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George Detwiler

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Some trust in chariots and some in horses; but we will remember the name of the Lord our God.”—Psa. 10:7.

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**THE Way to Forgive.**

A little brown-eyed maid no taller than the dinner-table came to her mother with her apron wet down the front.

"Agnes! Agnes!" exclaimed the vexed mother, "you have been to the water-cooler again; when I told you not to go. I shall be obliged to punish you this time."

"No, mudder," said the trembling little voice, "you’ll have to ‘scuse me this time, ’cause Lila was so thirsty she cried for a drink, and nobody was there to give it to her but me."

"Well, daughter, as it was for Lila’s sake you did it, I will excuse you this time, but you must not turn the spigot again, no matter who cries. Will you remember?"

The little one promised, her face all bright sunshine again, and the mother took her off for a dry apron. But that was only a small part of the mischief and in the worry and fatigue of mopping up the water that had run over the pantry floor and collected dangerously near the flourbarrel, the mother’s temper gave way. "I declare, Agnes!" she said; "you are too much bother for anything! Why can’t you learn to let things alone?"

Hearing no sound she looked up, and saw disappointment on the little face. "Why, mudder," said the baby, "I thought you said you would ‘scuse me. I don’t call this ‘scusing me!"—Evangelist.

**A Changed Life.**

Mr. Moody was asked one time to tell what he considered the most remarkable conversion he ever had, and he told the story of his great meeting in Agricultural Hall, in London, when fifteen thousand people were present. Among this vast throng was an English race-horse owner. He was devoted to the track and all that implies, and had been for the biggest part of his life. He was third owner of the Epsom race-track, and a well-known character in sporting circles. He came to the meeting out of curiosity, but his heart was changed before it closed. He became a Christian, gave up his sporting connections, and a well-known character in sporting circles.

He came to the meeting out of curiosity, but his heart was changed before it closed. He became a Christian, gave up his sporting connections, sold his horses and all his racing interests, and thereafter lived an exemplary Christian life. He had several sons, all of whom are earnest Christian workers. Mr. Moody more than once said that if no others had been converted under his preaching, he considered himself sufficiently repaid for his labors in saving that man. By their fruits shall men be known.—Selected.
Evangelical Visitor

A Bi-Weekly Religious Journal
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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

SUBSCRIPTION (Postage stamp, 50 cents.
For one year, $1.00
(Sample Copies Free.)
To Foreign Countries, $1.25 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa.

As to Fashion Bondage.

Once in a while newspaper writers and editors venture to score the present-day fashions of woman’s dress, etc. A correspondent in one of our exchanges expresses himself on this wise, “We really cannot help but wonder as we see our handsome girls parading the street wearing those stumpy appendages to the back part of the head, some as large as one-gallon crock. What would the mothers think were their children born into the world with such a deformity. We are an admirer of sane and modest apparel, but when an attachment is added that is ludicrous, sometimes of wire, sometimes of human hair, sometimes of flax, or other vegetable which presents a more or less likeness to human hair.” Then this journal gives currency to a statement made by a New York paper, namely that the hair dealers of Canton, China, from whom large supplies of black hair are received for the manufacture of “rats” get their supplies by exhuming corpses for the sake of the pigtaills. Such dead hair is regarded as dangerous on hygienic grounds as well as being hideous from an esthetic point of view. The editor, however, concludes that when a thing is the wonder as we see our handsome girls we really cannot help but wonder as we see our handsome girls, it may be.

In another article this editor discusses the present-day hat of women of which he says it is a “wilful departure from elegance.” “What are called hats are not hats at all, because they do not go on the head, but are singularly uncoth and uncomfortable attachments to the hair. Their crowns bear no relation to the size or shape of the head.” “In such matters they are dictated to by occult powers and self-seeking distortioners. It is a popular original instinct. Whenever a bellwether runs the whole flock runs without any mind or intention.”

Now, according to the teaching of the Apostle, for anyone to be under the sway of such a power is to be in bondage, and if there has been a change from nature to grace (which is questionable), the works of the flesh are more in evidence than the fruit of the Spirit.

Freedom, liberty, is the great word of the Apostle in Galatians, and his appeal to these believers is that they ‘stand fast and be not entangled again in a yoke of bondage.’

It is assumed by these writers that sensible, intelligent women should assert their independence of this power from a standpoint of reason and common sense. This is indeed true, but the Christian woman can stand on a higher level namely on her enfranchisement from the power and control of all and every form of bondage to the kingdom of darkness. “How shall we who have died to sin, live any longer therein?” “But now being made free from sin and become servants of God, ye have your fruit unto sanctification and the end eternal life.” The world, even that which is known as the “religious world,” is not in accord with the principles of the kingdom of God, neither can it be, for Satan rules there, and has organized it upon his cosmic principles of force, greed, selfishness, ambition and pleasure. It is powerful with armies and fleets; is often outwardly religious, scientific, cultured, and elegant; but reeking with national and commercial rivalries, is upheld in any real crisis only by armed
force, and is dominated by Satanic principles. — Scofield.

But the Holy Spirit teaches through Paul that the believer's citizenship is in heaven, and so is not specially concerned in the politics of this to him foreign country. He is to do all things to the glory of God, and as become one professing godliness, and so shall adorn — render attractive — the teaching of Jesus Christ. Paul claimed his being free from law, yet he was not without law to Christ.

"This bondage to love sets us perfectly free."

Announcements of Special Meetings.

The brethren of the Donegal dist., Lancaster county, Pa., have built and completed a new meeting house in Elizabethtown, Pa., feeling that the work there needed a place of worship. The dedication services will be held on Sunday, October 23. Services will be held in the forenoon, afternoon and evening. A cordial invitation is extended to all.

A series of meetings will be commenced at the Antrim M. H. in the New Gulliford district, Franklin county, Pa., on Sunday evening, November 13, 1910. All are cordially invited.

The brethren of the Ringgold, Md., district, have announced special meetings to be held in that district beginning December 11, 1910.

A series of meetings will be commenced at the Antrim M. H. in the New Gulliford district, Franklin county, Pa., on Sunday evening, November 13, 1910. All are cordially invited.

A series of meetings will be commenced at the JVIowersville M. H. on November 6, 1910. Bro. S. C. Eshelman, of New Kingston, Pa., will conduct these services. A communion service will be held on the evening previous, November 5. A cordial invitation is extended to all.

The brethren of the Ringgold, Md., district, have announced a communion meeting to be held at the Ringgold M. H., on November 12, 1910, services to begin at 5 p.m. The regular Sunday service will be held the day following at the Five Forks M. H. All are cordially invited.

We hope to be able to send out samples of our New Idea Text Calendar by November 1, or sooner. Look at our special announcement elsewhere, and send your orders early. You need not send money until later.

It pleased the kind Father to give us a safe and pleasant trip and visit to our mother in Berlin, Ont. We left Harrisburg, October 3, and returned on the 14th, in the morning. Our mother reached her 89th birthday on the 8th inst. There are nine children living, and eight of them were permitted to spend part of the day with her, some of them not having seen each other for fourteen years. We need scarcely say that it was a great satisfaction so to meet. Hardly is it to be expected that we shall again meet in this life as we were permitted to meet on this occasion. We found our mother enjoying fairly good health for her age, but waiting for the time when she shall be called home. During our stay there there occurred the death of Benjamin D. Hallman, leaving our mother the only living representative of the pioneer generation of that neighborhood. As will be seen in the obituary column he was twenty years older than she. Soon all the generation of our fathers will have gone, and many of the younger generation are no more. How brief is our life.

"'Tis not for man to trifle,
For life is brief and sin is here,
Our age is but a falling leaf,
A drooping tear.
Not many lives have we,
One, only one
How sacred should that one life be
That narrow span.

The Messiah Orphanage management, as also the matron and helpers, hereby thankfully acknowledge the very generous contributions for the needs of the Orphanage in way of fruit, vegetables and other necessities from the different parts of the Brotherhood in Pennsylvania, from Souder ton and Silverdale, Dauphin and Lebanon, Lancaster, Cumberland and Franklin. These gifts were much appreciated, not only for their intrinsic worth, but also as showing the interest and sympathy entertained by the brethren for the institution. May the kind Father reward all who shared in this labor of love.

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 good 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.

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 Wedgemont verse cards, also Rules for the day, 25 cents each, are new and beautiful. Write for terms.

Or, This Still Better Offer.

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

The word of God requires believers: "Whatsoever they do to one of these at the least they do it to Me." We can also supply agents with all of the finest mottoes at very low rates. "Go-to-Bed" series and Wedgemont verse cards, also Rules for the day, 25 cents each, are new and beautiful. Write for terms.

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NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Hisey, Levi and Sallie Doner, Mat-topo Mission, Bulawayo, South Africa.
Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Mtsialae Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:
Isaac O. and A. Alice Lehman, No. 4 East Jeppes Extension, Johannesburg, South Africa.

India.

The following are not under the F. M. B.:
D. W. and Mrs. D. W. Zook, Raghnathpur P. O., Manbloom Dist., India.
Eliza Hoffman, Redgion, Poona Dist., Ramabai Home, India.

Mr. and Mrs. J. G. Cassel, Hueshtetten-ango, Guatemala, C. A.

Our City Missions.
Jaboko Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

Love Feasts.

Pennsylvania.
Graters Ford, Oct. 22, 23. Come by rail to Pottstown, then to Trappe by trolley.
Philadelphia Mission, Oct. 20, 21. A special invitation is extended. All who can, come.

Kansas.
Newbern, Oct. 20, 21.
Roshath, Nov. 5, 6.

Zion.

Ministerial meeting at Abilene, Friday, November 25, beginning at 10 a.m.

California.
Upland M. H., Nov. 13, 14. [This date may be wrong and possibly should be November 12, 13. We give it as it came.—Editor.]

A physician in Africa never did a better thing for his patients than he did on a trip of which he wrote: "I went with the determination not only to preach the Gospel, but to bring back with me all that I could from our school. I knew if I could get a few for a start, we would get plenty in years to come. The Lord answered my prayers, and when we marched back through streams and forests, about 75 of the native pupils went with us. That long line of children, so ignorant and needy, some footsore and weary, marching away from their homes of darkness and sin toward the light of the dear Savior who died for them, was a sight which would move a heart of stone. Sometimes a mother in parting with her child would follow along for miles and then take me by the hands and with tears rolling down her cheeks say: 'Doctor, this is my only child, you will take good care of him, won't you?' If they knew there is no such a thing as the same here as elsewhere."—Wesminster Teacher.

BUFFALO, N. Y.—Among the very pleasant things of the recent past was a two weeks' visit with our parents and friends in Ohio. To meet many of our own dear kin is a privilege most appreciated by those who have only an occasional opportunity of doing so. It is also a time of encouragement and spiritual uplift to us in meeting the dear saints of our home district and to engage with them in divine worship. May the Lord abundantly bless them for their kindness and the encouragement they have given along the way.

We went back in Buffalo to time to entertain Bro. and Sr. Steigerwald during their very short visit with us. A very interesting missionary meeting was held on the evening of September 21. The conditions and various needs of the African field were presented in an effective manner, and we believe the congregation received an increase in their interest in that great work.

Following our regular service on Sunday, Sept. 29th, a most precious soul followed the Lord in baptism. She is a young woman who came to this city from Florida last Winter. Through the kind providence of God she met some friends who were thoughtful enough to lead her in contact with the Gospel and she was converted to God. And as ever she was converted to God. Should be she is happy in the Lord.

We are glad for some encouragement along the way. Indeed, as to results of our labor we are not seeing as much as we would like. It seems only here and there those can be found who are disposed to accept and who are willing to follow at any cost.

It is our prayer that the Lord may impart to us more of His divine life and love for precious souls so as to get the most possible out of our lives. Your most grateful servants for Jesus sake.

Geo. E. and Effie Whisler.
25 Hawley St.

Garland, Michigan.

Report of love feast and harvest meeting.
On September 23, the brethren met together at the Garland church, it being the first time to have a harvest meeting at this place. On account of the very busy season not very many attended. We were favored in having with us our beloved Bro. and Sr. Steigerwald, also Bro. and Sr. Kitly and their daughter, Sr. Snell and our old Bro. Mater, who is eighty some years of age. Bro. Steigerwald read Psalms 104, and gave us a talk which drew our minds out in thankfulness to the giver of all good, after which Bro. Kitly followed. Bro. and Sr. Grove of the Mennonite church, from Markham, were also with us. Those in attendance expressed themselves, as being much interested in the meeting.

On November 24 and 25 was our love feast occasion in which a number more of our brethren and sisters from a distance met with us. Bro. J. H. Byer, from Lake Ann, Bro. and Sr. Barkholder, lately from Ohio, now living by himself in Michigan; Sr. Leasserger, Bro. and Sr. Walter Taylor, and Bro. Martin Taylor.

We truly were encouraged by our ministering brethren and also the live testimonies of the beloved brethren and sisters. May the Lord bless and comfort them all since some are isolated.

On Sunday evening Bro. Steigerwald spoke on the mission work. The sermon, I believe, was enjoyed by all present. After the sermon an offering was taken for foreign missions, which amounted to a trifle over $80. At our harvest meeting an offering of $70.50 was given, and Bro. Kitly gave me $8.50 from the harvest meeting held at Mooresetown center. In all the offering amounted to over $95.

The love feast was true to name, and more members than ever before at this place attended.

We ask the prayers of the brotherhood for the work in Michigan.

JONATHAN LYONS.

FROM BRO. AND SIS. STEIGERWALD.

We have had a number of letters asking what we are doing since in America. After Conference we came to Ohio to visit our relatives and old friends, a privilege we had long looked forward to. After an absence of nine years it is a pleasure to meet loved ones, parents, brothers and sisters.

After spending several months in Ohio among friends, we went to Canada in answer to several calls from there, going via Buffalo, N. Y., where we stopped one night at the Mission. We found the workers in good cheer. Here we met Bro. and Sr. Noah Zook, who were on their way home from Canada. The following day we crossed over to St. Stevensville, Ont., where we were met by Bro. Peter Clemen-ba. He with the other members of the F. M. Board made the arrangements for our visit in Canada. The announcements were made, so all we had to do was to follow instructions and fill the appointments.

Meetings were arranged as follows: Wainfeet, Springvale, Markham, Nottaway Dist., second and sixth line; Howick, Clarence Center and Buffalo. At some places we had one meeting, at others three and four. It was our privilege to be present at a number of prayer meetings. At Howick we had the pleasure to be present at the Canada Joint Council, and the love feast that followed. From Buffalo we came to Garland, Mich., to join them in their harvest and love feast.

We met with loving brethren and kind sisters all along the way. It was our privilege to get into the homes of many of them, where kindness was shown and liberty given to all. Many such occasions in the salvation of the heathen. Offerings were taken for the work at each place. Each congregation sent the amount collected to the P. M. Treasurer and will appear in his report in the Vizion.

Canada has not only been liberal in the support of the foreign work in a financial way, but has one worker in the field and two more are ready to go. We feel sure
this will still increase her interest in Africa.

We found the little flock at Carland wide awake. Their interest was shown in the liberal offering. Watch the Visitor to see their love for the cause. We trust that prayers will follow these efforts so an abundant harvest will be the outcome of all we do.

We are now at Battle Creek, Mich., resting, and will remain here (D. V.) until about the first of November. From here we expect to go back to Ohio again for a short time, after which we intend visiting other parts in the interest of mission work.

Our permanent address is, Pavonia, Ohio.

H. P. Steigerwald.

Oct. 11, 1910.

An Interesting Africa Letter.

MTSHABEZI MISSION, GWANDA,
RHO, SOUTH AFRICA,
September 8, 1910.

Dear readers of the Visitor: We greet you in the ever precious name of Jesus, whom we are and whom we serve. Since our last report of work at this place has been slowly moving forward. God's Spirit has been and is, at work in the hearts of the people, and there has been a seeking after God. A number having seen their souls to be in sin and the light of God, cried unto God for pardon, and as they believed, received the witness of sins forgiven. In many instances restitution first became necessary.

Others are reaching after the deeper things of God and are finding some of the hidden treasures. A few earnest souls have the burden of their people on their hearts, and are giving themselves to the work of the Lord.

Two girls, Mantombi and Muhlwa, have been going on Saturday of each week, to give the gospel to the people in the kraals, sometimes walking fifteen to twenty miles. They have been much encouraged thus far. At one kraal when their mission was learned, a woman said rather impatiently, "I am just tired of this preaching and teaching." However the girls asked permission of her husband to have a service and it was granted, and they fearlessly read God's word. While some are disinterested and indifferent, others gladly hear the word and ask them to repeat their visits. At one place about eight or ten miles away, they met an old man who was quite ill. As they spoke to him of Jesus our Saviour, he could not at first comprehend, but as they repeated the blessed old, yet ever new, story, light broke in upon him, and he raised himself in his eagerness to catch every word. He said that he had been told in the night that two girls were coming and would tell him something of which he knew not. "Now," said he, "I see you here before me; and I do love to hear those beautiful words. The two young women are much encouraged and praise God for thus going before and opening hearts for the entrance of His blessed word.

Two new schools have been opened. The one about fifteen miles north of the place taught by Masotsha, a brother to Bunu; and the other about twenty-eight miles southeast by Mlungi. At the former place the people seemed very eager for a school, while at the latter place, not much interest was shown. Yet it is nevertheless just as needy a field.

These two brethren have both felt called of God to give their lives for the work of the Gospel, and their wives are standing by them nobly, though it will mean a sacrifice on their part. We are glad there are some who are willing to consecrate themselves to this work and we pray that God may keep them, and bless their labors to the salvation of many souls. Will you not unite with us in prayer for them?

Permission was given us to preach the gospel to the natives at Champian and basket mines. On August 21, services were held, in the morning at Champian, about sixteen miles southeast of here, and in the afternoon at Blanket, about eleven miles south. A service was also held at the latter place for white people in the evening of same day. We cannot go to these places often lest the work here at home suffer. We have arranged for services in the compounds once a month, and another meeting for white people was announced to be held in eight weeks after the first. Though many of the white people are not interested in religious services, yet the desire was shown for services more frequently. But, as said before, we cannot feel clear to go so often at the expense of the work at home.

"Far and near the fields are teeming
With the waves of ripened grain;
Far and near the sun is gleaming
O'er the sunny slope and plain.

Chorus.

Lord of harvest, send for reapers!
Hear us, Lord, to Thee we cry;
Send them now the sheaves to gather,
Tire the harvest time pass by.

Send them forth with morn's first beaming;
Send them in the noontide's glare;
When the sun's last rays are gleaming,
Bid them gather everywhere.

O, thou, whom by thy Lord is sending,
Gather now the sheaves of gold;
Heavenward then at evening wending,
Thou shalt come with joy untold.

The school here is quite interesting this term, the attendance being larger than any previous time. Bunu is doing much of the teaching and is proving himself an efficient helper.

We now have here at the mission fifteen boys and sixteen girls. Some of the girls are awaking to their privileges and are glad for the opportunity to come. However, many of them are here only for the Winter season and will again return to their homes in time to dig the gardens. There may not be more than six or eight who will be able to remain to the end of the year. We believe however, that God's blessing is resting upon the effort to save the girls, and we are hopeful of good results.

We crave an interest in your prayers. While God has been blessing we believe it is only a beginning of the work He desires to do among us. We are praying for an outpouring of His Spirit, such as we have never yet witnessed.

Yours in the Master's service,

EMMA M. FRY.

"Be wise to-day, 'tis madness to defer."

Praise the Lord for this privilege of giving my testimony in the Visitor. God is good to me; the more humble, simple and childlike I come to Him the sweeter our fellowship. Bless the Lord. John 15:7 has recently been on my mind. In my morning communion with God I would ask for my message for the day, and often Jesus would give me this, John 15:7. However hard we may strive to abide in the Lord the Holy Spirit revealed to me His word was not abiding in me as He desired. For instance, when we are tempted, if we direct our mind to the word of God and instead of yielding to the temptation we have victory in our soul. Praise the Lord, I can say the past is all under the Blood. Hallelujah!

The last few months we have street meeting on a Saturday down town where we come in contact with many who have wandered far away from God, and when you approach them on the subject of religion they have drink enough in them to be talkative. They are tired of living in sin; the tempter has drawn the chains of sin and bondage on their necks and life of sin and shame. I praise God He called me at the age of twelve, and kept me from a life of sin.

A number have raised their hands for prayer; one middle-aged man asked us to pray for him. The next day being Sunday, he walked all that distance to the Mission. He gave a glowing testimony, with a smile on his face, telling us what Jesus did for him. May we lift the banner of Jesus high. Amen.

MARY K. STOVER.

3423 N. Second St., Phila.

For the Evangelical Visitor.

Above the Written Word.

BY FRANK D. BRECHT.

The world is in a hurry, mist
Dense, dark, and stormy.
Without Christ at its own risk.
To walk the judgment way,
They crouch, they bend and hide away.
From the gospel light,
While within they boldly say,
'Ne'er will come the night.'

Who hath vellied the great highway,
On which sinners trod?
Who hath made the night like day,
And still away from God?
Oh, how they grope in dark dismay,
Knowing not their path.
Still treasuring on in this one way,
To face God's holy wrath.

Someone, somewhere, I know not bow,
Is leading them down;
In the furnace, now,
For misery they are bound.
Whose instrument and keen device
Without hearkening, even none;
That they who say, "I am all wise."
Yet sin they cannot see.

This one, who e'er you wish to name,
Is folly to your soul.
For truth which stands he labels shame,
And scorns it as a whole.
The unshaken word he calls a farce
In the peoples' ear.
Lest they should know and say God's harsh
And death and sorrow bear.
Our contributors.

For the Evangelical Visitor.

The Doom of the Wicked.

By W. J. Myers.

The wicked is driven away in his wickedness.” (Prov. 14:32.)

It is difficult to find a man who does not believe in a heaven but you do not need to go far to find some one who is trying to put out the fires of hell for the impenitent.

They are ready to believe the statement that “God is love,” but when it comes to His justice they become sceptical. They believe in the cross as showing forth His love, but not in the scales or sword that speak of His justice.

There is a proverb extant saying there are three things we should not trifle with: God, death and the devil.

This is just what many are doing in this fast age in which we live. We trifle with God when we spurn His book and do not obey His mandates. We trifle with death when we do not prepare for it and disregard its warnings. We trifle with the devil when we do not acknowledge his personality and power and deliberately refuse to shun him.

The text has reference to the doom of the wicked after death. “He shall be driven away.” This is written especially in the hope that some unsaved soul will take a solemn view of this scripture and thereby be awakened to his real condition.

Driven away from what?

First. From the things of time, some of which after all are pleasant. Home with its happy voices and fellowship of kindred and friends. Business with its ambitions leading to selfish gain.

Secondly. He is driven into the presence of God. The one whose love he spurned, whose Book he laughed at, whose Sabbaths he desecrated and trampled the blood of His Son under his feet. The remembrance of all these mercies unheeded will bring remorse forever.

His Destiny Cannot Be Changed.

One other has said:

“In that lone land of dark despair,
No Saviour call you to the skies.”

A kind Father now becomes a just Judge and must mete out the penalty prescribed in His law.

Thirdly and lastly, the wicked will go to the place prepared for the devil and his angels. (Matt. 25:41.) Souls that were made to shine as the stars for ever and ever cast out at last to be intruders in hell!

Lost soul, will you not heed the, woings of the Spirit, follow your better judgment and flee as a true penitent to God?

I now look back through an interval of fifty-six years with a conscious sense of having been governed through the “Anti-Masonic excitement,” by a sincere desire, first, to vindicate the violated laws of my country, and next, to arrest the great power and dangerous influences of “secret societies.” We labored under serious disadvantages. The people were unwilling to believe that an institution so ancient, to which so many
of our best and most distinguished men belonged, was capable of not only violating the laws, but of sustaining and protecting offending men of the order.—Thurlow Weed.

For the EVANGELICAL VISITOR.

Have We Done What We Could?

BY SARAH McTAGGART.

This question has come up before the eyes of my mind many times of late, especially since we have been visited by our dear brother and sister Steigerwald, missionaries from South Africa, whose visit we enjoyed no less than we had anticipated. We truly had longed to meet with them and enjoy sweet fellowship together, and we were not in the least disappointed save that their stay with us was so short on account of their attending the Joint Council held at Howick, Ont.

I have always had an interest in the missionary cause and loved to read the letters and accounts given by our missionaries in the dark lands, but never before have I understood so fully the real need of being active. I have felt to cry out, "Oh, God, pardon our neglect in the past and help us to be more faithful in the future; more faithful in prayer; more faithful in giving of our substance to help the cause to prosper, and also more faithful in giving encouragement to those that stand at the front of the battle."

We are not all called to labour in foreign fields, but we are called to help the cause along in some way, even our private letters would be an encouragement to them in those far-away lands where they meet with many discouragements and hardships that we know nothing of, though they tell us a little, yet much remains to be told. I hope and pray that the visits made to the foreign mission fields by our brethren, Engle and Sheets, will awaken us more to a sense of our duty, and root out the selfishness that may yet exist in any of our hearts.

Oh, I do praise God that He ever moved upon hearts to launch out and give the light of the gospel to the people that sit in darkness, though it has cost the precious lives of some dear saints; yet not until they had been a power for good and helped to establish the work. They have gone to their reward and their works do follow them, praise the Lord.

Now, what will it be said of us? Have we done what we could? Oh, I feel to say, let each of us as brothers and sisters in the Lord ask ourselves the question, Have I done what I could to help carry the glad tidings of salvation to heathen lands? Have I been in any way selfish? Have I made sacrifice or denied myself of any luxury so as I could give more to this very needful work? If we have the love of God shed abroad in our hearts surely we will have a love for those benighted souls who as yet know nothing of a dying Saviour's love. How glad we should be that those who have been labouring in foreign fields, enduring hardships, are still ready to move on into more needy fields where the gospel has not yet been held forth to the people. May we help them all we can by our means and prayers to go and do all they can to rescue those that are dying without Christ. Lest when the great day of reckoning comes we may be found guilty.

I would yet say to you, dear brother or sister, that may be called of God to go into the ripened fields, "Go; the harvest truly is great and the labourers are few."

Your sister in Christian love,

Stayer, Ont.

Disobedience.

It is a sad thing to reject divine light. Man has been ruined by the fall, and it was disobedience which caused him to fall from that sinless state in which he was created. The effects of disobedience are broad and deep, entailing untold woe and misery, and unless every son and daughter of Adam's race is delivered from the terrible effects of sin, there awaits nothing but judgment. In this only may pardon be found.

God requires obedience. In no other way can men successfully accomplish the purpose of their existence here, or inherit eternal joys at God's right hand. Sin is fast wrecking the lives of many, and bringing their bodies into the downward path to destruction. Thank God there is a way of escape. Jesus Christ. All who will may come unto God through Him and be saved from sin, having the guilt of all the past brought under the blood, and satisfying all the demands of the law. . . . It becomes a delight to walk in obedience to all the will of God, and from the heart one is enabled to exclaim, "I delight to do thy will, O my God."

In the Old Testament Scriptures there is not an instance recorded, in which God turned away from His people while they walked with Him. It was only when they wandered away from Him that He suffered their enemies to triumph over them. Even then God extended His mercies and forgave, and returned to them when they confessed their backslidings and turned again to the Lord. The enemy could plan to have Shadrach, Meschach and Abednego destroyed in the burning, fiery furnace, but God so marvelously delivered them that there was not even the smell of fire upon their garments. The enemies of Daniel succeeded in getting him shut up in the den of lions, but God closed the lions' mouths, and saved Daniel; and brought him to greater honor than before. He was promoted by the king, and through the whole realm, the people were commanded to bow to the God of Daniel.

In obeying God, one may incur the displeasure of his own kindred. In this the husband may be against his wife, and the wife against her husband; the parents against the children, and the children against the parents. Jesus said, "Whosoever loveth father or mother . . . son or daughter more than me is not worthy of me." "He that will live godly in Christ Jesus shall suffer persecution." The Christ Spirit is a martyr spirit. The pure love of God, which has been planted in the heart by the Lord Himself, so unites the child of God to the everlasting Father, that he who has received it will suffer the body to be destroyed, rather than separate himself from the One who has redeemed his soul from everlasting destruction. Worldly matters, pertaining to gaining the wealth of this world, are of little import, when compared with going forward in obedience to God. The things which may now be passed lightly by, will no doubt be themes for meditation and reflection in the great and never-ending eternity. To the lost soul, the refused and neglect ed opportunities, the memory of disobedience to God, will only add to the eternal agonies of despair. When one rejects the commands of God, that one is rejected of God, and in one short hour he may be called upon to give an account of his stewardship. "Behold to obey is better than sacrifice, and to hearken than the fat or rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—Selected by W. S. Hinkle, Abilene, Kans.

A man or an organization which ignores, insults or in any way rejects Jesus Christ also ignores, insults or rejects God the Father. This is the word of God and is final; one who
affirms that he can deny Jesus and yet worship God must settle the question with the One who wrote this book. . . . If a man or an institution is without God, God is without that man or institution. An order cannot ignore Jesus Christ and at the same time worship God. God will not accept the worship of those who reject His Son. —President Blanchard.

Christian Civilization.

A few years ago a vessel visited the New York harbor to discharge its cargo. Most of the vessel's crew were Fiji Islanders. In the morning before work began on board this vessel the crew engaged in religious worship by singing Christian hymns, reading the Scriptures and prayer. It was such an uncommon occurrence that much notice was taken and a great deal of newspaper comment given. What a change in the Fiji Islanders since the Gospel was first carried to them. Christianity is the only true civilizing influence.

When missionaries first visited the Fiji Islands the people were cannibals. The practice of cannibalism formed perhaps the most terrible feature in Fijian life. The custom seems to have arisen from the inherent ferocity of their natures, seeing that there was no lack of food, for the whole group of islands is plentifully blessed with vegetables and fruits. Although all the natives were participators in cannibal orgies, some of them were distinguished among their fellows for their hunger after human flesh. One monster was celebrated as the eater of 238 bodies; while another had consumed 750. Some of the bodies were cut from living men and women, and cooked and eaten in the presence of the victim, who had previously been compelled to dig the oven, and cut firewood for the purpose; and this not only in time of war, when such atrocity might be deemed less inexcusable, but in time of peace, to gratify the caprice or appetite of the moment.

"Think of the sick buried alive; the array of widows who were deliberately strangled on the death of any great man; the living victims who were buried beside every post of a chief's new house, and must stand clasping it, while the earth was gradually heaped over their devoted heads; or those who were bound hand and foot, and laid on the ground to act as rollers when a chief launched a new canoe, and thus doomed them to a death of excruciating agony—a time when there was not the slightest security for life or property, and no man knew how quickly his hour of doom might come: when whole villages were depopulated, simply to supply their neighbours with flesh meat." —From Lady Missionaries in Foreign Lands.

If I can put one touch of a rosy sunset into the life of any man or woman I shall feel that I have worked with God. He is in no haste; and if I do what I may in earnest I need not worry if I do great work. Let God make his sunsets. I will muffle my little cloud. To help the growth of a thought that struggles toward the light, to brush with gentle hand the earth stain from the white of one snowdrop—such be my ambition. —George Macdonald.

 Saved From Opium.

The Rev. W. Percy Knight, of the China Inland Mission, told a story that well illustrated the "wideness of God's mercy" and brought to mind that precious name—"the God of deliverances."

"Opium is the biggest barrier to the Gospel in China," he said. "There are three ways of taking it and three ways in which the habit is acquired. First it is taken as a medicine, the great majority of those who become its victims begin in this way; second, many take it in a spirit of bravado, ashamed to refuse when offered a treat by some great merchant, who says, 'Just take a whiff, it won't do you any harm'; third, many inherit the craving. I was told of one three-year-old child, already an opium sot, born with that regular, insistent, terrible craving which cannot be denied. "It's all very well to say, 'My dear fellow, you mustn't take opium, it is ruining you!' He knows it is killing him, but he must have it. You have no idea of the agony suffered by victi ms who cannot obtain it. I have seen a chair-bearer in such a state it seemed hardly possible that he could reach the inn, but half an hour later, having had his opium, he started on as bright and strong as ever and worked hard until night. Give a man his dose, and his hell is changed to heaven. The result of this habit in business life is to make a man untrustworthy, the farmer's field goes to waste, the home is desolate, for opium destroys natural affection and its victim will sell his wife or daughter into the worst sort of slavery. The physical result is destruction. Officials may keep plump and bear the ravages of the drug for years, being well fed, but the ill-fed man of poverty goes down quickly to his death. Seventy-five per cent. of the men and women of Shanxi Province, where I live, take opium. In Honan the proportion is even greater, eighty per cent. or more.

"Government, as you know, is trying to abolish opium, but the country is being flooded by ant/opium tribes which are worse than the disease, and the people who take them find themselves 'out of the frying pan into the fire.' The pills, which are largely imported from Japan, and the drug cigarette, are fast bringing the nation into still worse bondage than was accomplished by the same drug in a less convenient form. Eighty shops for the sale of this devilish remedy may be found in one city, fifty in another.
They are getting the vices of the West and not its virtues. There's no salvation in a locomotive. The cigarette company has its own private cars on all the railways. We need to pray about this till business.

In a story which recalled delightfully what Mrs. Howard Taylor tells of Pastor Hsi, he said: "We have established many opium refuges and there are trophies all over China. Many of our leading elders and deacons were once opium sots. A notable instance in Pastor Wang, who before his conversion spent his days smoking, his wife preparing one pipe after another, continually. To-day he is the acting pastor of one of our largest churches. I have never known him to utter a word that would dishonor his Master, nor give an angry look. Few if any of the hundreds who pass through our refuges, except those who quit as he did, in the strength of Christ, are permanently cured. Although their craving is taken away and they go out freel, some pain or ridicule tempts them to take another smoke, and only two per cent. of them all remain free. But such a deliverance as that of Wang shows the Power that 'lifteth the needy out of the dunghill; that He may set him with princes.'"—The Interior.

"I Am Going to be With Jesus." "Mother, I am going to be with Jesus I shall soon lean on His gentle breast. I have known Him since I was twelve years old, and now I am going to see Him as He is." The speaker, a young colored woman in Demerara, lay dying. Of this fact she was well aware, having been faithfully acquainted with her condition by the medical men in charge of her case. But instead of anguish at the thought, her soul was filled with peace unspeakable, and she longed for the moment of deliverance. True, she had come near to "the swelling of Jordan," and was about to pass through death's dark and angry billows, but she knew no fear. Christ, "a living, bright reality," was hers, and faith penetrated through the gloom and darkness of death, and fixed its vision on Christ, the living first-fruits of a glorious resurrection. Thus can the Christian die. Death has lost its sting, and he passes from a scene of sorrow to one of deathless joy in the presence of God.

Reader, what of you? Are you saved and ready for the call of death? It may summon you suddenly; and, if ready, it will be but a transition from earth to heaven. If otherwise, remember, hell must be your portion throughout the unending ages of eternity.—Sel.

Take Time to Consider.

A young mother who is given to punishing her children for disobedience more often in anger than in kindness, was told the following incident by an older mother who chanced to be an unwilling witness when the young mother unduly punished her eight-year-old son for a slight act of disobedience. The older mother said: "When my boy Fred was about twelve years old, he had an attack of measles in the Summer which left him weak and fretful. One very hot and trying day, a friend called to ask Fred to go with him to the beach. The distance was short and the road shady, and, thinking the outing might do Fred good, I consented to his going, cautioning him, however, not to go in swimming as his friend intended doing. When the boys returned, one look at Fred made me ask: 'Have you been in swimming?' He hung his head for a moment, then looked up and answered: 'Yes, mother. I was so warm and the water was cold and I couldn't help going in.'"

"Of course you punished him severely," the young mother interposed.

The older mother smiled gently. "I was tempted to do so in my momentary anger at having my authority ignored. But I held my temper in check and simply bade Fred go to his room, deciding that I would take up the matter with him when I felt calmer. I sent his supper to him, and, when I retired, stepped into his room and found him asleep. About the middle of the night, Fred called me, saying he felt ill. For two weeks he was very ill, indeed, and during this time, when I nursed him night and day, not a word was said about his disobedience. One day, when he was convalescent, he looked at me and said: 'Mother, I've been wanting to tell you how good you are not to punish me for going swimming that day, and you're so kind and patient, for all the trouble I'm making you, and I'll never, as long as I live, disobey you again.'" He was a little fellow to make such a big promise. But he has kept it faithfully, and he is nearly twenty-four years old." Then the older mother added earnestly: "My dear, if you must punish, never do it in anger, and take time to well consider child-nature before you punish in kindness."—Selected.

The Price of Blood.

There is a fearful reckoning for those who put stumbling-blocks in the way of the weak, the sinful, and those who are easily tempted to go astray. Men who have been addicted to the use of strong drink are in special danger of falling, and those who place temptation in their way must bear some part of the responsibility of their destruction. Mr. Palmer, in a temperance speech at Omaha, as reported in the Leader, stated that there was paid into the treasury of one city $10,000 in license fees from the saloon-keepers, who dragged down to death five helpless and uncared for victims; the tax-payers getting $2,000, less expenses, for the body and soul of each of these ruined victims.

One of the five came to town with a load of hogs, which he sold for $110, of which all but a few cents was spent in the saloons before he left. He usually brought with him his little nine-year-old daughter, so that if he got too drunk to take care of himself she might drive the team home; but as he had a load of hogs with high side-boards on the wagon, she was left at home on this occasion.

The dram-sellers puffed him with whiskey, relieved him of his money, and finally, when he was nearly penniless, helped him upon his wagon, and he started for home, taking a part of a flask of alcohol along with him. After getting out of town he tipped up the flask for a last drink, but being too drunk to hold it steadily, he apparently spilled the liquor over his clothes. Then, desiring to smoke, as men usually do after drinking liquor, he lit his pipe. The match kindled his alcohol-saturated clothing, and he was afterwards found dead where he had fallen from the wagon, while fighting the fire in his clothes; his flesh having burned to a crisp.

This was one case. There were four others. Five widowed wives, five fatherless families, and five lost souls! And how much more misery and mischief was wrought by those saloons only God in heaven can tell. How many thoughtless boys were started on this road to ruin no one can estimate, but the five victims can be numbered, and the money, the price of their blood was paid into that treasury for the use of all the people of the town. And there are other towns and cities whose treasuries are filled with such bloody gains, which like the money of the traitor Judas...
are only fit to purchase potter's fields in which to bury strangers.

Let Christians cry aloud and spare not, until such iniquitous gains cease to be reckoned among the revenues of honest men.—*The Safeguard.*

**Where is Your Boy?**

Last week, in a border city of Ontario, there were some revelations in a juvenile court that aroused the city officials and a good many parents to no small degree, and which will probably result in some civic legislation that shall make it harder for boys and girls to enter upon lives of sin.

It seems that three boys who were arrested charged the cheap theatres and moving picture shows with furnishing the opportunity and incentive to the crime. The revelations were so serious as to cause a movement to be initiated to close the picture shows and similar places of entertainment to all boys and girls; and it is also suggested that the curfew be introduced.

But these are only partial measures. The real difficulty lies in parental carelessness or crime. The parents who have young children should know where those children are at night, and no one else can really take the parent's place or assume his responsibility. The very fact of parenthood involves responsibility that cannot be transferred to another. It is the father's business, and the mother's business, to look after the moral well-being of their child.

And it should be made their chief business. It is little use providing food, clothing and shelter for the child if we allow him to grow up without moral restraint, and while it seems a hard thing to say, it is only too true that in countless cases the weakness of the parents has been the ruin of the child. Business is important and social functions have their place, but the parents who are too busy with these things to take time to look after their children, have no right to have children.

The mother who voluntarily commits her child to the care of strangers, in order that she may be free to enjoy her pleasure unrestrained, will forfeit, and deserves to forfeit, the love of that child. And the father who is too busy to get acquainted with his children has no right to grumble when those children forget him. Every day human tragedies are being enacted, and young lives are soiled and ruined simply because the children are foolish and the parents are criminally careless. If these tragedies occurred in non-Christian homes the marvel would not be so great, but it is an awful fact that some of the most heart-rending of these human wrecks occur in homes where father and mother are members of some Christian church.

We have a right to ask the father and mother, "Where is your boy?" Where is your girl?" and they have a right to know. If the boy or girl is roaming the streets after dark, and the parents do not know where he (or she) is, there is trouble ahead for the child, and for the tragedy which may occur the parent must be held largely responsible. Where are our boys and girls? We parents ought to know.—*Christian Guardian.*

**Tom Crannell's Conversion.**

"I don't take much stock in evangelists," said the man from Dayton.

"Well," said Alex. Taggart, the baker, "I'm not going to enter into any discussion, but I'll tell you a little story. When I was a boy living in the town of Ramsey, in the Isle of Man, an evangelist came along. There was a tough fellow in the place named Tom Crannell. He was a heavy drinker and about as near worthless as a man could be. At that place coal is brought to the wharf and put up for domestic use in sacks holding a hundred weight. When a man could not get anything else to do he could get an occasional job as a coal-porter.

Tom had come to that. He had attended one of the meetings and was thinking. With a sack of coal on his back, which he was to deliver somewhere, conviction that he was a great sinner came upon him. He walked and walked, forgetting where the coal was to be delivered, forgetting even that he had a hundred-weight on his shoulders. At last peace came to his perturbed spirit. Tom straightened up and was a different man from that day. He was given a place as porter in a hardware house, and after a while, the clerk having gone away he succeeded to the better position.

"The proprietor of the store when he would pull out a drawer of hinges would find in it a card on which was written 'Watch, Tom,' in a drawer of knobs would be, 'Work, Tom,' and among some other articles of ironmongery would be the sentiment, 'Pray, Tom.' In a closet where Tom kept his clothes he had the rusty and torn suit and the ragged shoes he had worn as a coal-porter. Every day, usually two or three times a day, he would look into this closet. He wanted to keep his former condition in mind, and not take any chance of a fall.

"When Tom Crannell died, every store in the little town of Ramsey closed its doors, and the entire population went to his funeral. Now there's a Sunday-school story I don't think has ever been in print."—*Indianapolis News.*

**Duties of Parents.**

We live in an age when even barnyard fowls are hatched not as of old by brooding mothers, but in incubators, and when sociological doctrines are proposing to improve upon God's old-fashioned methods by the introduction of institutional arrangements for the raising of humanity to a higher level. I have no sort of disposition to disparage institutional arrangements when nothing better can be done, but the wit of man has never devised, and never will devise, anything comparable to the home for the development of noblest manhood. And just so in the matter of the world's evangelization.

Far be it from me to disparage what we call the ministry. "Go ye into all the world and preach the Gospel to every creature." . . . But what we call the ministry of the pulpit was never meant to be a substitute for the more sacred and effective ministry of the home.

Nor would I belittle the (Bible) schools. But we do well to remember that the thought of Robert Raikes in the founding of the (Bible) school was to make provision for neglected waifs, whose parents were poor and irreligious and unable to furnish them with education, either secular or sacred. But he never dreamed of relieving Christian parents of this personal responsibility for the religious education of their children: God meant the father to be the priest and the mother the priestess of the family, and when these sacred ministries are transferred to others who have neither the love nor the authority of the parental relation, then the decadence of Christianity has begun, and God only knows to what depths it may sink.

Time and again we are treated to impassioned discussions of the revival that is needed, and the revival that is coming, and of the methods that are needed for its successful inauguration; but let us be sure of this, that it will not be brought about by flaming evangelists in monster mass meetings, but by the rebuilding of family altars.
The Enemy.

The enemy is often mentioned in the Bible. Men are warned against his wiles. Who is the enemy? Our Lord does not leave us in the dark. He says plainly and in so many words that the enemy is the devil. Some theologians and some moralists are horrified when we warn men against the devices of Satan, as though he were a real, personal being. They tell us that the doctrine of the devil is an exploded fable and that the devil is a myth.

But Jesus did not think so, and who will say that Jesus was lacking in intelligence or that He was ignorant of spiritual truth? But some will say Jesus was neither a devil nor a deceiver; that He was a myth. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Born From Above.

According to the Bible, the salvation of the soul from sin is a supernatural work and not a natural development. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." On the other hand, he has lost his citizenship in the kingdom of God by sin. If he has not been cross-examined, he may possess a physical frame, a giant intellect, and a moral character, and not be a Christian.

The spiritual life must be maintained by a constant and vigorous growth, otherwise deterioration must ensue. Grace can not be held in reserve for emergencies as bankers hold amounts of money in reserve for unexpected demands; but it is given, rather, as God gave manna to the children of Israel, for present use. God is no spendthrift, neither is he extravagant in the impartation of spiritual gifts. He giveth more grace, but as he never gives a surplus of grace, there will be none to squander. If grace is not utilized, it will not be intrusted to the individual. How easily a person may backslide; how unconsciously, as it were, his strength and spiritual vitality may be undermined! It is often-times the "little foxes" that gnaw at the vine that do the most mischief. It behoves each Christian to be on his guard, to be watchful and prayerful.

Unconscious Deterioration.

What a possibility. If it can be said: "O ye people, who hath bewitched you?" St. John says: "Your ad-

D. L. Moody on Tobacco.

They had agreed to meet at the Trenton Hotel, and at the appointed hour Mr. Moody went down to meet Mr. Wm. Reynolds. They were not very well acquainted. Mr. Moody walked quickly around the office, and not discovering Mr. Reynolds, was about to walk out, when Mr. Reynolds jumped up and said:

"Hello, Moody, didn't you see me?"

"No," said Mr. Moody. "I didn't expect to find you here smoking a cigar."

"You don't see anything wrong in smoking a cigar, do you?" asked Mr. Reynolds.

"No," said Mr. Moody, "but you and I are representatives of the Lord Jesus Christ. Suppose I had come here to meet the Lord Jesus by appointment; do you think I would have found Him smoking?"

"No," said Mr. Reynolds; and that was the last cigar he ever smoked.—The Christian.
OUR YOUNG PEOPLE.

A Story of God's Saving Grace.

Over thirty years ago a remarkable work of grace was going on in the Victoria Theatre, London, England. Many were being saved by the power of the Holy Ghost, and were rejoicing in Christ as their Saviour. At the close of a Sunday evening service a young woman was sobbing bitterly. Her history was indeed an exceedingly sad one, though alas! not an uncommon one. She had been enticed from her country home under false pretenses and was abandoned in the English metropolis without a friend to help or sympathize. From one step to another she fell in the social scale and eventually became an outcast. Passing the theatre she entered and listened with intense interest to the "glad and glorious Gospel" which was proclaimed with tenderness by an evangelist. There were doubtless ears that were dull and hearts that were untouched at the narration of the story of God's love to sinners, but it came in freshness and power to her. As the preacher moved about in the after meeting, he spoke to her and among other things said, "Young woman, God loves you." "Oh, sir, if God does not love me, I am a wretch like me," was the reply, as the tears coursed down her cheeks. On being assured that God loved her, she asked, "Do you really think that there is salvation for me?"

The preacher replied by quoting the glorious declaration of God's wonderful love. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) "Oh, sir," exclaimed the girl, "Don't mock me; will God really save me?" The servant of Christ again repeated the life-giving words of John 3:16. The girl believed that God so loved her as to give his only begotten Son to die for her sins and obtained everlasting life on the spot. Her hardening heart that of John Bunyan's Pilgrim, rolled away and she rejoiced in Christ as her sin-bearer and Saviour. "Thank God that I came here to-night," she said; "To-day I was thinking of doing away with myself, but now I am saved and my sins are all forgiven."

As the preacher crossed the "Pit" he observed a well-dressed, genteelly looking man. He inquired if he was a Christian. "I always thought so till to-night," said the stranger. "My father was a Christian and an office bearer in the church. I have been a deacon for years. I have had a regular church attendance, have passed scores of communicants through my hands, and I now see that with all my religion I am a lost sinner. Do you think, sir, that God will save me?" Referring to the direction of the girl, the preacher said: "Do you see that girl? She has been an outcast. Are you willing to take your place with her? Without a moment's hesitation the gentleman rose from his seat, crossed to the place where the girl was and sat beside her. The evangelist on seeing this, said, "I did not mean you to do that literally, but what can you do for her? I have had great privileges. I have had a religious training. Oh, sir, if I die to-night I will be lost," exclaimed the convicted soul.

The same story that brought peace to her who led a life of open sin and shame was blessed to the office bearer. He was led to see that in spite of his sins God had loved him, and had given the Lord Jesus to bear the wrath and curse due to him; that "Whosoever" meant anybody and everybody, and therefore meant him; that "Whosoever" by believing the "good news" and giving his life for him, and by the word that he will not perish, and is a possessor of "Everlasting Life." The deacon and the young woman both left the meeting that night rejoicing in the forgiveness of sin.

Is the reader saved or unsaved? I do not ask anything about your morality or religious connections. Are you "born again" evidence of his good work?

Every true Christian has two birthdays in the year. Have you? If not, hearken to the Saviour's solemn words, "Marvel not that I said unto thee, Ye must be born again." (John 3:7.) Whatever you are, or have been, you must be regenerated by the Holy Spirit, ere you can be a real Christian. Cease all efforts of your own to help the Lord. He has offered you the favor of God, for he has declared, "To him that worketh not but believeth on him that justifieth the ungodly his faith is counted for righteousness." (Rom. 4:5.) Believe on the Lord Jesus Christ and thou shalt be saved." (Acts 16:31.)

ALEX. MARSHALL.

Incidents in the Life of a Christian Conductor.

"Charlie is an old conductor on the Milwaukee Railroad. He never fails when he has an opportunity, to let men know where he stands religiously. A few days ago he was taking out his regular run for Chicago, five young men boarded his train. No sooner were they seated than they gave evidence of having had what they called a good time, and, having drunk quite freely, were inclined to be boisterous. Our friend, the conductor, in going through the train, gave a stern look at one of the young men, and also shook his head, causing him to say: "Charlie, what are you doing? You have been a deacon for years, and have not been able to shed tears as I do."

"Oh, sir, if I die to-night, I will be lost," exclaimed the conductor, "I have been home to attend the funeral of my mother; but have not been able to shed a single tear."

"And with the train running at the rate of forty-five miles an hour the conductor asked God to save his mother's boy. Upon rising the young man said, "I never ran thank you; but what can I do for you?" The reply was, "George, the train is filled with women and children, and I want you to help me keep order." The young man said, "I will." Soon there was evidence of his good work."

About this time the train reached La...
Crosse, Wis., and the five men moved to another train. Conductor Charlie only had five minutes there, and was busy, but just as he was ready to give the signal to his engineer, his new-found friend, George, came up, and taking him by the hand, said, "Conductor, I am going home to live with my old mother, and am going to live a Christian life, as near as I can, the life my mother taught me.

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

If a busy conductor has time and can find opportunities to pray for passengers who are going to live a life of sin, it is as much as he can do. The next Saturday morning he said to the man who had been a colporteur that same afternoon. Joyfully the old man told him that to be ready was to be righteous, and that Christ was our righteousness. We have none of our own, but the God whom we have to meet offered us Christ as our imputed and imparted righteousness.

There and then, amidst the busy din of Saturday afternoon's traffic upon the street, the young clerk found rest, and was no longer afraid to meet his God. I, too, used to hate texts like, "Prepàre to meet thy God." But I did not know Jesus then. What a difference it makes when you know him. Then every word of God is true and good and perfect, more precious than gold, yea, than much fine gold. Is that your experience, my reader? If not, well, I am afraid there is something wrong. Rectify it at once by accepting Christ as your righteousness, and all will be well, let the meeting with God come when it may.—William Thompson in Presbyterian Witness.

Religion and Brains.

There is much that has never been thought out in the teaching of the Lord Jesus. Every sentence of his doctrine is one of the artesian wells of truth. When once we have touched its meaning, it never ceases to pour out new fountains of significance, of refreshment, of cleansing, and of healing. Where, for instance, has there ever been a preacher who has been able to do more than to hint at the force of Christ's precepts on love to God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength?"

Now here is a quadrilateral of scriptural strength which massively confronts all the malign forces of all the ages. Love to the Deity is the prime duty of every man. But this fourfold agency of love is perhaps the one greatest object, the general understanding of which vitiates the whole life of the race. For almost universally, love is associated solely with emotion. It is reckoned to be the cordial distilled from the strongest affections of humanity, and it is understood to be noble or ignoble according as it is idealized or sensualized. And here the common doctrine exhausts its application. But how small a beginning is this of the divine doctrine? Love in its highest application is not only a function of the heart, affection, emotion, but equally of all the mind, all the soul, and all the strength, of man. If it be at all understood what this involves, the extension of signification is indeed vast and immeasurable, for the whole nature of humanity is at once involved. The mens, the mind power, the reasoning intellect, is as much concerned with love as the warm, impulsive, passionate functions; the psyche, the very vital essence that is distinguished by consciousness, is called to this high responsibility; and that there may be no supposed limit, the ichys is to be yoked to the faculty of love, this being the summing up of the whole capacity of manhood.

The first and great commandment receives astonishingly little attention. It is treated as if the love with all the heart were the main body of the truth, and all the other three precepts were but the tail to the theological kite. But the more these four great terms are reviewed the more convincingly does it appear that the great commandment is treated by the unconscious majority as if it were but a comparatively trivial obligation or a mere facton of our human responsibility. The words which Christ chose sweep the whole extent of our being. Kardia covers everything that metaphysicians bring in under the realm of affection; psyche is the spiritual principle, the breath of life, which gave the name in Greek also to the winged butterfly, seen fluttering from the mouth is so many images; dianoia measures all the splendid endowment by which the philosopher discriminates between the animal soul and the human spirit, including intellect, will, memory, imagination, and ichys brings in even the physical powers, which become transfigured by association with such spiritual faculties. Here is a study at which most preachers hardly ever glance. Of course none of them would deny that the subject of study exists. Preaching, as it is, does not contradict or deny it, but for the most part ignores the extent of the empire of love. Is it wonderful, then, that love should come to be regarded as the prerogative simply of the heart? The truth is that here we have on the one hand a marvelous provision and an equally marvelous neglect of it. Christ has filled up the ocean of our needs; we persist in exploring one region alone of the glorious expanse. Man needs...
to love, for he is made to love, and
he must in order to his own highest
development love. One worthy of his
capacities; and moreover, in exer-
cising his affection he must do so with
every faculty of his nature.—Christian
Commonwealth.

Kindness in Child-Training.
Let all children be treated with
unvarying kindness. Affection is one
of the most powerful weapons the
teacher has to wield for the good of
the child. If a large portion be ex-
perienced by the pupil, it will prevent
many a wrong-doing—yea, where
duty or conscientiousness and fear of
punishment fail, affection for the
teacher has often been known to raise
an impregnable barrier against harm.

Let the taught know the teacher's af-
fection; yet not with ostentatious pa-
rade, which would only disgust, but
by grief for offence in the child; and
if any love exist, the pain induced for
that given will leave a deep impres-
sion, and be followed by future pre-
vention.

Love has a wonderful power to sub-
due. Accidentally calling at a Sun-
day-school one day, I found the man-
ager measuring strength with a stub-
born, incorrigible boy. He had been
told by his teacher to repeat some
word he had miscalled; he refused.
The teacher insisted; the child smiled
in. He, too, commanded; the child
was unmoved. The school was dis-
misse; the two remained—the one
wroth and severe, the other splenetic
and taciturn. At this juncture I
requested the gentleman to leave me
alone with the culprit. With kindly
'breathe' I drew near him—he kept
his eyes to the ground. After some
time I sat beside him—still not a
movement. I took hold of his hand;
he snatched it away. Now was my
opportunity—I must conquer now, or
never. The hand was cold, for it was
a bitter day in January, and the fires
were out. I exclaimed, "My dear lad,
how cold you are! you have no over-
coat, and here am I sitting with one,
and a muffler besides." He looked up
—I rose to take off my coat to throw
around him; he rose, too, clasped me
round to prevent my intention, ex-
claiming, "I'll say it, sir, I'll say it."

One of the first duties of the teacher
is to secure the love of his pupils, one
of the greatest disasters to fail or to
lose that love. To avoid these results
let him act with conscientious impar-
tiality and unchangeable kindness.

Perhaps nothing is more destructive
of love in the breast of a child, than
the consciousness that there is partial
favor and grace shown to some, to
the detriment of others. No teacher
can avoid the feeling of preference for
one more than another; but, unless he
wants to blast his usefulness forever,
let him never manifest it even by a
look, much less by rewarding the
favorite undeservedly or sparing him
when he should suffer. Let every care
be exercised by the teacher to
preserve an equanimity of tempera-
ment in his own mind, or there will
be great danger of a treatment of the
pupils which will keep them in con-
Stant doubt how to act or speak. Let
him encourage the child's confidence
in his kindness, and care for the child;
not looking up to him as an unap-
proachable being, but one full of sym-
pathy and love, with a readiness to
listen to the tale of sorrow or rejoice
in the story of pleasure. Perhaps the
golden opportunity to cultivate love is
the playground and the boyish game,
into which the wise tutor throws his
heart and energy as much as into the
study of Latin or Euclid. The child
(for where is perfection?) is contin-
uously ruffling the feelings of his task-
master, and without a common
ground to meet on, they would soon
diverge until all trace of love had fled,
and the two, instead of acting in con-
cert, would be perhaps unconsciously
in fact, the one pulling from and the
other in an opposite direction. The
mind, galled and jaded, blaming the
pupil and fostering anger for his
shortcomings, wars, expands, and
flows with and into the other in the
game, the ramble, or the explora-

Nor does this in any way lessen au-
thority; for while the heart on the
one side warms and sympathizes, on
the other it bends and becomes sub-
ducted. Obedience is not an absolute
existence, but a relative, and if the op-
posing force cease, the end is as much
attained as though compulsion had
been used in a like ratio. All punish-
ment is or ought to be kindness; it
should never be administered in anger,
but always with a view to the good
of the offender, the good of the com-
mony, or of both. Thus it is the
highest benevolence to administer it,
provided it always be done judicious-
ly. If any be corrected in mistake,
openly make every reparation. For
this purpose it is advisable to arrange
usual punishments, that they may con-
veniently be remitted. The time has
passed when the pedagogue should set
himself up as perfection in judgment
any more than in learning. As a gen-
eral rule all reproof should be given
in private. If the feeling of shame
be too deeply awakened it leads to
defiance; and besides, public disgrace,
especially if severe, is apt to give the
sufferer the appearance of a victim, or
probably raise him to the rank of a
martyr. Written reproof is oft times
more efficient and less blunting to the
feelings of especially the sensitive,
than any extra blame, even in pri-

cate. Few things are more preju-
dicial to the feeling of love in a pupil
than a continual fault-finding and in-
cessant uncalled-for blaming; let re-
proof be never resorted to but with
pain at having to wound, and then it
will be avoided whenever it can be justly.—Edward Cranage.

The Spare Room.
When winter comes the country
parson has before him the horror of
the icy bed and fireless room. Who
has not shivered there, and "wished
for the day?" It's the new preacher
who is destined for martyrdom. The
old one knows the "homes." He goes
there only in August!

We have known the head of a fam-
ily to lead his minister, an old man,
with thin blood and aches in his bones,
avay from the roaring fire-place of his
own chamber to an apartment of arctic
temperature, and to sheets akin to
slabs of ice. There was a fire-place,
while chips and wood lay in heaps
down stairs. The host said, "You will
soon be in bed, so it isn't worth while
to kindle a fire." The wretched victim
of this inhumanity was in ague and
suffered untold horrors before sun-
rise.

It is not too much to say that the
foundation of ailments lasting and
tormenting for years have been laid in
these polar atmospheres. Health
once impaired is not easily restored.
It is a sacred duty to shun guest-
chambers where Boreas holds high
carnival, and rheumatism, neuralgia,
and lumbago, like Siberian wolves,
rend the tendons and gnaw the bones.
It is far better to hear the complaint
"not visiting his people" than be in
agony for years from indifference to
common comforts.

Suffer a word of exhortation.
Preachers at home sleep in an air
warm all day. The change to a room
where a feeble blaze on a cold hearth-
stone is struggling for life, is a shiver-
ing contrast. The fire should be kin-
died an hour before bed time. The cover ought to be thrown open to give the sheets a touch of the higher tempera-ture. There should be extra blankets within reach on the foot of the bed. Bedclothing, if not watched will get damp. Putting a guest between chilling and moist sheets is a crime against health, man and God. Rather let him go to a cabin, where he may lie before a log fire and turn as he needs heat.—Richmond Chris-tian Advocate.

It will be hard to find anything more lamb-like than the attitude of the infallible and unchangeable Church of Rome in lands where her power is curtailed and her history and on horseback and bears sway in the infallible and unchangeable.

A Welsh paper, the Pwllheli Chron-icle, gives the following facts con-cerning persecution in Bohemia, illus-trating the character of the Roman Church where she has power:

The Secretary of the Evangelical Alliance recounts a remarkable in stance of the persecuting spirit in Bohemia. Mr. Freytag, a lay preacher of the Free Reformed Church at Frantenan, was recently forbidden to have family worship in his private house, at which invited guests were present. "It is true," writes the Secretary, "that in 1879 the local authorities had forbidden such family worship, but the Government of Bohemia then in reversing the de cision, declared that the Protestants who had appealed had the right to private meetings with local authority. Now it seems that a reactionary policy has set in; for not only did the Gov ernor of Bohemia last year order Mr. Freytag to discontinue his family worship, but an appeal to the Min istry at Vienna has just resulted in a confirmation of that decision. The Free Reformed Church has five reg ular congregations, and twenty-seven out-stations; and, if the recent de cision is to be carried into effect, there will be in many places in the Austrian Empire a distinct reaction against religious freedom." Our cor respondent also mentions the fol lowing remarkable fact, which will be deemed almost incredible by English readers: "Another recent insult which has been perpetrated (not once but thrice) is this: Persons leaving the Roman Catholic Church to join, us have actually been ordered by the political authorities to submit to a medical examination to determine whether or not they were in their right minds."

This is how it is in Bohemia—in America people have been sent to jail for preaching the gospel to the poor, and the same power is behind it all.—The Safeguard.

Primitive Personal Responsibility.

Those first Christians were men and women who understood thoroughly their personal responsi bility and the power of personal ef fort. Find, if you can, the appoint ment of a single "committee" in the Book of Acts. Seven men were in deed, designated to the work of disp ensing charities to the poor; but that was done in order to release the others for personal labor in preaching the Word of Life. Very little is said about church organizations. Nothing was allowed to keep man from man; the individual believer from the indi vidual sinner. Peter goes right after Cornelius; Philip talks directly to the Eunuch; Aquila and his wife have Apollos as their "Bible-class"; and Dorcas is a "sewing society" in her self. Amid all the endless prattle about "work" and "lay labor," is there not danger that each Christian will forget that he or she is the bearer of one lamp? And if that lamp be well filled, and its light be thrown on one sinner's path, more good will be accomplished than by a whole torchlight procession got up for parade. A crowd is often in the way when an individual is to be rescued. Christ led a deaf man out of the crowd when he wished to deal with him alone. Those early Christians did wonders for God and for a dying world. They accomplished it by the simple method, "every man to his work." Personal holiness made each one a partner with the invincible Jesus.—T. L. Cuyler.

What shall I render unto the Lord for all His benefits toward me?" (Psa. 116:12). "I will take the cup of salvation, and call upon the name of the Lord." Strange logic. Since I can give nothing, I will take more. Evidently the Psalmist had received some special favor from God. He took it as the guarantee of more to follow. What a singular debit and credit account is kept with you in heaven. The more you draw out, the more your deposit increases.—Our Hope.

The dark and crooked ways of Lodgery terminate in Death and Hell.
have every convenience that you can, so that your wives and daughters will deem it a pleasure to perform their household work. In this way you can bring up your sons and daughters on the farm; but when you make the home repulsive, you drive them into clerkships and other menial positions, when they ought to be God's anointed lords of creation.—Zachariah Chandler.

"Jesus therefore being wearied with His journey, sat thus on the well." (John 4:16.) No swift automobile was at His disposal. He never rode but once. This is the most touching of all the scenes of our Lord's life. But no sooner are we drawn out to pity His humanity, than we are rebuked by His divinity. He who was tired and hungry, refuses food, saying, "I have to eat that ye know not of." Marvellous God-Man! Teach us to be above earthly circumstances.—Our Hope.

REPORTS OF FUNDS.

Messiah Orphanage.

Report for September.

RECEIPTS.
Sr. Martha Witmer, Elizabethtown, Pa., $5; Bro. and Sr. F. Long, Salona, Pa., $5; Sr. Frances Heisey, Mechanicsburg, Pa., $1; Hummelstown district, Pa., Har- vest Meeting, $20.47, Cumberland district, Pa., $2.06; Air Hill S. S., Franklin county, Pa., $13; Sarah Wingert, Guilford district, Pa., $10; Montgomery S. S., S. South Frank- lin, Pa., $6; a sister, L anon, Pa., $1; cash, 35c; Conoy S. S., Lancaster county, Pa., $1; a brother, Hummelstown district, Pa., $1; a sister, Columbia, Pa., $2; a sister, 3, 35c; Fannie Hoffman, Columbia, Pa., $2; a sister, 50c; a friend, Harrisburg, Pa., $1.

A contribution of $400 was received from a sister to apply to the shortage from 1909 reported in Conference minutes, 1910, as was $5; a brother, Hummelstown district, Pa., $21.06; Adr Hill S. S., Franklin county, Pa., $1; Hummelstown district, Pa., Harrisburg, Pa., $10; Sr. Frances Heisey, Mechanicsburg, Pa., $3.

Other Donations.
Alicene church, 60 qts. fruit and pre- cresses; Bro. and Sr. Mahler, city, 42 chickens; Bro. and Sr. J. H. George, Good- man, Mo., 1 case of eggs and 2 bbls. apples.

Expenses.
Gas, $2.90; food, $2.30; school and meetings, $25.30; in- clusions, $21.25. Total, $48.60.

Balance on hand, Sept. 1, 1910, $23.27.

We are glad to report victory in the all- prevailing name of Jesus our Lord. We hope now to reach a closer settlement with the city for the mission property. Bro. and Sr. Kaufman are now settled and are a great help to the work. The Sunday- school and meetings are interesting and God is blessing the work. We greatly need your prayers and sympathies. May the Lord continue to bless the brotherhood through you.

Yours in Christian endeavor.
J. R. and Anna Zook.

Messiah Bible School.

Donations received since last report:
M. E. Kraybill, Boiling Springs, Pa., 1 peck crab apples; D. M. Eyer, Rowenna, Pa., 1 bbl. red beet; D. M. Eyer, Rowenna, Pa., 1 crate noodles; Mary Eichler, of Florin; Martha Rein- er, Elizabethtown, Pa., 1 bushel potatoes, 16 heads cabbage, 17 sweet peppers; Bro. G. C. Haagen, Howard, Pa., 1 bbl. apples; Bro. D. M. Book, Hummelstown, Pa.

MARRIAGES.

WINGER—PLUM.—Married, Septem- ber 20, 1910, at the home of the bride's parents, Bro. W. M. Plum, and Mrs. Jacob Byers Winger, of Oakland, Cal., to Sister Della Estella Plum, of Upland, Cal., Eld. C. C. Burkholder officiating.

WINGER—CLINE.—Married on Oct- ober 5, 1910, in Bertie, at the home of the bride, Mr. Nicholas Cline's, by Girvin Bears, Mr. Albian Winger, to Miss Lizzie Cline, all of Bertie, Welland county, Ont.


Heisey.—Sr. Elizabeth Strayer Heisey was born August 13, 1830, and died at the home of her daughter, Sr. Ida East, of Mt. Joy, Pa., September 7, 1910, aged 80 years and 17 days. The deceased was twice married. Her first husband was a Shire. Of this union nine children survive, four predeceased her. The surviving children are Annie Naomi, of Ohio; Jacob Shires of Steelton; Ellen Allman of Minot; Lizzie Sides and Amanda Eichler, of Florin; Martha Rein- her, Albing, N. Y.; Paulette M. Shires of Mt. Joy; Caty Shank of Columbus. Those pre- ceeding her to the great beyond were nine children, 3 sons and 6 daughters. There are also thirty-nine grandchildren, and twenty-three great-grandchildren. Her last husband was a native of the early settlers. Funeral services were held at Cross Roads M. S. S., September 4, 1910, by the brethren, Daniel Wogemuth and Levi O. Mussers. Text, Psalm 23. Interment in Florin cemetery.

Hallman.—Benjamin D. Hallman, of Roseville, Ont., was born September 20, 1821, in Montgomery county, Pa., and died at his home on October 8, 1910, aged 89 years and 18 days. His funeral service was held on October 10, at the Detwiler M. B. church, by Bro. and Sr. M. E. Kraybill, of Cleveland, Ont., where he made his home for many years. He had been a sufferer from dropsy for many years, but was very patient in his affliction. His remains were brought home on the following day. Funeral was held on Sunday afternoon at his residence. Obituaries improved by Asa Bearss, from Psa. 90:12. Subject, "Prayer for wisdom in view of death." He was known as York Brethren. He died at his home in the town of Ridgeway, on the 25th of September. He had been taken from his home in the town of Ridgeway, on the 25th of September, to the hospital at Welland, to be treated for a complication of diseases and was taken from our midst on the 25th of September. He had been a sufferer from dropsy for many years, but was very patient in his affliction. His remains were brought home on the following day. Funeral was held on Sunday afternoon at his residence. Obituaries improved by Asa Bearss, from Psa. 90:12. Subject, "Prayer for wisdom in view of death."