

6-1-1909

Evangelical Visitor- June 1, 1909. Vol. XXIII. No. 11.

George Detwiler

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Recommended CitationDetwiler, George, "Evangelical Visitor- June 1, 1909. Vol. XXIII. No. 11." (1909). *Evangelical Visitor (1887-1999)*. 483.<https://mosaic.messiah.edu/evanvisitor/483>

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Evangelical Visitor.

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

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

VOL. XXIII.

HARRISBURG, PA., JUNE 1, 1909.

NO. 11.

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"The Second Mile."

"Whosoever shall compel thee to go a mile, go with him twain."—Sermon on the Mount.

Many men dislike to serve on a jury. The work is arduous, the pay is small. Government demands this for the public weal. Enforced duty under modern rule, however, is exceptional. It was not so in the days of ancient Rome. She demanded public service from everybody, and especially from her conquered colonies. Did a Roman soldier need a guide? The law allowed him to compel any man to accompany him on his journey, not only to show the way, but to bear his burden. In his Sermon on the Mount Jesus is talking to some whose feet had been weary and whose shoulders had ached under Roman exaction. Did he say, "The service is hard, resist to the utmost?" On the contrary, he bade them do a double duty. "Whosoever shall compel thee to go a mile go with him twain." Do the required task joyously; yea, if possible, do twice as much as you are asked to do. Go not

one mile, but two. The law then, of life and service is briefly comprehended in the phrase, "The second mile."

Much of service is forced service. The necessity of providing food, raiment and shelter drives us weary miles, oftentimes against our will. Circumstances beset us behind and before. For example, a young lady wishes to become a teacher. She looks forward to this as her life work. She studies hard. Her hope seems in a fair way of realization, when mother is taken sick. Necessity compels the daughter to leave school and to toil in the household nursing the invalid parent. Instead of reading Latin she washes dishes; in place of algebra she bends over the ironing-board. Such is God's ordering. Again a loving wife is deprived of her husband. Her home is broken up and her heart is left desolate. She is forced to toil for her bread. It may be that a business man loses his property; at fifty or sixty he finds himself at the bottom of the ladder, forced to serve where he has been accustomed to command. In what spirit shall we meet reverses? The powers that be are ordained of God. Circumstances are his appointed angels. It is foolish to resist; it is wicked to murmur. We are compelled to go the first mile. Whether we toil, or, like Milton, "only stand and wait," is not for us to choose. Is there nothing more? Yes, Jesus teaches that reward and joy consist in going the "second mile."

There is no special virtue in doing the things we must do. The daughter must leave school when mother becomes sick; the widow must learn to live without her husband; the business man must begin anew when he fails. The first mile in the journey is compulsory. It comes to saint and sinner alike. Virtue begins when the girl, forced to leave her studies, performs her new duties with smiling face and cheerful heart. Love manifests itself when she does not simply the one mile necessary, but adds a second mile in brightening the home, in keeping her sacrifice out of sight, thus gladdening the heart of father and causing mother to say, "Daughter,

you are such a comfort to me that I can almost thank God I am sick, for otherwise I might not have known the sweetness of your love." The precept of the second mile should govern all the relations of life. Every true man or woman should be willing to do more than his or her loyal duty. Service begins to be precious and takes on new value the moment it goes beyond the first measured mile. If an employee says, "I will do what I am paid for and nothing more," if he never takes a step when he can help it, if he grumbles concerning extra service, he will get his wage and nothing more. His employer says: "Yes, he does what I tell him to do, but he never hurries, is always ready to anticipate the time to leave and has no interest in the business. I think I will let him go as soon as we get over the rush." If on the other hand, he sees one always on the lookout to help along, taking an interest in the work, doing as opportunity offers even more than is required, he is not going to dismiss that man if he can avoid it. The "second mile," the service that is neither compelled nor paid, this it is that helps one's career and in a large measure determines success.

This same principle obtains in religious life. The things which we do from fear of displeasing God are the necessary mile.

Our heavenly Father wishes more. Love never counts the cost of the "spikenard." Love is willing to do its whole duty and then asks for larger service. Love says, "Where were I if Jesus had refused to go beyond the measured mile of duty or justice?" Love is grateful and as she thinks of all God has done she cries:

Love so amazing, so divine,

Demands my soul, my life, my all.

—*Jesse F. Forbes. Sel. by J. S. Lehman.*

Doing nothing for others is the undoing of one's self. We must be purposely kind and generous, or miss the best part of existence. The heart that goes out of itself gets large and full of joy.—Presbyterian Banner.

Evangelical Visitor

A Semi-Monthly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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

SUBSCRIPTION (PER YEAR,.....\$1.00
(SIX MONTHS,50cts
(Sample Copies Free.)
To Foreign Countries, \$1.25 a Year.

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All communications and letters of business should be addressed to Geo. Detwiler, 1627 Swatara St., Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

At Our Desk Again.

God's great mercy has been vouchsafed us, and his gracious blessing has been given unto us; and by and through it have we been permitted to reach our home in safety on May 26, a. m. We thank the divine Father for his goodness and praise him for his faithfulness.

Of our trip we may say we left Harrisburg May 9, going through to Buffalo, N. Y., during Sunday night. We visited children and grandchildren at Chippawa, Ont., until Wednesday morning, May 12, when we left Niagara Falls on the Wabash train ticketed for Abilene, Kans., which place we reached May 13th, nearly 11 p. m.

Returning, we left Abilene, Kans., May 24, and reached home after a safe journey of about 45 hours as stated above. This may suffice as regards our actual travels going and coming. If we were to relate what we saw and heard on the way there would possibly be too much space occupied. We may only say, as far as traveling is pleasant so far was our journey pleasant. The daylight ride is more or less of interest because there are many things of interest that catch the eye. But the night journeying has not much to recommend it, and we would rather dispense with it if it were possible to make time without enduring its discomforts.

We can say we greatly enjoyed our

Kansas visit. We arrived at Abilene late at night on May 12. On May 14 and 15 we managed to make brief visits south as far as Navarre and north as far as Moonlight, visiting a number of families, and regretting that we could not visit many more. On May 16 we were privileged to meet for worship with the Abilene congregation morning and evening. It was indeed a day of grand privilege for us. The Sunday-school hour was of real interest to us, since it, the Abilene school, is a model in its arrangements, equipments, management and order. The additional room provided by the recent enlargement of the church is proving very advantageous in the carrying on of the work, and we have no doubt, its utility commended itself to the Conference visitors. When all the rooms are thrown open, as was done during Conference, a large number of people can be accommodated.

Kansas was in her most beautiful Spring garb. Drouth and high winds had characterized the season until a week or so previous to the convening of Conference. But heavy rains fell opportunely and during Conference week there was no dust and the most agreeable weather obtained; a temperature neither too cool nor too hot, as is sometimes the case.

As to the arrangements made for the entertainment of Conference it will suffice to say that the remark was freely made by visitors that at no previous Conference had they found such excellent arrangements in every detail as here: and, we presume, holding Conference in country places after the experience of this year, will be at a discount. The Kansas brethren, especially those of Abilene, spared no pains to entertain all visitors comfortably, both as regards feeding them and for sleeping; such as gave them credit for large-heartedness and warm-heartedness. The visitors will not soon forget Abilene hospitality. God bless them abundantly.

The usual preliminary meeting was held on Tuesday morning when the different Boards got to work preparing their reports so as to have them ready for presentation to Conference. The day was then, outside of those engaged on the different Boards, spent in devotional meetings, and preaching services. On Tuesday evening a sort of ministers' institute was held in which, in accordance with last year's decision, a pre-arranged program was carried out. A number of ministers spoke briefly on how they know they are called of God to preach

the gospel. Elder J. R. Zook spoke interestingly and instructively on the responsibility of the minister, and Bro. Enos H. Hess on some rights of the minister.

The organization proper on Wednesday morning resulted in the election of Bishop M. H. Oberholser as Moderator, with bishops J. N. Engle and J. R. Zook as assistants. Your editor and Bro. D. W. Heise were appointed Secretaries, and Bro. Enos H. Hess filled the office of Reading Clerk very excellently. The effort which had been made during the year to introduce the informal ballot in electing moderators failed of receiving the necessary majority of the popular vote, leaving the election as heretofore.

Delegates and church officials composed the Conference body. Lay representation has so far not obtained to any large extent, possibly not so much so as is desirable.

The spirit of the Conference body was most excellent. Possibly no previous Conference has surpassed this one in the absence of controversy and friction. While there were differences of opinion which were freely expressed, there was no contention, but a happy acquiescence in the decisions as they were passed. Carefulness marked the deliberations from first to last which, of course, is always necessary, but was especially so at this time since legislation of great importance was undertaken.

The volume of business transacted exceeded that of any former Conference and was only possible because of system and order introduced into the workings of Conference through having a permanent Conference Secretary, which position Bro. S. R. Smith has so ably filled thus far.

We may here refer briefly to some of the more important legislation passed at this Conference. Conference approved the work of the Hymnal Committee, showing appreciation of the arduous labors of the two members of the committee, the brethren J. R. Zook and S. R. Smith, who had the final carrying through of the work, by voting to each as compensation for their work, one hundred dollars, which compensation the brethren generously declined to accept, thus giving their service free. The hymnal received much favorable comment at the Conference. Instructions were given for the issuing of a second edition as soon as the first edition is disposed of.

The Bible School and Missionary Training Home project was advanced

by the appointment of a Board of Managers and a Board of Trustees. A charter for the institution was just recently granted, in the courts of Pennsylvania, and the institution will become a fact as soon as the required capital has been secured. The establishment of this institution alone is of such importance that it would mark an era in the history of the church.

But other legislation of importance and whose results must be far-reaching marked this Conference. The decision looking towards establishing a beneficiary or relief fund for the church, more comprehensive than anything heretofore undertaken on that line, will not be without its very important results.

Conference approved the report of the committee in reference to the question at last year's Conference as to whether the position of the church as to a self-supported ministry is in accord with New Testament teaching. The answer of the committee was that the practice of the church is *not* in accord with New Testament teaching, and Conference approving this answer, of necessity makes it incumbent on the church to bring itself into agreement with the teaching of the New Testament, and thus a supported, not salaried, ministry looms up as an important change in the church's methods in the future.

The project looking towards the church having its own Sunday-school literature was advanced and it is likely that the beginning of the New Year will find the matter in readiness so that schools can be supplied with our own literature. The committee can be helped much by all Sunday-schools promptly reporting to John A. Stump, Nappanee, Ind., as to what are their needs on the line of Sunday-school supplies.

Conference of 1910 will convene in the State of Pennsylvania, location to be determined later. California invited it to the Pacific coast, but was overruled in favor of Pennsylvania. The Pacific coast invitation is evidence that the membership there is earnest, zealous and aggressive, and we may look for a rapid increase and development of the work in that land of sunshine, flowers and beauty. May they keep themselves unspotted from the world.

As to the concerns of the EVANGELICAL VISITOR we may say that the present editor is retained and the associate editorship strengthened by the appointment of Bro. Enos Hess as one of the number. It was also decided to eliminate the Sunday-school page;

and also to issue the paper bi-weekly instead of semi-monthly.

An important concern and responsibility has come to the church in the surrender to the church of the Jabok Faith Orphanage with valuable property attached, by Bro. and Sr. A. L. Eisenhower, of near Thomas, Okla. It cannot fail to add much to the church's responsibility, but also will give large opportunity of blessing if administered wisely and to the glory of God.

The mission reports of work in the home land, especially in the city missions, were all encouraging. Improvements are contemplated at the Philadelphia Mission, and for which funds will be needed. The change of location of the Chicago Mission is considered an important one, and a step in advance. Evidently the Lord directed in bringing about the securing of the new property. The balance of the unpaid liabilities on the cost of the property should be quickly provided for by generous donations. The workers at the Des Moines, Ia., Mission, are hopeful of soon being in position to establish a mission in that city in a very favorable location, and also are hopeful that under more favorable conditions the work will soon increase in scope and also in success. Good work is being done in Buffalo, N. Y., and Toronto, Ont., is hopeful of becoming a blessing to that city.

The work and report of the Foreign Mission Board was approved. It is evident that the church's interest in the foreign work is increasing, and, advance is the watchword. A very interesting missionary meeting was held on Thursday evening. Sister Abby Bert, who spent some time in South Africa, and whose heart is longing to return to that field again, gave an interesting address on conditions and needs in the African field. Elder J. R. Zook's address was masterly. He is the Chairman of the Foreign Mission Board. However the more interesting incident of the evening was the enthusiasm with which a free-will offering amounting to nearly eight hundred and forty dollars was quickly given. Incidentally it was mentioned that just fifteen years ago at the Conference held at Bethel, twelve miles north of Abilene, the nucleus of the foreign fund was started by Bro. Jacob Stouffer laying on the table the first five dollar bill for that fund. Bro. Stouffer became the first Treasurer. The advance made since that time is certainly a credit to the church, but can only be truly so

in that year by year new and greater advance be made. It calls for greater devotion and consecration of all to the work to which the Lord calls both of those who go to the field and of those who remain at home. Prayer, prayer, earnest prevailing prayer is a first necessity. Then dedicated material means freely given as unto the Lord, which he will then consecrate and bless to the advancement of his work in the fields beyond the sea. Let the church, though not numerically strong as many others, arise in the name and strength of Jehovah and with holy enthusiasm press the battle on!

A most important step was taken when in the last hours of Conference Elder Jacob N. Engle, of Kansas, son of the late Elder Jesse Engle, the pioneer missionary of the church, was unanimously chosen to visit the different mission stations of the church in Africa and India as an encouragement to the workers in the fields, and also that the church at home may be brought into closer touch with those fields. May God make this visit a means of great blessing.

Our report is becoming, possibly, unduly lengthy, but we felt much sympathy for the many brethren and sisters who could not be present and be stirred by the holy influences that prevailed throughout the meeting, and so felt a desire to give as interesting a report as possible. Aside of the business sessions of the Conference much interest was manifested in the devotional meetings. The opportunities afforded by seasons of testimony were appreciated and many were the warm testimonies given as to the great things God is able to do for lost, ruined sinners, in the redemption provided in Jesus Christ. We believe our people are honestly minded to build securely on the *ONE God-given foundation* which "standeth sure," and, with this in view, desire to keep close to the Holy Scriptures in doctrine and practice, so far as wisdom is imparted from above.

The following note signed "From a Deacon," is a warning that is always timely. "May we all give heed to the wonderful warning against the sin of covetousness—that we do not do as did Absalom who coveted his own father's position and lost his life through it."

Modern conveniences were a marked feature of the preparations for Conference. The indispensable telephone came in as a very useful con-

venience putting Conference attendants in touch with both homes and business houses. The attendance of Miss Pansy Shradly, of Harrisburg, Pa., Bro. S. R. Smith's stenographer, with her typewriter, proved a great boon to the secretaries. By the time Conference was over the minutes were practically ready to go into the hands of the printer.

Correction.

In the report of the Foreign Mission funds, in last issue a mistake failed to be corrected as it was marked on the proof. The correct report of Ohio offerings is as follows: Miami district, \$53.50. and Dayton district, \$45.55, instead of as printed.

Conference Minutes.

Conference minutes will be in the hands of the printer when this issue reaches our readers, and we will fill all orders as quickly as possible. Districts that have not placed their orders should do so at once. Address this office or S. R. Smith, 46 North 12th street, Harrisburg, Pa. We cannot at this time give a definite price, but those who order *one* copy would better enclose eight cents. This includes postage.

"Beautiful Abilene" was the prevailing sentiment of Conference visitors as regards the city where Conference was entertained. To us city dwellers it seemed like getting into a "wide place" with ample breathing space, and where each house is set in its own yard with room for trees and grass, instead of houses being built in blocks of a dozen, more or less, set contiguous to the pavement.

The charming bird concerts which were given freely by the feathered songsters in the early morning hours added much to our enjoyment during our brief visit in Abilene. We do not doubt the memory of these sweet songsters will linger long with those who were permitted to listen to them. The monotonous chirping of our sparrows is a tame affair now and we long to hear again the sweet strains of the bird music of the prairies. God bless the birds.

This issue is some days later in being mailed than we had anticipated. We hoped to be able to mail May 31st, but owing to press of matter in the printing department, and that day being a holiday for the working force, we were handicapped and mailing was delayed two days.

Social Amusements.

A.—Mr. B., why were you not at our social dance the other night?

B.—I do not enjoy your social dances, as you call them, for I have given my heart to God and it is my delight to engage in his service.

A.—Do you mean to say that Christians cannot enjoy themselves in a social dance, or in a quiet game of cards to pass away the time?

B.—You know that the unconverted—the sinners—have their enjoyment in such things. Cold professors and formal church-members, infidels and care-for-nothings delight to indulge in these things, and we are commanded to come out from among them and be separate, and not to touch the unclean thing. We cannot serve God and the devil.

A.—Well, I like to go to church too, and so does Mr. D. and Mr. E., and I think they are good Christians, yet we do not hesitate to go to a social dance or play a game of cards for a little amusement.

B.—That proves that your hearts are yet carnal and unchanged. The love of God is not shed abroad in your hearts. (Rom. 5:5) When once we are born again, and have been made new creatures in Christ, we cannot indulge in such worldly pleasures.

A.—Can then a Christian have no pleasure at all?

B.—In God's service he has more pleasure than worldly amusements can afford him. By repenting and exercising faith in Christ, he has received forgiveness of his sins. His heart is filled with love to God, and all mankind. God is love, and he that dwelleth in love dwelleth in God and God in him.—2 Cor. 5:17. We know that we have passed from death unto life because we love the brethren.—1 John 3:14. The Spirit itself beareth witness with our spirit that we are the children of God.—Rom. 7:16. Therefore, if any man be in Christ he is a new creature: old things have passed away, behold all things have become new.—2 Cor. 5:17. Mr. A., think of the above quoted scripture passages and yet many others that might be given to show that the true children of God have no enjoyment in those things in which sinners take delight.

A.—Mr. B., what you say seems very reasonable. I did not know that the Bible contained any such passages.

B.—Never flatter yourself, or your associates, and fancy yourself a Christian as long as you can enjoy yourself with card-playing and dancing, or any other worldly pleasure that

cannot be engaged in, in the name of Jesus.—*Sel. by Sr. Vandevere.*

The True Master.

"I am my own master," cried a young man proudly, when a friend tried to dissuade him from an enterprise he had on hand; "I am my own master."

"Did you ever consider what a responsible post that is?" asked his friend.

"Responsible! What do you mean?"

"A master must lay out the work which he wants done, and see that it is done right. He should try to secure the best ends by the best means. He must keep on the look out against obstacles and accidents, and watch that everything goes straight, else he must fail. To be master of himself, you have your conscience to keep clear, your heart to cultivate, your temper to govern, your will to direct, and your judgment to instruct. You are master over many servants, and if you don't master them they will master you."

"That is so," said the young man.

"Now I could undertake no such thing," continued his friend; "I should fail if I did. Saul wanted to be his own master, and failed. Herod failed. Judas failed. No man is fit to be his own master. 'One is your Master, even Christ;' I work under his direction."—*Sel.*

But how easy it is to please God! A tear, a sigh, a cry of penitence; a prayer for His mercy on the sinner; a hunger for hollier things; a tender kindness to another; a cup of cold water, a word, a look, a hand of sympathy and help; confiding trust in His wisdom, power and love when dark days come; a song of praise in the night; self-denying service of the needy ones. Such things please Him very much, as do all efforts to be more like His Son and to extend His Kingdom. God makes great promises to those "that choose the things that please" Him.—*New York Observer.*

It takes a whole lifetime to make a sermon. The life must be lived in manliness, in charity, in self-restraint, in purity from the beginning to the end; and there is your sermon—God's sermon preached to the men of today.—*Rev. R. F. Horton.*

He who does not endeavor to use the talent which God has given him will soon find that which he had has been taken away from him. There is no room for an idler in the vineyard of the Lord.

NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS**Addresses of Missionaries.***Africa.*

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Matopo Mission, Bulawayo, South Africa.

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

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

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

Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.

A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, No. 6 Sudder Bazaar, Dilkushi, Lucknow, India.

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

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

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

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

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

Central America.

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

Our City Missions.

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

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

Chicago Mission, 6039 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Eld. J. R. and Sister Anna Zook.

Toronto, Ont., Mission in charge of Webster and Martha Burtch, 855 Lansdowne ave.

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

PHILA. MISSION, PA.—“For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God. These things have I written unto you that believe on the name of the Son of God that ye may know that ye have eternal life and that ye may believe on the name of the Son of God”

“These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world.”

I thank God that we can through Jesus be overcomers in all things. We won't escape tribulation, trials and temptations, as long as we are in the world, but thanks be to God, for the Comforter that came through Jesus, the Holy Ghost which will lead us in all truth, and says, be of good cheer. What a great comfort that is and now he says, I have overcome the world,

and he means to tell us that we through him can also overcome. Hallelujah to his name.

Well, I feel to make a little plea. The good Lord says, if we ask we shall receive; if we seek we shall find, and if we knock it shall be opened unto us. The Spring of the year is here when house cleaning commences, this is especially to the sisters. I was thinking you might find something in the line of clothes, anything that you could spare, to send to the Phila. Mission for those poor miserable homes that we come in contact with as we go around to visit the poor and needy. If you would know how many hearts you could make glad by putting forth efforts on this line I am sure you would be very active in this kind of work. You might put forth an effort in your district; one could tell the other and you would soon have a small box of old clothing of any description. I am sure God would bless you for such efforts. Some of you, dear ones, that have already been generous in giving to the poor, if you could but see the many hearts that you have made glad and the many poor bodies that you have warmed both big and little by sending such valuable cast off clothing which to you may be in the way and what a comfort to the poor and distressed. I am sure the Lord keeps record of the kind acts you have done already and he will reward you on that day. Glory to his name. Our Father's business means haste and truly its a good business but it means to give up all other business to those that are really called to look after this great and noble work. So let us remember those that are giving their time and all they have for the cause. They are not going on “flowery beds of ease” in the world; they have tribulation, but, Glory to God, Jesus says, “Be of good cheer, I have overcome the world.” Praise his name. So can we through him.

We still have the little seven year old girl here at the mission. We would like to get a good Christian home for her. We will give her out until of age. So here is a chance to do good. This is real mission work—to rescue homeless children and to visit the sick and distressed, and we find many such. All those who are about their Father's business will come in contact with all those things. If we want to make a success in business we must be up and doing and active, and so it is with the Lord's work the only difference between the worldly business and the Lord's business, the world lays up its treasures upon earth, and in the Lord's business Jesus says we should lay up our treasures in heaven where thieves can't break through and steal.

I thank the Lord that he has so cared for us through his children and provided our every need up until this very time. Truly, we have many comers and goers and many poor to feed here at the Mission. You would hardly believe if I would tell you, but, all the same, its true. We are glad that we have a rich Father, one whom we can trust, one who will bring no false reports upon us, nor that will leave us nor forsake us. It makes no difference who is against us as long as he is for us.

Praise his name forever.. We now call our mission, Philadelphia Mission—Breth-

ren in Christ Church Rescue Home for homeless children, and good homes provided for same. We keep the little ones here at the Mission until we get homes for them. We ask God's people to remember us in their prayers. The prayer of the righteous availeth much. Now may God's richest blessing rest and abide upon all God's people.

Your Brother and Sister,

PETER STOVER AND WIFE.

3423 N. Second St., Phila., Pa.

Freight Stations: Pennsylvania lines, North Penn Station, Reading lines, Erie Ave.

UPLAND, CAL.—It is some time since we last wrote for the VISITOR but we are glad to say we can report victory through Jesus this morning. He is blessing us here at this place and the work of the Lord is progressing nicely.

Our love feast was held some time ago and it was a very good feast and quite a goodly number were present to enjoy it with us.

There was one young brother who followed our dear Savior in baptism and was given the right hand of fellowship. How blessed it is to see others take the way with the Lord. Would to God there would be more who would be willing to yield to God and take the way with him.

There have been several conversions since our last report. One young man especially came out bright. He seems to be getting along well in his Christian experience.

KATIE BURKHOLDER.

May 20, 1909.

Cor.

Meetings at Donnelsville, O.

We are glad to report a blessed season of Christian fellowship and rejoicing in the Lord, as we met in revival services from April 24, to May 9, our dear Bro. J. B. Leaman, of Upland, Cal., breaking the bread of life unto us.

We feel to greatly praise our God, for the way he manifested himself in the demonstration of the Spirit and power in our midst as we met together and which fulfilled II Cor. 14:24-25. To God be all the glory.

It was a time of deep conviction upon the unsaved, and a number openly confessed their needs and announced their firm determination to go through until their faith would touch God and they receive the witness of the Spirit, that they are in fellowship with God, others rejected the light and call for the present.

God grant that they may not fight God past the danger line, as one brother weepingly confessed, that he had fought God to the danger line.

The attendance was excellent, considering the busy time of the year (out of season for a revival meeting as some expressed it, though God's word says be instant in season: out of season) and the threatening thunderstorms, yet those who remembered the words of the Savior, “seek ye first the kingdom of God and his righteousness;” and made the sacrifice of time and braved the threatenings of the storm king, were abundantly rewarded in their souls.

May the Lord abundantly bless the

(Continued on page 12.)

OUR CONTRIBUTORS.

Shining.

Are you shining for Jesus, dear one?
 You have given your heart to Him;
 But is the light strong within you,
 Or is it but pale and dim?
 Can everybody see it—
 That Jesus is all to you?
 Is the seal upon your forehead,
 So that it must be known
 That you are all for Jesus—
 That your heart is all His own?

Are you shining for Jesus, dear one?
 You remember the first sweet ray,
 When the sun arose upon you
 And brought the glad some day;
 When you heard the Gospel message,
 And Jesus Himself drew near,
 And helped you to trust Him simply,
 And took away your fear;
 When the darkness and the shadows
 Fled like a weary night,
 And you felt that you could praise Him,
 And everything seemed bright.

Are you shining for Jesus, dear one?
 So that the holy light
 May enter the hearts of others,
 And make them glad and bright?
 Have you spoken a word for Jesus,
 And told to some around,
 Who do not care about Him,
 What a Savior you have found?
 Have you lifted the lamp for others,
 That has guided your own glad feet?
 Have you echoed the loving message,
 That seemed to you so sweet?

Are you shining for Jesus, dear one?
 Shining for Him all day,
 Letting the light burn always
 Along the varied way?
 Always—when those beside you
 Are walking in the dark?
 Always—when no one is helping,
 Or heeding your tiny spark?
 Not idly letting it flicker
 In every passing breeze
 Of pleasure or temptation,
 Of trouble or of ease?

Are you shining for Jesus, dear one?
 Shining just everywhere,
 Not only in easy places,
 Not only just here or there?
 Shining in happy gatherings,
 Where all are loved and known?
 Shining where all are strangers,
 Shining when quite alone?
 Shining at home, and making
 True sunshine all around?
 Shining abroad, and faithful—
 Perhaps among faithless—found?

Are you shining for Jesus, dear one?
 Not for yourself at all?
 Not because dear ones watching
 Would grieve if your lamp would fall?
 Shining because you are walking
 In the Sun's unclouded rays,
 And you cannot help reflecting
 The light on which you gaze?
 Shining because it shineth
 So warm and bright above,
 That you must let out the gladness,
 And you must show forth the love?

Are you shining for Jesus, dear one?
 Or is there a little sigh
 That the lamp His love had lighted
 Does not burn clear and high?
 Is the heavenly crown that awaits you,
 Still, still without a star,
 Because your light was hidden,
 And sent no rays afar?
 Do you feel you have not loved Him
 With a love right brave and loyal,
 But have faintly fought and followed
 His banner bright and royal?

Oh, come again to Jesus!
 Come as you came at first,
 And tell Him all that hinders,
 And tell Him all the worst;
 And take His sweet forgiveness
 As you took it once before,
 And hear His kind voice saying,
 "Peace! go, and sin no more!"

Then ask for grace and courage
 His name to glorify,
 That never more His precious light
 Your dimness may deny.

Then rise, and watching daily,
 Ask Him your lamp to trim
 With the fresh oil He giveth,
 That it may not burn dim.
 Yes, rise and shine for Jesus!
 Be brave, and bright and true,
 To the true and loving Savior,
 Who gave Himself for you.
 O, shine for Jesus, dear one,
 And henceforth be your way
 Bright with the light that shineth
 Unto the perfect day.—*Sel. by Sr. Mary Peifer.*
Millersville, Pa.

FOR THE EVANGELICAL VISITOR.

Remember Lot's Wife.

BY ARCHIE CARMICHAEL.

Some time ago an article was noticed in the VISITOR columns asking some of the ministering brethren to write a sermon on the above topic. So far there has been but one reply, and that by a lay brother. The passage has much meaning contained in it and perhaps a few comments by another layman will not be out of place.

In the first place let us form a mental picture of the scene enacted around the two great cities—Sodom and Gomorrah—several thousand years ago. They were great cities in regard to population, worldly knowledge, wealth and power; but, wickedness reigned supreme within their borders. Luxury, revelry and pride had blinded the eyes and dulled the ears of the people to such an extent that they could not see with their eyes nor hear with their ears anything that pertained to godliness. There was only one God-fearing man among that vast multitude, viz., Lot. Before God's wrath was justly called forth to chasten the fiendish indulgences of those workers of iniquity due provision was made for the saving of Lot, as well as of those nearest to him. After being safely taken without the city they were told to escape for their lives and to look not behind them. (Gen. 19:17.)

As to why they were to look not behind them we do not know; but we know that God spake and their part was to obey. Those that had imbibed sufficient of his spiritual nature would obey, while those natures that savored of carnality would think of what was left behind e. g., fine home, property, wealth, comfort, pleasure, etc., etc. As they fled over the country righteous Lot's mind was, no doubt, centered on the divine command so recently given them, while his wife was thinking of what they had left behind, and having a strong desire to see what was going on she

disregarded God's command and yielded to the tempter.

When Christ commissioned his followers to "Remember Lot's wife" (Luke 17:32) he had a clear conception of what was to come to pass upon them; and saw, in the coming desolation, a strong resemblance to the fearful scenes that transpired at Sodom and Gomorrah several centuries before. He also knew them that were strong in him even as Lot, as well as them that were spiritually weak as Lot's wife. He knew that Satan would fill the minds of the weak ones with thoughts of what they were leaving behind and perhaps induce some of them to give way to their carnal desires to such an extent as to take their minds off of Christ and thus be destroyed. Therefore the warning is given by our Savior to remember Lot's wife, or, in other words, be careful not to turn away from "ME," for the end of them that should do so would be destruction.

How this command of our Savior might also be applied to our individual lives! When we were living as servants to sin we thought only of satisfying our carnal minds. Perhaps that satisfaction was sought in pleasure, and as a result, we frequented the pool parlor, card table, dance hall, theater, bar-room, etc.; or, it may be that our mind was set on gathering together a great quantity of this world's goods and we strove to our utmost to do so that we might appear to our fellow men to be well-off; or that we might gratify our own selfish desires to spend our latter days on earth in comfort and luxury. Or, perchance God's grace reached some of us who were even farther down in the gutter than the pleasure-seeking or covetous person would appear to be. But, no matter what our trend of thought and action might have been before conversion, we find that by faith in Christ we are all made alike in him. We are all started on the road to heaven having our affection on things above and pressing towards the mark for the prize of our high calling in Christ Jesus. But, perhaps, after running well for a time, does carnality creep into our minds again? Do we allow a hankering to take possession of us which Satan makes us believe must be satisfied by taking up little by little what we left behind at conversion? If such be our case then the words of Christ "Remember Lot's wife," should come to us with special vividness. If we have begun to travel back on the heavenly road that we started out on our condition is dan-

gerous, and, if we deliberately take a leap from the narrow road that leads to life on to the broad road that leads to destruction our state is synonymous with Lot's wife or with those warned by Christ to remember Lot's wife.

Creekfield, Sask.

FOR THE EVANGELICAL VISITOR.

War the Great Influence to Lost Humanity.

GEO. S. GRIM.

The salvation of the soul of man is its greatest interest. No human mind can adequately conceive how much is gained by the salvation of the soul, or how much is lost by its eternal destruction.

The powers of earth have no arithmetic to convey the idea unto the human mind of such calculations. Ask the tenants of the spirit-world—the saint bowing before the throne in rapture, or the soul writhing in eternal torment—ask him who made the soul for himself, or who came from heaven to redeem the soul by his own blood. The omniscient God alone can tell the sum total of bliss or woe which awaits every traveler to eternity.

Here lies the great responsibility of war, as well as all other evils, to ruin the soul of man. But the war of civilized nations does so with wide and intelligent knowledge, hence it has a fearful consequent of responsibility to account for. It does so in trampling under feet the mortal as well as the immortal interests of mankind. War in actual progress becomes the all-engrossing theme of society. The whole land is full of it, the public mind is saturated with it. Often upon a community impregnated with war-passions, the strongest truths of God's word fall powerless—this war spirit throws millions of minds into such a condition. It fills whole empires with animosity, malevolence and revenge. It makes the public mind a cauldron of boiling passions. It blinds the mind of man to God's truth. It sears the heart. It renders the soul of man well-nigh impregnable for the time being. Can you bring the truth of God into saving contact with minds thus affected? Can you with any hope of success preach the gospel of forgiveness to an army filled with convulsed passions of war ready to enter battle? No, never.

War, moreover, prevents the use of means for the salvation of men. The millions of soldiers now in standing armies are even deprived in time of peace of most of the religious privi-

leges, and thus expose them to other evils than that of war. No other class of human beings are so much exposed to all kinds of vices and crimes, and are not provided with the means of grace to resist them. Very little is done for the salvation of their souls.

There is no one to give them instructions out of the peaceable gospel of Jesus Christ and of the ways of his life. The words that fell from his lips in prayer to his Father about those Jews who were ready to crucify him when he said, "Father, forgive them, for they know not what they do." If there were even a minister there to give such instructions to them his labors would be subject to the dictation of an ungodly commander and thereby lose its good influence. No Sabbath day dawns upon them. No Sababth-school; no prayer-meeting, no family altar is among the mass of men trained every day only to the work of slaughtering humanity by the hundreds, yes, by the thousands and millions; the more enemies they kill the better.

Look at the very cause of war, and tell us what can be done for the souls of men that are steeped in blood, vice and crime? Review the history of war and tell us what has been done for the salvation of the soldiers. We hear indeed of war chaplains, but what can they do for the spiritual welfare of the men? What can they do under existing circumstances in applying the peaceable doctrine of Jesus Christ to the soldiers and sustain them in their bloody work? Surely it would be nothing else than a solemn mockery and a flat contradiction of the whole plan of salvation which Jesus Christ has laid down as a rule of living unto humanity. Namely, "Do unto others as you would that they should do unto you."

The whole plan of war makes fearful havoc and eternal destruction of the souls of mankind. War stifles the very disposition to use the peaceable rule of Christ. It breathes the spirit of anger, hatred and revenge. Could this revengeful spirit of war destroy the Christian principles in the church, not another missionary, not another Bible would go from the shores of Christianity to the eight hundred millions of the human race who are groping their way through darkness to eternity, exposed to all forms of superstition; the death shades of paganism.

Louisville, Ohio.

"It takes a great soul to lay well-hidden foundations."

FOR THE EVANGELICAL VISITOR.

The Savior's Commission.

BY A SISTER.

Many centuries ago the command was given to the followers of Jesus to go into all the world, preach the gospel to every creature, and that repentance and remission of sins should be preached to all nations (beginning at Jerusalem); and they were to baptize them, and teach them to observe all things whatsoever Jesus had commanded them. He promised to be with them alway, even unto the end of the world, telling them what signs would follow those who believe. (Mark 16:17-19.)

But in order to be able to accomplish anything for God, they were to tarry at Jerusalem until they be endued with power from on high. This we find they did; and when the power came upon them, they began to witness, or testify, for Jesus just as he said they would. Then followed the memorable sermon of Peter, the Spirit working upon the hearts of the hearers convincing them of sin, and sweeping them into the kingdom by thousands. While this all was a blessing to those who believed, those who didn't became instruments in the hands of Satan to oppose the work of God. Persecution followed, and the disciples were scattered, but they preached the word about Jesus wherever they went, and we find the power of the Spirit accompanied them, for believers were raised up in these various places as God said would be. Then when tidings of these things came back to Jerusalem they sent out apostles to encourage and confirm those who believed.

This work has continued through the centuries that have followed, men hazarding their lives for the sake of the gospel, not counting them dear to themselves, but pushed out still further, mid difficulties, to give out the word. The Pilgrim fathers, seeking a refuge where they could worship God as they were led, came to America, and now from America as a center (like Jerusalem and Antioch of old) men are going out, led by the Holy Spirit, and encouraged by the church of God at home. And God gives men of the world wisdom and knowledge to construct railways, canals, etc., for temporal gain (they think), but it all is to further the great plan of God in carrying the gospel still further to all the world. Now what part have we who do not go in the matter? Just as important a part. Our fathers and mothers

came to these States in an early day, and endured the hardships of pioneer life, and by economy and frugality and the blessing of God they made for themselves and their children homes, and now we who enjoy these blessings should serve our day and generation, and help send the gospel on. There are those who are ready to go, and we can spare them, and those who are there are sending out the Macedonian call. Why don't they go? Is it our fault? Suppose the disciples had all stayed around Judea, where would we be? No, the command is to us to-day, as well as to them. And the means must be supplied. While to some it looks like money thrown away, yet it is the only way we can repay what some one did for us, and make our title clear to mansions above. And why not invest it now, and be able to enjoy seeing souls born into the kingdom?

For the EVANGELICAL VISITOR.

The Great Important Part.

BY GEORGE S. GRIM.

"But one thing is needful, and Mary hath chosen that good part which shall not be taken away from her." (Luke 10:42.)

When you read this part of the Good Master's teaching, commending the sister who seemed to slight her share in the household duties, especially when you hear the usual interpretation of the incident showing in fact that Martha was neglecting her duty while Mary was earning for hers; you cannot but wonder that the apparent indifference of the one should be praised over the kindly hospitable activity of the other. The Good Teacher was however not condemning the hospitality of Martha; he was commending the larger and deeper hospitality of Mary. To him, as to us all, there is but one thing that is absolutely necessary. That is not food or things of this life. There was greater refreshing in the work of the one who sat at his feet than in all the food that the tables might bear. Do we not all need often to hear his sayings—we who are careful and cumbered about many things; about food, about clothes and houses, and farms and money? So much so that we will miss that good and imperishable treasure.

When we want to entertain our friends might we not well think less of the things we wish to set before them than of the riches which endure unto everlasting life? The greatest need of every individual life is not so

much food and drink, not so much gold and silver. It is the one thing needful that gives happiness and peace to the soul of man. The hospitable home is the one where people have time to know and entertain you; where there is a place to listen and hear you; where love glows from face to face. Under such conditions we soon forget what we have eaten in the home; but we never lose sight of this imperishable treasure.

The home that has this treasure unto everlasting life may have no plate—but where hearts are full of love the weary man lifts himself with renewed thoughts and vigor, for he looks to the home of love waiting for him; the inmates know no toil of the day's work, for they have the thoughts of fellowship and love in their souls.

Many are making Martha's mistake, missing the richest treasure of true fellowship and love; because in the outward ministration of hospitality with food and raiment, so anxious to entertain with those worldly things, that they drive them away; so anxious to feed them that they starve their souls for want of the bread of life. He who chooses to make lasting friendship has that better part which Mary had. The snare of our modern living is, that we are too busy here and there, doing many things which perhaps are good in themselves, but bad when they stand before the better and higher things of eternal life. We are too full of business and thereby we miss life's real blessings.

Louisville, Ohio.

A Fatal Experiment.

In a revival meeting in a town in Minnesota, a number of earnest Christians became deeply interested in the salvation of a certain young lady who sat in the choir. They determined to pray for her that God would save her. It reached her ears and she rebelled in her heart. She said within herself, "I will go away, and see how much good their prayers will do."

Accordingly she took the train for Chicago the next day. In a few weeks word came to her father that she was ill. So he took the first train and brought his daughter home. Quick consumption was preying on her, and it was evident that her days on earth were few. Her friends gathered around her, anxious to know whether she was prepared to go or not. She refused to say any-

thing to them, only that there was no hope for her. Near the end she said: "I learned that you were intending to pray for me, so I resolved to go to Chicago and see how much good your praying would do. The very moment I stepped on the train the Spirit left me, never to return. I know that I am lost, lost, lost!" Nothing could be done for her, she died in that condition. It is a fearful thing to trifle with the Spirit of God.—*Selected.*

The First Missionary.

Of all the great men who have adorned or developed the Christian church, St. Paul confessedly stands at the head. What Moses was to the Old Dispensation, that Paul is to the New Dispensation, a teacher to all generations.

Great pulpit orators, renowned theologians, profound philosophers, immortal poets, successful reformers and enlightened statesmen, have never disputed his intellectual and spiritual supremacy; to all alike he has been a model and a marvel.

The grand old missionary stands out in history as a matchless example of "right living," as well as a "sure guide in Christian doctrine."

CHIEF OF SINNERS.

And yet, the first thirty years of this man's life was as contrary to the next thirty as light is to darkness. Born in Tarsus, a city of Cilicia, of Jewish parents, he was a free-born Roman citizen, though in religion, in the strictest sense a Pharisee. His great peculiarity as a young man was his extreme Pharisaism, devotion to the Jewish law in its minutest ceremonial rites.

According to his own confessions he was narrow, intolerant, fanatical. Detesting the religion of Jesus as an innovation he was a bitter persecutor of the disciples. "Breathing out slaughter," he chased them out of the country, and hounded them to death "even in strange cities."

He was no inquirer after truth. He conscientiously believed that he had the truth in all its fulness, and that he was doing God service by his persecuting course in ridding the world of the followers of Jesus.

TRANSFORMED IN THE FLESH.

The conversion of Paul is the standing miracle of the ages. Between sunrise and sunset of one day he was completely transformed. He explains the change that took place in him as due to a direct revelation from heaven. An unseen hand caught this foaming charger in full headway and

hurled him back upon his haunches. Just as this roaring lion was about to devour the Christians in Damascus he was supernaturally muzzled. He saw a light above the brightness of the sun, he heard a voice which spoke as never man spoke, he saw a person whom he ever afterward claimed was the very same Jesus who had been crucified in Jerusalem, "Last of all *he* was seen of me also."

And when he emerged from that supernatural experience his whole being was changed. He was a new man in his spirit, his aims, his entire attitude. He had lost his *pride* and was as humble as a child. He had lost his bigotry and intolerance, and was *broadminded* and *charitable*. Within three days he was praying; within a week he was baptized; within the same length of time he had received a Pentecostal baptism of the Holy Spirit, and within the same period he was preaching the gospel of the Son of God, whom scarcely a week before he had hated with all the intensity of a Pharisee. The conversion of St. Paul is the marvel of the ages. There is only one possible explanation of it—it was supernatural.

REVOLUTIONS IN CHARACTER.

But St. Paul is not the only man who has been transformed in a twinkling.

Not all men have such a dramatic change of heart, but every converted soul has a real change. It is not at all an uncommon thing for revolutions to take place in the characters of men as radical and thoroughgoing as the overturning of empires. Many a man has been brought to do the things he once hated, not only to do them, but *love* to do them. And many a man has come to loathe the things that once were all he lived for. Scales have fallen from their eyes in an instant just as really as they fell from the eyes of Paul. It is still true that many of those who go to church to scoff remain to pray. People whose whole career has been destructive. There are great crises in the souls of men as there are of nations when between daylight and dark thrones are toppled over, scepters are broken, rebellions go to pieces, surrenders are made, emancipations are proclaimed, reunions are consummated, bondmen go free, enemies are reconciled, homes are reconstructed, men and women are transformed.

SUPERNATURAL EXPLANATION.

There is no possible explanation of such changes except on the ground

of a supernatural light shining in the soul, a supernatural voice speaking to the inner consciousness, a supernatural being putting an omnipotent hand upon the individual, facing him right about, and reconstructing every faculty of his mind, every energy of his soul, and every fiber of his body. The outward manifestations are as varied as the individuals themselves, but the experience is common to all. As Paul himself puts it: Howbeit for this cause I obtained mercy, that in me first Christ Jesus might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting. Paul was a pattern saint, in his instant surrender in his entire consecration, in his complete transformation in his lifelong service, in his triumphant death. We have the record of his sinful life in the Acts, of his salvation in Romans, of his sanctification in Ephesians; see also Philippians.—*F. E. Davison. Selected by J. S. Lehman, Carlisle, Pa.*

"And as Many as Touched Were Made Whole." (Matt. 14:35, 36.)

They who sought healing were satisfied with only touching the hem of Christ's garment.

They did not seek to handle the entire robe: and in their thought one part of the hem was as efficacious as another.

A rebuke here for that fuzzy unbelief which goes roaming through the Scriptures for something strong enough to rest on, and finds it impossible to realize any one definite, "Thus saith the Lord."

Not but that it is often enlivening to faith to gather an assemblage of texts together on one subject, but to unbelief it is confusing. The saving resort of faith generally is some one endeared passage which the Holy Spirit has illuminated in the critical hour, and that sufficeth.

If the Comforter has placed within your reach but a single fitting promise, claim it at once, and receive the needed blessing.

It may be, for instance, that the Spirit at one time guides you, in the presence of some promise, to seek healing through your own supplication; and at another time in view of another promise, through the supplication of others.

Touch the hem of Christ's garment on the side nearest you with each occasion. They sought but to *touch* the hem; they did not want to fondle it, in order to extract more virtue. One touch conveyed all they needed. Their

faith was as willing to let go as to touch.

Too many try to hold and touch, never venturing to let go and trust, or they keep touching, seeking to take the blessing by littles, or over and over again. They never learn how to *commit* their "ifs," "buts," "maybes," and "perhaps." They have more faith in touching and trusting because they never *commit their trouble in all its aspects to Jesus with only one touch*. They have faith only in the next new touch, never in an old one. They know nothing of the waiting that Christ sometimes requires as a *test of faith*, before they can experience the development of the virtue which proceeds from him. To be sure, in the case in point, there may have been no long waiting, but there probably would have been if any one had touched Jesus' garment by way of experiment.

Many, these days, miss healing with their first touch, because they are absorbed with the business of touching, that is, with their faith as a purchasing power, or as an experiment. Those of old thought not of any peculiarity in their touching, as to whether it was soft or hard, slow or quick, whether with one or more of their fingers, or all.

They did not look at their hands but at Jesus' robe. Nor did one come try to imitate another, and watch and see if he touched exactly the same way or the same place. Beyond this thought of touching was the thought of the garment: they touched and beyond the thought of the garment was the thought of the wearer.

So then we have the lesson for your need. In coming to Christ for healing do not try to see or feel your faith, but keep your ear to the promise, and your eye on the one who speaks it.—*Selected by Mrs. Wm. Kreider, Shannon, Ill.*

Behind words lie deeds, behind deeds qualities, behind qualities intentions, and the distinction between one man and another is the innermost ambition and chosen attitude of the soul. The final judgment lies with God, who knows all things, and who alone knows us, and God judges by the heart.—John Watson, D. D.

Hymnal Testimony.

W. W. Bently, "A Complementary copy of Spiritual Hymns, reached me this week. It is most an excellent collection and I wish for it the greatest success."

The Signs of the Times.

"O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?"—Matt. 16:3.

It seems it has always been so, in every age of the world, that people as a whole have been blind to the things of the Lord. It was so in Noah's day. It was equally true in Christ's day, and still remains true in our day. Many of us have formed the habit, when meeting one another, we at once speak about the weather, calling one another's attention to either the "nice" day, the "cold" day, the "damp" day or the "hot" day, as the case may be, or speak of the signs relative to the condition of the weather the next day. And very often we say little or nothing of those things that are more important. We are nowhere commanded or exhorted in Scripture to speak to one another concerning the weather and its prospects, for today, or tomorrow, but are expressly taught in the Word to "exhort one another daily while it is called today lest any of you be hardened through the deceitfulness of sin" (Heb. 3:13).

The lack of studying the Word and exhorting one another as to the things of the Lord, and being occupied with these things of less importance, may be largely responsible for many of us not being able to discern the signs of the times and therefore have become real good weather prophets only. These same conditions seem to have existed in Christ's time among the Pharisees and Sadducees. They could discern the face of the sky very well, but as to the signs of the times they had no discernment at all. Christ called them hypocrites. They pretended to be devout servants of God but in their hearts were far from Him and setting aside the commandments of God they taught the doctrines of men. Neither did they accept Christ as their king, nor did they believe in Him as the Son of God, though they had the plainest signs by the Word of God that He was the Christ as was also evident by His mighty acts which He wrought. On the day of Christ's baptism, God spoke and said, "This is my beloved Son in whom I am well pleased." Even this direct testimony of God was rejected by them.

The conditions that exist today in the world and among professing Christians, which have been foretold by Christ and the Spirit of God through the apostles are positive evidences and the clearest signs of the times; viz., the end of this age and the coming of the Lord. We are greatly amazed as well as often saddened at the igno-

rance of many of the professed children of God as to these very things. They have imbibed the ideas of these modern religionists—which is not the religion of the Lord Jesus—that "all is well;" "The world is not so bad." "The world is fast improving and becoming better;" "We are just coming to the age of the 'perfection' of humanity," etc., and all this without Christ, which is absolutely contrary to the teachings of Scripture. The testimony of God is that "the world is lost," that it is "in darkness," that "it lieth in wickedness," that "its spirit is the spirit of Satan," that "its works are evil," and all this because Satan is its god. Read I Cor. 1:21; Acts 26:18; Col. 1:13; I Jno. 5:19; Eph. 2:2; Jno. 7:7; II Cor. 4:4; Jas. 4:4; I Jno. 2:15-17.

We shall now notice some of the signs or evidences that are clearly revealed in Scripture that we are in the last days. We will present them under the following heads:

SIGNS IN THE ELEMENTS.

When the disciples asked Jesus concerning the signs of His coming and the end of the world He frankly told them what some of the signs were. We shall notice some of them. "And great earthquakes shall be in divers places and famines" (Luke 21:11). That these signs have at least in part been fulfilled, everyone who is acquainted with the current events of the last few years, will admit. Unusually frequently have earthquakes occurred during the past few years. The scientists who are kept busy guessing at the causes of the earthquakes attribute these underground disturbances to some natural causes instead of attributing them to Him who is nature's God and who ruleth both in the heavens and in the earth. No wonder the Lord says, "Where is the wise? where is the scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world?" (I Cor. 1:20).

Some years ago the writer while attending school listened to the teacher relating how some in her company while visiting Mt. Vesuvius climbed to the crater and looked into the big volcano. The question was asked whether there is no danger of the volcano again becoming active, whereupon the teacher replied, "O no, Mt. Vesuvius will never become active again, it is altogether extinct." Not long afterward the newspapers reported the sad fact that several hundred lives were lost by old Vesuvius becoming suddenly active, throwing

forth hot lava. So much for man's wisdom concerning these things that are being controlled and governed by Him "who worketh all things after the counsel of his own will."

Many severe volcanic eruptions and great earthquakes have taken place in recent years in Europe, the United States, South America and the islands of the sea.

Likewise famines, they too have been numerous. Famines of bread and famines of water have taken place. Yet the world and worldings go on regardless of these things being the unmistakable signs of the near approach of the Lord.

SIGNS IN THE VEGETABLE AND ANIMAL KINGDOMS.

"And pestilences" (Luke 21:11). No doubt the Lord meant just that which we are beholding today before our very eyes in the vegetable kingdom, such as the "potato bug," destroyer of the potato plant; the "fly" so destructive to the wheat; the "borers," "San Jose" scale and other scales killing the trees and shrubbery, together with other pestilences in the vegetable kingdom coming and going.

In the animal kingdom, too, we are noticing marked evidences of various plagues. Just recently many cattle were killed having been affected with tuberculosis. At this present writing another plague is raging among cattle; the mouth and foot disease. Cattle, horses, hogs and even chickens are being killed to prevent it from spreading. When people are questioned as to why these things are, they can give no explanation as to their cause. Those, however, who are acquainted with the Word of the Lord know it is the workings of our Mighty God, fulfilling that which He has spoken should come to pass.

Neither is man escaping the plagues that the Lord is bringing upon the earth. The various epidemics of fever in different parts of the world, the dread disease tuberculosis, apoplexy, smallpox, etc., should all remind us that the Lord is fulfilling His Word and are sure and certain signs of the times. Men of science are kept busy searching for new cures, new methods of treatment and often are altogether helpless and unable to combat with them, especially the constant development of diseases in new forms.

SIGNS IN THE KINGDOMS OF THIS WORLD.

"And ye shall hear of wars and rumours of wars," (Matt. 24:6). "And nation shall rise against nation,

and kingdom against kingdom" (Matt. 24:7).

Here we are brought face to face with the prophecy, foretelling the actual condition of the nations in the last days. For the last few hundred years "wars and rumours of wars" have been kept up without much cessation. The world today, however, is talking about peace. So-called peace conferences are being held. At the same time the very nations advocating peace are preparing for war. Shall we expect peace on the earth without the Prince of Peace? No; we need not expect peace in the world among the nations until the Prince of Peace arrives. The prince of this world—the devil—is at present running things in the world. He is giving the world a saintly face in some respects which may account largely for some people jumping over the fence to help the world in its vain and fruitless efforts for that which Satan promises—peace. But they shall find that peace as false as the devil himself. Let us not waste our efforts in that scheme of Satan which will draw away our energies from "holding forth the Word of Life" to the world which will bring peace and joy to the hearts of all who believe. Let us pray that God may speed the day when "He (Christ) shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks (not beat plowshares into swords and pruninghooks into spears to keep peace). Nation shall not lift up sword against nation neither shall they learn war any more" (Isa. 2:4). Read carefully Isa. 9:6,7 and chapter 11. The general condition of things in the world today is as it was in the days of Noah and in the days of Lot.

SIGNS IN PROFESSING CHRISTENDOM.

1. Among the Laity.—Scripture gives its testimony also regarding the characteristics of the professors of the Christian religion in the last days. May we again turn to the infallible Word which shows most clearly and conclusively that which shall surely come to pass, which present conditions in the professing Christian church fully corroborate. In turning to II Tim. 3:19), we find no less than about twenty-seven characteristics of the mass of professing people in the last days. It is there expressly stated (verse 4) that they shall be "lovers of pleasure more than lovers of God." This shows that people profess to love God but are greater lovers of self. Is this not fulfilled before our very

eyes? Should we not fear greatly lest we as a church take our place among them? It is not difficult to get people to "join" the church if they can do as they please, but that, beloved, is not the religion of the Lord Jesus.

It is also stated in these verses that they shall be "lovers of their own selves," "proud" and "high-minded." Do we need to wonder at the results? Could they be anything else than what follows in the next chapter, verses 3 and 4? Let us quote them, "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Teachers that "tickle" the ears of people are in demand, more so, than the men who preach the straight Word. Fables are more to be admired than is the truth of God. Sad, sad indeed! Yet such are the facts. They are stubborn things. To say that one that presents such things is a pessimist will not change them.

2. Among the Teachers and Preachers—In I Tim. 4:1, "The Spirit speaks expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." In II Tim. 3:13, we are told that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." Peter also adds his testimony (II Pet. 2:1-3; 2:12-19), likewise are they mentioned and exposed in the strongest possible manner in the epistle of Jude.

"Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh" (Matt. 24:44).—*Gospel Herald. Printed by request of Sister Heykes.*

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"He who puts himself last in his prayers often finds himself first in God's plans."

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Love Feasts.*Pennsylvania.*

Gratersford, Montgomery county, June 5, 6.

Ohio.

Valley Chapel, Stark county, June 5, 6. The meeting begins at 10 a. m., on the 5th.

Highland, Miami Co., June 5, 6. Paradise M. H., Wayne county, June 19, 20.

Kansas.

Brown county, June 5, 6. Bethel, June 5, 6. Clay county, June 12, 13.

The love feast which is elsewhere announced for Bethel, Kan., is to be limited to a communion service beginning at 4 P. M. June 5.

New York.

Clarence Center, June 19, 20

Ontario.

Markham, June 5, 6. Howick, June 5, 6. Nottawa, June 12, 13. Wainfleet, June 12, 13. Waterloo, Rosebank M. H., June 19, 20. R. R. station Petersburg. All are invited.

NEWS OF CHURCH ACTIVITY.

(Continued.)

(Concluded from page 5.)

brother for his labour of love and fearlessness in declaring the truth among us, and may many precious souls yet yield themselves to the convictions of the Holy Spirit is our prayer.

O. B. U.

Further Report of Mission Trip Through Canada.

At my last report I had reached South Cayuga, my old home place. From here I went to Wainfleet on March 20. On March 21, I attended two meetings and visited thirty-three families in four days. As to our method in visiting we have worship with the people, either reading from the word or singing and prayer. On one of the days Bro. John Sider and I made fifteen such visits. Wainfleet has about ninety or one hundred members. Bro. John Sider has the oversight of the work here and does his duty spending much time looking after the scattered members. May God richly reward him as also his wife, the sister. I think I visited all the members in this district except those at Low Banks.

Bro. C. Sider conveyed me to Pelham on the 25th, to Bro. and Sr. Sidney Hoover's and then to meeting at the church. A minister should be stationed here to labor in building up the work. I think good could be done. Bro. and Sr. Pattison, Bro. and Sr. Liedy, Bro. Rinker and Bro. and Sr. Chambers were among the first members here and I am pleased for others who have come in, Sr. Swayze, Bro. Bossart and Bro. Hoover. I hope God will bless this field much, as also other fields.

From here Bro. Liedy took me to Sherkston. Here I held six meetings. Several requested prayer. I also visited many homes. While there I made my home at Bro. Jacob Wilhelm's. I also met our good brother and sister N. C. Michael who has labored here for many years.

May God bless them all. I usually feel at home at Sherkston having often met and worshiped with them in former days. I also visited the aged father B. Snyder and his wife, sister Snyder who seems as happy as ever and was able to attend the services.

On April 5, I came to Buffalo accompanied by Sr. L. Ott. We found Bro. and Sr. Whistler in good spirits, and ready to entertain the pilgrims. I feel at home at this place, my wife and I having labored here for five years and know what it means to start a mission. I feel that our labor was not in vain. I was much pleased to note with what interest the workers, Bro. and Sr. Whistler and Sr. Bossler, endeavor to get the dear souls saved. During my stay here five souls were received into the church by the right hand of fellowship. This speaks well for the workers. May God bless them and all the workers is my prayer. As far as I know I visited all the members in their homes except those who work out and those outside the city. Bro. Churchill and I had a good visit at the restaurant. I also visited the penitentiary, Bro. Welsh, the chaplain, taking me through. I also attended one meeting at this institution, Sunday morning, and made a great many calls. Held six meetings while here.

From Buffalo I went to Clarence Center, N. Y. Here I held only one meeting, a heavy rain storm preventing the second meeting. I called on many of the members here as also some a distance away. I found them in earnest in battling for the Lord. Bro. D. V. Heise has for many years stood by the work here and labored faithfully, being a father in Israel, and always ready to help the good work along.

From here I came to Stevensville, Ont., visiting at several places here. I reached the home of Eld. Jonas Winger. Here I was glad to meet dear old grandma Winger who also was pleased to see me once more. I had not visited in this neighborhood for five or six years. I was much pleased to meet so many of the brethren and sisters of this place, and that I was permitted to come back to the dear old place where I first started among the brethren. Many of those who then were the heads of the church are not here anymore, and many changes have occurred since that time. I held only four meetings here, and visited sixteen families. God alone knows what good was done. I know it did me much good to see the Bertie church so prosperous, so many who are active in God's service. May God crown the labors of those young ministers whom he has called to the important work.

I came to Toronto on April 19, and found my wife ill with grippe, but, praise God, she is better at the time of this writing.

I would yet say to all, where we have visited during our travels if anything was said or done of a nature to discourage, look to Jesus, he will help you, and if we never more shall meet on earth, let us meet in heaven.

J. W. HOOVER AND WIFE.

Toronto, Ont.

Doing is the great thing; for if, resolutely, people do what is right, in time they come to like doing it.—Ruskin.

Sister Stover's Letter.

I greet you in the precious name of Jesus. Through him we can stand all things, and I can really say, he has pulled me through many dark trials and tribulations, and during my long hard siege of illness I always looked to him, and through him, I praise his holy name, I am healed in body though at the present time I don't feel as well as I would like to, but God is good and I always place my trust in him, and I know he will pilot me through the darkest waters; and through all hardships he will ever be to the rescue.

Praise the Lord, I am happy to be able to say and write that our mission work is progressing and the Spirit of God manifests itself.

We still have the girl seven years old at the mission, not having found a good home for her yet. We still have vacancies for the many more similarly situated like this dear little child. But, praise the Lord, God will take care of us all. What precious promises we have to build upon, praise his holy name!

I don't feel very well in body and my heart is sorely depressed on account of the many trials and persecutions we meet with daily, and because of the slanderous, infamous lies that have been circulated around among the brothers and sisters about Bro. Stover, my husband, that he had been drinking again, and the many, many other things that are all untrue which I can say in truth and sincerity are false. Still, Christ was persecuted and he forgave the sinner; so with it all I rejoice and am happy to know from experience that God's grace is sufficient to stand by and uphold us in all things, and as the good book teaches us we must return good for evil. So it is with us, we pray for those that try to harm us, and may God forgive them and bless them, and may every day be a day of blessing to them.

Our love feast is drawing near, it will be next Saturday, May 29. We hope to have a good feast in the Lord, and we are looking for many of the dear saints to be present. May the grace of God rest and abide with you all is the earnest prayer of Your Sister,

SARAH STOVER.

3423 N. Second St.
Philadelphia, Pa.

From India.**A WORD TO THE READERS.**

It is marvelous how much God can use his poor creatures, and how wonderfully he delights to put his good things into the earthen vessel. If you want his good things you must have the earthen vessel first cleansed. When I think of David of old how he delighted to put on the whole armour of God to perform the Lord's work. Therefore he had courage and boldness and went in the name of his Master, not trusting in his own strength, but in the power of God. He proved God faithful several times. We can also prove him faithful if we keep humble at the feet of Jesus. We only know how much the Lord is to us when he comes to our need spiritually or financially. When I look over my past life I see that often the Lord's power and blessing has been manifested to me especially in this battle field.

I do say the Lord is very good. Praise His name.

I am thankful that I can report all are in reasonable good health.

The work is moving on slowly; there were two more added to our number. We have a young Hindu woman coming to us from a village about sixty miles away from our Mission. She says that she has been cruelly treated by her people and that she would not like to return to them if she can possibly help it. We trust some day she may be drawn to Christ.

We have taken a baby that was almost starved; we have had it two weeks and it has improved much; it is a precious jewel in our home. I have a delight to care for such and to bring them up in the fear of the Lord. I hope the good Lord will send us more that we may give them a helping hand.

My heart is much burdened for the Hindu women and girls, those that have no privilege to get an education. I am impressed to let the dear readers know that a great work can be done to the village children and zenana women. Whoever is burdened with the same burden, please lend a helping hand, then you and I will have the same wages to receive at that day when Jesus comes to call his own together.

I know of a Christian widow who has four children and is very poor, who would be willing to take up a work like that in order to support her family. I do believe a good work can be done among them as above mentioned. This would cost monthly \$5.00. Who will take up the cross and say, I will give? We will then have a special fund for that purpose, and have it published through the VISITOR every month for the benefit of those who help in the work. When they are taught to read then they can read the Bible for themselves. What a pleasure it will be to them to have that satisfying portion in their souls. Dear readers, will you look into the matter and pray the Lord to show you what to do that the word may be brought to those that sit in darkness.

I praise God for a resigned will to do whatever he bids me do, if it takes the pocket-book. The harvest truly is great but the laborers are few.

Those who cannot go out into the great work should pray earnestly to God that he may abundantly keep those whom he called to the service, that they may speak the word with boldness.

Your sister in the Master's work,
MAGGIE K. LANDIS.
6 Sudder Bazaar, Dilkusha, Lucknow,
Ind., April 16, 1909.

Mtshabezi Mission.

Dear Readers of the VISITOR,

"I will trust and not be afraid; for the Lord Jehovah is my strength and my song. He also is become my salvation." Amen. We are glad we could realize the truth of the above text during some months past when Satan was trying so hard to defeat the work at this place. We had a sad death here a short time ago. The young man who with his newly-wedded wife had built and settled only a few rods from the mission premises, took sick, and after a short illness died. Many people think his death was caused by the witchcraft of a certain ran in the neigh-

borhood, of whom the people are afraid. This man was the father of the bereaved wife's former husband (she was twice married). When she refused to become the wife of a younger son who was not a Christian, he brought false accusations against her, for which he asked a heavy fine, which she and her people were unable to pay. To report him to the magistrate, they were afraid, because of his threats that should they do so, and he served a term in prison, upon his release, the whole kraal would be destroyed. Therefore, when the young man above referred to died, the people were so superstitious about his death that but few would come to his funeral. But the man was finally called before the magistrate and was given to understand that if he was ever again called before him for a like offence, he would be severely punished.

But superstition has a strong hold upon these people. This fear keeps many in bondage. Even some who desire to be Christians are not free from it. They need to be enlightened. Some, however, are being delivered. One woman testified in service a short time ago that before she learned to trust God, she was in continual fear lest someone would bewitch her and kill her. Now she says she is not afraid of dying till God calls her home.

Another circumstance—One of the girls of our school, had been promised when quite young to a middle aged man who already has two wives; but when the light came she refused to go. This bitterly incensed the parents against the school. A short time ago, I called them to reason about it, but to no avail. As we passed the church, the father angrily exclaimed, "The school is the cause of all of this." And he looked as if he would like to speak the school-building out of existence. But the case was reported to the magistrate, and the girl was freed. They now refuse to allow her younger sister to learn.

Perhaps by the above you can get some idea of some of the hindrances; and you will not forget to pray. We are encouraged when we remember that all things work together for good to them that love the Lord. We are glad to say too, that some of those whom the Lord has given us are standing true and are an inspiration unto us. We believe they will become shining lights.

It was my privilege a short time ago, to spend two weeks very pleasantly in visiting other missions. I left home Friday morning, and reached Matopo Mission in the evening. The fellowship of the friends there was sweet; and the meetings on Sunday were refreshing. While there, Bro. Steigerwald decided to go with me. We left Matopo on Monday morning, visited three mission stations, travelled over a hundred miles awheel besides also half as far by train and wagon, had a splendid rest from strain of home duties, and, above all, came in contact with kindred spirits who were striving, like ourselves, to push the light of the Gospel out into the great darkness. We received much help, and our hearts were inspired, for which we are glad.

On Sunday, about two weeks ago, I had a very interesting day. I left home in the morning with one native boy, and had three good-sized meetings during the day, at different places among the people. At

one place a number seemed anxious that a school be opened there. I trust that their request may be granted.

We rejoice to hear of some good meetings at home, and that some are turning to the Lord. God bless them all. General Conference is drawing nigh. We will be with you in spirit. May you have a helpful conference. Amen. Pray for us and the work here.

Yours in Jesus our Lord,
HARVEY J FREY.

Macha Mission.

"Fear not for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isaiah 41:10).

The above precious promise was sent to me and found me in deep waters. It came as a flash of light in the midst of darkness, as a tower of strength in great weakness, and thrilled me through and through with a fresh realization of the Arm that never fails, and I herewith pass it on to others hoping it may serve to strengthen anew some of God's children who find themselves in trying circumstances.

There is not much of special interest to write and yet for the satisfaction of those interested and to comply with our worthy Editor's request, I shall attempt to give you something of our situation.

The rainy season is now over and the boys are beginning to gather in the corn. Owing to the heavy destructive rains, the crop is not large, but will likely be sufficient for the use of ourselves and the boys. We are also blessed with vegetables of various kinds. This is our first year to have potatoes at Macha and they are greatly appreciated. Sweet potatoes are easily grown and are our staple vegetable during the dry season. We do not know yet whether fruit can be grown or not. An effort is being made in that direction, but with all our vigilance the white ants continually destroy the trees, and vines, all except the banana, and they require more water than we can furnish them with at this place. This is truly a land of pests. One just needs to go into the garden and see the large beetles devouring tomatoes, beans, etc., to realize that he is in Pharaoh's country. We have, however, always been blessed with plenty to eat and we praise the Lord for it. We are also thankful to see the natives supplied with food again.

Sister Engle writes that she expects to be back in Macha in May, and will, no doubt, be here before this reaches you. Bro. Wenger has not been well for some time. He does not seem to have any fever but no doubt the climate aggravates his disease.

The readers will be interested to know that Bro. Taylor is back again at Macha after an evangelistic tour of over two months. He would probably have remained a little longer but he took sick the last week and deemed it best to return, arriving at the Mission March 22. He reports good health during the two months which was somewhat remarkable because the rains were excessive during all that time, and he was in a low country and without proper accommodations.

From the reports given, there is certainly great need of mission work there. A

large tribe of bold, warlike people untouched by missionary effort. No doubt many a precious sheaf is there lying on the plains wasting for want of a harvester. Who is praying the God of the harvest to send forth laborers? Who is saying "Here am I, send me?"

Bro. Taylor has been troubled with malaria ever since he is at home and is bedfast at present writing although not as low as he was last year. We trust the Lord will soon restore him to health again and give him strength to overcome the effects of his trying trip.

Your's in behalf of Africa's needy ones,
H. FRANCES DAVIDSON.

April 6, 1909.

A Birthday Party.

To many no doubt this subject will call up a vision of a table laden with good things to eat,—pies, cakes, and all sorts of palatable food. They will imagine a joyous company and a pleasant sociable time; but in the special one mentioned above all such things were conspicuous only by their absence.

There was a company, it is true, consisting of old, young, middle-aged and children,—all contributing their part in making the occasion an enjoyable one; in this they certainly succeeded. There was no feast for the body but there was one for the mind and an uplift to the soul which did not like a fleshly feast pass away in a few hours and leave nothing but indigestion.

The birthday party mentioned took the form of a letter shower in which sixty-three persons participated. The messages of good will were sent to one thousands of miles away in the midst of heathen darkness. If those who belonged to this company could have seen the effect produced by their words of cheer, if they had seen the smiles and tears of joy chase one another away as the precious messages were read, or if they had heard the "Praise the Lords" uttered as the many precious promises given reminded the recipient of the never-failing One, no doubt they would have felt well repaid for the time spent in endeavoring to make the surprise a success. All of them would have realized that there were some things which even a missionary appreciated more than money. Some money, indeed, there was and also mementoes, and while they were much appreciated, and the donors are herewith heartily thanked for the same, yet such things were not a conspicuous part of the day. The many good wishes and hand shakes by letter made the recipient feel that a visit had been paid to the home land and the memory lasted not only during the reading and re-reading of the same but days afterward when many duties were crowding for a place.

These few words are written in grateful acknowledgement of the birthday greetings received. May the dear Father abundantly bless every sender. It will be impossible to write and thank all individually. May this also serve to remind others to go and do likewise to some of their isolated ones and cheer their hearts in the midst of the strenuous warfare in which they are engaged. If one who in nearing the half century mark and has been much away from friends was thus benefitted, no doubt other missionaries would appreciate such a shower as much and for

a short time at least the daily burden might be lifted.

Music as Pride.

'Tis sad to think the Christian church,
Now imitates the stage;
That preachers, too, will vindicate
The fashions of the age.

Christ's church was instituted first
By heaven's eternal plan,
But every innovation since
Is but the work of man.

Our modern Christians advocate
The Instrumental Praise,
To worship God in other forms,
From those in former days.

Believing that sweet music's charms
Can every soul inspire,
They place an organ in the church,
And organize a choir.

A few divided worshipers
Before his presence stand,
And fancy they are seraphims
Of the celestial band.

The organists assert that such
Is of essential use,
To harmonize their feelings with
The sound that they produce.

Recourse to artificial means,
Is worshiping by half;
'Tis like the dance of Aaron's squad,
Around the golden calf.

I pity those whose dormant souls
An instrument require,
For Scripture proves that nothing but
Grace in the heart inspires.

But if we use the natural means,
And thus perform our part;
The Lord will give the Spirit power
To harmonize the heart.

But if we cannot harmonize
Our praise to please our ears;
That is no reason God's displeased
When 'tis the heart he hears.

'Tis not the harmony of tones
Produced by vocal art—
Alone shall satisfy our God,
It is the praising heart.

Why introduce an organ then,
An instrument of art;
To utter human praise to God
Which comes not from the heart?

Why use the artificial means,
When voice to us is given?
It is like offering up strange fire
That never reaches heaven.

As proof that God himself approved
Of instrumental praise;
'Tis said, king David used the harp
To chant his sacred lays.

But if 'tis right to imitate
The harp that David strung,
'Tis therefore wrong to sing those hymns
He ne'er composed to sing.

He introduced the harp himself
To glorify the Lord,
And if we imitate him thus,
Why not take up the sword?

He gave dimension of the ark,
And everything required;
And gave no sing instruments,
Nor were they then desired.

Nor was there any space reserved
For organs to be placed,
Nor yet of them in after years,
No relic can be traced.

Till David introduced the harp,
As he was fond of song;
So other innovations came
Ere it was very long.

The Lord through prophet Amos did
Those instruments condemn;
Then why should he be pleased with us
When he disposed of them?

From Christ we take our Christian faith,
Established on his word;
Then why pollute his church in which
No instruments were heard?

Nor yet within those churches, too,
Established first by Paul;
For in the early Christian age
They were condemned by all.

Then why should we approach our God
In such unhallowed ways?
Better no singing in the church
Than mock our God in praise.

Selected by Amanda Snyder.

Six Timid Words.

Not so very long ago, in a lovely old Massachusetts village, there lay in a large, pleasant chamber of a fine, old, two-story colonial residence, standing far back from the unbrageous street, a young woman suffering from spinal affection, induced by a fall upon the ice when skating.

The only daughter of a proud, ambitious, cold, haughty man, many of whose traits she had inherited, she had been all her life envied for her beauty, her wealth, and her position, and now here she was helpless and hopeless, for the surgeons had said after their examination, when she insisted upon knowing the worst:

"You may live for years, but you will probably be an invalid and a great sufferer as long as you live."

"And I am doomed to lie upon a couch in this room and give up all my beautiful ambitions and plans? Of what avail are beauty and wealth now?"

The burden of her plaint whenever she spoke at all of anything save her bodily discomfort was, "I am doomed to lie here; doomed to lie here!"

"Doomed to lie and look up!" said a timid voice one day, and turning her eyes, the sufferer noticed that a poor woman from a tiny cottage on a little farm back of the village was moving very gently about, wiping the paint in her room, as she turned to leave, ventured to emphasize her words by a glance and smile of sympathy.

"What can she mean by that?" thought the invalid, too surprised at the woman's presumption to be angry. "If it is meant for preaching, I will have none of it!"

The thought remained with her, however. She could not see the ground anywhere, but her windows on one side looked out into a huge rock-maple, and, for her eyes must rest upon something, she soon became familiar with the denizens of the air who made the great tree their home. She noted the shadows cast by the sunlight, the drip, drip of the rain. She explored cloudland, noted the surpassing beauty of dawn, the glory of the sunsets and soon learned to look for the first star that smiled in at her with its never-failing, assuring gleam.

Those whose task it was to minister to her noticed that while she did not suffer less, she ceased complaining, and her mind seemed to have some new occupation.

When the woman came next, with her soft step and her dust clothes, the girl said, simply, "Tell me something more."

"It is a wonderful thing to look up," replied the woman; "it creates a prayerful spirit; you can't help thinking what is above it all."

"How did you learn all this?" asked the invalid; "you who are always so busy about disagreeable work."

"Work is a blessing," replied the woman, "but that does not matter now, for I want to tell you of a wonderful thing that once happened to me. I was at work for a beautiful lady who was obliged to see callers one morning when the nurse happened to be away, and everybody was busy, and I was dusting the outside shutters she called me to mind the baby, who was sleeping in the cradle under the trees, and she said, in the kind, gracious way she always had to all, 'Lie in the hammock, and look up, if you like; that is what I like to do when I am tired,' and I did so for nearly half an hour, I think it was, and I did as she told me, and looked up and up and up into the blue, and I saw birds fly up as if they were carrying thoughts or prayers, and when the dear lady came back and bent over the cradle, she said to me, 'Thank you; I hope you have seen that although we each love our different duties here, the life above is for us all in equal measure.' Well, I went back to my work a different and far happier woman—it was as if I had life—and ever since I have looked up a glimpse of a new and higher, purer away from all bother—some things that make life hard if you think of them—and I am sure that is what the heavenly Father wants us all to do. So, when I saw you so unhappy I couldn't help saying, 'Look up,' and now I make bold to tell you this: Your life will not be spoiled; it will be changed, for God will give you something to do here if you ask him. And one thing more: You were that baby, and the gentle lady was your mother. She lived less than a year after that morning."

"My mother!" sighed the girl. "I never knew as much as that about her before. She must have left those words as a message for me."

From that moment the poor woman's words became prophetic, for the invalid, in improving the condition of this humble friend, became interested in other needy ones. Soon her father, and indeed many of her friends fell under the benign influence, and the haughty ambitious pride that had characterized them was lost in the desire to mount to a higher spiritual level, and when one seeks to trace the beneficent and far-reaching influences that went out from that room to the timid words of that poor woman, who after many years conveyed the mother's healing thought to the suffering soul of the daughter, one is lost in wonder at the influence that may attend our smallest act and most thoughtless word. *Annie A. Preson, in Western Christian Advocate.*

Love Feast at Mount Pleasant Church.

The Brethren of Rapho district, Lancaster County, Pa., held their annual love feast at Mt. Pleasant church May 6-7, which was largely attended, and was a blessed waiting before the Lord, and inspiring to God's children.

Yours in love,

ALLEN B. BRUBAKER.

God is all to thee; if thou be hungry, He is bread; if thirsty, He is water; if in darkness, He is light; if naked, He is a robe of immortality.—St. Augustine.

Studies in I Thess. Chapter 2.—The Christian Worker's Prayer.

This chapter gives some helpful suggestions to every Christian worker. We still study them with profit. There are many other things suggested by the chapter but this theme has largest place and the following stand out prominently.

1. His testimonials. v. 2, also Acls 16, 1, 2. Those among whom he has lived and worked.

2. His sufferings. v. 2. We are in the enemy's country, and may expect to suffer. Every worker ought to be willing to suffer. See also Phil. 1:29 and John 12:24-26.

3. His credentials. v. 4. He is approved of God. These become manifest as he labors. If fruitage is not manifest he has right to question if his work is being approved of God.

4. His great trust. v. 4. See also Ephes. 3:8 and I Tim. 1:12-17. It is a great thing to be accounted worthy to be a worker with God.

5. His characteristics. Study these carefully. We can only suggest.

Bold in the Gospel. v. 2.

Gentleness. v. 7.

Zeal. v. 9.

Helpfulness, encouraging others inspiring them. v. 11.

Thankfulness. v. 13.

6. Some things he avoids as the pestilence, if he is wise.

Flattery, giving or taking. v. 3.

Covetousness. v. 9. This is a peculiar and fateful danger.

Self glory. Another persistent and insidious foe. v. 10.

7. His message. v. 13. The word of the message, the word of God.

8. His hinderers. vs. 15, 16, 18.

9. His sorrow. v. 17. Separation from his converts, when he feels they need his help.

10. His joy and crown of rejoicing, those whom he has led to Christ. v. 19.

The above outline will give real inspiration to every Christian worker who sees herein as in a mirror some of the things to which he is called and the helps and warnings suggested therein, with the great Apostle Paul as a model, for there is a very marked personal note in the whole chapter.

Subscription Credits.

From April 24 to May 28.

Elizabeth Reaman, Jno. Hoover, T. Robinson, D. Byer, M. E. Kraybill, Alice Linebaugh, J. Emenheiser, Peter Shirk, M. A. Gingrich (benevolent), Mrs. M. Wingert, Maggie French, Ida Hatton, Jos. Tyson, Geo. Mater, Jno. Longaker, Jere. C. Brandt, A. J. Heise (benevolent), C. Oberholser, Mrs. B. M. Engle, Jno. W. Heise, Mrs. Gottwalt, E. N. Engle, Katie C. Shultz, Jacob Heisey, Mary Culp, Ed. S. Caskey, S. H. Waylan, Mrs. Sarah Wingert, Lewis Ausherman, J. E. Bowers (and benevolent), J. K. Fike, H. S. Sollenberger, B. S. Herr (benevolent), S. S. Keefer, Richard Nicks, J. B. Engle, Jno. E. Engle, Moses Fike, Mary H. Baker, J. H. Lindemuth, Reuben Hostetter, Isaac T. Ginder, Darius Winger, Magdalena Fleck, Barbara A. Shellhaas, John Eisenmenger, Christ. Myers, Christ. Brand, J. H. Paulus, Mrs. Annie Nelson, A. B. Brubaker, Barbara K. Kauffman, Frances A. Baker, Mrs. Henry Cook, Mrs. David Barkman, D. B. Keepports, Jesse Hunsperger, J. K. Forney, H. H. Garwick, Henry Eyer, S. H. Leaman, David Wenger, J. J. Wiebe, R. E. Hershey, Chas. S. Musser, Jacob Musser, N. E. Brillinger, Samuel Reichard, Mrs. Sarah Fisher, Amanda Dohner, Esther W. Sollenberger, Samuel H. Sollenberger.

MARRIAGES.

HALDEMAN—BAKER.—Samuel K. Haldeman and Lizzie B. Baker, both of Rapho Township, Lancaster County, Pa., were united in marriage by Eld. Henry B. Hoffer at his residence near Mt. Joy, May 9, 1909.

OBITUARIES.

CLOPPER.—Sister Catherine, relict of the late John Clopper of near Hagerstown, Md., died April 25, 1909, aged 69 years and 1 month. She was a consistent member of the Brethren in Christ church for a number of years, always enjoying herself in the service of the Master. Funeral service was conducted by Eld. C. S. Leshner and J. M. Myers. Text, Deut. 33:25.

WOLGEMUTH.—Mary S., daughter of David B. and Katie Wolgemuth of Florin, Pa., was born Dec. 24, 1908, and died May 1, 1909, aged 1 year, 4 months and 7 days. The bereaved parents have the sympathy of their friends. Funeral services were held at the Kraybill M. H., conducted by Eld. Jacob Brubaker, and Rev. Peter Nissley of the Mennonite Brethren and Eld. Henry B. Hoffer. Text Matt. 19:14. Interment in adjoining cemetery.

WENGER.—Sister Annie B. Wenger of Franklin County, Pa., died of pneumonia, April 10, 1909, at her home about five miles north of Chambersburg, Pa., aged 66 years, 6 months and 9 days. The children who survive are as follows: Sons, Abraham, Enos and Joseph,—daughters, Mrs. Leah Pilgrim, Mrs. Malinda Baker, Mrs. Katie Sollenberger and Miss Annie Wenger, all of Franklin County, Pa. The text was of her own choosing, John 14:1, 2, 3. Interment at the Brinser church.

WILDFONG.—Sophia Frickie, beloved wife of Nathaniel Wildfong, was born Sept. 27, 1863, died May 2, 1909, in Waterloo, near Hespeler, Ont., aged 45 years, 7 months and 5 days. She was the mother of five children, three sons and two daughters. Two grandchildren were also born to the family of whom one preceded her to the beyond. Her husband, five children and one grandchild are left to mourn the loss of a kind mother. Funeral services, conducted by Rev. A. Hamilton, was held at the home of the deceased. Interment in the Wanner cemetery.

BRUMBAUGH.—Sr. Elizabeth Brumbaugh died April 2, 1909, at her home near Martinsburg, Blair County, Pa., aged 76 years, 8 months and 15 days. She was a consistent member of the church for many years. Her husband, David Brumbaugh, preceded her to the spirit world about twenty-six years ago. One son and two daughters survive. Funeral service was held, Monday, April 5, 1909, in the Brethren's M. H. south of Martinsburg, being conducted by the brethren Frank Brown and D. Martin Miller.

HOFFMAN.—Sr. Margaret Hoffman relict of the late Christian L. Hoffman, died at her home at Woodbury, Pa., on March 29, 1909, aged 73 years, 2 months and 27 days. Deceased had not been in good health for several years, but was stricken with paralysis on March 26, and never spoke afterwards. She was a member of the Brethren in Christ church. Funeral service was held at the Brethren in Christ M. H. south of Woodbury on March 31, being conducted by the Brethren D. Martin Miller and Frank M. Brown. Interment in the Keagy cemetery.

BLECHER.—Susie K. Blecher, daughter of the late John Blecher, of Manheim, Pa., was born June 8, 1880, and died at the home of her sister, Bro. David B. Ginder's near Mastersonville, Pa., May 3, 1909, aged 18 years, 10 months and 25 days. Her death was due to typhoid. She yielded herself to the Lord while in her sickness. We hope she found God's approval. She was delirious most of the time. She is survived by her mother, two sisters and two brothers. Her funeral took place at the Mastersonville church, conducted by Eld. Henry B. Hoffer, and John B. Snavely of the Mennonite Brethren, text Heb. 2:6, and Psalms 39:4-8.

EAVEY.—Vinton Eavey was born in Washington County, Md., May 26, 1864, died March 14, 1909. The subject of this

notice was an industrious, upright and moral man; but never openly confessed Christ. He was in bed only four days. La Grippe and Pleuri-pneumonia, was the cause of his death. He left a wife and four children, Benton, Ora, Lottie and Celia,—all at home, to mourn their loss. Benton who is nineteen, and the oldest in the family, was converted a few years ago and is a member of our organization. At the time of his death three of the children were sick in bed, and his wife was almost prostrated from the shock, having just recovered from a spell of La Grippe herself. Owing to the condition of the family, funeral services were postponed until May 2, when they were conducted by S. B. Stoner, and T. A. Eisenbise, of the Church of the Brethren, at Morrill, Kans. Text, Amos 4:12. "Prepare to meet thy God, Oh! Israel."

BRENNEMAN.—Aaron G., son of David and Ann Brenneman, was born at Elizabethtown, Pa., Oct. 10, 1855, died, May 6, 1909, aged 53 years, 6 months and 27 days. He, with his parents and family came west in the spring of 1885, and located at Galva, Kansas. In the fall of 1888 he with his family moved to Osawatomie, Kans., where he resided until the day of his death. He had five children. One daughter preceded him shortly after coming to Kansas, less than four years old. The surviving children are Daniel, Mrs. Mamie Reynolds, Harry, of Kansas City, Kansas, and Edith living in Colorado. Also two brothers, Daniel of Osawatomie and David K., of Galva. He died of apoplexy. His brother Daniel and children living in Kansas City, accompanied the remains to the home of David K. at Galva, where the funeral services were held in the Methodist church, being conducted by Rev. D. L. Graybill of the Brethren in Christ church. Scripture lesson Ps. 90. Text Amos 4:12 i. c. Interment in McPherson cemetery.

BARNHART.—Sr. Priscilla Barnhart, wife of Bro. Benjamin Barnhart—of near Stevensville, Onario, died of paralytic stroke on the 6th of May, aged 67 years and 24 days. Sister Barnhart was in good health apparently, and about her usual work. She was taken on Thursday evening and only lived a few hours. She with her husband joined the Brethren forty-two years ago and lived a consistent Christian life. Two years later they were elected to the office of deacon and deaconess. She is survived by husband, three daughters and two sons who are left to mourn, with grandchildren and many others. Funeral was held on May 9, in the Brethren's M. H. conducted by A. Bearss, assisted by Girvin Bearss. Subject, "Hope for the sleeping dead," from I Thess 4:13, 14. Interment in adjoining cemetery.

RICH.—Died of heart failure at her home at Craigville, Ont., April 18, 1909, Sister Elizabeth Rich, beloved wife of Henry Rich. She was born May 29, 1827. Sister Rich was a faithful member of the Tunker church for some years and lived a consistent life. Living isolated she nevertheless always tried to be present at the love feasts and communion services, being always ready to testify of the love of Jesus and his keeping-power. Her maiden name was Baker, a daughter of Michael and Elizabeth Baker of Markham twp., Ont. She is survived by her husband, two brothers and two sisters. She had two dreams which are here given by request of her husband. One night she dreamed she saw a company of angels, and some one said to her, was it the end of the world? She looked to see whether she could see Jesus, but not being able to see him, she said, "O no, not yet, for I cannot see Jesus." At another time she saw Jesus, and as she looked he beckoned her to come up to him. Her sister, Margaret, was behind her, and he spoke to her but she did not know what it was he said.

SHELLHAAS.—Michael Shellhaas, son of Peter and Anna Shellhaas, was born in Bavaria, Germany, Dec. 21, 1826, and de-

parted this life May 16, 1909, aged 82 years, 4 months and 25 days. His father died when Michael was but six years of age, and who was his mother's only support for thirty-five years. In 1854 he emigrated from his native land to America to fight life's battles alone which he did until Nov. 19, 1857, when he was united in marriage to Charlotte Ullery, they living and toiling together for over fifty years. To this union were born seven sons and three daughters. Six sons and three daughters survive, one son, William, having died in infancy. He has left to mourn his departure a loving companion, six sons, three daughters and twenty-eight grandchildren and four great grandchildren and many friends. In 1869 he was converted and united with the Brethren in Christ church and lived as a consistent Christian the remainder of his life. He was a good citizen and was conscientious in his dealings with his fellowmen, and always had a friendly greeting for all whom he met. But he is gone never to return, yet we may again see his smiling face and accept his welcome hand if we live true to the precepts of the crucified Christ. Yes, father has gone to a land of eternal sunshine; he has made his last journey and sojourn forever more in the Land of peace, the City of Heavenly Delight. Funeral service was held at his late residence at West Milton, Ohio, conducted by Rev. George Miranda assisted by Rev. Harvey Miller and Rev. Enos Pemberton. Text Psalms 137:37.

"A precious one from us has gone,
A voice we loved is stilled,
A place is vacant in our home
Which never can be filled.
God in his wisdom has recalled
The boon his love has given,
Although the body slumbers here
The soul is safe in Heaven.

ALLISON.—Rev. Abraham Allison was born at Lancaster, Pennsylvania, July 20, 1820. When twenty-one years of age he removed to Dayton, Ohio, where he lived until the year 1850. He then removed to Stephenson County, Illinois. In 1858 he removed to Benton County, Iowa, remaining there until the year 1885 when he came to Marion County, Kansas. Since then he has lived in various parts of this county. His death occurred at the home of Rev. Peter Fike, Ramona, Kansas, April 27, 1909, at the age of 88 years, 9 months, and 2 days. He was married at Lancaster, Pennsylvania in 1841 to Miss Fannie Horgan, whose death occurred near Lost Springs, Kansas, Oct. 18, 1886, at the age of 68 years. He was married again Nov. 17, 1887, to Mrs. Barbara Ferguson of Hope, Kansas, and resided at Hope until the time of her death in Oct. 1902. Seven children were born of his first marriage, two sons and five daughters. Of these only four are left to survive him. David Allison of La Porte City, Iowa; Mrs. Frances Fike of Nez Perz, Idaho; Mrs. Martin Buck of Lordsburg, California; and H. H. Allison of Sac City, Iowa. The deceased lived an ardent Christian life for many years, he and his wife having united with the Brethren in Christ Church in early life. He labored earnestly for the cause of Christ, being especially zealous and solicitous for the religious welfare of his own children, and endeavoring to lead them in the path of God's light and love. He was loved as a Friend, a Brother, and a Father. We trust that he is now enjoying the sweet commendation of our blessed Saviour, "Well done thou good and faithful servant, enter into the joys of thy Lord." The funeral service was held April 29, 1909, at the Rosebank church near Ramona, Kans., where interment was also made. Services were conducted by Elder Jacob N. Engle and home Brethren. Text.—from 2 Kings, forepart of 18th chapter and various other references pertaining to Hezekiah's life and death.

This little book I lend to thee;
Its pages glow with light;
It points thy way to eternity,
Where all things shall forever be
A glorious immortality.