
George Detwiler
The Duties of a Prophetess.

By Emma Winger.

We learn from the holy Scriptures that it was by the agency of the Spirit of God that a prophet, or prophetess, received the divine communication. He, or she, held an intermediate position in communication between God and man. God communicated with him, or her, by His Spirit and he, or she, held an intermediate position in communication between God and man. There were three ways in which God communicated with man. First, he spoke directly to him. Second, he communicated through written books. Third, he communicated through his servants, the prophets.

In the reign of King Josiah when they were repairing the house of the Lord, Hilkiah, the priest, found a book of the law of the Lord given by Moses. He delivered it to Shahan, the Scribe. Then Shapan took the book and read it before the king, and the king had heard the words of the law he rent his clothes, and said, Go, inquire of the Lord for me concerning the words of the book that is found. And they went to Huldah, the prophetess. She gave the interpretation of the words of the book and the prophecy concerning the king, that he should be gathered to his fathers in peace and should not see all the evil that the Lord would bring upon Jerusalem and its inhabitants.

The first prophetess we read of is Miriam, the sister of Moses and Aaron. She was the eldest of that holy family and she first appears, probably as a young girl watching her infant brother's cradle in the Nile, and suggesting her mother as a nurse. In Numbers 12:1 she is placed before Aaron, and in Micah 6:4 she is reckoned as amongst the three deliverers. She is the first person in that household to whom the prophetic gifts are directly ascribed. Miriam, the prophetess, is her acknowledged title. In Exodus 15:20, 21, we see that the prophetic power showed itself under the same form as that which it assumed in the days of Samuel and David—poetry accompanied with music and processions.

In Judges 4:4, 5 we see that the duty of the prophetess Deborah was to judge Israel. She was not so much a judge as one gifted with prophetic command, a military leader (Judges 4:6, 14 and 5:7), and by virtue of her inspiration a mother in Israel. She composed and sang a song of victory. It was said of her that she was a honey bee to her friends and a stinging bee to her enemies.

The four daughters of Philip, the Evangelist, had the gift of prophecy, or inspired teaching (Acts 21:8, 9). In Luke 2:36, 37, 38, we see how the prophetess Anna, guided by providence, when the infant Jesus was being presented in the temple, was enabled by the Spirit to discern and to announce to others the Messiah, and to render praises accordingly. After seven years of married life she had given up all other concerns to join the women who devoted themselves to continual attendance at the temple services, night and day. She is spoken of by some writers as Anna, the Priestess. From this we gather that she may have assisted in the priestly offices in the temple, caring for the golden vessels, candlesticks, etc. She fulfilled the chief duty of a prophetess, however, when, as we are told in the Word, she announced the Messiah to all who were looking for Redemption in Jerusalem.

Grantham, Pa.

Prepared and read at the Young People's Meeting at Grantham, Pa.

A sister of Dayton, Ohio, feels moved to write appreciatively of the letters by the aged deacon brother, A. M. Engle, which recently appeared in these columns. She says these letters are surely worthy of notice and consideration and she feels to say, Amen to them. She notices that no one has responded and feels that the brother deserves some recognition and encouragement. She says, "Sometimes our aged brethren are very sensitive and may think their articles are not appreciated, but I think we ought to esteem and respect such admonitions very highly. There are very few of the old landmarks, such as he left anymore. They have almost all gone to their reward. Now some of our younger brethren and sisters may think of him, "O he is only an old brother!" But we ought to take heed to his admonitions. I have known this dear aged brother for fifty years, and had not seen him for thirty years till a few years ago it was my privilege to meet him in Kansas. He was still that same calm composed brother as in former years. I feel myself unable to write anything on these articles, but I could hardly let them pass by without writing a few words, for there is so much truth in what he writes. He calls attention to the dangers which threaten the church. Yes, surely, when we look back thirty or forty years we see a vast difference in many ways. I heard an aged sister say she was afraid to bring her testimony any more, for fear it didn't have the right ring. Have we gotten so far away from the good old-fashioned way that these dear old mothers in Israel feel like keeping silent?"

Dayton, Ohio.

E. E. W.

"Ye cannot serve God and mammon." Which shall it be? God or gold?

CONFERENCE MINUTES.

The Minutes of General Conference of 1912 were sent to all the districts and individuals July 11th and 12th. If there are any that have orders placed and do not receive the same promptly, kindly inform S. R. Smith, Grantham, Pa. The bills for the minutes that have been sent will be forwarded about August 1st.

ENOS H. HESS,
Asst. Conference Secretary.
**Evangeline 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 at Black Creek, of Bro. Peter Climenhaga. A profitable evening was spent. Here we met a goodly number of former acquaintances and relatives.

The attendance was large and we spent two days at a camp-meeting. The younger people are active in the service of God. They wish for a helper in the ministry, or a properly qualified brother to take charge of the Sunday-school. The special meetings were well attended and a number received definite help in the knowledge of their acceptance with the Lord.

An inquirer is puzzled as to the employment of the titles, bishop and elder, and wishes to be set aright in this matter. He calls attention to the fact that until recent years a brother in the ministry who was not a bishop would not be designated with the title of elder, but that at present it has become common to give them that title. The editor is not sure that he is able to give an authoritative answer to the question.

**EDITORIAL.**

**MISCELLANY.**

Very unexpectedly did it become the editor's privilege to meet in worship with the brethren at Black Creek, Ont., on June 30. Being specially urged to meet an older brother of ours, whose home for many years has been in Western Canada, in Toronto, Ont., on July 1 and 2, we arranged to stop at Black Creek over Sunday.

We appreciated this privilege very much as this was our church home for fifteen years. The inevitable changes wrought by the passing years is quite noticeable yet we rejoiced for the evidences of abiding spirituality and earnestness in the service of God. The younger people are active in the Master's service and cause. On our return from Toronto on July 3, we stopped off at Stevensville and attended a prayer-meeting at the home of Bro. Peter Climenhaga. A profitable evening was spent.

Here we met Bro. Samuel Whisler, of Ashland, Ohio, who was on his way to visit his son and family and others in Saskatchewan near Kindersley. In Toronto we spent two days at a camp-meeting held by the Mennonite Brethren in Christ.

The attendance was large and good order prevailed. There were more than 50 tents on the ground. Elder Huffman, of Dayton, Ohio, was present as special teacher of the word. His exposition of the Ephesian epistle was much enjoyed by the congregations as were also his sermons. Many live testimonies were given as opportunity afforded. It was claimed that a good many conversions took place. Here we met a goodly number of former acquaintances and relatives.

The report given elsewhere in this issue re the Mt. Carmel Orphanage, may give rise to questioning in the minds of many of the brethren who were not in attendance at the recent General Conference. The report is the outcome of a visit paid to that institution by an appointed committee to investigate and report on the advisability of the institution being taken over by the church. A petition to that effect was presented to Conference. Accordingly the committee made the investigation and as will be noticed considered the problems connected with such a move and decided in favor of receiving the Home upon the terms of the petition. The committee was very clearly convinced that
the location is splendid, that much real
good substantial work has already
been done during the twelve years of
its existence, and that the taking over
of the institution will be a great help
to the local church and the Home. It
is believed that our people will be now
ready to support this Orphan­
age than ever. There is no doubt it
is a worthy institution and stands for
a great work. Some of the girls that
were housed and educated here have
now secured teacher's certificates and
a few will teach school this Winter,
having their schools already engaged.
One young girl who had come from
Des Moines, Iowa, has grown to
womanhood and is married to a fine
industrious young farmer, and they
are doing well. Such are some of the
fruits of the work. The urgent need
of a new building being secured
speedily is mentioned in the report.
There should be quick response for
so good a cause.

Evidently some of our people are
not yet quite delivered from the su­
perstitious fear that something un­
canny will catch them or happen to
them if they break one of those ever­
recurring chain letters. One of them
recently reached us again. They are
apt to come often, but one thing hap­
pens to them all at this office. They
go into the waste paper basket. We
are only sorry for the one who sent it
as her sense of duty made her write
nine letters and pay 18 cents postage.
First when they used to come it called
for a small sum of money to be sent
to a certain address in addition to
sending the number of letters. Next
it involved sending cancelled postage
stamps; now you are obliged to faith­
fully pray a prescribed prayer and
write to nine others who are to do the
same. We entreat our readers to pay
no attention to them.

The editor is under necessity of
borrowing a sum of money ($2,000)
by October 1, for a number of years,
secured by a first mortgage on his
building. He has been fully persuaded that in order to
secure its continuity, or at least make it
last one in good faith with a desire of
doing good to sufferers. Knowing
what the writer says. Yet it is also
true that not all who try this method
may be the means of bringing hope and re­
lief to others!

Respectfully,

C. D. Mesiak.

Des Moines, Ia.

Note—Possibly some may question
the wisdom of publishing the above
letter. We trust such will have
charity. It seems to have been writ­
ten in good faith with a desire of
doing good to sufferers, Knowing
what we do personally of the merits
of Oxypathy we can fully believe
what the writer says. Yet it is also
true that not all who try this method
of healing obtain help, why, we do not
know.

The Mt. Carmel Missionary Training
Home and Orphanage.

This Institution which is located in
Clyde township, Whiteside county,
Ill., has received a new impetus.
Through experience the society
having this institution in charge, has
been fully persuaded that in order to
secure and maintain the highest con­
fidence of the community, and of
those who are interested in such work,
and to fix conditions that would in­
sure its continuity, or at least make it
more probable and increase its sup­
port at present, decided that the
Home should be placed under the pro­
tection and responsibility of a more
strongly organized society.

Therefore steps have been taken in
that direction, and the institution
transferred by fee simple deed, with­
out any reversal clauses or conditions,
to the Brethren in Christ, that it shall
be operated for the purpose for which
it was originally donated by Rev. A.
Zook and his wife, Rosa A. Zook.

The present overseer, officials and
workers remain in charge of the work.
The trustees appointed are as follows:
Dr. L. Barber, Fulton, Ill.; Rev. H.
Trump, Polo, Ill.; Wm. E. Mc­
culloh, Morrison, Ill.; A. G. Zook,
Morrison, Ill., and Rev. J. M. Sheets,
Detroit, Kan.

Organization of Trustees: Rev. H.
Trump, President; Dr. L. Barber,
Vice President; Wm. E. McCulloh,
Treasurer; Rev. A. G. Zook, Secret­
ary.

The Advisory Committee: Solomon
Sollenberger, Chambersburg, Pa.; B.
H. Hoover, Mansfield, Ohio; J. A.
Stump, Nappanee, Indiana; Ephraim
Engle, Abilene, Kansas; J. R. Zook, Des
Moenes, Iowa.

We hope that the friends of this
Home will appreciate the advanced
step taken and will be greatly en­
couraged to support and speak kindly
of this good work, which has resulted
in so much good.

There will be a strong effort made
in the near future to erect the new
Orphanage building which is so greatly
needed to reach the highest ex­
ppectation of all concerned. This
building shall be 40x70 feet, all
modern. The cement blocks are about
all made and all the windows, window
frames, all the doors and door frames
are already purchased. It will require
about $4,000 in addition to complete
this building.

If any person on reading this ac­
count would be led to contribute to
the erection of this structure, com­
munication can be had with the Sec­
retary or Treasurer, whose names are
given above.

Secretary.

Boksburg, Transvaal, S. A.,
May 12, 1912.

Dear Bro. and Sr. Myers:

Your precious letter written March
30, and a few days later reached us
on Friday. We thank you so much
for the encouragement you gave and
for the offering which we may get this
next week. It is a real uplift to know
there are those who are holding the
rope at the end. I cut out a small article to-day which I hope to paste in my Bible. It is this:

"God wants all kinds of laborers: if you are not on the field binding up the sheaves, you can go into your closet and pray down bread and water for the harvest hands." There is so much truth in that. Well, we have been in our new home now over three months and they have been three busy ones. We still lack ceilings and the painting. But we opened work on the first of March. Jesse has his usual morning and evening school.

At this mine they have a location or native married quarters alongside the compound for the men to bring their families. In the near compound they have a location with rooms for 200 families. At the other compound they have another one. Now, I have a school for these children from 10 o'clock a.m. to 12.30 noon. I have about 30 enrolled with an average of 24 and more are going to come. Their ages are from four years to 12 I should think. One girl may be older. Then there are usually two or three babies that I do not count. These places are, you may know, steeped in sin and vice and these children are in a sense far worse than real heathen children in their kraals. By constant prayer with the aid of some chastisement I believe they are partly subdued so they listen better, however I enjoy them. When I have recess at 11, I put it on ironing day I feel as though my head was swelling to twice its size. Then I must always prepare dinner so that some are interested in visiting, and in various needs for another month, by the liberal offerings of our dear brethren and sisters, and friends. How can we be thankful enough for the willing and cheerful help of all those who are interested with us? And the Lord alone knows the many who are praying for us and the welfare of the willing and cheerful help. We do praise Him above all, for His continual presence with us; and can say, He is our Friend in every time of need. We are not discouraged, thank God, and ask the prayers of all the dear ones.

**PHILADELPHIA, Pa.**

**July 15, 1912.**

...Seachrist, and on Sunday morning at the church.

On Saturday, August 10, at 9 a.m. Dongoal district, council will convene at the Elizabethtown M. H., and a harvest meeting at 1.30 p.m. and regular church services on Sunday morning.

July 27. Afternoon and evening, at Waynesboro, Pa., in Wayne Hall.

July 27. All day barn meeting at the farm home of Bro. Enos W. Tyson, near Shenvonville. A union meeting.

A cordial invitation is extended at all to come to these meetings.

**Chambersburg Mission.**

Report from January till June, 1912.

We greet all the readers of the Visitor in the precious name of Jesus, as we truly realize He is our Friend in every time of need. He is a Savior indeed if we trust Him.

We feel He is leading the way; praise the Lord our heart is surely in the work. We see it more and more as days go by. We thank all who have been helping along at this place, hoping there will be an increasing interest manifest in the future. We are not discouraged, thank God, and ask the prayers of all the dear ones.

**FINANCIAL.**

**Receipts.**

A. D. Zook, $17.70; incidentals, $20.

L. A. and Mrs. A. L. Musser, $7; Mission S. S., $8.95; S. D. Wingert, $1; Bro. and Sr. A. O. Wenger, $20; Mission S. S., $60; S. D. Wingert, $1; Bro. and Sr. D. H. Wingert, $7; Air Mail S. S., $13.83.

Total, $60.77.

**Expenses.**

Provisions, $17.61; light, $4.65; fuel, $17.70; incidentals, $20.

Balance due Mission, $15.62.

Balance on hand May 30, 1912, $36.73.

**Other Donations.**

S. H. Wingert, 100 lbs. flour; B. L. Musser, 1 quart beef; S. B. Burkholder, butter, apples, etc.; D. L. Zook, butter; H. N. Lehman, 1 basket provisions; Sol. D. Winter, 1 basket; A. O. Wingert, 1 basket; B. L. Wingert, corn meal, potatoes, flour, apples.

**POOR FUND.**

**Receipts.**

J. C. Rotz, $20; Sr. Slichter, $25; A. S. Rotz, $30.

Total, $50.

**Disbursements.**

Clothing and provisions for poor, $13.47.

Balance on hand May 30, 1912, $37.73.

A. O. and ELIZABETH WINGERT.

126 Center St., Chambersburg, Pa.

**Dayton Mission.**

Report from June 1 to July 1, 1912.

Dear readers of the Visitor, Greeting:

We are indeed grateful to our heavenly Father for His kindness in supplying our needs for another month, by the liberal offerings of our dear brethren and sisters, and friends. How can we be thankful enough for the willing and cheerful help of all those who are interested with us? And the Lord alone knows the many who are praying for us and the welfare of the work. We do praise Him above all, for His continual presence with us; and can say, the Lord has His hand upon this place. At present the attendance is a little at a standstill, as the weather is warmer, and some are interested in visiting, and in var-
ious ways of pleasure seeking. But we have no reason to be discouraged, as the Lord honors and blesses us in a small congregation as well as in a larger. We must say, the Lord is true, and numbers do not adjust his presence or blessings. But a humble and holy condition of heart brings down His favor and Holy Ghost power.

For about two weeks we were hindered to some extent in our work as mamma took sick. There was much work in the country at Sr. Ira Herr's. We had gone out to the Township Commencement (as our son, Clarence, had graduated from common school). From there we went to Sr. Herr's, expecting to spend Thursday and attend their prayer-meeting that evening at Levi Hoke's at Salem, intending to return home from there. But instead, mamma had a very severe attack of headache. How wonderfully the Lord did provide for us there by the kind hands and hearts of Sr. Herr and the rest who abide there! May the loving Father reward them greatly. It was a time of new life again and appreciate and love the work more than ever. O, dear ones, how we do thank and praise God for the go through He has put in our hearts for the mission work.

Our Saturday evening street meetings up town are very impressive. To see the interest and attentiveness of the hearers brings about excitement and enthusiasm to our hearts. Continue to pray for us that our eyes and ears may be continually closed to everything outside of the approval of our Lord.

FINANCIAL.

Balance on hand, $17.43.

Receipts.
Mission offering, $1.10; special offering of the Pleasant Grove S. S. and Richland and Ashland county, O., $1.60; Fannie Kroon, Richland county, O., $1; Emma Eichler, Richland county, O., $6; Charles Eby, Ashland county, O., $8; Abraham Stoller, Ashland county, O., $20; Albert Whitmer, Ashland county, O., $1; Lydia Brukaker, Ashland county, O., $1; Mamma Herr, Fairview city, O, $10; View S. monthly offering, $14.15; Fannie Emrich, Dayton, O., $4.50; Levi Hoke, Middletown, O., $2; Samuel Herr, Fairview district, O., $5.
Total, $109.86.

Expenditures.
Rent, $18; express on hymn books, $25; 12 Spiritual Hymns, $4.86; record book, $1; gas bill, $1.88; table supplies, $9.32; incidentals, $1.43; car fare, 80 cents.
Total, $24.88.
Balance on hand July 1, 1912, $85.98.

Other Donations.
Iva Herr, butter, eggs, strawberries, cherries; grandma Herr, eggs; Isaac Engl, clothing; Emma Dohner, eggs, cherries, currants, lettuce, preserves; Anna Hoke, butter, eggs.

Yours lovingly,
W. H. and SUSIE BAYER.
601 Taylor St., Dayton, O.

Des Moines Mission.

Report for June, 1912.

We are glad to report good news. The Lord is continuing to bless and prosper the work at this place. We had a baptismal service on Sunday, June 24, and intend to have another this afternoon, D. V. July 1. This is the result of prayer and missionary presentation. But our striving is to attain to a strong, indescribable character that will bear the scrutiny of the final judg-

ment.—We crave your earnest prayer.

Expenses.
Balance on hand, $127.50.

Gas and fuel, $2.90; groceries, etc., $19.75; incidentals, $5; Total, $24.75.
Balance due Mission July 1, 1912, $14.50.
Yours in the holy war, true to God, to the church and to our own conscience.
J. H. AND ANNA ZOOK.

Foreign Mission Funds.

Report of Treasurer for May and June, 1912.

General Fund.

Receipts.
John C. Rotz, Pa., $50; Donegal, Pa., dist, $25; W. C. Deemy, la., $5.92; Buffalo, N. Y., Mission, $5; Albert Baker, Mans, $5; Christina Stover, Ont., $40; Ray Witters, Kans., $1; Ruth Engle, Kans., $2; Mary Zook, Mo., $1; Herman Bohem, Kans., $14.15; Sr. T. L. Engl, Kans., $2; Abilen, Kans., S. S., $4.69; Bethel, Kans., dist, $14.70; Edith Haldeman, Kans., $1; Lizzie Basore, Pa., dist, $2; Sr. Krikorian, S. S., (special for Mandamabga and Macha), $17.25; Mary Mayer, O., dist., $2.85; Wayne county, Ohio, dist, $25; Markham, Ont., church, $24.50; Charles K. Musser and wife, (special for support of a native at Macha), $20; received for maps, $2.85; offering at Bro. Frey's meeting in Buffalo, N. Y., $1.75; A. W. Engle, New Philadelphia, Tn., $5; Samuel Whister, Ohio, $25; Black Creek, Ont., (special for Walter Wangers), $74.50; Chas. Ehlers, $5; Iva Herr, butter, eggs, strawberries, Iva Herr, $1; Marline Keisel, Ill., $5; Mary Grove, Kans., $10; Mission offering, $285.00.
Total, $320.79.

Disbursements.

H. J. Frey and family for traveling expenses to point of July 25, special to Sr. Doner, contributed by Merrington, Sask, S. S., $17; Walter Winger for general support, including $55.88 special, $243.61; Frances Davidson for general support, including $55.88 special, $243.61; Louis B. Stickle, for general support, including $55.88 special, $243.61; I. O. Lehman, Johannesburg, for payment of debt on Mission at that place, $22.
Total, $1,310.05.

The slips as promised Conference offering, which were handled at time of Conference, are in my care. I hope before I will make my next report in the VISITOR the two months have been paid in. The last two years, previous to this, the actual amount received as Conference offering, fell short of the amount reported in Conference Minutes. This will not be the case this year, I believe, as the one will pay in the amount he or she marked on the paper slips at Conference. It is a matter for rejoicing that already two persons who have sent in the amount of their pledge were moved to double their offering, making it $15 more than the report called for.

P. M. CLEMENHAGA,
Treasurer.

Buffalo Mission.

Report for June, 1912.

We praise the Lord for His blessing to us, both for our spiritual and temporal needs. We are glad to say the work is moving on as usual. Our Sunday evening street services are quite encouraging.

It was our privilege, to meet with the Clarence Centre class over their lovefeast, which we sang the gospel to the extra large crowd that the gospel of Jesus does land, O, over Sunday, who broke the bread of life to us both in the afternoon and evening. May the rich blessing of God be his. Remember us in your prayers.

FINANCIAL.

Balance on hand, $149.50.

Receipts.
Bro. N. Clemenhaga, $1; Mamie Witter, $1; Mary Heiner, $1; Alma Cassel, $2; Jennie Noel, 25 cents; Sylvanus Landis, $2; Iamina Mosith, $1; Albert Wilson, $1; Anna Mosith, $1; Mr. and Mrs. Grupp, $1; Anna Reighard, 50 cents; Bro. and Sr. Elders, $8; Mr. G. Engle, $5; Sr. T. L. Engl, Sr. Rodes, $1; Bro. and Sr. Morrise, $1; I. H. N. $7; Bro. E. Roberts, $2; E. Fringle, $7; Sr. R. S., $2; Bro. and Sr. L. Gish, $2; Sr. Ada Noake, $5; Bro. and Sr. Grupp, $5; H. C. Carlon, $2; Sr. Herr, $1; Sr. Steckley, 20 cents; Sr. Steckley, 50 cents.
Total, $149.50.

Expenses.
Bal. on sewing machine, $5.90; coal, $12.50; rubber hose, $4.30; coal oil, $1.20; light bill and fixtures, $5.50; wood, $2; groceries, etc., $22.57.
Total, $74.77.
Balance on hand, $71.77.

Other Donations.
Sr. Noake, 1 doz. pineapples; Anna Sider, 1 basket provisions; D. V. Heise, potatoes and fruit.

Yours, seeking His will, J. H. AND EDNA WAGAMAN.
25 Hawley St. —
San Francisco Mission.

Report from May 24 to June 24, 1912.

To the Visitor family, greeting: We come again with thanksgiving to our Father in heaven for the loving care and protection He has bestowed upon us, the need of which has been plainly manifested during the past month, and especially so upon one street meeting occasion, when two or three men (supposed to be socialists or I. W. W.'s) disturbed the meeting to such an extent that speaking was impossible: but when we could not talk to the people, we resorted to our song books and a song that is sung to a gospel tune and which their noise had attracted. Though we were completely hemmed in all sides by the crowd, yet we were kept from all danger of personal harm. We were God surely kept us from any harm whatever.

These I. W. W.'s seem to have a settled hatred against every thing and everybody, and their main reason for complaint against us seems that they think we are out for money, and that our gospel which we preach does not supply the temporal needs of the poor of our country, but we praise God that He has not asked for a cent on the street, and that the gospel of Jesus does cover all the needs of both the soul and body of everyone who will trust and obey the Lord.

While there have not been as many souls saved this past month as we would have liked, yet God is with us, and we are sure as we stand true and keep praying, a break will again come.

On the 8th of June we were favored with a visit from our Elder C. C. Burkholder from Upland, Sister Burkholder joining him a few days later. Our brother gave us a number of messages, all of which were much enjoyed by the mission members. We sincerely thank those who have again
The Clay county lovefeast was held June 22, 23. It was surely a time of refreshing to the children of God. A spiritual atmosphere, free from all excitement, prevailed from first to last. Dickenson county brethren and sisters to the number of thirty-one were present.

On Sunday evening Bro. and Sr. Frey, missionaries from South Africa, spoke to a large audience at the hall, and the choice was made of Bro. Reuben Climenhaga and family from Delisle, Sask. Bro. Climenhaga (being a laborer in the ministry) spoke many good tidings and words of instruction with encouragement, while being in a recent number of the VISITOR entitled, "What Will Be Your Harvest?" We are all sowing seed, either good or evil, and in this life will reap some of that harvest. How very necessary it is that we sow good seed. For we carefully should tread the pathway of life that by our life and conduct we may in some small degree imitate the life of our blessed Christ. While He was in this world how kind and helpful He was to all, speaking the words of life and light which have shone forth to the world as a beacon to guide weary travelers to the haven of rest, and the humble way of the Cross may be firmly planted in this part of the vineyard of the Lord where we shine as lights in the midst of a crooked and perverse nation.

Your's for the way of the Cross,
F. C. HAHN, Correspondent.
Kindersley, Sask., July 5, 1912.

Another lovefeast for this district is past, and who will be here to enjoy the next one (if the Lord tarry) we know not. The one who had been overseeing the little flock here for some years past, we believe to the best of his knowledge, and in the fear of the Lord, has gone to his reward, and how soon others of us will follow we know not. Thus not having an Elder in our district, Elder Charles Baker was appointed as its overseer for the present. It was very inspiring to the members here that so many brethren and sisters visited us from other parts of the Brotherhood. The ministry was represented by Elder C. Baker, J. Reithard, E. Elliot, J. Meyers, J. Sider and G. Bearss. We could also feel to praise the Lord for convincing souls of the error of their past lives so that three were willing to go to the water grave in baptism, and make their last act with the church. Pray for us that we may also be true and faithful guides to them and show our love and have patience with them.

Kindersley, Sask.

Under the guidance of the Holy Spirit, I will write a few lines on the work of God from this field. Truly our souls have been made to rejoice as we had the privilege of having Bro. Joseph Leaman from Upland, California, laboring with us for a couple of weeks, arriving here June 15, and leaving July 1. Bro. Leaman sacrificing time and money, was in return greatly blessed with the blessing and power of God, and heaven alone will tell with rejoicing the work that has been done both to sain and sinner during the meetings.

Being blessed with good weather nearly all the time (except Saturday and Sunday of the last week) the attendance was large for this place and numbers expressed their desire for the things of God by raising the hand or standing for prayer. Believers were greatly encouraged and led into liberty and freedom from the snares and pitfalls of the enemy of light. Good tidings were spoken to God's true believing children, and I feel to rejoice that God has His people whom He can use to lift up the Standard of the Glorious Gospel of Liberty, having the promise that if Jesus be lifted up He will draw all men unto Him.

We feel that seed has been sown that will continue to bear fruit until Jesus comes, and will accomplish the thing whereunto God has sent it.

At the close of the meetings we had our Spring love feast, and were made to rejoice that God had blessed us with health and strength to again commemorate the suffering and death of our King and Captain, Immanuel, who has opened the way, and trodden the wine press of the suffering on Calvary. We were also glad to have a number of visiting brethren and sisters, namely, Bro. Reuben Climenhaga and family with Bro. Abram Winger and family from Delisle, Sask. Bro. Climenhaga (being a laborer in the ministry) spoke many good tidings and words of instruction with encouragement, while being present with us, and I trust we as a band of workers at this Western station will ever by our life, walk and conduct, make power and light shine forth to the world as a beacon to guide weary travelers to the haven of rest, and the humble way of the Cross may be firmly planted in this part of the vineyard of the Lord where we shine as lights in the midst of a crooked and perverse nation.

For the way of the Cross,
F. C. HAHN, Correspondent.
Kindersley, Sask., July 5, 1912.

Waterloo (Ont.) District.

A Testimony.

"Bless the Lord, oh my soul and forget not all His benefits. God, through His all-wise providence, has permitted many of us to again behold this beautiful season of the year. During the severe Winter which is now in the past, some may have wondered if we were going to have to wait another year to see the spring. It was very cool and late. But we see God has partly verified His promise already, that as long as this earth continues to stand 'seed-time and harvest' shall be sure. We as a band of workers here in this beautiful land have been permitted to again sow the seed and God is so beautifully clothing the earth with grass and its fields with fruitful grain, and we hope to reap a bountiful harvest. He is also sending the rain to water the earth. Surely He is very kind unto us. This should increase our faith and simple trust in our heavenly Father. He says in His Word that we should consider the lilies of the field; they toil not neither do they spin and yet Solomon in all his glory was not arrayed as one of those lilies. And how God feedeth the sparrows. Surely He is going to care for us because we are more precious in His sight than many sparrows.

I praise Him to-day for His saving and keeping power; and I desire to have more godliness and contentment, which is great gain. For we carefully should tread the pathway of life that by our life and conduct we may in some small degree imitate the life of our blessed Christ. While He was in this world how kind and helpful He was to all, speaking the words of life and light which have shone forth to the world as a beacon to guide weary travelers to the haven of rest, and the humble way of the Cross may be firmly planted in this part of the vineyard of the Lord where we shine as lights in the midst of a crooked and perverse nation.

For the way of the Cross,
F. C. HAHN, Correspondent.
Kindersley, Sask., July 5, 1912.

Another lovefeast for this district is past, and who will be here to enjoy the next one (if the Lord tarry) we know not. The one who had been overseeing the little flock here for some years past, we believe to the best of his knowledge, and in the fear of the Lord, has gone to his reward, and how soon others of us will follow we know not. Thus not having an Elder in our district, Elder Charles Baker was appointed as its overseer for the present. It was very inspiring to the members here that so many brethren and sisters visited us from other parts of the Brotherhood. The ministry was represented by Elder C. Baker, J. Reithard, E. Elliot, J. Meyers, J. Sider and G. Bearss. We could also feel to praise the Lord for convincing souls of the error of their past lives so that three were willing to go to the water grave in baptism, and make their last act with the church. Pray for us that we may also be true and faithful guides to them and show our love and have patience with them.

ISMAH S. EYU.
A Sister's Meditation.

I am reading in Luke of the rich gluton and the poor man, Lazarus. This rich man was clothed in fine linen—not at all like a John the Baptist, fared sumptuously every chapter and first verse says, "Cry aloud and spare not." We find people who when the truth is laid right in their face, are not willing to take the way. If we are willing to take the way with the Lord the teaching cannot be too straight, and it seems nowadays everything must be done up in style the same as the world. When one of our children gets married we decorate the house with flowers and potted plants; then we must have some one to play the wedding march, while in comes the bridal party to be united in the holy bonds of, and after this is over we have a four or five-course supper.

Dear reader, isn't this the way the world does? Where is the line of separation? We claim to be a separate people from the world.

We find in Mal. 4:1 what will be leading away from the simplicity which is in Christ Jesus,

For the Evangelical Visitor.
Separation.

BY D. W. BREHM.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II. Cor. 6:17, 18).

I have, for some time, felt impressed to write on this subject; yet when looking to myself it seemed too large a subject for me to undertake; but in the name of Him who promised never to leave us nor forsake us, I will endeavor to give some thoughts on it.

The Apostle in writing to the Corinthian church seemingly had to write very plainly, and in exhorting them in the above chapter we find that he tells them in the 14th verse they shall not be unequally yoked together with unbelievers, for, says he, what fellowship hath righteousness with unrighteousness; and what communion light with darkness?

Dear reader, this wants to tell me that I cannot go with the world and with Christ at the same time. We cannot associate ourselves with the world and at the same time be a child of God. Light and darkness have no fellowship together. We are either for Christ or for the world. Paul says in Rom. 12:2: "And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable will of God."

Beloved, how can we prove what is that good and acceptable will of God when we are not willing to separate ourselves from the world and its allurements? We cannot go along with secret orders, life insurance and pride and worldly amusements, and many other like things, and be a true child of God. We see in our own little Brotherhood the wonderful drift that has taken place in the last fifteen years. How pride has come in and is things should not move us. I am not living on doubt and fear; no indeed. Away with all your doubt and fear and your hatred, and self. I know, hallelujah, Jesus says, "No man can pluck them out of my hands," give eternal life. Our faith is sanctified; we are not our own, but belong to Him. I will not look to the right or left, but walk straight on to glory. This is my aim regardless of what man may say or think. I will try by God's help to live right and I expect to die right. Pray for me.

Amanda Snyder.
For the Evangelical Visitor.

The Vanity of Riches.

BY W. R. SMITH.

“For I am the Lord, I change not.”

We find people change and try to fit the word to their own ideas instead of fitting up to the word of God.

They don’t want the real plain way any more, the self-denial way, the way of the cross, but they want a broader way than the word gives a true child.

If the New Birth has been right the very desire for the things of the world have been taken out of the heart, for, “He that knoweth to do good and doeth it not to him is sin.” It is not only the sin of commission but the sin of omission that will bar us out of the mansion that Christ has gone to prepare for us.

Yours for the Bible way.

Hummelstown, Pa.

July 15, 1912.

EVANGELICAL VISITOR.

For the Evangelical Visitor.

What will it profit a man if he shall gain the whole world and lose his own soul?” (Matt. 16:26.)

A certain rich man lay on his dying bed. All of his long life he had only lived to gather the things of earth that he called riches.

And now as his thoughts took in the great unknown future of the eternal world he fully realized that he could not take his great wealth with him.

He was in deep trouble, as the ever present now was all he had lived for, and that had been all for self. His family and rich friends gathered around his bed to try and cheer and comfort him, but all in vain, for they could not cast any light upon the dark unknown pathway that reached away into the far distant eternity, which he knew he must travel all alone. When in health and engaged in the busy scenes of life in pursuit of earthly riches, he had turned away all thoughts of the future world, which sometimes came like good angels to his mind, but now they would not be put away, but were ever present reminding him of the outer darkness toward which he was fast and surely drifting.

In his distress he called for a minister to come and talk with him, who quickly came and tried to tell the rich man of Jesus and His great love for sinners. The minister prayed and labored earnestly for the dying man, that he might obtain mercy and pardon, but seemingly in vain, as he could not grasp the great truths of salvation by faith in His diseased condition.

Toward the end he said to the preacher, “I would give all I have of earthly riches, over ten millions of dollars, for one single hope of heaven.” And from all one could tell by earthly knowledge, the once rich, but now poor man, passed out of this life into an endless eternity without Christ.

How sadly true it is that multitudes of people are living just as this rich man did, with the one all-absorbing desire of heart, to gain all they can of the things of earth, without any thought of the unseen and eternal treasures of heaven. All of their talents and manhood powers are devoted to, and stretched to their utmost tension in the mad chase after the glittering, perishing gold of earth. No labor is too hard, the most distant lands are searched, the greatest dangers are braved, and privations encountered; no schemes or crimes too black, and even oppressive laws are enacted that would be a disgrace to the statute books of hell, that men may obtain more wealth. Honor is sacrificed, health is destroyed, and the laws of God and man are defied in pursuit of gain. Even the very lives of their fellowmen are not allowed to stand between them and their all-consuming insane desire for gold. The holy Sabbath is desecrated by labor, and God and heaven are entirely forgotten.

Satan is driving men at a breakneck speed in these latter days, that he may deceive and lure them on with a false hope to their final ruin. It is the master scheme with him that man may ignore the truth and believe his lies, that riches constitute man’s chief happiness on earth.

Riches when obtained seldom if ever bring their possessors the joy that was expected of them, but instead a long train of cares, troubles, untold sorrows and often even death through over-indulgence of bodily appetites. How often they have proved to be only a snare and a delusion in place of a blessing. The shores of time are strewn with many wrecks of those who have perished in the breakers, through acquisition of worldly gain. The divine Creator never designed that the immortal soul of man should be satisfied with the material things of earth alone.

Man was created for a higher destiny and a nobler purpose, even to glorify God and serve Him, and to ignore the provision He has made for man’s spiritual nature, is to pervert His purpose and make life here a dismal failure. Gold cannot satisfy the thirst of the soul but is ever crying out, and longing after a blessed immortality.

What profit would it be to man if he could gain the whole world and enjoy all that its possession could impart for a few brief years, and then lose heaven.

The implied answer to the Scripture at the head of this article, means that it would be a most foolish investment. According to the Scriptures many of the millionaires of the present age, who by their Satanic schemes are plundering the people in every land, to get more wealth, are heaping up unto themselves untold sorrow for their latter days, when they shall weep and howl for the miseries that a divine Judge will inflict upon them. Their gold that was obtained by fraud will be a witness against them, and the cries of the laborers for relief are even now being heard by the Lord God of Sabaoth.

Of all the rich men who have lived, perhaps Solomon, King of Judah, tried as many ways as could be devised to get some profit out of his vast wealth and yet in the end he pronounced every plan and scheme only vanity and vexation of spirit, but that to fear God and keep the commandments is the only true way to peace, happiness and heaven. The enjoyment of riches for a time is not a sufficient price to pay for the loss of the soul forever.

The great salvation that God has provided for the redemption of the human race, cost the precious blood of His only Son of infinite worth, and is far too valuable to be trifled with in giving it up for the fleeting perishing riches of a day. What will a man be profited to gain all of earth and lose heaven at last?

Pfredonia, Kans., R. 2.

What Are the Opportunities for Personal Work in the Sunday-School?

In speaking of personal Sunday-School work, the lives of Sunday-School teachers outweigh their lesson, making a personal as well as professional preparation needful.

The former, by the grace of Jesus Christ, is free to all. The latter comes through study and experience, to every one who persistently seeks it. By a little systematic study the sincere Sunday-School teacher may largely increase his or her power.

Personally.

The Sunday-School teacher needs, most of all, a definite Christian experience. She must know experimentally the truth she teaches. She who is herself unconverted cannot convert others. She may know little or much else, but this one thing she
must know that Jesus Christ is our personal Savior.

SOCIALLY.

We need to cultivate social power as a means to personal influence on the parents as well as the children. The teacher must know what to teach; her text-book should be the Bible with its divine commentator the Holy Spirit.

OUR DUTIES.

To visit the scholars for religious, not merely social ends. To reclaim the missing ones of the class; to talk with parents in the interest of their children. To constantly work to get the scholars to give their hearts to God, urging them to decide, personally and persistently.

VISITING.

To secure habitual attendance upon the church services. To guide the reading of scholars into helpful ways. To train practical morality, Sabbath observance, bodily purity and good citizenship. To fix the essential truth of the lesson in the mind, to apply it personally to the life.

MEMBERSHIP.

The model Sunday-school is more than a nursery; it includes children for whom it primarily exists, the adult church members whose example is needed to show that Sunday-School is not for children only. Praise God, it means all.

ATTENDANCE.

Best of all a definite standard of attendance should be established and scholars that attain to it should be given a reward by the teacher or school.

VISITING.

The power of affection secured by a loving Sunday-School teacher who visits and has personal relationship with the home life of the scholar, outweighs the rod of the secular school. Visit your scholars in their homes; appeal to them lovingly and Christ-like for their co-operation. Pray privately with and for them. Seek persistently their personal friendship. For Jesus' sake and their own precious good we must try to lead them to Christ.

The true mission of personal work is to lead souls to Christ. Praise His dear name.

ELDORA D. CULLEY.

412 Grant St., Springfield, Ohio.

Prepared and read at Ohio State Council and printed by request.

For the EVANGELICAL VISITOR.

Christ the Great Healer.

BY T. A. LONG.

“And he (Christ) could there do no mighty work, save that He laid His hands upon a few sick folk, and healed them” (Mark 6:5).

How can this be reconciled, when we take the words of Christ as recorded by Matthew 28:18: “All power is given unto me in heaven and in earth”? It is clear in our minds that Christ healed many of the very worst diseases. Prior to this a leper came to Him saying, If thou wilt thou canst make me clean. And Jesus moved with compassion put forth His hand and touched him, and saith unto him, I will, be thou clean. And as soon as He had spoken immediately the leprosy departed from him and he was cleansed (Mark 1:40-102).

The great secret lies in the fact that the leper believed and asked. Some one will say, Many believe and ask and still do not get help, or are not healed. We can only say what the word of God says and promises. If the work is not accomplished can any one claim that Jesus has lost His power, or would it be more in accord with the word to say, Lord, I believe, help my unbelief? We will cite our readers to another case. Mark 2:3: “And they came unto him bringing one sick of the palsy which was borne of four. 4. And when they could not come nigh unto Him for the press they uncovered the roof where He was and when they had broken it up they let down the bed wherein the sick of the palsy lay. 5. When Jesus saw their faith He said to the sick of the palsy, Son, thy sins be forgiven thee.” Or, “Arise, take up thy bed and walk.”

Let the reader notice the determination of those interested to bring the sick in touch with Christ. First, they start with their palsied patient, to bring him before Christ. Second, they reach the place to be confronted with a throng of humanity completely cutting off every avenue of access. Unbelief would have said, no use, we can't meet the Christ. Faith says surmount every obstacle. Save no time, no expense, no inconvenience. Up they go onto the roof, break up the same and let the sick one down into the midst. It is enough. When Christ saw their faith He was quick to respond to their wishes.

Now we come back to our first thought. “And he could there do no mighty work.” Why could Christ do mighty works in one place and not in another? We have the key to the situation in the 6th verse: “And He (Christ) marvelled because of their unbelief.” Unbelief is a very subtle foe, very often misunderstood. Sometimes there may be people between Christ and the sick. Sometimes the avenues of access are cut off. Maybe a roof must be demolished. Possibly some expense connected with coming in touch with the Master. Perhaps help is needed to meet him, all these and many other hindrances must yield when true faith is at the helm. To receive the blessings and benefits of the promises of God, true faith is required. We sometimes see people who seem strong in faith and for a while look to God for healing, but if it does not come about in the time they think it should they will yield to most any kind of treatment. Could one then say they have no faith? Not at all, but surely such would not manifest as great faith as one who for five, ten or twenty years keeps taking treatments given by man and willing to die with man's treatment if not successful in curing. Could not the Lord's little ones be as strong in faith toward God? Would it not be as consistent to put our case into the hands of God and leave it there?

If he saw fit to heal us, rejoice in the same, if not rejoice to go home to glory. Paul said it would be better to be with Christ, etc. There is certainly much room for a strengthening of our faith. These signs shall follow them that believe. They shall lay hands on the sick and they shall recover. (Mark 16:18.) This is a positive command as well as promise. If this is done and the work does not follow we should examine ourselves very closely wherein we do not measure up to the will of God. Again, according to James 5: If the work is done and the results not realized, we should go over our standing with God very carefully to see wherein we lack that the blessing is withheld. Surely our faith will be strengthened if we put our whole trust in God.

“The need of friendship is the deepest need of life. Every heart cries out for it. Perhaps no shortcoming in good lives is so common as the failure to be a friend to those about us. Jesus Christ gave us the pattern for all beautiful life, but in nothing did He show us more urgently the way to live than in his wonderful friendliness to man. We begin to be like Christ only when we begin to be a friend to every one.”

—J. R. Miller.
From Sister C. A. Myers.

As we have been requested to write sometimes for the good of the Visitor family, as we have time, I will do so this morning giving some of my convictions and leadings. I am thankful to God for still having much to praise God for. God is good to us and the people too, so we are made to believe it is good to be sealed with the earnest of the Spirit. Read II. Cor. 1:20 to the end of the chapter. Yes, it is God who will do it, Eph. 4:30: “And grieve not the Holy Spirit whereby ye are sealed unto the day of redemption.” How many times have I grieved the Holy Spirit since I believed. God helping me I want to be on my guard, verse 13: “Ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance.” We also read Rev. 2:7: “He that hath ears to hear let him hear what the Spirit saith unto the churches.” Verse 11: “He that hath an ear let him hear what the Spirit saith unto the churches.”

It is truly necessary that we be sealed by the earnest of the Spirit when all those heavenly promises are ours. Look at the inheritance which we can and will enjoy in the sweet by and by. I don’t wonder that we are commanded to believe that all things work together for good to them that love God, and to be thankful in all things. Then we can rejoice, and evermore rejoice. I praise God for this abundant, everlasting life on our journey to that celestial home. Sealed, yes, I believe we should all be sealed by the earnest of the Spirit so that we will have pleasure to work for God and help humanity. I believe if we have the earnest of the Spirit as we ought to have it we will get delivered of all selfishness and all that hinders our progress in our Christian life. We will ask God what He will have us do. Sisters let us not be at ease in Zion.

Some of our readers have inquired about our trip to Florida. I praise God that we had the privilege of spending the Winter in that mild climate. We met many kind people, and the fruit was delicious. But we finally resort to criminal practices. Nowdays girls apparently dress to display their physical instead of maidenly charms.

“Says Dress Causes Crime.

Chicago, Ill., June 5.—‘The way men dress is responsible for a large part of the crime throughout the country and in Chicago in particular.’

This statement was made to-day by Miss Mary Bartelme, newly appointed Associate Judge and the first woman jurist in Illinois.

“We need a few old-fashioned mothers,” continued Miss Bartelme, “to make their daughters dress properly. The way women dress is enough to cause men to insult them and treat them with disrespect and finally resort to criminal practices. Nowadays girls apparently dress to display their physical instead of maidenly charms.”

Miss Bartelme, to prove her assertion, piloted an automobile load of reporters through the downtown streets and pointed out to them hundreds of women and girls, who, she said, “ten years ago would have been arrested for indecency.”

This clipping was taken from a secular paper, and there is “more truth in it than poetry.” We are surprised to see even among the daughters of our own brotherhood some that look hideous. Indeed, we must wonder if the parents have no control over their children. Not only is it in dress, but in the way of wearing their hair. It is indeed a shame and a dishonor for our daughters to appear thus. We sing, “Rescue the perishing,” and we want to help rescue them and our eyes are blinded with regard to our own children. May we wake up and see to what they are exposed with their half-clad bodies. Surely it is high time to wake up.

A Sister.
Out of the Mouth of the Lion.

The Rev. Stephen Kay was one of our first missionaries in South Africa. In the year 1829 he had charge of Somerset, in the colony, and from there he sent the following thrilling account of the deliverance of a Kaffir out of the mouth of a lion: "Dec. 2, 1829, Tambookie Veil. — When divine service was over I visited a poor sick Hottentot who recently experienced one of the most remarkable and providential deliverances that I ever heard or read of. I found him in great pain from the shocking wounds he had received on the occasion; and, in the course of conversation, he furnished me with the following particulars of his escape from the jaws of the lion, which he ascribes wholly to the gracious interposition of the Father of Mercies, and which are therefore worth being recorded to His glory.

"About three weeks or a month ago he went on a hunting excursion, accompanied by several natives. Arriving on an extensive plain, where there was an abundance of game, they discovered a number of lions also, which appeared to be disturbed by their approach. A prodigiously large male immediately separated himself from the troop, and began to advance slowly towards the party, the majority of whom were young and altogether unaccustomed to reconnoitres of so formidable a nature. While the animal was yet at a distance, they all dismounted for fear and, according to the custom on such occasions, began tying their horses together by means of the bridle, with the view of keeping the latter between them and the lion, as an object to attract his attention, until they were able to take deliberate aim. "His movements, however, were too swift for them. Before the horses were properly fastened to each other, the monster made a tremendous bound or two, and suddenly pounced on the hind parts of one of them; which, in its fright, plunged forward and knocked down the poor man in question, who was holding the reins.

"His comrades instantly took flight, and ran off with all speed; and he, of course, rose as quickly as possible, in order to follow them. But no sooner had he regained his feet, than the majestic beast, with a seeming consciousness of his superior might, stretched forth his paw, and striking him just behind the neck, immediately brought him to the ground again. He then rolled on his back, when the lion set his foot on his breast, and lay down upon him. The poor man now became almost breathless, partly from fear; but principally from the intolerable pressure of his terrific load. He endeavored to move a little to one side, in order to breathe, but, feeling this, the creature seized his left arm, close to the elbow, and after once laying hold with his teeth, he continued to amuse himself with the limb for some time, biting it in sundry different places down to the hand, the thick part of which seemed to have been pierced entirely through.

"All this time the lion did not appear to be angry, but he merely caught his prey, like a cat sporting with a mouse that is not quite dead; so that there was not a single bone fractured, as would in all probability have been the case had the creature been hungry or irritated. While writhing in agony, gasping for breath, and expecting every moment to be torn limb from limb, the sufferer cried to his companions for assistance, but cried in vain. On raising his head a little, the beast opened its dreadful jaws to receive it, but providentially the hat, which I saw in its rent state, slipped off, so that the points of the teeth just grazed the surface of the skull. The lion now set his foot upon the arm, from which the blood was flowing freely; his fearful paw was soon covered therewith, and he again and again licked it clean. But this was not the worst for the animal then fixed his flaming eyes upon those of the man, smelt on one side and then on the other of his face, and, having tasted the blood, he appeared half inclined to devour his helpless victim.

"'At this critical moment,' said the poor man, 'I recollected having heard that there is a God in the heavens, who is able to deliver at the very last extremity; and I began to pray that he would save me, and not allow the lion to eat my flesh and drink my blood.' Whilst he was thus engaged in calling upon God the beast turned himself completely round. On perceiving this, the Hottentot made an effort to get from under him; but no sooner did the creature observe his movement than he laid terrible hold of his right thigh. This wound was dreadfully deep, and evidently occasioned the sufferer most excruciating pain. He again set up his cry to God for help; nor were his prayers in vain. The huge animal soon afterwards quietly relinquished his prey, though he had not been in the least interrupted. Having deliberately risen from his seat, he walked majestically off, to the distance of thirty or forty paces, and then lay down in the grass, as if for the purpose of watching the man. The latter being happily relieved of his load, ventured to sit up, which circumstances immediately attracted the lion's attention; nevertheless, it did not induce another attack, as the poor fellow naturally expected, but, as if bereft of power, and unable to do anything more, the lion again rose, took his departure, and was seen no more. The man, seeing this, took up his gun, and hastened away to his terrified companions, who had given him up for dead.

"'Being in a state of extreme exhaustion from loss of blood, he was immediately set upon his horse, and brought as soon as was practicable to the place where I saw him. Dr. Gaulter informs me that on his arrival the appearance of the wounds was truly alarming, and amputation of the arm seemed absolutely necessary. To this, however, the patient was not willing to consent. 'As the Almighty God had delivered me, he said, 'from that horrible death I thought, surely he is able to save my arm also.' And astonished to relate, several of his wounds are already healed, and there is now hope for his complete recovery. 'Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.'—Selected.

At the Master's Feet.

MARK GUY PEARSE.

Once I went forth to look for Repentance. I sought her day and night in the City of Mansoul. I asked many if they knew where she dwelt, and they said they had never seen her. I met one, grave and scholarly, who told me what she was like, and had me seek her earnestly; but he did not tell me where she was to be found. Then, all said at heart, and wereied with my search, I went forth without the city walls, and climbed a lonely hill, and up a steep and rugged way, until I came in sight of the cross, and of Him who hung thereon. And lo! as I looked upon Him, there came one and touched me. Then instantly my heart was melted, and all the great deeps of my soul were broken up.

"Ah, Repentance, I have been looking everywhere for you," I said.

"Thou wilt always find me here," said Repentance; "there in sight of my Crucified Lord. I tarry ever at His feet." Again I went forth to look for Forgiveness. I knocked at many a door (Continued on page 12. Second column.)
At the Master's Feet.

(Continued from page 11.)

in the City of Mansoul and asked for her. And some said they thought she did live there sometimes, and some said she used to once, and some said she came there occasionally when the weather was fine to spend a Sunday. Then up came one whom I knew by name as Unbelief, with a voice like the croaking of a raven, and he said that Forgiveness never was there and never would be, that she was much too fine a lady to live in so low a place as that, and among such a set as they were. So I came forth wearily and sad, and as I reached the city gate, I met again the grave scholar, and he gave me much account of her birth and parentage, and he showed me her portrait, and told me of her gracious works, and he bade me seek her earnestly, but he did not tell me where I could find her.

So I went my way, looking, but well-nigh in despair, when it chanced that I found myself again upon the high hill, climbing again the steep and rugged path. And I lifted my eyes and saw once more the cross and Him who hung thereon, and lo! at the first sight of my dear Lord, Forgiveness met me, and filled my soul with holy peace and a rest like heaven itself.

"O, I have had a weary search for you," I said.

"I am always here," said Forgiveness; "here, at my Master's feet."

Long afterwards I wondered within myself where Holiness dwelt, but I feared to go in search of her. I knew she would never be at home in the lowlands and busy streets of Mansoul. All whom I asked about her, answered doubtfully. One said that she had died long ago; indeed, was buried in Eden before Adam came out. One said that she lived away at places of diversion and amusement, that she would never be at home in the brim of the river, and that I must hone to meet with her just before I crossed it. Another argued almost angrily against the notion. "Nay," said he, "she lives farther on still: search as thou wilt, thou shalt never find her till thou art safely across the river and landed on the shores of the Celestial City."

Then I remembered how well I had fared aforetime on the Holy Hill, and went forth again. So up the lonely way I went, and reached the top of it and looked once more upon my blessed Savior. And lo! there was Holiness sitting at the Master's feet. I feared to say that I had been looking for her, but as I gazed upon the Crucified, and felt the greatness of His love to me, and as all my heart went out in love and adoration, Holiness rose up, and came to me all graciously, and said:

"I have been waiting for thee ever since thy first coming."

"Waiting there? I asked wondering.

"At His feet," said Holiness; "I am always there."

"Lo! glad I come; and Thou blesst Lamb,
Shalt take me to Thee as I am;
Nothing but sin have I to give,—
Nothing but love shall I receive."

—The Open Door.

The Apostle.

The writer was well acquainted with R. A., late of Maryland, whose brief history is given here. At the age of about twenty he became anxious for his soul and convinced that the course he had hitherto pursued if persisted in would lead to endless misery. With this conviction he resolved to seek the Lord while He might be found, and it was not long before he thought he had obtained an interest in Him, and joined the church. For some time his life was apparently consistent with his profession. At length he formed an acquaintance with a gay young lady of great personal attraction but an entire stranger to religion, and although she was not pleased with his religious profession yet his family and personal appearance were such that she consented to marriage, thinking that in time she would be able to cure him of his religious ideas.

She soon commenced the attempt. At first she urged that if they wished to be well thought of by their friends they ought not to refuse to join them at places of diversion and amusement, that he must know her sons of his inclination were despised by people of respectability, and that he had so much reading and praying in his house the neighbors laughed at him: in fine she said, "I married you to be happy, but I utterly despair of happiness unless you give up your religion and be like other people." He told her that happiness was what he wanted but he had never found it in the way she proposed, that the happiness which springs from the customs and pleasures of this world was not substantial: though for the present it might be sweet in the end it would be bitter as death.

Having found these efforts unavailing to obtain her purpose she refused
grieved, and in secret often prayed every stratagem which her wicked and succeeded in driving him to the closet. His wife, however, pursued him to his closet and succeeded in driving him to the relinquishment of every religious duty and now that he forsook God, God forsook him forever.

The native corruptions of a wicked heart began to stir within him and raged till they broke out in greater excesses than he had ever been guilty of before. Some time after this he heard a sermon in which his sins were brought fully to his remembrance. He then renewedly promised to serve the Lord, let him meet with ever so much opposition, but the obstacles were greater than he supposed; he found himself in the hands of the enemy with less ability to resist temptation than he had before. He was like a man who found while asleep struggles but cannot free himself, groans under his bondage and strives for liberty but in vain. At this juncture his wife redoubled her efforts and gained her point a second time; he continued sinning with little remorse till having lost all desire for the means of grace and entirely forsaking the company of the people of God, he gave himself up to the customs and maxims of the world and even to open vice.

When at last he was laid on a bed of affliction and his life was despaired of, now his fears were alarmed, his sins appeared in dreadful colors before him, and such was the sense of his guilt that he dared not look to God for mercy. "How can I," said he, "expect that God will pardon me when I have run contrary to His will, grieved His Spirit, sinned away all the peace I once enjoyed, and have gone farther since my apostacy than I ever did before I ever named His name? Oh, that I had my time to live over again! Oh that I had never been born!" His disorder increased and his fears were wrought up in terror. "If," said he, "God would give me another trial I would mend my ways. If God will not hear me perhaps He will hear the prayers of His people in my behalf. Oh, send for them that they may pray for me, for how can I stand before the Avenger of sin in this lamentable condition!" His Christian friends visited him. God appeared to answer their prayers, and contrary to their expectations he recovered. But as his bodily strength increased his convictions subsided and by the time he was fully restored to health he forgot his danger and actually returned to his former vices.

Some years after his recovery I fell in company with him and we entered into close conversation on the state of his soul. I asked him what he thought would be his destiny if he died in his present state. "Why," said he, "as sure as God is in heaven I should be damned." "Well," said I, "do you mean to die in this state? Do you never think of changing your course of life?" "My friend," said he, "I have no desire to serve God. I have no desire for anything that is good. To tell you the truth, I as much believe that my damnation is sealed as that I am now conversing with you. I remember the very time when the Spirit of God departed from me, and what may surprise you more than all, I am no more troubled about it than if there was no God to punish sin and no hell to punish sinners in." I was struck speechless at his narration. It is not in my power to describe my feelings. The bold indifference and the hardness of heart displayed by him were truly shocking.

After I parted with him my meditations were engaged upon the awful subject. Lord, thought I, with whom have I been conversing? an immortal spirit clothed with flesh and blood, who appears to be sealed over to eternal damnation; a man who once had a day of grace and the offer of mercy, but now appears to be lost to him? The door of heaven is shut never more to be opened. He once had it in his power to accept salvation and because he did not improve his time and talents God has judiciously taken them all away and given him over to blindness of mind. He is neither moved by mercy nor terrified by judgment.

About two years after this he was laid upon the bed of death. His conscience roared like thunder against him and his every sense appeared to be awake to torment him. His sickness was short and his end was awful. His Christian friends visited him and desired to administer comfort but he was comfortless. They told him that perhaps he was mistaken: it was not as bad with him as he imagined. "Ah!" said he, "would to God I was mistaken; happy would it be for me, but can I be mistaken about my sickness? Is it imagination that confines me here? Are my pains imaginary? No, no, they are reality and I am as certain of my damnation as of my pains." Some persons offered to pray for him but he forbade it and charged them not to attempt it, "For," said he, "the moment that you attempt to lift up your hearts to God in my behalf I feel the flames of hell kindle in my soul. You might as well pray for Satan as for me. You would have as much success. Do you think to force God? Do you think to force the gates of heaven which are barred by justice against me? Never; your prayers shall return upon your own heads, I want none of them." The distress of his mind seemed to make him forget the pains of his body and he continued in nearly the same situation till the day of his death. All that Christians or Christian ministers could say to him made no impression. He never asked one to pity or pray for him. Just before his departure, after he had been rolling from side to side for some time with horror, he called to his wife to bring him a cup of cold water. "For," said he, "in another hour I shall be where I shall never get another drop." She brought him the water. He drank with greediness and reached back the cup with a trembling hand, and staring her in the face, his eyes flashing with terror, he cried out, "Rebecca! Rebecca! you are the cause of my eternal damnation!" He turned over with an awful groan and left the world to enter upon the untried realities of a dread eternity.

Beloved readers, meditate upon this narrative: Be not conformed to this world; yield not to the temptations of the adversary of souls. Fear not death lest a promise being left you of entering in to the rest of the people of God you come short and you become a hardened, impenitent sinner, or a self-ruinued backslider, and finally inherit the portion of this hypocrite and unbeliever, where the worm dieth not and the fire is not quenched, and where the backslider shall be filled with his own ways.—Selected.
OUR YOUNG PEOPLE.

A Reading.

Given by Sr. Mamie Witter at the Sunday-school Convention of General Conference at the Brethren in Christ church at Black Creek, Ont., May 20, 1912. It is here printed by request.

"A FOUR-FOLD STUDY."  

Down in New England there lives a woman of great power in heart and in mind, although almost an invalid in body. She is a teacher, a lecturer, a writer of books. Her specialty is girls. A recent book from her pen is entitled, "The Girl in Her Teens." Every woman who remembers the days of her own early teens and every parent of girls would be interested in this book from which I will quote but a single paragraph.

What has happened to Edith? the child of a year ago. She has gone. The door has opened. Edith is thirteen. The door opened slowly, and those who knew her best were perhaps least conscious of the change. Gradually, but they had been. But a new Edith is here. One by one the chief characteristics of the childhood of the race have been left behind and the dawn of the new life has brought to her the dim consciousness of universal womanhood.

Womanhood means many things, but always three—dreaming, longing, loving. All three have come to her and though unconscious of their meaning she feels their power. Edith has seen herself, is interested in herself, has become self-conscious and for the next few years self will be center and every act will be weighed and measured against this revelation of self.

Fifty other girls, her friends and companions all just entering their teens, share the same feelings, and manifest development along the same general lines. More than one of these fifty mothers looks with delight on her daughter growing so rapidly and awkwardly tall, and says, "I don't know what to do with her, she has grown so." And more than one teacher summons all her powers to active service as she realizes that for the next two years she is to instruct one of the most difficult of pupils. The girl who is neither child nor woman.

But the boy is no less interesting. Some think he is more difficult to control and train. This depends on who trains him and how it is done. It is wrong to blame every bit of mischief upon the "bad boys." The blame is more likely to belong to the bad parents and bad teachers. A rough exterior often conceals a noble spirit—an unpublished diamond.

"A diamond in the rough,
Is a diamond—sure enough,
For, before it ever sparkles
It is made of diamond stuff."

"Of course some one must find it,
Or it never will be found,
And then some one must grind it,
Or it never will be ground."

But when it's found, and when it's ground
And when it's polished bright,
That diamond's everlasting,
Just flashing out its light.

O! Teacher in the Sunday-school,
Don't say, 'I've done enough,'
That 'worst boy' in your class may be
A diamond in the rough.

Perhaps you think he's 'grinding' you?
And possibly you're right,
But maybe you could 'grind'
To burnish you up bright!

May I offer another suggestion. We have too long talked and acted as though the Sunday-school was for the children alone, whereas it is not the children's school—it is the School of the Church. Grown people are responsible not only to manage the Sunday-school and support it, but to attend in person. This is well set forth in another little poem by C. D. Meigs entitled, "The Sheep of the Fold."

"THE SLEEP OF THE FOLD."

By C. D. MEIGS.

We oft hear the plea for trying to keep
"The Lambs of the Fold" in the fold,
And well we may; but what of the sheep,
Shall they be left out in the cold?

Twas a sheep, not a lamb, that wandered away,
In the parable Jesus told,
A grown up sheep that had gone far astray,
From ninety and nine in the fold.

Out, in the wilderness, out in the cold,
Twas a sheep the good shepherd sought,
And back to the flock, safe into the fold,
Twas a sheep the good shepherd knew.

And why for the sheep should we earnestly long,
And as earnestly hope and pray?
Because there is not one of them that go wrong,
They will lead the young lambs away.

For the lambs will follow the sheep, you know,
Wherever the sheep may stray;
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

And so with this sheep we earnestly plead,
For the sake of the lambs to-day.
If the lambs are lost what a terrible cost
Some sheep will have to pay.

A world-wide movement for the organization of these grown-up people in the Sunday-school has brought great blessing to many men and women throughout the world. Their motto, "Others" recalls an interesting incident and a bit of verse from Meigs:

"THE STORY OF IT."

At one time General Booth of the Salvation Army desired to send a New Year's greeting, by telegraph and cablegram, to all Salvation Army posts in the world. Cablegrams are expensive and have to be short. General Booth boiled his message down to a single word, but he was great enough to choose the biggest word in all the dictionary—"OTHERS"—so that was his message, and all of it.

OUR MOTTO:

"OTHERS."  

By C. D. MEIGS.

Lord help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray,
My prayer shall be for—OTHERS.

Help me in all the work I do,
To ever be sincere and true,
And know that all I do for you,
Must needs be done for—OTHERS.

Let "Self" be crucified and slain,
To ever be sincere and true,
But will remain forever and FOREVER,
Unless to live for—OTHERS.

And buried deep: and all in vain,
And know that all I'd do for you,
To paidon all THOSE WHO TRESPASS
Against us.

Let not the soul of any true believer
Fall in the time of trial, BUT DELIVER
Yes, save them from the malice of the devil,
And both in life and death keep US FROM EVIL.

Thus pray we, Lord for that of Thee from whom
This may be had. FOR THINE IS THE KINGDOM,
This world is of Thy works, its wondrous story,
To Thee belongs THE POWER AND THE GLORY.

And all Thy wondrous works have ended never,
But will remain forever and FOREVER,
Thus we poor creatures would confess
And thus would say eternally, AMEN.

Our Prayer.

The Lord's Prayer.

The following beautiful composition was
found on a battlefield at Charleston, S. C.,
during the war. It was written by a wounded soldier, who did not live to get home:

Then to the mercy seat our souls do gather,
To do our duty unto Thee—OUR FATHER,
To whom all praise, all honor should be given;
For Thou art the great God WHO ART IN HEAVEN.

Thou, by Thy wisdom, rules the world's whole fame;
Forever, therefore HALLOWED BE THY NAME.

Let neither more delay divide us from Thy glorious face, but let THY KINGDOM COME.

Let Thy commands opposed be by none,
But Thy good pleasure and THY WILL BE DONE,
And let our prudence to obey be even
The very same IN EARTH AS TIS IN HEAVEN.

Then for our souls, O Lord, we also pray
Thou wouldst be pleased to GIVE US THIS DAY
The food of life, wherewith our souls are fed,
Sufficient raiment and OUR DAILY BREAD.

With every needful thing do Thou relieve
And of Thy mercy pity and FORGIVE US,
All our misdeeds for Him whom Thou didst please
To make an offering for OUR TRESPASSES.

And forasmuch, O Lord as we believe
That Thou wilt pardon us as WE FORGIVE,
Let that love teach wherewith Thou dost pay
To pardon all THOSE WHO TRESPASS AGAINST US.

And though sometimes Thou findest we've forgot
This love for Thee, yet help AND LEAD US NOT,
Through soul's or body's want to desperation.
Nor let earth's gain drive us INTO TEMPTATION.

Let not the soul of any true believer
Fall in the time of trial, BUT DELIVER
Yes, save them from the malice of the devil,
And both in life and death keep US FROM EVIL.

Thus pray we, Lord for that of Thee from whom
This may be had. FOR THINE IS THE KINGDOM,
This world is of Thy works, its wondrous story,
To Thee belongs THE POWER AND THE GLORY.

And all Thy wondrous works have ended never,
But will remain forever and FOREVER,
Thus we poor creatures would confess
And thus would say eternally, AMEN.
Insanity.

Satan seems to triumph most in de-throning reason and driving men and women into mental madness. Most of the frightful distractions are due to devil possession. The frenzied and fiendish maniacs raving and shrieking in their cells, or the drivel­ing inebriates crouching and gibbering in confinement, are perhaps the nearest approach to perdition of anything upon earth. With few exceptions, they are the pitiable dopes and wrecks of Satan's power. The wards of our fast multiplying asylums are the most soul-harrowing sights under the sun. Woe to the wretched victims of vice or heredity who are incarcerated in these gloomy corridors.

The rapid increase of insanity is something shocking. Some States have seven or more vast asylums. Most of these immense confines are crowded, and in some cases common city and Catholic hospitals are char­tered to accommodate the multitudes of the insane. There is, according to the most reliable official reports of commissions on lunacy, one insane in every 298 of our population, with an amazing annual increase. The almost invariable failure of medical skill is deplorable, and the great numbers of cases now being classed as incurable.

The chief cause of insanity is sexual uncleanness. The worst forms of frenzies follow all abuses of the sexual functions. The results are that reason is not only dethroned, but the devil is enthroned. Sometimes the victims sink into silent melancholy, but more frequently fly into raging frenzy. The maniac of Gadara was one of this manner of madmen. He was befouléd by such brain-wrecking and nerve-killing pollutions perhaps before he was born, or by habits of boyhood, or marital excesses. Like nearly all this class of wretched creatures possessed of unclean spirits, he was a terror and torment to the com­munity and to himself. “Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fet­ters broken in pieces: neither could any man tame him, and always, night and day, he was in the mountains, and in the tombs, crying, and cutting him­sself with stones.” (Mark 5:4, 5.)

God has ordained that the most terrible and disastrous effects shall speedily follow all pollutions of the procreative powers. But of all these penalties, the awful recompense of nature and the relentless retributions of the Lord, none are so horrible as to be haunted by the very fiends of filthiness from the pit infernal. They riot in the soul, defile the affections, befoul the imagination, and set every fibre of the being on fire of hell. But there is deliverance for such fierce demoniacs now as for him who dwelt among the tombs. There is a sound of falling fetters. Send on your names to our “Prayer League” for the deliverance of these victims. Will you? And join us from six to seven o’clock every Tuesday morning, in prayer for the sick and insane. Let us prove the promises of God.—C. W. Sherman in The Vanguard.

International Revenue Report.

The recent report of the United States Internal Revenue Department showing 1910 to have been the banner year in the production of intoxicants and containing figures showing the ominous threat of the impending opium evil is being widely discussed from different viewpoints. The tem­perance people are trying to show that the increase in the use of intoxicants is to be attributed to increased con­sumption in “wet” communities, which emphasizes the wisdom of prohibition and the necessity of exten­ding it to the rest of the country. The liquorites, in ghoulish glee, are as vigorous in proclaiming the failure of prohibition and saying that the cause of temperance must be fostered by other means. We will leave to others the problem of proving that either or neither or both of these views are correct, while we devote ourselves to the discussion of another phase of question.

Whether the cause of temperance is advancing or on the wane, all right thinking people must admit that in the American saloon we have a soul-de­stroying enemy of monstrous propor­tions. In the path of saloon domina­tion we see wrecked homes, wretched­ness, distress, crime, insanity. It is inconceivable that any lover of mor­ality, decency and religion can in any way look with favor upon or in any way befriend this hellish monstrosity which stands as a foe to civilization and which in the United States alone destroys annually a hundred thousand souls for time and for eternity. And when we look at the question in this light, it is not hard to see that the only position which any Christian man or woman should take on the question of drinking intoxicating liquors is that of total abstinence.

The brewery, the distillery, the sa­loon, the “blind tiger,” the tavern, and every other resort where the whiskey business is encouraged, should be looked upon with horror, as they are all fearful enemies to humanity’s best interests. Be not silent on this ques­tion. Let the rising generation be ful­ly instructed concerning the awful curse of alcoholism, and do what you can, within Gospel bounds, to keep it as far as possible away from your door.—Gospel Herald.

The Farmer of the Dee.

In a quiet farmhouse near to the river Dee, a servant of Christ, who made it his business to watch for souls, often visited, conversing earnest­ly with the farmer and his wife on the great and vital subject of their personal salvation. Both were religious, well taught in the doctrines of the Bible, and sincere members of the church of their fathers. It is very difficult under such conditions to get an arrow lodged, or to find a joint in the harness through which the consci­ence may be reached. To all that he said, there was a ready response. Every text he began to quote, they would finish. Baffled and beat on every occasion, the Lord’s servant sought wisdom and help from God to “draw a bow at a venture,” which might lodge the arrow of conviction and bring them down before God to see themselves lost and guilty sinners. Calling one afternoon, he found the farmer resting on the sofa, indisposed, with his wife sitting by his side. “We have just been speaking of the days long gone by, and recounting some events in our early life, sixty years ago. There is not a married couple in the glen now, who began life with us fifty years ago. All have gone to the world beyond,” said the farmer’s wife. There was a moment’s silence, which the servant of God almost feared to break, for God’s voice is often heard in the stillness. But believing he had found the opportunity and received the message, he quietly said—“And fifty years hence, we shall be in that eternal world as well, either amid the glories of heaven, or the pains of hell. All who have Christ as their Saviour, God as their Father, eternal life in their souls, and holiness in their lives, are on the road to heaven. All who lack these, whether religious or god­less, moral or profane, are on the downward road, and a terrible awak­ening awaits some of them. As the word of God declares, ‘There is a way which seemeth right to a man, but the end thereof are the ways of death.’” (Prov. xiv. 12.) Very little more was said that afternoon. Judging from
the sullen looks and the restrained speech of the religious couple, they were not over well pleased with the course the conversation had taken; indeed they seemed to be much offended—a common effect of the plain declaration of God's truth, when it searches the sinner, and brings him into the light of God, where one day, now or hereafter, all must stand with closed mouth, confessedly guilty before God. Three days later, the farmer and his wife appeared at a service held in a neighboring farm, and listened to the Gospel as they had never in all their lives done before. Not but it had been preached, but now they knew their need and felt their burden, as only an awakened sinner does, and the glorious message of Acts xiii. 38, 39, brought forgiveness, life, and liberty to their souls. A few nights later, they told to the man whose words had been used to arouse them, how angry they both were, then how mellowed they became by the Gospel and promised good, they learned they were unfit for heaven, and only religiously on the way to the pit. What a mercy they were undeceived ere it was too late! It may be you need the same awakening. Search and see. Are you born of God, or religious without Christ?—Tract.

"It is well to plan to do good to at least some one each day—to make some one happier, to lift a burden from some one's heart, to let a ray of sunshine into some discouraged soul. Try this plan and see if it does not bring blessing to your own life."

From the African Field.

Johannesburg, S. Africa, Box 5263, June 9, 1912.

Dear ones in the homeland: Greeting in the precious name of Jesus. As I date my letter I am reminded of the_width_of_time. This New Year scarce began yet, as we look 'tis most half done. And with its varied days, days of heat and cold, dust and rain, storm and lovely calm, like joys and sorrows, trials and triumphs, discouraging and encouraging days mingle to fill in the time as it bears us along. The sower who sowed the seed of the Master in an effort to rescue the lost. There may be many things to be desired, perhaps that trip to see loved ones must be denied, the food will be simple fare, the clothing sometimes scant, perhaps some little faces will be upturned to yours with questioning eyes, and lips will speak of other comforts and privileges. Each one knows the questions most suited to their case and as you weigh these things may God put a real burden upon your hearts to pray the prayer of faith for these young Christians who are weak and sincere, that they may be kept, as well as for the workers who in their feeble way try to do what they can. The work grows more difficult as the years go by; especially in a new work where one must again begin at the bottom of the ladder and climb. The people are becoming more indifferent and harder to reach. Several in their testimonies to-day told of how when they first heard they wanted to get away from the message of truth, but to-day were rejoicing in the Savior. Among the crowd that assembled at the little lake near by were representatives of many tribes. Moxosa, in their dirty red blankets; Basutus with blanket and Bible; Zulus, and other tribes of the interior. Some came from other parts of the country and were anxious to see a baptismal service as they said they had never seen one before. They had been received by pouring or sprinkling, and wanted to see how John baptized Jesus, as they expressed it. Some Roman Catholics, adherents were also interested. May God's Spirit follow every one and accomplish His desire in each heart is our hope and prayer.

In His service,

Alice Lehman.

MARRIAGES.

POYNTER—ROOTH.—On May 1, 1912, at the home of Bro. and Sr. W. E. Austumgine, Kindersley, Sask., there occurred the marriage of Rev. Mr. Jeggie Estes Rooth, of Saskatoon, Sask., to Frederick William Poynter, of Unity, Sask., Elder Geo. E. Whisler officiating.


SWALM—HORNOR.—On April 24, 1912, Rev. Smiths' Chapel, near Bro. Isaac Swalm, of Duntroon, Ont., and Sr. Barbara Horner, of near Richmond Hill, Ont., were united in holy matrimony by Rev. M. H., where obsequies were improved by A. Beards and Jonas Winger. Subject—L. G. Lebeck, assisted by R. E. Winger, pastor of St. John's Church, and Mrs. G. M. Brown.

OBITUARIES.

LEBECK.—Bro. Frederick Lebeck, of Nottawasaga, Ont., passed away April 22, 1912, aged 88 years and 11 months. He leaves to mourn five sons and four daughters. He lived with his daughter, Mrs. E. S. Remington, Nottawasaga, Ont. Bro. Lebeck had not been well for some time but seemed to be failing. His death was not unexpected. Funeral service was held June 11, conducted by Eld. Cha. Baker, assisted by Edd. John Myers. Text, Prov. 16:31.

HORNOR—Daniel Horner, of near Richmond Hill, Ont., died September 23, 1912, aged 78 years, 6 months and 28 days. Deceased was the younger brother of the late David and Elizabeth (Stauffer) Horner, and three brothers and one sister survive, two sisters having given away in marriage. She was never married and lived with her brother, Joseph, a number of years. Since the death of her sister, she had lived with her brother for three years ago, she had her home with her youngest brother, Jacob, where she was quite a care, caused by the weakness of mind. She was converted and united with the Brethren in Christ church some years ago. Funeral services were conducted at the house by Rev. J. Groh (Evangelical). Interment in the Gingerich Cemetery.

GINGRICH.—Sister Elizabeth Gingrich, of near Preston, Ont., died October 14, 1912, aged 78 years, 6 months and 28 days. Deceased was the daughter of the late David and Elizabeth (Stauffer) Horner, and three brothers and one sister survive, two sisters having given away in marriage. She was never married and lived with her brother, Joseph, a number of years. Since the death of her sister, she had lived with her brother for three years ago, she had her home with her youngest brother, Jacob, where she has been quite a care, caused by the weakness of mind. She was converted and united with the Brethren in Christ church some years ago. Funeral services were conducted at the house by Rev. J. Groh (Evangelical). Interment in the Gingerich Cemetery.

Text, Amos 4:12, latter clause, "Prepare to meet thy God, O Israel."

MAUCH.—Jacob Mauch was born in Wurttemberg, Germany, July 12, 1836. He came to America in 1854 and settled in Hayes township, Clay county, Kans., in 1879, where he lived the rest of his life. He died June 24, 1912, aged 85 years, 11 months and 10 days. He was married to Catherine Doty in 1859. Seven children, four sons and three daughters were born to them all of whom are now left to mourn his departure. There are also surviving twenty-four grandchildren and seventeen great-grandchildren. Funeral services were held on June 26, being conducted by Elder E. M. Smith, assisted by Rev. Abrams and Rev. Nystrom. Services were held at the Hayes township meeting-house and burial was made in adjoining cemetery.

WINGER.—Bro. Samuel Winger departed this life on July 2, 1912, at his home near Stevensville, Ont., with heart failure accompanied with drop of blood. He lived 30 years, two months and 28 days. He was married to Elizabeth Fretz some forty-six years ago, who now survives him. They have seven sons and six daughters, born to them all of whom are now left to mourn his departure. There are also surviving twenty-four grandchildren and seventeen great-grandchildren. Funeral services were held on June 26, being conducted by Elder E. M. Smith, assisted by Rev. Abrams and Rev. Nystrom. Services were held at the Hayes township meeting-house and burial was made in adjoining cemetery.

HERBECK.—Eld. George Herbert, of Meridian, Ont., died July 12, 1912, at his residence near Meridian. He was married to Mary Nottawa, Ont., and two brothers, Joshua and Joseph and many friends are left to mourn. Eld. H. R. Herne and Samuel Wilman (Mennoconite) conducted the funeral service.

EVANGELICAL VISITOR.