

4-1-1912

Evangelical Visitor- April 1, 1912. Vol. XXVI. No. 7.

George Detwiler

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Recommended CitationDetwiler, George, "Evangelical Visitor- April 1, 1912. Vol. XXVI. No. 7." (1912). *Evangelical Visitor (1887-1999)*. 557.<https://mosaic.messiah.edu/evanvisitor/557>

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Evangelical Visitor.

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

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

VOL. XXVI.

HARRISBURG, PA., MONDAY, APRIL 1, 1912.

No. 7.

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Crippled Girl's Remarkable Cure. Mysterious Voice and Unseen Hand.

In the bedroom of a poor paralyzed girl at Gillingham, near Chatham, wonderful things have been happening during the week ending November 11, writes a correspondent to the *Morning Leader*.

It is difficult to write about them with the restraint which such a narrative demands. Already people in Gillingham, Chatham, Rochester, New Brompton, and many other neighboring places are declaring that the thing is a "miracle," a direct "manifestation from God." The facts at any rate, are plain and indisputable.

The house is in King Edward street, one of a row of small working-class houses. It has been occupied for some years by a laborer named Ballard, his wife and their family of several grownup children; thoroughly respectable people, and members of the local Wesleyan Church.

The Ballards have a daughter named Edith, now 24, and it is around

this girl that the startling mystery of to-day has gathered.

Unlike the other children, Edith was always weakly. Her mother said that the girl had "never known what good health was." In addition she was from childhood of an abnormal disposition—introspective, apart, and wise beyond her years. She was very devout, and all her reading was the Bible and religious books.

"I always had a feeling that I must not have anything to do with evilness" was the phrase she used when the writer questioned her about this part of her life.

At seventeen her ill-health became more serious. She suffered from fits, and consumption was suspected, then at nineteen she was struck down with functional paralysis, and for five years she was unable to leave her bed. Her legs and arms grew stiff and dead: she could not raise herself, and the only relaxation left her, beside her thoughts and her reading, was the working of texts and verses on samplers with her feeble hands.

But her brave serenity during those terrible years was wonderful. There was no touch of morbidity about her.

"We have had bitter times together in this room, she and I, said the mother." "Bitter tears we have shed. Anguished prayers have been offered up, praying God to give us some sign, some unmistakable evidence, that He had not forgotten us. That was what we wanted."

On November 2, the mysterious manifestations began which have caused such widespread amazement in this part of Kent.

On that day the girl declares she heard "A voice" speaking to her. It said—"To-morrow is Friday, and you will pass through a fire, and when you have lain here five years you will arise from this bed, for your time is not yet."

Something did happen on the next day which might not inaptly be described as "passing through a fire," for the girl lay in a fit of tremors for twenty hours. The second message of "the voice," however, was much more remarkable.

It was given very early on Sunday morning (November 5), and was as follows (the girl is precise about every word)—"Edie, you have borne your sufferings with great patience, and through the temptations and weariness which you have passed you have kept the faith.

Now I want you at the sixth hour to walk around this bed three times, also at the ninth hour in the morning, and same at night, and I will guide you with my eye.

Do this for five days, and one day will count for one year, and when the five days are passed those will be the five years that you have lain here.

The day after you will pass through another fire, and you will be healed, for your time is not yet."

Nobody but the girl, it need hardly be added, heard "the voice." *The Morning Leader* representative on Saturday, November 11, asked her what kind of a voice it was. She replied that it was very soft and gentle. Was it a man's voice or a woman's?

"Oh, a man's—it was Jesus," she replied—so simply and instantly there could be no doubting her belief.

The next morning (Sunday) at six and nine o'clock, and in the evening at the same hours (exactly as indicated by "the voice") this paralyzed girl who had not left her bed for five years and whose limbs were as stiff and almost as fleshless as the dead, got up unaided and walked three times round the bed. She did it four times a day again on Monday, Tuesday, Wednesday and Thursday; always in the presence of witnesses, for the news rapidly got about, and people came for miles to see the marvel. Sometimes as many as thirty people have been packed in the little bedroom waiting for the manifestation, and the road outside has been crowded with people gazing awestruck at the house. The girl and her mother have welcomed this curiosity, believing it their duty to proclaim "the wonderful works of God."

Intensely interesting was the girl's description of her sensations before entering the trance in which these walks occurred.

(Continued on page 15.)

Evangelical Visitor

A Bi-Weekly Religious Journal

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

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

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

Editor, **GEO. DETWILER, Harrisburg, Pa**

ASSOCIATES:

ELDER W. O. BAKER, - - - Louisville, Ohio
 S. R. SMITH, - - - - - Grantham, Pa.
 ENOS H. HESS, - - - - - Grantham, Pa.

GEORGE DETWILER, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler, Walnut and Summit Streets, Harrisburg, Penna.

The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision.

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

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

EDITORIAL.

MISCELLANY.

Bro. and Sr. Whisler, who have had charge of the Buffalo Mission for the last number of years have resigned from that work and are expecting to make their home in Canada in the new province of Saskatchewan, where they, with several more families from Buffalo, have secured homesteads. Bro. Whisler writes us that their address after this month will be Kindersley, Sask, Canada. The church in general, and the Buffalo Mission in particular, are much indebted to Bro. and Sr. Whisler for their faithful self-sacrificing labors in the work of the Mission during the years they labored there. They certainly were not kept there by the salary they received, since there was no salary inducement connected with the work. They gave themselves to the work because they felt it to be God's call to them to thus labor, and as far as we know they took care of the work in a way that was creditable to themselves and satisfactory to the church. We are informed that Bro. and Sr. J. H. Wagaman, of the Zion dist., North Dickenson, Kansas, have given themselves to the work in Buffalo, and will have charge after Bro.

Whisler's departure. We have no doubt Bro. and Sr. Wagaman will prove themselves efficient workers, and we bespeak for them a very cordial reception in the East and earnestly hope and pray that the work in Buffalo may signally prosper under their supervision and activity.

This note was intended to appear in the March 18 number, but was overlooked.

We learn that the Ohio brethren are taking definite steps towards establishing a mission in the city of Dayton, in that State. The matter has been under consideration for some time but there seemed to be no one in view who would take charge of such a work. Recently, however, such workers have come into view in the persons of Bro. and Sr. William Boyer, who feel it to be God's will to offer themselves for the work. No doubt it is a needy field and Bro. and Sr. Boyer will need courage and devotion to engage in such a work and we hope it may prove itself to have been the will of God to commence it. The Ohio church will need to stand by the work loyally in order that all the needs of the undertaking may be met.

Since the above note was written the Ohio State Council has met, but we have not heard as to what was decided in the matter.

Quite an interest and sympathy has been stirred up in many of our readers by the many pleas made from time to time for some one to take up the work in connection with the Mooretown Center, Mich., Mission. We are now much encouraged and rejoice to report that Bro. Vernon L. Stump, formerly minister at the Chicago Mission and more recently of New Paris, Ind., felt as though it was his portion to answer the call and after due consideration, after paying a brief visit to the place, he with his family has gone to take up the work there. We feel that the Lord has chosen a well equipped laborer for that work, as brother Stump is young and strong both physically and spiritually and we are hoping that under the blessing of God there will be a good work done at that place. Our latest word from Bro. Stump was that they would start for the new field about March 15, in which case they will have been on the field a few weeks by the time this note will reach our readers. Their address will be Sandusky, Mich., S. R. May God attend the renewed efforts at this Mission with much blessing and may

many be gathered into the fold of the Master.

Important Notice re General Conference.

General Conference of 1912 will convene at Stevensville, Ont., in the Black Creek district. The time is stated as the third Wednesday in May. But since the preliminary assembly occurs on Monday evening preceding the regular convening of Conference there is a questioning with some whether it would not locate the time a week later than formerly, holding the preliminary assembly on the third Monday, May 20, instead of Monday, May 13. We are informed that the brethren of the Black Creek district would prefer to have it made so, since the opening of Spring apparently will be late, and also the week following the 20th, would give moonlight evenings. We referred the matter to the Conference Secretary, Eld. S. R. Smith, and he instructed us to call for an expression of opinion immediately as to whether any districts would find it to interfere with their plans if this change in Conference date were made. Bishops of districts will please act quickly in the matter and write to Bro. Smith at once. It would interfere with only one of the love feast dates as announced in the VISITOR so far, and possibly that could be changed.

Penna. State Council.

By virtue of a decision of General Conference of 1910, wherein it was decided that all Conference work should be tabulated, printed and forwarded by the General Executive Board, so that it will reach the various districts throughout the brotherhood not later than May 1, in order that action can be taken on Conference work in the respective districts, so that delegates will know something about the wishes of their constituents upon questions for consideration at Conference; hence the time appointed for Pennsylvania State Council will be Wednesday, April 10, 9.30 a. m., at the Messiah Home Chapel, Harrisburg, Pa., where it is specially requested that all the districts throughout the brotherhood should be represented by one or more officials and as many lay members as can attend.

S. R. SMITH,
 General Secretary.

We are not able to state how often Bishop Weaver's tract on PRIDE has appeared in the VISITOR columns. If we were to guess off-hand we would

venture to say six times. The last time it was printed must be about two years. Recently two readers have sent it to us with the request that it be printed. One sister went to the trouble of copying it all by hand to send in. So we presume it is about time to print it again, but must wait a little for its turn.

We are in receipt of quite a supply of matter from correspondents just at this time and we are under necessity of piecing out this supply against the time when there will be a dearth of matter. So don't be disturbed if your article does not appear at once. God bless all who make an effort to help along the good work. We have said before and it bears repeating that LONG articles stand a poorer chance of being read by the people than shorter articles. It appears to be easier to write long articles than to boil them down. However send along what you have and we will try and do our part with them.

Bro. L. Shoalts, of Forks Road, Ont., was able while on his recent evangelistic tour in Markham and Nottawa to spend a few days with the brethren of the second line of the Nottawa district. Three or four days' meetings were held in the meeting-house which greatly encouraged the pilgrims of that section. He preached the word in demonstration of the Spirit and power not shunning to declare the whole counsel of God, pulling down the strongholds of the enemy and building up the cause of Christ. May Bro. Shoalts be long spared to labor in the vineyard of the Lord.

Our BLUE MARK reminder, last issue did quite a bit of good as it brought in quite a fair number of renewals for which we are thankful, but to save the VISITOR'S financial account from being left quite too far behind there must be some lively stirrings in renewals during April, the last month of this Conference year. A fair estimate of the VISITOR account as it stands at this writing, March 26, leaves April's share of receipts to reach no less than \$371.00 to enable us to close the Conference year without any deficit. We find that there remain 300 names on our list that should be renewed during April. If these 300 would be renewed before May 1, the deficit would remain less than \$75.00; and that could be reduced another \$25.00 if our BENEVOLENT FUND would be brought up to last year's amount. Last year this

FUND reached \$65.04, while up to date it is \$39.25 for this year. Now we use the BLUE MARK reminder again with every name whose credit does not go beyond May, 1912, and we hope every one that is thus reminded will at once send in his or her renewal. If every one will do so it will lift the VISITOR over any serious deficit this year, a result much to be desired. If in any case there is a mistake in our account we will thank anyone to remind us.

Concerning Private Checks.

We have been asked whether we can use private checks without trouble. Answering all such we may say we have no trouble in collecting such checks, even Canadian checks have so far been honored by our bankers. So we have no objections to receiving such private checks since for a good many that way of making remittance is handier to many. We would rather not have any Canadian bills nor Canadian silver or postage stamps. United States stamps are all right.

In our note in reference to Sister Bertha Boulter in our issue of March 4th, we gave her freight station as being Melba. It was a mistake and should have been corrected in our last issue but overlooked. Kindly notice that her freight station is Melfa, Va.

Our aged brother, A. M. Engle, of Detroit, Kansas, writes us of his earnest concern for the welfare of the church. He has been a member of the church for many years and during much of that time he has served in the office of deacon. As a watchful servant of the church in that capacity he has conscientiously endeavored to work for the best interest of the church and when he saw any threatening danger to the church looming up he endeavored to ward it off. He considers that, for the preservation of its own best interests, the church should exercise the utmost care in the choosing of its officials. Those who are chosen to the ministry, in any capacity, should not be of doubtful attitude towards the faith and teachings of the church in order that the principles of church house-keeping as upheld and practiced by the fathers may be preserved. He considers it an impossibility for the church to preserve its distinctive testimony as regards "separateness from the world," "feet-washing," "the woman's covering," "keeping out of worldly organizations," if its min-

isters and teachers by word and example teach otherwise. He counsels that for these reasons it is imperative that greater caution than ever should be exercised in the church making choice of its servants. He considers that the church has been and is remiss to an alarming extent in its duties on these lines, that while the scriptural passages bearing on the duties of officials were read and commented on, yet the voting was without any restrictions and the majority carried the day, that in many districts the number of young and inexperienced members is in excess of those of age and riper judgment and the results are unsatisfactory as might be expected under such conditions and circumstances. He relates that once in a Holy Ghost (?) meeting he heard the evangelist say, "Turn every one loose and let the Holy Ghost dictate." And the dictating went on to the confusion and division of the church. He doubts whether all that is done in the church is of the Holy Spirit's leading. He suspects that Satan is as busy as ever with his wiles to hurt the church, and that in the church as well as outside of it. To keep close to the teaching of God's word is to his mind the sure and safe way. In his estimation comparatively few that are elected to the ministry in these days have the qualifications for such an office as given by the apostle Paul, but would rather be regarded by him as novices or worse, in that they are not in agreement with the faith and doctrines as held by the church. He cites a case as illustrating his contention. A certain district decided to hold an election for two ministers. The elder read the chapters referred to in Timothy and Titus and in giving his charge specially emphasized the fact that without doubt there would be no difficulty in making choice of brethren that met the apostolic requirements as there were such among them yet the election resulted in both the elected ones being novices and who confessed they had no moving to or for the ministry. Other like cases could be cited. He thinks the time is here when the teaching of the Scriptures should be better observed and heeded for it is evident that the time is ripe for perverse teaching and heresies to come into the church. The apostles' word to the Thessalonians is appropriate, "The mystery of iniquity doth already appear," and if the church is not circumspect and wise it may enter before we are aware. In conclusion he refers to the parting admonition and warning

given by the apostle Paul to the Ephesian elders exhorting them to watchfulness stating how he had labored with them from house to house with tears, and commending them to God and the word of His grace, warned them that after his departure grievous wolves would come among them, not sparing the flock, and that from among themselves men would arise teaching perverse doctrines to draw men unto themselves.

A Brother's Letter.

Dear readers of the VISITOR: Greetings in Jesus' name. I have been impressed for some time to write something for the VISITOR, but hardly knew on what line to write. Some time ago I decided to write on Separation from the world. In the VISITOR of February 19, I found the article headed, "Separation," and it expressed many of the thoughts that I had intended to write. So I do not wish to repeat any of them, but by God's help I will try to add a few thoughts.

My father and mother taught me that Christians should be separate from the world in their dress as well as in other things and I professed to believe it, but in attending a revival meeting near our home held by a sister church, I became willing to renounce sin and ask God for pardon. But when I began to think of connecting with a church I thought these people seemed to be enjoying religion and did not separate themselves from the world in their dress, and I thought, why cannot I do the same? So I prayed to God that if it was His will that I should wear the plain garb He would make it plain to me. The answer I received was, "You professed to believe so before you were converted, and now you are not willing to practice it." So I finally became willing to take the plain way, but I wanted to take everything of the world along that I thought the church would tolerate. I also looked forward in anticipation to the time when the church would not be so plain, but I can truly say that the longer I am in His service the more I wish that we as a church would keep humble at His feet. Paul says in II. Corinthians 3:2: "Ye are our epistle written in our hearts, known and read of all men.

Now I raise the question, how are we to be known of all men if we do not have any mark upon us? Some will say we are to be known by our

dealings and actions. But how many people do we have dealings with? I also believe some unsaved people deal just as honestly as we can and still don't make any profession. I know that it will avail us nothing if we have the signs and don't have the goods, but if we have the goods let us put out the sign. I ask an interest in your prayers that God will remove anything out of my heart that may not be pleasing to Him.

Your brother in Christ,

D. N. MAGSAM.

Greencastle, Pa., March 21, 1912.

NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

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

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

Harvey J. and Emma Frey, Elizabeth Engle, Walter O. Winger, Abbie B. Winger, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

Louis B. Steckley, Sadie Book, Cora Alvis, Mandamabge Mission, Selukwe, S. Rhodesia, South Africa.

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

Jesse R. and Malinda Eyster, Cinderalla Mine, Boksburg, Transvaal, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landis, No. 11 Beckbagan Lane, Ballygunj P. O., Calcutta, India.

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

D. W. and Mrs. D. W. Zook, Raghunathpur, P. O., Manbhoom Dist., India.

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

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

Central America.

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

Our City Missions.

Philadelphia Mission, 3423 North Second street, in charge of brother H. B. Burkholder and wife.

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

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

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Jabbok 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.

"Disappointment, His appointment;
Change one letter, then I see,
That the thwarting of my purpose,
Is God's better choice for me."

Love Feasts.

Pennsylvania.

Elizabethtown, May 1, 2.
Opening service at 1 p. m., May 1.

Pequea, May 25, 26.

R. R. station Lancaster. Take Millersville trolley to Millersville, then York Furnace car to Morton's shop.

Mastersonville M. H., May 29, 30.

Air Hill, May 29, 30.

Graters Ford, June 1, 2.

Come by train to Pottstown and by trolley to Trappe.

Antrim M. H., June 4, 5.

R. R. station, Greencastle. Trolley stop 60.

Fairland M. H., June 5, 6.

Silverdale, June 7, 8.

Lykens Valley, June 12, 13.

At the home of Bro. A. B. Lauver near Millersburg, Pa.

Ohio.

Ashland and Richland dist., June 1, 2.

Oklahoma.

Thomas, Bethany M. H., April 27, 28.

A cordial invitation to attend these love feasts is extended.

Buffalo Mission.

Report from March 1 to 25, 1912.

There have been many expressions of interest in the work here during the past month. May God bless all for their untiring love and interest.

The time has come for us to take our departure into another field of labor. Some of you know of our plans for the future. We trust, however, that it is God's way. We expect (D. V.) to leave Buffalo, March 26 for our new home in the Canadian North-west. Should it please the Lord to prosper our journey we hope to be settled by April 1. Our address will be Kindersley, Sask.

The Lord has graciously provided workers for the Mission here in the persons of Bro. Harry J. Wagaman and wife, of Abilene, Kans. During the past three weeks we have labored together and as we go we have much comfort in leaving our dear brother and sister in charge of the work we so dearly love. We are confident they will be made a blessing.

It was eight years ago the 10th of February that we came to Buffalo and took charge of the Mission. God has graciously blessed us during this time. We give all praise to His worthy name. Many precious memories will linger with us through life. We feel to acknowledge the faithful labors of our dear Sr. Minnie Bosler, who has labored with us the past six years. She expects to remain. Sr. Idellus Sider, of Winger, Ont., has also joined the band of workers recently. We trust you will all pray for these dear workers. As we go forth we commit our work in Buffalo and those we have learned to love to the Lord.

Again we thank the church and all our friends for their patience with us and for standing by us in supplying the need of the Mission during the time of our sojourn here.

FINANCIAL.

Balance on hand March 1, \$2.55

DONATIONS.

Brethren, Nottawa, Ont., dist., \$9; Sr. Fanny Heise, \$5; Bro. and Sr. Morrisee, \$1; Melvin Sider, \$1; Bro. and Sr. Gish,

\$1; Wainfleet, Ont., S. S., \$7.20; Joram Nigh, \$1; Daniel Climenhaga, \$1; restitution, \$1.

EXPENSES.

Coal, \$1.90; kindling wood, \$2; light bill, \$1.98; groceries, household, etc., \$19.47.
Balance on hand March 25,.....\$10.40.

PROVISIONS.

E. A. Robert, eggs; Mary Blake, fresh meat, etc.; I. H. N., supply of baked goods; Sr. Joseph Sider, eggs, canned fruit, etc.

Your brother and sister,

—
GEO. E. AND EFFIE WHISLER.

—
Philadelphia Mission.

Report for March, 1912.

Balance on hand,\$10.53.

RECEIPTS.

In His Name, \$3; In His Name, \$1; cash, \$30.85; offering, \$6.96. Total, \$52.34.

EXPENSES.

Provision, \$28.77; gas, \$2.75; poor, \$5.23. Total, \$37.75.

Balance on hand March 25,.....\$14.59.

Truly God is good; His mercy endureth forever. His promise is sure and I am secure, praise the Lord. The tender care of our heavenly Father is manifested towards His children. I crave your prayers in this great work. What a privilege we can pray for one another; we can all have a share in this great work. The field is the world. May I be found faithful when my work is done.

Your sister for the lost of earth,

—
MARY K. STOVER.

3423 N. Second St.

—
Jabbok Faith Orphanage.

Report of Free Will Offerings for January and February, 1912.

Winton Hinkle, Abilene, Kans., \$1.50; Abilene S. S., balance of Christmas offering, \$12.04; John Snively, Hope, Kans., \$2; Edith Haldeman, Hope, Kans., \$1; Belle Springs S. S., Donegal, Kans., \$14.83; Bethel S. S., Moonlight, Kans., \$12.91; J. E. Landis, Thomas, Okla., \$5.50; D. W. Brehm, Pa., \$5; a brother, Steelton, Pa., \$2.

Sewing Circle, Pleasant Hill, Ohio, clothing consisting of five girls' coats, dresses, aprons, some underwear, two ladies' dresses, boys' Summer suits, waists, pants, jumpers, hose, socks and leggings, two pairs shoes, scarfs, mittens, hood, one testament, five yards calico, underwear goods, 30 articles baby clothing, \$3.50 for freight on applebutter and dried fruit.

Miami district, Ohio, 12½ gallons applebutter, 30 lbs. dried fruit.

Mrs. Bailey, Thomas, Okla., clothing.

We thank God at this writing for the way in which He is caring for us, and especially for the health of body which we as a family are permitted to enjoy.

E. N. AND E. ADELLA ENGLE AND WORKERS.

Thomas, Okla.

—
Meetings at Merrill, Mich.

Dear editor: Greetings in the precious name of Jesus. According to previous arrangements Bros. Eld. Lyons and Henry Schneider, of Carland, Mich., came to us on the 9th of March and held meetings in the Potter school-house. They held eight meetings and three prayer-meetings in the neighborhood. Many were convicted of sin and seven made a start for the kingdom. Some claimed to have found peace and pardon from sin and are happy in Jesus.

The meetings were well attended considering the inclement weather. We can say for ourself it was a time of rejoicing in the Lord. We know much good has

been done and some are inquiring of the narrow way, the way of the cross and separation from the world. We are glad to know that the brethren did not shun to declare the whole gospel, for nothing will land us safe inside of the pearly gates but Bible salvation, and that separates us from all that is ungodly, and obeys all its commandments.

I can say my soul was very much blessed in obeying James 5:14, and can say, Surely goodness and mercy has followed me all the days of my life. My body is not strong, but I know I love my blessed Savior more than ever before.

Our Sunday-school is in a flourishing condition. We ask the prayers of God's children. Pray for the work here. The harvest truly is plenteous, but the laborers are few.

Yours in the work of rescuing the lost.

—
MOLLIE I. BURKHOLDER.

Merrill, Mich.

—
Meetings at Springvale, Ont.

Dear readers of the VISITOR, Greeting in the Master's name: I would like to give you a report of the special meetings held here. On Saturday, February 17, Bro. Steckley, of Bethesda, came to labor among us, feeling as he said, very, very small. But we felt that he was filled with the Holy Ghost and with power.

On Sunday morning our services commenced. The first week was very stormy; one night we were not able to have meeting at all. Our numbers were not very large, but a few of us were able to attend and partake of the good things God had in store for us.

On Monday, February 26, Bro. Putman, of Wainfleet, came to help Bro. Steckley in the work, and the weather had taken a change and more were able to get out.

The brethren appointed afternoon prayer-meetings, and those who have been in such prayer-meeting can realize the power of the Spirit as it rested upon us. Many of us felt a lack of power, and had a longing in our hearts for a deeper work. There was a man-fearing spirit in us that nothing but our entire consecration and baptism of the Holy Ghost could take away. As the brethren presented to us the power of the Holy Ghost to make us free from all sin and carnality we took our stand before God at the altar and yielded our all to Him, and oh, the joy and peace we found in doing so! We had a taste of what the disciples felt on the day of Pentecost. Praise His holy name!

There were four souls that sought and found pardon for their sins. Pray that God may keep them true and faithful, and that they may keep close to the blessed Master's side.

There were others who saw their need of Christ, but were not willing to step out. Pray that these may yet step out and take the narrow way.

The brethren left yesterday morning feeling that they had not shunned to declare the whole gospel, and we know that they have done work that will stand for eternity. In making their farewell visits yesterday morning one more soul sought and found pardon, for which we are truly thankful.

Now, I would ask all that know the worth of prayer, to remember us at the throne of grace, that we may keep the fire

that has been burning clear and bright. I remain,

Yours in the Master's name,

—
EFFIE WINGER,

Correspondent.

March 12, 1912.

—
From a Sister.

Dear readers of the VISITOR: I feel impressed to write a few lines to the VISITOR as I am a reader of the paper and love to read it as it is food to my soul. I love to read the testimonies as it is near about forty-five years since I set out to serve the Lord and I can say, to-day it is just as new to me as it was then. My wish and desire is to press on the few days I have to live yet. I am seventy-one years old. I am far away from the church, but God is near. In the churches here there is so much pride that I can't enjoy myself there. It's very lonely not to get to church. Last Fall we were in Ohio at a lovefeast. I enjoyed myself so well there, for we had a good meeting. There we met my sister, and brother Custer, whom I had not seen for twenty-one years. I saw sister five years ago. What a joy it was to meet one another and what a blessing it was that we were spared to see each other once more. I want to live for Jesus while life shall last. I have my ups and downs, trials and temptations, too. The enemy is ever ready to tempt us, so we must be on our guard. Pray for us that we may hold out faithful to the end.

—
MAGGIE ALLISON.

Windber, Pa.

—
A Sister's Letter.

This morning I feel the Lord is near to those who draw near to Him. I read Gal. 5, where it tells of the works of the flesh and the fruit of the Spirit. I got happy that I have the experience of the Holy Spirit this new morning. I thank God that my life is getting to be more on a level. This up and down life is a miserable life. I have reason to believe too many brethren and sisters are caught there though they have the form. Let us not deny the power. I am glad to say I am not serving God in a cold formal way, nor in creed or ceremonial service. I want to serve Him in Spirit; there is indeed too much coldness and formality in the people. I pray God to wipe it all away, it will never answer for heaven. I want nothing but His Holy Spirit, and my form will be right. My actions to my fellowman and my singing and praying and serving the Lord will all be right.

In the last VISITOR there is so much said of sanctified lives. I rejoice there is such a life,—the abundant life. I know I have passed from death unto life. I have no time for the dead formal things, and there is no pleasure to God or man in it. I saw a man this morning with a half dead horse going around with the Sunday papers, no life in the horse, man, or papers. What is it? Sin. I thought, give me life, yes, I have it. In the VISITOR I read F. Elliott's article about Job: but I see very clearly his life was in the Lord's hands. He could not get him to commit suicide. So our life is in the Lord's care. His angel is encamping round about them that fear Him. It means consecration, sancti-

fication: big words, a big victory. I know it. If we aren't there we can get there. I tell mother sometimes when all goes well we praise God and feel happy. If I know myself when something is wrong everything is wrong. It is not I; it is not holiness. I would need no salvation if it were not for the hard places; the smooth I could get through myself. Salvation has taken me through many a rough place and the more I get salvation the more smooth, the more meek, the more quiet I get. I want more real fruits of the Spirit. I want with it strength to separate myself more and more away from the world. I don't want to look like it, nor act like it, nor be like it; and if the world hate me I know it hated Him, for it sees no beauty in Him. The world hated Him from the beginning. I heard some one praise a sister for the nice correct prayer she offered. "Oh," she said, "it is not in offering beautiful prayers, or in grand testimonies, or sugar-coated sermons." It must be in us, in our hearts, this life of Christ. It is nothing I can do, but in Him. I don't believe God will ask me when I get over how much I gave to the poor, or how much I went to prayer-meeting, or how much I prayed or sang, but He will know how much of the Christ life or love of God I had. Brethren and sisters, let us, for God's sake, and for heaven's sake, wake up and have this life. The more I read His word and live right, the more life I have. Let us have more life in His service is my prayer. We don't admire any creature that is half-dead, much less is God pleased with half-dead Christians. Give me life. Amen.

AMANDA SNYDER.

A Testimony.

I have felt strongly impressed to give my testimony through the columns of the VISITOR. I truly praise the Lord for a salvation, that saves from sin; and that keeps us saved every day. Bless the Lord!

I'm so glad that I ever became willing to give a deep yes in my heart to the whole will of God. It means much to say yes from the depth of our hearts. But dear ones, it pays a thousand times over.

I am glad this afternoon for the narrow way. It just suits me. Bless His name! Jesus has become my all and in all: my Saviour, Sanctifier, Healer and Coming King. I want to magnify the Lord for His wonderful healing power. A few weeks ago I was taken with a very severe pain in my right side. We called a physician (now this was the first time we had ever called a physician to our house), and he made an examination, but didn't fully understand the case. He gave some relief, however, but it didn't last, and I began to get worse, and grew quite weak and nervous; my suffering was intense at times.

Then according to James 5:14-15, we called the saints and I was anointed and prayed over and the Lord gave relief for a short time. But I grew worse again, so we called the physician again. This time he said that a stone was in the kidney and was cutting, and that caused bleeding, which it did quite profusely from the bladder. He said he was not able to do anything except to operate. I always thought I never would have an operation. But things were quite serious for a while, and I knew that Jesus could heal that as easy as anything

else if I only could have the faith. So we kept asking. And in the Sunday evening service the saints had special prayer for my healing, unknown to us, and the Lord gave them blessed victory. But there was something for us to do yet. Oh, thank God for His long forbearance and patience. I had to get to the place where I said, "Lord, have your way. But Lord, if it is your will to heal me, do it that I may help raise my family to your glory." And as I was asking He so lovingly showed His blessed face right over my bed. Oh, it was so real, and He seemed to say, "Daughter, thy faith hath healed thee." Oh, how I love Him for it all. And from that time on I got better. Oh, it pays to trust Him.

KATIE EYSTER.

Thomas, Okla.

A Testimony.

Dear readers of the VISITOR: For some time the Holy Spirit has been leading me to write a few words in the way of testimony. My heart rejoices when I read how the Lord is dealing with some of the dear brothers and sisters, and I am so glad too, that they tell it through the VISITOR. Often when I am tested I get help by a few lines of testimony from some of God's little ones. O, dear brothers and sisters, I am sure that if we would obey the still small voice oftener we would do more testifying through the columns of our beloved paper. We should remember that there are many of the brothers and sisters who are aged and afflicted, and are not able to go to the house of the Lord, and all they can get they must get from God's word, or the VISITOR. I thank God for them and I will confess right here that if I would obey the Spirit I would testify oftener, but this morning the dear Lord took sleep away from me, and I said I would obey.

I thank Him for the way He is taking me through; it is wonderful, and I can only say this morning, "Lord, here am I, use me any way." I do not want to pick my place in this great work for the Master, but I do want to keep in a place where God can use me when He needs me. I am sad to say, (but that is often the trouble with us), we are not in the place to be used, and when the call comes the devil holds so many things up before us. At any rate, that is the way with me, and how often I have lost out because I wasn't obedient.

My heart was touched by the earnest plea coming from Michigan for help, and yesterday as I was reading in the VISITOR another plea, I said, "Lord, I wish you could use me." It does seem as though there is some one that God could use in that field.

O dear ones, since I live in this city and see the need of consecrated workers, it makes my heart bleed. There is such a need, as there is so much suffering, and folks seem to be so hungry for the real truth. I thank God that He has placed me in this place, and I mean to be true to Him, let come what will. I am praying that the Lord may have His way in everything, and I ask an interest in the prayers of all the dear brothers and sisters, that I may be true to the Master.

H. WALLACE SMITH.

Canton, Ohio.

OUR CONTRIBUTORS.

For the EVANGELICAL VISITOR.
The True Vine.

BY CHARLES BAKER.

"I am the true vine, and my Father is the husbandman, . . . ye are the branches" (John 15:1-5).

It is, indeed, gratifying to the child of God to know, that although there is so much that is untrue and false in this world, there is, after all, someone who is true, and upon whom we can depend. Jesus, no doubt, assumed the above metaphor in contrast to the unfaithfulness of the Jewish nation, and the hypocrisy of the scribes and pharisees in particular, as well as the vain teachers, or philosophers of other nationalities. He therefore represents Himself justly for the benefit of the human family, at the opportune time, as the only source of true life and happiness.

Now, no doubt, all are aware that according to scripture man in his natural, or unconverted state, is not a branch in the "true vine." Hence, it is apparent that a transition from the natural to the spiritual, or from the untrue, or "wild olive tree" to the "true vine" must take place. This, however, cannot take place without an agency, or power, able to do the work. This power, or agency, according to the scripture at the head of this article is God, "my Father is the husbandman."

The question then naturally arises, what is the first duty of the husbandman in bringing man back to God, so that he may become a branch in the "true vine?" We answer in the language of the Savior, "No man can come unto me except the Father which has sent me draw him" (John 6:44). This drawing is accomplished by God's Spirit working upon the hearts of the children of disobedience, and all that allow themselves to be drawn by that Spirit will forsake their sins, and come to God by faith through Christ, where they will receive forgiveness of their sins, and an evidence by the Holy Spirit entering into their hearts that they are the children of God, for "the Spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8:16). "Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9). The above is an unmistakable evidence that we are born of God, or have become a branch in the "true vine," when God's Spirit beareth witness with our spirit, etc.

To illustrate we will draw our readers' attention to the workings of an orchardist. A successful orchardist is guided by scientific, or established and verified rules, for he knows that other methods would only prove a failure. So God also works with man upon established rules, that is, according to His word. If we watch an orchardist we will see him in the first place sever a little branch from a tree. Then he will take that branch and cut, or trim it down ready for insertion in the incision he has made for it in another tree. The severing of the branch from the tree on which it grew and the trimming of it to a satisfactory state are all preliminary works of an orchardist, or the "Husbandman," before the scion is inserted into the incision prepared for it in another tree. With the preparatory work of the orchardist, or the "Husbandman," agree the preaching of John the Baptist. "Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth" (Luke 3:5). Paul also speaks of a preparatory work on this wise in Eph. 2:21: "In whom all the building fitly framed together," etc. All are aware before a piece of timber can be put in a building the tree will first have to be cut down in a forest, then trimmed and squared and transported to place of building, where it is then "fitly framed" for the place designed for it by the builder. All this teaches us that there is a preparatory work necessary before we are born of God, or become a branch in the "true vine." No half, or haphazard way will do. If the preliminary work is not thorough no satisfactory results can be expected of the new-born child of God. Hence it is incumbent on every minister to be alert and impress his hearers with the fact that the Scriptures demand a thorough work, a cutting loose from the world, a trimming down and straightening up before we can become a branch in the "true vine."

After the orchardist has inserted the scion which he has prepared, as above described, he will watch its progress from day to day. If it makes satisfactory growth and bears fruit, "he will purge it that it may bring forth more fruit" (John 15:2). "Herein is my Father glorified, that ye bear much fruit" (John 15:8). The question, however, is of what will he purge the scion? All, no doubt, are aware, that an orchardist will only cut of the unnecessary, or

superfluous growth of the scion after its preliminary preparation and insertion into the incision prepared for it in another tree. If an orchardist would cut beyond the cuttings of the preparatory work, all his former work would be lost. But being an expert orchardist, he knows how to proceed with his work, consequently he has abundant success. So with God, or the "Husbandman," spoken of in this article. God knows how to deal with the children of men in order to bring them to the knowledge of the truth, and he also knows how to deal with them after they have become converted, or become a branch in the "true vine." None are, so to speak, engrafted into the "true vine" by God unless they were thoroughly prepared for it before hand. But alas! we are afraid that many who claim to be converted in these days know very little about the preparatory work necessary to constitute a person a branch in the "true vine." The preparatory work of the convert is very often unduly hastened by an overzealous or inexperienced evangelist, or, shall we say, by one who has not had a true realization of the truth himself. That such is often the case we can safely infer from what we see all around us. Apparently many who claim to be a branch in the "true vine," seem as though they were never cut loose from the world, neither seem they to have been brought down, nor straightened and lifted up from their sins. "By their fruits ye shall know them." Yea, we have reason to believe according to Scripture, that all who are truly converted and have become a branch in the "true vine," will be different from what they formerly were, even in their appearance, their conversation and in all their deportments of life.

Then, too, after the scion has been prepared and inserted into its prepared place, it must of necessity remain there, and draw its vitality from day to day from the tree into which it has been ingrafted, and submit itself into the hands of the orchardist in order to bear much fruit. So with the new convert. In no wise need the new convert again undergo a preparatory work to constitute him a branch in the "true vine;" all that is required of him is to remain in Christ and draw his vitality from Him, and allow himself to be purged by the "Husbandman" whenever needed, for all need to be purged at times.

Again if a scion has been prepared and inserted into a tree, it will bear fruit according to its own nature, and

not according to the nature of the tree into which it has been engrafted. But with the child of God as a branch in the "true vine" it is different. The person who has been born of God, or become a branch in the "true vine" will draw his spiritual vitality, or life from Christ, and consequently his soul is infused with a new life from day to day, and it will actuate his whole being, both spirit, soul and body, so that he cannot help but bring forth different fruit from what he formerly did, and the more he gives himself into the hands of the "Husbandman" the more abundant and more sublime fruit he will bear. For as the quantity and exquisiteness of quality as well as the healthfulness of the various fruits of the earth can be increased by cultivation and care, so the various fruits of the Spirit will also become more abundant and sublime as well as beneficial to the world if the child of God is wholly consecrated to God. Who is there that can imagine or describe the benefit that the human family receives from partaking of well matured and wholesome fruit of the earth? Now, although the benefit that the human family receives from the various fruits of the earth is so great that no one can comprehend or describe it in full, yet the benefit that the human family receives from the various fruits of the Spirit exceeds the former by far, in fact it beggars all description.

Then, too, inasmuch, as some of the fruits of the earth are of more benefit to the human family than others, so with the fruits of the Spirit. Love, can, we believe, safely be called the best fruit of the Spirit. Paul says "the greatest of these is charity" (I. Cor. 13:13). What was it that emanated from God in the first place which induced Him to give His Son for the redemption of the world? Why! it was Love. What was it that caused the Son to be obedient to His Father, and suffering as He did for man? It was Love. What was it that constrained the apostles to go from place to place even into strange lands to suffer persecution and ill-treatment and in various instances a cruel death? Why! it was Love that had emanated from God and had been shed abroad in their hearts by the Holy Ghost which had been given unto them. So we might go on and speak of the fathers of the early church, the martyrs and the many worthies of the church of God up to the present day, who, all were influenced by love to do their part in

propagating the gospel of Jesus Christ on earth. Our missionaries also, no doubt, are constrained by love to leave home and friends and defy the trials and hardships in a strange land, battling with an unhealthy climate, not fearing to lay down their lives in the work of the Lord, and for a people whom they have learned to love. Our evangelists and home ministers likewise continue their arduous work amidst difficulties, many of them without looking for remuneration or tokens of appreciation for their labors of love.

But, not to forget the laity, who in like manner out of love do their part willingly towards the faithful missionary, the evangelist and the home minister without grudging, not only in a substantial way, but also by words of appreciation and encouragement, for the missionary, the evangelist and the minister need and appreciate the sympathy and the loving words of encouragement from the laity from time to time. And thus the good and glorious work of the Lord is going on, as the result of the fruit of Love, and increases from time to time in proportion as the missionary, the evangelist and the minister with the laity consecrate themselves and all they have to God. Then, in the end, when all the work on earth is done, after the consummation of all things, when the Judge of all the earth shall have gathered His own elect from the four winds of the earth, shall it be known and realized by God's true children what the fruit of Love, borne by the various branches of the "true vine" has done for the human family.

Dear reader, may you and I be permitted to be among the blest to enjoy the fruition of Love throughout an endless eternity in all its fulness.

Betteau, Ont.

Above the Clouds.

I am passing through the valley,
And a storm is beating wild;
Shall I call to God for mercy?
Ask Him to protect His child?

Shall I ask Him that the storm-clouds
At His bidding flee away,
Leaving for His earthly pilgrims
One more sunny, happy day?

No; I'm standing by a mountain,
And though tempest dark enshrouds;
Ere I reach the lofty summit,
I shall be above the clouds.

Give me strength to climb, O Father,
For my soul seems sore afraid;
Though 'tis steep and lone and rugged,
I can climb it with Thy aid.

Then—O storm, rage on below me;
Here the sun doth ever shine—
Here, above the raging storm-clouds,
On the mountain Grace Divine.

—Selected by Susie McCann.

For the EVANGELICAL VISITOR.

Thoughts on Job.

By F. ELLIOTT.

(Concluded.)

Alas, poor Job, as deeper and deeper he sank in the gulf of misery, and as louder and more bitter became his complaint, so, increased their reproaches, their cruel sarcasm, and unjust insinuations, and condemnation of an innocent man. Whatever may have been the standard of a "perfect man" it is evident that freedom from fear of coming evil was not included. "For the thing that I greatly feared is come upon me and that which I was afraid of is come unto me." Ah yes, there was the "skeleton at the feast," the everpresent possibility of "riches taking unto themselves wings and flying away," and the uncertainty of life itself in a world where all is transitory.

"I was not at rest, neither was I quiet, yet trouble came." The fact that he did not ignore these possibilities, did not prevent their coming or relieve their effects. That those fears did not *always* exist or were *intermittent* is evident when he said: "I shall die in my nest, and multiply my days as the sand." Those were the days when he "sat as a judge in the gate," and all men honored him.

Behold him now, not "in his nest," but on the cold hillside, an outcast, shunned, scorned and abhorred by his fellowmen, stricken with poverty and corrupt with disease. No wonder he longs for death and cries, "I am weary of my life, I would not live away." Though earlier he scorned his wife's suggestion, yet *now* in his increased agony it appeals to him. "My soul chooseth strangling (hanging), and death rather than my life." How many a poor soul driven almost to desperation and despair by mental and physical anguish has been tempted by Satan to end his misery by ending his life.

No one has a right to rush unbidden into the presence of his Maker, however hard his lot. I have heard saintly old fathers tell of such tests in their life experience, when Satan or one of his agents would suggest means and methods that appealed so strongly to them that it was almost impossible to resist the impulse.

Behind the outward scenes is a higher power than Satan and it reasserts itself. There is the awful thought of an eternal future to be considered. Job asks himself, "If a man die, shall he *live again*?" And from the depths of his soul there

comes the answer, Yes. "All the days of my warfare would I wait till my release should come." (R. V.) Not the resurrection as many preach at funerals but *changed conditions*, or a natural release by peaceful dissolution, as in the words of a later saint,

*"Be hushed my dark spirit, the worst
that can come,*

*But shortens my journey, and hastens
me home."*

For myself, however, I believe he had glimmerings of hope of "changed conditions" in *this life*, for he says: "He knoweth the way that I take when he hath tried me. I shall come forth as gold." It seems sad to think as we read on chapter after chapter, of the determined efforts of his friends to convince him (Job) of sin, and to prove him guilty. To *their* minds there could be no other reason for the calamities that had befallen him. Job; conscious of his innocence, yet unable to explain God's dealings with him, says: "Though he slay me yet will I trust in him but, will maintain mine own ways before him." Tantalised beyond endurance by their cruel sarcasms and base insinuations, he first pleads for pity, but in vain. "To one that is afflicted pity should be shown by his friends." "Have pity on me, O my friends, for the hand of God hath touched me."

Failing to excite their sympathies he employs irony and sarcasm too. "No doubt ye are the people and wisdom shall perish with you. Ye are forgers of lies, ye are all physicians of no value. O, that you would altogether keep silent it should be your wisdom—when I am done speaking *mock on*."

We must hasten on, as this theme is too vast for a single article. Job's friends having exhausted all their unjust arguments, and failed to convince Job, another man who apparently had heard the whole discussion, steps forward. He was filled with righteous indignation at their condemnation of Job, and yet failing to answer his queries. Job had wished for a "daysman" between him and God, and here he was in the person of Elihu. In some respects he seems typical of Christ. After the law had thundered its threatenings on the poor sinner, *grace* appears and while it reproves evil, it offers mercy. Elihu apologizes for his youth, and with a few well delivered pointers, shows the former trio of speakers that it is possible to be very *old* and *not* manifest wisdom and to be *young*

and yet filled with wisdom from God. Grandly he pursues his course dividing to each his proper place and credit. Job is reproved for murmuring, and honored for his integrity. God is vindicated and glorified and Job's friends put to shame.

The Almighty Judge Himself appears and as He sums up the case and as He sweeps Job over mountain crags and fertile valleys, and down into the depths of the mighty ocean in the grandest word picture on record, shows him the wonders of creation. Job is awed and appalled at the vastness of His power, and the infinite wisdom that created and directed His wondrous works. As the Lord proceeds, Job's spirit sinks within him; all his righteousness and integrity that he had so stoutly upheld vanishes out of sight, and he himself appears as a mere speck in God's great universe, as a single grain of sand on the seashore, or as a drop out of the ocean. Humbled and chastened in spirit, he cries: "I know thou can'st do all things—I had heard of thee by the hearing of the ear, but *now* mine eye seeth thee. Wherefore, I *abhor myself*, and *repent* in dust and ashes."

Listen, ye who make such loud profession of holiness, a man whom God calls "perfect" *abhors* himself in the presence of Divine Holiness and finds *need* to "repent in dust and ashes!"

The self-righteous friends who had condemned Job realize now their mistake, when they find God's anger kindled against them for their misrepresentations of Him in condemning Job. They are glad *now* to have Job's prayers on their behalf, in connection with a substantial burnt offering.

Finale. Captivity turned, Satan defeated, God glorified, Job humbled and purified and "come forth as fold." Fellowship with friends restored, each brings a precious gift. "Brings forth fruit in old age," begets sons and daughters. Latter end better than his beginning; prosperity greater, and a ripe old age attained. "Mark the perfect man, and behold the upright, for the *end* of that man is PEACE.

May the Lord bless these imperfect thoughts to the reader. There are many valuable lessons I would have liked to deduce from the narrative but space forbids at this time. Suffice it to say that in the severe testing the writer has been obliged to pass through for years, the Book of Job has been a source of comfort and encouragement. It has convinced me more than ever of the awful character

of Satan and his agents, and the need in my soul of implicit trust in the Lion of Judah

*"Who shall break every chain,
And give us the victory, again and again."*

For the EVANGELICAL VISITOR.

A Vision.

Greeting to all the brethren and sisters of the VISITOR family. I feel forcefully impressed to write the vision I had on the night of February 4th. I thought I had gone to services at the Mission and was sitting there seemingly all alone. Upon looking around I beheld a tree, a very large apple tree. It had some most beautiful, luscious red apples, and it also bore some gnarled fruit all drawn up and most undesirable. And still seemingly alone, I wondered what this all meant, when in came a number of persons causing a great commotion. They walked round and round this tree finding fault and conversing with one another what they had best do about this big sturdy tree. Still more people came in, all by the side door, and while walking around this tree they decided to cut some of the branches off and shape the tree to their own liking. My heart was heavy and grieved when I beheld the beautiful branches they cut off, but they seemed *so* well satisfied now, that it was just as they wanted it and they threw the branches away to a side. They had scarcely done this when an angel came down with a rustling, swishing noise and bore these branches away and planted them. And when I looked I saw they had cut off all the lovely red apples. After this these people all disappeared and again I was alone, and upon looking up again I saw our brother Eli Engle coming through the reception room and I said to him (being much surprised), "Did you see the Angel bear those branches away?" He answered, "Why, no, sister Stover. I must not have been in in time." And he said, just now, "If anybody has anything to say or to testify, do it now for this is the time." I immediately rose to my feet and said, "The angel that bore these branches away planted one on the other side of Front street, and it bears most beautiful fruit; and one down on American street and it also bears fruit unto God." And looking up at the tree which had been shaped to the enemy's liking, my next question I asked was, "What kind of fruit does this tree which was once so flourishing, bear?" And while I was

so seemingly alone through my vision, the Lord shewed me the fruit bearing branches.

I mean to stand for *Him* and if I must stand alone: only so that I am in the Will of God. If we would only allow God to shape our lives instead of wanting to shape them ourselves we could be used of *Him* mightily unto the salvation of souls.

SARAH STOVER.

3426 N. Second St., Philadelphia, Pa.

February 5, 1912.

For the EVANGELICAL VISITOR.

Some Thoughts on Sanctification.

BY LEWIS BERG.

"Sanctify them through thy truth thy *word* is truth." (Jno. 17:17.) One would naturally think from the fact that so much has been said by theologians and Bible scholars of various classes on this subject that surely the last ought to have been said, with reference to settling doctrinal and practical points of dispute. But, nevertheless, it still remains a subject of controversy, to some extent, at least, from the fact that some of the points are viewed from different standpoints. It is not our object to approach the subject from a scientific standpoint, nor with a view to controvert any one view or views, differing from ours. With reference to the scientific we claim no ability along that line. But feeling somewhat impressed, by the help of the Lord, we will endeavor to offer a few thoughts that may be helpful to us in *encouraging and bringing* us closer to the Master with a still deeper interest in His service. There is perhaps not another principle or doctrine that is more evil spoken of through the misconduct on the part of some who claim to be actuated by the principles of this grace and blessing, but whose lives do not conform to the spirit of the word. But perhaps a little more along this line will come in later.

I believe in the doctrine of justification and sanctification, consecration, holiness. I believe in these principles in the entire sense of the word but they must have a foundation to rest upon. And that "that is" laid which is Jesus Christ by his death and blood. But as to what constitutes the real Bible truth on these principles is a matter of considerable difference of opinion.

Let us first note the meaning of the terms and then some of the different views as to how it takes place. Justification and sanctification have entirely distinct and different meanings.

Justification is a necessary precedence to sanctification, the ground work. It means to become and be declared right. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." It implies the forgiveness of sins and reconciliation with God. Sanctification means separation; to set apart. It may apply to certain things as well as persons. For a few instances: Gen. 2:3: "God blessed the seventh day sanctified it." Gen. 40:10: "Sanctify the altar. Again, "Sanctify the tabernacle." "Sanctify the house of the Lord," etc. Thus seen with reference to God's people who became His through justification, etc., it means separation, setting apart to holy use. Consecration and holiness have a similar meaning. What then is the result of these graces upon one's condition? A pure heart, filled with the Spirit, devoted to God's service. Evidenced by acts or works of righteousness, holiness. "Kept by the power of God through faith."

Now, then, as to some of the different views as to how this is brought about. Some hold that justification and sanctification take place at one time with true faith and repentance, thus the sinner may become at once justified and sanctified. Others hold that the two cannot take place at one time claiming that the two are two separate and distinct works of grace, the one subsequent to the other, and that the latter is an instantaneous work similar to receiving justification. Others hold that it is altogether a progressive work, etc. We believe there is truth in all of the foregoing views; but I can talk best from my own personal experience. Difficulties often arise from an attempt to force our own views and experiences upon others regardless of taking circumstances into consideration. However, when I became convicted to the end that I made up my mind to make peace with God. And I also knew that Christ died for all sinners, and that by believing in Him and repenting of my sins, God would for Christ's sake forgive my sins. But, in addition to this, there was something else pressing upon my mind. Many times did the Spirit of God in addition to conviction of sin make impressions upon my mind of the blessedness and fulness of joy and delight and blessed hope of the true servants of God, so much so that I could hardly resist the influence, especially when I came in contact with Christians who were talking of the goodness in their experiences and testimonies, and in

whose lives I could see, as it were, the light of Christ's life shine out. Oh! how I often wished to be one with them. Finally, I could resist no longer. And with these thoughts in mind, petitioning God for forgiveness to the end that I might become His child and serve Him; and, according to God's promise, in faith believing, I received the blessing of forgiveness. It filled me with joy and gladness. He lifted, as it were, my feet out of the miry clay and placed them upon a Rock (Christ Jesus), and put a new song in my mouth even praises unto God. I became, as it were, a new creature in Christ; old things passed away and behold all things became new. New desires, new inclinations, new ambitions, etc. Filled with the Spirit of God I could not help but love God and His people and everybody else. But I had some restitutions to make. I realized that perfect peace implied the righting of wrongs done to others so far as consistent and possible which I was glad to do. And it brought special blessings to me, and glory to God, and thus was my going established. And all that I realized that I needed subsequently was by His grace to be kept in His love through Christ in obedience to God's word which I had promised in the start. Thus does my experience somewhat corroborate with the first view that sanctification may take place with, or at least begin with, justification.

As to another view there seem to be some who when they become convicted of their sins the burden seems to become so heavy that they have, as it were, nothing on their mind but to seek peace with God in order to be relieved of the burden. Very good indeed. God will forgive any and all who come unto Him through Christ, in faith, believing. "Come unto me all ye that labor and are heavy laden and I will give you rest" (justification, peace). But as to how long a time should or perhaps will intervene between the time of their justification, peace, etc., and the time when God reveals to them that as having been accepted in the Beloved they owe the service of their new life to Him by taking Christ's yoke upon themselves, is for them to decide. However, should any one fail to become sanctified, separated, set apart to a holy use and service after becoming justified, they will have received the grace of God in vain. Because the grace of God, implying justification, forgiveness, peace with God, is given for that purpose, and to that end. "Follow peace with all men and holiness with-

out which no man shall see the Lord."

From a natural standpoint, do not children born into this world naturally belong to their parents and naturally owe the service of their life to their parents? How much more then does the regenerated sinner re-instated through Christ to God whereby we cry, "Abba Father," owe the service of our new born life to our heavenly Father? Yes, separation to God is a natural consequence of true conversion. And I do not remember of ever having met anyone being truly converted, changed in heart, but what was so filled with joy and gladness that their whole being was for the Lord. Hallelujah! However, should any seem to think they are justified, but realize no particular interest in the heavenly Father's business, they would better bethink themselves.

(To be continued.)

FOR THE EVANGELICAL VISITOR.
The Church at Antioch.

PAPER NO. I.

BY D. W. ZOOK.

"And some of them were men of Cyprus and Cyrene, which when they were come to Antioch spake unto Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed and turned unto the Lord" (Acts 11: 20, 21).

Some years had now elapsed since the resurrection of Jesus. The time had been spent in preaching the gospel to the people of Judea, Galilee and Samara. The Lord blessed the work of the church in their endeavor to fulfill the Lord's command. Many believers were added and the enemy of souls did all he could through his instruments of persecution to hinder the work, but this only helped to scatter the truth and enlarge the borders of the new church. It is interesting to note that the work of preaching was not confined to the ordained or specially selected class of men, but the men spoken of in the above passage appear to have been what we in these days term *laymen*. We cannot find anything in the word of God to indicate that ordained men should be the only ones that are to preach the Word. If any man has the gift of preaching or teaching he should be allowed liberty whether he has specially been chosen or not. Read carefully in this connection Romans 12th chap. We are told here not to hinder any one that should manifest such gift, but rather to let each one act as

grace is given to him. If we were all to act as God gives each that grace what a prosperous body the church of Christ would be to-day! Let us study the effect at Antioch.

"Antioch was the capital of the Greek kingdom of Syria, on the river Orontes, built by the first king, Seleucus Nicator, in honor of his father, Antiochus, who was one of Alexander the Great's generals. It lay about one hundred and eighty miles north of the northern frontier of Phoenecia. It had a population of about 500,000 and was reckoned to be the third city of importance in the whole Roman Empire, Rome and Alexandria being the two first." This made a good mission center as we would term it to-day. The population was comprised of both Jews and Greeks. But these men felt it their special duty to preach to the Grecians. Whether these men were Jews or Greeks that did the preaching we are not informed. But may we not believe they were men who had been present at that wonderful Pentecost gathering and had received the baptism of the Spirit, and while on their homeward journey to Cyprus and Cyrene, carried with them and gave out the Burning Message of new and wonderful truths.

The message. "Preaching the Lord Jesus." These men had become acquainted with the Lord Jesus; the living and ascended Jesus. They seemed to be all taken up with Him and He was their subject of discourse. Perhaps these were the Greeks that one time came to some of his disciples and said, "Sir, we would see Jesus?" It was not a discussion of politics. It was not lecturing on the philosophy of Christianity. It was not on some social problem of the day. It was Jesus the one who hated sin and loved the sinner. Jesus the Friend of sinners, who died that they might live. Jesus and His wonder working power. Jesus and His transforming power. It was Jesus as Lord of their hearts and lives.

There was an unseen Companion with them as there is with every one who goes as a message-bearer. He said unto them, "Go. . . and lo, I am with you." "The hand of the Lord was with them." The message without the Lord would have been of little or no avail. But there was something about that message that drew men. As they listened it took hold upon their hearts. They could not resist it. They had a joy that shone out in their faces. They saw Jesus in them.

The result. "I, if I be lifted up, will draw all men unto myself." These men lifted up Jesus, and behold the result. "A great number believed and turned unto the Lord." How long they had been there preaching we are not told. But they kept at it till some had yielded. They did not stop with a few but kept on preaching Jesus till there was a great number. On the day of Pentecost they seemed to have kept track of the number that believed for we are told that there were three thousand souls. At another time they counted five thousand. But here they must have forgotten to count or else they came so fast they could not keep count, or at last there were so many they lost count and they expressed it by a "great number." Thank God for the encouragement to the foreign missionary. These men were preaching in a country that was not their own so they were what you might term foreign missionaries. We know some missionaries that preached in this land for more than twenty and thirty years and then finally saw the people turn in multitudes so great they could not keep count of them. This is encouragement to any one that is a worker for Jesus. The preached Word must bring forth fruit.

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again bringing his sheaves with him."

India.

The Bondage of Love.

Oh! sweet will of God, Thou hast girded me round,

Like the swift moving currents that girdle the sea;

With omninotent love is my poor nature bound.

And this bondage of love sets me perfectly free.

For years my will wrestled with vague discontent,

That like a sad angel o'ershadowed my way;

God's light in my soul oft with darkness was blent.

And my heart ever longed for an unclouded day.

My wild will was captured, yet under the yoke

There was pain and not peace at the press of the load,

Till the glorious burden the last fiber broke
And I melted like wax in the furnace of God.

And now I have flung myself recklessly out
Like a chip on the stream of the Infinite will;

I pass the rough rocks with a smile and a shout;

And I just let my God His dear purpose fulfil.

Roll on, checkered seasons, bring smiles or bring tears,

My soul sweetly sails on an infinite tide;
I shall soon touch the shore of eternity's years,

And near the bright throne of my Savior abide.

—Selected by Sarah Wiebe.

Power and Surrender.

"When I was in London," said Dr. J. Wilbur Chapman, "I received word that if I was at the Salvation headquarters at 10 o'clock sharp, I might meet General Booth. I hurriedly made my way there, for he was to leave for the Continent in a very few minutes.

"When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and the victories, I said: 'General Booth, tell me what has been the secret of your success all the way through.'

"He hesitated a second, and I saw the tears come into his eyes and steal down his cheeks, and then he said: 'I will tell you the secret. God has had all there was of me. There have been men with greater brains than I, men with greater opportunities; but from the day I got the poor of London on my heart and a vision of what Jesus Christ could do with the poor of London, I made up my mind that God would have all of William Booth there was. And if there is anything of power in the Salvation Army to-day it is because God has all the adoration of my heart, all the power of my will and all the influence of my life.'

"Then he looked at me a minute, and I soon learned another secret of his power. He said: 'When do you go?' I said: 'In five minutes.' He said, 'Pray;' and I dropped on my knees with General Booth by my side and prayed a stammering and stuttering prayer. Then he talked with God about the outcast of London, the poor of New York, the lost of China, the great world lying in wickedness; and then he opened his eyes as if he were looking into the very face of Jesus, and with sobs he prayed God's blessing upon every mission worker, every evangelist, every minister, every Christian. With his eyes still overflowing with tears he bade me good-bye and started away, past 80 years of age, to preach on the Continent.

"And I learned from William Booth that the greatness of a man's power is the measure of his surrender. It is not a question of who you are or of what you are, but of whether God controls you."—Selected by Sr. Sarah C. Engle.

"In order to 'mind our own business' in our temporal affairs, it is necessary to have both a *mind* and a *business* of our own; but in our spiritual affairs, our 'mind' is Christ's and our business is our Father's."

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Heathen Women Need Educated Medical Missionaries.

There is probably no material form of suffering that so oppresses heathen women as bodily suffering, and no way in which greater help can be given, and access to the hearts and souls of sufferers can be won than by alleviating that suffering. It is a well-known and often proved fact, that, as education is spreading even among heathen in India and China, men are learning to care more for their wives and even for their daughters, once felt to be only a sign of the wrath of the gods. I speak now of men educated only in so-called civil schools, not in Christian ones. But nowhere does a heathen man, educated or not, willingly place his wife or daughter in the hands of a male physician, if by any possibility he can secure the services of an educated woman practitioner. Nor will women themselves trust men with the full knowledge of their bodily ills. Probably educated medical women, who are also truly religious, have done more than any other single agency in the last thirty years to open heathen homes to Jesus. You all know what an earnest, devoted woman, really at home in medical work, can do for you, even if your regular doctor is a man. You all know, too, how much medical practice has improved during even the last few years. Let me give you only one or two illustrations of heathen medical practice, seen by a woman physician within ten years. One was an obstetric case in which a patient was placed upon the floor and a wide board placed upon her on which two heavy men were called to stand. Another case was of a little child under two, suffering from some cerebral trouble, whose father was obliged to hold him (although we are glad to say with tears streaming down his own face) while a native doctor heated coals red hot in a brazier and placed them on the palpitating soft spot on the top of the baby head. Do you wonder that the missionary who saw this horrible cruelty screamed aloud in anguished protest, and that that "doctor" found no more patients in at least one heathen family? You may say these were single cases. Here is another: A poor old man was fatally injured, considering the skill about him. After all incantations failed, a large living cat was split open and while still madly clawing about in her agony, was laid squarely on the dying man's abdomen, to see if the cat could not exorcise the

"devil" that the doctor could not dislodge.

These are only glimpses, if lurid ones, at thousands, yes, untold millions of cases, proving how terrible is the need women have of educated women medical missionaries. I really cannot put into words for a printed page their full need. Indeed, it seems to me that the other mission boards are most wise in wishing, wherever it is possible, that every woman sent out should have at least a limited knowledge of medicine and nursing.—Rev. Ellen G. Gustin, in the Christian Missionary.

The Influence of a Mother's Prayer.

More than thirty years ago, one lovely Sabbath morning, about eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac river, not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along, amusing each other with idle jests, the bell of a church in a little village not two miles off began to ring. It sounded in the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking.

Presently one of their number, whose name was George, stopped, and said to the friend nearest him that he would go no farther, but would return to the village and go to church. His friend called out to their companions, who were a little ahead of them: "Boys! boys! come back here! George is getting religious; we must help him. Come on, and let us baptize him by immersion in the water." In a moment they formed a circle around him. They told him that the only way he could save himself from having a cold bath was by going with them. In a calm, quiet, but earnest way, he said:

"I know very well that you have power enough to put me in the water, and hold me there till I am drowned; and, if you choose, you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best.

"You all know that I am two hundred miles away from home: but you do not know that my mother is a helpless, bed-ridden invalid. I never remember seeing her out of bed. I am her youngest child. My father

could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject till the morning when I was about to leave. After I had eaten my breakfast, she sent for me, and asked me if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request, I knelt beside her bed. With her loving hand upon my head, she prayed for her youngest child. Many and many a night I have dreamed that whole scene over. It is the happiest recollection of my life. I believe, till the day of my death, I shall be able to repeat every word of that prayer. Then she spoke to me thus:

"My precious boy, you do not know, you never can know, the agony of a mother's heart, in parting, for the last time, from her youngest child. When you leave home, you will have looked, for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father cannot afford the expense of your making us visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sand in the hour-glass of my life has nearly run out. In the far-off strange place to which you are going, there will be no loving mother to give counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning, from ten to eleven o'clock, I will spend the hour in prayer for you. Wherever you may be during this sacred hour, when you hear the church bells ringing, let your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me—farewell!"

"Boys, I never expect to see my mother again on earth. But by God's help, I mean to meet her in heaven."

As George stopped speaking, the tears were streaming down his cheeks. He looked at his companions. Their eyes were filled with tears.

In a moment the ring which they had formed about him was opened. He passed out and went to church. He had stood up for the right against great odds.

They admired him for doing what they had not the courage to do. They all followed him to church. On their way there, each of them quietly threw away his cards and his wine-flask. Never again did these young men play cards on the Sabbath.

From that day they all became changed men. Six of them died Christians, and are now in heaven. George is an able Christian lawyer in Iowa; and his friend, who wrote this account, has been for many years an earnest, active member of the church. Here were eight men converted by the prayers of that good Christian woman. And, if we only knew all the results of their examples and their labors, we should have a good illustration of a mother's prayer.—Exchange.

Oil On Water.

Oil is wonderfully penetrating. It will find a way where water can not get in, and it is capable of indefinite expansion. Did you ever drop a single drop of oil upon the smooth surface of a pond? Try it, and you will see that single drop of oil spread out in a smooth and shining film over yards and yards of water.

Says a writer, speaking of a sea voyage: "As I was seated on deck, chatting languidly with the captain, a great 'swell wave' swept over the deck, giving us a severe drenching. When we had recovered from the precipitate stampede which followed, the captain observed: 'It is remarkable what influence oil has upon the troubled waters.'

"Ah, but that's all a pretty metaphor, isn't it?"

"Wait a moment and you shall see," said the captain as he disappeared down the companionway.

"Returning from below with an oil cruise that would hold perhaps a gill, he stood at the stern and poured a tiny stream of the liquid over the gunwale into the boiling waters below. The effect was instantaneous and magical. A great, wide, smooth track was created in the wake of the ship, where huge billows had been a moment before.

"Occasionally," continued the captain, "when we have been in the midst of very heavy seas, I have helped matters very much by tying a bag on each side of the ship, and letting the oil drop from them drop by drop. You know many of our English harbors are constructed with pipes across the entrance, filled with oil, which may be tapped in bad weather when a ship is trying to gain refuge."

This well illustrates the work of

the grace of God. We all pass through times when the waves and billows go over us. When we cry to and awaken the Master in our hearts and hopes, the turmoil and danger ceases, and there is a great calm. The instrument of prayer in the hand of faith empties the never-failing cruise into the troubled sea. We may tap these pipes on our voyage any time.—Selected.

On Waking in the Morning.

The first hour in the morning should be the key-note of the day. No one who can possibly help it should be hurried, worried and anxious while dressing and preparing to meet the family, and to face the duties which must be taken up after leaving one's room. Susan Coolidge in a beautiful poem, has told us that "every day is if there were words we regretted and actions we deplored, we ought to leave them with yesterday. Once repented of and acknowledged, they should form no part of a new day's weight of care. To begin the day with cheerfulness, with a smile and a look of cheer, is part of a Christian's obligations. Every one of us should go into the "cheering-up" business heart and hand. "There are lonely hearts to cherish, while the days are going by." There are also little children whose clouds and sunshine alike come to them from the mother's face and mood. There are men who must step from the home into the world's battle-ground. They are to meet temptation, to undertake difficult enterprises, to stand in their lot; and they will best accomplish what they ought if, when they start, mother, wife and daughter leave with them for the day the memory of gladness and the hope of a joyful return at night.

In the Middle Ages, the ladies in the castle themselves armed the knights with shield, helmet and weapon, and watched them from the window as thus panoplied they rode forth on whatever errands fate had in store. To-day our knights wear ordinary clothing, and sally forth to bloodless conflicts, which yet may tax the utmost powers of body, soul and spirit. They need to be made invincible by woman's faith, love and courage.

To return to the first hour in the morning—are we not too ready to forget that the strength we need for the common day can be had only as we ask for it from him who has said: "Ask, and ye shall receive; seek, and ye shall find"? A little while in prayer

and a few moments seated quietly with folded hands are the best preparation for an unknown day. Not one of us can tell when morning dawns what may happen to us and our loved ones before the sunset. We live moment by moment, a breath at a time, yet is our life linked with the life that has no ending. In the first hour we should have our silent time, be it ever so brief, in which we may make ready for such offices of love, such words of good cheer as may be ours to render and to say when we meet our friends and kindred and begin the day's routine.—Margaret E. Sangster, in *Christian Intelligencer*.

“What a beautiful example of kindness we have revealed to us in the lives of Paul and Peter, two of the foremost and most useful instruments in the history of the church. One, the Apostle to the Gentiles, and the other the Apostle to the Jews. In Gal. ii. 11, Paul tells us, ‘When Peter came to Antioch I withstood him to the face, because he was to be blamed.’ Some can withstand when they have good backing; or when the party they withstand is absent, but appear to lack salvation enough to give their opinion ‘to the face’ of those who may not see as they do, or who are in the wrong. How did this affect Peter, the senior Apostle, to be corrected by Paul, the younger? We have no word of resentment from Peter, but read what he wrote fourteen years later when he, not in anonymous letter, but in his second epistle mentions his name, calls him ‘our beloved brother Paul,’ speaking about him in the most affectionate terms and commends ‘all his epistles’ publicly, before all believers.”

Opportunity.

Said yesterday of to-morrow:
“When I was young like you,
I, too, was fond of boasting
Of all I meant to do.
But while I fell a-dreaming
Along the pleasant way,
Before I scarcely knew it
I found I was to-day!

“And as to-day, so quickly
My little course was run,
I had not time to finish
One-half the things begun.
Would I could try it over,
But I can ne'er go back;
A yesterday forever,
I now must be, alack!

“And so, my good to-morrow,
If you would make a name
That history shall cherish
Upon its roll of fame,
Be all prepared and ready
Your noblest part to play
In those few fleeting hours
When you shall be ‘to-day!’”

—The Pacific.

OUR YOUNG PEOPLE.

“Christendom's Sacrifice.”

Within our Christian land there dwells,
Enshrined by legal right,
A Moloch dark and strangely rude,
That casts a withering blight
Upon the manhood of our state,
And o'er its boyhood life.
It claims a ceaseless sacrifice,
And call through all the strife:

“Wanted—A hundred thousand boys
To sacrifice each year,
The blue-eyed, honest, trusting kind,
The treasures home holds dear.
Wanted—To sacrifice for gain,
A nation's life and joys,
To manufacture drunkards from—
A hundred thousand boys.

“Your boy will do; his sunny eyes
Will lose their luster bright;
His manly feet will learn to walk
In shaded paths of night.
I'll touch his lips with liquid fire,
And set his heart aflame
With all the heritage I boast—
Dishonor's tarnished name.

“Your boy will do, that one you love,
The dearest of all on earth;
O'er whom you've watched so tenderly
Since his far-off hour of birth.
His trusting heart will serve our end;
His spirit, free and brave,
Will lose its manhood, and at last
He'll fill a drunkard's grave.”

Say, fathers, shall it, must it be
Your boys, the true and brave?
Say, will you let your sons go down
To fill a drunkard's grave?
O mothers, will you let this blight
O'ercloud your sweetest joys,
While Moloch claims for sacrifice
Your hundred thousand boys?

“Great Spirit of the Eternal God,
Inspire our hearts to-day,
And for our weakness give us strength
To drive this curse away.
Consume this crimson-handed power,
This Moloch that destroys—
And save to God and fatherland
Our hundred thousand boys.”

—Selected by Sister Mary Main.

For the EVANGELICAL VISITOR.

Peace.

“Peace I leave with you, my peace I give
unto you, not as the world giveth, give I
unto you. Let not your heart be troubled,
neither let it be afraid.” (Jno. 14:27.)

What wonderful words these are. They were spoken by our Saviour just before He returned to the Father. The hearts of the disciples were no doubt cheered by these comforting words as ours may well be. Who would not have peace? But alas! so many persons seek it where it is not to be found!

True abiding peace can be found nowhere outside of Jesus Christ. “There is no peace, saith my God, to the wicked.” (Isa. 48:22.) So if we desire peace we must become righteous. Not self-righteous, however, but we must have the righteousness which is of God.

It is said that two artists were once asked to each paint a picture descriptive of peace. The first chose for his picture a lone, quiet lake among the far-off mountains. The second threw on his canvass a thundering water-fall. Above the water-fall on the bank of the river was a tree bending over, and at the fork of one of the branches was a robin quietly sitting on her nest, watching over her brood. This artist seemed to have the true conception of

peace. Jesus said in the world we should have tribulation but in Him we would have peace. Oh, the peace of the soul anchored in God!

In these days we hear much said about peace. The nations have signed peace treaties, but still are preparing themselves for war. It all looks very inconsistent. But the time is coming when righteousness and peace shall cover the earth as the waters cover the sea. What glorious prospects for the true child of God!

Peace, peace, sweet peace,
Wonderful gift from above;
Oh wonderful, wonderful peace,
Sweet peace, the gift of God's love.

IDA STAUFFER.

Canton, O.

A Testimony.

Dear readers of the VISITOR: Greetings in Jesus' name. I have for some time felt that I should tell a little of my experience, so by the grace of God I will try to do so.

This morning I praise God for free and full salvation, and that He has kept me true through trials and temptations. It is my desire to be true to God and obey His voice. I was converted when quite young, but as some things happened among the brethren that I thought were wrong, I was lured back into the world again, and Satan kept telling me that the Brethren were not any better than other churches. But as I wandered farther away from God I was suddenly brought to realize my danger, as the good Lord showed me that unless I again gave Him my heart I was going to get sick and die with no time for repentance. I praise God that I heeded the warning and found peace with God on the 13th of March, 1910, and was baptized and united with the Brethren in Christ on June 11, 1911.

I have been called to do mission work. I first heard the call when quite young, but the Lord has renewed the call and directed my steps to the Carland, Mich., field as the place where I should labor for Him. I have placed all on the altar and am waiting for the Lord to open the way for me so I can go and do His bidding. I ask an interest in the prayers of God's children that He may use me to His own honor and glory. Pray for me.

Your sister in Christ,

MARY J. MAIN.

What Are Some of the Best Ways by Which a Sunday-School Teacher May Arouse a Real Interest in the Study of the Bible?

[This paper is one of a number of assigned topics prepared and read at the Ohio State Council held at Fairview M. H., March 16, and is printed by request of said Council.]

The Bible is an interesting book. This may be a question in the minds of people who have never been aroused to the fact. It is interesting because it is supernatural and inspired. It is intended, undoubtedly, as the chief instrument of God for the religious life of man, and contains as many phases as human nature itself possesses. To the regenerated soul it is food, and by no means a dull book.

As a literary book it contains all variety of literary form—history, story, biography, autobiography, orations, sermons, conver-

sations, poetry, hymns, songs, epistles, parables and proverbs. They meet every need.

Its pages are crowded with material that adapts itself without strain of effort to the comprehension of a child. It is truly wonderful how easily the Bible lodges itself in the memory and imagination of children.

Granting that the Book is interesting we direct our thoughts to the Sunday-school teacher's task in the matter.

We cannot think long with reference to the teacher's influence toward interesting the child in the Bible, till we are reminded of the devoted manner of the Jews in teaching their children from infancy.

Jewish history tells us that the Mezuzah, which was a small roll of parchment having the name Jehovah on the outside, was hung up in a little case at the side of the entrance. As parents passed in and out of the house with the little child in arms, they would reverently touch the Holy Name, and then kiss their fingers. First the child would wonder, and then come to understand the lesson of reverence toward God.

The Lord's command to Israel of old, concerning His Holy words was: "Thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (Deut. 6: 7, 8).

Bible instruction in the early years is far less important than the instilling in the minds of the young a real love and admiration for the Bible. It consists more than all in the awakening of favorable feelings, and in the stirring of the mind with interest in that stage of life when the memory is "wax to receive and marble to retain."

The child must feel before it can know.

This task belongs first of all to the home. A great opportunity of childhood is lost if the home fails to produce an impression of the charm of the Scriptures. On the other hand a dislike acquired in these years, is sure to be difficult to overcome later.

Paul congratulates Timothy that from a child he had known the Holy Scriptures. (II. Tim. 3:15).

This training having begun in the home, the Sunday-school is the most effective means of cultivating Bible study. This task falls largely upon the Sunday-school teacher, whose heart needs first to have been regenerated and open to the leadings of the Holy Spirit. The truth of the Word can be emphasized in no better way than for the teacher's life to be in accordance with what he teaches.

There is but one principal aim for the Sunday-school teacher and that is the purpose for which John wrote his gospel—"that ye may believe that Jesus is the Christ; the Son of God; and that believing ye may have life in His name."

In order for a teacher to be able to arouse an interest in his pupils to study, he must first be inspired with the theme of his lesson, sufficiently to awaken a real interest. He must be full of the subject himself.

Much may be done by appeal to duty, but little by penalty or scolding. Getting per-

sonal hold on the affections of the pupils is of course commended, but the further difficulty remains of transmitting this social interest to the study of the Bible.

The teacher can not be an entertainer—telling funny stories. But the teacher who has charge of the small children finds that he can illustrate the reality of the Word in no better way than through Bible stories. The deeds, the victories of an imaginary character cannot have the same moral force in character-building, nor the same power over the conscience as the same deeds of faith and heroism and self-sacrifice actually wrought by real men like ourselves, and therefore possible to us.

The victory of Jack the Giant Killer has no such moral power over a child as David's faith-victory over Goliath.

Children should be encouraged to read the Bible through from beginning to end, repeating this as often as possible.

In classes where children seem disinterested let each pupil have a definite part of the lesson assigned to them to be worked out.

If the teacher has prepared himself judiciously, he will have found that the passage chosen for the coming Sunday's lesson is full of questions, which can be definitely assigned in advance to members of the class. The preparation of answers to these should be required and the discussion of these answers should constitute the lesson. There should be as much care in assigning the lesson as in studying it.

When different parts have been assigned to different ones and prepared, the recitation of these parts will stimulate the ambition and interest of the pupil.

In some cases it has proved highly advantageous to offer prizes for the best quality of work done, during a certain period. In other cases it has been enough to rank the work, the main object is here to develop studious habits. If we can get him to undertake a series of tasks from week to week he forms the habit of getting his lessons.

When led to study he becomes interested and devoted to the truth he has learned.

The Daily Bible Readings, which accompany each lesson, are a great stimulus to Bible study at home, and should be required with each lesson. The teacher should encourage pupils in preparing the lesson to gather all information possible from the Bible directly, before referring to lesson helps. Each pupil should have a Bible during recitation and when time permits, references having direct bearing upon the lesson may be compared.

When the whole family have the same lesson they have a center of attraction—a common topic of interest for discussion.

If we have taken advantage of these opportunities we can say with David, "Thy word is a lamp unto my feet, and a light unto my path" (Psa. 119:105).

ANNA M. MOIST.

Clayton, Ohio.

Sweet friend, perchance both thou and I,
Ere love is past forgiving,
Should take the earnest lesson home—
Be patient with the living.
To-day's repressed rebuke may save
Our blinding tears to-morrow;
Then patience, e'en when keenest edge
May whet a nameless sorrow.

"Not getting the better of another person, but getting the best out of one's self is success."

A Crippled Girl's Remarkable Cure.

(Concluded from page 1.)

"I have to watch that clock on the mantelpiece at the hour mentioned," she said, "and when the hand gets right at the top, I have to lift my eyes. Then I see a light over me, like a moon, but much brighter and more beautiful. As I look at it, it breaks and spreads till it is under me and all round me. It raises me up, and I get out of bed. I lift my hand over my head and a hand takes it and holds it all the while I walk round the bed."

She was emphatic about the hand. She could feel its fingers warmly closed about her own, she said.

On Friday the girl walked again, and was immediately thrown into a violent fit of tremors, which lasted nine hours. She came out of it very weak, but apparently cured of her paralysis, even as "the voice" had said she would be.

"As I came to something seemed to be let loose in my limbs," she told the visitor. Anyhow, it was plain that she could now move her limbs and raise herself freely and the flesh on her limbs had become like that of a child. But "the voice" (she says) spoke to her again directing her to remain in bed for a few days and then walk "15 times more."

These are the undeniable facts of a story of which there would appear to be no credible explanation.

Dr. Badcock, of Gillingham, is taking a keen interest in the case, but he is naturally reticent while the mysterious process which the girl is experiencing remains incomplete.—*Selected by Katie Musser.*

Subscription Credits.

From March 2 to March 27.

J. S. Lehman, J. C. Dick, John Lininger, Barbara Shelly, Christ. Shirk, A. S. Kauffman, Joseph Musser, Clarence E. Snoke, S. W. Sollenberger, Fannie E. Hoover, Benj. Musser, Frances Collard, Inez Heximer, A. Z. Hess, B. H. Nissley, H. E. Wolgemuth, W. L. Kreider, Levi Herr, J. H. Paulus, Mrs. Alice Books, Mrs. B. F. Greenewalt, A. E. Downey, P. G. Hoffman, John Teal, J. W. Neisley, Fanny S. Sechrist, Christ. Hodel, C. S. Musser, Abm. Kulp, Mary S. Heisey, P. E. Wolgemuth, J. B. Knupp, Mary A. Krabill; Elizabeth Leidy, Mrs. S. Swavze, Harvey Chambers, Adam Bossert, J. P. Fishburn, Elizabeth S. Smith, Jacob E. Shelly, Irwin Gramm, John L. Wenger, Susie McCann (and benevolent), E. H. Heise, Geo. E. Whisler, Henry Bechtel, Henry Eyer, Richard Fisher, C. Brechbill, Mrs. J. Shirk, Sarah C. Engle, Martha Eckman, Henry Mishler, Keturah L. Heverly, David Shirk, Albert Baker, W. E. Vanderveer, Levi Winger, Jacob Wilhelm, John Wilhelm, Vern Teal, S. D. Barnhart, Susan Winger, Levi Sider, Elmon Winger, L. Barnhart, Girvin Bearss, Mrs. C. Dean, Jay G. Halde-man, John E. Musser, J. H. Byer, W. A. Rooth, Ira Shepherd, D. W. Wenger, Harriet Rettew, Walter N. Heisey, Mary Lan-

dis Reist, Mrs. Amanda Philippi (and benevolent), John Hile, Elizabeth Sollenberger, Maria W. Sollenberger, H. K. Kreider, Mrs. D. B. Brubaker, D. L. Graybill, Magdalena Fleck, Dorothy Long, Martha Harclerode, Jacob Lehman, Mrs. John L. Rote, A. A. Plum, Mrs. Frank Jones, Elizabeth Ditch, Barbara Gedcke, Elias Baker, Benj. Cober, Abm. Baker, Joe. Cober, J. W. Heise, D. H. Doner, Eye Baker, N. E. Brillinger, Geo. French, Reuben Heise, Peter Brillinger, Elizabeth Hostetter, Mary Kreider, Henry H. Hostetter, Mary Johnson, Asa S. Kreider, Mrs. D. Kreider, N. A. Shirck, Amos H. Sollenberger, John B. Curry, George M. Dupler, I. K. Curry, Ezra H. Engle, Jno. E. Keefer, Daniel Fry, Henry Fry, William Feather, Irwin Stoner, Harvey Stoner, Lena Metzger (benevolent), David M. Nissley, Levi S. Heisey, Mrs. H. C. Smeltzer, S. Rupert, Lyman Ebersole, Jno. F. Stump, Oscar F. Stump, J. G. Hershey, Geo. Kately, Arthur G. Moist, Minnie B. Shelly, J. L. Kruger, D. B. Cressman, Richard Ott, Orville B. Herr, Fred. Lebeck, Annie M. Hocker, L. M. Davidson, Hannah J. Davidson, John Wenger, E. H. Martin, Simeon Stover, Mrs. W. Shank, Eugene Kilmore, Maggie Allison, Lena Schmutz, Eli Linkey, Mrs. George E. Miller, Bert. Longenecker, J. K. Bowers, Samuel Poley, John D. Tyson, N. E. Cober, Mrs. Eli L. Clymer.

MARRIAGES.

WAGNER—BRANDT.—On Saturday, March 2, 1912, at the home of the officiating minister, Eld. H. K. Kreider, Miss Mabel, the only daughter of Bro. Ephraim Brandt, of Campbelltown, Pa., was united in marriage to Mr. Edwin S. Wagner, of Derry Church, Pa.

BAUM—BAUM.—At the home of the bride's parents, Bro. and Sr. Henry Baum, near Hershey, Pa., on Saturday, March 16, 1912, Jacob W. Baum and Fannie B. Baum were united in holy matrimony by Elder H. K. Kreider. May the blessings of God be upon them.

OBITUARIES.

BRECHBILL.—Barbara J., wife of Bro. Jacob Brechbill, of Greenvillage, Pa., was born March 14, 1846, died, February 14, 1912, aged 65 years and 11 months. Funeral service and burial took place at Air Hill M. H., conducted by Bishop M. H. Oberholser and Eld. H. O. Wenger.

BRECHBILL.—Bro. Abm. Brechbill, of Franklin county, Pa., was born February 22, 1851, died, February 8, 1912, aged 60 years, 11 months and 17 days. Deceased was a faithful member of the Brethren in Christ church for a number of years. His wife pre-deceased him two years ago. Funeral services were held at his home in Chambersburg, Pa., conducted by Bishop M. H. Oberholser and Eld. S. S. Burkholder. Interment at Air Hill cemetery.

BRUBAKER.—Russell Dale, youngest child of Bro. Reuben and Sr. Maud Brubaker, of Ashland county, Ohio, was born February 14, 1909, died March 14, 1912, aged 3 years and 1 month. Death was caused by pneumonia. He leaves father, mother, one sister and one brother, and a host of others who mourn his early departure. Funeral services were conducted by Elder B. F. Hoover. Text—Matthew 18:2, 3, 4. Interment in Chestnut Grove cemetery.

NIESLEY.—Sr. Elizabeth E. (Graybill) Niesley, wife of Bro. John B. Niesley, died at her home, near Allen, Pa., on March 19, 1912, aged 56 years, 4 months and 11 days. The deceased was converted young and united with the Brethren in Christ church and remained a faithful member until death. Her sickness, which was pneumonia, was of five weeks' duration. She is sur-

vived by her husband and five children, four sons and one daughter. There are also four sisters and three brothers to mourn her departure. Funeral services were held on March 22, at the Mennonite church. Eld. J. R. Charleston conducted a brief service at her home. At the church the services were conducted by Bishop Jonathan Wert, assisted by Eld. Geo. Detwiler. Interment in cemetery nearby. Text, II. Cor. 1:3, 4.

FAUS.—Sister Annie B. Faus was born February 21, 1841, and died at the home of her son-in-law, Samuel T. Hollinger, Mannheim, Pa., March 12, 1912, aged 71 years and 21 days. Sr. Faus is survived by one son and three daughters. Her husband, Bro. Henry Faus, preceded her to the spirit world sixteen years ago. She was a consistent member of the Brethren in Christ church for many years, one that stood for the old paths. She had much to suffer the last year of rheumatism and blood poisoning, etc. Her funeral was held at the Mastersonville M. H., services being conducted by Eld. Henry B. Hoffer, H. O. Musser, and John Brubaker, of the Zion Brethren. Text—Rev. 7:13-17. Interment in adjoining cemetery.

BRUBAKER.—Fannie M. Brubaker, wife of brother Joseph W. Brubaker, was born September 10, 1844, and died at the home of her son-in-law, brother and sister Harold Fehr, near Mt. Hope, Pa., March 13, 1912, aged 67 years, 6 months and 3 days. The sister had undergone an operation some months ago, and passed through it successfully, yet her disease had taken such an hold that it resulted in her death. She was a consistent member of the Brethren in Christ church for many years, being of a quiet disposition, always ready to give in her testimony, with a desire of doing God's will. She is survived by her aged mother (widow of the late brother Christian Sheetz, who was not able to attend the funeral, being sick in bed herself), and her husband, two sons and one daughter. They mourn the loss of a loving wife, and kind mother, yet we hope their loss is her eternal gain. Her funeral was held at the Mastersonville M. H. service being conducted by Eld. Henry B. Hoffer, Jacob Martin and H. O. Musser. Text—II Tim. 4:6, 7, 8. Interment in adjoining cemetery.

TROUTWEIN.—Sr. Friderike Rosa Troutwein, was born July 15, 1847, at Steinheim, Wurtenburg, Germany, and died in Clay county, Kans., March 9, 1912, aged 64 years, 7 months and 6 days. On September 11, 1872 she became the wife of Frederick Troutwein. She leaves to mourn her departure ten children, seven sons and three daughters; also three grandchildren, and two brothers. Her husband and two children preceded her to the spirit world. The family settled in Kansas in 1881. Deceased was a remarkable woman in many respects, being a kind and loving mother, a good Christian and lived an exemplary Christian life. The Lord blessed her in many ways, being left a widow when some of her children were yet small. But under God's blessing and with good management she brought up her children successfully in the fear of God, and gained a competency so that she was able to support the work of the Lord liberally. Funeral services were held at the Brethren's M. H., in Hayes township, on March 12, 1912, conducted by Rev. Ahrend and Eld. E. M. Smith. Interment was made in Goshen Center cemetery.

STINSON.—William Stinson was born November 29, 1850, died March 6, 1912, aged 61 years, 3 months and 7 days. He came to this country at the age of twenty-one years. Was married to Angeline Clemmens thirty years ago. To this union were born three sons and one daughter. The daughter preceded him to the spirit world twenty-eight years ago. He died of Bright's disease after a short illness. Deceased leaves a wife and three sons to mourn his death. We are glad to know that the sorrowing wife has a firm trust and confidence that our heavenly Father knoweth best, and can say, "Thy will be

done." While we cannot always understand, but 'tis blessed to know that God never makes a mistake, and that "He doeth all things well." Services were conducted by Bro. S. G. Engle of Philadelphia, Pa. Text—Psalm 23. Interment at Greenmount cemetery.

"Sleep on, dear husband, sweetly rest;
We needed you, but God knows best.
God's will be done. He doeth well,
But how we miss you no tongue can tell."

RUEGG.—Alfred Ruegg of Stevensville, Ont., husband of Sr. Bertha, daughter of Bro. Benjamin Climenhaga, of Richmond Hill, Ont., and who was in the employ of the G. T. R., as cook for a bridge gang at Welland Junction, came to his death on March 12, 1912, by being struck by the Wabash express and instantly killed. He had come home to Stevensville on a "one man gigger" that evening, and on returning the accident occurred. The foggy condition of the atmosphere prevented him being seen until too late. Deceased was born in Zurich, Switzerland and came to America when he was eighteen years of age. He was married eleven years ago, and leaves to mourn his untimely end his wife and four children. His age was 39 years, 6 months and 4 days. Funeral services were held at the Brethren M. H., Bertie, on Friday afternoon, the obsequies being improved by the brethren Bert Sherk and Girvin Bearss from Matt. 24:44. Subject, "Be ready for the coming of the Lord." Interment in adjoining cemetery to await the final resurrection. The family have the sympathy of the entire community in their sad bereavement.

HAYES.—John Vernon Hayes was born December 30, 1904, in Philadelphia, Pa., died, February 28, 1912, aged 7 years and 2 months. He was a bright little boy, and will be greatly missed in his home. Though young in years, he was a very thoughtful child, and seemed to have a longing to go to heaven and see Jesus. Surely his parents have loving recollections of the many expressions of their little son, who has gone to be at rest. His sickness was of a very short duration, lasting but a few days, was pronounced membranous croup. The family was quarantined till after the funeral. The child was buried within thirty-six hours of his death. Funeral services were held at the Philadelphia Mission, March 10, conducted by Bro. S. G. Engle. Text I Cor. 15:26.

"Dearest Vernon, thou hast left us,
Here thy loss we deeply feel;
But 'tis God that hath bereft us,
He can all our sorrows heal.

Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed.

WISMER.—Rev. Abraham K. Wismer, of Skippack township, Montgomery county, Pa., was born January 4, 1834, and died of general debility, March 8, 1912, aged 78 years, 2 months and 4 days. He was bedfast since last September, but bore his sufferings patiently and fell asleep in the Lord. He was widely known as a preacher and spent much of his time in spreading the gospel and visiting and helping the poor and distressed. He was married twice, and is survived by his second wife, and the following named children: Sr. Susan, wife of Bro. Abraham K. Landis, of Philadelphia; Christian A. and Abraham A., of Gratersford; Frances of Cleveland, Ohio; Sophia, wife of C. D. Bean, who lives on the old homestead near Gratersford, and seventeen grandchildren and eleven great-grandchildren. He was a faithful member of the Brethren in Christ church. Thus one by one of our aged fathers and mothers are passing away, and our loss will be his eternal gain. Funeral services were held on March 13, conducted by the brethren Enos. W. Tyson and Jacob K. Bowers, at the house. Services followed at the Upper Skippack Mennonite church, by Bishop Jos. B. Detweiler and Rev. Amos K. Bean. Text—II Tim. 4:6, 7, 8; Isaiah 41:10. Interment in adjoining cemetery.