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George Detwiler

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Walking With God.

Walking with God implies a consciousness of His presence. We all believe that God is present everywhere. He is not far from any one of us. But does this mean anything to us? Do we live as though we believed it? Jesus said, "If any man love me, my Father will love him, and will manifest Himself to him." One person may manifest himself to his neighbor through the sense of sight, or the sense of hearing, or the sense of touch. Is it not possible for one person to manifest himself to another directly, without the aid of the bodily senses? Is it not possible for God, who created us with such wonderful physical powers, to manifest himself to us directly without the aid of the senses? So Jesus thought. So the apostles taught. This is according to the experience of good men in all the ages. The poet believed it possible when he wrote these lines:

Speak to him for he hears thee;  
Spirit with spirit may meet;  
Nearer is he than breathing;  
Closer than hands and feet.

Walking with God implies harmony with him. "How can two walk together except they be agreed?" says the prophet. Many have tried it. Business men have tried to carry on business together as partners when they were not agreed on any important matter of the business; but it has always been a failure. A young man and a young woman have entered into a marriage covenant, and promised to walk together to the end of the journey when they were not agreed. They were not of one mind about religion and about the conduct of the home. They cannot succeed. They may live together outwardly, but they cannot walk together. They may live together in the same house and eat together at the same table, but they are as far apart as if the ocean rolled between them.

And no one can walk with God unless he is agreed with him. But how can they ever come together? In the Book of Isaiah God is represented as saying: "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. As high as the heavens are above the earth so high are my thoughts above your thoughts and my ways above your ways." How then can they come together? God cannot abandon his ways; for they are right. Men cannot forsake their thoughts and come down to us, for his thoughts are right. Men must abandon their low ways and their selfish and evil thoughts and rise up to meet God. "Let the wicked forsake his way, and come down to us, for his thoughts are right. Men must abandon their low ways and their selfish and evil thoughts and rise up to meet God. "Let the wicked forsake his way, and rise up to meet God."

"Be ye reconciled to God." Come to me, lost one, for thee I died. The gates of Death I did destroy. The earth shall be full of the knowledge of the Lord, even the whole world, for the Lord will leave none of the nations. Walking with God implies harmony with him. "How can two walk together except they be agreed?" says the prophet. Many have tried it. Business men have tried to carry on business together as partners when they were not agreed on any important matter of the business; but it has always been a failure. A young man and a young woman have entered into a marriage covenant, and promised to walk together to the end of the journey when they were not agreed. They were not of one mind about religion and about the conduct of the home. They cannot succeed. They may live together outwardly, but they cannot walk together. They may live together in the same house and eat together at the same table, but they are as far apart as if the ocean rolled between them.

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Editor, GEO. DETWILER, Harrisburg, Pa.

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**EDITORIAL.**

**Better or Worse—Which?**

Whether things and conditions in the world, in the state, in the community, in the family, in the church, are getting better or worse as time progresses, is a question that meets us, and is discussed almost constantly. In large measure the claim is made that things are getting better. As a rule the popular ministry, the ministry of a thoroughly worldly Christianity, which guages things morally by the popular reform movements of the day, proclaims constantly that things are getting better and that ere long the millennium of peace and good will will be ushered in. The editor of Our Hope, A. C. Gabelein, sounds the note of warning and it is well for us to take heed. We glean a little from some of his recent writings. "Satan unfolds a simply revolting activity. Like a huge bird of prey he casts himself upon that which confesses that worthy Name. While he is the author of the greater anti-Christian systems, the wolves (Acts 20:29, 30), who come in sheep clothing, he is also the instigator of the more subtle errors and unscriptural teachings, the perverse things of such whose intellect he has led captive, and who become his tools. It is a sad condition which we face in these days. Denial of every truth of God's Word, the Person of Christ and His blessed work on the cross on the one hand, and on the other among those who believe the Bible, who know Christ, all kinds of subtle errors, unscriptural theories, divisions and strife. And these are as much the work of Satan as the outspoken denials of the faith. We cannot look for an improvement. Satan knows his time is short. Reader! your only safety is to lay low at the feet of your Lord. Do what is written in 11 Cor. 10:5: "Casting down reasonings, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

Again, attention is called to the 'great Anti-Romish agitation.' That Rome, the corruptress of nations, is passing through a severe crisis. That France has completely revolted against that powerful institution which claims to be "the church," and that Spain has joined the same revolt against the Vatican. But that "while Rome is losing ground and is thus being spoiled in the lands which tolerated her abominations for centuries, she makes great headway in England and America. The stronghold of Rome to-day are the countries which boast of being Protestant. Protestantism is so completely stripped of its power to protest that it slumbers in the lap of Delilah. 'Back to Rome' seems to be the drift in the two great English speaking countries. More toleration! We are all brethren! Away with the narrowness of past ages!—are some of the Protestant shouts we hear about us. But Rome remains the same. She has still a great future, though brief, before her."

Again, attention is called to the fact that at great missionary meetings during the past year a prominent Unitarian was permitted to take a leading part and give the principal address, which is but another betrayal of the Lord Jesus Christ. "The denier of the Deity of our blessed Lord, though he be President of the United States, is a lost soul just like the most miserable fetish worshipper in Africa." It is pointed out how that the great World Mission Conference recently held shows the drift of the times. It paid ungrudging tribute, with one or two orthodox caveats thrown in, to the finer elements of the non-Christian religions of the East. It apparently recognized that there is saving virtue in these non-Christian religions. Of this the editor of Our Hope says: "The spirit of anti-Christ and departure from the faith delivered to the saints breathes in these words. . . . According to their teaching the heathen religions of the East have in them finer elements, that they also possess 'Sacred Books,' that there is a 'Divine Fatherhood' which includes all the heathen and that they possess 'the light that lighteth every man,' and that the non-Christian religions also have 'Saints.'" These utterances are in full line with the famous, or infamous Congress of the World's Religions held at Chicago.
during the great fair. They show how all is drifting towards Unitarianism and Universalism. If these things are true, then why go to the heathen at all with Christianity? Let them alone if the great heathen world is not completely lost and away from God. But what becomes of the most positive declarations of God's revelation concerning the condition of mankind outside of Christ? These solemn declarations are either modified, read as they tell us in the light of the twentieth century, or completely disbelieved as being the inspired Word of God. The denial of the inspiration of the Bible, the evil seed sown by the destructive Bible criticism, is bringing a harvest. These unscriptural conceptions are likewise the result of that modern dream, which has no foundation in the Bible, that the world must be converted in this age. To what errors and corruption of doctrine has not Post-millennialism led its adherents."

We are living in a time when the scoffers are saying, "Where is the promise of His coming?" But Jesus said He would come at an hour when men are not looking for Him, and warns His disciples to be ready. So let us not be deceived by the false promises of universal peace and the establishment of God's kingdom upon the earth without the King whose right it is to reign.

Our Special Offer.

In order to help the VISITOR we would like very much if the subscription list could be increased by a few hundred names, paying subscribers. Our offer is that for one year's subscription price we will send the paper to new subscribers from now until the end of next year, thus giving it three months free. It is now time for a goodly number of subscriptions to be renewed. We would be very thankful if those who renew would make an effort to secure one or more new subscribers. Let all those who are kindly acting as agents make a special effort to enlarge our list of subscribers.

The Abilene, Kan. Reflector gives a news item in a recent issue of the plans of the River Brethren (Brethren in Christ). It says that the Brethren are planning to establish an extensive benevolent institution in that city. A committee of five members was appointed to take the matter in hand.

A Special Daily Text Calendar Offer.

We are anxious to receive many early orders for our New Idea Calendar of which we made note in the September 5 number. For 40 cents we will mail free one of the calendars, the price of which is 25 cents, and one of Andrew's Revised dining-room mottoes, price 25 cents. The size of this motto is 11-10, made in green, maroon and white. On this motto, as revised, the reading is, "Christ is the Head of this Home. The unseen Host at every meal. The silent Listener to every conversation." It is very beautiful. We can also supply agents with all of the finest mottoes at very low rates. "Go-to-bed" series and Wedgmont verse cards, also Rules for the day, 25 cents each, are new and beautiful. Write for terms.

Oh, THIS STILL BETTER OFFER.

For fifty cents we will send the calender and the two mottoes, the dining-room motto and Rules for the Day—seventy-five cents worth for fifty cents.

The Messiah Bible School.

According to instructions from the Board of Managers of the Messiah Bible School and Missionary Training Home, the work of launching the school was begun on Monday, September 26, and two days were occupied in arranging the preliminaries, classifying the different studies and enrolling the students. The first enrollment was twelve. Another student has been added since making thirteen to date, with prospects for a number more in the near future. The opening exercises were observed on Tuesday evening, September 27, with appropriate services, followed with timely remarks by a number of speakers, and announcement of school regulations.

On Wednesday, September 28, the regular courses of studies were taken up and judging from appearance the school will be a success from the start. The Faculty especially solicits the prayers and support of those who are in sympathy with the work, and since we learn that there are some who would gladly avail themselves of the opportunity of securing the things most needful, but on account of existing conditions in their homes they are as yet deprived, we especially feel to encourage those who are in a position to make arrangements and grant the opportunities needed, that the cause of His kingdom on the earth may not be hindered but developed and perpetuated pending the Second Coming of Christ.

This shall be the Lord's work and since the first term tuition is free, the management will thankfully receive anything by way of eatables, or that can be used in a family. Certainly the starting of this institution marks an important epoch in the history of our Brotherhood, and we venture to claim for it the heart sympathy and prayers of all our brethren and sisters.

A brief report received from Bro. John Reichard of Fordwich, Ont., informs us that Canada Joint Council, held at the Maple Grove M. H., Howick, on Sept. 15, was attended by a very fair representative number of brethren from the different districts in the Province. Elders C. Baker, H. R. Heise, John Wildfong and Jonas Winger were present. Elder C. Baker assisted by Eld. J. Winger, presided. The business in the evening before the meeting was disposed of in a spirit of brotherly love, giving evidence of the presence of the Master of assemblies. The love feast season which followed was also an enjoyable one, and the brethren received much encouragement, especially so because of the goodly number of visiting members from the different districts. The number of visiting ministers was quite large and the discourses given were instructive and able. The presence of Elder and Sr. Steigerwald of the South Africa Missions proved of special interest to the occasion. The brethren of the community were through it brought into closer touch with the South African Mission work. On Friday evening Bro. Steigerwald gave an able and instructive address on the condition and needs of the mission field with which they are connected. The address was well received, and the hope is expressed that the Lord may make their visit in the homeland a great blessing.

Elder Baker's account of their visit to Western Canada is quite interesting and gives an encouraging outlook for the work in that new field. Little had been reported for the Vis­­tor columns from the colony located at Merrington, Sask., for quite a while. We knew that progress was being made and that they were building a house of worship, but to learn now of the successful completion of the work, and the blessing that has attended thus far is interesting indeed. It is to be hoped that they will be helped financially by the older por-
tions of the brotherhood so that no indebtedness will encumber the colony. We hope the work thus commenced in a corner of the great northwest of Canada may be carried forward successfully under the blessing of God, that it may become the nucleus of a work that shall spread and spread throughout those provinces of "magnificent distances," until many of the dwellers there shall have learned to know the Lord Jesus Christ as Savior, Redeemer, and acknowledge Him as Lord and Master, and that the colony's influence for good may be felt far and wide. May the brethren who have been called to the new duties be fully equipped for the work.

A dear brother in a recent letter to the editor incidentally refers to the fact that the work of the Lord is not progressing satisfactorily with them. The members seem to be quite steadfast, but the young do not seem to come this way, which is a condition that, no doubt, obtains in many places besides the one from whence the testimony comes. There is nothing that succeeds like success; that is, we have noticed where the membership is large the number of accessions is proportionately larger than where the number of members is small. It would be an interesting study to have reliable statistics showing the increase or decrease of members in any given community, and for that matter in the entire brotherhood. Evidently we are not increasing in numbers rapidly. The fact that the young don't come this way is much to be regretted, and the fact that the young don't come to their assistance. A communion service will be held at the Cross Roads M. H. near Florin, Lancaster county, Pa., on November 6, 1910.

A protracted meeting will be commenced at the Cross Roads M. H. on November 6, 1910. The meetings will continue indefinitely. Special meetings will also be commenced at the Mowersville M. H. on November 13. The brethren of these districts will appreciate the help of any brethren ministers who may be led to come to their assistance.

A communion service will be held at the Cross Roads M. H. near Florin, Lancaster county, Pa., on November 6, 1910.

A cordial invitation is extended. All who can, come.

Come by rail to Pottstown, then to Trappe by trolly.
Leaving Buffalo on the evening of August 29, we came by boat to Cleveland, Ohio. The weather being favorable we had a pleasant night voyage over the lake, arriving at Cleveland shortly after 6 A. M. on August 30. Being conveyed to the Lake Shore depot we had time enough to get a light breakfast at high prices, but felt thankful for what we did get and could enjoy. From there we were sent by train to South Bend, Ind., where we visited three of Sr. Zook's brothers. The oldest brother is 74 years of age and very feeble in health and looking objects from a human standpoint, may not be very long for this world. He is a great sufferer of pain, but bears it with Christian fortitude, having hope in Jesus. He looks forward to a happy exchange, and we hope he will not be disappointed. Although in some things we do not see alike, yet in this we do agree that there is salvation in no other name but the name of Jesus. He however regrets that so many of his years were not spent in the service of God.

We spent the time in South Bend very pleasantly, all things considered, and again took train from there to Chicago on Friday, September 2, and were met at Englewood station by our dear brother, B. L. Bruhaker, and assisted to the mission with our baggage. This was our first visit to the Mission on Halstead street and found the dear workers much more comfortably situated than at the former place. We found the workers all well and happy in the work to which they have been called and have every reason to believe they are doing a good work under God, and we rest assured if faithful they will each one receive their reward at the hands of Him who takes notice of all we do for Him, even the cup of cold water will not be unnoticed. How this ought to encourage every one to do what we can in as many ways as we can. Owing to the shortness of our time we stopped only a few days with the dear workers there and bade farewell to them on the evening of September 3, our next stopping place being Kansas City, Mo., to visit our two youngest sons and their families. We found them well and busy looking after the affairs of this present life, which is all right as long as it does not interfere with the things that pertain to our eternal welfare and the glory of God. As yet they do not take a stand with God as we wish they would, and for which we are praying every day. Leaving Kansas City September 9, we stopped for one night near Neosho, Mo., with another brother of Sister Zook, and on September 10, we arrived at our present home about 10.30 A. M., and were glad to meet again after being separated about three months.

As we look back we are made to praise the Lord for His guiding hand and keeping power, while we associated with so many of our dear brethren and sisters in different parts of Ontario. We thank the Lord and the brethren for the many open opportunities to "Preach the word, and trust stedfastly that the precious seed of God's word may have found lodgment in many hearts where it will bear fruit to eternal life and the glory of God. We should feel sorry if at any place the enemy should have sown tares among the good seed. Our aim and object on this visit to the churches was more particularly to encourage God's children to earnest and faithful service to the Master. Our time was too limited to expect much of a revival in the salvation of sinners because it usually takes some time before much can be expected in that line; and yet we are glad that a few souls asked for prayers and hope they may have found Him of whom Moses and the prophets did write. And now we commit all the dear ones with whom we have had the privilege of evoking their hospitality, to God and the word of His grace which is able to build them up and give them an inheritance among them that are sanctified. And now that we are home again we take up the duties here in preaching the word on the first and third Sunday night of each month. We solicit the prayers of the faithful that the word may faithfully discharge our duty in this respect.

Bro. George and Sr. George (our children) with whom we have our home, expect to take train to-night for Des Moines and Illinois, and may be gone six weeks or more, Lord willing. We, with the twins will stay here and aim to take charge of affairs in their absence. They have given up the work which we approve and we believe the Lord will reward them for their love. The orphan twins are well and growing fast. We refer to this because we know that many of the readers of the Visitor are much interested in them. Hope all will pray for them that they may grow up to be useful in God's service. Finally the farewell of 11 Cor. 13:11, to all the dear saints. Yours in hope of His coming.

NOAH AND MARY ZOOK.  

Our Trip to Western Canada.

On June 28, our daughter, Lillian, wife and the writer left home for the West of Canada, and arrived at Winnipeg on June 30. Here we stayed with our son, Albert, several days, and had the pleasure of attending service conducted by the Penticton, B. C., brother and the opportunity of witnessing for the Master. While in this city we also attended a street meeting, where we again testified to the Lord's goodness towards the children of men.

On the 1st of July we reached Winnipeg and left for Regina. On the 4th we were in Regina, and our address was to the church that we may find lodgment in many hearts where it will bear fruit to eternal life and the glory of God. We should feel sorry if at any place the enemy should have sown tares among the good seed. Our aim and object on this visit to the churches was more particularly to encourage God's children to earnest and faithful service to the Master. Our time was too limited to expect much of a revival in the salvation of sinners because it usually takes some time before much can be expected in that line; and yet we are glad that a few souls asked for prayers and hope they may have found Him of whom Moses and the prophets did write. And now we commit all the dear ones with whom we have had the privilege of evoking their hospitality, to God and the word of His grace which is able to build them up and give them an inheritance among them that are sanctified. And now that we are home again we take up the duties here in preaching the word on the first and third Sunday night of each month. We solicit the prayers of the faithful that the word may faithfully discharge our duty in this respect.

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OUR CONTRIBUTORS.

The Mother's Hope.

Our mother's hearts are loving true, And praying souls, our sons, for you; That you may guard your feet aright, And shun that dark and awful night. Of sin and woe, that tries so well To wreck your souls in endless hell.

If you will heed, in youthful days, The voice that ever for you cries: Then you are wise and shall not come, To terrors great that's promised in. Who turn from right and choose the wrong, To walk in joy amid the throng.

Then take your place beside the right, And enter boldly in the light. For God and truth and heavenly land, That stands before the praying band. Then take your place beside the right, And enter boldly in the light.

—Selected by Edwin Hammaker.

For the Evangelical Visitor.

A Friendly Answer to a Friendly Criticism.

BY ELDER CHARLES BAKER.

In the Evangelical Visitor of August 22, our editors have a friendly criticism on our article on "Inbred Sin," which appeared in the July 25 number of that paper. We are glad for the criticisms, and pray God that He may bless our editors in their arduous work. But we trust they will also allow us a little space to answer their criticism.

First of all we are glad to have noticed from the tenor of the criticism that our editors agree with us perfectly on the cardinal thought of our article, that is, they with us do not believe in the total eradication doctrine, as taught by many at the present day. But on some of the minor thoughts of our article, which lead up to the principal thought, they seem, in a measure, to disagree with us. And we are not surprised, since we found the first objectionable part of my article seems to be "what sin is?" This, however, we believe, we defined clearly in our article by quoting John 3:17: "Sin is the transgression of the law." From this we understand that the propensities to evil, that are in man by nature, if he does not yield to vicious inclination, cannot rightfully be called "sin" in any form.

Then, as regards the two schools that arose concerning this important question, as to "what sin is," or "what it is not." We answer, we were aware of the fact that one regarded sin as a voluntary act, and the other as a hereditary depravity. Now, it is evident that both these schools cannot be right. It is possible that both can be wrong, but we believe that the one who looked upon sin "as a voluntary act," is nearer the truth than the other, because it corresponds with I. John 3:4. No doubt, the theologians from whom we quoted were also governed by the above text, because their sentiments on "inbred sin" agree with it. And since God so naturally used some of them to be helpful at the time of the Reformation to bring about a better state of things in Christendom, and since the majority of the Protestants have accepted their views on other important points of doctrine, why should we then hesitate to accept their views on the doctrine of "inbred sin?" We believe on the above grounds the views of those theologians on the doctrine of "inbred sin," have special weight, and are of great import.

Now, as to the thought, if Adam had had children before the Fall, whether his offspring would have had more power to resist the tendency to evil, than he had before he fell, is a question that is easily answered by the law of heredity. If "like begets like," then Adam could not have transmitted, before the Fall, any more power to his offspring to resist the tendency to sin, than he had himself. But since Adam sinned before he had any progeny, therefore, the tendency to sin, which was implanted in him at his creation was intensified by the Fall. This intensified state of the tendency to sin, Adam has transmitted to his posterity. It is the result of sin that Adam transmitted to his posterity. Not "sin" itself. "Sin" is only the transgression of the law. Therefore, we cannot see the propriety of calling even those intensified propensities, which we have inherited, "inbred sin."

Then, as regards the propensities that are visible in infants, if they can rightfully be called "inbred sin," then, as we said in our article, something would have to take place to eliminate the "inbred sin" out of the child, or else it could not be saved. We have plainly shown that the Roman Catholics and others hold this view to this day. Christ has atoned for actual sin, but not for the propensities to sin, that is, He made no provisions to have it eradicated out of our being while we live. There have been some that have made such assertions, but have they at all times been able to make good their assertions? Are not the apostle Paul's words of greater weight to us? Let us see what he says concerning this in I. Cor. 9:27: "But I keep under my body, and bring it into subjection," etc. If these propensities to evil that are in us could be eradicated out of us, surely Paul would have had them so eradicated. But we see that even after Paul had been for many years in God's service it still required an effort on his art to bring his body in subjection. But he did it, and so can we by the grace of God. That is also the thought which we emphasized in our article. I. John 3:9, and I. John 5:7, especially signify who they are that overcome, or, that bring the body in subjection. But the fact, nevertheless, remains that there is still something in all of us, no matter how far we may have advanced in our Christian experience against which we all need to watch.

Botetourt, Va.

For the Evangelical Visitor.

A Meditation.

BY JACOB U. JURY.

Dear editor and readers: Greeting in the recious name of Jesus. I have often felt impressed to write a few lines for our paper which I have read most of the time since it is published, but sorry to say, I read it as a critic too much of the time. But, I am glad to say, since I have ceased to look for faults I can find many wholesome thoughts in its pages; and especially do I love to read the letters from the foreign missionaries. While following my pursuit, tilling the soil of mother earth, I have been meditating upon the subject of looking—how we look, when we look, where we look, and what we look for, and for what purpose we look.

In Num. 21:9, we find there was life given for looking in one certain way. How many may be bitten today by the serpent of sin in its many forms and need to look as directed in I. Sa. 45:22. In Micah 7:7, we find words which are a comfort to me. My prayer is that I may often think of them. Again we find in Hebrews 12:2, "Looking unto Jesus," which has been the central thought of my meditations. Jesus being our example, how can we follow Him but by looking to Him? I often think how much I might avoid if I would look neither to the left nor right but straight forward to Jesus. We would not see so many faults and shortcomings on the part of our brethren and sisters, and possibly with our church paper. This world contains anything we choose to look for, both good and bad, and I am sorry to say we sometimes do not look for that which is for our best.

Another thought. Do we look upon our church officials as we ought to, the deacon, the minister, the elder and our editor whose duties and cares are
many? As I meditate on this I see them as our loving, kind and humble servants, making many sacrifices that they may serve us and receiving little or no pay for the same. And when we come to them with our troubles how willing and ready they are to help us the best they can. I am afraid we may sometimes look upon them too much as those having authority over us and not as our helpful servants.

Another thought on looking. If we as the laity would look more to Jesus as our example and not so much on any and everything but Him, what a perfect body we would present, avoiding many unpleasant experiences and saving our officials many trials and cares. Some time ago I read an article in the Visitor by which I wish to benefit. It was on being too sensitive, too easily hurt. My experience is that too often it is only imaginary on our part, and because we are looking that way. May God grant that we may all look aright and live thus. I have penned a few of my thoughts while about my daily labors, hoping it may do some good if it escapes the waste basket. I crave an interest in the prayers of God’s children for me and my house.

Advertising has become a great art and thousands, yea, millions of dollars, are spent every year by the various firms, merchants and business people of all kinds throughout the world to advertise their respective goods and to make known to the public that they are in business and also what their business is.

People in general are not ashamed to advertise their goods, but yet there is a class of people in the world who are really ashamed to advertise their goods and show to the public that they are in business and also what their business is.

For the EVANGELICAL VISITOR.
Ashamed to Advertise.

By LEVI F. SHEETZ.

Advertising has become a great art and thousands, yea, millions of dollars, are spent every year by the various firms, merchants and business people of all kinds throughout the world to advertise their respective goods and to make known to the public that they are in business and also what their business is.

People in general are not ashamed to advertise their goods, but yet there is a class of people in the world who are really ashamed to advertise their goods and show to the public that they are in business. The question may now be asked, who this class of people is. Is it the brewer or the distiller? It certainly is not, for we see their large display advertisements all over the country: along the railroads, trolley roads and public highways. Is it, then, the circus man or the prostitute? We again answer in the negative, for they too, hang up their large illustrated posters, which are a disgrace wherever they are placed, throughout this so-called Christian nation. Who, then, belongs to the class that are ashamed to advertise their goods? Strange as it may seem, we must answer that thousands of Christian professors belong to this class, for they are ashamed to show to the world that they are followers of the meek and lowly Nazarene. They are ashamed to advertise their religion.

There are many people to-day, even of those who once wore the plain garb, who say that the outward appearance has nothing at all to do and that it is unnecessary, and even go so far as to say unscriptural. The truth of the matter is that they are really ashamed of plain clothing; ashamed to show that they are Christians. If the Bible would be silent on the subject of separation, common sense and sound reason should be sufficient to convince any one that the Christian should have a sign whereby he can be known by the world. Many will however say that by his walk and conduct he should be known and not by his clothes. It seems plain enough that if a man or woman has Christ enthroned in their heart and are willing to forsake the world and its enjoyments and walk circumspectly and in the Spirit they would certainly be willing to show to the world that they are Christian not only by conduct but also by their outward appearance.

If we have forsaken the world and accepted Christ, why should we then still dress in the fashions of the world? It seems indeed very inconsistent for people to claim themselves followers of Him who has said “I have chosen you out of the world,” and yet dress just as the world does. No one can get away from the fact that the Bible teaches separation in outward appearance; for it certainly does. Jesus, time and again, teaches His disciples that they are not of the world but are become a separate people, despised and rejected of men and that they must suffer persecution for His name’s sake (Jno. 15:18, 20; Matt. 5:11, 12; Matt. 6:24), and live an humble and upright life (Jnke 14:11). His disciples taught the same (Jas. 4:6; Col. 3:12; II. Cor. 6:17). In this last reference Paul says: “Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.” Do we understand Paul to say that we are only to be separate, in one thing and not in everything? We certainly do not. He means, in word, in thought, in deed, in outward appearance, yea, in everything.

Does it not seem rather inconsistent for a person to profess to be a Christian, or in other words, Christ-like, and dress in worldly apparel? What does Peter mean when he says, “be clothed in humility?” (I. Peter 5:5), and again in 1 Pet. 3:3, in speaking of the women he says, “Whose adorning let it not be that outward adorning of plaiting the hair and of wearing of gold or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.” This should be sufficient proof that the Bible teaches separation in dress. There are, however, many people who argue that to be clothed in humility does not mean the literal clothes; but, what then does it mean? They tell us that it means to be humble in mind and that we should not in any way exalt ourselves and make a show before the world. We admit that, that is what it means, but the truth of the matter is that those very people have not those virtues in possession. There is not a person in the world who is humble of mind and heart and clothed with divine love who has a desire to be clothed in worldly apparel and appear before the world as one of them.

The great trouble of to-day is that people would like to be Christians, but yet partake of the pleasures of the world, and they know well enough that it would not be at all consistent for “plain people” to do that. Peter says, “But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.” (1 Pet. 2:9.) Does that give us any license to participate in any worldly pleasure or dress and appear as the world? If we are to be a peculiar people should we not then appear as such? Any honest reader cannot help but emphatically answer in the affirmative, and say that we must show to the world on which side we belong, and not be ashamed to advertise our religion.

Paul says in Rom. 12:2: “And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God.” What does Paul mean by telling the Roman believers not to be conformed to this world? No one can truthfully say that he does not mean the outward appearance. He certainly does and it is for us to comply with the command and hang out our advertisement and show to the world what our profession is and walk accordingly. Some wish to excuse themselves by the misconduct of those who wear the plain garb, but
such will fare no better than the man who had not on the wedding garment, for he was speechless and his part was among those who were in outer darkness.

There is a class who do hang out some kind of a sign, just because it is required by the church of which they are members, but by them not being willing to put on the whole uniform and come out entirely from among the world, they bring more of a disgrace on the cause than an honor. Why not go the whole way with Christ and be entirely separated from the world, not seeking its friendship for James says, “Whosoever therefore will appear we will be permitted to go as to get the chores done to go to prayer-meeting; that borrowed money ashamed to confess Christ before the Father. Amen.

A Fire Extinguished.

Why is it that with the same facts before them different people arrive at such different conclusions? Why is it that no amount of evidence will convince some men that God hears and answers prayer? Paul tells us that it is because the unbeliever has no foundation to build upon—no standard of comparison. The path of a planet cannot be measured in bushels or in tons: nor can the natural man receive the things of the Spirit of God, for they are foolishness unto him. But there are those who know that “the angel of the Lord encampeth about them that fear him and delivereth them,” and such will gladly read the following narrative from a long-time reader of The Christian:

I live with my father and mother in a rural district of Piermont, N. H., some distance from neighbors. In Winter we have a large fall of snow, sometimes making the roads impassable for a considerable length of time, until men get together and roll the snow down with a very large snow roller, drawn by four or more horses.

During the month of February, 1910, I was called to Manchester, N. H., on business, leaving my father and mother, aged 78 and 75 years, alone.

As I was walking down the street one bitter cold evening with a gale of wind blowing, the thought rushed into my mind, what a fearful night for a fire. I felt impelled right then and there to cry to God, and implore Him not to let my home burn up, thinking less of the less of than of what would become of father and mother in the night so far away from any human aid.

The matter weighed so heavily on my mind that I went back to my room, fell on my knees, and agonized with God, asking Him to put out the fire, spare my father and mother and save my home.

I then felt perfectly easy, and gave the subject no farther thought. On my arrival at the railroad station, five miles from home, I heard the roads were almost impassable much of the distance, and father could not meet me. One of my neighbors knew the day I expected to return, and asked mother if he should not try to get through to the station with the horse and sleigh. It was extremely cold, the man walked a good share of the way, and he was afraid I would freeze. On my arrival home I found my parents well. The paper however was burned for some distance around the pipe to the sitting-room stove. I called their attention to the matter, asked how it occurred, and was told that neither of them had noticed that it had been burned. When I went to replace the burned paper, I found the plastering was burned so that it came off, and behind the plastering the lathing was burned to a charcoal for some distance farther than the paper.

It looked as though the fire had been smothered, and when I saw it I exclaimed, the Lord heard my prayer, and put out the fire. Praise His name. —Mrs. Arabelle G. Clarke in the Christian.

Kicking Away the Crutch.

It was a miserable inclement day in Washington. There had been a heavy fall of snow, and it was raining copiously. The streets were ankle-deep with slush, and the wind was driving fiercely. A certain colonel entered one of the hotels and walked into the reading-room. He met there a friend standing by the window, looking out upon the dreary scene, to whom he remarked:

"Isn’t this a terrible day?"

"Indeed it is," responded the gentleman, "and I wish you had been here a few minutes ago. A poor crippled old man was making the best of his way through the storm across the street, when a big, lusty fellow came along, kicked his crutch from under his arm, and left him lying in the slush and wet."

"The scoundrel!" exclaimed the colonel. "I wish I had been here! I would have wrung his neck for him."

"Well, colonel, you are the big, lusty fellow I had in mind," said the man, to the amusement of a number of weather-bound listeners. "You are big and strong and hearty, and you go about the country kicking the crutch of Christianity from under the arms of poor crippled sinners who have no other support, and then leave them wallowing in the mud and mire of unbelief and despair. You are all pull down and no build up."

The colonel was stunned by the parallel, for he was a lecturer against Christianity and the Bible. He made no response, but walked back into the office, where it is said he sat for an hour or more, seeming to be in brown study.

It was Rousseau who said of the infidel philosophers of his day, though himself deep in the same unholy business: “They would fain palm upon us, for the true causes of things, the
Hangman Berry's Conversion.

The first time I heard James Berry, the ex-hangman, tell the story of his conversion was in the Market Square at Keswick. As he stepped forward to give his testimony some one whispered in my ear, “That's James Berry, the converted hangman.” You may be sure I listened. And so did every one else. I am not sure but that I cried. I know others did. When he had finished, a warm clasp of the hand and a “God bless you” was the beginning of a friendship between us that has been maintained ever since.

James Berry is no ordinary man. If he had been he would never have become “Public Executioner to the British Government,” nor have been directly or indirectly connected with seven hundred “drops from the scaffold,” in ten years during which he held that office. You would expect the conversion of such a man to be an extraordinary and thrilling one. And so it is. I have heard him tell it twice in public. He has rehearsed it more than once for my benefit in private, and each time it has been the means of strengthening my faith in God. Indeed, since meeting James Berry I myself have become a better man. The frequent letters I now receive from him are a source of inspiration to me in my work, and it is with the hope that others may receive similar blessing and encouragement that I seek to make the incident more widely known.

At the time of his conversion, Mr. Berry was living at 70 Willow Street, Bradford. For six weeks he had been under deep conviction of sin, becoming at last so miserable that he determined to end his agony by committing suicide. With this in view he left home one morning for the Midland Railway Station, intending to purchase a ticket for Leeds, and end matters by jumping out of the express train as it dashed through the tunnel at Apperley Bridge. When he arrived at the station, the train was just steaming from the platform. There was no other for an hour. He would wait. He bought a daily paper. The account of the Welsh revival attracted his attention. He called to his mind his sainted mother’s prayers. The tears commenced to roll down his cheeks. James Berry, the hangman, was actually crying. His purpose began to waver. Then a remarkable thing happened. A hand was laid upon his shoulder, he looked up. A kindly, sympathetic voice said, “Mate, is there anything I can do for you?”

The speaker was a member of the Bowland Street Gospel Mission, who, mark you, had never been to the Bradford Midland Railway Station in his life before, and who had only come there in response to the leadings of the divine Spirit. He was but a new convert himself, but such was his enthusiasm that he offered to call a special prayer-meeting of the Bowland Street Mission for James Berry’s benefit. “Indeed,” he said, “if you will only give your heart to God, I will gladly go without anything to eat for a couple of days.”

Touched by this earnest young man’s enthusiasm, Mr. Berry agreed to meet him in the Mission Hall at 2 o’clock. In fact he was already deeply moved. As he himself says: “I cried all the way home. Of course everybody stared, but no one would have noticed me if I had been drunk. People in Bradford were getting used to that. When I arrived at the house I kissed my wife, a thing I hadn’t done for years. She said, ‘What’s the matter, Berry, you’ve been crying?’ I told her how God had prevented me from committing suicide, and then she fell into my arms and sobbed, saying: ‘Jim, I’ve been praying for you all morning. I knew God would answer my prayer.’”

Meanwhile the Bowland Street Mission was put into a great state of excitement by the news, and before long all Bradford learned that James Berry, the ex-hangman, was seeking Christ. At two o’clock four persons, including Mr. Berry, had assembled for prayer. Others quickly entered. Men hurried from their business and women from their household duties to join in prayer for his conversion. The room was soon filled. The scene that followed may best be described in the words of the leader of the mission: “I was astonished at the gathering. The room was practically empty when I knelt down to pray; when I opened my eyes it was full. When Mr. Berry began to pray we all broke down. Everybody was crying. And when at last he jumped up and shouted, ‘I’m saved, I’m saved,’ our joy knew no bounds. All jumped to their feet and shouted too. We gathered round and began to sing, ‘I was lost, but Jesus found me.’ Then Mr. Berry said, ‘I’m going home to tell my wife; she’s been praying for me all day.’”

An adjournment was forthwith made to his home, which was two miles distant. We formed a procession with James Berry at the head, singing as we marched, “I was lost, but Jesus found me.” The service was continued in the house and then an incident occurred which tested the genuineness of his conversion. We were all in the room singing a hymn when we heard a great thumping at the back door. Then we found a brewer’s dray, and the carter waiting to deliver a barrel of beer ordered by Mr. Berry the day before. But Mr. Berry now refused to have it in the house. “Take the stuff away,” he said, “with the help of God I’ll never touch another drop as long as I live.” A scene followed but the barrel had to go away, and the company returned to their devotions.

Such in brief is the story of James Berry’s conversion. When I visited him in his home at Bradford he took me to the Midland Railway Station and showed me the very seat he had occupied on that memorable morning. “I am sure God sent that young man to me,” he said, “aren’t you?” Then with moist eyes he whispered something he does not generally tell in public. “That young man threw his arms around my neck and kissed me, did. If it hadn’t been for him I might never have been converted.”

Neither would he let me go without visiting, with him, the Bowland Street Mission. He introduced me to the leader, who has since been instrumental in leading his son to Christ. He obtained the key from the caretaker, and pointed out the exact spot where he had knelt and prayed. It was evidently a very fragrant memory. “There” he said, “is the place where James Berry—the hangman—was buried, and James Berry—the child of God—was made alive.”

I shall not readily forget the wife to whose prayers he owed so much. She was happy and smiling then, but the terrible anxiety of the past had left its mark. In this connection her husband writes: “My good wife has never been the same woman since. A bright and bonny Yorkshire lass was she; but the fact of my becoming a hangman caused the roses to fade from her pretty cheeks, and placed there instead a wan expression of re-
gret.” Much might be said about his career as an evangelist since his conversion, but is it not truly wonderful that James Berry the ex-hangman, the ex-drunkard, the ex-saloonkeeper is now by the grace of God, “a preacher of the gospel?” Is it not marvelous that James Berry, who for ten years was engaged in the sad work of giving fellow-sinners “the drop” is now making such wholehearted efforts to give them “a lift?”

But most wonderful fact of all is that expressed by him in a recent letter to the writer: “Oh, is it not wonderful that he should die for me? Bless him!”—Frank W. Dell, in Sunday-School Times.

### A Strange Sale.

Some years ago a strange sale took place in one of the dark, hidden clefts of the Schwarzwald. It was midnight and a number of torches cast their yellow glare against the giant trees. A group of men, clad in tattered rags and armed to the teeth, were seated in a circle. One of them stood in their midst offering certain articles for sale.

They were a band of highway robbers, who had plundered, during the evening, a traveling wagon passing that way. According to their custom, they were now selling the booty among themselves. After many a costly garment and several other things had been offered for sale, while a bottle of liquor was being passed around, the salesman held aloft a New Testament, adding many jeering remarks, which were loudly applauded.

One of the company proposed that the auctioneer read a chapter, in order that they might be enabled to judge of the worth of the book. This proposition met with general approval, and in a mocking way he began to read a chapter. There was no end to the laughing and jeering, and it thus escaped their notice that one of their companions was reading for them.

Suddenly his neighbor woke him up out of his reveries by a hard blow on his shoulder, asking him, “Say, old dreamer, how much will you give for that book? You have more need of it than any one of us, for you are, without doubt, the greatest sinner in existence.”

“Yes, that I am,” he answered, in an earnest tone. “Give me the book. I will pay you its full value.”

The morning dawned. The robbers went to the neighboring villages to dispose of the spoil. The purchaser of the Bible, however, betook himself to a solitary, hidden retreat among the rocks. Here he spent the whole day and the following night in terrible anguish and gnawings of conscience. Every now and then he laid down the Bible, thinking that forgiveness of sin and salvation were no longer possible to him. But God caused the words of peace and pardon to sink into his heart. He concluded to visit the minister of the nearest village, to have a talk with him. He was fully determined to bid farewell to the band, and not only to give up his shameful profession, but also to atone, according to law, for his former evil deeds.

The next day he went to the village. There he learned that, during the night, the band had been captured by a detachment of soldiers and lodged in prison. These tides strengthened him in his purpose. He paid the preacher a visit and told him his whole life’s history, confessing at the same time that he had betaken himself to the Saviour’s cross with all his sinful deeds. The minister assured him that Jesus was willing to accept graciously the greatest of sinners if he but turn to him with a broken heart, as to the only Saviour. He then requested the minister to accompany him to the judge, to whom he confessed all his crimes. This voluntary confession saved his life. All of his companions were condemned to die, but he obtained mercy at the hands of the arch-duke, unto whom the adventures of his life had been communicated. He was sentenced to a ten years’ imprisonment, but by means of his exemplary conduct the term was shortened, so that he regained his freedom at the end of seven years. A Christian nobleman took him into his house till he died in peace. With his expiring breath he blessed his Saviour who came into the world to save sinners. —Translated from the Dutch by Rev. J. Hoffman, in Christian Intelligencer.

### Dodging the Question.

It is much easier to talk righteousness than it is to confess sin. It is easier to profess great sanctity, and speak about ‘perfect peace,’ than to retract slanders, take back false charges, or like Zacchaeus, restore four-fold to those we have wronged or defrauded.

But mere talk seldom deceives men, and never deceives God. It is useless to pray and sing and profess, until we are willing to confess our faults, and make every wrong right. In his volume on Christianity Demonstrated by Experience, James Porter relates the following incident:

“Business man was earnestly seeking ‘full salvation,’ but without success. He had had difficulty with two men, and the courts had decided in his favor. But he knew that he had wronged both of them, nevertheless. When he attempted to pray, these cases stared him right in the face. So, asking God for assistance, he put himself in the way of one of them in the street, and accosting him, said: ‘Mr. P——, I have wronged you, and I want to set it right.’ The matter was settled in a few minutes, in tears on both sides. He then struck for the other man, and did the same, with like success. He was a happy man, and went to his prayers filled with delight. That trouble was the only obstacle in the way, and he removed it according to the Savior’s injunction.”

If men would do this way, instead
of boasting of their goodness, they would have much less seed of making great professions, they would have much less inclination to do it, and many would believe in the sincerity of their works who will never believe a testimony which contains nothing but words.—H. L. Hastings.

The Mystery of Death.

An eminent physician when asked, "Have you ever grown familiar with death?" replied, "No. I saw a man die to-day, and the mystery and horror were as great to me as in the first death I saw in my childhood. Rarely is there any shrinking from the life beyond, but there is always an agonizing look back on some work left undone. In almost every instance when I have told the patient that his end was near, he said, "If I could only do something I have neglected while in health.'"

The deep mystery of death is only comprehended in the light of divine revelation. Not in one case in ten can physicians tell precisely why men die. And the cause of death as a whole, is shrouded in mystery which the wisdom of this world cannot explain. Men glorify death. They say it is a friend, a savior; but nature shrinks back from it, and whatever their theories concerning death may be, practically men hate to die. A heathen philosopher wrote a book on The Contempt of Death; but contempt of death is contempt of God's appointed capital punishment for sin. "The wages of sin is death," and neither sin nor its wages is a proper subject for "contempt." The awful judgment of Almighty God, is not to be treated with "contempt" or indifference. "It is appointed unto men once to die, and after this the judgment." This is God's appointment. "By sin came death." And, though mercy mingled in the affliction, yet death is essentially a calamity, a doom, a curse.

As man did not cause death, man cannot cure it. Sin brought death into the world, Christ alone can remove it. He came into this world to save sinners, to put an end to sin, and to "destroy death and him that had the power of death that is the Devil." Again and again he proved that he was death's master. At his word pain departed, and disease vanished away. At his command those who had died awoke again to life; and finally he himself, having gone down into the silence of the grave, broke through the bars and gates of the tomb, and rose again to joy and light and life. He knows the mystery of death, and he knows the path of life. He has walked through the valley of the shadow, and now sits at God's right hand expecting till his enemies be made his footstool. And "the last enemy that shall be destroyed is death," for death and hades shall be "cast into the lake of fire." Beyond that time "there shall be no more death, neither sorrow nor crying," for the former things shall have passed away. There will be no more death, because there will be no more sin, for Christ shall make all things new, and God shall be all in all.

In the light of these divine revelations the mystery of death is solved, and the fear of death is vanquished, for death is but a conquered foe, whose final destruction is at hand. The Christian may fall before him but he does not fear him, for all things, "whether life or death" are his; and He who has conquered death shall yet come again in glory, to complete his victory, and crown his people with the crown of life, and reward them with eternal life in his kingdom.—H. L. Hastings.

Lot and Abraham.

Abraham went out because God called him. Lot went because Abraham did. He had no call from God, but he thought Abraham was a pretty safe man to go along with. The Lord said to Abraham, "Get thee out of thy country and from thy kindred." Lot was one of the kindred, who still clung to Abraham and would not be shaken off. God blessed Abraham, and Lot contrived to share the blessing. They prospered. Their flocks ate up the pasture; their herdsmen quarreled over it; and the time came when they must separate. Their parting was not as is sometimes intimated, like Christians separated by sectarian considerations, but it was the separation of a man called of God to separation, from one who had no such calling.

Abraham proposed the separation, and gave Lot his choice of everything temporal. Lot instead of declining the favor and modestly saying to his uncle, "You have been called of God to this land; it is for you to decide where you will go, and I will go in the other direction," accepted the offer of the unshefisf Abraham and took for his choice the best of the land—the well-watered plain of Jordan, leaving Abraham to content himself upon the hills as best he might. Lot probably was wealthy; and perhaps sold his herds and invested them in corner lots and city property. Abraham still held his pilgrim life, and walked with God upon the hills. Lot sat in the gate of Sodom among the judges, the Honorable Judge Lot; his children married in Sodom, his family learned the vices of Sodom, he vexed his righteous soul from day to day with their unlawful deeds; but he did not leave them and go out from among them till the fiery storm was gathering in the air. He was vexed, but still he remained, and lost everything. His wealth perished in Sodom. All he carried there or gained there went down in the flame.

Abraham did not stay in Sodom to be vexed; he kept clear of Sodom; he would not have Sodom's wealth; and when he had rescued the king of Sodom from captivity and brought back Lot and his family from the hands of the enemies, while the king of Sodom very politely offered him all the treasure he had recovered from their captors, he refused the whole of it; declared that he would not have so much as a thread, or a shoe latchet, lest any Sodomite should say that the king of Sodom had made Abraham rich.

Lot lost everything in Sodom. Abraham, outside Sodom, found blessing at the hand of God. They that are of faith are blessed with faithful Abraham. But it would sometimes seem that there are more who delight in the example of Lot than there are who follow the faithful Abraham. Lot is not held up to us as an example; an awful warning is found in his history: he passes from view under a cloud of shame; his memory was preserved in nations which were, as a rule, no blessing to the world, and no friends to the people of God. Abraham was blessed and made a blessing, and all the nations of the earth to this day are blessed in faithful Abraham and in Abraham's seed.

Who are we following to-day? Are we sons of Abraham, or are we following the example of Lot? It has been said that among some classes of professing Christians there are a hundred Lots to one Abraham. Let us be warned by the mistakes of a just man, and let us follow the example of faithful Abraham, that we may with him be blessed and brought to share in his eternal inheritance. "For if ye be Christ's then are ye Abraham's seed, and heirs according to the promise."—The Safeguard.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer.—F. W. Farrar.
EDITORIAL NOTE.

"If the Lord will, we shall live, and do this or that,"' is the Apostle James' advice to those who purpose some undertaking. It is under this same provision that your editor is expecting to be absent from the office for about eleven days, before the time of our next issue. We are calculating to visit our aged mother and be present at her 96th birthday anniversary on October 8. We hope to be able to send out the October 15 Vis­toron time. Meanwhile pray for us.

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with them conversing about heavenly things, and also about reminiscences of the olden days. Thus, on July 15, they took us to Regina, where we took a train for Lumsden, Sask. Here we visited Mr. J. Sled, a former neighbour of ours, and some of our family, who had located near them. Before leaving we all reported to the home of one of their sons for the evening, where we had singing and prayer, and after committing them and us unto God we took a train for Hamilton. On arriving there we found that we had to wait several hours for a train to Kindersley; we therefore sought up some who had formerly lived in our neighborhood, and spent the time pleasantly conversing about the most important matter. When again arriving at the depot we unexpectedly met our daughter-in-law, who had been to see her parents near Kindersley and was re­turning home to Kindersley. We had never seen her before, and it afforded us great pleasure to have her as a travelling companion. Arrived at Kindersley a little after mid-night, we were met by our son Charles, who conducted us to his home.

On Sunday, July 17, we went to Mer­rington to Bro. I. C. Baker's, four miles out in the country, where we had service. Then on the 24th we had baptismal serv­ices on the shore of a lake fifteen miles from Merrington, where four were re­ceived by baptism into the Evangelical church fellowship. We pray that they may be a great blessing to the Brotherhood there. During the week we visited the members and others in the vicinity and can report a pleasant visit with them all. On July 30, we had a love feast in the new church, where about forty members attended. The attendance of outsiders was also quite large, and they gave strict attention to what was said and done. It had also been announced that an election was to be held, and the result was that two ministers and two deacons were elected. The lot for the ministry fell on brethren, A. Carmichael and P. Hahn, and for the deaconship on A. Plum and H. Hahn. May God bless these brethren that they may be able to fill so responsible a place with credit to the church and them­selves.

On Sunday, July 31, at 2 p. m., we held the dedication service for the new church, which was named Merrington church. The attendance for the service was quite large, and a liberal free-will offering was taken up, for which the brethren expressed their heartfelt thanks. We will say, right here, that the brethren are still quite a sum be­hind and would gladly and thankfully re­ceive any sum which anyone would feel to give for so worthy a cause. Anyone so disposed can send direct to I. C. Baker, Kindersley, Sask., who will cheerfully acknowledge all donations. The meet­ings then were continued every evening until August 11, with the result that we again resorted to the aforementioned lake on the following day for baptism, where again three more precious souls were bap­tized.

This finished our work with the brethren at Merrington, and on bidding them fare­well we commended them to God who is able to keep all steadfast that put their trust in Him. After this we wended our way to Kindersley where we stayed with our son over night. The following morn­ing we took a train for Delisle, where we were met at the depot by Mr. N. Hahn's daughter, who conveyed us to their home, five miles out in the country, where we were welcomed and entertained for the night. Next morning, being Sunday, we were taken four miles farther out in the country to Bro. A. Winger's. In the after­noon, Bro. Winger took us three miles farther to a school house, where we were preached to a fairly large attentive con­gregation. After service we taught a class in the Sunday-school of which Bro. Winger is superintendent. Bro. Winger, we al­ready has his heart in the work, and feels it his duty to even represent the brethren in this isolated place. In fact, every mem­ber of the Brotherhood, no matter where they may cast, ought to do his duty in that respect.

Then on the following day we left De­lisle for Saskatoon, and were met by Mr. Anderson, with whom we got acquainted at Kindersley, who took us to his home where we were kindly cared for until next morning. Mr. Anderson is an intelligent and well-informed man, but like others he has his own views on the Scriptures; yet we had a pleasant conversation where I had many Scriptural questions. Then in the morning of the 16th, after a good night's rest, we left Saskatoon for Swan River, and after some delay we arrived at Ken­ville, Man., on Thursday, August 18, at 5 p.m., where we were met by Bro. D. Byer, who conveyed us to his home, six miles out in the country. Here we visited the neighbors as much as time and means would allow, and on the 21st morning we took a train for Delisle, where we arrived in the evening and stayed with Mr. H. Bishop, who is married to a niece of Sr. Baker. We stayed with them at night, and then took train to Dauphin, where we arrived in the evening and stayed with Mr. J. Howatt until the next morn­ing. Whilst there visited a sick man with whom we had formerly been ac­quainted, and had prayer with him and the family. In the morning of the 24th we left Neepawa about noon and stayed with Mr. J. Howatt until the next morn­ing. Whilst there visited a sick man with whom we had formerly been ac­quainted, and had prayer with him and the family. In the morning of the 24th we left Neepawa and arrived at Dun­troon at 8 p.m., August 26. This coded our trip to the west, and we feel thankful to God for His protecting hand over us.

CHARLES BAKER.

Batteau, Ont.

Prepared for an hour, and a day, and a month, and a year. (Rev. 9:15.)

These words have a wider meaning than the mere incident they bear upon. They reveal the principle of fore-ordination. Do you realize for how long a period of time the whole plan of your life has been prepared? That the Lord will return exactly accord­ing to the divine schedule? And that no avenging angel will come down out of God's order?—Mrs. Need­ham.
Love Feast Notes.
MATOPA MISSION.

Dear readers of the Visitor: He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God, in him will I trust." (Ps. 91:1, 2.)

I praise the Lord for the blessed refuge I find in Him.

O, how sweet to hide away in Jesus when clouds arise and the tempests roll. How beautiful the thought of dwelling in the secret place of the most High where the waves cannot come. Praise God the very thought fills my soul with joy. O, I love to be in the will of my Lord; just to know continually that I am about my Master's business.

We are glad to say the Lord is with us in the work in this dark land and keeps our hearts encouraged. On August 5 and 6 we met at Mapane Mission for a love feast. There being only natives there at present, Bro. and Sr. Doner and myself went the day before to help prepare for the meeting.

We were much pleased to have had Bro. and Sr. Eyster and family with us on this occasion.

The attendance and interest was good all through the meetings. On Saturday morning we met for worship which was conducted by Bro. Walunya. Soon after breakfast we met again for social service conducted by Bro. Frey. This, we believe, was enjoyed by all present.

At 11.30 Bro. Eyster addressed the people from Matt. 3, on the subject of baptism, after which twenty-four applicants presented themselves for baptism; fifteen were accepted.

On Saturday evening we had an English prayer-meeting. The presence of the Lord was with us and our souls were refreshed. At the same hour Bro. David conducted a service with the native brethren and sisters.

On Sunday morning worship was conducted by Bro. Doner. At 10 o'clock we met again for social service. It brings joy to our hearts to hear these precious souls tell what God has done for them and of their faith for the Lord.

Bro. Eyster then addressed the meeting on the suffering of Christ. Then after a short intermission we met to commemorate our Lord's suffering and death, eight white workers and seventy-seven natives being participants.

On Sunday evening Sr. Eyster gave an impressive talk on the duties of a Christian, and we believe the truth found way into the hearts of those present. Thus another love feast is in the past. We sincerely ask an interest in all your young people. Forty-one boys and four girls are staying there with us. Ten boys were baptized last Sunday, and a few others are ready to take the same step. About forty-five are in the inquirer's class. Many of them are weak, but we rejoice when by their own confessions we know they are trying to obey the voice of the Holy Spirit.

We can thus say, "Thus far the Lord has brought us on," and through it all we cannot but say: "God is faithful," and still say, "So on we go not knowing, we would not if we might; We'd rather walk in the dark with God, than go alone in the light. We'd rather walk by faith with Him than go alone by sight."

We are encouraged to keep on. We cannot see into the future, but we want to be faithful day by day. Our prayer is that the older people will let the Holy Spirit clean them up and draw them into God, and the younger ones will keep walking in the light.

It is nearly three months now since Sr. Davidson is back, and at present is quite busy both in school and amongst the children. For each of us each day is full of duties which we do cheerfully as unto the Lord. Continue to pray for us. We are all well. Yours in the great harvest field.

Ann TAYLOR.

A Day in An African Mission Field.

No. 4 EAST JEPPES EXTENSION, JOHANNESBURG, TRANSVAAL, SOUTH AFRICA, AUGUST 28, 1910.

Dear readers of the Visitor. Greetings in Jesus' precious name: Leaving home I went first to a Besuto and a Ma-Nosa compound. Here we had a very good service. An Umsuter acted as our interpreter as we spoke in the Zulu language. All Ma-Nosa can understand Zulu. We used only a few words and everybody seemed to understand. We gave them Bible stories and some people very seemed glad to have us come to them with God's message. We bade them farewell and hurried two miles further to another large compound where we left the school and went on for the night. Here we had a good service. In the morning we worked amongst the Ma-Nosa, and had personal talks among others. They seemed very glad to have us come, saying, "We have no church to at-
Our Young People.

Daniel's Wisdom May I Know.

Followers of Them. Heb. vi. 12.

Daniel's wisdom may I know,
Stephen's faith and spirit show;
John's divine or prophetic soul.
Moses' meekness, Joshua's zeal;
Ran like the unwatched paon, Win in the battle by faith's power.
Mary's love may I possess,
Lydia's tender-heartedness;
Peter's ardent spirit feel, James' faith by works reveal!
Like young Timothy, may I
Every sinful passion fly.
Job's submission may I show,"
David's purity impart;
Samuel's call, oh, may I hear!
Lazarus' happy portion share;
Let Isaiah's hallowed fire
All my newborn soul inspire.
Mine be Jacob's wrestling prayer,
Gideon's rampant, steadfast care;
Abraham's friendship may I prove;
Faithful to the end I love.
Most of all, may I pursue
The example Jesus drew;
By my life and conduct show,
How He lived and died below.
Day by day through grace restored,
Imitate my blessed Lord.
~Verse 1 John Cenach, 1717-1755.
Verse 2-5 Unknown, 1827.

The Angel of the Crimes.

On the 13th of August, Florence Nightingale died in London at the age of ninety years.

Says the Boston Transcript:

"Few women in the history of the world did so much for the cause of suffering humanity or made its influence on the gentle lives spread so far as did Florence Nightingale, the slender, fragile woman whose name is reverently whispered all over the world—"The Angel of the Crimes." England's greatest glory on those bloody battlefields was achieved by Miss Nightingale, and her deeds will be cherished long after the Inkerman and the Alma's and the awful charge of the 'Six Hundred' shall have faded into oblivion.

"She was born on May 15, 1820, in the Italian city of Florence, whence she derived her Christian name. Her father was a Sheffield banker named Shore, who took the name of Nightingale under the terms of a will, by which he was bequeathed a large property. Belonging to a wealthy family, she was educated in French and the languages of modern Europe. Her philanthropic instincts early asserted their sway, and were given their first exercise in alleviating the condition of her poorer neighbors at home.

"Soon after her return to London she had an opportunity to undertake important work. Learning that the Sanitary Commission was languishing for want of proper support, she volunteered her services free of cost. She also raised money for its support, and put it on a good financial basis, but impaired her health. Shortly after the beginning of the Crimean War, in the Winter of 1854, England was horrified by the graphic descriptions of the sufferings of sick and wounded British soldiers sent home by the correspondent of the London Times under the name of 'Bull Run' Russell, because of his account of the Federal disaster in the American Civil War. A cry of indignation went up all through the empire, accompanied with a demand for a reform. Florence Nightingale offered her services to Sidney Herbert, secretary of war. He had written her to accept the command of a body of trained nurses, and their letters passed each other in the mails.

"In a few days the 'Angel of the Crimea,' as the soldiers christened her, was on her way to Scutari with thirty-four nurses.

"On the eve of that deadly day at Inkerman, November 5, she arrived at the Crimean, just at the beginning of the terrible Winter campaign, in time to receive the wounded from that second great battle in to the wards already filled with the sick and the dying to the number of 2,300 from the previous battle of the Alma.

"Nightingale proved to the officers in command of what she was capable. Her remarkable achievement in providing comfortably, despite inadequate facilities, for all the wounded at Inkerman, and in bringing quiet and discipline out of dreadful confusion, established her as one of the most important personal confidences in the camp.

"Her devotion to the sufferers can never be told in words. She had been known to stand on duty for thirty hours at a stretch in order to see the wounded provided with the accommodations their condition required.

Six thousand sick and wounded were under Miss Nightingale's supervision, and one-third of these, the most severe cases, were under her immediate personal care. She was everywhere a ministering angel alike for soul and body; every soldier stood ready to do her bidding whenever military rule permitted, and the sick and wounded fairly idolized her. One poor fellow stating that he kissed her shadow as it fell upon his pillow every time she made her round of the ward, carrying her little lamp, was a minister in the work of God.

"Six hundred shall have faded into oblivion, but the whole of your military career; believe me, dear one, will live in the hearts of all who have known you, and the world will ever see in the battlefield during the whole of your military career; believe me, I have no fear of death."
**Family Worship.**

In this day of hurry and greed among all classes there is danger of neglecting the need of the soul. Men take time for everything else but to see after their spiritual needs. The soul is neglected in the eagerness for the things that perish. It has been brought to our notice that there is a sad neglect of family worship in many so-called Christian homes. What a mistake this! There is no greater blessing to a home, no greater protection to a family than the family altar; and when this is set aside because of other pressing duties it is a sure sign of spiritual decay in that home.

Where the father and mother, or either one of them is a Christian, the family should be called together at least once a day—and twice a day would be better—to read the word of God and to kneel in prayer. And at such an hour every member of the family, if at all possible, should be present. To allow any one of the family to be absent at family worship for any cause except sickness, when at home, is a great mistake on the part of the parents.

Family worship, if observed regularly and with reverence, is a wonderful protection against becoming reckless with regard to spiritual things. It creates a respect for the word of God. It instills into the minds of the little ones the word of God, and the need of prayer. It keeps the family in touch with eternal and spiritual things. It is a great protection against worldliness in the home. It prepares the hearts of those who serve God to face the trials of the day better.

Is there anything more beautiful in a home, more like the heavenly home, and more pleasing to God than that of a pious family kneeling with one accord around the home altar, and uniting their supplications to their Father in heaven? How lovely the scene of a pious mother gathering her little ones around her at the bedside, and teaching them the privilege of prayer, and what a safeguard is this devotion against all the temptations and plans of Satan!

It is this that makes home a type of heaven, the dwelling place of God. The influence of family worship is great, irresistible, and permanent. Boys and girls who have been reared under the influence and by the presence of a family altar will never forget those blessed moments spent in reading the word and prayer.

But if a family worship is to be what it should be, it must be regular and devout. To have it only occasionally will not bring the blessing it otherwise would. The whole family should be present, and all should take part, at least in reading the word. Every child should kneel in prayer. We have known cases where the children were allowed to remain seated while the parents knelt in prayer. This is wrong, and this accounts for so many unsaved people not kneeling in church during prayer. We have also seen instances where the older children would be reading the paper or some book while the father or mother was reading the Bible; or where one or more of the members of the family were allowed to finish some work while the Bible was being read. This is a sad mistake. Every member or person in the family should be quiet and listen reverently to the reading of God's word. This can be accomplished best by giving every one a Bible and have them take part in reading. Numberless blessings flow from family worship if properly and reverently observed. It affords home security and happiness. It promotes union and harmony, expels all selfishness, allays disturbed feelings and turbulent passions, destroys feverishness of temper, and makes home intercourse holy and delightful. It causes the members to sympathize with each other and exerts a softening and harmonizing influence over each heart. It throws a sunshine around their hopes and interests, and binds the family together in their affections and sympathies. Like the ark in Obededom's time, it will bring untold blessing into the home circle that nothing else can produce. Where it is not observed, domestic life becomes clouded by a thousand crosses and disappointments, the home conscience and feeling becomes stultified, the sense of moral duty distorted, natural affection abused, and discord and worldliness will hold the reins. O what dark clouds are driven away by this blessed hour; what sorrows are soothed, what heartaches eased. Do not mistake it, and if you have never observed it, begin now.—Sel.

The closest walk with God is the sweetest heaven that can be enjoyed on earth.—David Brainerd.

"The test of our likeness to Christ must not be our love for his character, our admiration for his teaching, our sympathy in his sufferings, but our ability to conform our lives to his."
EVANGELICAL VISITOR.

October 3, 1910.

Your Mission.

Hark! the voice of Jesus crying, Who will go and work to-day? Fields are white, and harvests waiting, If you cannot rouse the wicked

Potatoes; Sarah Wiebe, Harrisburg, Pa., 10 qts. canned fruit; In His Name, $2. Total, $42.09.

Great is the danger of worldliness. Almost as many are destroyed by the good things of this world as by evil things, for when good things are permitted to come between the soul and God, they become evil things. The good things are trampled on in the parable were hindered by good things. One had bought a farm, another five yoke of oxen, and another had married a wife. All right and proper, but why should these good things make a man disloyal to his sovereign?

If you cannot speak like angels, If you cannot preach like Paul, You can lead the little children With the judgment's dread alarms.

Hark! the voice of Jesus crying, And the Least you give to Jesus

If you cannot cross the ocean, You can find the heathen nearer, With the heathen lands explore, And when they are permitted to take a supreme place, God is crowded down, his sovereignty much, but seemingly remained conscious of the fact. The last mentioned was unable to attend the funeral of the mother but was remembered in a special way at the sermon preached by Elder A. Nigh. The interment at Cross Roads. Besides the two mentioned were Mrs. W. P. Deardorff, New Franklin; Mrs. J. H. Vanderan, Pa., and Christian Vanderan, Plattsburg, Mich. The last mentioned was a member of the Brethren in Christ church. The funeral was held on Monday at her late home near Engle, Mount Joy, Pa., and was attended by the Brethren in Christ church. Her husband, three adult children, survived. She was a member of the church and lived a consistent life. She was born in Martinsburg, Pa., December 1, 1859, and died September 2, 1910, aged 66 years, 6 months and 2 days. Sr. Vanderan was a devoted worker in the cause of her death. All during her sickness she bore her afflictions with patient fitness and longed to go home to rest. On Sunday, August 14, she attended the funeral of the mother of Sr. Vanderan, at Engle, Mount Joy, Pa., and when bodies were prepared, she chose a chair placed in the circle by the family. The funeral was held on Wednesday, August 18, at her late home near Engle. The service was conducted by Elders M. H. Oberholzer and J. D. Stump. Interment in Stonftettown cemetery.

Daughter, thou hast left us lonely, But beyond this vale of sorrow, Tears will all be wiped away.

CHICAGO MISSION.

Report for Month Ending September 15, 1910.

Balance on hand, $4.99.

Expenses.

Cost of furniture, $47.25.

Crop, $3.00.

Freight and incidental, $2.00.

Total, $53.27.

We have also received from the sisters of Emmanuel, eight dozen eggs and fruit. J. Garwick, Morrison, Ill., chickens and cabbage.

We wish to express our heartfelt thanks to all and to all who continue to remember our Mission and its work by their prayers and financially as well, May God bless. We shall ever trust Him who has promised. We feel deeply the importance of prayer and blessedness of prayers answered will continue to pray for the work and workers. Above all things we desire God's will to be done in all things. The language of our heart is with that of Ps. 57:17.

May the Lord bless and keep true His saints. Amen.

In Him,

J. F. STUMP.

BARNHART—Benjamin Barnhart, born in Ohio on April 1, 1853, and deceased on October 2, 1910, aged 57 years and 5 months. Sut to say he put off the needful work till in his last breath he was found. Him gracious to save. Later he was baptized and united with the Brethren in Christ church. His illness lasted nearly ten weeks, during which time he suffered much, but seemingly remained conscious of the fact. He died on the 9th, and the funeral was held on the 12th, conducted by Eld. John A. Stump and J. D. Stump. Interment in cemetery near by.

SHAVER—Leslie D. Shaver, was born in Clarksburg, W. Va., February 26, 1837, and died August 16, 1910, aged 73 years, 5 months and 20 days. She suffered for eleven weeks, cancer being the cause of her death. During her sickness she bore her afflictions with patient fitness and longed to go home to rest. On August 14, she attended the funeral of the mother of her husband, at her late home near Engle, Mount Joy, Pa. The service was conducted by Elders M. H. Oberholzer and J. D. Stump. Interment in Stonftettown cemetery.

WINTER.—Albert Franklin, infant son of Bro. Andrew and Sr. Ello Winger, of Sandysky, Mich., and Miss Emma Winger of Sandysky, Mich., were united in holy wedlock at the home of the bride's parents, Bro. George Kiteley, officiating.

OBITUARIES.

WINGER.—Albert Franklin, infant son of Bro. Andrew and Sr. Ello Winger, of Sandysky, Mich., and Miss Emma Winger of Sandysky, Mich., were united in holy wedlock at the home of the bride's parents, Bro. George Kiteley, officiating.

HUNH—BRUBAKER.—At the residence of the officiating minister, Eli M. Engle, Mount Joy, Pa., on September 27, 1910, there occurred the marriage of Darius B. Huhn and Sr. Sarah A. Brubaker, all of Lancaster county, Pa.

MARRIAGES.

CUBITT—VANDERAN.—On Sept. 21, 1910, Mr. Leslie E. Cubitt of Sandusky, Mich., and Miss Emma Vanderan of Sandusky, Mich., were united in holy wedlock at the home of the bride's parents, Bro. George Kiteley, officiating.

WILSON.—C. C. Wilson was born in the State of Ohio, November 24, 1846, and died September 5, 1910, aged 63 years, 11 months and 9 days. He was married to Mary Ann Shirk. To this union five children were born, three sons and two daughters, were born. Two sons and one daughter predeceased the father, one son leaving this life, one daughter and one sister and other relatives. He was converted in 1876, and united in church membership on the 14th day of March, 1877, and passed away September 2, 1910, after a long illness of several months. A quiet, devoted Christian life. Funeral services were held August 18, at the home, conducted by Elder Isaac H. Stern and D. Martin Miller.