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Evangelical Visitor- May 13, 1912. Vol. XXVI. No. 10.

George Detwiler

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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, MAY 13, 1912.

No. 10.

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Mohammedanism.

Mohammedanism, the latest of all the great religions, is thirteen centuries old and is believed in by 200,000,000 people. A man who lived in the sixth Christian century was its founder and also the author of its Bible. That Bible, the Koran, is about two-thirds the length of our New Testament. If we want to clearly know this religion it is necessary for us to first know what kind of a man its founder was.

Mohammed was born in Mecca, India, about 571 A. D. The tribe to which he belonged was the Koreysh, the noblest in the city. His parents were poor and Mohammed being left an orphan at a very early age, received little or no education. It was said that he could neither read nor write. As a youth he herded sheep and gathered wild berries in the desert. In his twenty-fifth year he entered the household of a wealthy widow, named Khadijeh and in the discharge of her business made journeys to Palestine and Syria. Later Mohammed married Khadijeh and until her

death he remained a loving and kind husband.

His life was of such purity, gravity and integrity that he was loved and honored by all who knew him. They called him Trusty. He was forty years old before the thought to be a prophet took possession of him which changed the whole current of his life.

The religion of the Arabs at this period was a polytheistic idolatry. Mohammed got convictions that the idols that were found in every house and in the Kaaba were not gods. Sadness came over him in view of the evils of the world. His habit was to retire to a cave on Mount Hira to pray and meditate.

About this time he claimed to have had visions from angels, especially from Gabriel. He saw lights and heard voices which told him to cry in the name of the Lord. Mohammed arose trembling and went and told his wife what he had heard. She believed in him and tried to soothe his terrors and told him to live in hope for the future. He could not believe himself, but feared he was mad or possessed with a devil or perhaps it was not the true voice of God.

Doubting, wondering, hoping, he would have put an end to his life had it not been for the encouragement he received from his wife. Sometime later, we do not know just how long, he heard the voice again which said, "Thou art the messenger of God and I am Gabriel." The conviction seized hold upon him that he was to bring a message of good tidings to the Arabs. His first converts were his wife and the people of his own household.

The ten years following his first revelation was spent at Mecca and the next ten in Medina where almost continuous revelations came to him.

While in Mecca he was very severely tried and tested, being mocked, insulted, persecuted and in danger of losing his life, but withal he remained true and earnest in his testimony for God and opposition to unrighteousness. In the fifth year of his preaching he sent away fifteen of his little flock to Abyssinia. Later one hundred others followed.

By this time his persecutions became still more intense. Mohammed's uncle, who was head of the tribe called him to his home with the hope of having him desist. However Mohammed's earnestness and fixed purpose won the sympathy of his uncle, upon which he was promised protection from his persecutors. His uncle died soon after this agreement, upon which Mecca would have none of Mohammed's doctrine; its people

sought his life. At this dark hour of Mohammed's career his religion was taking root at Medina and securing many converts. Mohammed was invited to come to Medina for protection. This invitation was gladly received by Mohammed who made his flight on the sixteenth of June 622 A. D.

The people of Medina summed up this new religion in the short creed: "There is no God but the Lord and Mohammed is his apostle."

During his stay in Medina he discharged the functions of lawgiver, statesman, judge and prophet. Soon his prophetic utterance took a different tone. He who had bore adversity and opposition with a faith and a patience almost sublime, fell when prosperity came. At first his only weapon was truth, but later his chief means was force. Instead of convincing his followers, he now compelled them to submit by the terror of his power. His religion spread like wildfire over the greater part of the civilized world. Arab warriors rushed from the deserts to convert the unbelieving and win riches or paradise for themselves. It swept over Palestine, Syria, Persia, Egypt, Northern Africa and Europe where the people were forced to accept Islam, the sword or tribute. Mohammed was a man of strong and commanding personality. He was a man of the deepest convictions, and for many years of the purest purposes. He taught purity as well as many other noble teachings, but sad to say when proven, he was unable to keep himself pure. At one time he, himself had nine wives and two slave girls, and worse than all he pretended to have revelations from God to sanction his frailty. Thousands were murdered in cold blood because they failed to recognize him as a divinely ordained prophet.

The great weakness of Mohammedanism is in its foundation. It is rotten at the core. It fails to recognize the cleansing blood of Jesus Christ. Mohammed held that Adam, Noah, Abraham, Moses and Christ had been bearers of new revelations; that of Christ's being the purest; and that he (Mohammed) was God's true prophet. Mohammed did not attain to the conception of God as Father, Son and Holy Spirit, which is the root of all Christian theology, and of all our religious life and spiritual power. His religion has no incarnation, and no atonement for sin, the cross of Christ is the great missing link. Therefore Mohammedanism fails to satisfy its followers, they are

(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.

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

EDITORIAL.

Wanted—A Good Name.

The Kansas Brethren are moving forward in the matter of establishing the Home for Dependent in the church and others which has been under consideration for some time. The committee now invites the cooperation of any and all who will to help in CHOOSING A GOOD NAME for the institution, as below:

"A good name is rather to be chosen than great riches." There are occasions when both the riches and the good name are needed. We are confronted with such a situation now, but our immediate concern is for a GOOD NAME.

It is proposed to erect, at or near Abilene, Kansas, under the jurisdiction of the Brethren in Christ church of Kansas, an institution affording a home for dependent church members and friends.

The committee to whom the plans have been entrusted are authorized to secure from the Commonwealth of Kansas a charter based upon a suitable constitution and by-laws. To this end it is desirable to select a suitable name for the proposed institution and all who are interested in the

project are herewith solicited to propose the names they deem most suitable for such a HOME. Please mail your choice of names direct to the secretary of the committee, E. S. Engle, Abilene, Kansas, on or before July 1, 1912.

On behalf of the committee.

J. R. HERR, Chairman.
 E. S. ENGLE, Secretary.

In our brief note in last issue calling attention to the May number of *Our Hope*, we stated that the "Religious Educational Association" is succeeding in capturing the Sunday-school with its system of Graded Lessons. Several months ago Philip Mauro published an article in *Our Hope* calling attention to this threatening danger. His article was called forth by an article published in *Everybody's Magazine* last Fall, in which the writer boastfully claimed that the capturing of the Sunday-school by the higher criticism and infidelity had been well-nigh accomplished and was sure to succeed in the near future. This threatening danger is receiving considerable attention from writers in our religious exchanges, as it is plainly evident that a determined effort is being made to undermine and overthrow what are regarded as the fundamentals of Bible doctrine, and elevate mere men as being on an equal footing with Jesus Christ our Savior and Lord. Among others, Dr. Yahn, editor of *The Church Advocate*, has written a series of four editorials for that paper in which he deals quite exhaustively with the subject. The first two articles are introductory and lead up to the serious aspect of the subject. Under the title, "Sowing Tares in the Sunday-School," he enters with considerable fulness into a presentation of the plan and lessons of the graded system. We consider the matter to be of serious importance and therefore feel justified to give our readers this article as published in his paper by Dr. Yahn. Possibly in our next issue we may publish the fourth article of the series also in which are quoted a number of criticisms by writers who are conscious that a serious danger is menacing the church of to-day.

It will be noticed that the dates of the Ontario love feasts as given in this issue do not fully agree with the dates as given in our last issue. As we had not received any direct notice of these love feast dates when it was time to have them in order to give

them in last issue, we wrote to Stevensville at once, and there was sent us a copy of the minutes of Canada Joint Council which had the dates as we gave them. Since then we have received the list as they appear in this issue which we presume is correct. Please also notice that the love feast date for Valley Chapel, Ohio, is changed from May 25, 26, to June 8, 9.

We are pleased to give our readers the benefit of some of the missionary studies at the Bible School in a brief summary of Mohammedanism, by Ada M. Hess, and hope to publish later articles on Confusionism, Brahmanism and Buddhism.

The advisability of such study may be questioned by some but if we expect to give the true light to the so-called "heathen," we need to know their beliefs and practices in order to lead them to better things. Paul commended the Athenians for their ignorant worship of the true God. The missionary needs to learn of the good the people possess in their view of God that he wishes to help and thus a study of their religion is very helpful.

The view that the "heathen" possess nothing of value in their religious life is being found to be erroneous. In some things it might be well for the so-called "Christians" to take lessons from the so-called "heathen."

Too much of the Pharisaic spirit is not conducive to success even in the mission field.—H.

We are hurrying through our work on this issue of the *VISITOR*, and if God will, we expect by the time it is going through the press, to be in Buffalo and beyond. We are planning to leave Harrisburg on the evening of the 9th, be in Buffalo over the 10th, at Wainfleet and Pelham, Ont., over the 12th, and on to Berlin, Ont., on the 13th, to visit our aged mother for a few days, then back to Fonthill to visit a daughter and her family a day or so, then on to Black Creek for the convening of Conference. We expect to return to our desk by the 25th, if the Lord be pleased to prosper our way. Pray for us.

The date of this issue is May 13. The issue following this will be dated June 3, leaving three weeks between the two issues. The twenty-six issues of the year were full with the April 15 number, and the three weeks interval would properly have come in then and the April 28, number eliminated,

but to make it convenient for us to be absent at time of Conference, we arranged our plan as already outlined. So don't expect your next VISITOR before three weeks from the date of this paper, namely June 3.

Several further letters have been received lately from our aged brother, A. M. Engle of Detroit, Kans., in which he gives his views further on the seriousness of properly keeping house in the church. We must postpone preparing them for presentation to our readers until future issues. Meantime he was somewhat stirred by the two letters which appeared on our editorial page in the issue of March 18, that had reference to an editorial of a previous issue in which reference was made as to Paul's teaching in the 11th chapter of first Corinthians, as regards the veiling of Christian women when praying or prophesying in public. Bro. Engle questioned the propriety of publishing the letters at all in which he may be right: but to us it appeared proper to publish both, if any, in order to be fair, and let people see how differently people look at things, and judge for themselves as to which bears the stamp of reasonableness, and is in agreement with the holy Scriptures. Bro. Engle's opinion of the first of the letters was that it was a very sensible, common-sense letter, "a straight forward idea of what is becoming and what is not, leaving out almost altogether the law and the gospel." The other he characterizes as a conglomeration of ideas, setting forth neither law or gospel intelligently, showing how indefinite ideas some can have regarding the teaching of the Bible. He thinks it hardly possible that such a presentation of the subject can flow from the pen of one who claims to be "saved by grace." After a word of praise for the editor, which we do not feel would be proper to repeat here, he proceeds to discuss the matter at some length, saying as regards this chapter, I Corinthians II, that the Apostle does not write of it as either law or gospel, but as to what is becoming or unbecoming to the woman, that it has no bearing on the inner or *new* life more than any other unbecoming thing that we may do, and therefore said in closing the subject, "We have no such custom neither the churches of God," and not as the writer tried to make it appear that the churches of God had no custom of their women being veiled when that was the universal custom of those times. That in the original the word

"hair" is not used until verses 14 and 15. Before that only the word "cover" is used. That the German has it "decke"—a-covering—Greek, *Kata Caluepto*. *Kata* means, upon or against, and *Caluepto*, to hide. The hair was never given a woman to *hide*. The idea that Rebecca invented the veil, Bro. Engle regards as too ridiculous to be seriously considered. We cannot tell the origin of any garment in common use. The holy garments of Aaron were after all *garments*. The only account of the origin of any garment that Bro. E., knows of was when Adam and Eve made themselves aprons of fig leaves, changed later by God to skins, not because of the cold but of necessity, and this putting on of clothing seems to be akin to instinct, and he is of the opinion that the covering of the woman is of similar import as the fig leaf apron covering and akin to instinct. Leaving out of consideration all religious custom, it is almost a universal custom—setting aside fashion—that women have some covering on their heads besides the hair. And in countries where fashion sways and dominates, when women get old, and *past fashion* they wear some covering on the head besides the hair. The idea he here has given of the origin of the covering of woman, Bro. Engle says, is his own and no one need to accept it unless he does so of free will. Still he regards it as a remarkable thing and fact that from the original garments given to our first parents apparently for their humiliation to remind them from what they had fallen have come the abominable and most ridiculous fashions imaginable, and the modest covering to the most preposterous headgear imaginable, and, as he thinks, is the plain original covering so transformed by the devil to draw the mind the farthest away from God, and for what the covering should be or do. And, if the matter is seriously considered it can be seen that the highest gifts and attributes given to man in creation are brought down to the basest, and most horrible and abominable degradations imaginable. Bro. Engle thinks if we regard Rebecca as being the originator of the veil, we might with equal propriety claim that Moses invented shoes when God said, "Take off thy shoes from thy feet," etc., as he does not remember that shoes were mentioned before. Then how wonderful the exposition and defence of the idea that the artificial covering is the covering of the Old Testament, and the natural hair, of the New; how wonderful the idea

that the veil invented (?) by Rebecca represented the old dispensation, hid, and the natural hair the glorious state of the new, and that by this glory the man and the woman were made "one in the Lord." Then also it seems very wonderful what a depth of meaning there is in the word "nevertheless," according to the writer of that article, when ordinarily it means only "what follows." Thus we have endeavored to give what seemed to be the main thought of the aged brother hoping it will, in some degree at least, make plain his position in the matter. If the writer whose production is criticised wants to take it up with Bro. Engle further, privately, he can do so. It would not be well to pursue it farther in THE VISITOR.

A brother of long and varied experience feels impelled to voice a strong Amen to Bishop Zook's discourse before the Good Will Purity Society as published in last issue of VISITOR. He thinks there should be a chorus of Amens to encourage the man who had the nerve to tackle so delicate a subject. Referring to his bringing, or growing up, he says he was not brought up at the feet of Gamaliel, but at the feet of vulgarity and impurity in the worst kind of company without his parents seemingly having any concern on that line. In school his seatmate was of that sort, too, and the influence of the teacher was almost nil on the line of respectability and decency, as the patrons spoke of him in general as a lazy fellow who ought to saw the wood as he had nothing to do. "There he sits," said they, "and don't work, and gets \$20 a month." So the boy did not learn much there. When he was grown he did not read anything until once a teacher boarded at his home and who could not understand why a person should live like a beast and persuaded the boy to read "Uncle Tom's Cabin." That put life into him. He pitied the old woman down South because she too, had a human heart. He tried to persuade people that slavery was very wrong, and enthusiastically voted for Lincoln, and when slavery was denounced he was ready to shout his amens. As a reward of his enthusiasm and activity in the field of politics, he was rewarded with the office of school director. As he now had to hold down that office it became his duty to visit the school. "But what did I know about a school?" he writes. However an impression came to him of the power for good there might be if there

would be co-operation between teacher and parent. This impression kept on increasing until at last he was ready to say Amen to the school, as the hard working teacher and pupil would want to know whether anybody approves of what they are doing. When the black woman was free his attention was drawn to the white woman and saw that she was in a worse slavery than the other had been; so he aimed his gun at that sort of slavery and that ended his school director business. He has for forty years worked in such unpopular reforms and knows how hard the task is if no one says, Amen. So for the encouragement of the man who had the nerve to attack those secret evils which are so denied yet so universally practiced, he would urge all to give three hearty Amens to him, and says in conclusion the Purity Society is a God-sent institution and should be encouraged by all God-fearing people.

Recently the Manor district, Lancaster county, Pa., made choice of a brother as assistant to Bishop Henry L. Heisey, Sr., who on account of sickness and advancing years requested that steps be taken in that direction. The choice, we learn, has fallen on Eld. C. N. Hostetter of Washington Boro, Pa. We trust God will own, sanction and bless this action of the church to the welfare of the work in that district and to His glory.

The street address of Bro. W. H. Boyer, and of the Mission in Dayton, Ohio, is 601 Taylor street, and not 607 as erroneously printed in our last issue.

We had fully expected to be able to announce the arrival of the home-coming missionaries in this issue. Rumor said they were expected to reach New York fully a week ago, but up to the time of making up our forms (a day earlier than usual) we have no word from any source of their whereabouts.

We have no further instructions re Conference and getting there than what was said in our last issue. The railroad station is Stevensville, Ont., about 10 miles out from Buffalo, N. Y. Mail should be addressed Stevensville, Ont., care General Conference. Conference opens on Tuesday morning, May 21. Preliminary Board meetings on the 20th.

Sister Elizabeth Haines, aged 78 years, residing with her daughter, Mrs. L. E. Smith, Altoona, met with a painful accident April 21, by falling and breaking her right hip. She is resting fairly well thus far.

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, Adra, B. N. R., 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 Sr. Mary K. Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother H. J. and Sr. Edna Wagaman.

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.

Love Feasts.

Pennsylvania.

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.

Martinsburg, June 1, 2.

Pequea, June 1, 2.

Changed from May 25, 26.

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

Mechanicsburg, June 1, 2.

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.

Valley Chapel, June 8, 9.
Meeting begins Saturday morning.

Ashland and Richland dist., June 1, 2.

Highland M. H., June 1, 2.

Paradise M. H., Wayne Co., ... June 15, 16.
Opening service at 10 a. m. on the 15th.

Indiana.

Elkhart, June 8, 9.

Kansas.

Clay County, June 22, 23.

Ontario.

Black Creek, May 18, 19.

Wainfleet, May 25, 26.

Markham, June 1, 2.

Nottawa, June 8, 9.

Howick, June 15, 16.

Waterloo, June 22, 23.

A cordial invitation to attend these love feasts is extended.

Philadelphia Mission.

Report From March 24 to April 22, 1912.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is good, His mercy endureth for ever." Praise the Lord! how rapidly the time flies; another month is passed. Thus we are hastening on towards eternity, and, praise the Lord, my heart is in the work, and I know there are others who will help this great work along.

I would say we are very much in need of childrens' clothing, such as boys' pants and blouses, girls' skirts and dresses. Again and again I am compelled to send mothers away without supplying their needs. The dear ones have stood nobly by us in the work. We supplied and clothed many little bodies that would otherwise have been cold through the Winter. I felt to say this by way of remembrance.

Praise the Lord. Pray for me.

Financial.

Balance on hand, \$14.49

RECEIPTS.

Cash, \$24; Bedford county, Pa., \$2; offerings, \$8.64. Total, \$49.13.

EXPENDITURES.

Provisions, \$20.57; gas, \$2.25; mission expenses, \$6.73; mission work, \$2.95. Total, \$32.50.

Balance on hand, \$16.63

Your sister,

MARY K. STOVER.

Buffalo Mission.

Report From March 25 to May 1, 1912.

To the readers of the VISITOR: We greet you in the name of Jesus. As this is our first attempt to give a report, we surely have great reasons, first to thank our heavenly Father, and also His faithful children in remembering this place in a substantial way. We are glad for what God has done for His children at this place, and for the fellowship we have with the children of God here, though we were not personally acquainted with any at this place when we came. We are very thankful for the kind hearts in giving us a hearty welcome, and know it is the same Spirit that baptizes His people into one body. Praise the Lord!

While we feel our insufficiency in filling the place, vacated by our Bro. Geo. Whisler, yet we recognize the hand of the Lord

in bringing us this way, and by His grace we wish to do what our hands find to do.

The work is moving on with the usual interest: the Lord has been meeting with us in our meeting. While the results may not be what we might wish, yet some who have been on back ground have been making new progress. We desire an interest in your prayers.

Financial.

Balance on hand,\$10.40

In His Name, \$2; Bro. E. H. Carlyon, \$4; Bro. E. A. Roberts, \$2; Bro. and Sr. D. L. Gish, \$10; Bro. and Sr. Morrisee, \$1; Sr. Sarah Sider, \$1; Bro. Carl Rambat, \$1; Bro. and Sr. Ehlers, \$6; Sr. Mary Mater, Forks Road, Ont., \$1; a sister, Clarence Center, N. Y., \$1; D. V. Heise, (for sewing machine), \$5; Sr. Mary Blake, \$1; Sr. Brahm, \$1; Valley Chapel S. S., Canton, O., \$7.65; Sr. Margaret Carver, \$1.50; Nottawa, Ont., dist., \$3.75. Total, \$59.30.

EXPENDITURES.

Payment on sewing machine, \$8; table linen, \$1.73; wood, \$2; coal, \$9.38; repairs and sundries, \$4.75; lights, \$2.25; potatoes, \$1.55; groceries, etc., \$24.39. Total, \$54.05. Balance, May 1, \$5.25

OTHER DONATIONS.

Sr. Rhodes, apple butter; Valley Chapel, Canton, O., eggs; Bro. Heise, potatoes, cabbage, apples, etc.; Sr. Blake, butter and soap; In His Name, baked goods.

Yours in Him,

J. H. WAGAMAN AND WORKERS.

San Francisco Mission.

To the readers of the VISITOR:

We greet you with the 98th Psalm. As the days come and go, with their battles to fight and their victories to win, we feel that we truly have new songs of deliverance to sing, for the Lord does make known His salvation and righteousness both in our own hearts and in the hearts and lives of others in this wicked city. This past month has marked the conversion of several young men, one of whom was a backslider who has been going the "liquor route" quite steady for some years. He had left home at fourteen years of age, to "see the world, and have his own way," and as much as anything to get away from the admonitions of a godly mother, and had taken up the life of a sailor which is about as rough, morally speaking, as any life can be, so he wound up in San Francisco a drunkard. After seeking the Lord several times at the Mission, he seems to have complete deliverance and is very happy in his Saviour.

Of late some of the converts have been having their "ups and downs" in their experiences, so that things have been quite serious as well as interesting at times, but these things have only served to show some of them their need of that deeper work of grace, the sanctification of their souls.

We are grateful to God for the way He has again supplied our temporal needs, through His children, and we trust Him for the future. He has been, in different ways, answering our prayers, for which we thank Him with all our hearts.

Since our last writing Bro. Andrew Winger has gone home to Upland for a stay of a month or two and Sr. Ella Linkey, formerly of Springfield, Ohio, but lately of Upland, California, has come to take his place. We appreciate our sister's helpfulness and believe God will use her

here to His own glory and the salvation of souls.

We ask a continued interest in your prayers.

Financial.

Report from March 24 to April 24, 1912.

RECEIPTS.

Brethren S. S., Upland Cal., \$50; free-will offerings at hall, \$30.17. Total, \$80.17.

EXPENDITURES.

Fares to and from hall, \$6.75; table supplies, \$12.78; home incidentals, \$6.39; lights, oil, a strip of new carpet for hall, \$5.95; to the needy, \$0.50; one month hall rent, \$50. Total, \$82.37. Balance on hand March 24, \$7.76 Balance on hand April 24, 4.57

ELIZABETH WINGER AND WORKERS.

52 Cumberland St.

An Oklahoma Letter.

Dear Bro. Detwiler:—We again come with a greeting in the precious name. May God bless you and the work.

On the evening of April 14, we closed a two weeks' meeting with good results, two souls saved, some back-sliders reclaimed, and the saints in general were greatly built up. Bro. Zook from Newton, Kans., was with us, and preached the word with power, and with no uncertain sound. We will have baptizing on April 28. We need your prayers for this place.

D. L. BOOK.

Thomas, Okla., April 24, 1912.

Spiritual Hymns can be ordered from S. R. Smith, Grantham, Pa., in any quantity. When \$15 worth are ordered at once transportation will be paid.

Cloth bound, 40 cents each.

Black Morocco, \$1.20.

Red Morocco, \$1.40.

Des Moines Mission.

Report for April, 1912.

"We know in whom we have believed and are persuaded that he is able to keep that which we have committed unto him against that day."

We have great reasons to praise the Lord for His goodness and tender mercies. There are things and conditions that constantly try our patience, but patience worketh experience. The resting-time will come by and by. What a blessing we can be to each other if we wish to, and again what a curse and discouragement.

We are holding three services every week at the Gospel Mission Home. We are looking for a glorious, final victory.

Sr. Edith Hoffman stopped over Sunday, April 20 and 21. We are always delighted with her presence, for it is inspiring and helpful.

Sr. Mazy Dohner will graduate this Spring from the Bidwell Deaconess' Home of this city. She has been a very proficient help here in the Sunday-school work.

We hope the dear readers will not forget to pray for us and our work at this place.

Father Ragatz, of this city, reached the ninetieth anniversary of his birthday, April 26, 1912. It was duly celebrated by the saints and friends at the beautiful home of his daughter, Mrs. Thomas Hobin. An appropriate program was given on the occasion, which we all enjoyed, especially father Ragatz, for it was a complete surprise to him. He gave an interesting ac-

count of his experience, how the Lord had dealt with him before and after his conversion, and finally said, he is anxiously waiting to go home. Eld. Max Mahler offered a very appropriate prayer in German, father's native tongue.

Financial.

RECEIPTS.

W. O. Baker, Louisville, O., \$5; L. O. Shellhaas, Mansfield, O., \$5; A. L. Pendleton, Springfield, O., \$5. Total, \$15.

EXPENSES.

For gas, \$2.25; for coal, \$9.50; for water for one quarter, \$1.95; for groceries and other eatables, \$19.75; for incidentals, \$7.25. Total, \$40.70.

Balance due Mission, May 1, 1912, \$25.70. 100 lbs. fine corn meal, by Samuel Zook.

Yours in co-operation,

J. A. AND ANNA ZOOK.

Menisore, Ill.

Foreign Mission Funds.

Report for March and April, 1912.

General Fund.

RECEIPTS.

North Franklin, Pa., \$53.25; Upland, Cal., S. S., \$91.46; Lincoln and Norquay, Sask., friends, \$11; Zion, Kans., dist., \$43; Bethel, Kans., dist., \$20; Mrs. Danielson, Clay Centre, Kans., \$6.20; Joseph Pike, Ramona, Kans., \$10; Walter Engle, Kans., (special for Adda Taylor), \$5; Graters Ford, Pa., S. S., \$10; Lizzie Seitz, Harrisburg, Pa., (special for H. F. Davidson), \$5; Anna S. Myers, Harrisburg, Pa., \$5; Sarah J. Long, Mill Hall, Pa., \$5; D. H. Kreider, Ill., \$5; H. L. Trump, Ill., \$20; Bro. and Sr. I. C. Engle, Ohio (special for I. O. Lehman), \$25; B. S. Herr, Ind., \$20; In His Name, East Petersburg, Pa., \$3; Sarah Brenner, Ohio, deceased, \$500; Pequea dist., Pa., \$56; Rainham, Ont., \$21; Wayne dist., Ohio, \$12.50; B. F. Hoover, Ohio, collected, \$40; Waterloo, Ont., dist., \$35; Miami, Ohio dist., \$55.21; Beulah Chapel, Ohio, S. S., \$40.65; Magdalena Hunsperger, Mich., \$2; Buffalo Miss., Class, \$22; Valley Chapel, Ohio, \$50; Wainfleet, Ont., \$88.50; Bro. Vanatter, Ont., \$2; Malpole, Ont., \$20; Elizabethtown, Pa., S. S., Junior class (special for Mandamabge Mission), \$6.75; Markham, Ont., dist., \$40.57; Des Moines, Ia., brethren, \$24.12; Donegal, Pa., dist., \$10; Black Creek, Ont., dist., \$268.30.

DISBURSEMENTS.

A. L. Musser, India, \$244.72; I. A. Lehman, \$244.72; this included \$25, which was special. A. L. Musser and family, India, for return fare, \$538.38; H. P. Steigerwald, Matopo, including \$5 special, \$244.72. Sr. H. F. Davidson, including \$21, special, \$244.72; I. O. Lehman, including \$26, special, in payment of debt on Mission, \$367.08; H. P. Steigerwald, \$14, which was overlooked in a former report.

P. M. CLIMENHAGA,

Treasurer.

Stevensville, Ont.

A Texas Letter.

We come to the readers of the VISITOR with Psalm 46. We apply this to our own selves, and by the help of the Lord we aim to cling to the One who has brought us through many a hard place, and when we could see no way out as we would quietly wait on the Lord, the storms and waves would quietly calm down and we were the better fitted and prepared for the next trial. Praise His dear name. I have had quite a test for the last few weeks on account of loss of appetite for the natural food. The evil one will attack us at times in our bodies when he can not touch our souls, and as long as we keep, as it were, covered with the blood, we are safe and

only then. There are moments when the heavens open and we get in close touch; when you get into this then God is getting you ready for a great test, or a great trial. We can always depend on that. How many times have we all realized this, but we need the cloudy days as well as the sunshine, and it is our privilege to be in such close touch with God that we will be thankful for both.

Our time is very much taken up during the week; every one seems to be busy on the farm, and unless one would heed the admonition Jesus gives, to watch and pray lest ye fall into temptation. Every two weeks we drive ten miles in the morning and back in time for our evening meeting. The third Sunday of every month we drive eight miles in another direction, and at several other places we are wanted but can not reach around. We are to cast our bread upon the waters and after many days it shall return.

Dear saints, we need your prayers. Only those who have gone out into a new country will understand of some of the trials we have to pass through, and God forbid that we should complain. As we make calls among some of the people who want us to hold meetings for them, we find such who are longing to come in closer touch with God. It gives us fresh courage. No doubt our blessed Savior was tired out in body and felt the need of rest at times. I still pray for grace just for one day more, and so we want to live just to be ready at any moment for His coming or for the summons to come.

Now, as the time for Conference is fast approaching, how we should be in prayer to God for those on whom the work falls the heaviest, and where the responsibilities are the greatest. Oh, how we do need to stand by the work in prayer. We are encouraged to go on and stand true to God for He is ever with us to comfort us in all our trials.

Your brother and sister,

T. A. AND MARY J. LONG.

Salem, Texas.

A Sister's Letter.

I have not been idle since you last heard from me. It says we shall do what our hands find to do, so I have been doing that, and am glad to say there is something for us all to do if we are willing workers. If we can't always do what we think we should or would like to do, the Lord will give us something else. So we are now caring for a poor young man who was in the hospital four months and no relief. From there he was taken into another home, where he was cared for about two months and still no relief. So we met him and told him if he would come to our home we would keep him and treat him till he was able to go to work, and now he has been with us five weeks, and is doing fine; walks some without his crutches, and helps me in the kitchen what he can, and is expecting to soon get some little article to sell from house to house to make a little money. When he came he didn't have a change of clothing; had sold everything, even down to his suitcase. But he is very grateful now to think that some one would take him in and care for him, so we feel blessed in caring for him. His mother is living in Germany, and he still writes to her.

He is getting some help in his soul, too, for which we thank the Lord. Wish that all the saints would pray that he would get a good settled experience before he leaves us, for this old world is so that souls must be rooted and grounded if they are to stand. I am glad we have a salvation that will hold good anywhere we are or go. Bless the Lord. But it means something to go clear through to where we strike rock bottom and then dedicate ourselves with all we have and are, to the Lord and get the anointing of the Holy Spirit. Then only we are ready to face this dark world of sin without getting contaminated with it. Oh, how glad I am for what the Lord did for me years ago, and for what He is to me now. What would we do without Jesus? How dark this old world would be.

So I am encouraged with this great salvation though things around us look discouraging sometimes; yet the word of God tells us not to be confounded. So I mean to be true to the Lord and do what little I can to be a blessing to some one while I am here. If I can't in one way I will try in another, bless His dear name.

I am glad to report that we are both doing remarkable for the cold Winter we had. We were busy, rain or shine, and with it all haven't even had a cold to last any length of time, for which we praise the Lord. And now May has come with its flowers and lovely green foliage and lawns and beautiful showers, to make everything look so beautiful. We have almost forgotten the severe, cold, long Winter we had.

May the Lord bless all the dear ones who read the VISITOR. I love to read the letters from those we know and even those we don't know personally. We as one family of God do love to hear from each other. So may the Lord keep on our hearts whatever is our duty to do, to keep the work of the Lord moving. I feel that we need to do with our might what our hands find to do, for surely it can't be long till Jesus will come to claim His own. He is calling His people to be ready with their lamps and vessels filled with oil. May we be wise and not foolish, is my prayer. I remain,

Lovingly yours in Him,

ANNA B. EISENHOWER.

1405 23rd St., Des Moines, Iowa.

A Letter from Sr. Zook.

To the dear ones who so kindly remembered me with sweet messages of love and sympathy in my sad bereavement. I want to thank you for the same. I have answered many of them, but it is impossible for me to answer all; but I hope in time to do so. You cannot comprehend what a blessing your words of comfort have been to me. Many have written of the help and blessings they received through father Zook's preaching and through his writing. He had a large correspondence, and he was especially interested in the young people, and wrote many letters of encouragement to them to be faithful and obedient to the Master at any cost. I am glad to know that his labors have not been in vain in the Lord. And though his voice is hushed in death and his pen is laid aside and his hands are folded in death the Holy Spirit will re-preach those precious messages in the hearts of those who heard, and, no

doubt, they in turn will be helpful to others.

I have not only had the comfort of dear friends and brethren and sisters, but above all I have had the *comfort* which the Holy Spirit alone can give. Oh, He is so sweet, so real, to me, and I can truthfully say:

"Jesus is near to comfort and cheer
Just when I need Him most."

I returned home to my loved ones on April 23, after an extended visit in Kansas, our dear old home. I also spent two weeks in Kansas City, where our two sons live. I can never express the gratitude I feel to the dear brethren and sisters and other friends for the kindness shown to me and my family over the time of the funeral and all the time during my stay among them. It was a "home coming," such as I never experienced before, mingled with joy and sadness, glad to meet with my children, but sad and lonely on account of my great loss, my nearest and dearest earthly friend. It was hard for me to go into my room where there are so many things to remind me of his dear presence, and especially the "vacant chair" in which he spent so many weary hours during the last two months of his life. I could not refrain from giving vent to my pent up feelings as I entered my room, which had been made as comfortable and cozy as possible. My dear daughter came in and put her loving arms around me and comforted me as only she could do. I am so thankful for the good home I have and I am sure they will do all they can for my comfort, but I cannot help but feel my loss, though I know my loss is his eternal gain, and it will not be long until we shall meet again. Will all the dear ones kindly remember me in their prayers? Your loving sister in the hope of a glorious resurrection,

MARY ZOOK.

Goodman, Mo.

A Tribute to the Memory of a Loving Father.

"I feel no condemnation."

"There is therefore now no condemnation to them that are in Christ Jesus." (Rom. 8:1.)

The news of the death of our dear father can hardly be realized by one at such a distance as we are from the scene of occurrence. Yet when letters tell us of it, and the papers report it, and the almost weekly messages with his own familiar handwriting cease to come we must believe it is really so. His last letter to us was dated January 30, and he spoke so hopeful of his health that we hoped the turn had been made for the better. That this letter would be his last he did not know and yet he could not have written a more appropriate message if he had so intended. How uncertain life is! "All flesh is as grass."

Our first remembrance of him is a man of a godly and prayerful life. We cannot think of him in the state he used to tell us about before his conversion, a wild and wary youth guilty of the use of tobacco and profane language, but the change was a radical one, which made him a loving father, a kind husband an accommodating neighbor, and a bold preacher of the Word. His schooling was very limited, having not studied farther than the "rule of three," by which he usually made his calculations to the amusement of his sons who had learned

more modern methods. But his ability to handle the Word did not depend upon this. He was a man of the One Book, and outside of the Bible he studied few theological books, and to it he clung tenaciously and thus he saved himself from making shipwreck of faith by running off into false doctrine and fanaticism that is so rampant these last days. It must measure up to the standard of the Word or it was not accepted. But he was ever ready for anything that was to lead to better living and purer life. The writer well remembers the time when he accepted the doctrine of holiness as a definite work of grace, and then the burden of preaching it to the people of his choice, and then how the anointing seemed to rest upon him as he held up to them, Jesus their Savior, Sanctifier, Healer and soon-coming King. He was not without opposition. But he met the opposers of the truth in such a way that their opposition soon melted into thankfulness and love to him for faithfully dealing with their souls. He was indeed a soul-winner. The premillennial coming of our Lord seemed to be one great theme that he loved to hold forth. One of our missionaries here spoke of the text he used once in her hearing, when but a small girl that she has not forgotten it to this day. It was these words, "Occupy till I come."

We must not forget his interest in foreign mission work in the later years of his life. All who heard him knew how he used to plead in behalf of those who never heard the gospel. In most of the places where he would hold a continued meeting one evening must be devoted to the missionary cause. His interest proved to be very practical indeed in laying his children so freely upon the altar of God for this work. He had little of this world's goods, but he gave his children and saw four of them sail at different times from the wharf at New York, three for India and one for South Africa. He felt it much when the news would come of one and another falling on the field. At the last parting with him on the Goodman platform a little more than three years ago, he said to the writer: "Go, my son, and God be with you." Such was his consecration to the last. None could take a greater interest in the work than he has taken in our work here. And in his last letter he says concerning our work amongst the Santhals of which we had been writing to him: "We are very glad to hear of the success you are having with that new class of people, and we hope you will have souls from among them that will be gems in your crown of rejoicing, when you come to stand before Him. That will be worth more than gaining many broad acres in this world that people are apt to call by their own name." He would have supported us if he would have had the wherewith to do it, and often sacrificed some of his own needs that he might have to send to us. His last offering reached us on last Christmas day. And he rejoiced in his last letter that they were able to send to us at that time and that we received it, accordingly.

Could his last words, in view of his life, have been more appropriate? "I feel no condemnation." Undoubtedly there was glad reunion with those that had gone before. There was a great time of rejoicing undoubtedly at one soul triumphantly reaching the gates of the city beyond, where

there is for him the inheritance among the sanctified. May our end be like his.

Beloved, let us so live that we may in like manner share the glories of eternity.

"Here our loved ones fade from sight,
But in heaven, but in heaven,
We shall meet on plains of light,
Up in heaven, up in heaven.
Walls of jasper, streets of gold,
Bliss that never can be told,
When the pearly gates unfold,
Up in heaven, up in heaven."

From his son in India,
DAVID W. ZOOK.

An African Letter.

To the readers of the VISITOR, Greeting: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee."

I realize something of the deep truth of the above passage of Scripture, this morning, as I endeavor to once again write to you of occurrences in this part of the vineyard.

Sr. Heisey has told you of our holiday to Durban, Natal, on the East coast, and also of our visit in Johannesburg and Boksburg, Transvaal, where we spent a few weeks of pleasant fellowship with our brethren and sisters, Lehman and Eyster and families.

We are pleased to tell you that God is blessing them in the work of the Lord. Both are building new and much needed dwelling houses and chapels, and are opening work for the natives in districts short distances outside of their respective towns. They need our prayers.

On the morning of March 15, we had the pleasure of once again coming into Bulawayo, where we were met by Bro. Steigerwald. Arriving at Matopo Mission at 4.30 p. m., of the same day, we found our sisters Steigerwald and Doner awaiting us. According to arrangements, a love feast was held on the following Saturday and Sunday.

The brethren Frey and Winger arrived on Saturday morning after a cycle ride of twenty-five miles through the hills. The path is narrow, and in many places rough and up grade, making this a very tiring trip which they made in six hours.

The different services were tolerably well attended, some three hundred being present on Saturday, and two hundred and seventy-five on Sunday.

On Saturday afternoon the rite of baptism was administered to seven girls and eight boys.

Sunday afternoon was spent in commemorating the suffering and death of our Lord. Seven workers and ninety-three natives participated in this service.

Personally the occurrence was a blessing to my soul, and especially so when during the Sunday morning service Bro. Frey spoke of the rapture of the saints.

The week following the feast I had the pleasant privilege of visiting at Matopo Mission while gaining strength of body for my trip home by donkey back.

Thursday afternoon, in company with the sisters Steigerwald, Doner and Heisey we visited Matshuba's family and mother in their home. Matshuba has built a nice brick house with fair-sized windows and modern door. The inside of the house is

nice painted and altogether presents a good appearance.

Knowing of our coming, they had prepared food for us, which consisted of cooked corn on the cob and steamed corn bread. The corn bread is prepared by grinding green corn, seasoning, mixing with enough water to form into small, flat loaves which are placed in the earthen cooking pot on the top of other vegetables and sugar cane, and thus kept out of the water and steamed until thoroughly done, the cane imparting sweetness to the bread.

On Saturday evening, in company with two native boys I again returned to Mtshabezi, finding all in reasonable good health.

On Lord's day following, Bro. and Sr. Frey and family bade farewell to our congregation and yesterday, on the 27th, in the early dawn, left us for their journey to America.

We are missing them, and it is not the pleasantest sort of experience to see their personal belongings put away, but they are needing the furlough and we wish them the benefits of the same, and God's blessings during their absence from here.

We who are left to help carry on the work at this place feel the added responsibilities and when we look to ourselves we see our weakness, but our aim is to look to Him "who giveth to all men liberally," and how blessed the thought He will not allow any thing to come upon us but what we are able to bear.

At present we have twenty-three girls and eighteen boys staying here. The rainfall this year has been very scant, the sun hot, and as a result the gardens are poor.

Bro. Winger is busy with the many and new duties of the place. God has been very good to Sr. Winger in again renewing health and strength after her severe attack of fever some months ago.

We would not close this letter without heartily thanking the F. M. B. and kind personal friends, who made it possible for us to have a holiday. May God's blessings continue upon them and you all, is my wish.

ELIZABETH ENGLE.

*Mtshabezi Mission, Gwanda, Rho., S. A.,
March 28, 1912.*

If I might write only one more sentence during my life, it would be this: Let the mothers of this land be chosen confidants and companions of their daughters. There is something wrong in every mother, how good soever she may be, whose daughter cannot lay her head on her lap and, without fear of reproach or repulse, give expression to her full thoughts. That mother may, or may not, approve her daughter's wish or opinion; she may think it premature, or every way unadvisable; but, oh the relief and safety to that daughter, that she may "tell mother!" Let the two talk it over together, as young companions do—honestly and frankly.—New York Ledger.

It is reported of a woman who, being sick, was asked whether she was willing to live or die, she answered, "Which God pleases." "But," said one, "if God should refer it to you, which would you choose?" "Truly," replied she, "I would refer it to him again." Thus that man obtains his will of God whose will is subjected to God.—Rev. William Secker.

OUR CONTRIBUTORS.

For the EVANGELICAL VISITOR.

The Relation of the Church Militant to the Church Triumphant.

Sermon by J. R. Zook, at Bible Conference, at Grantham, Pa., in Jan. 1912.

FOUNDATION AND KEYS OF THE CHURCH.—Matt. 16:18.

Jesus said "On this Rock," Peter's divine confession, which was Christ the immaculate Lamb of God, "I will build My Church and the gates of hell shall not prevail against it."

Jesus Christ is our only hope.—His shed blood with the divine seal of the resurrection is the only thing that avails for sin and uncleanness. The Church that our Lord builds is not confined to any particular organization.—It is "whosoever believeth and worketh righteousness is accepted of Him."—the universal Church of God on earth and in heaven. "I will give unto thee (the Church) the Keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." So many people of to-day are anarchial to church authority and church government.

Church authority is here recognized and pronounced. The *Keys* may refer to the Word of God, both New and Old Testament Scriptures, and, that whatsoever is taught or done here in the Church militant according to God's word and Spirit will be, and is, recognized in heaven.

INDUCTION IN THE CHURCH MILITANT.

This is accomplished by "Repentance toward God and faith toward (or in) our Lord Jesus Christ (Acts 20:21): or as Paul puts it—"By one Spirit are we all baptized into one body." (I Cor. 12:13.) "Not by works or righteousness lest any man should boast." Not by doing or not-doing, nor penance, or any other self-inflicted pain or penalty, not by struggles, or time, or confessions; but by grace through faith, and that not of ourselves, but it is the gift of God. Not by baptism or the observance of ordinances, and uniting with some organization: for that is what we should do after we are born again, or inducted into the mystical body of Christ—the kingdom of heaven or earth—the Church Militant.

PURIFICATION OF THE CHURCH MILITANT.

The Church Triumphant is pure, and so must the Church Militant be. "Beloved, now are we the sons of God . . . we shall be like Him, for we shall see Him as He is. Every man that has this hope in (or set on) him, purifieth himself, even as He is pure." (Jno. 3:2, 3.)

"Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1.)

To be sanctified wholly is an experience for the Church Militant to desire, seek and obtain—not the sinner, or the nominal professor—but the real child of God who is most positively, and clearly justified. The word "MILITANT" means to serve as a soldier, to be engaged in a warfare. We must dispose of the inward foe, the corrupt nature or carnal mind before we can be of great service to God in winning souls, and helping believers. When Cuba held up her bleeding hands for help, and deliverance from the cruel thralldom of Spain, the United States of America interfered and undertook, and set her free from the galling yoke of tyranny. But the United States could not have done so with an enemy warring in her own bosom. So we, too, must be emancipated from the power and slavery of carnality, the inward foe, before we can successfully and constantly operate a warfare against principalities and the powers, and the rulers of darkness of this world, and spiritual wickedness in high places. There are not only provisions made for emancipation and cleansing from carnality, but also for empowerment and special equipment.

EMPOWERMENT OF THE CHURCH MILITANT.

"Ye (the Church Militant) shall receive power after that the Holy Spirit is come upon you." "Because ye are sons, God sent forth the Spirit of His Son into your (or our) hearts, crying, Abba, Father." (Gal. 4:6.) This baptism or empowerment of the Holy Spirit is for the church and not for the penitent sinner. Militant, a soldier in service, needs this power as well as purity. And when we have consecrated fully and forever for heart purity, we are also wholly dedicated to God's service. And the same act of faith, through the Spirit, which applies the blood for cleansing, also appropriates the promise of the gift or baptism of the Holy Spirit.

The gift of the Holy Spirit is the first payment of our inheritance. The inheritance belongs to the legitimate child, and when we are born of the Spirit we are God's legitimate children and are expected to come right up to claim, and take, by faith, the first payment of the estate.

GIFTS OF THE CHURCH MILITANT.

"Now there are diversities of gifts, but the same Spirit. And there are diversities of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal." (I Cor. 12:5-7.) The gifts of the Church Militant are the gifts of the Spirit distributed among the members of the Church as He, the Spirit, willeth, and then we use the gift, or gifts, bestowed upon us to the profit of the work of the Lord.

The gifts are named in chapter 12, I Corinthians, and chapter 12 of Romans. Now since some have abused certain of these gifts, others denounce them entirely. Both are wrong. How much of the Bible would we have left if we would disparage every part that has been misconstrued and abused? Where is there a doctrine that has been more greatly abused than regeneration and sanctification? and yet we insist on Bible experience on these lines. There is also a place for the gifts of the Spirit and are intended to be used for the benefit of the Church, and to bring conviction for sin on the world.

May the universal Church of Christ rise to her high and holy calling, and receive purity and power according to the will of God, and with the scintillations of the Holy Spirit move against the mighty host of sin and devils, going forth conquering and to conquer.

THE ORNAMENT OF THE CHURCH MILITANT.

"Take unto you (the Church) the whole armour of God, that ye may be able to withstand in the evil day, etc." (Eph. 6:13.) The armory is named—(1) *Truth*, by which we are to be girt about. (2) *Breastplate of righteousness* to protect our vital organs. (3) *Feet shod* with the preparation of the gospel of peace. This will keep us from floundering around after every error, or fad, that chances to come along, and quit all unholy contention with each other and with the will of God. (4) *Shield of Faith*, wherewith ye shall be able to quench

all the fiery darts of the evil one. (5) The *helmet*, the hope of salvation without which no one can be a valliant and cheerful soldier. When hope is gone there is nothing to fight for. Nothing left to fight with. (6) We have the *Sword of the Spirit*, which is the word of God, which is quick and powerful, sharper than any two-edged sword, etc.

God fully equips us for the battlefield so we never need suffer defeat. He qualifies and equips us for the best and highest service, and we need never suffer loss, but enjoy constant and triumphant victory until our feet shall stand amidst the throne of God. Not until the *Church* has received heart purity, empowerment, the gifts of the Spirit, and the armament of God, is she ready to fully enter upon the great and final commission, "Go ye." But when perfectly qualified and equipped, nothing can stand in the wake of her mighty onward movement—the troops of hell shall not prevail against her.

THE MISSION OF THE CHURCH MILITANT.

"Go ye therefore and make disciples of all the nations, baptizing them...teaching them to observe all things whatsoever I have commanded you, etc." "For we (the Church) wrestle not against flesh and blood (carnality) but against principalities, against rulers of the darkness of this world, and spiritual wickedness in high places."

The Church Militant has a high and holy calling. Are we in the field on duty? Can God depend on us? Are we qualified and equipped? What success have we met?

What gift has the Holy Spirit given to you? Are you using it to the glory of God, and to the profit and extension of the Church? Are you battling against sin in every known form? Are you disentangled from the world and worldly institutions? Are you tied up with horrid oaths with sinful, and Christless institutions? If so, "Come out from among them (the nations) and touch not the unclean thing." Do you teach salvation by repentance and faith? Do you lead believers into the state of entire sanctification by consecration and faith? Do you insist that the child of God must receive the anointing of the Holy Spirit for service? Do we "teach them to observe ALL THINGS whatsoever I (Jesus) have commanded you?" How reckless some teachers are on this line and yet pose as Spirit-

filled. The Lord convict and help us to be true to the Great Commission.

THE CHURCH TRIUMPHANT.

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13.) For if we believe that Jesus died and rose again, even so, them also which sleep in Jesus will God bring with him."

The holy dead constitute the Church Triumphant according to terms in theology. Those who by means of death or translation have retired from the battlefield of the Church Militant. Death was the last foe to face and defeat. Some compare the holy dead to faithful soldiers who have been retired from active service and put on pension. But it seems to me that though they have left the earthly ranks they must be intensely interested in the work on earth, as we shall see later in this article.

The holy dead have had their dispensational periods, as well as the living on earth; hence they must be in a state of consciousness and some form of activity. However, there is a cessation of test and trials with them—hence they "rest" from their earthly labors.

THE CHURCH MILITANT AND CHURCH TRIUMPHANT BOTH RECOGNIZED.

"That in the dispensation of the fulness of times He might gather in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph. 1:10.) "Of whom (Christ) the whole family in heaven, and earth is named." (Eph. 3:15.)

(To be continued next issue.)

For the EVANGELICAL VISITOR.

The Twilight Land.

By W. R. SMITH.

Sweet land of sunny memories, forever dear to the heart of childhood, manhood and old age. It is ever with pleasure that we review again the bright and happy scenes of yore.

They are green spots along life's pathway in the long ago when our young hearts were refreshed at living fountains.

Our little cares and troubles were banished after the weary toils of the day, as we gathered around mother and listened to her oft-repeated stories and sacred songs. The sun had gone down beyond the distant

hilltops, but the gloom of night had not yet cast her dark mantle over the earth. The bright evening star shone in brilliant splendor in the clear western skies, while the silver moon in the east was cleaving her nightly passage across the trackless upper deep.

It was the time of the purple mystic twilight when holy thoughts and sacred feelings fill the soul with nobler themes than those of earth. When the aspirations of the inner man soars aloft, as it were, on eagle's wings, after the unseen and the eternal.

Blessed vesper hours! So full of peace, rest and joy, hallowed by a mother's loving presence, whose words of truth added a charm and beauty to the twilight scene. How anxiously we looked forward to the dusky eve, when around the old hearthstone, or in the fading light outside some new and wonderful story of Jesus and His love was unfolded to us.

Very early in life I had an earnest longing to become a true follower of the blessed Savior, when my mind took in and tried to grasp the great eternal principles of Christianity as the precious words fell from my mother's lips.

But alas! like many others, I failed to accept them for some years. But I do know that the early training and the upward direction in which my thoughts were turned in the sweet twilight hours of the long ago around my mother's knee, made impressions on my heart that are as lasting as the endless ages of eternity. The little prayers of which we scarcely knew the full meaning, when said in the evening shades of the dear long ago, have been fully answered all along the eventful journey of life. And I know deep down in the fathomless depths of my soul, that an all-loving Father is leading me home to a brighter land beyond. And I still praise God for the sweet, motherly talks, songs and prayers in the twilight land of my early days. Precious hours when the blessed Spirit brooded over the home circle, impressing on our young and tender hearts the sacred truths of a higher and nobler life. Even now, in the still hours of calm reflection, with the dusky shades falling silently around me, precious thoughts fill my soul with joy and peace, like the soft whisperings of spirit voices of unseen loved ones, cheering me on to their own bright realms of bliss and rest.

Some of these departed ones once filled places with us around the home

circle in the sweet long ago, but their chairs are now vacant.

Their toils are done, and they have passed on from the shadows of night into the light and glory of an unclouded day.

How thin the veil that intervenes between us; so near it is that we almost at times hear the rustle of flashing wings as they hover around us in the twilight land, elevating our thoughts from the fleeting things of earth, to the unfading splendor of God and heaven.

Precious vesper hours, bright with radiant light of a mother's undying affection and loving words. May they always possess a beauty for us wherein we shall delight to meditate on the things that make for our eternal happiness until we are called to join the ransomed throng above.

*"So may we live that hour by hour,
Closing in turn may leave
A longing still for the sunset hour,
A charm for the shaded eve."
Fredonia, Kans., R. 2.*

For the EVANGELICAL VISITOR.

Dr. Carman and the Choir.

A PLEA FOR THE OLD TUNES.

[The following article clipped from the *Evening Telegram*, a Toronto, Ont., secular paper, shows what the average "man on the street" thinks and feels about much of the modern church tunes and singing. It will apply to more than Methodists and come much nearer home. Dr. Carman, whom I have had the privilege of seeing and hearing on a few occasions, is one of the pillars of the church he has loved and faithfully served so many long years. No rust, or barnacles, has ever clung to his aggressive soul. In the great Ecumenical Conference held in Toronto last October, it was pathetic to hear the brave old warrior in the quavering tones of extreme old age, but unabated zeal, upholding the grand old faith of Methodism against the whelming flood of "Higher Criticism."

Well may the writer describe much of the modern singing as "Vaudeville and Ragtime" music, set to so-called spiritual words. I was taught in my youth that singing was a part of Christian worship. The minister used to say, "Let us sing to the praise and glory of God the ——— hymn." How some of the "songs" we hear now-a-days can attain *that* end I am too dense or conservative to understand. There is sadly too much singing, both words and tunes, in which the true

elements of worship reverence, confession, supplication, praise and intercession, are conspicuous by their absence. All honor to the brave old soul who refused to have those glorious words mangled and butchered in modern style. There is a piece in our church "song" book called the "Lost Soul's Lament," No. 123, the *tune* of which (to me) seems positively wicked to sing to those sad, despairing and awful words. How a congregation can for the time being assume (in thought) the lost soul's position and condition and sing with such gusto and enthusiasm the different parts and numerous repetitions of those dreadful lamentations, is simply horrifying. I have almost shuddered as I have listened to it being "rendered." I close my eyes, and I see a scene like this: I see a room in which lies the body of a man of ripe years. The soul has only a moment ago taken its flight. Weeping sons and daughters and friends stand round the bed. In all their life they never heard father pray; he has left no ray of hope, no comforting message behind; they mourn as those who have *no* hope. In thought I follow him to the abode of the lost. Down, down, and ever further down into outer darkness I sink till I arrive at an arched door over whose portals is inscribed in letters of fire, "All hope abandon ye who enter here"; I hear a wailing sound within. I pause and listen. It is the voice of the newly arrived soul, behind whom that awful door is CLOSED FOREVER. I am permitted for a moment to look in. Oh the pitiful wail, the look of indescribable anguish and utter despair, as with groans and sighs he expresses the words above quoted. I open my eyes again and I am sitting behind the pulpit. The bass voices roll out, "I am not saved," and the other parts follow suit, and in the light of the fearful scenes I have just witnessed, my soul cries out, From *such* incongruity in the house of God, "Good Lord deliver us."—F. Elliott.]

REV. DR. CARMAN AND THE CHOIR.—
A PLEA FOR THE OLD TUNES.

The Methodist Church in Canada has a history of which she is proud, but when the brethren are before strangers who are boastful and haughty, then the Methodist brother passes by his colleges and conferences and simply asks: "Say! Have you heard Carman yet?"

The church traditions of two generations of Methodists cling about the old man. Every place in Canada

where stands a Methodist church there are stories fine and heroic about this old warrior spirit.

It was Sunday service in Kingston in this winter month of March. "The Old Man" was announced to take that service, and the fathers of the church knew it was going to be a high day.

A sermon on that gospel that stretches from the Bethlehem manger across all the dead centuries right into the hearts of dying men and women. For this man Carman believes in that kind of "old time religion."

A fine church, a great organ, a splendid choir and Carman in the pulpit.

The service proceeded with fellowship and spirit.

Four score years, white-haired, brave of face and stout of heart, he stood before his people. It is a privilege in these days to hear him. He carries the burdens well, but distances are great and the church feels that she needs to protect her interests in the person and gifts of this leader of men.

So the day Carman preaches in a church is a day of visions and dreams. The mind of the speaker must have turned back to other days. Memory and imagination could easily fill the years, and once again he was in the great revivals that swept over Ontario and made Methodism such a fighting force in this province. The prayer and hymns of other days! How they come back like the voice of rippling waters.

Looking over the audience the old man gave out one of the great hero hymns of Methodism: "Jesus, the Adored One—Jesus the Redeeming Lord, the Saviour of Mankind;" and so he read:

*"Let earth and heaven agree,
Angels and men be joined,
To celebrate with me,
The Saviour of mankind.
To adore the all-atoning lamb
And bless the sound of Jesus' name.*

*"Jesus! transporting sound,
The joy of earth and heaven,
No other help is found,
No other name is given
By which we can salvation have,
But Jesus came the world to save."*

Each verse takes a greater flight; each verse carries with it a whole gospel full and free. On the wings of redemption and salvation the soul rises above "the cloud-capped towers and gorgeous palaces" of man's mortal abode and comes into the realm of the things that are unseen and eternal.

Then with a verse radiant with the heart's full worship the hymn closes thus:

Oh, for a trumpet voice

On all the world to call,

To bid their hearts rejoice

In Him who died for all.

For all my Lord was crucified.

For all, for all, my Saviour died."

In this hymn is to be found all that made Methodism glorious and united. With it is a tune sung by the coal miners of England when Wesley's preaching reached their hearts. A great tune full of adoration and worship. If you are a presbyterian or a Congregationalist then you sing this tune to the high and solemn words:

"Blow ye the trumpet, blow!

The gladly solemn sound.

Let all the nations know

To earth's remotest bound,

The year of jubilee is come;

Return ye ransomed sinners home."

But if you are a real old-time Methodist with joy and victory singing in your heart, then you know that the tune Lenox is forever united to the magnificent words of the hymn:

"Let earth and heaven agree,

Angels and me be joined."

The aged minister paused after the reading of the hymn. A strange tune came from the organ. It may have been Speggal or it may have been anything, but it surely was not Lenox. The combination assaulted the "old man's" soul. It filled his mind with a contradiction of words and sounds. It was like a moonlight night on the shores of a silvery lake with the glad silence suddenly smitten by the mad cries of a disordered soul. It was too much; even a congregation has some rights. Waving the choir, organ and people into silence, the minister asked for Lenox. There was a pause, an awkward and awful pause. "Horror of horrors." "Blackness of darkness." That tune! Lenox could not be identified and the choir were strangers to its concord of sweet sound. Not a note came from the organ, not a word came from the lips of those sweet singers of Israel. Lenox! Lenox! Where have they heard that tune? Suddenly they heard it. It was a quavering voice that raised the tune, and a hand touched by eighty years beat time. One by one the older folks took it up, then the middle-aged, then the young. Till at last all were united in the closing words:

"Oh, for a trumpet voice

On all the world to call.

To bid their hearts rejoice

In Him who died for all."

What is the matter with the Methodist church music these days? The Mendelssohn Choir fills a great place in the life of many music lovers in this Dominion. Has every Methodist choir in Canada become smitten with the idea that the germ of a mighty choral organization rests within it, and that, therefore, they needs must pass up all the old age-worn tunes and reach forth with tooth and claw for a style of music that people appreciate once a year in the setting of a mighty musical organization but which becomes a weariness to the flesh as week by week it smites the ears of ordinary men and women? Certain tunes have become the musical symbols of the history of Methodism. To tamper with them, to touch them, to change their time seems to be the ambition of every budding organist and village choir. Certain of these tunes are full of tears. Along the concession roads and down the side lines the early settlers of Ontario gathered about their dead and sang with glorious faith:

"Come, let us join our friends above,

That have obtained the prize,

And on the eagle wings of love

To joys celestial rise.

"Let all the saints terrestrial sing

With those to glory gone

For all the servants of our King,

In earth and heaven are one.

"Our old companions in distress

We haste again to see,

And eager long for our release

And full felicity.

"Even now by faith we join our hands,

With those that went before,

And greet the blood-be-sprinkled bands

'On the eternal shore."

And as the sweet strains of martyrdom rose and fell, the hearts of the singers became strong and brave, and they went forth to face the loneliness of the long way.

How many Methodist camp-meetings of glorious memory filled all the forest with the might of that hymn—"Oh, for a Thousand Tongues to Sing My Great Redeemer's Praise."

Every evangelist that strikes town from where the seventh concession crosses the railroad track seems to feel that he must get out a new hymn book and he slides past every great re-

vival hymn of the Methodist church and fills the air with a rag-time and vaudeville set to so-called spiritual words.

Let us get back again, the eternal verities remain unmoved and let us come again to the land of song where in fancy we may hear the spirit of the fathers of Methodism sing those hymns and tunes which in the days of their flesh they shouted aloud to all the world.

So stands the fine old figure, and listening we can almost hear his quavering voice leading the congregation in the old tune to the words:

"Let earth and heaven agree,

Angels and men be joined

To celebrate with me

The Saviour of mankind.

To adore the all-atoning lamb

And bless the sound of Jesus' name."

FOR THE EVANGELICAL VISITOR.

A Sister's Letter.

"My cup runneth over." (Psa. 23: 5. l. c.) This is the true sentiment of my heart to-day. The Lord has dealt with us so graciously that we cannot keep it; we want to share it with others. As we have received so will we give to those who will receive. There are always a few who are willing to walk in the Savior's footsteps. Truly we are thankful to God for the many blessings He bestows on us: glad that we ever become willing to follow the Lord. The time comes when we can't help ourselves anymore; then we call mightily on the Lord as did David. He felt that the Lord had forsaken him, yet he did not cease to call on his God. Then he thanked the Lord for victory. Then the Lord leads us in the paths of righteousness and we have no more desire to be found among the gay and worldly. We can't serve two masters. We must despise the one and cleave to the other. Take the world but give me Jesus.

Much sorrow compasses us about but the Lord is true to those who love Him. It is now twenty years since I gave my heart to God. I love the way better every day. I feel to fight the fight of faith till Jesus comes and says, "It is enough, come up higher." It often comes to me quite fresh how I was so unwilling to yield my all to God for so long. I knew very well what it meant to surrender all, but I had to become willing as God is no respecter of persons. There is only the one way for us all.

"Who shall ascend unto the hill of

(Continued on page 12.)

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A Sister's Letter.

(Continued from page 11.)

the Lord, or who shall stand in this holy day? He that hath clean hands and a pure heart."

I have much reason to be thankful as I look back over my life for the way God has led me. He truly kept me from taking my own way. There is something in the prayers of God's people. When we are halting between two opinions not knowing just what step to take He sends some godly saint to open the way for us. God always has His true messengers to carry His message of salvation.

What a grip Satan has on the sinner! We must bear the cross with Jesus in order to be crown wearers. Let the hearts of them rejoice that seek the Lord: remember His marvellous works. The Lord has ever kept me in His holy way through many sorrows and disappointments. Yet I will praise Him for all His blessings, and for His keeping power. The sinner has no Savior to go to in distress. Many get tired of the way and lay the work down; but the earnest seeker hears His voice and follows Him.

We must always keep in mind that salvation is a free gift. We cannot merit salvation by anything we can do. The price was paid on Calvary's cross, and oh, what a bitter cup it was! He cried if it were possible the cup might be removed, yet said, "Not my will but thine be done." The cup of salvation is a bitter cup, too, to drink, yet it brings boundless joy to those who become willing to yield themselves under the mighty hand of God. "The footsteps of the righteous are ordered of the Lord." David's were. With one exception he undertook nothing without first asking God. Will I go? When the Lord says, "Yes," we can feel safe, and we know when God is satisfied with us.

What a noble character David was. My heart rejoices that we can read of those holy men of old even in this age. How David loved Saul and Jonathan. He did not rejoice at their death, but sincerely mourned. He was not lifted up at the fall of his enemy. Yet he had often to be in exile and hide in caves. There he wrote some of those beautiful Psalms. Twice he had Saul in his power and could have slain him. Others thought he would cherish hatred, but no, he mourned and fasted till even for Saul and his son, Jonathan, when they had fallen by the sword. See II Samuel 1:2-16.

And now David's way to the throne of Israel was open, but he did not rejoice at this. The death of Saul had made him forget all about his cruelty and he remembered only that which was noble and kingly. He was called the sweet singer of Israel. He gave the feeling of his heart in song. It is for the people of God in all ages.

"The glory of the Lord is slain!

How are the mighty fallen?

Tell it not in Gath.

Publish it not in the streets of Askelon.

Lest the daughters of the Philistines rejoice.

Lest the daughters of the uncircumcised triumph.

Ye mountains of Gilboa.

Let there be no dew nor rain upon you, neither fields of offering.

For there the shield of the mighty was vilely cast away.

The shield of Saul as of one not anointed with oil.

* * *

Saul and Jonathan were lovely and pleasant in their lives.

And in death they were not divided.

They were swifter than eagles.

They were stronger than lions.

Ye daughters of Israel, weep over Saul.

Who clothed you in scarlet delicately.

Who put ornaments of gold upon your apparel.

How are the mighty fallen in the midst of battle?

Jonathan is slain upon thy high places.

I am distressed for thee, my brother Jonathan.

Very pleasant hast thou been unto me.

Thy love to me was wonderful.

Passing the love of women.

How are the mighty fallen?

And the weapons of war perished."

(II Samuel 1:19-27).

LYDIA WILLIAMS.

Elgin Mills, Ont.

"Sin must be exterminated in our hearts and lives before we can be presented before the great white throne. The blood of Jesus Christ alone can cleanse us from the guilt and power of sin, and make us fit to appear before the judgment seat of God."

Help us with the grace of courage, that we be none of us cast down when we sit lamenting amid the ruins of our happiness or our integrity; touch us with the fire of thy altar, that we may be up and doing to rebuild our city.—R. L. Stevenson.

Sowing Tares in the Sunday-School.

According to one of the parables of Jesus the sowing of tares is the work of an enemy. And, in our judgment, the worst enemy of this class is the one who sows tares in the virgin soil of the Sunday-school. That this is being done to some extent, and perhaps to a greater extent than many suppose, is becoming clearer every day. The evil finds its source, for the most part, in the so-called Higher Criticism. Now, whatever justification there may be for the discussion of these questions among ministers and men and women of mature minds, there is absolutely no justification for bringing them into the Sunday-school and disturbing the simplicity of the faith of childhood. The boys and girls of the Sunday-school are not capable of handling these subjects intelligently and safely. They do not know how to separate the chaff from the wheat. They do not go to Sunday-school to reason. Like the young birds that sit in the nest with open mouths to receive whatever is brought to them, the boys and girls sit in the Sunday-school with open ears to hear whatever may be taught, and to receive it and accept it without any suspicion. Not only are they more ready to receive what may be taught them now than they will be at any subsequent period in life, but they are also more susceptible to the teaching, and the impressions made now will be the most lasting. This being the case, those who hold positions as teachers in the Sunday-schools, and those who furnish the Sunday-school literature, have opportunities for service than which there are none greater. That these privileges are being abused is evident from the emphatic protests which are being made by some of the leading ministers of different denominations against certain teachings that are being brought into the Sunday-schools through the Graded Lessons. The charge is nothing less than this: That teachings which are commonly spoken of as the higher criticism are being introduced into the Sunday-schools in this way, especially in the Intermediate department.

The principal objection to the Graded Lessons considered last week was, that they contain too much of nature, and modern biographies, and not enough of the Bible. But the objection now before us is, if possible, even more serious, in that it declares that the Bible lessons which are used are not orthodox. To a great extent the supernatural is eliminated and the

hand of God is ignored. Simply the man is presented as he would be thought of by a normal child, just as the child would think of any other man. For example, Abraham, whom the Bible tells us the Lord directed to go from Ur of the Chaldees "unto a land that I will show thee," was, according to these Graded Lessons, simply moved by a "spirit of noble discontent." And that "a vision is an ideal of life, a mental picture of life as it ought to be," and that "Abraham's vision gave him a program." There is lying before us just now, in the Intermediate Series, the lesson headed: "Jacob, the Man Who Conquered Himself." That part of the subject which we have always known as Jacob's ladder is called, "The Dream That Revealed the Good in Jacob." The change was necessary because the ladder has been eliminated. We read: "Jacob fell asleep, and there came to him a beautiful dream. The hills seemed to be changed to a kind of a ladder, or stairway, leading up to heaven. Angels seemed to be going up and down, as if they were carrying messages back and forth, and God seemed to be standing by his side just as he had stood by his grandfather's side long before, giving him the same promise which Abraham had heard. The dream was the sign of a desire in Jacob's heart to be something better." The beautiful story in the Bible, which children have been taught for generations, does not have the word "seemed" in it, which this modern lesson gives us in three places. Nor does it contain the words "as if." But in this new system the children are taught that "the hills *seemed* to be... a ladder"; that "angels *seemed* to be going up and down"; and that "God *seemed* to be standing by his side." And to further emphasize the elimination of the ladder, the lesson is accompanied by an illustration in which Jacob is pictured leaning against a stone, with the hills before him ascending in the form of steps. In short, this experience in Jacob's life is brought down practically to a level with a modern dream, such as might be prompted by a good thought or desire in any man's mind, thus ignoring the fact that in the early ages, when there was no written revelation, God at times revealed himself to men in dreams.

Still more objectionable is the fact that this teaching is seen in the most vital doctrines of salvation. Here is a definition of grace based on John i. 14: "The word grace applies to anything that is beautiful, fair to look up-

on, anything that is pleasing in form or action." It is but fair to add that one who stands high in authority in the publication of the Graded Course has recently acknowledged that "Mr. Littlefield's definition of 'grace,' in John i. 14, is undoubtedly wrong." This is a creditable confession, but it does not remove the objectionable definition from the thousands of lessons which have been published and are in the hands of the people. And how does the following statement of Mr. Littlefield appeal to those of us who lay much stress on the doctrine of regeneration as an instantaneous work brought about by the word and Spirit? He says: "Adolescence is physically, and intellectually, and spiritually, the age of new birth." Again, he says: "Nature, which is another way of saying God, has introduced a new set of balancing, and redemptive forces." And as a climax to this line of teaching it is declared that "the cross is the symbol of self-sacrifice," and teachers are advised to "not go into the details of Jesus' death." What is meant by this advice will appear in the following description of the crucifixion as given in the "Primary Teacher's Text Book, Second Year—Part III., page 187:

"One night Jesus and his disciples were in a garden where there were olive trees. It was a lonely place and very few people were about. While Jesus was there the priests and teachers sent soldiers to arrest him and bring him to them. The next morning these wicked people commanded the soldiers to make Jesus bear pain. The soldiers made him bear pain, and his life or spirit went out from his body, and Jesus was dead."

Notice that there is not a word about Judas and the betrayal, and nothing about the thorns, the nails or the cross. Just a brief and commonplace statement about an event the most momentous in the Master's life, and which he considered so important that he instituted an ordinance by which we could commemorate it, and show forth his death in the emblems of his broken body and shed blood. If the real fact of the atonement is presented in a plain and simple way, we believe that even little children are capable of receiving it into their heads, and in due time the Holy Spirit will write it on their hearts. But these Graded Lessons minimize the atonement. In fact, they teach that "the cross is only the symbol of the principle of self-sacrifice." Religious training and ethical culture are mag-

nified out of all proportion to their relative importance as compared with the doctrines of sin and salvation through the merits of Christ. And this is true of the instruction offered to the older children, as well as that prepared for the little ones. The teacher who follows this Course closely will hardly venture to discuss the guilt of sin and the efficacy of Jesus' blood.

It should be remembered that the Graded Course, so far as the lessons are concerned, is the same, no difference by whom it is issued. But different publishers may differ in the treatment of the lessons. For this reason the charge of heretical teachings may not apply, at least with the same force, to all publishers. This can only be determined by a careful examination of the Graded Lessons as each publisher may present them for consideration and adoption by the schools. But they are all open to the objection of introducing nature lessons and modern biographies instead of biblical lessons, and thus, to that extent, minimizing if not eliminating the Bible and its important truths and doctrines from the Sunday-schools. An exchange just to hand insists that it is not a question of editing. That "the objections are raised against the essential character of these lessons, their doctrinal nature, and not against their form or special features." And that "no man could edit the evil out of them, without destroying them."—*Dr. Yahn, in The Church Advocate.*

It is Better Farther On.

There is glory for the time to come. A great many people seem to forget that the best is before us. Dr. Bonar once said that everything before the true believer is "glorious." This thought took hold on my soul, and I began to look the matter up and see what I could find in Scripture that was glorious hereafter.

I found that the kingdom we are going to inherit is glorious; our crown is to be a "crown of glory;" the city we are going to inhabit is the city of the glorified; the songs we are going to sing are the songs of the glorified; we are to wear garments of "glory and beauty;" our society will be the society of the glorified; our rest is to be "glorious;" the country to which we are going is to be full of the glory of God and of the Lamb.

There are many who are always looking on the backward path and mourning over the troubles through which they have passed; they keep

lugging the cares and anxieties they have been called on to bear, and are forever looking at them. Why should we go reeling and staggering under the burdens and cares of life when we have such glorious prospects before us.—*D. L. Moody. Sel. by Frances B. Heisey.*

OUR YOUNG PEOPLE.

FOR THE EVANGELICAL VISITOR.

His Name Reflected in Nature.

Dear readers of the VISITOR, Greeting in the precious name of Jesus. As I search the Scriptures more diligently from time to time, I become more and more impressed with the many various and beautiful ways in which the divine wisdom, purity and omnipotent power of our Savior is being continually reflected in the creation of His own hands. But how? is a question.

I will not try to answer it fully, as I do not possess adequate ability, but I have gathered a few thoughts. I. Cor. 10:4: "And did all drink the same spiritual drink, for they drank of that spiritual Rock which followed them, and that Rock was Christ." Christ is a tried stone, a precious cornerstone, a sure foundation, more unchangeable than the everlasting hills, and even stronger than they. He is our Rock of Refuge, a hiding place in the time of storm.

"Rock of ages, cleft for me,
Let me hide myself in thee."

Psa. 65:9: "Thou visitest the earth and waterest it; thou greatly enrichest it with the river of God, which is full of water." Christ is a river opened in a high place, that causes fountains of good works to spring up in the valleys of regenerated hearts, and makes the wilderness of spiritual doubt and discouragement, a pool. Christ is a true well-spring from on high, a spring of unmeasured depth, forever flowing. If our souls thirst after pureness, we may plunge into these waters and be cleansed. True we may wash in other waters; they do not cleanse the soul, but the voice of Jesus is heard, Eze. 36:25: "Then will I sprinkle clean water upon you and ye shall be clean." David (Ps. 48:12) symbolized Christ as a mountain of holiness, beautifully situated, the joy of the whole earth.

Again, Christ is symbolized as a vine. John 15:1: "I am the true vine, and my Father is the husbandman." He is rejected by many to-day as an uncomely root out of the dry ground (Isaiah 53:2), and yet He is a vine that climbed over a cross, a vine extending His branches far out over the huts of the poor and the gardens of the wealthy. A vine shading and feeding.

Ah, but here's another momentous point: Are we true branches of that vine? Do we have life of His life, and no life separated from Him, having the same spiritual affections and aspirations and purposes with Him, living in Him, crucified with Him, buried with Him, quickened with Him, rising with Him, complete only in Christ?

Again we may behold Christ dawning upon us as the Sun of Righteousness, beautiful and glorious. Malachi 4:2: "But

unto you that fear my name shall the sun of righteousness arise; with healing in his wings; and ye shall go forth, and grow up as calves of the stall." He is the Light of the world, a light to lighten the Gentiles. II Cor. 4:6: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

Christ is the source of all movement, and of all power, under which graces may bloom and virtues grow. Christ may be unto us an everlasting Light, and a glory to our God. O! when will the Day-spring of our souls appear, and that morning Star ascend our spiritual heavens? It will be when we cleanse our souls in the true well-spring of everlasting life, step out of moral and sinful darkness, into the light of the true Sun of Righteousness, grow as a branch of the Rock of Ages.

Thus we could go on reflecting His name in nature, all through the Bible. I wish to engage the prayers of all those of the household of faith that I may grow brighter, as the moments slip by, as a mirror in which the true characteristics of Christ may be reflected.

Your fellow-worker,

CLAYTON FIKE.

Salem, Texas.

Driver's Story.

In a lonely spot far up on the hillside stands a farmhouse. A plain, unpainted building that bears the marks of many storms. The windows are boarded up. The door stands partly open, hanging on one hinge, and creaking dismally in the wind. Everything in the place shows signs of neglect and decay. The picket fence surrounding the house has partly fallen, and the once well-kept garden, filled with old-fashioned flowers, is a mass of weeds and bushes. A short distance from the house a tall oak tree spreads its gnarled branches heavenward. Under it are two mounds marked only by two simple crosses.

You ask about those two graves, and well you may wonder how they ever came to be in such a God-forsaken place. You see yonder farmhouse? Well, in that house a newly wed couple started housekeeping, with hearts high with youth and happiness. They toiled to furnish it and make it comfortable, and even pretty in a rude sort of way.

Finally to crown their happiness a son was born and added to the family. As the days rolled on he developed into a beautiful boy. He cared more for books than outdoor sports. When he reached the age of sixteen his parents decided he must have a college education; so his father gave up his only hired man and cheerfully took up his double burden of labor, aided by the mother, whose hair was prematurely gray, with constant work and care.

One year, two years, three years, of increasing toil and sacrifice went by at the cottage on the hill. Every thought, every heart-beat was for the son, and often in the evening when the long day's work was done, the couple would sit hand in hand and talk of the happy days when their son would be at home, when they could rest on his loving support.

Four years, five years, and now the day was approaching when he was to be graduated. They had saved and sacri-

THE TITANIC.

Sunk April 15th, 1912.

Now this was the work of the hand of man, the dream of a prideful brain
That the wrath that sleeps in the rolling deeps might waken to strength in
vain.

We builded a ship that was one of might, we builded it staunch and strong;
We forged its keel to its ribs of steel, we fashioned it wide and long;
We said there was naught that might humble it, no power in sea or sky—
And it broke as a crumb 'twixt finger and thumb when the ocean made reply.

There were long, long decks where the gay folk strolled; the wake was a white,
white foam;
And the jewels gleamed and the people dreamed of the strength that bore
them home.

There were billows high that the bow cleft fair and as scornfully tossed aside—
For the ship was great and it hastened straight, with no halting wind or tide.
We said there was naught that might bid it pause, no power in wind or wave—
But an echoing surge is the only dirge that is murmured above its grave.

Now the sea is deep and the sea is strange and is jealous of all men do;
And it takes its toll as its billows roll, and it answers with wreck and rue;
It has been unchained since the birth of time and it palsies the hand of man
Though he work in pride and with faith beside in his cunning toil and plan.
We said of the ship it would keep its course, and mock at the sky and sea—
Then a swift-caught breath, and the call of death in a mocking and strident
key.

Now this was the work of the hand of man—a mighty and wondrous thing,
And we told the sea it no more might be over man and his works the king.
We made it as strong as a hundred ships that threaded the seas of yore—
And it lies to-day where the long swells play through the wrecks on the ocean's
floor.

We said there was naught that might humble it, no power in sea or sky—
And it broke as a crumb 'twixt finger and thumb when the ocean made reply.

—Wilber D. Nesbitt, in Chicago Evening Post.

ficed that they might be able to see him graduate. The day before the college exercises were to be held they started for the city, picturing their son's surprise and delight at seeing them. The mother, in a flutter of pride and joy, looking almost pretty in spite of bent form and old-fashioned gown, the father, his heart beating, high with the happiness that his son had reached the top of the ladder at last.

Arriving in the evening they walked up through the street towards the college. Just as they passed a brightly lighted saloon the door opened and out came a crowd of drunken college boys. One jostled roughly against the other and the foremost was tripped and staggered into the street, falling in front of an approaching car. In an instant it was over; the crushed, mangled form lay motionless. The couple rushed with the crowd to the scene, when the father shrieked, "My God, it's Louis!" and fell lifeless across the body of his boy. The bodies were tenderly taken to the farm and buried under the oak tree. The mother is this day a raving maniac in an insane asylum.—Selected by J. W. Heisey.

Subscription Credits.

From March 27 to May 3, 1912.

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Mohammedanism.

(Continued from page 1.)

still groping in the darkness seeking for the light, which is Jesus Christ, and who is the only One that can lift them up. Instead of lifting its followers up to a higher and nobler basis as Christianity does, Mohammedanism has a degrading influence upon its devotees and is continually dragging them downward to a life of sin and ruin. This is remarkably illustrated in the treatment by the Turks with respect to the Armenians, whom they have so cruelly massacred in the last score of years.

Mohammed teaches a God above us; Moses teaches a God above us, yet with us; Jesus teaches God above us, God with us and God in us. Here we can see how much Mohammedanism is lacking. Is it any wonder its followers are in darkness?

To Make Ready for the Lord a People Prepared for Him.

A Bible colporteur in Spain one day entered a village and offered his Bible for sale. Among others, he sold a large Bible intended for family use. The village priest heard of his presence and ran to the colporteur. He tore the book out of the buyer's hand, and angrily exclaimed, "These books shall never enter my parish." He roused the people, especially the pious women, to anger, and they took up stones and cast them at the man.

Six weeks later he was again on the road leading through the selfsame village. Gladly would he have avoided it had he been able to find a roundabout way. Approaching the village at dusk he hoped the inhabitants would fail to recognize him. To his astonishment, the very first man he met at the city gate detained him with the question: "Are you not the man who sold the Bible?" "Yes, I am the man." "Then we welcome you to our village; every one of us desires to purchase your book," was the amazing reply. In his utmost astonishment, the man inquired: "Are you not the people who a few weeks ago cast stones at me?" "Most certainly," answered the man, "but a great change has come over us, so that each and every one desires one of your books." A merchant of the village had picked up the book in the market place, concluding that the paper might be used. Leaf after leaf was torn out to serve as wrappers for salt, sugar, rice or other groceries, thus entering every hut in the village.

Through this means the people became acquainted with the gospel and were burning to learn more of the wondrous message which had been conveyed to them by a leaf of the

Bible, which the priest thought he had destroyed.

The village became a center of Christian activity.—*Selected by Elizabeth Cassel.*

Arrival of the Missionaries.

After the forms were completed and we had what will be found in another note about the homecoming missionaries, we were made to rejoice when in our Thursday evening meeting we were permitted to meet Sr. Doner, who had just come from New York. The others had gone to Canada from New York.

Doctor Van Dyke gives the following definition of heaven: Heaven is like the life of Jesus with all the conflict of human sin left out. Heaven is like the feeding of the multitude in the wilderness, with everybody sure to get ample to eat. Heaven is like the woman sinner from the street who bathed the feet of Jesus in her tears and wiped them with her hair. I do not want to know more than that. It is peace, joy, victory, triumph—it is life. It is love, it is tireless work—faithful and unselfish service going on forever. The way to achieve all this is to try to follow Christ to-day, to-morrow and the day after, through prayer and right living.—The Continent.

"A business man's talents and training were useful in many ways, even in writing the gospel."

A Brother's Concern.

The arrival of the New Missionary by C. B. A. brought a few thoughts to my mind.

Can it be possible that our dark-faced sister, whom we call "heathen" is less "weakly and sickly," at least in some respects, than our fair-faced sisters whom we have sent there as teachers and instructors?

Before the American Indian woman was "civilized," she marched with her husband in battle, rested a short time, and gave birth to her offspring, placed her papoose upon her back, and continued her march, with seemingly no physical ill effects whatever.

Two children have come into our home. Both times my wife was "confined" she was not confined to her bed a single day during involution of the uterus, or the so-called "period of lying-in." The best of results followed. Exodus 1:19 and Isaiah 66:7 were almost literally fulfilled with us.

We attribute it all to God's grace and our observance of His laws—especially the use of our reproductive powers for reproduction only, and the keeping of the Levitical law concerning "issues, cleanliness," etc.

"And when eight days were accomplished for the circumcising of the child, his name was called Jesus."

Circumcision was not simply a ceremonial

rite; but had its sanitary and hygienic aspect.

In phimosis, when the prepuce is elongated and contracted so as not to permit retraction for the purpose of properly cleansing the sebaceous secretions on the glands and behind the corona, circumcision is indicated. Also, when the clitoris is "hooded" a corresponding rite should be performed.

If neglected, incontinence of urine, and later, nocturnal, self and diurnal pollutions follow, with all their baneful results.

J. I. LONG.

Thomas, Okla.

MARRIAGES.

BURKHOLDER—WEDEL.—On April 21, 1912, Bishop C. C. Burkholder, father of the bridegroom, officiating, Harry Charles Burkholder and Martha Lidia Wedel, all of Upland, Cal., were married at the home of the bride's parents.

LEHMAN—STECKLEY. On May 1, 1912, at the home of the bride's parents, Bro. and Sr. Peter Steckley of Bethesda, Ont., Bro. Jesse N. Lehman of Carlisle, Pa., and Sr. Ella Steckley, were united in holy matrimony by T. S. Doner.

OBITUARIES.

GIBBLE.—Annie G. Gible, daughter of Bro. and Sr. Henry Gible, was born January 18, 1902, died, April 21, 1912, aged 10 years, 3 months and 3 days. She leaves to mourn their loss the parents and four brothers and one sister. Her funeral was held at the Mastersonville M. H., where also burial took place. Services were conducted by the home ministers, Elders Henry B. Hoffer, Allen Brubaker, and Henry O. Musser. Text—Mark 12:11.

HAMILTON.—Sr. Mary Elizabeth Hamilton, of the Air Hill dist., Franklin county, Pa., died at her home at Scotland, Pa., April 25, 1912, aged 63 years, 7 months and 17 days, after protracted illness and severe suffering. Three daughters and one son remain to mourn their loss which we hope is her eternal gain. Funeral service was held at the home of the deceased, conducted by the home ministers. Interment in Air Hill cemetery.

GONGWER.—Maria Brubaker was born September 26, 1829, died, April 5, 1912, aged 82 years, 6 months and 9 days. She was united to John Gongwer. To them were born nine children, four sons and five daughters. Her husband, one son and four daughters preceded her to the spirit world. There remain to mourn her departure, three sons, one daughter and two brothers, Benj. F. and Christian Brubaker, with a large circle of friends. She united with the Brethren in Christ church some years ago and was a consistent member until death. Funeral services were conducted by Elder B. F. Hoover at the Chestnut Grove M. H. Interment in the adjoining cemetery.

RHIMER.—Wilson B. Rhimer, son of sister Rebecca Benner of Silverdale, Bucks county, Pa., was born February 7, 1892, and died April 28, 1912, aged 20 years, 2 months and 21 days. He had been suffering for some time with tuberculosis. His stay in life was too short but the disease took such a hold upon him that life was soon gone. He was a member of the German Reformed church. Funeral services were held May 2, at the Silverdale M. H., conducted by Rev. S. E. Moyer and Bro. Fred. K. Bowers. Text I John 5:4. Interment in adjoining cemetery. The large attendance was evidence that he was held in high esteem in the community.

ALTHOUSE.—Sister Maria Althouse, of Sellersville, Bucks county, Pa., died at the home of her son, Milton D. Althouse, April 29, 1912, aged 90 years, 7 months and 25 days. Shortly before six o'clock in the evening she sat down in her chair and in a few minutes had passed beyond all earthly cares with no apparent pain or struggle; she simply fell asleep as she wished many times she could. Her husband preceded her many years ago. She is survived by four sons and two daughters, and many grand and great-grandchildren. She united with the Brethren many years ago and her desire was always to live upright and honest before God and man. Funeral services were held from her late residence, May 3, conducted by Bishop Joseph B. Detweiler, followed by services in St. Paul's Reformed church, Sellersville, conducted by Rev. W. F. Kosman, assisted by Rev. H. A. I. Benner. Interment in the Sellersville cemetery.

FERGUSON.—Sr. Mary A. (Kaylor) Ferguson was born in Vaughn township, York county, Ont., in the year 1828, and died, suddenly, in her 84th year, at the home of A. H. Doner, 2nd line Nottawasaga, Ont., on April 3, 1912. In 1878 she was married to Thos. Ferguson with whom she lived for ten years, up to the time of his death, since which time she had her home with her youngest sister, Mrs. A. H. Doner. She was a member of the Brethren in Christ church and lived a consistent Christian life. Funeral was held April 6, from the home of A. H. Doner, and thence to Aurora by train, interment being made in the cemetery there. Service was conducted by Eld. Alex. McTaggart. Text—I Cor. 15.

LEADY.—Samuel C. Leady was born in Franklin county, Pa., June 10, 1832, died, March 19, 1912, aged 79 years, 9 months and 9 days. In the year 1855 he was married to Elizabeth Wingerd. To this union were born three children, one of whom died in infancy, the other two later in life, after which the wife and mother followed in death. Bro. Leady with his family moved to Dickenson county, Kansas, in the year 1886, where he lived until death removed him from his station in life. After the death of his wife he moved to Hope, where he resided until his end. These remain to mourn his loss: four grandchildren and one great-grandchild. He was a member of the church for a number of years. The remains were buried on the 20th in the Belle Springs cemetery. Because of almost impassible roads there was no service held at this time, but was later arranged for and held on April 21, at the Belle Springs church, which occasion was improved from I Cor. 15:55-58, by Elders Jacob N. Engle and A. J. Snively.

ELLIOTT.—Sr. Elizabeth Elliott of Markham dist., Ont., was born in 1856, and died April 24, 1912, in her 56th year. She was married to Bro. F. Elliott in 1874, to which union were born five sons and one daughter, all of whom survive to mourn their loss. She was the only daughter and the only surviving child of brother and sister Horner. Her aged mother, who is unable to walk, having had one of her limbs broken about two years ago, still survives, and keenly feels the loss. She was converted in 1876 and united with the Brethren in Christ church of which she was a faithful member; and although of a quiet disposition, she, a few weeks before her death, pleaded with her unsaved boys and others regarding their salvation. Funeral services took place on April 26, at the Brethren church, Heise Hill, conducted by the brethren A. Winger and T. S. Doner. Text—Psalms 107:30, last clause.

I learn, as the years roll onward

And I leave the past behind,

That much that I had counted sorrow

But proves that God is kind;

That many a flower that I'd longed for

Had hidden a thorn of pain,

And many a rugged by-path

Led to fields of ripened grain.