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EDITORIAL NOTES.
A letter received from Bro. T. A. Long tells us of interesting meetings being held in the new section in Texas where a number of families are now being settled. The outlook is encouraging and Bro. Long seems to be confident that the colony enterprise will result successfully. The letter will appear in our next issue. A letter received from Bro. Levi S. Hoke, one of the brethren who joined the Ohio colony project a year and a half ago in Colorado, writes us of the needs of that undertaking. He says the few families there feel very much the need of meetings for worship and Sunday-school. They need especially an active minister with other workers to come in and, under God's blessing, establish religious services so that the sheep thus without a shepherd may be shepherded and cared for.

The love feast at the Messiah Home, Harrisburg, Pa., on November 10, 11, was quite largely attended and was interesting and blessed throughout. Visiting ministers were present from surrounding districts, from Lebanon, Lancaster, Cumberland and Franklin counties, and Bro. B. F. Long, from Salona, and Bro. F. K. Bowers, from Souderton, Pa. The testimony service was interesting and inspiring, and the discourses by the ministering brethren were listened to with good interest and attention, and, no doubt, many have gone home encouraged and with a determination to more fully live for Him who died for them, even Jesus the Savior and Lord.

We again call attention to what we said in our last issue. To every one who will order one of our GOSPEL TEXT WALL CALENDARS at twenty-five cents, before December 1, we will send one Roger's Reasons, a tract dealing with some of what critics regard as mistakes in the Bible on scientific grounds. We would like to send out a few hundred of them. We make this offer as an inducement to order your calendars now.

Special meetings are in progress at Mechanicsburg, Pa., where Bro. P. K. Bowers, of Souderton, Pa., is laboring. May the Lord graciously own and bless the labors of our brother, so that much good may be done, souls saved and the church revived.

Money Is Needed.
Conference of 1909 approved of soliciting funds throughout the Brotherhood to secure a parsonage at Moore Town Center, Mich. Bro. Kitely writes that the frame of the building is nearly up. Part of the material is paid for, but more material is needed, so that more money is needed to secure sufficient material for both house and barn, as also to pay for labor. Will not the districts make an extra effort in helping the Michigan brethren in this work? Send money to Elder Jonathan Lyons, Owasso, Mich. R. R. No. 8, or to Bro. Jacob S. Whitmer, Brown City, Mich.

The Rival Temples.
The Freemasons of Boston, Mass., have suggested the rebuilding of Solomon's Temple by the Masons of the world, and that it is no mere dream, they have given practical shape to their design by applying for the incorporation of a company to take the matter in hand. As Freemasonry is so closely connected with the old Babylonian idolatry, we believe we see here another indication of Satan's design to anticipate the purpose of God. It is true that with many Freemasonry is merely an organization for good fellowship and for benevolent philanthropy; but, by the confession of Masons themselves who have described the ceremonies of initiation to the higher degrees, it is clear that it is one of the streams which flow from the old spring of Babylonish worship of the Sun-god.

If the idea suggested above be correct, we are rapidly approaching the time of the end. God purposes that a temple shall be built on Mount Zion and He has designated the builder (Zech. 6:12, 13), one greater than Solomon. Satan knows this and he will have his rival temple in anticipation, and will place his false Messiah in it. This is the temple which God rejects in Isa. 46:1, 3. If this scheme of the Boston Masons succeeds, and why may it not? for Masonry has considerable influence in every land, it may bring us many steps nearer the final conflict which will end the age.—Words of Life.

A Card of Thanks.
Wish to thank all who helped in sending letters and cards containing birthday greetings and gifts, to help make my thirty-ninth birthday a happy one. It would be a pleasure to be able to write to each one personally, but as there were many and writing takes time, I trust you will read this and accept it as our thanks for your kind cooperation in remembering me in this way. May our Father's richest blessing rest and abide with you all.

H. P. Steigerwald,
Matoppo Mission,
Bulawayo.
is a good illustration of God’s pro-
heartily engaged in seeking to do
late”
are not saved in God’s way and in
vision for guilty man, as also of man’s
Nobleman’s Offer
article entitled the
God’s time, then indeed will it be
distrustful unbelieving heart. If we
His Son. He that hath the Son hath
unto us eternal life, and this life is in
hath borne concerning His Son. And
hath made him a liar; because he hath
the witness is this, that God gave
life; he that hath not the Son of
everlasting life, and cometh not into
doctrine. “This is the work of God that ye believe on Him whom He hath sent.” (John 6: 29.) Again He said, “He that heareth my word and believeth Him that sent me, hath everlasting life, and cometh not into judgment, but hath passed out of death into life.” (John 5: 24 R. V.) And in 1 John 5: 10, 11, 12, (R. V.) we read, “He that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning His Son. And the witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath life; he that hath not the Son of God hath not life.” The following article entitled the Nobleman’s Offer is a good illustration of God’s provision for guilty man, as also of man’s distrustful unbelieving heart. If we are not saved in God’s way and in God’s time, then indeed will it be “too late” with us as with those in the story.

The Nobleman’s Offer
Lord Congleton, an English nobleman, was an earnest Christian man, heartily engaged in seeking to do good both to the poor of London, and among the tenants on his own large estates, often preaching in public halls and in chapels. And, like many other Christian workers, he was often deeply grieved to find that so few seemed impressed with the message of God’s love and the offers of His grace. Thinking over the matter in his own mind, he fixed upon a plan that he hoped might teach a lesson of faith which would not be likely to be forgotten, and at the same time impress the importance of now accepting the gracious offer of salvation.

The season of Parliament being over, he started for his country-seat. The morning after his arrival he had the following notice posted up in various places through the village which lay upon his estate, and also on the large gate of his private grounds, so that every one could see it. It fixed on a date some ten days in advance and read as follows:

NOTICE.

Lord Congleton will be present with his steward, at his office in the village, between the hours of nine and twelve, on Tuesday, the 14th inst., and will then and there pay freely all accounts and debts, to whomsoever due, of any of his tenants who cannot discharge their obligations. To avail themselves of this offer, the applicants must present their accounts in the form of separate bills, containing the exact statement of the amount and nature of the debts owing to each creditor; and they must also give a statement of their own means and whatsoever property they have.

CONGLETON.

Very soon crowds began to gather round the various placards through the village and at the office, and curiosity and astonishment possessed them all. Every one was asking, “What does this mean?” But to one and all the steward had but one and the same answer to give: “That is Lord Congleton’s signature, and the notice speaks for itself. That is all I know about it.”

The day appointed by the notice rapidly drew on, and the excitement of the tenants increased. Some, as they read the last clause of the notice, seemed to think it meant that they must give up all they had if they would claim the promised benefit. And as they were not insolvent, they concluded they would not apply. Some gathered up their accounts and made out the required statements, but concluded to wait and see how others might fare, intending, if they succeeded, to present their list of hopeless debts. Some, again, planned to keep back part of their assets; while others, deterred by argument or ridicule, gave up all thought of the matter; and still others thought the idea so strange that they said it was only some unaccountable whim of Lord Congleton, and not worth a moment’s thought or notice. “But there’s his signature; he’ll never dishonor that,” and so the discussion went on to the end. At last the day came, and the crowd of tenants and lookers-on gathered about the office. All their efforts to gain further information had been in vain, and now they had all come together to see the result. A little before the appointed hour Lord Congleton’s carriage drove up from it and he stepped into the office and the door was closed and locked after him. Precisely at nine a step came from the inner room, and they heard the bolt thrown back, so that any could enter. Men looked at each other and waited, fearing either to confess their poverty and indebtedness, or to meet the ridicule that might follow an unsuccessful application.

“Do you go and try, Jones,” said one to his neighbor.
“I’m not so poor as you think for,” was the answer.
“Do you go,” was said to another.
“I think I’ll wait and see what others do,” was the reply.
“Why don’t you try it?”
“Well,” said the one spoken to, “there’s plenty of time yet.”
And thus the time passed on, while each looked to see what others would do, and so waited and did not go in. It was nearly eleven o’clock, when an old couple from the poor-house came up to the office.
“Is it true,” they asked, “that Lord Congleton has offered to pay all our debts?”
“Well, yes; but he hasn’t paid any yet.”
“Has any one been in to see if he would do it?”
“No, not yet.”
Just then the notice on the office-door caught the old man’s eyes. It was faded by exposure to the sun and rain, but still perfectly plain. “Why, wife,” said the old man, “that’s his lordship’s signature. Thank God, we can die free from debt.” And they both started for the office.
“That’s right, old man, you go in first, and let us know how you fare.”
“Don’t think yourself out of the poor-house yet.”
“Sure he’ll find himself fooled, after all.”
These were some of the comments.
that fell on their ears as they entered; but disregarding them all, in they went.

Within the office they found Lord Congleton and his steward. The old man laid his statement on the table, saying, "There, my lord, are my debts. I have no property, but live in the poor-house. But it matters little if I can but die free from debt."

"Why should I pay your debts?" asked Lord Congleton.

"I do not know, except that I saw you will; and I know your signature, and believe your promise."

"That is enough," said Lord Congleton. And by his direction the steward made up the account of all the old man's debts, and drew a check for the amount, which he handed to Lord Congleton, and he signed it and passed it to the old man, who warmly thanked his benefactor, and then started for the door, saying, "I must go and tell my neighbors."

And so the old couple were shown into another room to wait till twelve, while Lord Congleton, being satisfied that their poverty was their misfortune and not their fault, ordered the lease of a nice little place to be made out to them for life, and added this to the check he had given them.

Outside the office time wore away, and as the old couple did not come forth, all the people concluded they had failed and there was nothing in the matter. Men looked at each other, but did not go in. At last the hour rang out from the church clock; the door opened and the old man and his wife came out. At the same moment Lord Congleton came out, and as he entered his carriage there was a rush of the crowd to it, each one pressing forward with his statement, and crying, "My lord, will you not pay my debts?" "Here is my account." "Will you examine my statement?"

"Friends," was the reply, "it is after 12 o'clock. The hour is past. It is too late!" And the nobleman drove away.

You wonder at the hesitation in availing of the nobleman's proffered kindness. But are you clear that with like opportunities you would have acted differently? Are you yourself no debtor beyond any sum owing by the most impoverished of those tenants? And has there been no offer made that another should undertake to discharge your greater debt?

Your offenses in sinning against God—those sins of yours which are more than the hairs of your head—are the debt you owe. That may trouble you little now, but the time will come when unless you have embraced the gracious offer that another should answer for them, and take upon Him the dire consequences, the uttermost farthing will be demanded of yourself. Christ "was delivered for our offenses," and unto those who consent that He shall be their Surety to pay for them their debt to God it is promised, "Their sins and their iniquities will I remember no more."

Delay not beyond the appointed hour. "Now is the accepted time," and "Now is the day of salvation!" "Strive to enter in at the strait gate for many, I say unto you, shall seek to enter in, and shall not be able, when once the master of the house is risen up, and hath shut the door!"

—Words of Life.
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Jesse and Dorcia Wengen, Matopoo Mission, Bulawayo, South Africa.
E. Frances Davidson, Adda G. Engle, Myron Taylor, Choma, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Mbabanez Mission; Levi and Sallie Dixon, Mapane Mission, Gwanda, Rhodesia, South Africa.

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

J. R. Zook, Prez.

THOMAS, OKLA.—"O give thanks unto the Lord for He is good; for His mercy endureth forever. Surely He is good to Israel, even to such as are of a clean heart."

On October 17, we held our love feast, when quite a number took part in the service. We were glad to have with us Bro. and Sr. Isaac Ethelman, of Ahilene, Kans., and also Bro. S. Rupert, of Guthrie, Okla.

On Sunday four followed the Lord in baptism; three weeks before seven were baptized. There were two married couples, and one of the others was a wife and another was a husband in a home and another was the husband of a woman in another home. I mention this to show that baptism is not only saving our own children, but that the gospel is reaching such people as were not raised as many of our people were. One of the number had been a strong Catholic lady. But the Lord has wonderfully saved her. All her pride is gone, and has taken the humble way.

The brethren, John Trimire, and David Bock, and sisters, Ada Engle and Edna Eyster have gone thirty-five miles west of here where a meeting is being held by them. The writer is expecting to labor in special meetings in South Dickenson Michigan."

Bro. Slosser, from West Branch, who on account of some difficulty, has not been able to go with the brethren for a number of years, was also with us and his testimony was that he enjoyed himself very much to be with the brethren once more, and, further said he was sorry for the trouble, and wished to be identified with the church once more.

Our dear Sister Hunsberger, and daughter, from Caladonia, Mich, who has for a number of years been a member of the church, was also present. We were pleased to meet and find our dear aged sister standing firm in the faith, and we must say both she and her daughter, who is a member of the Unite Brethren church, were a real inspiration to our meeting. And, as our aged sister admonished the young people to remain firm, and be prayerful, we trust her words will never be forgotten.

May the Lord bless all the dear ones for their efforts put forth, to meet with us, and thus encourage the work of the Lord at this place. We were indeed encouraged. May we all stand together and unite our prays for the work in Michigan, however, not forgetting it elsewhere.

JOHNATHAN LYONS.

Owosso, Mich.

MOWERSVILLE, PA.—On Saturday, Oct. 2, the brethren and sisters of the Mowersville district held their annual love feast. The brethren, Ahner Martin, Elizabethtown, Pa., and Henry Shank, Waynesboro, Pa., were with us and preached to us the word of life. Although the attendance was not very large, yet we had a blessd. time.

On Sunday, October 24. Elder John
EVANGELICAL VISITOR.

November 15, 1909.

Smith, of Ohio, commenced a series of meetings at Moversville. God blessed the preaching of Elder Smith so that two made a start for the kingdom. The members were greatly revived.

On Sunday, October 31, an election was held for deacon. The lot fell on Bro. Moses Brechbill. May God give him grace and wisdom for the important office. At this writing Elder Smith is holding meetings at Mt. Rock.

Yours in love,

P. J. WIDDE.

On Our Visit.

To all the dear brethren and sisters and among the dear brethren and sisters and attending some meetings.

On October 16 and 17 we attended the Love Feast at the New church, seven miles south of Abilene. There was quite a good attendance of brethren and sisters and quite a number of the people of the village. Among the dear brethren and sisters of the saints was very precious and sweet to us and many others. On Sunday there was a large gathering for Sunday-school and the preaching of the Gospel.

On Monday and Tuesday, October 18 and 19, we spent at Peabody with our dear brother and sister Levi Hoover, and brother and sister David Wenger, and had a very pleasant time. On Wednesday, the 20th, we went to Newton, Kans., and were met by our dear sister, Susie E. Horst, whose husband, Amos Horst, died in India to be with Jesus. In the evening we met in worship with some of God's children in Newton and realized it was blessed to wait on the Lord. After service we went to the home of Sister Erb, the mother of Sister Horst. We found the old sister in good health and joyful in the Lord's service.

On Thursday, the 21st, we went to Sedgwick, Kans., and were met at the train by our aged Brother, Saml. Shirk. On the 23rd and 24th we attended the love feast five miles from town. The membership of Sedgwick and vicinity is small, but our Lord is not confined to large audiences, so we had Him with us and we had a very enjoyable time together. The Spirit of the Lord got hold of hearts at the Sunday evening service, and several came out as seekers after God. Because of the interest manifested we remained and continued the meetings up to Thursday night. Eight of the natives were here to wait on the Lord during the week and we hope they will be among those that shall be like Him when He appears according to 2 Thess. 3:12.

On Friday, the 22nd, we, by request, went to Newton, to the home of Brother and Sister Isaac Lantz, where with their invalid daughter and a few other sisters we observed foot washing and the breaking of bread. It was a very precious time to all that were present. To God be all the glory and praise. After this service we took a train for Abilene, where we arrived late in the evening and found lodgings with our dear sister, Elizabeth Zook. On Saturday morning we were conveyed the meetings up to Thursday night.

On Our Visit.

To all the dear brethren and sisters and among the dear brethren and sisters and attending the meetings at Mowersville. God blessed the preaching of Elder Smith so that two made a start for the kingdom. The members were greatly revived.

The love feast at Zion was largely attended by many brethren and sisters from adjoining districts. Many shouts of victory went up from the saints during as feast. What will it be "when the rains come marching in?"

The Sunday-school was largely attended on Sunday morning. Sister Zook addressed the children in a general way, after which Bro. Allen Kaufman, of Abilene, gave a very able and profitable review of the late missionary town of St. Paul, as given in the Sunday-school exercises. At the close of the Sunday-school an offering was taken for the benefit of a brother and sister who have spent many years in active service. The dear Lord will reward those who generously contributed on this noble token of their love and respect. At the Sedgwick meeting an offering was also taken, we suppose, for the foreign work. Now dear saints, we give you the Farewell of II. Cor. 13:11.

Yours in the hope of His coming.

Nloyd M. Zook.

Abilene, Nov. 3, 1909.

To Africa and India.


Again we greet you in Jesus' name. 'They that wait upon the Lord shall renew their strength; they shall mount up as on wings of eagles, they shall run and not be weary, they shall walk and not faint.'

Our last writing was mailed at Cape-town, which place we left on Friday, Sept. 24, taking the train at 11.30 a.m. for Bulawayo, which place we reached on the following Monday evening at about 8 o'clock. The first day we passed through a very rough and mountainous country with very little vegetation. Next day we were out of the mountains on the open plain, and as we proceeded northward vegetation kept on increasing and presently we saw a very low brushy growth of trees, and finally some large trees. Along the road we saw herds of sheep and goats; we could scarcely see how they could subsist. Further north there was more grass, and cattle became more plentiful. Occasionally we would see some ostriches in fenced enclosures. Finally following the winding rail and curves of the narrow gauge railroad we reached the looked-for station, Bulawayo, where Bro. Steigerwald was in waiting for us, welcoming us with kindred greetings, and conveyed us to the home of Mrs. Perkins, who is well acquainted with most of our missionaries and has a shelter and welcome for us.

Next morning after attending to some business, we started from town about 10 o'clock, and after driving about two hours and a half, we camped, for watering the tired horses, in the shade of a high sand bar, from which we again drove on toward the Mission, a distance of about thirty miles. About sundown we reached the Mission, finding Sister Steigerwald, of England, Sister Horst, and four of the native girls on the steps of the veranda ready to welcome us. When we were yet some distance from the Mission, we espied the brick church and school house, and a beautiful clump of Eucaliptus or Blue gum, and Orange trees which convinced us that we were near the place. As we neared the place, we fancied to cast our eyes on the little enclosed spot in which lie the remains of the three who gave their lives for these heathen people. As we thus glanced to the spot and saw the marble slabs, and especially that of the one in whom we would naturally be most interested, father, the tears unbidden started, and for some time could scarcely contain our feelings, as we thought of his life, his tests and trials, and the watch care we have over us from our childhood, and the concern for us in our Christian, as well our ministerial life and labors.

We left our homes on the 28th of July and our farewell greetings on the 28th of September, just two months were we on our journey and sailing. The brethren have arranged to have a love feast at the Mapane station, where Bro. Doner's mission was on September 15-17. We will, according to arrangements, go to Bro. Doner's next week as he is coming up for us. From there we will visit Bro. Frey's, then come back here; and go up to Macha, where Sisters Davidson and Engle and Bro. Taylor are stationed. We will probably remain there for several weeks.

So we acknowledge that the Lord has been good to us. We continue to enjoy good health, and retain this confidence in Him that He will prosper our journey according to His will. We have met a few of the natives here, especially the boys staying here at the house, eighteen in number, who also were anxiously awaiting our arrival. We may write more about the work here before our departure. May God continue to bless our missionary work.

JACOB N. ENGLE and JNO. M. SHERR.

A Trip North.

(Continued.)

All was made ready the next day to start next morning, except to apportion each carrier's load and to fasten them to the poles with which they carry. The poles, or sticks, are about five feet long; a part of the load is tied to each end, and the pole is placed on the shoulder, to so divide the load that part rests on each shoulder. Another smaller stick, shorter and lighter than the first one is placed on the other shoulder with the end under the long stick. This makes a yoke. By this means the load can be thrown from one shoulder to the other or be equally weighted on both.

At about 10 a.m., June 3, we bade farewell to all at Matopa, and with our caravan turned our faces for the Kafel river to regions unknown to us as well as to most white people. It would be unkind not to mention the kindliness shown to us at
I do not ask to see the way
My feet will have to tread,
But only that my soul may feel
The faith, the living creed.
'Tis better far that I should walk
By faith, close to His side,
I may not know the way I go,
But, oh, I know my Guide.

And if my feet would go astray,
They cannot, for I know
That Jesus guides my faltering steps,
As joyfully I go:
And tho' I may not see His face,
My faith is strong and clear.
That in each hour of sore distress,
My Savior will be near.

I will not fear tho' darkness come
Aroad o'er all the land,
If I may only feel the touch
Of His own loving hand:
How weak I am, how frail,
My soul is satisfied to know
His love can never fail.

CHORUS.
His love can never fail,
His love can never fail;
My soul is satisfied to know
His love can never fail.

For the Evangelical Visitor.
Preach the Word.—II. Tim. 4:2.

BY D. V. HEISE.

To preach sermons is one thing, but to "preach the word" is quite another. The great responsibility of this we only see in the solemn charge of our venerable apostle Paul to his beloved son, Timothy, whom he instructed both how to preach and also what to preach. It is no trifling matter to "preach the word," to teach men and women the way of truth and salvation, based upon a charge so solemn and imperative. "I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. Preach the word." How did Timothy learn to preach? By divine inspiration and through the instrumentality of that apostle Paul. "Stir up the gift of God which is in thee." "Study to show thyself approved unto God." His preattainments were. "The unfeigned faith that is in thee, which dwelt first in thy grandmother, Lois, and in thy mother, Eunice; and I am persuaded that in e thee also." Timothy had the advantage of early religious training and teaching from those piously holy women, though "his father was a Greek." God often blesses the labors and examples of holy, pious mothers in raising up excellent instruments in His church.

Timothy could not have preached the word if he had not known the word. We all need a good Bible education. We cannot estimate the value of pious parents "who provoke not their children to wrath; but bring them up in the nurture and admonition of the Lord," which means a good Bible education. The most important part of which is vested in the hand of the mother. O for more real godly-minded, Spirit-filled mothers, who are ready and willing to sacrifice a little of their time naturally, and give place to the spiritual! A half hour each day in Scripture reading, spiritual instruction and prayer with their little children, who can estimate? Of Timothy it was said, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them: do the work of an evangelist, make full proof of thy ministry." "Preach the word.—For the time will come when they will not endure sound doctrine. They shall turn away their ears from the truth and shall be turned unto fables"—that which is not true.

Our apostle had a clear view of the future, of which he speaks prophetically, warning Timothy of the gravity of his position, which preachers of our day would do well to take heed to; too many of whom follow the calling as a business proposition for the money and easy life associated with it. Get their sermons by way of the publishing house, a great intellectual counterfeit suitable for the occasion and frequently without the name of Jesus Christ and His saving grace associated with it.

Brethren, "preach the word." It is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Let us try and keep clear of the sensational and confine ourselves to the practical. (II. Cor. 4:5-11.) Sound doctrine that cannot be condemned. Aim at sin and spare not that it may bring deep conviction upon the sinner. I heartily endorse Bro. A. L. Eisenhower's old-way conversion in October 4 VISITOR. Brought about by pungent conviction causing a real from the heart, sorrow for sins committed. A deep sin sickness, as on the day of Pentecost, when men, and women too, "were pricked in their heart and said men and brethren, what shall we do?" Or, as Saul, on his way to Damascus, when the Lord spoke conviction to his heart. "Lord, what wilt thou have me to do?" Or with the jailer at Philippi, "Sirs, what must I do to be saved?" Then preach Christ unto them. The word, that saves to the uttermost, "all that come to God by Him." I also believe that some of our dear brethren evangelists have done great harm by dilly dallying with sin and conviction in a series of meetings more than can, in years of patient labor, if ever, again be rectified. I speak whereof I know.

If God shall be glorified and his church built up by the labors of our brethren evangelists then it is evident that they must not continually be preaching at the church. Abusing their faithful members who are as beacons in the world, representing the church of Jesus Christ, from whom they expect to draw liberal support. Our Lord has given His church and people a beautiful plain, easily provided sanitary order. Embracing in form, neatness, modesty and purity, standing as high as the heavens above anything that the votaries of pride, fashion and the vanities of this world ever produced. Why will our brethren evangelists not stand up boldly in defense of such a high, heaven-born order which, I believe, the true spirit of conviction does always bring with it? A complete deliverance from the sin of pride and vanity, that keeps men and women in bondage to the world. "How shall we, that are dead to sin, live any longer therein? Know ye not, that to whom ye yield yourselves servants to obey, His servants ye are to whom ye obey: whether of sin unto death or of obedience unto righteousness." (Rom. 6.)

The Old and the New.—The following has been sent the Press by a clergyman:

1900 B. C. For the building of Solomon's Temple.—"Then the chief of the fathers and princes of the tribes of Israel, and the captain of thousands, and of hundreds, with rulers of the King's work, offered willingly, and gave for the service of the house, etc. Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the King also rejoiced with great joy." (1. Chron. xxix. 6, 9.)

1909 A. D. Then the parishioners came together to plot for money to build the church. Few people would offer willingly, so they determined to have bazaars and sales of work, with all kinds of amusements, such as concerts, tableau, raffles (which are illegal), fortune-telling, lucky tubs, pink teas, necktie socials, and other such
like things; alsowhist drives, danc­ing, etc. Then the people rejoiced that they had made some money by these means, and offered it to the Lord for building His church.

For the EVANGELICAL VISITOR.

Here and There.

BY F. ELLIOTT.

It is a long time since my name appeared in the VISITOR, so I thought I would write a few scattered thoughts, not attempting anything profound. Another Summer has come and gone; the leaves are flying before the cold Wintry winds. "The harvest is past, the Summer is ended."

A kind heavenly Father has again granted us a bountiful harvest, and peace has spread its white wings over the greater part of this sin-stained earth. Whether thankfulness is evident in proportion to blessings received, is a matter that can only be properly adjusted between the individual and his, or her God. The testimonies given at Thanksgiving or harvest meeting are not always a reliable criterion to judge by, as they cost nothing.

The feeling has solemn lessons for us all. It tells us in silent but impressive language ("that he who runs may read"), that "Passing away" is written on everything earthly. That,

"Leaves have their time to fall,
And flowers to wither at the north wind's breath;
Each have their time and seasons all,
But, thou, hast all seasons for thine own, O death."

To those of us who are frail in health it is a silent monitor bidding us to carefully husband our shattered physical forces for the struggle awaiting us. Only those whose path lies through the shadows of chronic physical weakness can fully appreciate the beauty of the verse,

"No chilling winds or poisonous breath,
Can reach that healthful shore;
Sickness and sorrow, pain or death,
Are felt and feared no more."

The person who takes sick and promptly dies earns the respect of the community, while the chronic sufferer gets little sympathy and is often the subject of unkind and disparaging remarks. Gladly, in many cases, would he or she have hailed the "Home call," but it was deferred a while longer. Surely such have enough to bear without their hearts being pierced with the poisoned arrows of false friendship.

"And we are not saved." So ends the quotation given above. How true of many, perhaps you, reader. You have used worldly wisdom wisely, you have farmed well, you have harvested your crops, you have done well, but you are not saved! If God calls you from your full barns and worldly prosperity, where will your poor soul land. May the Lord have his way to your heart to-day.

"The world do move," quote the papers; so does the church. A church hymn book like our present one twenty, even fifteen years ago would not have had a ghost of a chance of coming into being, now, speaking generally, it is received with "open arms." It has cost a lot of faithful labor and "burning of mid-night oil" on the part of the committee, and a mint of money to produce it. If I dare venture a little of friendly criticism, it is filled more with the free spirit and air of the Western prairies than the calm, solemn grandeur of the mountains and valleys of the rugged East. If some of us older ones, especially ministers, are a little slow in using it, we ask forbearance and patience. The old book is endeared to our hearts by a thousand holy associations that time cannot efface, and which no "modern" work can replace in our affections. Like the old pilgrim in the "model church."

"It does us good, to sing them hymns once more;
We feel like storm-tossed mariners,
who get a glimpse of shore."

I have been asked if the letter to the Conference last Spring was not too strong in one expression made. Those who felt grieved or surprised at it will easily remember it. I cannot conscientiously retract the sentiment in the light of my experiences past and present, yet it might have profitably been omitted from the letter. As to the stand taken on the "minister question," I thank God I have the testimony of a clear conscience, and a desire only of advancing His cause by shewing up the Diseased plan and exposing the weakness of a system whose only foundation was custom and tradition. I do feel sorry though, that I so long kept silence, to save reputation.

Brethren, I fear sometimes our little church is far losing sight of its former simple congregational principles and getting too much centralisation of authority. As far as we can learn in the Acts of the Apostles, each local church looked after its own affairs and being on the spot, knew perfectly what the needs of the community were. When some burning question arose that affected the whole church then (and only then), a General Council convened to adjust matters. When conference assumes the prerogative to order the assessment of members' property, and collection of taxes on the same, it is getting dangerously near to popery. There is nothing taken into account about sickness, losses and the various other unforeseen calamities that befall people. Like the public tax it must be paid all the same. Such rules strike at the very foundation of individual liberty. And "thus saith the Conference," or, "thus saith the church" is substituted for "As each man hath purposed in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver." In every case the matter is left to the individual, and he fails to give "As the Lord has prospered him," on himself rests the responsibility and the loss of blessing. It may be counted by some like the man who laid hands on the ark, to question the decisions of Conference, though done with due respect.

In concluding these few thoughts on varied topics, may I ask your kind forbearance with my free manner of expression, meaning no offense. I am far from well while writing these lines, but I felt as though I ought to write once more. "Though my flesh and heart fail, yet God is the strength of my heart and my portion forever."--Richmond Hill, Ont.

Fashionable dress is bondage. Every woman, in best clothes, knows that. Her hat is heavy—top-heavy; her gown clings and tangles about her feet. Her collar half chokes her. She cannot move freely and unconsciously; she is "dressed up." She would be supremely uncomfortable—if she did not enjoy it, so much so that she insists that she is perfectly comfortable. Freedom in dress is less actually than in olden times. It used to be that the woman at 35 or 30 gave up fashion, went into plain gowns and black bonnets, and had the rest of her life un vexed by the changes of the mode. But now adays 60 is expected to keep pace with 16. From girl to grandmother, woman remains a slave.—Selected.

"Whoso makes his heart God's home may have his home after God's heart."
An Unseen Power.

BY SISTER ALMA CASEZ.

An Oration.

Delivered at Brookville High School Commencement, April 22, 1908.

Man's journey in life is not like that of a caravan over a sandy desert, whose footprints are soon obliterated by its shifting sands, nor yet like the voyage of a steamer over the ocean whose wake is ere long filled by the surging billows; for, as he journeys from the cradle to the grave he leaves traces—marks behind him which shall in part determine the courses of other lives and perhaps fix their destinies.

As the pioneer while passing through the forest, yet unfrodden by white man, marked his course by cutting trees in his path, so have some men left their marks to guide future generations.

Men of influence are remembered by posterity. The changes they have made in the world, their examples, and literary works exert good or evil influences which affect other lives. For our ideals determine largely our lives and characters and these ideals are formed from the influences cast about us. Tennyson surely realized this when he said, "I am a part of all that I have met;" and Shakespeare when he said, "It is meet that noble minds keep ever with their likes."

This unseen power is exemplified among all peoples and in all ages; as truly in darkest Africa as in enlightened America; as surely in the dark ages as in the twentieth century.

In our own lives, perhaps the influence which shall determine more than any other our after lives, is that of home. Impressions made in our early lives will deepen as years roll by.

In the natural world we see that often the unseen forces are the most powerful. The steam that propels the ocean liner and moves the machines in factories, the electricity which lights cities and propels cars; both are unseen forces. Likewise in the spiritual world influence is an effective unseen power.

Moreover, the Scriptures have said, "The things which are seen are temporal, but the things which are not seen are eternal." Ah! the lilies wither, the roses fade but influence continues; the masterpieces of poets or painters may be destroyed by fire; the magnificent statues of the sculptor may crumble to dust; men may fade away and their bodies be borne to the rocks and mountains to starve, and as they started they lifted their voices in concert and cried, "Forty witnesses for Christ." As they passed on the words came back—"Forty witnesses for Christ," and as they disappeared down a dark ravine and wound their way among the rocks and hills, the cry came back—"Forty witnesses for Christ."

At last no sound was heard, and there stood the centurion with his soldiers and a great concourse of people, waiting and expecting the return of the Christians; but they did not return. As evening came on, one poor, staggering, half-naked, thirsty, and forlorn man was seen wending his way toward the city. When he drew near, the people cheered and cheered; he was coming back to deny his Lord. But while the rabble shouted, the centurion was pale and sad. The cry, "Forty witnesses for Christ," had been sounding in his ears. The Spirit of God had touched his soul, and the loyalty of the thirty-nine Christians, and the fact that only one had returned, set him to thinking. As the one poor wretch came up to deny his Master and receive his reward, and the centurion received him, gave him his liberty and the empty honor promised him, then he laid aside his own badge of honor, his helmet, and his sword, and with trembling lips but resolute heart he took up the cry, "There are yet forty witnesses for Christ."—From Epworth Herald.

Women and Social Service.—We must remember that we are not exonerated from public service because we have fulfilled private service. That our children are kept clean and taught, does not exonerate our women from the fact that only one had returned. We must remember that we are not exonerated from public service because we have fulfilled private service. That our children are kept clean, does not exonerate our women from the fact that thousands of other children are prematurely dying because they are not properly taken care of.

It is not sufficient for a child to have his own mother. A child needs to have, in addition to his mother, social protection.

Every mother seeks to keep her child safe from the wicked world. We used to try to keep the men at home; we have not given up trying to keep the boys at home. But this does not improve the world. Instead of trying to keep the children safe from the wicked world, the mothers ought to get together and try to make the world a decent place for the children. Children must go out from home some time. Children want to get out. They
have a right to the world as well as the home. They are not pieces of property. They are individuals. The world is their world. And it is our business to make the world a proper place for them.—Charlotte P. Gilman.

Published by request.

A Few Letters.

For the Evangelical Visitor.

Dearly beloved in the Lord. We are living in a fast advancing age, wherever we look, on land or sea, we see the rapid transportation and the powerful machinery, the great manufacturing world, the horseless vehicles, the flying machines and the airships, the fashions and amusements. And what expensive signs are made use of to advertise their goods, for instance the electric signs to draw the people's attention, why it is wonderful! And it seems that we are far behind the times in advertising and putting out the word of God, of which Paul writes to the Ephesian church when he speaks of exceeding greatness of His (God's) power, which is able to save, and to raise us up again after our body lieth in ashes beneath the sod.

I don't mean to say that we should advance in all the new things that are coming around. I would rather have the old, which brought joy and peace to our fathers and mothers. Some times I like to sit down and listen to a conversation of very old brethren, which brought joy and peace coming around. I would rather have the old, which brought joy and peace coming around. I would rather have the old, which brought joy and peace coming around. I would rather have the old, which brought joy and peace coming around. I would rather have the old, which brought joy and peace coming around.

For the Evangelical Visitor.

I will through the help and grace of God write something for the Visitor. This is a praiseworthy paper. We feel glad that it has found a place in our home, and not only in our home, but also in other homes. I believe by reading the letters many a soul has been comforted. I know for myself that the reading of these letters has encouraged me on the way. Then again we read of sad cases and would help if it was in our power to do so. But one thing we can do and that is to pray for them. For we know the prayer of the righteous availeth much. I thank God for the liberty we have in this country. We can serve God just as we want to. We know that too many are taking the liberty and are not serving Him at all.

I thank my Maker that He called me in my young years. Oh, we who have praying parents should be very thankful. My prayer is that the Lord may bless them and that their latter days may be the best ones. I have two brothers and two sisters serving the Lord. I hope as the others grow up and God calls them, they will heed His calling. When we take a view of the neighborhood, and into my own home, we see so many unsaved ones, but we hope the day will soon come that they will turn to God.

We look over the fields and see how most all of the grains have been harvested. It was all through the mercy of God, that a harvest has been gathered again this year, although at some places it has not been so plentiful as at some other places. But in this part of the country we too soon begin to murmur and complain and it seems for some that they never can get enough of this world's goods. So if we do what God asks of us, and if we know that He is satisfied with us, then we can go on rejoicing.

I thank the Lord this afternoon that He has brought me from darkness unto light. Oh, how the condemnation is taken out of our hearts and peace is placed there instead! We as God's children meet with trials, but the Master lets nothing come upon us that we are not able to bear. Thanks be to God, if we meet with trials and temptations and take it to the Lord in prayer He is able to deliver us from all worldly things, for Christ is greater than the adversary, and if we hold on to God we will get the victory. The things that pertain to this life are not to be compared with the glory over yonder. My desire is to do nothing but the will of God and to learn daily of Him.

Christ is above all things and in all things. We are not able to do anything without His aid. I can rejoice for the beautiful plan of salvation that He has thus bestowed upon the children of men, and say with the poet: “I am so glad I’ve found the way of life, Free from all sorrow, from sin and from strife. I am so glad I am in this holy way, Oh hallelujah, I’m happy night and day.”

I am not able to express the joy that is within my soul. I would ask a deep interest in your prayers in my behalf, that I may be kept faithful unto the end.

Yours in the service of Christ,

Lizzie Basehore.

Derry Church, R. D. No. 2.

The Sunday-school lesson of to-day (October 24), impressed me very much. Last Sunday Paul, the prisoner, before Felix made him tremble. In to-day’s lesson Paul is before Festus and Agrippa. I believe when Paul addressed himself to the king the sermon shook the throne on which they sat and they felt as if they were the criminals. We can say, “Much learning makes thee mad.” We go back to Athens, that place of literature and learning when Paul walked.
its classic streets, and witnessed its splendid works of art. But these things did not enlist Paul's attention. But he was overwhelmed with the thought of the awful idolatry that prevailed in that magnificent city. My heart was strangely touched while I was studying these things, and I pray God that I may be drawn nearer to Him. Paul could not be moved from his purpose, no matter whether it was by the Jews lying in wait to kill him, or perils on the sea, or imprisonment. Should not these things move us to a higher and more earnest zeal and courage? There are wrongs that we may call right but God will never call any wrong right. I believe we should be on our guard and wide awake for God. Pray for me that God may remove all the drowsiness; for "this thing did not happen in a corner." God help us brethren.

A. Inspiration needed as preparation.
B. Preach the Word—with the thought of helpfulness. Preach for the people not at them. II. Tim. 3: 16; II. Pet. 1: 21; Matt. 4: 4; Deut. 8: 3; Eph. 6: 17; Deut. 4: 5, 14; Ex. 24: 3, 4; II. Pet. 1: 10, 18, 21; Prov. 6: 23; II. Tim. 3: 15; Heb. 4: 12.

The Word is given by inspiration of God. II. Tim. 3: 16; II. Pet. 1: 21.

D. Bread not alone sufficient. Matt. 4: 4; Deut. 8: 3.
E. Wielding the sword. Eph. 6: 17.
F. Revealing the law of God. Deut. 4: 5, 14; Ex. 24: 3, 4.

We should have such preaching every Sunday," was the opinion as expressed by a number of good sisters at the close of an evening service which we were privileged recently to attend. The sermon had been preached by a visiting minister from a distance. We presume the good sisters meant not to reflect on the home ministry; we feel satisfied they did not, yet may not the home ministry learn from it that in order to meet the needs of their congregations there is urgent need that they be qualified to "feed the flock" with the real meat of the word, bringing out of their treasures things "both new and old." We are not quite sure whether that congregation has any regular church-sleepers, or if so, whether they were there, but it is our opinion that sleep did not bother the congregation under the sermon which drew out the expression from the good sisters as quoted above. We do not mean that there is a demand for sensational preaching, that is not in question, but an opening up of the Scriptures, "rightly dividing the word of truth," under the guidance and inspiration of the Holy Spirit Himself, which will bring sinners to conviction and conversion, and believers to sanctification and victory.

"I was at the dance, that's just as bad." How many are the chance remarks that reach our ears as we go here and there. What the young lady and the elderly gentleman were conversing about we don't know, neither does it signify. We recognized them as members of one of our near-by churches. The young lady evidently was mixing fleshly enjoyment with her religiousness, and this in spite of her conviction that it was bad. Something else is bad, but this is just as bad. And the confession was made with flippancy and merriment. There was no evidence of there being any godly sorrow for indulgence in that which is bad, according to her own estimate of it. What a picture this is of so much of the present-day religious world. It is religious service to-day, especially on the Lord's day, and to-morrow it is the frolic, the dance, the theater, the show, etc. Everything goes in these days, but sometime those who do things that are bad and comfort themselves that it is not worse than some other bad things which they do not do, will be brought to their senses and find out that "God is not mocked; for whatsoever a man soweth that shall he also reap.""
Ye Shall Receive Power.

(Acts 1: 8.)

The Holy Ghost will in fullness come down on you. Your heart He will fill and your labour speak like gold. Every chain shall be broken and you shall be freed. John 8: 36.

From now on He will give you to meet every need. John 14: 26.

Power to be perfect, power to be whole.

Matthew 5: 48.


To claim all that's promised to conquering Calvary's Hill, to Humility Plain, the sentiment; we were younger then. In ruins our boys and girls. Instead of their reading, its evils, and hurt, because we read love stories, have tried to pat every need.

It is created the enslavement to it is no less the promise is sure, ye shall receive all. At that time we were in accord with the word, but the devil has snatched away the seed that was sown in your heart.

The Thirst that triumphed—He thirsted after righteousness, but liquor-thirst burned in him, too. His wife usually accompanied him on lecture trips, as a guardian angel. Once he was obliged to pass the salvos of Poughkeepsie on the way to his appointment. The aroma from one of them struck him full face and overcame him. He reached his appointment half-intoxicated, lectured while in that condition, and disappeared for a three days' de-bauch. Some years later, at Northfield, one who had heard him then, said, 'I think I called up the circumstance, and inquired by experience if I can avoid doing so, but, as you inquire, the truth simply is, that then the love of Christ was not in me, and the liquor-thirst in me was stronger at times than any other force. Since then, however, in response to my thirst after righteousness, the love of Christ has grown up in me, and this love has destroyed my thirst after liquor. This is the simple truth.'—Selected.

Novel Reading.

We give the following article on novel reading, its evils, and hurt, because we are convinced that once the craving for it is created the enslavement to it is no less than the love of Christ in our heart.

Children school children who learn their lessons well and help their papas and mammas as they should have much more than public schools can. Time is passing so quickly. Spare moments should be employed in reading books that will prove a benefit to mind and soul. First of all the Bible should be read. There are many other good books that are food to the soul. The reading of these should not be neglected. There are histories, biographies, books of nature telling about birds, plants, and animals. All these can be read with profit. Oh, there are so many good books to read the novels should have no place! "But," says some one, "novels are so much more interesting; those other books are dry." That is because your taste has been perverted, has been spoiled. Novels yield pleasure only while you are reading them; while knowledge of God and the works of his creation bring true pleasure in all one's life. If you already have a craving for novels, get rid of it, for it will work disaster to you—soul, mind, and body. Get a desire for good, wholesome reading matter. To do this may seem impossible. But Jesus is mighty to help you. He will wash away your sins and take out of your heart desires for evil and replace them with desires for what is good.

Secondly you may not have begun the habit. It is good that you have not. Never begin it. I pray the Lord to help each reader to see the evils of novel reading and the importance of filling the mind with pure and noble thoughts.—Sel.

2. The Blacksmith's Test.—The Rev. H. W. Pope tells the story of a Christian blacksmith who was caught in an attack of affliction and was challenged by an unbeliever to account for it. This was his explanation. You know I am a blacksmith, and often take a piece of iron and put it into the fire and bring it to a white heat. Then I put it into the anvil and strike it once or twice to see if it will take a temper. If I think it will, I plunge it into the water and suddenly change the temperature. Then I put it into the fire again, and again plunge it into the water. This I repeat several times. Then I put it on the anvil, and hammer it, and bend it, and rasp it, and file it, and it makes some useful article which I put into a carriage, where it will do good service for twenty-five years. If, however, when I first strike it on the anvil and I think it will not take temper, I throw it into the scrap heap and sell it at half a penny a pound. Now I believe that my heavenly Father has been testing me to see if I will take a temper. He has the book of life. He wants to bring me into the fire and put me into the water if you think I need it; do any thing you please, O Lord, only don't throw me into the scrap heap."—Selected.

My Friend.

Christ is my friend. I am glad! Other friends come and go; their words make me calm or distressed, Their presence bring a balm or unrest; But one Friend never forsake me. Christ is my friend! I am glad!

Christ is my friend. I am strong! Other friends may be false; They cannot make smooth the rough road, They cannot bear for me my load; But one Friend is true and strong. Christ is my friend. I am strong!

Christ is my friend. I shall win! Other friends be lost in the fight; But they're lost in the thick of the fight. One Friend keeps me ever in sight; In the storm and the tempest near. Christ is my friend. I shall win!—Selected by Catharine Lehman.
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Macha, in helping us to prepare for our journey; we greatly appreciated their kindness and help at this time.

As our title is A Trip North, and we have just started our course naturally will be North for some time. Our first stop for a short rest was at the Manjeka river, five miles away. Here we sat under a large fig tree; soon our carriers had their pipes at work pulling away, as they are very much given to smoking. They smoke a sort of weed called Mbanji. It is far worse than tobacco; smoke is usually drawn back into the throat and forced out through the nose. It has a very demoralizing effect.

After we had rested for, perhaps, half an hour, we moved on to the Native Commissioner, ten miles farther. Here we pitched our camp for the night. After a short visit with this official making inquiries about the route and country we had to pass through, we went to our camp, had supper, talked a while, had prayer and turned in for the night. A drum at a native dance was going on together with the singing of the people. I was kept awake awhile, but soon nature brought sweet sleep, and outside of the usual turning over we had a good night. When morning dawned we broke up camp and after praying for strength and guidance, we were off for the day's march. We had not received much encouragement from the Native Commissioner. He said we must be most sure to have difficulty in crossing the Kaful River, as it was over its banks. However, we felt we were in business for the Master and that He would have a way for us.

All day our road followed along the banks of the Manjeka River, sometimes near, other times at some distance. Along this river flat we found many palm trees, some reaching up to a height of seventy and eighty feet. They are called the bottle palm. The name is derived from the peculiar shape; at some distance from the ground it bulges out and nearer the top it draws in again to a narrow neck which gives it the appearance of a bottle. The stem or trunk is quite bare, the leaves only a sort of weed called Mbanji. It is far worse than tobacco; smoke is usually drawn back into the throat and forced out through the nose. It has a very demoralizing effect.

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We heartily invite your companionship. Bro. Frey and I made a couple of trips lately and found a readiness to listen to the messages. The second trip we started from the Mijabezi Mission station. Maybe some of our friends would like to join us. We heartily invite your companionship.
In getting ready, our good cooks ask what we would like to take to eat on the way. We have to remember that there is no pseudo-plates and no pathless veldt to cross and that every ounce adds to the cumbrance. We must venture on the good will of the people to supply us with food and prove what they will do when travellers are really in need. However, we need at least one blanket each, a soap, a towel and a couple pieces of extra clothing, for the veldt is cold. Since the first they have consumed the grass. Two little books — S. B. and N. T. — are a special requisite.

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Next morning we met a white farmer a few minutes and then started for home. After travelling ten miles over very rough roads breakfast time overtook us, so we stopped at a kraal and ordered breakfast. At first money was the object wanted for food. Bro. Frey said we would preach to them, so off they skipped and in fifteen minutes they returned with a bowl of hot porridge — a cup of sour milk. If the water boiled at all it didn't cook the meal. A few eggs were served by a young man; thus we had plenty and to spare. The after service was the best and the people seemed to drink it in as Bro. Frey freely gave them the water of life. Another ten miles brought us home by 2 p. m., and I came to my home the same evening.

We noticed on our trip that there was more of a reaching out after the truth than we had before seen; and here and there where we found reeds had been sown or let fall by some one which made a little flower, the eyes of the blind. Truly, "The entrance of Thy Word giveth light." L. DONER.

REPORTS OF FUNDS.

Des Moines Mission.

Report for the month of October, 1909.

DONATIONS.

Fannie Grove, Abilene, Kans., $8; Barbara Engle, Abilene, Kans., $3; Andrew Gragg, Dyersville, 1a.; $3; Isaac Trump, Pola, Ill., $5; Jemima Knisley, Springvale, Ont., $2; A. Brother, Ont., $2; Blanche M. S. Hamlin, Kans., $3.50; C. Scott, City, Kans., $3; Sr. Poots, Auburn, Ind., $2; Sr. Wag-

EXPENSES.

For gas and fuel, $8; for groceries and other eatables, $5; for water for one month, $3; for incidentals, $3.40. Total, $39.50.

Jemima Knisley, Springvale, Ont., $2; total, $6.82.

A. Brother, Ont., $2; total, $6.82.

Bro. Frey spoke to them on the subject of the New Birth. After the meeting a number confessed their sins and asked to be prayed for. Here we found one of MaCa Mission boys who is working for a white man on a farm.

Next morning we called on a white farmer a few minutes and then started for home. After travelling ten miles over very rough roads breakfast time overtook us, so we stopped at a kraal and ordered breakfast. At first money was the object wanted for food. Bro. Frey said we would preach to them, so off they skipped and in fifteen minutes they returned with a bowl of hot porridge — a cup of sour milk. If the water boiled at all it didn't cook the meal. A few eggs were served by a young man; thus we had plenty and to spare. The after service was the best and the people seemed to drink it in as Bro. Frey freely gave them the water of life. Another ten miles brought us home by 2 p. m., and I came to my home the same evening.

We noticed on our trip that there was more of a reaching out after the truth than we had before seen; and here and there where we found reeds had been sown or let fall by some one which made a little flower, the eyes of the blind. Truly, "The entrance of Thy Word giveth light." L. DONER.

REPORTS OF FUNDS.

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**Sanctification and Its Effects.**

When a person is sanctified he possesses holiness, because sanctification is holiness. In Luke 7:49, 75, we read of the sanctified life, "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." People who possess this blessed experience live holy lives. Those who sin more or less, in word, thought, or deed, yet think that they are sanctified, are only deceived.

It is utterly impossible for one to have the experience of holiness and be a sinner at the same time. A person possesses holiness until he commits sin, then he loses holiness and becomes a sinner. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15:2.) "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14.)

When sanctified, our hearts and consciences are purged from carnality,—the inherited sin that causes justified souls so much trouble, the sin that so easily besets them. Thank God, who purgeth away the very root of bitterness!

Peter spoke about some people who had pure hearts, because they had received the Holy Ghost. "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." (Acts 15:8, 9.) Jesus said, "Blessed are the pure in heart, for they shall see God." The people who have pure hearts, live pure lives. Their conversation is pure; their motives are pure; their consciences are pure, and their thoughts are pure. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, and spirit, perfecting holiness in the fear of God." (II. Cor. 7:1.) From this we conclude, that, if we have holiness, we are cleansed from the filthiness of the flesh.

When sanctified, we are perfected. "For by one offering he hath perfected for ever them that are sanctified." (Heb. 10:14.) This does not imply that we are perfected in knowledge, nor does it place us beyond erring in judgment, or making mistakes. Neither does it imply that we are no longer free moral agents, and that we cannot commit sin, or fall from the grace of God. Many believe that, when perfected, we no longer grow spiritually; but the fact is, that we are then in just the right condition to grow. When perfected, we love God with all our might, mind, heart and strengths; or, in other words, we are perfected in love. (I. John 4:17, 18.) "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace where-in we stand and rejoice in hope of the glory of God." (Rom. 5:1, 2.)

Perhaps you have been up and down in your experience. If so, likely you have never been sanctified, and have failed to obtain abounding grace. When sanctified, we have entered Canaan, and we have real soul-rest. Perhaps some have never had this soul-rest. If so, you have never been sanctified. We have real soul-rest when we have fully complied with the Word of God, and we know that all is well with our souls. Though temptations come thick and fast, and everything seems to go contrary, all this cannot destroy our soul-rest, but we can glory in tribulation. "Count it all joy when ye fall into divers temptations." "Greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." In Canaan we get the corn, the wine, the milk and the honey. "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." (Heb. 10:19.)

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32.) When sanctified we have our inheritance. Jesus was crucified, paid the price, purchased our possession of sanctification, willed it to us, and we have a right to it. Many professed Christians claim to have been saved for years, and have never gotten their inheritance. When we have our inheritance, we get the benefits thereof from day to day, and after this life reap everlasting life.

Why not, at once, meet the conditions which will entitle you to this glorious experience? When you have it you will never want to do without it. Father has willed you this inheritance. Jesus, His Son, has died and has been resurrected to make it efficacious and now you are entitled to it. If I could get this inheritance for you, I am sure I would; but I cannot. I would to God that every one of our brethren could testify that they had this inheritance.

When sanctified, we have the promise of the Father. "Being assembled together with them," Christ commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." (Acts 1:4.) Our Heavenly Father has made us blessed promises, and one of them is, the promise of the Holy Ghost. I am sure that our Father is faithful to his promise, and delights to have them fulfilled in us.

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) When Christians are sanctified, they receive the gift of the Holy Ghost, for the Holy Ghost is the Sanctifier. You, no doubt, have received many gifts in temporal things, and have been thankful for them. I consider the gift of the Holy Ghost the greatest and best gift. When I was lifted up in grace, my blessed Savior presented to me such precious promises that I could say, "Glory to God in the highest." This means heaven for me. I have not received this gift through works or any goodness of my own. I am not worthy of such a great gift. When my Father showed me that I did not have the gift of the Holy Spirit, and that he would give it to me, I did not hesitate to receive it, and it was not long until I obtained this precious blessing.

"But ye shall be baptized with the Holy Ghost not many days hence." (Acts 1:5.) I shall never forget the time when I was baptized with the Holy Ghost. It filled my entire being. When people get this baptism, they get honest with God. If all the Christians possessed it, you would see this reformation spread much faster than it is now. When we are sanctified we are sealed with the Spirit of promise. "In whom also after that ye believed, ye were sealed with that holy Spirit of promise." (Eph. 1:13.) As a writer says, "In sealing our hearts, the Holy Spirit approves of us and seals the everlasting covenant between our souls and God. He seals in our hearts the priceless treasure of full salvation, and preserves us unto the day of redemption, thus protecting us from all frauds."

"Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." (II. Cor. 5:5; also Eph. 8:...
14. When sanctified, we receive the earnest of our inheritance. In other words, we receive a part of the future inheritance that is waiting those who are faithful. Then we have a foretaste of heaven.

"And behold I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endowed with power from on high." (Luke 24:49.) People who have the Holy Ghost have power over all the powers of the enemy. They have power to live a holy life and to do whatever God has called them to do. "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26; John 16:13; I John 2:27.) The sanctified have this Comforter. When you are in trouble, persecutions, trials or tribulation, the Holy Spirit will comfort you. He knows better how to comfort than does our dearest friend. He will teach you all things. You will find him a better and quicker teacher in the Word of God than the most able and well-educated preacher or professor of divinity in the seminary. When the Holy Spirit is your teacher, the Bible will begin to unfold to you, and will seem like a new book. —The Holy Spirit brings to our remembrance the Word of God, and will bring Scriptures to our minds when needed.

"This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write it: ..." (Heb. 10:16.) When we are sanctified, the Lord puts his second covenant in our hearts and writes it in our minds. Then we give a hearty Amen to all his will and word, and would rather have God's way, for it is best and just right.

"I am come that they might have life, and that they might have it more abundantly." (John 10:10.) Those that are sanctified have the abundant life. If justified, then we have spiritual life; and some barely have life. The Lord wants us to have the abundant life,—have so much life that we can help others to get life. When justified we bear the fruit of the Spirit, and when sanctified we are purged that we "may bring forth more fruit." (John 15:2.) In Gal. 5:22, 23 we find what the fruit of the Spirit is. In sanctification we have more love for God, for our enemies, for the sinners, for our families, for the Brethren, and for the Word of God. We have the fulness of joy. Our peace flows deeper. We have more long-suffering, are more gentle, show more goodness, have more faith, have more meekness, temperance, and self-control. "But in a great house there are not only vessels of gold and silver, but also of wood and of earth; and some to honor and some to dishonor. If a man, therefore, purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." (II. Tim. 2:20, 21.) When sanctified, we are prepared for the Master's use, and are more effectual in his service.—Wilming Smith in Gospel Messenger. Published by request of Sr. Kreider.

[Note by the editor. In printing the above article, the editors do not say that they endorse all of this interpretation on the subject in hand. Some applications of texts are strained and far-fetched as is so often the case. However, it will no doubt make many think more fully on this important theme, and seek after the truth aimed at.]

An Incident From the Coal Fields.

While a pastor in Pennsylvania, I was, for five years, located in the famous Wyoming Valley, and in the midst of the coal-mining interests. "Death in the mines" was a sadly frequent experience. Death by explosion of fire dam, by the fall of "top rock," and by many other ways was of almost daily occurrence.

Many English and Welsh miners' families were attendants at our church, which fact brought me in close touch with this class of the community.

Well do I recall being excitedly approached one afternoon by a miner, just out from a colliery nearby. Clothéd in the dress and grime of his trade, he showed that he had hastily left the mine. He quickly stated that an "accident in the mine" had resulted in the death of two men, father and son; that their home was on such a street, and he asked if I could go and announce to the wife and mother the sad news.

Never before had I been called upon to bear such a message. I had only five minutes to prepare that woman for the greatest sorrow of her life. How could I do it? Breathing a prayer to God for help, I hurried away to the miner's home.

The wife and mother was in, busy with her daily toils, and she greeted me kindly. But common words would not do. I was bearing a special message, and it demanded haste! The bodies were not far away! And so, with an inquiry for her husband and son, I reminded her of the danger of the mines. She looked startled and pleadingly asked, "Has anything happened?" Then came, as gently as possible, the sad announcement. Let me draw a curtain over the scene that followed. Never can it be effaced from memory.

Neighbors, kind and sympathizing, gathered. We decided not to let her see the bodies until they were cleansed and robed for burial. She was taken to a neighbor's house.

The carriage, bearing the bodies came quickly, and on examination hardly an unbroken bone was found in either body. "Crushed to death by the fall of several tons of top rock," was the verdict. Father and son were in the same chamber, and without a moment's warning, came instantaneous death.

When the undertaker's work was ended, the widowed mother was permitted to return to her doubly stricken home. Oh, who can describe the sadness of that night?

The next day she told me the story of their immediate past. They had but recently left the Pottsville region for the Wyoming Valley, where they had learned that the veins of coal were thicker, and therefore considered safer for the miners. Both men had promptly obtained work, but in less than a month, the very fatality which they had thought to escape, had fallen upon them.

Then she told me of her husband's conversion. He had been awakened in the services of the church a few months before. For days the struggle between the Holy Spirit and the stubbornness of the human will went on, but the time of yielding came. One day, in the mine, hundreds of feet underground, and alone with his God, he knelt, amid the dust and darkness, and made final and hearty surrender to Him who had promised to be merciful to the sinner. "Thy sins, which are many, are all forgiven." The darkness of the mines seemed irradiated with light. The miner came to his home that night full of joy at his deliverance.

The third day following the catastrophe, there was a double funeral at our church; two coffins, side by side, and one chief mourner. Many were present in tearful and profound sympathy with this Naomi.

And that scene, in more or less enlargement, is the constant experience of...
and record of the anthracite mining regions.

Many persons have computed the "price of coal" in dollars and cents, but how few have considered "what coal costs" in human suffering and life—Selected?

War in the Air.

Whilst so much admiration is being given to modern advances in science, it should not be overlooked that science is being exploited for purposes of destruction. In Britain, France, Germany and America there is as present great rivalry as regards the production of airships, and the whole interest in this contest lies, not in the utility of these machines for travel, or of commerce, but in the possibilities they will introduce for future warfare. So the question is: Will these air machines be able to travel a few hundred miles, carrying guns, bombs and shells, with a small crew? A work has recently been published which describes what has been accomplished, and the writer claims that the question is solved.

These machines are actually dirigible; they can carry a number of men, up to twenty; and they are therefore quite capable of carrying over any city sufficient explosive matter to work more destruction than could be effected by an aeroplane, and this within an hour or two of the declaration of war. One eminent German, in a lecture delivered in Berlin, pointed to the possibilities of the airships in warfare, and declared that within two years Germany could construct a fleet of motor airships and flying machines that could not only destroy the British fleet in the channel and the North Sea, but could also convey an army through the air to England. Surely these things are pointing to the "time of the end." Man in his madness for war preparations shows himself more and more a creature unfit to hold the reigns of government.—Bible Standard.

To be descended of wealth and titles fills no man's head with brains or heart with truth; those qualities come from a higher cause.—William Penn.

MARRIAGES.

LENHARD—SIPPLING.—On October 21, 1909, Harvey B. Lenhard and Sr. Maria Z. Sиплинг, daughter of Rev. Abraham and Sr. Susan Sиплинг, of near Mount Joy, Pa., were united in marriage by Eld. H. B. Hofer, at his home near Mount Joy, Pa.

OBITUARIES.

STORM.—Roy Storm, son of Peter and May Storm, of Bridgport, Welland county, Ontario, died at their home on October 28, 1909, aged 5 months and 1 day, their home being on the frontier near Bufalo, N.Y. The baby was brought from Sabbath morning to the Brethren's M. H., Black Creek. Obsequies were improved by A. Sears, reeve of the town. 26th Sunday, "Equality with the Family in Heaven," Interment in cemetery near by. Deceased was the second and only surviving child. The parents and one daughter are left to mourn the loss.

STOFFER.—Sister Susan Stoffer, wife of Bro. Cyrus Stoffer, of Elizabethtown, Pa., died October 22, 1909, aged 40 years, 5 months and 13 days. Besides her husband, there remain to mourn her loss the following named children: Mrs. Royer Buch, Kathryn at home, and Irwin, all of Elizabethtown, Pa., and Mrs. Grace Hoffman, of Bainbridge, Pa. Funeral service was held at the Church of the Brethren, H., conducted by Elder Aaron Martin, Rev. Hovertor, of the Church of God, and S. Buch, Kathryn at home, and Irwin, and S. Hertzler, of the Church of the Brethren. Text, 11 Cor. 4:17, 18. Interment in Mount Tunnel cemetery.

CRIMMEL.—Sophia Crimmel, nee Haf­fly, was born at Louistown, Mifflin county, Pennsylvania, August 16, 1839. Departed this life October 14, 1909, aged 80 years, 1 month and 28 days. She leaves to mourn her loss five children and grandchildren, three brothers and one sister. Her husband preceded her to the spirit world nineteen years ago. She united with the church at an early age and always led a faithful Christian life. She was a kind mother, one whose life was an inspiration to all who formed her acquaintance. Funeral service was conducted by Elder John A. Stump, assisted by Frank Crider, of the Church of the Brethren. Interment was made near Ellkhart.

CLOUSE.—Lydia Clouse, nee Fink, was born November 28, 1858, and died October 4, 1909, aged 72 years, 10 months and 6 days, at her home near Indiana. She migrated from Indiana to Ohio at an early age. She was married to Benjamin Clouse, September 3, 1853. To this union eleven children were born, nine sons and two daughters, were born. Two sons preceded her to the spirit world. There remain to mourn two daughters, seven sons, eighteen grandchildren and two great-grandchildren. She was converted and became a member of the U. B. church about thirty years ago, remaining faithful unto death. Funeral services were held at the Union church, conducted by Rev. Josiah W. Times, of the U. B. Church, and Elder J. A. Stump. A large concourse of people was present. Text, Job 14:15,16. Interment was made in Oaklawn.

MCMULLEN.—Norman Cofroad, only child of Robert and Adalh McMullen, was born in Stouffville, Ont., July 1, 1908, and died September 7, 1909, aged 1 year, 2 months and 7 days. His illness was brain fever, which lasted three weeks. Service was held at the house, conducted by Rev. Bro. Martin. Interment in Stouffville cemetery.

Lovely babe, how b'tly thy stay, Short and hasty was thy day, Ending soon with sadness real, Pain and grief, no more to bear.

Hard it is from thee to part, For it rends the aching heart; But an heir of glory's gone, Let the will of God be done.

Pillowed on a Saviour's breast, Sweetly slept and safely reposed. Soon the morning shall restore The buried babe, we now deplore.

STICKLEY.—Sister Mary Stickley, of Markham, Ont., died October 14, 1909, after being confined to her bed about one week. She had been failing for some time, having had a light stroke about twelve years ago. Her age was 77 years, 5 months and 7 days. The funeral was very largely attended by many friends. She was buried at the Dixonhill cemetery beside her husband. The brethren and sisters in the church conducted the services. Text, Ps. 116:15, 16. Elder John A. Stump, assisted by Frank Crider, of the Church of the Brethren. Interment was made in cemetery near by. Deceased was the second and only surviving child. The parents and one daughter are left to mourn the loss.