about ready to be is­sued, which contains important fea­tures not found in any other. No
matter what Bible you have you will want
this for your study table. The prices
range from $2.00 to $5.00 according
to binding. The India paper edition
costs from $6.50 to $10.00. We will
be glad to send circulars to pro­spective buyers.

Church Letter Heads and Envelopes.

The church letter heads and en­velopes as authorized by General Con­ference are now ready for distribution
at the following prices:

There are three sizes of envelopes
of good quality paper, which will cost
twenty cents per hundred and three
did not find in any other. No
matter what Bible you have you will want
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of good quality paper, which will cost
twenty cents per hundred and three
sizes of letter heads, single sheets
ruled, which will cost twenty and
twenty-two cents per hundred, post­age included, bound in tablets of one
twenty sheets each. Orders should be
addressed to the Evangelical Visitor
office, Harrisburg, Pa.

We regret that by an oversight the
article on our first page in last issue
titled, "The Religious Character of
Lincoln," went in without proper credit.
It was an editorial by Dr. Forney in the "Church Advocate." Our explanation and apology is due
Dr. Forney.

"There is no prayer without praise."
EVANGELICAL VISITOR.

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS.

Addresses of Missionaries.

Africa.
H. P. and Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.
H. Francis and Division, Adda G. Engle, Myron Taylor, Jesse and Doria Wengo, Choma, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Muthabesi Mission; Levi and Sallie Doner, Mapane Mission, Gwads, Rhodesia, South Africa.

The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Moderfon, Adda G. Engle, Mtshabezi Mission; B. J. and Sister Effie Whisler.

We received five dollars from a brother; also one dollar from another brother, and the Committee Brethren came and secured a house for us quite close to the Mission. We have moved and are nicely settled at this writing. Being total strangers in this part of the city, we need tact, wisdom and perseverance to start in the work here. We miss Brother and Sister Hoover very much, and are anxiously awaiting their return. We have quite a nice Sunday-school—about 30 to 40 scholars. We are in need of more teachers in the Sunday-school, but we are looking forward and expecting that some help will come our way soon. We have plenty of room and any of the brethren planning to go to Toronto or passing this way will be made welcome. To find us, take a Yonge street car and transfer to a Carlton car running on our own avenue and get off at Wallace avenue, nearly opposite our door. Pray for us and the work here. Any wishing to share in this work can do so. We are instructed to receive any contributions for the same, and we will give a report through the VISITOR at the end of the month of all receipts and expenditures.

Yours in Him,

WEBSTER AND MARTHA BURTCH.
855 Lansdowne Ave.,
Toronto, Ont.
February 17, 1909.

CARLAND, Mich.—We greet you in Jesus' name. Amen. According to an announcement, we commenced meetings on the evening of January 10, and closed on the evening of February 7. On Monday evening, January 11, Bro. and Sister T. A. Long arrived and were with us, Bro. Long remaining until February 2, when he returned to Nappanee, Ind. Bro. Long had been laboring in Indiana before coming to Carland.

While we feel to praise God for his presence during our meeting, yet we should have been pleased to see more precious souls saved. Our dear Bro. Long preached the word with power; and I believe many who attended our meetings, will say with me, that deep impressions were made, which will not soon be forgotten. We also had with us, Sister Snell, from the Elmer class, and Bro. and Sister Mc-Clung from Stover, Mich. May the Lord bless those dear ones for the interest manifested in our meetings. One brother who had been on back ground, and not holding with the church, was made to see his condition, came out and confessed his sin, and asked forgiveness. One mother from the state of Ohio, who during our meetings was visiting relatives in this section of the States, became convinced of the might and majesty of the Lord, and claimed to have found him precious. (She once enjoyed peace but had fallen away.)

One young man a stranger to all, was travelling through the country, stopped over night and came to the meeting. He was one of the unfortunate ones, his mother died when he was three years of age, his father when he was seven, and he was
March 1, 1909.

EVANGELICAL VISITOR.

threw out into the cold world to care for himself; thus he has seen much of this world's sin. When we first spoke to him about his soul, he appeared quite hard, young. Also two of our little girls also expressed a desire to be Christians.

This young man has decided to remain in this community, and expresses a strong desire to continue in God's service. Dear readers, will you pray earnestly for all those dear ones and also for the work at Carlnd?

Your brother,

JONATHAN LYONS.

DONESAL DISTRICT, PA.—A series of meetings were held at Crossroads on Sunday evening, January 24. These meetings were conducted by Bro. C. N. Hostetter, of Manor, Pequea District, who held forth the word of God in love and power. The attendance in general was good and the saints were revived and encouraged. Deep convictions took hold of the unsaved and seven made a start for glory and happiness. Our earnest prayer is that those who have started may dig deep so that they may be rooted and grounded upon the solid Rock, Christ Jesus, and that many more may yet turn while they have an opportunity. The meetings were closed Tuesday evening, February 9. May God receive much glory and praise from these meetings. Amen. Bro. Engle magnified the Christ, and the blood, and showed the possibilities of grace, possibly, in rather a new way which could not help but make people hungry. He also gave impressive warning to the church to walk in the light which is shining in this our day, and not unconsciously drift into the awful delusions which might be said to exist, but our God is keeping the records of the meetings and we are satisfied only that he gets all the glory. Amen. Cor.

MONTGOMERY M. H., SOUTH FRANKLIN DISTRICT.—Dear brother editor, I herewith report a week's meeting in our neighborhood conducted by Elder Isaac Stern, of Montgomery M. H., Pa. The meeting will be long remembered because of the interest manifested by the people both in attending and in testifying for the Lord. Bro. Stern was full of the Spirit and so broke the bread of life to the people. May God bless Bro. Stern for his visit.

C. S. LESHER.

DISTRICT COUNCIL.—The Rapho brethren of Lancaster county, Pa., held their Annual District Council at the Mt. Pleasant M. H. on February 11, 1909. The meeting was well attended by both brethren and sisters of the district and also from adjoining districts. We are glad to note that while many questions were presented for consideration yet love and unity prevailed. We hope work was done which will prove a blessing to the districts in days to come.

ALLEN B. BRUBAKER.

Bro. S. G. ENGLE WITH THE KANSA CHURCHES.—Bro. S. G. Engle left his home in Youngstown, Ont., February 11, 1909, to engage in evangelistic work in Kansas. He labored with us very faithfully for two months. He preached in six different churches, and held three protracted meetings in three of the churches—Bethel, Zion, and Abilene—continuing two weeks and over at each place. He labored very earnestly, the Holy Spirit helping him. His labors were fruitful, and the Lord blessed the meetings.

At the Bethel meeting only two young men came to the word of God. At Abilene and Abilene there was more of a stir among the people. At Abilene one evening there were fourteen at the altar, mostly young men who had never made a profession. It was surely a grand sight to see those young men trying to get right with God. At nearly every meeting at Abilene there were a few souls at the altar, to its close. Some brethren and sisters came to the altar to seek the deeper things of God: others saw they had back-slid, and did the first works over, making restitution.

We pray that none may stop short of a real work of regeneration wrought out in their hearts.

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A VISIT TO PENNSYLVANIA.—By the help of God I wish to give a short sketch of my visit to Pennsylvania, to the readers of the VISITOR.

I left my home at Wellersville, Ohio, October 30, 1908, and reached Philadelphia, Pa., at 7.00 o'clock the next morning. I then spent a few hours at the Mission, then I went to Souderton where I had sweet fellowship with the saints in the capacity of a lover of God. On November 1, 1908, I went to Silverdale to hold a protracted meeting there, a report of which has been given at different times in the VISITOR as also of the Souderton meeting. After a stay of five weeks I went from there to the Scippack church and remained one week; then one night at the Philadelphia Mission, then to Strasburg, where I remained two weeks then to the Manor meeting house where I also labored two weeks. Then one night at the Cross Roads meeting house and from there to Reches' meeting house where I stayed two weeks, less one day. From there I came to Harrisburg for one night, then to Maryland two weeks less one day. Then on my way home I stopped in Canton, Ohio, one week, then home, arriving at Wellersville on February 16, 1909, after being absent three months and sixteen days. During this time I only missed two nights that I was not at meeting. Every Sunday two and sometimes three meetings were held and in all these meetings we felt the power of God upon us and quite a number made a start for the kingdom. My prayer is that they may work on until they find the Lord Jesus to the full joy of their hearts, and may our Father in heaven get all the glory forever more.

I will yet say, may the God of heaven bless every kind word and act that was shown to his unworthy servant while on this journey. Our loved ones at home were also remembered which I think is much needed when the servant is out in the field of labor and the companion has the duties of the home resting upon her. How it cheers her heart when she gets letters of encouragement, especially when verse 27 of the first chapter of James is so much neglected as it is in these days of hurry and worry. Hoping the good Lord will bless the lives of all for his coming is the prayer and wish of your brother in Christ, JOHN H. SMITH.

Wellersville, Ohio.

On Our Mission.

To the readers of the VISITOR: Being sent out by the Canada Mission Board, we left our home in Toronto, Ont., on January 2, 1909. We arrived at Stayner at noon and found entertainment in the home of Brother Brilliinger, and in the evening we were taken to brother A. Doner's, where we stayed overnight. Next morning, Sunday, we attended service at the second line meeting-house. The Lord was present with us. We were entertained at dinner at brother McTaggart's and were glad to meet them once more, and also their son and his wife. From here we were taken to brother Josephus Baker, who also took great interest in the meeting. We found the brethren and sisters of this place earnest and zealous in the faith.

Prayer-meetings were held in the afternoon in the brethren's homes. All of these meetings were well attended and good interest prevailed. Saints rejoiced and sinners were saved. We visited a great many homes, and the purpose of many is to go all the way with Jesus. May the Lord bless those young converts, and also those mothers that started in the good work.

A very interesting prayer-meeting was held the first night in the home of Brother and Sister Huth. Two weeks later sister Huth was laid into her grave. We were called there to preach her funeral sermon. She enjoyed the prayer-meeting very much, praising God for the good meeting—the last one on earth for her.

Upon the whole the meeting was a success, at both the sixth line and the second line. We had meeting at the second line nearly two weeks, and several came forward for prayer. One night nine or ten were forward. Several rose up. But God only knows how many only made a start! We found kind-hearted brethren and sisters in these parts with whom we felt much at home. May God bless them all! We also visited Collingwood, and remained over night at Brother Ditson's and visited all the brethren in that place.

We also called on brother Baker's at Nottawa, and visited the pilgrims in Stay­

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(Continued on page 12.)
Thus the Christian, on life's ocean,
In the evening cries with rapture,
And our tents are pitched still closer,
Close to the shore where loved ones are.

Worn and weary, oft the pilgrim
Hails the setting of the sun,
To our Father’s house on high,
Where are we? (Gen. 15:13.)

Thus we feel, when o'er life's desert,
Waves of care and suffering, and proving
Shall encourage and strengthen our hearts,
As we come more in direct contact with

To our Father's house on high,
And the eve is drawing on;
To our Father's house on high,
And the eve is drawing on;

As the twilight gathers o'er us,
The sky is darkening above,
And the lamps hang in the dome,
And the darker shades will come.

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To-day, as ever, the "powers of darkness" are arrayed against the "powers of light" and therefore true Christianity is a warfare. (I. Tim. 6:12; Eph. 6:16, etc.) In time of war, men are careful not only to gain new territory, but to safely guard that which they have already taken. To violate or ignore this principle is to bring disaster to their own cause. No society can work its own spiritual decline and downfall quicker than to neglect its "aged," its "poor," its "afflicted," etc. Largely because the so-called religious world has failed to bear the "fruit of holiness" in this direction—the world of to-day has its multiplied thousands who are connected with secret societies. So now we can see "in part" what the judgment of this body will be. Can we understand? (Luke 16:8.) There is a possibility of doing or leaving things undone, unconsciously (Jer. 5:21), but judgment will fall just the same. (Matt. 25:41 to 46.) Writing and talking will not avail. God wants "work." He wants it "now." (II. Cor. 6:3.) Ordinarily nothing of any far-reaching importance will be done unless the Lord himself first lays the matter "heavy" on someone's heart, who in turn will bring the matter before a "great and generous public" in such a way as to make it very effective, and this by "divine direction." And thus hearts, ready and anxious and willing, are enabled to see things right at their door, which they had never seen before, affording great blessing for time and eternity, both for the giver and receiver.

This is a missionary age as never before. Missionaries have gone out into every corner of the earth. May the God of all grace be with them and confirm the word with signs following. Amen! What is the reason that so much of the preaching of to-day is no good? The preaching of the cross is foolishness to the people in these days. Let every one preach Christ and him crucified, then people will also learn to be crucified. II. Tim. 4:2: "Preach the word, be instant in season, out of season: reprove, rebuke, exhort with all long-suffering and doctrine." How glad and thankful we can be for the Bible; that we can see what is right and what is wrong. We hear preachers say they don't believe God knows when the world will come to an end. Does not our God know all things? Do we not believe that our God is an all-seeing and an all-knowing God? Yes. He will find out our sins. (Matt. 25:41) Writing and talking will not avail. God wants "work." He wants it "now." (II. Cor. 6:3.) Ordinarily nothing of any far-reaching importance will be done unless the Lord himself first lays the matter "heavy" on someone's heart, who in turn will bring the matter before a "great and generous public" in such a way as to make it very effective, and this by "divine direction." And thus hearts, ready and anxious and willing, are enabled to see things right at their door, which they had never seen before, affording great blessing for time and eternity, both for the giver and receiver.

This is a missionary age as never before. Missionaries have gone out into every corner of the earth. May the God of all grace be with them and confirm the word with signs following. Amen!

Preachers, take courage, preach the whole Gospel.

Mark 2:2: He preached the word to them.

Who preached? Was it not Christ? Yes, it was Christ. "And they went forth everywhere, the Lord working with them and confirming the word with signs following." Amen! What is the reason that so much of the preaching of to-day is no good? The preaching of the cross is foolishness to the people in these days. Let every one preach Christ and him crucified, then people will also learn to be crucified. II. Tim. 4:2: "Preach the word, be instant in season, out of season: reprove, rebuke, exhort with all long-suffering and doctrine." How glad and thankful we can be for the Bible; that we can see what is right and what is wrong. We hear preachers say they don't believe God knows when the world will come to an end. Does not our God know all things? Do we not believe that our God is an all-seeing and an all-knowing God? Yes. He will find out our sins. We cannot hide them from him. Nor will we want to hide any from him who knoweth the secrets of our hearts. How necessary it is for us to search the word of God for ourselves, so we do not only listen to the preachers, but that we know that "Thus saith the Lord." How sad it must be if a man preaches to others and becomes a castaway himself! I feel we should pray much for the preachers. So many are afraid to preach the whole counsel of God. We are to abstain from all appearance of evil. That brings many warnings of the wrong-doings of the day, the foolish talking and jesting, and, "lie not one to another." How many do that very thing? Then the awful pride with which people decorate their bodies. How little people think of the thorny crown our Jesus wore. How can people who name the name of Jesus, wear their hair as they do? God have mercy on the preachers who are not willing to be instant in season and out of season! Preachers, take courage, preach the word. Be right with God yourself. Sometimes people wonder that God does not bless their efforts in protracted efforts. Perhaps there is an Achan in the camp, and the preacher knows it and the people in the neighborhood know it, and therefore God is not honored and cannot be glorified. Oh that men would get right with God! We are in perilous times and we see the day approaching. Let us wake up and be ready for the coming of the Lord. We find some people so worldly, they appear to have no time for the Lord. Seemingly all that God has blessed them with is for themselves and their children. I wonder if they ever search the word or read the tithing Scriptures, or about not robbing God. I heard a brother say not long ago: "If I had what I lost I could do much more for the Lord." Yes, that has been the way with many a poor soul who did not give the Lord his portion, but gave it to man to save and then lost it, when God promises a hundredfold in this world and in the world to come life everlasting. I think we should know our Bibles better. Amen.

A Mild Reproof.

In the Visitor of February 1, in a Mission report from Brother Peter Stover occur the following expressions: "We had a real Pentecost. There were tears enough flowing to wash feet." I dearly love Brother Stover, having met him once in Ohio, and have also a high appreciation of his faithful labors. Not as a critic but as a loving brother may I be allowed to correct the expressions noted, and I am sure the brother will take it in love, and if he feels it his duty to withdraw them, he is humble enough to do so.

"We had a real Pentecost." First. May I ask, were you "all with one accord in one place?" Was it the proper time of Pentecost? Was there the sound as of a rushing mighty wind? Did it fall on the place where you were sitting? Did "cloven tongues as of fire" rest on each of you? Did you speak with tongues as the Spirit gave utterance? If not it was nor real Pentecost.

Pentecost, properly speaking, will never recur. The giving of the law on Mount Sinai was never repeated. The grand opening of the gospel dispensation requires no repetition for obvious reasons. One incarnation, one offering, once for all, one resurrection, one ascension to the right hand of God, and finally one Pentecost. Then the Holy Spirit dispensation launched forth fully equipped for the salvation of men till Jesus comes again. This is an entirely different thing from the infilling of the Spirit, of the individual, the gift of the Spirit, etc., etc. Of what utility would it be for you American people to make your Declaration of Independence over again? True, you commemorate it every Fourth of July, and so does
the church Whitsunday. I have been grieved again and again at the thoughtless and unscriptural manner in which many reports and statements are made. Those who object to these misapplied terms and (to us) irreverent applications of the same, are regarded as lacking in spirituality. However, they see the wreck and ruin that has followed some of these so-called Pentecostal movements in the past. Not that I have any idea that the meeting reported was out of order, far from it, but we all know of others that were, and were called real Pentecosts. What were the results? Divisions, wrecked churches and individual experiences, and the priceless loss of public confidence in the church.

The next expression is decidedly unpentecostal in form, however suitable to the occurrence. I do love to see tears flowing. I can understand holy weeping, even if I cannot, holy laughing; but has not the dear brother made a mistake in quantity of tears shed? I fear he has, as it would take about a couple of gallons to wash feet. This quantity would have effectually damped the whole floor of the chapel. I don't say this by way of ridicule, but in a common sense analysis of it, and as the Visitor goes into the hands of the unconverted, I know many will be shocked in reading it.

Brother Stover will, I hope, remember this admonition is not alone for him, but for all whom it may concern, myself included. A certain person in a certain church used to so freely exaggerate that the church officers admonished him solemnly about it. He humbly confessed his failing and said, "Yes, brethren its true, and I have shed barrels of tears over it." I admit the Psalmist also paints a highly colored picture when he says, "Rivers of water run from mine eyes," etc. This was an Eastern mode of expression and written long before Pentecost. This is written entirely in love and to benefit all who read.

F. ELLIOTT.

(Editor's Note.—We would have been better satisfied if the personal element could have been eliminated from the above. It is well that we should be admonished in regard to any extravagant expressions and reports, and it is in this sense that we admit Bro. Elliott's criticism. Bro. Stover will however be able to point to one instance where feet were washed (bathed) with tears in Luke 7:38.)

"Happiness is a by-product of helpfulness."

For the EVANGELICAL VISITOR.

A Few Conservative, Important Points and Hints on Hygiene.

J. MYERS BOSLER.

Reforms are very slow, yet very sure. Health reforms are however faster and more astounding by a hundred fold than what many Christians surmise. Many devoted hygienists are cutting out many modern methods of the culinary art, as well as many articles questionable for food, and are actually living above the reproof of feebleness and disease. Since sickness is atoned for, it should exist no more than sin. Disorders and fevers by adverse unavoidable conditions is the only exception.

We appeal again to the healthfulness and simplicity of Bible menus. If honest appeals to health and economy will not cause people to give up such harmful food-stuffs as pork, pastries, sweets and condiments, how could they relish without dissatisfaction the diet given to the five, and seven thousand, and also to the Israelites, and to Elijah?

The time and energy saved by mothers and cooks by following scriptural outlines, and devoted unto edification of the inner-man is extremely note-worthy.

The toy-makers of Black Forest, Germany, are no doubt happier and healthier on wages of seven and nine cents per day, and have more time for spiritual devotion, than those living on high American wages, and boundless luxury.

What more can many housekeepers say of their life-work, than that they kept a sumptuous table replenished, and a super-large house tidy, clean and sparingly kept. What time, what energies, what opportunities, what blessings, what money is misspent, yea, more than lost, by non-conformity to the holy laws of this mortal body.

It is authentically stated that many billions are spent every year in consequence of violated law.

Dr. W. H. Wiley, chief chemist, Department of Agriculture, D. C., said in a lecture, given in Canton, O., lately, that doctors should be paid by government, to keep the people well, instead of trying to cure the sick. "A stitch in time saves nine." "An ounce of prevention is worth a pound of cure." Many think because they were never sick of any note, that being scrupulous in health measures is surely useless. Nevertheless the penalty must be paid. In some cases it may take years before the accumulation of poisons, and the tax on nerve force, will bring a break-down. What a man sows, he reaps.

We state nothing rashly. Having lived for about six years on the two-meal-a-day regime very strictly, we, despite of all, suffered a break-down of the stomach. By much research and experiment we ascertained cause and cure. We have learned a thing or two. Have received by considerable expense, and painful experiments, much confirmation as to the worth of much of the hygienic teaching. Also suffering from youthful, secret, sexual vices, we ascertained some knowledge as to what foods affect and fire the sexual passion. Very few children can escape the vicious habit so very common to the rising generations (much more common than many parents think), unless they are safe-guarded by proper diet. Parents closely prove this true. Sweets, condiments, stimulants, irritants, drugs, narcotics, opiates, coffee, tea (store tea), pies, cakes, should all be studiously avoided. Meat and butter and eggs are questionable, especially for those of sensitive natures. Let any of doubtful mind experiment with the above on their own body. Frying is very poor cookery, very harmful. Let the frying pan be quickly replaced by a soap-stone and an aluminum griddle. With these instruments food stuffs can be toasted very desirable, without any indigestible grease or oil. Whether or not we know, the frying pan has been put away by many. Many also would not sin against their body by indulging in unnecessary pies, rich cakes and the like. The lower, the animal nature, of man predominates surely, when anything harmful is eaten by conscious craving of pleasure to a perverted palate. This is commendable, even apart from salvation.

Every hygienic household needs a five-dollar water distill, toasting griddles—both soapstone and aluminum, also a five-dollar kitchen grist mill to grind nuts, meals and rice flour as they are needed. Meal of all kinds becomes stale, as well as deteriorates from the time it is ground. Also a cereal double cooker, and a wireless cooker. The last named can easily be made at home. They are a boon to cookery. They not only save fuel, but lift a load of watch-care, as well as give much better results. We recommend highly, aluminum cooking utensils over granite or tin for cheapness and safety. With proper care they will last for years, and in the end are much the cheaper.
The following menu is a few of the meals, as a sample of practical living, of a well-to-do farmer family of five. It shows cost, simplicity and near-to-proper combinations. This family saves themselves much needless drudgery in getting and putting away meals. They are known to be wealthier, happier and healthier for it. They aim to cook and steam as dry as possible, so all foods will be thoroughly masticated. As will be seen they use no sugar or butter; but fruit and olive oil instead.

(1) Breakfast—(a) whole wheat bread, 1½c; honey, 10c worth; fruit, apples, 5c; total, 18c.
(b) Hominy, 1½c; 7½ dates, 7½c; 1 qt. milk, 7c; total, 16½c.
(c) 1½ wheat soaked 12 hours, then cooked in tireless cooker, 2½c; 1 qt. milk, 7c; onions roasted, 6½c; total, 15½c.
(d) Raw rolled oats, 3½c; protoids nuts, 5½c; total, 18½c.

(2) Dinner—(a) toasted mush, 5c; olive oil, 1½c; total, 6½c.
(b) Hominy, 2½c; protoids nuts, 4½c; total, 7½c.
(c) Bread, 3c; meat, 15c; vegetables, 5c; total, 23½c.
(d) Supper—(a) 1½t unpolished rice, 6c; seedless raisins, 8c; total, 14½c.
(b) Bread, 3c; honey, 10c; milk, 3½c; total, 16½c.
(c) Bread, 3c; potatoes, 4½c; split peas, 4c; olive oil, 1½c; total, 16c.

Olive oil is used for every breakfast when neither honey or syrup are used. Rice and seedless raisins constitute nearly every supper. Fruits are served uncooked. Meats are used only in Winter, then only once or twice a week. Raw or dried apples start the morning meal generally. Some meals are milk, cornstarch and dry bread; another is bread, 3c; potatoes, 3c; dried beans, 5c.

A prominent doctor and editor of a medical journal says among many other things, that bread and honey (strained) are a perfect food and need nothing more eaten with it. Honey should be used freely; always strained, however. It costs one-third as much as butter. Is much better. The one-hundred and sixty-seven dollar-plates served at a banquet in New York City were no more palatable and not nearly as nutritious as one of the above ten meals, as a sample of practical living.

Experience.

FRANCES LONG.

We were again permitted to enter another year, and we need but a moment's reflection to recall the sorrows and distress that fill its pages. So if we shall live the coming year our future is unknown; but what it has in store for us is probably ours to be experienced. I only do regret that I did not do more for the cause of Christ. I often feel myself too unworthy to be called a child of God. In the sight of God I am nothing; but he knows my desire is to do his will.

I was led to tell how the Lord drew me. It was his will I should go with these despised people. The covering was shown so plainly to me and the way so narrow. It was only wide enough for soul and body. I was stripped of all I formerly loved. By the help and grace of God I will keep on this narrow path, for the way is plain, the path is straight and we are sure to enter in and have a crown to wear. Praise the Lord.

I know I should have done more for Christ than I have done, but my aim is to have more of Christ in my life, and be content with my lot, for, "Godliness with contentment is great gain." Were you and I to enjoy all the pleasures of life, and yet not be able to realize this truth, we would be of all people most miserable. Therefore let us as brothers and sisters, strive with all diligence after that noblest of all gifts, for with godliness we shall have great gain. Better a handful with contentment than both hands full with vexation of spirit.

I cannot praise God sufficiently for the manifold blessings he shows toward us—far above what we deserve. In times of trial he is my comfort, and in weakness he is my strength. Oh for more of that childlike faith. By faith we stand, by patience we endure. Faith inspires prayer and prayer brings courage to the heart. Thank God, though our case is sad it is not desperate; though we have wandered in the dark we are not left in it; the promises of God are sure.

"The just shall live by faith." I am more tempted than ever in every way and manner, but I have more power to overcome. The Lord will never suffer us to be tempted beyond that we are able to bear. The trial of our faith is precious. We certainly have as much power to believe as we have to pray. All things are possible to him that believeth.

My prayer is that we may lead a happy Christian life and have nothing to say but what is to the honor of God. May I be the means of drawing my family closer. May we all in time of trouble and trials look to God for help, and, as a Christian, fall back on God's promises. I want to trust that he will be able to make us perfect in every good work to do his will working in us that which is pleasing in his sight. My prayer is that the Lord may revive his work in his people, that much good may be done in these last and dreary days of life. Let us pray for the unsaved. Happy is he who hath the God of Jacob for his hope.

I ask an interest in your prayers that I may be kept faithful.

Your sister.

Lebanon, Pa., Jan. 20, 1909.

My Experience.

C. E. H.

"Bless the Lord, O my soul, and all that is within me, bless his holy name."

I felt like telling my experience through the Visitor. I gave my heart to God when I was a small boy, and lived as near to God as I knew how for several weeks. Through disobedience and sin I fell again, but the Lord called me with a loud voice, telling me not to live in sin any longer. I needed the call and God answered my prayer.

I asked God to forgive me and he did: then I was baptized. I remained in this condition about four years, and without making any progress, I became more tempted than ever in every way and manner, but I have more power to overcome. The Lord will never suffer us to be tempted beyond that we are able to bear. The trial of our faith is precious. We certainly have as much power to believe as we have to pray. All things are possible to him that believeth.
said, Lord, what wilt thou have me to do?
Surely the harvest is great and the laborers are few. If any reader has backslidden or grown cold in God's service, don't be discouraged. There is a way out.

I ask an interest in the prayer of every one that I may now stand true.

Canada.

A Sister's Concern.

ANNIE MINNU.-

Dear readers of the Visitor: Greet­ing in the precious name of Jesus who has saved us and washed us in his own precious blood.

My heart often aches for the unsaved. I have dear children unsaved and I sometimes think, what am I doing? am I teaching them as I should, in the fear of the Lord? I often pray, Lord, endure me with much patience that I may be able to stand firm for him.

It is about eighteen years since I last wrote for the Visitor. It is so firm for him.

The way is right but the enemy often tries to rob us of our peace. But when the enemy tells me I cannot endure I often inwardly sing,

"If God gives light for one step more 'Tis quite enough for me."

Our revival meeting at Strasburg was a wonderful blessing to me. Although no one made a start that was not Bro. Smith's fault. It seemed he spoke by the wonderful power of God; and there was so much for me that I will never forget. I think if Jesus had been there he would have said as he did of Mary, "She hath done what she could."

If any unsaved one reads this, don't delay because I believe the Lord Jesus will soon come to gather up his jewels.

One night in a dream I thought I was looking toward Strasburg and Jesus was coming. I saw the white throne in the midst and had the words Prince of Peace written on in large letters. O, I often think, would I have been ready as I should have been? Jesus taught us to watch for we know not when the hour is. O that we may all be ready having our lamps trimmed and burning that we may enter in and meet our blessed Jesus and all the redeemed ones, and so be forever with the Lord.

Your sister, waiting for his coming.

THE SUNDAY-SCHOOL.

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

LESSON 12.—March 21.—First Quarterly Review.

Golden Text: They that were scattered abroad went everywhere preaching the word. Acts 8:4.

Central Truth: Persecution did not destroy the church; being filled with the Holy Ghost, the early Christians were prepared for every good word and work.


Review: The lessons during the past quarter have been selected from the Book of Acts of the Apostles, giving us an accurate summary of the history of the Church. The descent of the Holy Spirit, the founding of the Church of God, the growth and the development of the life of the Church. This history is interesting, because it is the history of the beginning of the Church which is the body of Christ.

When? The time is not definitely settled; it is the very definite event of the ascension forty days after the resurrection of Jesus and ten days before the feast of Pentecost should be noted. Critics say that the ascension occurred on May 18, A. D. 33, by the common chronology of our Bible. But this is an error. The ascension should be dated May 21, A. D. 33, or A. D. 37 by the corrected method of computation. The account given of the ascension, according to authorities, close our quarter's lessons in A. D. 40; or A. D. 37 by the new method.


Explanation and Word Studies.

(V. 29) Who hath wrought misery? heavy calamity. A. V. who hath wrought evil of spirit, as, when a sudden pain seizes any part of the system, and we cry out, "Oh!" This is an adverb of similar meaning, and used to represent a cry of pain. "Who hath done that which is evil?" (Isa. 1:5-7) Proverbs 22:14. The promises of the Father are sure to be fulfilled. (V. 30) "Wounds received without reason, death of the drunkard." (Prov. 29:31.) "Dead to the world and all its toys, [Verse 34]" (1 Cor. 6:19-20.) Practical Teachings: 1. The promises of the Father are sure to be fulfilled. 2. The Holy Spirit is an abiding presence in the Church. 3. God's wisdom overrules the wickedness of the Father are sure to be fulfilled. 4. Nothing cuts to the heart more than man. 5. Nothing cuts to the heart more than the drunkard's doom; the second step is easier than the first. 6. In proportion as wine moves itself aright, it moves the drunkenness of the drunkard is not merely physical death, but eternal spiritual death as well. 7. The true test of any wine is the number of fights to the drink it contains. 8. The Bible in various ways commends abstinence from strong drink. Absolute safety lies only in total abstinence—not even looking upon the wine.

Suggestions for Teachers: 1. Drunkenness has been the curse of the human race, and is still. It kills men, women, and children. And other causes combined, including war, famine, and pestilence. The drunkard also has sorrow and companionship in his solitude. He associates, and ever diminishing strength, and wounds received without reason, deg generation, misery, and finally a battle, and finally the loss of the soul.

2. Note the admonition of Solomon, not even to look upon the cup. No one can be saved who keeps far away from everything that is bitter, and yet either by the sight or taste of this livre and enticement. Remember Eve, who "looked and saw that it was good for food," and sinned. Remember the spider and fly. The eye of the wine and your eye must not lest the one kindle and flash with a Witching thought of the other. Avoid the saloon, as it is the place where men are unmade.

Character requires a still air. There may be aकल the way to enter and to drink, yet it must be peace within the soul for it to thrive. But anxiety is the result. The character cannot grow in that atmosphere. We seldom find any great height and beauty in the character of a minded person, for the simple reason that it has no chance to grow; all the forces go in other directions.—T. H. Mungar.

Crucified With Christ.

Humble, and teachable, and mild, Oh may I, 1, a little child, My lowly Master's steps to pursue. Be angry to my soul unknown; Hate, envy, jealousy, remove. In love create thou all things new.

Let earth no more my soul divide With Christ may I be crucified; To thee with my whole heart aspire; Dead to the world and all its toys. Its idle pomp, and fading joys, Be thou alone my one desire. My will shall be swallowed up in thee; Light in the light, shall I stand. Beholding thee with open face; Call'd the full power of faith to prove; Let earth be hallow'd, and Reign. And all my spotless life be praise.

Come, Holy Ghost, all quickening fire, My consecrated heart inspire. With thee, O Jesus, my God, Still to my soul thyself reveal; Thy mighty working may I feel, Thy mighty working may I feel, In the spirit of him who opened the kingdom of God. (1 Cor. 6:10.) "Instead of profiting by this terrible experience, he only comes the more persistently to pursuit thereby persisting in his own destruction. This is a picture of the terrible slavery of the drunkard. Practical Applications: 1. Drinking brings a fearful train of woes. "Alcoholism is a disease which has the per- fection and loveliness of health, both men- tal and moral." 3. None will be ruined who obey the warning of verse 31. There is always a first step toward the drunkard's doom; the second step is easier than the first. 5. In proportion as wine moves itself aright, it moves the drunkenness of the drunkard is not merely physical death, but eternal spiritual death as well. 7. The true test of any wine is the number of fights to the drink it contains. 8. The Bible in various ways commends abstinence from strong drink. Absolute safety lies only in total abstinence—not even looking upon the wine.

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Courage, I dare say to you, and patience.

No one ever cared Christ's cross without smarting. When you came nearer to the heart of things, for the heart of the universe is love—John Watson.

NEWS OF CHURCH ACTIVITY.

(CONTINUED.)

(Concluded from page 5.)

and were taken to his son's place for dinner, then to his home. On Sunday, Feb.

uary 7, we commenced a series of meetings in the meeting-house near brother Reichard's home. We hope all the brethren will pray for us that we may carry out our mission successfully and souls be saved. All communications should be addressed to Fordwich, Ont.

From here we expect to go to Hesperus, in brother Wildfong's district, and from there to Burtch and Walpole and eastward towards Buffalo, taking in the different places on the way, no preventing Providence.

Yours for the kingdom,

J. W. and Harriett Hoover.

REPORT OF A SISTERS' SEWING CIRCLE.

We, the sisters of Pleasant Hill, O., met and organized a sewing circle August 12, 1908. Though the number, some of our elderly sisters have been laboring faithfully. We have quilted seven quilts and repaired clothing for the poor. Amount of money received up to this time, $8.50; also sent out two bbls. clothing.

Expenses, $1.61.

Anna Cassee, Secretary.

HOST THOU FAITH.

"I see many walking in darkness and having no light, from confused notions as to what faith is. They hear that saving faith will work by love and produce holiness; and not finding all this at once in themselves, they think they have no faith at all. They forget that these are the fruits of faith, and not faith itself. To doubt whether we have faith because we do not see its fruits at once, is like doubting whether a tree is alive, because it does not bear fruit the very day we plant it."—Sel. Ross.

REPORTS OF FUNDS.

Chicago Mission.


DONATIONS RECEIVED.

Balance on hand, $59.85.

Jessie Powell, Chicago, $2; in his Name, Pa., $3; Y. P. M., $3.50; J. M. Engle, Abilene, $1.

Miss Elizabeth Gnsay, Dyersburg, Iowa, box containing one blanket, clothing and dried fruit; S. H. Trump, Polo, four lbs. butter.

EXPENDITURES.

Stove repairs, $8; groceries, $14.25; freight and express, $2; gas for lighting, $2.90; floor matting, $5.00; total, $20.95.

SARAH BERT AND WORKERS.

1909 Peoria St., Englewood, Ill.

DONATIONS RECEIVED TO BURCH BURCH.

Andrew Shively, Kans., $2; Rose Bank S. S., Kans., $14; Sr. L. H., Abilene, Kansas, $10; J. W. Long, Abilene, $5; Henry Trump, Polo, Ill., $3; Emma Bowker, Kansas, $8; carried over from last report, $90; total, $111.70.

PAID OUT.

Shoes and clothing, $11; need for sick, $12; groceries, $10.50; fuel, $10; rents, $7; total, $42.50.

"Blessed be the Lord who daily loadeth us with benefits." (Psa. 68:19.) We, the

children of the great King, have many reasons to praise him for his numberless blessings, that he should redeem us from a sinful life; that he should give peace within, this is indeed wonderful and yet we should not forget that it is from him our daily needs come. May our clothing, our health. We know there are things which are not the only thing to praise him for and yet when you get into the homes of the poor and needy you can see how.

We have found this a hard Winter on the poor, especially as there was little work for people to do. When the fall comes a family has nothing to eat at all, surely makes one's heart glad to be able to lift their suffering. One family came under our care this Winter consisting of a mother and father with three little children. He is suffering from a fall of nine years ago and is almost helpless. We asked if they had any thing to eat. They said sometimes they had and sometimes they did not, and what they do have they must beg.

They wept loud when we had prayer, it being such a pleasure to them: and how it made one rejoice even to kneel in the faith and pray for those people, and so thankful were they. When you find little babies wrapped only in rags, or children with little clothing it means so much more to us.

We do thank the dear saints who are enabling us thus to give shoes, clothing and food for the needy. We have done it unto the least of these my little ones whom the Father hath sent into the world, a cup of cold water bestows in his name shall not lose his reward. So let us strive continually to do our best for him who that other that may mean for us, but let us be sure we know. May God's choicest blessing rest upon all.

Beulah Mussel.

Bible Society Mission Debt Fund.

Previously acknowledged, $10.00.

No. 9, $2; No. 10, $3; No. 11, $5; No. 12, $10; No. 13, $20; No. 14, $30; No. 15, $70; No. 16, $11; No. 17, $2; No. 18, $1; total, $90.

This still leaves an unpaid balance of $35.80, plus the accrued interest since Oct. 1, 1908. In connection with this report we wish to say that brother and sister Burch responded to the Committee's call for workers, and have since that time have been comfortably located at No. 829 Landowne avenue, only a block from the Mission. This place is easily reached by any of the cars running west on Collee, or Bloor streets, transferring on Landowne avenue. We also wish to say that in view of Bro. Hoover's absence from the city, Bro. Burch will receive all letters for the maintenance of the Mission work, and will acknowledge the same. We trust that the Church will deem it a pleasure to assist in supporting the work. Provisions, vegetables and fruit of all kinds will be acceptable at all times.

D. W. Henry,
Treas. of B. of T.

THE ONE TALENT MAN.

He couldn't sing and he couldn't play,
He couldn't speak and he couldn't pray;
He'd try to read, but his eyes weren't good,
Then sadly grieve at smile or frown.

While some with talents ten begun,
He started out with only one.

"With this," he said, "I'll do my best,
And trust the Lord to do the rest."

His trembling hand and pensive eye,
Gave forth a world of sympathy;
Where the evil one was done with him,
He whispered words that calmed a breast;
And little children learned to know,
When griefed and troubled hearts go.
He loved the birds, the flowers, the trees,
And, loving him, his friends loved these.
His homely features lost each trace,
Of homelessness; and in his face
There shone a kind and tender light
That made surrounding features bright.

There beamed a kind and tender light
That made surrounding features bright.

A Personal Religion.

One of the difficult things for men to realize seems to be their personal relation to God—that God cares for them as individuals, and that they owe him a love and a service which shall be real and practical.

When some years ago, in the British naval maneuvers the “Camperdown” was sunk by her sister ship, the sailors struggling in the water had no trouble to realize that the boats which were put out by vessels of the fleet were there to save them. Each one knew his personal safety was sought, and that they were there to save them. Each one knew his personal safety was sought, and that they were there to save them. Each one knew his personal safety was sought, and that they were there to save them. Each one knew his personal safety was sought, and that they were there to save them.

So Christ seeks us and calls us by our name, and day after day labors for our salvation. His love is personal and real, and reaches down to every one. But it asks a return in love and service. The story is told of a young officer, dying of consumption, a good enough fellow, who lived up to the ideals and standards of his set, not immoral, honest, brave, everything a man could be, except that Christ had no place in his life. He kept on planning for the future, and had no special dread of death, relying on his “record.” One day a clergyman friend talked to him about his soul. His reply was to point to his spotless life. His friend turned to him, “Jack, what have you ever done or not done that would have been different if you believed there was no God? Or, I’ll put it differently: What have you ever done or not done for the sake of Christ your Savior? If your life has been moral, hasn’t it been godless?” “I see it now,” he replied. “Leave me and let me think about that question.” It brought him to Christ and the feeling of a real personal relation to His Lord. Morality will not answer. The standard of heaven is so high above our standard that our own lives would make a poor showing. What is our relation to Christ? What are we doing for his sake? What are we not doing because he disapproves? The intimate relation with our Lord, the personal relation, is what we need giving him love and service in return for the great salvation he is offering us and for the love which he bears to us. Our religion is a personal religion, and our love must be a personal love for the Christ of Galilee.—Selected by Catharine Lehman, Alnira, Ont.

Dwell Deep.

Too many people, even in the holiness ranks to-day, are satisfied with a life of freedom from sin, and do not seem to realize that one has not reached the highest peak when he becomes sanctified. There are heights and depths that some effort must be made in order to reach. The richest treasures are those which lie deep in the earth and require much labor and skill to procure.

The real depth of Christian experience which it is our privilege to reach is only gained by constant self-denial and much effort. We often long for an experience like that of Wesley, Fletcher, Finney, or some other saint of God. Had they lived as some professors of holiness live to-day, they would never have been heard from. They spent hours with the Word, and days and nights in prayer seeking to know God and His perfect will for them.

Let us dig down into the treasures of God’s love and grace. To dwell deep requires perseverance. It is a trick of the enemy to so take up our minds even with good things, that we sink into a self-satisfied state and become careless about getting the best God has for us. There are blessed secrets He will whisper, if you are so hid away that He can trust you.

Much prayer, much watchfulness, much self-examination, much looking unto Jesus and much dependence on the Holy Ghost are requisite. Let holy deadness to the present world be cultivated. Wait for the Lord from Heaven like a child waiting for an absent parent, or a servant waiting for his master, and expecting him every moment.

Let us meditate often. A soul without meditation is like a garden that may be adorned with some flowers, but will be overrun with many weeds. The love, the sufferings and humiliation, the death, resurrection and ascension of Jesus fill our souls with wonder. His atonement, His intercession. His present care, His everlasting love to His redeemed, all bring us joy as we meditate upon them.

To dwell deep we must pray much. Prayer is to the soul what breath is to the body, that without which it cannot live. Oh, what a tale of woe could millions of the lost tell about the consequences of neglected prayer. If we would walk with God, we must often pour our hearts before Him in prayer. If we would spend eternity in His presence, let us not think it too much to spend many hours at His foot-stool here.

We must search the Scriptures. Never did the Word glow with such beauty as after we received the baptism with the Holy Ghost. Yet the enemy is subtle, and if he can keep us so busy about other things that we neglect it, he will be satisfied. But to have a rich experience, we must study the Word. The man who meditates upon it day and night is described as truly blessed. His experience is compared to the perpetual verdure and fruitfulness of a tree that in a hot and thirsty land grows on the river bank, and has its roots entered and nourished by an unfailing stream.

We must live a life of faith. It is not a fair profession, or the excitement of a week, or a month, or a year, but a course of watchful, prayerful, submissive, consistent living. To be found in Christ, and to enjoy His favor will be your highest ambition. Let us not be satisfied with anything but God’s best for us. “Oh, the depth of the riches, both of the wisdom and knowledge of God.”—Selected.

Consecration of the Body.

Early writers were disposed to hold the body in contempt. Even the Apostle Paul seems to despair of it and to see hope only in the power which should “change our vile bodies.” It is true that the phrase is softened in the Revised Version, but only in slight degree, to “the body of our humiliation.” (Phil. 3:21.) The early theologians regarded it as a hindrance, a weight, a clog, a burden that must obstruct spiritual growth. It was curious, too, that they did not regard the eternal state as complete until that same body was raised again from the corruption of the grave and became once more a habitation for the glorified spirit. True, they looked forward to the body thus raised being transformed and purified, but still the same body spiritualized. Out of the same idea grew the fastings and the chastisements and the irritating garb of the ancient monks.

Later thought refuses to accept this idea of the body. It is the work of God, its mechanism is beautiful and its capacity, extraordinary. Better than despising it was the determination to consecrate it, to use it in the service of God, who designed it. Say what we may to its disparagement, it is necessary to our service on earth and through it alone we can labor for God by voice or pen. We are un-
What Hath God Wrought?

Revival has been the keynote of the year. The presence of God himself in the midst has been the peculiar blessing of the past months, and the "shout of a king" has often been heard in the camp of Israel. Our Congo missionaries report several remarkable visitations of the Spirit in that dark land. In one case they tell of a native woman suddenly crying out in one of the village services where the gospel was being preached by our missionaries, that that very moment God had come to her and saved her soul. In another case they tell how a weeping native called them up from sleep in the mission station at Yema, and another case they tell how a weeping woman, confined to her home by a broken limb, after hearing the gospel believed that Jesus could not only save but heal her, and the next day dragged herself to the Mission, claiming deliverance and finding it, and when baptized a few days later she literally danced for joy on the old broken limb. Many similar reports appear in the testimonies of our missionaries, and it seems just as natural for the native converts to take the Lord Jesus for healing as for their spiritual needs. Perhaps the most remarkable of all the testimonies of the past year is the fact that in India, where we have had so many deaths among our missionaries in the past few years, the lives of all our workers were preserved during the past year and on the Congo, which was so long literally the graveyard of our missionaries, there has not been a single death by disease for the past eight years. "What hath God wrought!"

Time will not permit us to continue these testimonies, which literally crowd upon us as they never have in any former year. As we look back upon the past, and upon the outlook on every side, surely the solemn conviction must come to every one of us that God is very near, that it is a crisis hour and that the coming of the Lord is close at hand. We are in the midst of awful perils, but glorious possibilities and blessings. Beloved, you can not go through these coming days with anything less than the whole armor of God, the filling of the Holy Spirit and the presence of the Living God. The fire is on, and it will try every soul to the core. You shall surely fall if you attempt to live a
Twelve Reasons Why No Rational Being Should Use Tobacco.

1. The habit is at war with temperance. Tobacco is an intoxicant. It is a part of the merchandise of drama shops, is an incentive to drunkenness. The toper, rebuked by a professed teetotaler, with a quid or a cigar in his mouth, might pertinently respond, "Physician, heal thyself."

2. The habit is a self-indulgence and in flagrant conflict with the self-denying spirit of the divine Founder of Christianity. It numbers amongst its slaves more than 150 millions of human beings. It hinders moral reform, and it impedes progress.

3. The habit is essentially filthy, and "cleanliness," says the proverb, "is next to godliness." Ladies of refinement involuntarily shrink from the man who chews, or snuffs, or smokes, unless custom has rendered them indifferent to those vile practices.

4. The lips of the tobacco-chewer, or habitual smoker are swelled and saturated with a disgusting poison, the gums are spongy and tender, and the whole throat and mouth affected as if we could speak with the tongues of men and of angels.—Dr. A. B. Simpson.

5. The habit of using tobacco is inconsistent with the charter of a Christian gentleman. "St. Paul," Bishop Hooker tells us, "was emphatically a gentleman." Would he have poisoned the air with sickening smoke or deluged the floor with liquid filthiness? Never!

6. The habit injures the voice. The chewer often croaks. The smoker articulates huskily. The sniffer speaks through his nose.

7. The habit is costly. Official statistics show that more money was spent for tobacco in the United States during 1871, than for bread, the staff of life, $350,000,000 for tobacco in its various forms; $200,000,000 for flour, within the year.

8. The habit often lowers the self-respect of those who practice it. "I love my pipe," said a clergyman, "but despise myself for using it."

9. The habit disturbs the regular pulsation of the heart. Tobacco users are thus in constant danger. Many fall dead suddenly.

10. The habit weakens the mind. It enfeebles the will, produces morbid irritability, diseases the imagination, deadens the moral sensibilities, and is therefore an "assault and battery" on the nervous system, the intellect and the soul.

11. The habit is a rebellion against conscience. Those who indulge in it know that it wastes time, money, strength and life, and tramples on the laws of nature, which are the laws of God, hence it is a sin.

12. The habit is as contagious as the cholera. Every mature smoker or chewer infects dozens of youths with a desire to follow his pernicious example. Thus the evil spreads.—Sel.

Incident in the Life of a Christian Conductor.

"Charlie is an old conductor on the Milwaukee Railroad. He never fails when he has an opportunity, to let men know where he stands religiously. A few days ago, starting out on his regular run for Chicago, five young men boarded his train. No sooner were they seated than they gave evidence of having had what they called a good time, and, having drunk quite freely, were inclined to be boisterous. Our friend, the conductor, in going through the train gave a stern look at one of the young men, and also shook his head, causing the young man to follow him out of the car into the outside vestibule. Touching the conductor upon the shoulder the young man asked what he meant by looking at him so sharply. The conductor, in a good-natured way, said, 'George, you are not living as your mother has taught you.'"

It so happened that the young man's name was George, and as the remark went home direct to his heart and he said, "You are right, sir, my heart is heavy to-night. I have been home to attend the funeral of my mother, and she said, 'Conductor, I am going home to live a different life, as near as I can, the life my mother taught me.'"

"That is right, my boy," said the conductor. "I will pray for you and I want you to pray for me." At this they parted.

The next day on the return trip Conductor Charlie said to the conductor of the train to which the young men had changed, "How did you get along with the five passengers, I turned over to you last night!" "Say, Charlie," he said, "had you been giving them a lecture, or what had happened? For when we were about a mile out the young, best-looking fellow of the lot opened the window, and. took three bottles of whiskey away from the others and threw them out of the window, and he said something about 'going to live a different life,' and for the rest of the trip they all behaved like gentlemen."

If a busy conductor has time and can find opportunities to pray for passengers when his train is going forty-five miles an hour, who of us need to say, "I cannot live the Christian life?" —C. M. Stocking, in The Standard.

"A plain attire for our bodies which is clean, economical, convenient and comfortable, is God's mark that he puts upon his people; whereby they may be known from the world (even by the people of the world), as a shepherd marks the sheep of his flocks, that it may be known where they belong. Christ's people may be known and read of all men. A plain attire is Christ's sheeps' outward clothing. A wolf may put it on, but it will not change him to a sheep; dress will not change the heart, but the heart will change the dress, if it yields obedience to the Shepherd's voice. He saith: 'My sheep know my voice and they follow me.' Obedience is a plant that bears its own fruit, and the fruit of the spirit of self-denial is written upon the vesture, or clothing, of the body; and with joy, and not with grief, we put it on."
Heathenism in Christian Lands.

There is no mistake more dangerous than to suppose that the only people who worship Satan are native savages bowing down to wood and stone. In the beginning men worshiped the sun, the moon, and the stars, the mountains, the rivers, and the seas. Then they came to adore heroes, great men whom they had known; and after this the descent was rapid. The images of the most despicable beasts of the field, birds of the air, even reptiles, came to be objects of adoration. But the essential principle in all these worship was the same: Somebody or something was looked upon as the highest good, beside the true God. Wherever we find this one principle, we find the root of every vile, and cruel, and evil thing there is among men.

The Holy Spirit, speaking of certain persons, says, "Who god is their belly." What did he mean? Evidently that they considered the satisfaction of their appetite for food the most important of all things. This was to them the highest and best good. Therefore their god, or chief good, was their belly.

When a man makes money the great object of his living, that is his god. The one who lives for his ambition, chiefly thinks, cares, and works, her house is her god.

This explains the ruin of the race. Men put something—it makes no difference what—in the place of the living and true God. When that is done, the soul is spoiled; if it is continued, the soul is destroyed.—President C. A. Blanchard. From address at Des Moines, Ia., June 7, 1908.

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MARRIAGES.

WALK—BAKER.—Married, on February 17, 1909, at the home of the officiating minister, Bro. Wm. Mr. William P. Baker, of Bridgwater, Ont., to Miss Cecelia Baker, of Ridgeway, Ont., all of Welland county.

WINGER—WINGER.—Married, on February 17, 1909, at the bride's home, brother and sister Benjamin Flagg, Ridgeway, Ont., Bro. Jesse Winger to Sister J. Winger, all of Welland county, Ont.

OBITUARIES.

GRENtE.—Died at Pottstown, Pa., Sister Lizzie Greene, in her 93rd year. She was the widow of the late William Greene.

SHAFER.—Thuma Shaffer, a sister of Sr. Susan Beck, of Waynesboro, Pa., at the home of Benjamin and Henry Myers, of Upton, Pa., died, aged 83 years, 1 month and 8 days. Funeral services were conducted by Elder C. S. Lesher, was held at the Montgomery M. H., South Franklin, Pa.

EIMENHIZER.—Died, Beulah H., daughter of Bro. and Sister Harry Eimenhizer, of Rapho, Lancaster county, Pa., aged 2 months and 5 days. The funeral was held at the Brabencamp M. H., being conducted by Elder H. B. Hoffer, Bro. C. O. Lemeh and Hiram Kaylor, of the Church of the Brethren. Interment in adjoining cemetery.

HICKERSON.—Earl, infant son of Harvey and Ivy Hickerson of near Segdwick, Kan., was born December 25, 1908, and died February 8, 1909, aged 6 weeks and 2 days. Earl was the grandson of Bro. and Sr. Joseph Eshehman, of Segdwick, Kan. Funeral service was held at the home on February 9, 1909, conducted by Bro. John Hoover, assisted by Bro. D. L. Graybill. Text, Heb. 9:27.

WANNER.—Sr. Molly Wanner, widow of the late George Wanner, died at the home of her step-daughter, Mrs. George Hewitt, at Listowel, Huron county, Ont., on January 29, 1909, aged 85 years, 8 months and 13 days. Her maiden name was Holmna, sister of the late Elder Peter Holm, and Rev. Niels Holm. She was born in Markham township, Ont. She was a consistent member of the Brethren church for about thirty-two years. Interment at Listowel cemetery, by the side of her husband, who died eight years ago.

SIDER.—Sanford Sider, son of Benjamin and Rachel Sider, of near Steenvilleville, Ont., died at the home of his parents, of pneumonia, April 28, 1909, aged 10 months and 24 days. He found peace with God and was baptized by our Brethren last fall but four love him. He will be missed for years and a half. His wife died nine months previous, leaving five sons and three children in his parents' care. He was not well for some time previous to his death, but talked much of the love of God and the delights he was going to, and even when he was in his last hours, passed away, which came to pass exactly as stated. Funeral was held Sabbath, February 7, in Brethren's M. H., which was attended, friends showing their sympathy to the bereaved family. He leaves one brother, besides father and mother and little children. Obsequies by A. Bearss, assisted by G. F. Bearss. Published in the News from Jer. 15:19, "His sun is gone down while it was day."

COBER.—Died at Brussels, Huron county, Ont., January 22, 1909, John Cober, eldest son of the late John and Mary Cober, aged 70 years, 2 months and 22 days. He was born near Hespeler in the township of Puslinch, Wellington county, Ont. His demise is the first break in a family of five sisters and three brothers. The survivors are Sr. S. Geiger, of Prescott; Mrs. E. Panabaker, Mrs. S. Panabaker, Mrs. Stins, Jacob N., of Hespeler; Rev. Neelheide, church, and late, and Ei. Wittern, of Victoria, B. C. He also leaves a wife and three sons to mourn his death. A weak heart, with other complications, was the cause of his death. He was a faithful and consistent member of the Methodist church, and was loved and respected by all who knew him. Funeral services were conducted by Bro. J. C. Powell, in the Methodist church, after which interment was made in Brussels cemetery.

FIKE.—Susan Allison, daughter of Abraham and Fanny Allison, of Port Washington, born August 11, 1841, in York county, Pa., and died February 7, 1909, aged 67 years, 5 months and 26 days. About three months and a half before her death, she, with her parents, moved to Ohio, and latter again moved to Illinois. When in 1863 she was united in marriage to John Cober, they living near Racine, Wis. After the birth of their children, this union six children were born, two sons and four daughters, one son and one daughter dying in infancy. In early life she was converted and united with the Methodist church, and late, and in 1863 she united with the Brethren in Christ of which church she was a consistent member at the time of her death. She left six persons, four children, one son and three daughters, an aged father and two brothers, and two sisters, and a host of relatives and friends to mourn their loss. Services were conducted by Elder J. C. Powell and Sr. Susan Beck, of Waynesboro, Pa. Funeral service were conducted by Samuel Wingerd and J. W. Book. Funeral services were held in the Methodist church at Raymond. Burial in the cemetery near by. Text. Rev. 14:13.

HUTH.—Sister Margaret Huth, wife of John Huth, passed away quite suddenly of apoplexy at her home near Summerdale Corners, Ont., on January 29, 1909, where she had lived for nearly thirty-six years. Sister Huth was born in Erzert, Prussia, Germany, near the River Rhine, on June 23, 1824, and came to this country with her brother, and two brothers in 1859. In 1860, she was married to John G. Huth, and to that union were born one son, P. D. Huth, Portland, Oregon; H. C. Huth, Duruth, Minn.; A. E. Huth, Chicago, Ill., and one daughter, Mrs. Stayner, Ont., and N. A. and J. M. Huth, at home, the other son having died in infancy. Sister Huth was, for many years, a member of the townships of Scot, Uxbridge and Markham. She had been ailing for the last three months, the end came unexpected. Sister Huth got converted shortly after her marriage, and lived a consistent Christian life until her end. Much sympathy is felt for the family, especially for the brother who is quite poor. It is a great consolation, however, for the brother to know that the Lord has a home prepared for them. The funeral services were held at the home, being conducted by brother J. W. Book. Text, Rev. 14:13. Interment in the sixth line cemetery of Nottawasago.