A spirit of devotion was cherished. Not only were students taught the duty of prayer, but they were taught how to pray and how to approach their Creator. How to exercise faith in Him, and how to understand and obey the teachings of His Spirit. Sanctified intellects brought forth from the treasure house of God, things new and old, and the Spirit of God was manifested in prophecy and sacred song. Moses was made to serve a holy purpose to lift the thoughts to that which is pure, noble, and the Spirit of God was manifested in prophecy and sacred song. Moses was made to serve a holy purpose to lift the thoughts to that which is pure, noble, and exalt the Creator's plan. The true effect of education is to restore the image of God in the soul. In the beginning God created man in His own likeness. It was to re-store this that the plan of salvation was devised, and a life of probation granted to man. To bring him back to the perfection in which he was first created is the great object of life—the object that underlies every other. It is the work of parents and teachers, in the education of the youth, to cooperate with the divine purpose and in so doing they are "laborers together with God." All the varied capabilities that men possess—of mind and soul and body—are given them of God, to be so employed, as to reach the highest possible degree of excellence. But this can not be without a spiritual culture; for the character of God, whose likeness we are to receive, is benevolence and love. Every faculty, every attribute, with which the Creator has endowed us, is to be employed for His glory, and for the uplifting of our fellowmen. In this employment is found its purest, noblest and happiest exercise.—Sel. by Sr. Lydia Williams.

In a recent interview with a man of thirty years experience in State educational work he remarked that a short time ago the State Commission condemned ninety per cent. of the plates used in the moving picture shows as unfit and destructive to the morals of young people. He further remarked that the large majority of the remaining ten per cent. should yet be excluded. According to these statements, the standard of morality in these popular five-cent shows and theatres of the present day must be extremely low.—Sel.

"There appeared an angel unto Him from heaven strengthening Him" (Luke 22:43). It may not be God's purpose to remove the load of care that presses upon you. But He is willing to send you help from heaven to bear it. Our Lord could not be delivered, but He was sustained. The course of sorrow must run naturally in you, as "is common to man." But physical strength and mental courage is at hand for the asking of faith.—Sel.

"Let us never forget that Jesus called Judas 'the son of perdition.' He never said that of any other disciple."
EDITORIAL.

Off For Africa.

After a year's sojourn in the homeland, Elder and Sr. Steigerwald have turned their faces toward the African Mission Field. During their furlough they have been able to visit nearly all the districts in the Brotherhood, and we are safe in saying that the interest in the foreign work of the church has been much encouraged by these visits. Now as they return to the home chapel, in a farewell meeting. A number of such meetings occurred here in former years, but none was more interesting than this. Brief addresses were given by the new workers relating their experience of salvation and call to the foreign field. Eld. Steigerwald showed by a map the location of the mission stations and outstations, and gave interesting facts of the history of the work. A free-will offering amounting to nearly fifty-five dollars was given, we believe cheerfully, by the congregation.

At the close of the meeting something occurred that very few of the people knew was on the program. The relationship of two of the outgoing workers was so changed by what occurred that they go as one instead of two. Elder Steigerwald had the pleasure of uniting in wedlock Bro. Walter O. Winger and Sr. Abbie Winger. This interesting ceremony was evidently approved by the congregation and many pressed forward to extend their hearty congratulations. The newly married couple go forth with the good will and best wishes of the many who witnessed the ceremony and no doubt of many more throughout the Brotherhood. May God bless them and make them a blessing.

Elder Steigerwald left for New York on Friday morning, so as to complete arrangements for sailing on the 12th. Others of the company will visit Philadelphia on the way to New York, but reach New York in time for sailing on Monday, June 12, on the steamer Adriatic. May they have a safe and pleasant voyage, reach their destination safely and labor successfully in the great harvest field to which the Lord has called them.

According to some of the Bible interpreters writing on the lessons of the Sunday-school, the time is near at hand when "Micaiah's picture of Universal Peace" will become a reality. According to some the present-day peace treaties are but the harbingers of the coming golden age when swords shall be made into plowshares and spears into pruning hooks, and when nation shall not lift up sword against nation nor learn war any more. International peace must come because the first International Court in history is already a realized fact, and the formation of a Supreme Court of the world is already entered upon. Much that is thus written assumes that world conversion is almost in sight when the nations shall seek God and shall accept His word as final. Others are not so sure that this picture can become a reality without the presence of Him whose right it is to reign. That only when Jesus comes again and brings in the kingdom age will this prophecy become fact, and war be done away with. It is interesting to note some of these opinions as expressed. One writes that no other deity (than the one true God) will finally be credible to men. But says, that we are a long way off yet from such an universal acceptance and attachment to Israel's God as will guarantee peace. Dr. Pierson asks how soon this prophecy of Micaiah will be fulfilled. Nineteen centuries have passed since the Prince of Peace came to bring "peace on earth, good will to men," but the nations of Europe and America are spending fifty times as much for armies, navies and fortifications as they are for giving the gospel of peace to the non-Christian world. Christian schools to train men to serve each other are better than military schools where men are trained to fight each other. Industrial plants where useful things are produced are better than forts to hold guns, ammunition and idle men; mission stations where men and women are taught to know God and love their fellowmen are of more use than battleships to cruising around and fire at targets or at men. A band of missionaries trained to save men from sin and death is of more use than an army trained only to fight their brothers. Micaiah's prophecy will be fulfilled "when the conditions he pictures prevail—when the worship of the one true God is established; when all of the nations seek to know and to walk in His ways: when those near and far are judged according to His word; when guns are made into church bells, swords and spears are beaten into industrial implements, and money now spent for war is used for Christian work; when those who now walk in the way of their own false gods walk in the way of Jehovah." "The fulfillment will come when Jesus Christ reigns as Lord of
all." Mr. Ridgeway writes that as he is writing Philadelphia is rejoicing because her shipyards are to build two of the costliest and most tremendous machines for killing folks ever designed. England's and Germany's nexts will be bigger still. Thus the world is getting better. . . .

Every year a larger company of splendid people assemble at Lake Mohonk—and talk Peace. But the gun shops keep right on. There will be peace in the last days but it will be under the Prince of Peace. . . .

Carnegie can spend his armor-plate millions building Peace Palaces, and Lake Mohonk can talk till doomsday, but there will be no peace until the Spirit of God enters the hearts of men. "The Quakers of Chester and the Dunkards of Lancaster county are living commentaries on this verse (verse 5 of the lesson). Come and see their broad acres. These beautiful farms they cultivate, and the sweet and simple life they live. They also have great mills and factories. They never fight. If a Dunkard goes to law he is turned out of meeting and disowned. The Quakers do not go this far, but whenever sees a broad brim in the court by the side of a lawyer—even in West Chester (Matt. 5:39, 40). "Where God is all agree." Amid the many differing views and interpretations we need to be sincere seekers after God's truth. If we are such we will likely find that

"Some of these days the skies will be brighter;
Some of these days the burdens be lighter;
Hearts will be happier, souls will be whiter,
Some of these days.

"Some of these days we'll bury our sorrow;
Out of the future light we may sorrow;
There will be joy and hope in the morrow,
Some of these days."

But we do not look for these better things to evolve out of these present movements. What we are to look for is the Lord's return as foretold in 1. Thess., 4:15, 17, when will occur the rapture of the saints. Then, when He shall come to earth with His saints and the nations have been judged He will begin His glorious reign and the picture of universal peace will be realized. Yes, "Some of these days God's wondrous salvation will, in His love, embrace every nation;
All then shall hail our King's coronation,
Some of these days."

"O, Lord Jesus, how long, how long,
Till we shout the glad song:
Christ returneth! Christ returneth,
Hallelujah, amen, hallelujah, amen!"

The brethren of Dauphin and Lebanon, Pa., held their Spring love feast at the Fairland M. H., on May 31, and June 1. The meeting house had just been enlarged and a base-ment put under it making it well adapted for holding large love feasts. The need for this step had been felt for several years, but not until this Spring did it materialize. As it now is large congregations can be accommodated. The first day of the feast saw the breaking of a serious drought. Showers commenced to fall during the night and continued heavy in the forenoon and again in the afternoon. Many were the expressions of praise for the blessing of the rain. The attendance on the afternoon of the first day filled the audience room, as enlarged, completely. The services were solemn and interesting. Visiting ministers were present from Rapho and Donegal districts and from North Franklin. The exhortations to faithful Christian service, were earnest and persuasive, by the visiting ministers. The ordinance service was participated in by a large number of members both young and old. The seasons of testimony, interspersed between the preaching seasons, were freely enjoyed by the saints as the Spirit gave utterance. We are impressed that the brethren are a little timid in changing the custom of Feet-washing from the double to the single mode, in accordance with the recent decision of Conference. Perhaps it must come gradually.

In our issue of May 15th, we made reference to a new edition of the English Bible to be issued by the Oxford University Press this year, as a "1911 edition of the King James version of the Bible." In our reference to this work we quoted what The Gospel Message editor stated as to the editorial staff of this edition of the Bible. Mr. A. C. Gaebelein, Editor of Our Hope, now kindly informs us that Dr. Milton H. Terry had no part in editing this work, and that to term it "The Terry Bible" would be unjust. He makes the following statement about Dr. Terry's connection with the work:

"Dr. Milton H. Terry, a higher critic, had been invited by the Oxford Press to serve on the committee of Editors and a certain work was assigned to him. However, he did not attend any of the committee meetings, but suggested certain changes of the authorized text. We know positively that not one of his suggestions fell within the scope marked out for this edition, and therefore nothing whatever of his work appears in the 1911 Bible. For this reason Dr. Terry's name does not appear in the final list of editors. It is only just that we make these facts known and we feel sorry that such a hasty and unfair criticism should appear before this Bible was even published."

Of this Bible, Mr. Gaebelein says: "It is a corrected Edition of the Authorized Version and neither a revision nor a new version." A descriptive circular can be obtained from the office of Our Hope, New York City.

Accidents with the automobile are of frequent occurrence and often lives are snuffed out suddenly. But, as far as we know, no accident of the kind bringing sudden death to three and fatally injuring the fourth, had ever occurred in this city. On June 1, in the evening, a large touring car with the four occupants went up the approach to the Mulberry Street, concrete bridge, from Cameron street. In order to avoid collision with another car which came whizzing along, the driver swung to the side and in doing so his one wheel struck the curbing, threw the gearing so that the car went over the side of the bridge and leaped to the ground covered with concrete, seventy feet below. The car turned turtle and the occupants were pinned fast under it. The two men and one of the women were crushed to death. The other woman died without regaining consciousness. It is an awful thing thus to be hurled into eternity and yet how many are the victims day after day. All of these occurrences ought to impress the people of the great importance of seeking shelter in the place of peace and safety, even in Jesus Christ.

Our attention is called to a mistake occurring in our last issue when the article entitled, "What Constitutes a Good Soldier of Jesus Christ," was credited to Sr. Casel, Pleasant Hill,
Ohio, and the article entitled, "How to Make a Success of the Christian Life," to Lela Cassel. The credits should be exchanged; Lela Cassel, Brookfield, wrote the first mentioned, and Sr. Cassel, Pleasant Hill, the last. Five more of these essays appear in this issue. As stated before they were written for, and read at, the Ohio State Council, and were sent here with the request that they be published in the Visitor.

**NEWS OF CHURCH ACTIVITY**

In the **HOME AND FOREIGN FIELDS**

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisley, Levi and Sallie Doner, Matego Mission, Bulawayo, South Africa.

Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Everett J. and Emma Frey, Elizabeth Engle, Mishabazi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 116, Fordshurg, Transvaal, South Africa.

The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Germiston, Transvaal, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landis, Ben Villa, Madhubpur, E. P. B., India.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zoole, Raghunathpur, P. O. Manbhum Dist, India.

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

Mrs. Fannie Puller, Gowaia, Tank Road, Bombay, India.

Central America.

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

**Our City Missions.**

Philadelphia, 322 N. Second street, in charge of Mrs. Mary K. Stover and Effie Rohrer.


Chicago Mission, 609 West Halset street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.


Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.

Jabob Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

**Love Feasts.**

Ontario.

Nottawa, June 17, 18.

Wainfleet, June 17, 18.

Saskatchewan.

Merrington, M. H., July 8, 9.

**EVANGELICAL VISITOR.**

**June 12, 1911.**

**Love Feast at Black Creek.**

Our love feast at Black Creek on May 27th and 28th, was largely attended. Brethren and sisters were with us from Wainfleet, Clarence Center, Buffalo and Markland, also one brother from Houghton, and Brooks Louis Steckley, of Markland, being on his way to Africa. We enjoyed the fellowship of those of like precious faith.

On Thursday afternoon before the love feast we had baptismal services, when nine souls went forward in obedience to God. A large crowd gathered at the lake to witness the scene. We pray that these souls will continue to obey God in all things.

On Sunday morning, our brother, Walter Winger, was ordained as a foreign missionary. He expects to be one in the company to sail for Africa in June. He is the first to go to the foreign field from this place. We pray that God will continue to arouse the feelings of his people here, and that all will yield themselves fully to God and let Him plan their lives to His own purpose.

After the ordination an offering was taken, amounting to $35.65, and then the missionaries gave us a few thoughts on the Lord's dealings with them and their call to that work.

A week before the love feast Bro. Jacob Book of Ramona, Kans., and his daughter Sadie, gave us an encouraging visit and faithfully upheld the word to us. Sister Abbe Bert, of Kansas, and Cora Alvis, of Oklahoma, were also here on April 23rd. These missionary meetings were impressive and edifying. May God's blessings rest upon all those workers.

**Des Moines Mission.**

Report for the Month of May, 1911.

**Receipts.**

Belle Springs, Kans., June 1, 1911, $50 cts.

**Expenses.**

For fuel, $7; for gas, $2.50; for groceries, $20; for other edibles, $5; for incidentals, $5. Total, $53.

Balance due mission June 1, 1911, $34 50.

We come to you with our first month's report in this Conference year; and in connection with it we also give the report of our love feast, which was held June 3rd and 4th, which was a season of refreshing and special fellowship with the saints. A number of the brethren and sisters of Dallas Center, Iowa, were present, also a number of their young people from the same place. We were disappointed that we failed to receive help in the ministry. We were hopeful until the very last moment, however, we tried to adapt ourselves to the condition and made the best of it.

We know it is an inspiration to have new speakers, especially on such occasions. Besides, the work of the ministry, there are so many other duties to attend to on love feast occasions, so that outside help is a blessing in more than one way.

The Lord's power and presence was manifest, and everybody apparently received help and encouragement.

On Sunday of the love feast, at 3 p. m., the funeral services of our dear Sister Dorr of Highland Park, of this city, were held in the Gospel Temple church, which was solemn and impressive, attended by many of her dear friends and acquaintances. We are fast passing away. May we always be ready for the messenger, for he is sure to come. We crave an interest in your prayers.

J. R. AND ANNA ZOOK.

**San Francisco Mission.**

Report from April 24, to May 24, 1911.

**Donations.**

Rosebank S. S., Hope, Kans. $18 50

Sr. Minnie Keyes, Ceres, Cal. 3 00

Freewill offerings at hall, 29 75

Total, $51 25

**Expenses.**

Street car fares to and from hall, $1 75.

Table supplies and incidentals, 18 82.

Lights, lock, oil, etc., at hall, 7 00.

One month hall rent, 50 00.

Total, $82 07.

Balance on hand April 24, 1911, $38 25.

Balance on hand May 24, 1911, 7 43.

We have received beside the above, oranges, lemons, eggs, canned fruit and potatoes.

We are indeed grateful to our kind Heavenly Father for all His benefits to us, and we thank all the brethren and sisters who have again contributed to our needs, both with their means and with their prayers, and we especially feel the need of the latter. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." All this becomes very real to us in this hand-to-mouth, from night-to-night, combat with the devil and his hosts.

However we are encouraged on account of the little flock of earnest souls which the Lord has given us, who seem to be digging down to the place where their feet will be firmly planted on the solid rock, Christ Jesus. Some have quite a fight with toぼacco, some have confessed and turned away from it so on, but they seem determined to press through for which we praise God.

Last week, from May 14th to 20th, there were four who seemed to definitely yield to God, according to the light they had, one being an Italian, who can't speak much English, but who regularly comes to meeting. One was a Japanese who had been saved once before but had backslidden, and two United States soldiers, one of whom had an inherited taste for liquor, but whose heart was very hungry for God. These all seemed very much in earnest and we trust they will follow the Lord all the way. Thus far this week there have been two encouraging seekers. We wish especially to praise God for deliverance from the annoyance of an old doctor, who was selling medicine on the street outside of our hall, and who as soon as our street meeting was over would attract our crowd to his stand and thus, no doubt, hinder many from following us into the hall.

We spoke to him, as well as to those who we thought would have an influence over him, about his moving elsewhere, but to no avail, so we prayed and committed the circumstances to the Lord, and he soon disappeared and we see him no more.

Praise the Lord.

ELIZABETH WINGER AND WORKERS.

May 25.
I trust we shall have the earnest prayers of the people of God for the work here and for us that we may be led definitely by His Spirit in what we shall do. If my husband's health permits we may help in some work here in Ohio yet this Summer, just as the Lord leads.

I am requested to ask for special prayer by the saints for three cases; one is a mother in Philadelphia, who has two unsaved boys; another is a mother in Stark county, Ohio, whose boy is wrapped up in worldly society and sympathies. She and the other Prayer Band are asking for his deliverance. The other is a brother in Springfield who had a good start but for some cause has been drifting. He is living in the sixties and is near eternity and must have definite help. Make the work in general a special subject of prayer. The work everywhere seems to need real definite help. So may the dear Lord help us all in my prayer. I remain yours, in the battle of the Lord. Our address will still be 1402 Main Street, Springfield, Ohio.

Anna B. Eisenhower.

On Our Mission.

"As cold water to a thirsty soul, so is good news from a far country" (Prov. 25: 25).

Dear readers: We came away from Abilene, Kansas, on May 4. Bro and Sis. Emelie who so kindly had given us a home while we were there accompanied us to the station, and we bade each other farewell in the hope of the glorious resurrection and our Lord's coming. I was much improved in health and stood the trip to Pleasant Hill, Ohio, quite well. We reached the home of Bro. Samuel Casell at Pleasant Hill on May 6, and were kindly received. Here we visited some of the saints before Conference.

Though weak in body yet looking with a joyful anticipation to the time when we would meet in conference with our dear brethren and sisters. Many were the glad hand shakes and God bless you's. Quite a number said, "I had heard that you were sick until death, and thought we would never meet you here below." Oh, the joy it creates when the saints meet together on earth but what will our meeting be in glory?

Conference convened under the blessing of God and all through business, love and the spirit of courtesy prevailed. It was just wonderful how our brethren and sisters stood together in the preparation for the comfort of conference. They contributed money and food so abundantly for the occasion that they had enough and over to use for coming church work. Bless God my health was such that I enjoyed myself somewhat while there. The saints laid on hands and prayed for my healing. Praise God I have been stronger in body since. Would to God our church did step out in apostolic faith in the healing of the body.

We are still visiting in Southern Ohio. I was East to Clark county over last Sunday, and I preached at the Maple Grove M. H. Their number is small: many of our number; be it known in whom we have believed, and are able to bear. But we are so glad to know in whom we have believed, and are persuaded that He is able to keep that which we have committed to Him against the Lord's call for workers. May our Home Mission Board fill the vacancies and as some fall by the way and others are preserved, to fill others. We have them; put them to work or they will go elsewhere. We have had to say, lost too many of our young people. Yours in the work for souls.

John H. Myers.

Pleasant Hill, Ohio, June 2, 1911.

A Brief Word From a Shut-In.

Dear Visitor: Just a line to say I am still living and trusting in God. It is a weary life to live in this world, but I have done for the past twenty-four years, but I realize that God knows best, and that His grace is sufficient for every trial. The hours seem long, and I grow so tired, but thank God, there is a better day coming by and by. I want you all to pray for me, and don't forget to send me an order for my books this Summer if you can, as I am compelled to send my attendant home to Georgia to recuperate her broken health, hence I will be put to quite an expense for me. I am looking forward to a long, hot, lonely Summer. What can I do to help me through this order? "Twenty-four Years in a Mattress Grave," the story of my life.

"Ideas of an Invalid," 30c. "Plain Talks and Tales," 40c, and "Cheerful Chats," 50c. All, save the 30c one contain a picture of me in my mattress grave.

For books, Wellington, Mo.

TOM LOCKHART.

Letter of Condolence.

Whereas, It has pleased our heavenly Father to call one from active life and service the father of Adda Sultzbaugh, one of our number; be it

Resolved, That we, the Faculty and students of the M. B. S. and M. T. H. tender our heartfelt sympathy to the late be-reaved family and commend them to the care of Him who in truth cares for them; and

Resolved, That a copy of this letter be presented to the family of the deceased and that it be printed in a Harrisburg paper and the Evangelical Visitor; and,

Resolved, That copies of said publications be presented to the family.

Signed,

Committee.
The subject of religious education has in every age of the world engaged the earnest attention of thoughtful minds. Among the Hebrews, especially, education was decidedly of a religious character. To know the God and laws of his father was considered most important for the Hebrew child. The book of Deuteronomy is full of exhortation to the people to teach diligently the children the good providence of God over them, the wonders of their history, the things that had been revealed to them and the precepts of their law.

For a long time the Bible was not read in a general way, from about A. D. 800 to A. D. 1500, through the dark ages. But the Reformation came and the Reformation came. A society for the education of children was started in 1782 by James Raikes, who one day went into a suburb of the city to find a gardener, but failed to find him at home. While waiting at the house for him he saw a troop of children screaming and fighting on the street. He asked the gardener's wife how it happened the children were so neglected. "O, sir, you ought to be here on Sundays!" she exclaimed, "You can't read your Bible." "Can nothing be done for them?" asked the great-hearted man. Then he decided to pay the gardener's wife for teaching the children on Sundays. There the first Sunday-school was started in a small room in Sooty alley. The people made sport of Raikes, calling him Bobby Wild Goose and his Ragged Regiment.

In other places children were gathered in the schools following the example of Raikes. A society for the founding of Sunday-schools was organized and at the death of Raikes his regiment had grown to over three hundred thousand members. Raikes little thought when he had a dozen children in Gloucester taught on Sunday to keep them off the street, that he was planting a tree whose branches should cover the children of all lands. From that small beginning our vast Sunday-school system has grown, numbering now twenty-six millions.

The Bible has come down the centuries made sacred by the memory of those who translated it in weariness and exile and who were slain for the word of God. Looking upon its history we wonder that we do not touch it more reverently, asking the angels the question, Who is worthy to open the book? We believe there is much to learn in reverence, that it may be esteemed and honored above all other books.

Now there is much said about the Sunday-school teacher and how he should be qualified being courteous in manner, chaste in speech and tidy in person. You may teach the creed of Christian sanctification and sing the songs of everlasting salvation, but all will be of non-effect unless we ourselves are honestly happy, hopeful and joyful. The essential thing is that the scholar shall come into a knowledge of Jesus Christ and then into adoration, reverence and affection for Him. In consequence he shall give Him the complete allegiance of his heart and life.

How to reach them is the question often asked. Let us remember how Paul began his sermon at Athens, by touching the point of contact. "I perceive you are very religious people. As I passed by along the street I saw an altar To The Unknown God. Listen while I bring you the tidings of the Unknown God."

You see how he made the old usher in the new. God enters into the human life that He may thereby establish a point of contact between Him and us.

The Great Teacher after His temptation (Luke 4) returned to His native village and read from the Prophet Isaiah. They were astonished at His doctrine, for He spoke with power. It was that which created a drawing to Him.

Those who are teachers will give a living picture of Christ caring for the sick and afflicted in the cities, by the Sea of Galilee, teaching on the mountain side, the lesson on the birds of heaven, the lilies of the field, in a boat on the lake, the lesson of the sower and the pearl of great price. 427 River street, Dayton, Ohio.

In Christ.

If one is in Christ he must have regeneration; for how can the Head be alive, and the members dead? If one is in Christ, he must be justified, for how can God approve the Head, and condemn the members? If one is in Christ, he must have sanctification; for how can the spotlessly Holy remain in vital connection with one that is unholy? If one is in Christ he must have redemption; for how can the Son of God be in glory, while that which He has made a part of His body lies abandoned in the grave of eternal death? — Gordon.
blessing to the community. He would urge the parents to take an interest in the Sunday-school and be sure to take the children to it.

Bro. Solenberger mentioned three important things that are needed in a class to make it a success. (1) Attention. (2) Understanding. (3) Remembrance. To this I add the application of the precious word of God, to the individual lives.

The second subject on the program was Parental Indifference, and was discussed by Elder Bert Sherk of Stevensville, Ont. Parental indifference is shown by them neglecting to properly instruct their children or by parents not being interested in their own souls, and much less so in those of their children. Elder Sherk's not having any children of their own, have adopted two small children, and take great interest in the proper Christian training of these children. This is a great lesson for parents having children of their own. Elder Sherk firmly believes in the work of the Sunday-school, and would encourage those who are a little careless or indifferent. He is trying to do all that lies in his power, and as he is helped by the Holy Spirit, to increase the interest of the Sunday-school in his home community, Black Creek, Ont.

Bro. N. Z. Hess has found that the Sunday-school has been the means of increasing the attendance in services in his community. It has created a deeper interest among the children of God for themselves and their children.

Sister Ulery used to think that the Sunday-school would only create head knowledge. But since she got sanctified she realizes things quite different, and sees the great need of a true, active Sunday-school.

Sister Myers is greatly interested in the Sunday-school work. She has passed the best part of her useful, active life. Her prayer is that the Lord may raise up true steadfast workers so that the Lord's work may prosper and yield a great and bountiful harvest. She would wish to be young again. Then she would be a missionary to the heathen. She said, "My prayer is that the Lord may raise up pure, true, loving, noble, upright men and women for the Sunday-schools in our home land as well as for the foreign field. There is a great work before us in our home land. There are many heathen in America."

Bro. Franklin would greatly encourage the Sunday-school work. It is an important feature of the Christian church.

Bro. Brumbaugh says, "We send our children to Sunday-school, and we, or the parents, stay at home. The parents should take their children to Sunday-school. Parents would profit greatly by taking Bro. Brumbaugh's advice. It is a good place for the children, the parents should be greatly interested and be present with their children. This creates a confidence in the children toward the parents and also an interest in the Sunday-school.

Bro. Vest admonished parents against dressing their children fashionably, a matter of great importance to guard against. Parents should take special care along this line, since doing so will surely foster pride in the children and must later be repented of.

The Sunday-school criticised and defended was the third subject for discussion. Elder J. R. Herr, of Abilene, Kans., spoke of a father who criticised the Sunday-school very much, but he became interested in his children as they were going to Sunday-school, and went with them and learned the importance of the Sunday-school. Now he defends the school instead of criticising it. The Sunday-school is criticised mostly because of the pride which is manifested in the children of the school. The fault is not in the children; it lies largely in the part of the parents of the children, and sometimes on the part of the teacher who may not be a proper example. Parents, instruct your children in their youth the way they should go, so as they grow up they will not depart from the true way or path of life. Let me say, Be careful, and see that the Sunday-school teachers are not adorned in fashion and pride. The children are naturally inclined to follow the teacher.

Another criticism of the Sunday-school is that the young brethren and sisters have too much authority. It is natural that the young do the strenuous labor in the ordinary work of life. So also in the Sunday-school and the church. The young should be put to the hard and strenuous labor in the school and the church, and the fathers and mothers in Israel have their proper place in the oversight of the work and instruct the young laborers, so that the work of the Lord may be carried on for the advancement and the upbuilding of the kingdom of God among men or on earth.

Another phase of criticism is education. It is profitable if we stand by the Bible truths and apply the sacred word to our own lives, and see that the Holy Spirit bears witness with our spirit, and that our spirit corresponds with the word of God. In this light education is a great benefit to the individual and also to the church, and community. Concluding, Elder Herr said, "Fathers and mothers, now let us attend the Sunday-school and show that we have an interest in the school."

Bro. Enos Engle said, "The Sunday-school is a part of the church. It is necessary that we get the proper meaning of the word of God. In the Sunday-school it is necessary to have teachers who are able to teach. This is a very important fact. The teacher must know something about what he is going to teach before he can teach anything. A true, faithful Sunday-school teacher has a great work to do. In speaking of the machinery of the Sunday-school, he said we are in danger of having instruments that are top heavy. This may be a fact, and is true in some instances. We also realize that many persons have not enough real definite Bible knowledge to bring proper results in the Sunday-school. This may be, and is largely true, but Bible knowledge without the real deep experience of a true conversion, and a definite sanctification will not amount to very much.

Bro. Eisenhower gave a timely admonition on the line of ruling the Sunday-school. This is the most important part in the Sunday-school. Brethren, be sure that we by the power and Spirit of God, rule the school, and not let the children rule the school. It is important that we have good, pure literature for the children. There is no better literature than the blessed Holy Bible. It gives us the true path of life, and the blessed hope of the eternal life.

Bro. Steigerwald urged the importance of unity in the Sunday-school. He would lay special stress on right government of the Sunday-school. Proper government by the Spirit of God will make a school that God will prosper, and it will be an honor to our heavenly Father. The school will be a place where the children delight to go. This can be accomplished by parents being filled with the Holy Spirit, and interested in their children, and the school. May we all be much in prayer for the Sunday-school, and fathers and mothers do not forget to pray for your children, and do all that is in your power to impress
the truths of the Bible upon their minds, so that they will delight to go to Sunday-school, and not only be anxious to go, but may go farther and be truly converted to God, and be saved through the precious blood of Christ.

Popularity is a great fault in the churches of to-day and in the Sunday-schools. Let us avoid popularity and let spirituality be the propelling power.

Brother Jacob N. Martin gave his experience with his boys. One of his boys bought a gold watch. He was proud of it, and showed it to his father who told him he did not approve of him buying the watch. So the son took the watch back. So in many other like instances he would tell his boys in a nice loving way that he did not approve of certain things they did, and because they loved their father and had respect for him and his teaching, they would drop what they had intended to do. This is the result of proper teaching, and of the children having confidence in father.

The daily readings of the Sunday-school lesson at home in family worship is a great help to the teachers and children, and also to the family. Brethren, try this. By giving comments on the reading, you can all be edified.

The Sunday-school as the nursery of the church, the wrong of it. Children grow up under the instruction of the Holy Word and are taken into the church by signing a card or by becoming a member of the Sunday-school. A notable active worker.

The Sunday-school is hindered if every one is not in sympathy and harmony with its opportunities and duties. The benefits one derives in early life in a Bible School or Sunday-school, however we may term it, can not be estimated. Many a child has been led to a consecrated life dedicated like a teacher, and again how many an older person has found the helpfulness that keeps them in youthful spirit by the association with the young and ambitious in the Christian life.

I believe it possible to keep youthful in spirit even when the furrows begin to mark the brow.

The Sunday-school has a right to demand from the church a proper building and equipment, and should be able also to find in the church Spirit and Bible filled teachers.

If the Sunday-school can not find among those that have named Christ and taken Him for their model those that have the necessary knowledge to make them able to impart the living word, to what source shall they go? Since then we see the dependence of the Sunday-School on the church the same is largely true of the church on the Bible School. The Sunday-school is the training part.

How very often have we heard it said by those who were deprived of Sunday-school privileges in youth. "O, if I only could have had the opportunity while my memory was fresh, but now it is so soon gone however much I like it."

Again it affords an opportunity for work, for service. We know we as a people have been very slow in seeing the need to give our young people something to do. An old adage says, "The idle hand is the devil's idle hand to do," and it has proven itself over and over.

In this age of hurry and haste we must get busy or before we know it, while we are waiting for a chance that comes by luck, another will have stepped in and made a chance and our young people who are full of life and wanting to do it, forward in the church, will have gone where there is something for them to do.

The Sunday-school is a key to the church service. They have all the facts in need of them. His feet are shod with the preparation of the gospel of peace. His body is clothed with the helmet of salvation, and His head is covered with the shield of faith. He walks by faith, not by sight. He keeps close by Jesus Christ, where He can hear His faintest whispers ("The still small voice.").

Anyone trying to be a good soldier of Jesus Christ without this armour would meet with defeat, for nothing less than this armour can stand against all the wiles of the devil, and be able to wrestle against principalities, against powers, against the darkness of this world, against spiritual wickedness in high places; and these are the things he must contend with.

Secondly, he must have a good sword. The sword which the good soldier uses is the sword of the Spirit, which is the word of God. In this connection Bible are inexpensive and most families possess several copies. But the good soldier must have a good knowledge of the Word of God.

No soldier of the king would go to battle without first studying the laws of the kingdom, neither will a good soldier of Jesus Christ, the King of kings, and Lord of lords, be satisfied if he has studied the laws pertaining to Christ's kingdom which are found in His sacred Word. He will do as Paul suggests to Timothy in II Tim. 2:15: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Thirdly, in order to be the best soldier he must be a volunteer, for then not possible, but to go hand in hand and marching on in harmony, every one ready to push by word or deed success is sure. Barabara Berger.

What Constitutes a Good Soldier of Jesus Christ?

The apostle Paul exhorts Timothy to endure hardness as a good soldier of Jesus Christ. Does this mean that many soldiers who go through hardships, privations and sufferings for their country are good soldiers of Jesus Christ? Ah! no. The warfare is not carnal but spiritual. Jesus says, "My kingdom is not of this world else would my servants fight," and "they that fight with a sword shall also perish with the sword."

What constitutes a good soldier of Jesus Christ? Let us mention some of his characteristics. He is brave, courageous, truthful, obedient, charitable, enduring, patient and hopeful. He walks by faith and not by sight. He keeps close by Jesus Christ, where He can hear His faintest whispers ("The still small voice."). He never runs ahead, or hesitates to tarry at Jerusalem, or loiter behind, but is continually ready to obey some new command.

In the first place, a good soldier of Jesus Christ must be clad in the whole armour of God. This armour is beautifully described in the sixth chapter of Ephesians. It protects the soldier from the soles of his feet to the crown of his head. His feet are girt with the preparation of the gospel of peace. His loins are girt with truth. His breast protected by a breastplate of righteousness and his head is covered with the helmet of salvation, and above all the shield of faith which quenches all the darts of the wicked.
he will put forth his best efforts to see that Jesus will not receive any man into the army. He says, “Whosoever will may come.” So all who would be good soldiers of Jesus Christ must volunteer for the list and take upon him the stained banner of King Immanuel, before he is given the armour of God. After he is in the army he is commanded to present his body a living sacrifice, holy acceptable unto God. Every soldier who has thus consecrated his life to God will volunteer his services and be in the position where he can honestly sing: “If thou hast any errand, Lord, send me, and I’ll obey.”

Or be willing to say, “Lord, here am I, send me.”

Fourthly. A good soldier of Jesus Christ must be willing to follow his Commander wherever He may lead. Can any soldier say he is a good soldier of Jesus Christ who will not bow in the humble ordinance of Washing the Saints’ Feet, or of visiting the widows and orphans in their affliction, or stooping to speak words of comfort to those who are fallen, or to wander over the bleak mountains to gather the sheep that are lost?

In the fifth place He will not seek a high position in the army, but will fight well anywhere his Commander assigns. He will be as pleased to be an armour-bearer as of having a higher position and will heartily sing: “Surely my Captain may depend on me. Though but an armour-bearer I may be.”

In the second chapter of Philippians we have this thought expressed in the following words: “Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God; But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”

Sixth. A good soldier is one who is steadily marching on. Christ wants a whole hearted service. He does not want us to serve two masters at once. The good soldier is commanded to go on to perfection, to follow the path that our Master has trod, and to press toward the mark for the prize of our high calling in Christ Jesus.

Seventh. The good soldier of Jesus Christ is one who endures unto the end. One who is fighting to obtain an incorruptible crown decorated with stars, and to obtain an inheritance undefiled and that fadeth not away which is reserved in heaven for those who are kept by the power of God through faith unto salvation ready to be revealed in the last day.

After considering these points we conclude, that the soldier of Jesus Christ is one who lives a life which shows forth the fruits of the Spirit, is clad in the whole armour of God, uses the sword of the Spirit as his weapon, volunteers and consecrates his life to Christ’s service, and follows the example laid down by the great Commander. And the one who does this shall have eternal life.

The apostle Paul is an excellent example of a good soldier of Jesus Christ. At the close of his Christian warfare he utters these inspiring words, which have encouraged every good soldier since that day. Namely, “I have fought a good fight, I have finished my course, I have kept the faith.” Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, will give me at that day, and not for me only, but unto all them that love his appearing.”

Alma E. Sider.

Stevensville, Ont.

The Christian Soldier.

There are many positions in life that men and women are seeking, but one that we all can attain to, is to be good soldiers of Jesus Christ. In order that we may be good soldiers we must deem it a privilege as well as a duty to become such and realize our responsibility for our lives in the world. We should inspire more and more to be like the Captain of our salvation who is Jesus Christ the Righteous. Constant fellowship with Him is the secret of becoming like Him. In II Tim. 2:24, Paul writes to Timothy and tells him why he should be a good soldier, and then in the next verse he tells him “to war a good warfare.”

We should be good soldiers because we have a good Captain. In II Tim. 2:3, we are exhorted to “endure hardness as good soldiers of Jesus Christ.” We should rejoice that we are counted worthy to endure hardness or hardship for His sake, but we fear some are more ready to murmur than rejoice.

The soldier who loves his commander is willing and ready to go anywhere, or do anything he commands, so we because of the love we bear for our Captain should be willing to obey orders in every thing.

Let us notice how we are equipped for this warfare. In II Cor. 10:3-4, we read these words: “For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Everything needful is furnished us and we are completely equipped for service. In Eph. 6:11-18, we read, “Put on the whole armour of God that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day and have done all things.”

“Stand therefore, having your loins girt about with truth and having on the breastplate of righteousness and your feet shod with the preparation of the gospel of peace. Above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit which is the word of God. Praying always with all prayer and supplication for all saints.”

The soldier or follower of Jesus Christ must forsake all and follow Him. Everything that has a tendency to draw our minds and hearts away from Him or that would hinder us from being at our best in the service must be left behind. If need be we must forsake father, mother, brother and sister and our own life also if we would be called a true soldier of the cross: “He that loveth father or mother more than me is not worthy of me. And he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth me is not worthy of me. And he that taketh his life shall lose it, and he that loseth his life for my sake shall find it” (Matt. 10:37, 38, 39).

One of the first victories to be gained by the Christian soldier is the victory over his own spirit. His will must be brought into subjection to the will of God. “He that is slow to anger is better than he that uttereth his life shall lose it, and he that loseth his life for my sake shall find it” (Prov. 16:32). This can only be done by the grace of God which is sufficient for all things.

He is also promised victory over the world. By the world is meant the things that are in it. Pride, vanity, love of money and many other things, are surrounded by many sinful pleasures that must be put under our feet. Sin and iniquity are abounding on every hand and only by trusting the blood can we gain the victory. “Love the world the world, and that which are in the world. If any love the world the love of the Father is not in him (I. Jno. 2:15).”

Jesus also promises victory over the enemy which is Satan, the author of sin. He gives us the assurance of His help and blessing unto the end. In I. Cor. 15:26, we are told that “The last enemy that shall be destroy ed is death.” There is much sorrow in the world because of this enemy, but what rejoicing when this shall be conquered through the grace and love that God has put forth in His love for us and gave Himself for us.

When we have gained the victory over the last enemy there is something to be inherited, although he gives us wages which are the joys of service all along the way. “He that overcometh shall inherit all things and I will be his God and he shall be my son” (Rev. 21:7). Furthermore he shall sit down on His throne and enjoy the presence and blessing of God and receive a crown of glory that fadeth not away. How important it is for us to earnestly strive to be at our very best
for God at all times. There are many snares and pitfalls set by Satan to entrap, especially the feet of the young, and therefore we should watch and pray without ceasing and ask God to help us to live as we ought so that we will be of real use to Him in winning other souls for His service. If we do this we will have no regrets when this life is over and He says to us, "Well-done good and faithful servant, enter thou into the joys of thy Lord."

IDA A. STAUFFER.
Canton, Ohio.

Practical Piety in the Home.

"Therefore let us (Christians) be not unwise but understanding what the will of the Lord is." Piety in the home should be practiced by the parents showing their love towards each other. Children should be taught piety, and manifest it in their attitude toward each other and toward their parents. All should be pious in their attitude toward the heavenly Father. A pious home is where love rules and reigns. This in God's sight, is of much value. If each one practices piety in the home it will not be a task to live it abroad. The influence of our lives, silent though it be, should daily be with those who are about us in the right way.

"There is beauty all around, When there's piety at home; There is joy in every sound, When there's piety at home. Peace and plenty there abides, Smiling sweet on every side. Time doth softly, sweetly glide When there's piety at home."

ANNA RICHARD.
Troy, Ohio.

Self-Denial.

In the Word of God it is written that we shall deny ourselves and take up our cross and follow Jesus. There are different ways in which we can deny ourselves. We should deny ourselves of some of the pleasures of this life, in order to serve God. I do not mean by this to deny ourselves of going to places and enjoying, in order to make some one else happy. It becomes a pleasure to us to try and help others wherever we can, and God also blesses our efforts.

ELIZABETH BRENNAMAN.
Pleasant Hill, Ohio.

[These conclude the essays read at the Ohio State Council.—Editor.]

EVANGELICAL VISITOR.

Immortality.

The Scriptures teach that man is not a unit but a triunity, or a threefold being. "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thess. 5:23.) God said: "Let us make man in our image, after our likeness." (Gen. 1:26.)

The Godhead consists of three distinct persons: the Father is truly and properly God; the Son is truly and properly God, and the Holy Ghost is truly and properly God; and the Father, the Son and the Holy Ghost are no more than truly and properly God, three distinct persons in one.

When God said, "Let us make man in our image, and after our likeness," He was speaking to the Son and to the Holy Ghost, and this image and likeness did not consist alone in the purity and in the holiness of God, but in the Trinity of God also; so man's spirit, his soul and his body are truly and properly man—the three distinct persons in one. This truth forever sweeps from existence the damnable heresy of "No hellism and annihilation of the wicked." I want to deal more especially with the spirit and the body in this article. That the body shall return to dust, or to its sixty-two elements after it separates from the spirit, no really rational person will deny; and if the physical body was all there was of man, then the doctrine of conditional immortality would be true; but that the body is but the third person in the trinity of man is taught clearly in 1 Thess. 5:23; the order there is spirit, soul and body.

The Spirit Lives, While the Body Slumbers in the Dust.

"Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth." This shows very clearly the superiority of the man to that of the beast. That of man is of God and gravitates Godward; that of the beast is mortal and of the earth, and returns to its mother earth. (Eccl. 3:21.)

The Spirit of Man Goes to God at the Death of the Body.

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." (Eccl. 12:7.) All that God formed out of the earth will return to the earth, and will be immortalized at the resurrection; but the spirit was not formed out of the dust and will never go to the dust. God breathed the spirit into the nostrils of the mortal body, and man became a living soul. This Scripture says that the dust shall return to the earth, and the spirit to God who gave it. The spirits of the saints return to Him to wait in blissful anticipation of the time when they shall be reunited with their resurrected and glorified bodies.

The Spirits of the Saints Go To Heaven At the Death of Their Bodies.

"And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit." (Acts 7:59.) Stephen did not believe that his spirit would sleep in the grave and crumble to dust; but he asked the Lord Jesus to receive his spirit, and so He did; and his blood-washed spirit has been with Jesus in heaven ever since.

The penitent thief said to Jesus, "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to day thou shalt be with me in paradise." (Luke 23:42, 43.) Now, that day the bodies of both Jesus and the penitent thief were in the graves, and yet the Master had promised the dying man that they would meet together in Paradise that day. Notice the words thou and me. We know that when Jesus said, "To-day shalt thou be with me in paradise," that He did not mean their physical bodies would be in Paradise, but their spirits, thou and me used in the connection that it is in this Scripture, teaches the undeniable fact that the spirit is a person and not an influence, or just the breath, as soul sleepers would have us believe. They, in order to give their false doctrine a semblance of truth, declare that the spirit of man is nothing but his breath or the air that he breathes, thus making no distinction between man and the beast, but such is not the teaching of God's word, as we have already shown in the above Scriptures, and as we will continue to show in Scriptures that shall follow.

Paul teaches that there was a person in him that was capable of being separated from his mortal body, and at the same time live in blissful happiness with Jesus. Read Phil. 2:23: "For I am in a strait betwixt two; having a desire to depart and to be with Jesus, which is far better." He teaches in this Scripture that if he should depart this life he would be with Jesus, not his physical body, but his blood washed spirit and soul; and as Jesus is in heaven he knew that he (his spirit man) would go directly to heaven where Jesus was, and he says that this would be better for him than to re-
main in the body. This will be further apparent if we read Paul's testimony as given in II. Cor. 12:1-4. Let us read it: "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth.) And I knew such a man (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unutterable words, which it is not lawful (margin, not possible) for men to utter." This is the case of Paul himself when he was stoned to death and his living spirit separated from his mortal body just a little while, and he, the real spirit man, was caught up to Paradise and heard unutterable language; that is, the real spirit language which is impossible for man to utter. His spirit was in Paradise while his natural or mortal body was still on earth. Now Paul personifies his spirit which is separated from his body, "I knew such a man." He was not quite sure whether he was in the body or out of the body. To illustrate, I say I got acquainted with a man; whether he was in the house or out of the house, I don't know. I declare that the man might have been in the house, or he might have been out of the house, but the man was not in the house; so Paul knew that the man that was caught up to Paradise was not the mortal body. Here he shows beyond controversy that the spirit, when separated from the body, goes to Paradise; second, it is a person. He calls him a man. Third, he is intelligent. He heard and understood things that mortal man could not speak.

There is an outward and an inward man. Both are personified. "For which cause we faint not; but though our outward man (the body) perish (return to dust), yet the inward man (the spirit) is renewed day by day." (II Cor. 4:16.) This teaches the personality and immortality of the inward man—the spirit man. The spirit is the life of the body, hence the intelligent man. "For as the body without the spirit is dead, so faith without works is dead also." (James 2:26.) This Scripture needs no explanation; it is self-explanatory. In Matt. 17:3 we have Moses talking with Jesus. The record shows that at this time Moses' body was slumbering in the grave where God had buried him two thousand years before. Soul sleepers tell us that Moses had been temporarily resurrected for that special purpose. This is an assertion that is wholly without Scriptural truth. Another one of them, in order to prove his false theory, declares that this plain declaration was only a vision, and then says that a vision is never real, thus making the positive declaration of the divine writer a lie. It is true that this was a vision, but it is not true that a vision is not real. The real, plain teachings is that Moses was really there—not his physical body. That was where God had buried it. But the real spirit man, Moses, was there. Read Matt. 17:3: "And, behold, there appeared unto them Moses and Elias talking with them." The Book says that "Moses was there," and that settles it with me forever. "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: for we walk by faith, not by sight. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him." (II Cor. 5:5-9.) Beloved, does an honest seeker for truth need anything more definitely declared than Paul declares in these Scriptures, that the real intelligent man is not the body, but the man that lives in the body? Notice closely the terms used by Paul relative to the body and the spirit. He says, "We know that while we are at home in the body we are absent from the Lord." Who are the "we" that he says are absent from the Lord when they are at home in the body? It is certain that it is not the body, but some one that is at home in the body. And then again he says, "We are willing to be absent from the body, and to be present with the Lord." The teaching is unmistakable that there is an intelligent person whose home is the body, and who is capable of enjoying sweet communion and holy fellowship with the Lord when they are separated from the mortal body, and also while in the body. To deny this is to flatly contradict the Bible. May the Lord help us to be willing to accept the plain truth. Amen.—Selected by W. S. Hinkle, Abilene, Kans.

"Look ... on the things of others" (Phil. 2:4.)

It will be immense comfort to you when in deep distress to turn away from yourself, and consider the troubles of others around you. Would you change places? Are you not just a little better off than they? Would you like to have had all the honors of Naaman, and yet have been a leper? Do you want the miseries of the rich, along with their riches?—Sel.

The new born soul is full of love and zeal for the salvation of the unsaved.—Selected.
PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—I. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, Walnut and Summit, Harrisburg, Pa. Canadian Currency is discounted with us.

Harrisburg, Pa., June 12, 1911.

Tracts.

What We Believe and Why We Believe It, per hundred, 30c.
An interesting Conversation, per hundred, 15c.
Points for Serious Consideration, per hundred, 12c.
We Would See Jesus, per hundred, 15c.
Repent for the Kingdom of Heaven is at Hand, per hundred, 15c.
Death Eternal, per hundred, 12c.
Scriptural Head Veiling, per hundred, $1.25.
Subscription, per hundred, 15c.
Prayer, per hundred, 15c.
The Worth That Never Dies, per hundred, 15c.
Scripture Text Envelopes, per hundred, 20c.
Motto paper, per hundred sheets, 12c.
postage prepaid.

Orders for the above tracts, paper and envelopes should be addressed Evangelical Visitor, Harrisburg, Pa. Tracts are free to mission workers.

Send for circular of The Scofield Reference Bible.

OUR BIBLE OFFER.

We are able to offer our subscribers a good COMBINATION BIBLE with the Evangelical Visitor at a small cost. For $1.25 (Less Forty Cents Extra) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer holds good for renewals as well as new subscribers.

A Very Full Concordance, containing over 60,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture proper Names, with their Pronunciation and meaning; Tablets of Miracles, Parables, etc.
The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address Evangelical Visitor, Walnut and Summit Sts., Harrisburg, Pa.

Conversion of Philip Charles.

A few weeks ago I was told of the remarkable conversion of Philip Charles, the chief councillor of Nqillinso. Hearing he was in Um-tata, I sent for him that I might hear from his own lips the wonderful story of God's saving grace manifested in him.

And we need to have these facts published to stimulate our zeal, and enthuse us with more of the missionary spirit which dry statistics of figures will never be able to do. These many blessed results from missionary effort that if more generally known would I feel sure, cause the people to contribute more largely and cheerfully to send the Gospel to the heathen, and also to pray more fervently that the hearts of the heathen may be opened to receive Jesus, so doing our utmost to hasten the fulfillment of the promise, "Ethiopia shall soon stretch out her hands unto God."

I will relate the story of the conversion of Philip Charles as nearly as I can in his own words. He said: "It was six months ago, on a Sunday, I went to a big beer-drink at the chief's place. For a long time before I was converted I would sometimes be much troubled in my mind. I felt that the missionary's word was true, and I would have prayers with my children, although I was not a Christian. God often punished me for my sins. Once He took from me four children, one after another. When my first child died, I shut myself up in my room for two days, and then I went to the river to wash, according to native custom. While I was washing, my servant came and told me another child was dead. Again for two days I stayed alone in my room; and when I went to wash again, my third child was died. Again for two days I stayed alone in my room; and when I went to wash again, my fourth child died. I had seven wives and sometimes I was frightened to look at them, though I loved them and they loved me. But I knew I was doing wrong to have them. My true wife was a Christian, and I had left her and had not seen her for twenty years.

The Sunday that I went to the beer drink, I told my children I would pray with them when I came back. When I got back, it was midnight; but I woke them and made them get up and pray. I was much troubled, and when I went to bed a great horror seized me. I felt as if I had been beaten, and all my bones ached. My sins took hold upon me and I was afraid to stay in the hut, so I got up and went outside. I prayed, but there was a great weight on me and my prayers would not rise. I went back to the hut, but I could not sleep. As soon as it was light I arose and went into the bush on one side of the house, but I could not get no rest. Then I went into the bush on the other side of the house, and I roared and made a great noise, but it was all dark. Then I thought, I will go to the missionary, and I will see if he can help me. I felt a little better when I made up my mind to go to the missionary. After that, I do not know if it was a vision, but I saw with the eyes of my mind the Saviour sitting on the clouds, and then He came and stood near and said to me, 'Touch me not.' I thought, I will go to the missionary next day. The next day it rained, and the day following I did not go so much as want to go, but thought I would wait awhile. Then my fears came back, and I was shaken again by the strong hand of God; so I put on my horse to go to the missionary, and as I went along I lost all my fear."

(Mr. Househam told me how, when he arrived at Buntingville, he told me how he was coming to him in trouble of soul, but now Jesus had met him in the way.) "When I returned home," said Philip, "I broke up my beer pots. I sold the casks, and then I thought, no, if they are bad for me, they are bad for another man; so I said I will not sell them, and I broke them up. Then I called my wives and told them I was a Christian, and they could either go to their homes or stay and I would keep them, but they could not be my wives any more. They cried; for they liked me much, and I liked them, but they all—seven of them—chose to go to their homes. I told them how God had showed me my sins, and they must give up their heathen practices. I prayed with them, and then I sent them away. Then I saw the Ukulunga in the kraal. (These are idol cattle, one of which each wife brings with her from her home. These are held sacred. In sickness or trouble a hair is pulled out of the tail, and worn around the neck as a charm.) "These," continued Philip, "I sent back with my wives."

Then I went to the chief. I was his treasurer, and I had often kept part of the money for myself. I now saw I had been a thief, so I told the Chief what I had done. He was much surprised. The men about him and his great wife said I must be ill, but I said no, I was not ill, but I had become a Christian. I could not tell exactly how much money I had kept, but I had a
new wagon which was being loaded up in Umtata, and I would give him that. Then Tquillosso was frightened and thought I was gone mad. He said, ‘You had better use the wagon to make some money and pay me a little at a time.’ So I thought I would, but then I thought again, no something might happen to the wagon,—it might be broken or washed down the river. So when I came to Umtata the wagon was already being loaded up and I said I could not take the goods and they had to unload, and I sent the wagon to the Chief.

I then sold a lot of my sheep and brought the money to Umtata and paid all my debts. I had to pay one man $12 for liquor that I had had.

I wrote to my true wife, whom I left twenty years ago, and told her I was converted and wanted her and the children to come home. She wrote back that she was glad that I had been converted, but she thought if I wanted them I ought to go and fetch them; so I said, yes, that is right. I sold some cattle to pay my expenses to Kingwilliamstown, and now my wife and children are here. My youngest daughter I had never seen; she is twenty years old.

I said, “Do you not think the prayers of your wife have had a good deal to do with your conversion?” “Yes,” he said; “she has been praying for me all these years, and I knew she was.” I said, “And now what are you going to do, Philip Charles, because the Lord has saved you for some purpose, not merely that your own soul may be saved?” He said, “I must now preach to my own people. I want my people to be Christians.” Mr. Househam told me that this conversion has produced a wonderful excitement. He is such a strong man, and a man of such influence, that the Chief said, “Do not make him a preacher: my people will not be able to resist him.” And the people say, “What kind of a thing is this that makes a man part with his property to make restitution?” Only six months ago he was a heathen in his blanket, well known by every one in Umtata, where he frequently came and always got drunk; now a living testimony to white and black of the power of Christ to save. It is astonishing.

O, why do not Christians pray more, work more, give more, and thus hasten the time when the heathen shall be given to Christ for His inheritance, and the uttermost parts of the earth for His possession!—Guide to Holiness.

In reporting the missionary meeting at Saratoga, The Congregationalist gives the following story, as told by Mr. Puddlefoot as to his method of winning a gruff and crusty atheist, who was obdurately unapproachable from the long-faced and white-crevated side of ministerial fitness.

Hearing that the man’s little girl was sick with scarlet fever, and knowing that his “pugwosh” would not then be over-crowded with neighbors, Mr. Puddlefoot felt that the time he had waited for had come, and knocked at the door. The old fellow opened it just a crack, and said he “couldn’t ask him in, for his little gal had the fever.” “I know it,” said Mr. P., pushing open the door, and “that’s why I come.” And, taking a large orange from his pocket and laying it down on the table, he continued, “I brought her a pill which I thought —cut up, say, into six pieces— wouldn’t hurt her.” The next day he repeated the visit, with a small picture for the sick child. And so he followed it up, day by day, until the child got well and he got fairly intimate in the family. Next, the old man “took sick,” and the faithful visitor went to see him and, finding him well enough to read, the next day carried him—what do our readers guess?—“Nickolas Nickleby,” done up naturally, was soon cured, and, the way being thus discreetly opened for further more specifically spiritual labors, was soon made over out of his atheism into a new man in Christ Jesus.—Selected.

It is easy to see the evil effects of Freemasonry in India. Hindoos and Mohammedans who are drawn into the fellowship of the Masonic Lodge cannot be expected to ever become interested in Christianity. The common people of India call the Masonic building Jadogus: The Home of Sorcery.

For the EVANGELICAL VISITOR.

Psalm 124.

metrical Version.

O Lord, thine Israel hath seen, Their spite like waters swelled; Their fury hast Thos quelled. Blessèd be the Lord, who hast us set, As bird from fowler free; Our helper Thou! and we shall yet, Thy constant blessing see. —Gibbon.

A Hint to the Wise.

We should keep no grievances. “If it be possible as much as lieth in us let us live peaceably with all men.” There are some things we cannot explain the one to the other. Let us bury them bodily in the infinite depths of God’s mercy and take by faith the love we do not find by feeling. At the same time let us be very careful how we cause offenses. Let us watch our words and guard our lips and if we cannot say anything to help people let us say nothing to harm them.

It is said that once a woman came to a pastor on his deathbed and asked him with tears to forgive her for things she had said of him during his lifetime. He heartily forgave her and then taking a pillow from his bed he asked her if she would do him a favor, and when she consented he told her to take the pillow to the tower of the house and empty out the feathers in the air. She was greatly bewildered, but she did so. He asked where they had gone, and she said, “Everywhere scattered to the four winds of heaven.” Then he asked her to go out and gather them up and put them back in the pillowcase. She began to comprehend, but tried to comply with his request, and soon came back in great confusion to tell him she could only find a handful. “I have forgiven you with all my heart,” the pastor said, “and asked God to forgive you, too. But nothing you can ever do will recall the words you have rashly spoken and the influence of those words to the uttermost part of the earth, anymore than you were able to gather up the feathers that have gone to the four winds of heaven.”—By A. B. Simpson. Selected by A. B. Hills, Newmarket, Ont.

The Right Side.

Would you know a wise and wondrous watchword? Would you learn a great and priceless art? Would you find the sweet and sacred secret Of a bright and happy heart? We must shine as children of the light; Gather up the sunshine and the song; And the joy of the Lord makes strong. While we walk with Him in holy righteousness, We must also do the right. While we shout our happy hallelujahs, God who reared the solid rocks and mountain Clothed with bloom and green their smiling faces, All His love would clothe our rigid righteousness With His loveliness and grace. —Selected.
Among other interesting items from Karotonga, the Rev. Percy H. Hall tells of an evening when he was writing about work among certain girls: "There was a knock at my study door, and two of them came creeping in to tell us that they wanted to join the church. They said they had been thinking and talking to each other about it for a long time. I told them how glad they had made us, and they went away very happy. Yesterday morning another girl came and told how she had overheard the other two talking the night before they went to bed, and told how she had burst into tears because after staying here a little longer they will be married and enter the Institution. If anybody who is not a missionary."

The Missionary went again, for sticks and stones had no power to daunt her. This time she saw the mother and pleaded for Rajnath to be helped, but the woman refused. The village was hostile and Rajnath was a Brahman, the villagers had more than once driven the Missionary from the place, but in her heart she felt that the village must be taken for the Great Captain.

One day the Missionary went again. She had been away for some time, and during her absence the boy's mother had been reconverted. Little Rajnath was still wandering about, quite homeless now. Blind, hungry, naked, save for a little loin cloth, this orphaned lad was not quite alone. He would feel about and gather up leaves for fuel for a man of the village, and for this he would get a few pieces thrown out to him; his meal times came once a day. Dear little Rajnath, so lonely, so sad, blind and homeless, no wonder to and fro, never knowing of the Friend for little children who was even now by His servant seeking to save him.

The Missionary had just finished a meeting and as she left the place, a man came up to her. "If you want to do a good turn, take that little boy away." At first she could scarcely believe her ears, did the man mean it? Could she take that blind orphaned waif. She wondered if this was to be the first fruit of that heathen village. Her heart was full as she thoughtfully wended her way back to her resting place.

That night, at the little prayer-meeting, there was special prayer for special guidance, and this was the answer. A few days later the Missionary returned to take away what she had looked upon as God's own special gift to her. To look at it was not worth much, a little lad with sightless eyes and emaciated body, clad in a beggar's loin cloth. A poor casket, and more, "he replied. "He gave His life for you?" he was asked. "Yes, and more," replied. "He gave His life for me." As he said this his face was a study in revelation. The blind lad seemed to be face to face with God.—By M. Wharton-Jones, of Gorkaphur, in "The Tawana."
Presbyterian mission, and the first formal medical class in Corea as modern physicians and is to-day a leader in the Presbyterian church in the city of Seoul. He owes his success, and the church owes the gift of his service to that Corean mother’s prayer that night many years ago in the little mountain village in Corea. God does answer prayer in Corea and everywhere else that faith and need made known their petitions.

A Testimony.

Dear readers of the Visor.—Greetings in the precious name of Jesus. I enjoy reading the testimonies of others and felt like giving mine, too.

I praise the Lord for His saving, sanctifying and keeping power. He is a wonderful Saviour to me. I am so glad He has come into my life from a life of sin and has come into my heart to abide. It seems to me there is nothing worth living for in this world without Jesus. He is so precious to me.

I am so glad He has taken the desire for worldly things out of my heart and has given me a desire to live for Him. It is wonderful what He will do for us if we just let Him have His way. One hymn says,

“But we never can prove
The delight of His love,
Unl all on the altar we lay;
For the favor He shows,
And the joy He bestows,
Are for them who will trust and obey.”

My desire is to live for Jesus and just be in the place where He can use me to His glory. There was a time in my Christian life when I didn’t find much enjoyment in the service of the Lord, but since I have yielded my life fully to Him I find His service a delightful one. I expect to follow Jesus all the way. If there are any of the Visor readers who are yet unsaved I would advise you to give your hearts to Jesus and live for Him. It will be much better for you than for me to do that you do not do.

I want to ever be kept humble at His feet, where I can learn of Him. Though trials and temptations come I am glad we have a refuge in Jesus, and He can give us the victory. I ask an interest in the prayers of God’s people that I may be a true follower of Jesus.

Yours in the Master’s service,

ELLA M. SYKES.

Bethesda, Ont., May 24, 1917.

Patiently Waiting.

We find Mary Magdalene coming to the sepulchre early in the morning while it was yet dark. Seeing the stone taken away, she cometh to Peter and John who also were coming to see Jesus, for this was the day He was to rise. They were each coming for a vision of Jesus. Peter in haste, cometh finding Jesus not there, and John also, they ran away to their homes, yet believing. Do we ever come in haste to see Jesus or a new vision of Him? And not seeing Him the moment we come, go on to our work, without waiting until He meets us? Or, like Mary, wait, desiring to see her Lord, looking for Him and yet waiting. We see Mary was in no haste; and through her patience and weeping, she was the one to get a vision of Christ; and not only that but her work for the day.

Just like Mary we may be, but too often like Peter and John, we come early, but do not wait and we fail to hear those words, “Peace be unto you.” “As my Father has sent Me, even so send I you.” Then He sends us on our way and work, whatever that may be, not all to preach, or some great task. Perhaps just a little word, or kind act. And with His sending us He breathes upon us, and the Holy Spirit back of that word or kind act does His work. It may be He wants us just to love, or let His love flow through us to that unloved person we live with. And doing that, He melts that heart and there will be fruit to gather in days to come.

“For the eyes of the Lord run to and fro throughout the whole earth to show Himself strong in the behalf of them whose heart is perfect toward Him” (II Chron. 16:9). And as we wait for the vision of Jesus before venturing out on any line of duty, and get His approval and benediction, success will crown that effort.

On one occasion, before going into a home to care for a sick lady, I had a divine appointment which the Lord used as His appointment. As I waited prayerfully for the Father to give just the work He had for me to do, I was given a Catholic lady 78 years old to care for, and I found as I went to her she would let me do nothing for her—not so much as to wash her face, or give her food to eat. She would curse and swear when I came near the bed. I knew that God had sent me into that home. After five days of patient work without getting any results, I said, “Father, why did you send me into this home? Satan has complete control; I can do nothing, not so much as wash her face.”

Then came, “Greater is He that is within than he that is in the world.” I said, “Thank you, Father.” That moment there was victory. I asked the Lord to rebuke Satan and I was then able to wait upon her. And a few days later, as she was suffering greatly, I stroked her hand, and said to her, “Mother, you believe God hears you when you pray, don’t you? And you believe God heals?” “Yes.” A few days later as I came to her bedside I took my hand in hers and said, “Pray for me.” I knelt by the side of her bed and said, “What shall I ask the Father for?” She replied, “I have been so wicked and mean.” Then I asked, “Then you want God to forgive you, don’t you?” “Yes, I would be so glad.” Kneeling there, I asked the Father to forgive her, and asked her to pray. She said, “I want to, but how?” Thus teaching her to pray, and asking God to forgive her, the sweet light of heaven broke in upon her soul. This was some of the fruit after the waiting—knowing this was just the home where He wanted me.

It was only a few days when this dear old lady said to me, “All these years they told me to do this and to do that. It was all wrong. I have learned more these three days than all the years of my life.” And so she went home to meet her God.

Does it pay? Ah! yes! Take Him into the kitchen, the school room, the sick room; into the field, shop, wherever you work, wait for the words: “Peace be unto you. As my Father has sent me, even so send I you.” Let Him breathe upon you and all is well, even though there come some bitter before the sweet. There will always be the precious after fruit.

CORA ALLIS.

How He Tabulated Her Religion.

A noted evangelist was holding a series of meetings with the Grand Avenue church, and one evening when the topic had been the new birth, Mrs. Fessenden said to her husband as they walked briskly down the lighted street in the bracing air of the frosty evening:

“I wish you had decided for Christ to-night, dear; I thought you would, the speaker made it so plain and so many responded to the invitation.”

“Would your rising to my feet there have made any difference with me in any way?”

“It would have put you and your influence decidedly on the side of right.”

“But is not my influence already on the right side?” he interrupted. “What do I do that you do not do? You are a professing Christian and I am not.”

“You remember the illustration that he gave,” she interrupted now. “The moralist and the Christian are on the same street, but one is headed toward the kingdom of God and the other goes in an opposite direction.”

“Yes, but I am not able to see why you and I are not headed the same way. I will try to state the matter more clearly to you later. Here we are now at home.”

Presently, as they sat before the library grate with a bit of hot supper on the round table between them, he recurred to the matter as she poured the chocolate and laughed a little as she began reading the somewhat lengthy statement that he submitted for her inspection.

“How fearfully business-like it looks,” she said.

“I do not use tobacco in any way. You do, do you?”

“I do not use profane language. Neither do you.”

“I am a teetotaler. So are you.”

“I go to the theater. You go to the theater.”

“I play cards. You play cards.”

“I attend church irregularly. You do the same.”

“I pay something for religious purposes. So do you.”

“I dance. You dance.”

“I associate with unbelievers. You do the same.”

“I read trashy novels. You read trashy novels.”
“I do not attend devotional meet­ings. You do not.

“I do not read the Bible. Do you read the Bible?

“I do not pray. Do you pray?

“Now what does your church mem­bership add to your manner of living? Why are our ways different?

The young woman began reading the list with a laugh, but ended in tears.

“Oh, my dear!” he cried, “I had no intention of painsing you! I am sorry.”

“I am not sorry. I thank you. You make me see how far wrong I have gone in my endeavor to show you that religion need not make one stupid and poky. It is not strange that you hesitate to take your stand as a Christian when you see how inconsist­ent I am to my profession of hav­ing been born to newness of life.”

She pointed to her own side by side. She was not less bright, sweet or companionable, but when the card clubs and the dancing clubs or­ganized she did not join. She no longer went to the theater, and every time she declined her husband put the book of the Bible into her presence, and explained: “We can not afford to encourage an organization for the export of religion. We need all the religion we have got right here.” And some one else rose and replied, “You are entirely mistaken. Religion is such a commodity that the more of it you give away, the more of it you have left.”

Culture is the power which makes a man capable of appreciating the life around him, and the power of making that life worth appreciating—Mal­lock.

Life’s Lessons.

A child came close to his teacher’s side. “His book tightly closed in his little hand,” “Teacher,” he said with wistful eyes, “We’re coming to words that I don’t understand; I’ve turned the pages over and over, and the words are so big, and they’re all so new, when we come to the lesson where they are put, O teacher, I don’t know what I’ll do.”

The teacher smiled at the troubled face, and tenderly stroked the curly head; “Before we reach them I think you will learn the way to read them,” she gently said; “But if you shouldn’t, I’ll help you then. And don’t you think that the wisest plan Is to learn the lesson that comes to-day, and learn it the very best you can?”

And it seems to me it is so with us; We look at days that are still ahead— The days that perchance may never be ours—With a pitiful longing and nameless dread. But surely the Teacher who gives us the task Will lovingly watch as we try to read With faltering tongue and tear-dimmed eyes, And will help his children in time of need.

—Christian Observer.

MARRIAGES.

WINGER—BERT.—On June 8, 1911, there occurred the marriage of Bro. Walter O. Winger, of Bertie, Ont., and Sr. Abbie Bertie, of Detroit, with Rev. H. P. Sturgis, of Messiah chapel officiating. These are the party of outgoing missionaries. The ceremony took place at the well meeting at the Messiah Home chapel.

OBITUARIES.

MUSSER.—Michael B. Musser, Jr., in­fant son of Bro. Irvin and Sr. Naomo Mus­ser, of near Mt. Joy, Pa., was born March 13, 1911, died May 15, 1911, aged 2 months. Obsequies conducted by Bishop Aaron Martin and Elder L. O. Musser.

HOOVER.—Sr. Sarah Hoover, relict of the late Christian Hoover, of Markham, Ont., died on April 5, 1911, aged 82 years and 3 months. She was the daughter with her only daughter, the wife of Bro. Levi Schell. She was converted many years ago, and lived a consistent life. Her Lord God gave her the anointing of the Spirit, to which she frequently testified. To come into her presence was an inspiration, and all who knew her were happy, and took great delight in talk­ing of the good things of her great love and devotion. Her death has lost a mother in Israel.” Funeral was held on Friday after­noon at Heise Hill church, conducted by Bros. Peter Steckley and T. S. Doner, in­terment in adjoining cemetery.

SWALM.—Sister Margaret Swalm was born March 25, 1844, in Markham, Ont., and died April 28, 1911, aged 67 years, 4 months and 4 days. Her maiden name was Doner, the sister of John and Effie Doner of Stayner, Ont. At the early age of sixteen years she gave her heart to the Lord and united with the Brethren in Christ and remained a faithful member until her death. She was the mother of two mar­ried Bro's. Melchi Swalm and Remus Bower. Eight children with her hus­band are left to mourn their loss. She was of a kind, patient disposition—a faithful wife and mother, and will be greatly missed. Although her health had been failing for the last few months, yet death came suddenly after two days’ illness of apoplexy. She was buried April 30th, by the side of her son near Regina.

DIRR.—Ofie Linn was born in New York City, June 25, 1854, being the only child of Matthew and Mary Linn. She came with her parents to Wisconsin in the Fall of 1854, where her early childhood and young womanhood was spent in the home and school. She was converted at the age of 17 at the church of Christ, St. Paul, Minn. Three years later she married John S. Dirr May 3, 1874. To this union two sons and two daughters were born, the daughters dying in infancy. Charles H., who lives in Sioux City, and Oliver J., in Houston, Texas, together with the husband, the aged mother, one sister, four brothers, and four grandchildren, are left to mourn her loss. This early life she sought and found the comforting salvation of her Saviour and all through here life this blessed spiritual influence has been felt, in the home, neighborhood and com­munity. She was identified with the Good Mission, giving of her means, time and influence for the uplifting of others. Funeral services were held in the Gospel Temple church, by J. R. Zook, improving the occasion from Mark 14:8, 9. The services were well attended by loving friends and kind neighbors.

BOWERS.—Daniel Bowers, Sr., son of Isaac and Elizabeth Bowers, was born at Huntington, Huntington county, Ohio, March 5, 1820, and died at his home near Brook­ville, Illinois, May 24, 1911, aged 91 years, 2 months and 19 days. He was married on the 18th of May, 1840, to Nancy Stoner of Martins­burg, Pa. In May, 1842, Sr. Bowers was called away by the icy hand of death, and since that date he continued to keep up his home during the passing years, his last sickness was of short duration. On May 17, one day. The deceased became a member of the Brethren in Christ Church more than sixty years ago and was a consistent member of that church, holding to its doc­trines, never wavering in the faith, and we believe his soul is at rest with the saints of the family but three weeks before his death are: John, of Louisville, Ohio; J. E. of Chicago, III., and David of Brookville, Ill. Elizabeth, Isaac and Levi of Brookville, Ill., came to the family and to the world. In 1853 he moved to Louis­ville, Ohio. In the Spring of 1864 he came to Illinois, where he settled on a farm near Brookville, where he spent the re­mainder of his days. Funeral services were held Friday morning at the United Evan­gelical church at Brookville. Services were conducted by Eld. H. L. Proctor was conducted by Rev. Welsh, the pastor of the church. Text: II Tim. 4:5, 7.