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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
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Addresses of Missionaries.

Africa.
H. P. and Alice Steigerwald, H. Frances Davidson, Harvey and Emma Frey, Ada Engle, Abby Bert, Sally Greif, Matoppo Mission, Bulawayo, South Africa.
Joseph A. and Malinda Byer, Fordenburg, Box 116, Transvaal, South Africa.
Jacob O. and Mary C. Lehman, New Pomeroy, O. M. Co., Germiston, South Africa.

India.
A. L. Mrs. A. L. and Ezra Musser, Henry and Anna Angeny, Maggie Landis, Arrak, Shaiabad, India.
D. W. and Mrs. D. W. Zook, Sripat, Purum, Bankura district, Bengal, India.
Joseph and Rhoda Z. Martin, Raghunathpur P. O. Manbhoom district, India.
N. H. and Mrs. N. H. Reichard, Raj Nandkwan C. P. B. & N. RY, India.
Penny Hoffman, Khamicon, India.

Central America.
J. G. and Susan Cassel, Box 74, Guatemala, Central America.
Mrs. William Keech, nee Hoffman, San Salvador, Salvador, Central America.

Missionaries at Home on Furlough.
Levi Doner, Salona, Pa., care B. P. Long.
Isaac O. and A. Alice Lehman, Hamlin, Kansas.

Texas.
S. H. and Lizzie Zook, Floresville, Texas.
Here is a recognition of the truthfulness of the Scripture declaration that "Righteousness exalteth a nation; but sin is a reproach to any people" (German translation, "Sin is the destruction of the people"). This nation is called a Christian nation and its President is regarded as one of earth's most noble and excellent men, especially so, since he is regarded mainly as having been instrumental in bringing to an end the awful war waged between Russia and Japan for nearly a year. But the nation is only Christian in so far as individuals are really Christian. Tied is what is called a public conscience, and the principles of the Holy Scriptures are largely instrumental in creating and shaping that conscience. The laws of the land are presumably in the interest of righteousness. But we see that public righteousness, like the tide, ebbs and flows. Anyone that took notice of the course of public events in the recent past could not fail to notice that the tide of public righteousness rose to high water mark, and there has been a wonderful upsetting and over-turning of things politically.

No doubt President Roosevelt's conception of a "life of cleanliness, honor and wisdom" resolves itself into one of his trite sayings that every man is to have a "square deal," that every lawbreaker, the rich and powerful as well as the poor. This, of course, is righteousness, civic righteousness, and there is much reason for rejoicing that in the President and also in some of the States, governors and other men in high office, are earnestly striving to exalt righteousness and truth. May the good work go on.

But as regards the individual, in order that he may have the better righteousness of which Jesus speaks, Matt. v. 25, there is more needed than reformation. Well and truly does the poet say:

"No reformation will suffice. "This life poor sinners need."

And it is only in the incoming of this new life that there is real deliverance from the inward foes "our own passions, appetites and follies." It is of course possible by a sufficient self-control for the individual to wage successful warfare against these and outwardly live clean, and honorable and wise, yet fail of real deliverance or of being made partaker of the "better righteousness" of Jesus.

Civic righteousness, or righteousness between man and man is very good, but can never deliver from the foes within; but the "better righteousness" of Jesus is the one, all-sufficient remedy to bring about the deliverance from the power of evil, and not only that but makes able to live and enjoy the clean, honorable and wise life. This because being newly created, not by "works of righteousness which we have done, but by his (God's) mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost."

The Apostle Paul in I. Corinthians ix. speaks of his concern for the salvation of those under the law and of those without law, stating that he is not under law, but hastens to say that he is not without law unto God, but (is) under the law to Christ. This is where every true believer in Jesus Christ is placed and comes under the especial care and guidance of the Holy Spirit who enables with a divine enablement to overcome that which is evil and do that which is right and good. Thus delivered and enabled God's people become called-out ones, his peculiar people who are then "in the world but not of the world," and who are here to "shew forth the excellencies of him (Jesus) who called them out of darkness into his marvellous light, who were not a people but are now the people of God, who had not obtained mercy but have now obtained mercy." (I. Peter ii. 10.) Thus is formed the Church which is made all glorious from the fact that its members become identified with Jesus Christ of whose preciousness (I. Peter ii. 6) they become partakers, and become partakers of the divine nature, having escaped from the corruption that is in the world through lust." (II. Peter i. 4.)

Now while we may well rejoice over a measure of civic reformation, and thank God for the President's noble words and good advice, we will not forget that Satan is not bound yet, that he rules in the hearts and lives of the multitudes and only as the strong arm of the law is wielded is there security and peace and only eternal vigilance can keep the tides of evil under control, and only as God (Jehovah) is permitted to establish in the hearts of the people his righteousness, will the nation become permanently better. May he send a revival of that better righteousness speedily.

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Do not forget to order a Gospel Text Calendar for your home.
Apparently the tobacco people have reached the acme of advertising devices, at least, as to the matter of appropriateness. For some time large placard cards tacked up everywhere informed the people that a brand of tobacco entitled Red Devil sought their patronage. Now it has advanced a step further and today, November 25, there is in the show window of one of the tobacco stores here a living representative of his Satanic majesty, giving to the curious crowd looking on an exhibition of the happiness and benefit accruing to him from the use of this rare Red Devil tobacco. To say the least the exhibition is suggestive! Whether those who are associated in the production of the weed and are followers of Christ in his clean way can feel entirely comfortable in this suggestive association with the prince of darkness is a matter of question and doubt to us, but we feel that the association suggested by the advertisement device is quite fitting. It remains now for the whiskey sellers to follow suit and make a like appropriate display of the virtue (?) of their merchandise in their show windows. No doubt they could find some one, claiming to be a man, willing, for money, to exhibit himself in satanic garb and entertain the crowd. But fitness would require that a specimen of the finished product of these businesses of which Satan is doubtless the patron saint should also find a place in the display. But honestly, such exhibitions cannot but be disgusting to men of clean lives. It shows how far men's hearts have drifted away from the reverential fear of God. The condition is appropriately described in Psalm xxxvi. 1-4. Where there is no fear of God the sense of moral obligation is absent and men can be hired to do anything. The theater is largely the training school for such a condition of things, and as everything "grows on what it feeds," the prospect that the succeeding generation will recover its balance and have a healthy God fear is not very promising. The condition is likely, in part, accounted for the small membership among the farming community which we receive a yearly report on. It was a very busy week between our last issue and the current issue, the editor visited friends and relatives in Montgomery county, Pa., and to our church paper. He says: "Years ago when I was but a child, my parents (who have now gone to their home beyond), united with your church, and remained faithful to the end. Father took it from the time it was first published until he died. Mother and I took it. And now since she has passed away I want to continue to take it from the respect in which I hold my parents and their church. Tonight I do thank God for kind and loving parents and their Christian influence. I believe I can truthfully say that the godly Christian influence of my dear parents through the help of God, has moulded my life and made me the Christian man that I am. Then too, I bless God for the Visitor. I think it has had its part in the moulding of my life. I love it because it is a pure, clean paper, full of real soul food." We appreciate greatly the hearty tribute of this brother to his departed parents. Happy the parents whose children rise up and call them blessed. Would to God that there were more children who would yield to the influence of godly parents, and whose lives would also become godly through that influence! Then there arises a question in the mind of the editor. How is it that this Christian man, and he is only one of many, is not a member of the church of which his godly parents were faithful members? We notice that others of what is known as plain churches are asking the same question and are trying to get an answer from the parties themselves. Lately at a funeral, a man, apparently an assistant to the undertaker, introduced himself as Mr. H——, saying, "my parents were members of your church." Is the church at fault in some way in that it fails to gather in her own children? Who will answer? The kind words spoken for the Vislor are also much appreciated.

During ten days intervening between our last issue and the current issue, the editor visited friends and relatives in Montgomery county, Pa., in the vicinity of Grater's Ford, where meetings were held nightly in the Brethren's M. H. The meetings, with the exception of a few evenings, were not largely attended, even by the members. It was a very busy week among the farming community which likely, in part, accounted for the small attendance. The district is pretty well churched and unsaved people are attracted elsewhere. We visited pretty freely among the people, in many cases renewing old acquaintances, since thirty-two years ago we sojourned in the vicinity for six months. Many whom we then knew have passed away and a new generation is now in occupation. Everywhere there are the evidences of new conditions, seemingly more strenuous in the present day rush and hurry than in the former days. There is need of a genuine revival of religion there as well as elsewhere, and there is need of earnest prayer that God may by his Spirit quicken his people and bring them into closer touch with himself in the work of soul saving.

The action of the Board of Publication several years ago, allowing ten cents on each subscription any one, as agent, may send in was not intended to apply to renewals, but to serve as an incentive to procure new subscribers. But those who act as agents for a district to work in the interest of the Visitor are entitled to have their Vis­itor free. Some of those who act in this capacity take advantage of this offer (to which they are quite welcome) while others do the work and still pay for their own subscription. If proportionately as many new subscriptions had been sent from other districts as were sent in from Buffalo, N. Y., the issuing of the paper as a bi-weekly would not be in doubt as it is now. We still hope for a larger increase.

After the note in reference to Bro. J. B. Leaman and his work was in type, we learned that he was kept at Air Hill a week longer than was anticipated, made necessary by the awakening there—thirty-two having turned to God—and that he will not be able to give Harrisburg any meetings at all excepting one service on Monday evening, Dec. 4th.

A card from Brother Levi Doner informs us that he is now visiting the churches in the different States and expects to get as far West as Kansas. Until further notice his address will be Salona, Clinton county, Pa. Care of B. F. Long, instead of Dunt­roon, Ont.

A private note from Stevensville, Ont., states that the Lord is blessing the labors of Bro. J. R. Zoek at the Bertie meeting and a number have yielded to the convictions of the spirit, and more are expected to do so.

Other Editorial Notes on page 11.
OUR CONTRIBUTORS.

Sunshine Song.

Would you make some saddened heart
Just a little lighter?
Would you make some burdened life,
Just a little brighter?
Drop a word of hope and cheer,
Set the echoes ringing,
With your notes of endless joy,
As you go a-singing.

Would you smooth the rugged path,
Down along life's highway?
Would you plant the rose of love,
In some one's way?
Just a deed of kindness done,
Clears the path before us;
And the lilacs of God's love,
Bloom and blossom o'er us.

Just a smile will often show,
Faces wreathed in beauty,
Just a little word of cheer,
Lights every duty.
Sprinkle sunshine as you go;
Comfort the distressing,
And your glad reward shall be,
Heaven's choicest blessing.

—Selected.

For the EVANGELICAL VISITOR.
Doing the Commandments.

(Continued.)

"Blessed are they that do his commandments, that they may have right to the tree of life and may enter through the gates into the city."

Holiness has two sides or two gates to it. The Holy Spirit, or Holy Ghost, will lead us into all truth; he will lead us away from all sin; he will expose all false doctrines. Any custom or faith that is not scriptural is flat against the doctrine of Christ and should be preached down.

By obeying the Holy Ghost and the word of God we sanctify ourselves. We cannot do any good thing of ourselves. We must follow the Holy Ghost who will lead us into obeying the truth. That is the way we sanctify ourselves through the truth; as Peter said we purify our hearts by obeying the truth. The servant of God must be holy.

The two sides of holiness are the sins of commission and the sins of omission. It is hard to tell which is the worst sin: to do something that God tells us not to do or to leave undone something that he told us to do. Both are sins grievous in the sight of God. Therefore the professor that tells lies is not holy. All liars have done something that he told us to do. The liar is classed with the worst of sinners or his wife, as the case may be, is far from being holy. All fornicators and liars and whore mongers have their part in the lake that burns with fire and brimstone—awful punishment. The professor that commits adultery is by no means holy. The command of God is, "Thou shalt not commit adultery." The minister that preaches that men shall not commit adultery and then marries them into adultery is not as holy as he ought to be. I do not know of any in our church that are guilty of this sin, but I know of some in another church who have done so. Ministers should be very careful in this matter. These are some of the sins of commission—one side.

"Blessed are they that do his commandments that they may have right to the tree of life and may enter through the gates into the city."

The next gate through which we enter is to search the Scriptures to find out what God would have us do. Many do not do this but take the preacher or the church to go by and fail to grow in grace. He should read like Bunyan says, until he gets it by heart. That professor that will not follow Christ into the rolling stream is not as holy as he ought to be. Baptism is very little understood outside of our church. We must enter through this gate according to God's word which is very plain. To prove that we must be baptized in the water we will take our Master for our example. As he entered the water so must we go down.

Our Savior came up out of the water. That proves that he was in the water. So much gained. Now he says to Nicodemus, "That except a man is born of water and the Spirit, he cannot enter into the kingdom of heaven." Now there are two births; a birth of water, and a birth of Spirit. I have heard some preachers say that the water birth means to be born of the word of God; but if we examine closely we find that it does not mean that. The Savior says the word I speak are Spirit and life. So we find that it does not read right. It would read of the Spirit and of the Spirit; so we see that it means a real birth of water.

Again we see that anything born must first be covered. You will now go with me to St. Paul where he says that we must be buried with Christ in baptism. Go with me to Philip and the eunuch. If Christ had not been buried in baptism how could we be buried with him? I think this proves it very plainly. But some find an ob-
in the text and overcome, have it under foot, in subjection, conquered, or all profession amounts to nothing. Some people testify that they have victory sometimes and again that the enemy gets the better of them. That is not victory, that is not overcoming, that is not being even a conquerer. God wants us to be more than a conqueror in all things. Rom. viii. 37.

So all our excuses for our lives not measuring up to the word of God will avail us nothing at the judgment.

John xii. 48. "The word that I have spoken, the same shall judge you in that day—the judgment. So if our experience lacks let us examine, or rather let God examine, and see if we ever had salvation or if we had, see if we did not disobey God and lose it.

"Whatsoever is born of God overcometh the world." I. John v. 4.

Oh, Lord; if there is anything that is not uncovered, let thy Spirit now reveal.

Or when at the judgment I shall discover, that mine is to hear that sad, sad and awful sentence, "Depart, I know you not." Arthur M. Bossley.

For the Evangelical Visitor.

Resurrection.

"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." (Phil. iii. 10).

"And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness, which is of God by faith." (Phil. iii. 9.)

"If by any means I might attain unto the resurrection of the dead." (Phil. iii. 11).

Dear ones, let us notice that Paul, in this chapter, refers to the past, present and future, of a believing Christian. In relation to the past, he says, "But this one thing I do, forgetting those things which are behind." In relation to the present, Paul says, "Let us therefore, as many as be perfect, be thus minded. * * * Neverthe­less, whereto we have already attained, let us walk by the same rule." (Phil. iii. 15-16).

In relation to the future, Paul states "Not as though I had already attained, (i. e. Paul alludes to the attaining unto the resurrection of the dead), either were already perfect; but I fol­low after, if that I may apprehend that for which also I am apprehended of Christ Jesus." "I press towards the mark for the prize of the high call­ing of God in Christ Jesus." (Phil. iii. 12-14).

This injunction of Paul, invariably alludes to the resurrection of the dead to a glorified state of a glorified body like unto Je­sus, that can appear and disappear at will, and is also able (by the glory of the Father) to go through stone walls and locked doors Hallelujah! Paul further states, II. Cor. v. 1, 2, 3, 4. "For we know that if our earthly house of this tabernacle were dissol­ved, we have a building of God, an house not made with hands, eternal in the heavens."

"For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven: If so be that being clothed, we shall not be found naked." "For we for that in this tabernacle do groan, being hardened, not for that we would be unclothed, but clothed upon, that mortality might be swal­lowed up of life." This assertion of Paul is strong, and is undeniable ev­i­dence, that Paul did not believe in a soul-sleeping doctrine, and neither did he believe in a naked immortality, and neither did he believe in a disembodied spirit. See Rom. vi. 5.

"For if we have been planted together in likeness of his (Jesus) death, we shall be also in the likeness of his resurrection." See I. Cor. xv. 35, 36.

"But some man will say, How are the dead raised? and with what body do they come? Thou fool, that which thou sowest is not quickened except it die. * * * It is sown a natural body, it is raised a spiritual body. There is a natural body and ther is a spiritual body."

"Who (Jesus) shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. iii. 21).

Dear ones, right here many thou­sands of the human race are making a serious mistake with regard to the resurrection of the dead. However they are building on false theories of so-called Christian professors. Let us see what Jesus says about this im­portant subject. John xi. 23, 24, 25, 26. "Jesus saith unto her (Martha), Thy brother shall rise again. Martha saith unto him (Jesus), I know that he shall rise again in the resurrection at the last day. Jesus said if to Mar­tha, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth, and believeth in me shall never die. Believer thou this?"

This proves beyond a doubt, that the faith of Martha (in the resurrection) was quite distant from that of the teaching of Jesus, for Jesus was teaching a resurrection in the present tense, and the faith of Martha was teaching the people to look to the future, i. e. the last day. "I know that he (Laz­arus) shall rise again in the resurrection at the last day," was the response of Martha to Jesus. "If in this life only we have hope in Christ, we are of all men most miserable." "But now is Christ risen from the dead, and becomes the first fruits of them that slept." (I. Cor. xv. 19, 20).

To prove this "living fact" that Je­sus became the first fruits (of the resurrec­tion) of them that slept, see Matt. xxvii. 50, 51, 52, 53.) "Jesus, when he had cried again with a loud voice, yielded up the ghost." "And behold, the veil of the temple was rent in twain from the top to the bottom: and the earth did quake, and the rocks rent." "And the graves were opened and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."

These are infallible proofs, that Jesus did not only become a Redeem­er of the soul, but also a Redeem­er of the body, i. e. instead of a mortal body in the resurrection we receive an immortal body that is able (by the glory of the Father) to appear and disappear at will, etc., etc.

Dear reader, you see the Apostles went forth, and preached to the na­tions, and individuals, Christ and the resurrec­tion. If we have faith in Christ, we must receive him as a whole Christ. You see, dear ones, that the resurrection of this, glorified body is the Christian's final hope. It is not sufficient, alone, to preach (to the peo­ple) that Christ suffered, and died on the cross, for the sins of the whole human race; but equally is it binding to preach the resurrection of Christ from the dead. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be (present tense) no resurrec­tion of the dead then is Christ not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; be cause we have testified of God, that he raised up Christ; whom he raised not up, if so be that the dead rise not."

For if the dead rise not, then is not Christ raised: And if Christ be (present tense) not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep, in
Christ are perished.” But now is Christ risen from the dead, and become the first fruits of them that slept. To make this statement of Paul an infallible proof, see Matt. xxi. 52, 53. And the graves were opened, and many bodies (glorified bodies) of the saints which slept, arose, * * * after his (Jesus) resurrection, and went into the holy city, and appeared unto many.

J. S. Lehman.

Colbertson, Pa.

Pride.

By Bishop J. Weaver.

And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very true, but straws show which way the wind blows. Plain exterior may cover up a proud heart, but, depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, “When you see the fox’s tail peeping out of the hole you may be sure the fox is within.” Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride, and its consequences? The large majority of that class of men died and were handsomely buried some time ago. The pulpits have nearly all shut down on that style of preaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshiped in plain churches, and sang old-fashioned hymns. They talked and acted like sober old pilgrims that were looking for a better country; and when they left the world they stuck to it, to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them went just where they said they were going.

But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches the majority of the choir are not even members of the church, and they do sing so sweetly—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard; but the sound is glorious. Sometimes one sings alone for a little while, then two, and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting sound. Now, if this is not singing with the spirit, and with the understanding also, then what is it? That is the question. I know it is a little risky to speak out against pride at this day, because the church is full of it. It is of no use to deny it, and hundreds who occupy the pulpit, whose duty it is to point out these evils plainly are like dumb dogs; they don’t even bark at it. They just let it go; and go it does, with a vengeance, and in proportion as pride gains in a church, spiritual power dies out. They will not, cannot, dwell together, for they are eternal opposites.

It is a sin and shame for men and women professing Christianity to spend their money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard the Gospel of Christ. There are many evils in the land, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, “Ye people of Aberdeen get your fashion from Glasgow, and Glasgow from Edinburgh, and Edinburgh from London, and London from Paris, and Paris from the devil.” Now I cannot say that we get our fashions by that route, but I am tolerably certain that they originate at the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one Spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven or on earth as a proud Christian; there never was, or never can be. Pride is of the devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First, and mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birthright for a dinner of greens. This was a costly morsel for him. But now, men sell out “cheap for cash or produce.” Churches that were once powerful for good are now well nigh lost in forms and fashions. We may shut our eyes and wink and whine, and cry old fogy, and grandfather and Moses and Aaron, and all that, but the fact is before us—pride, fashion, and extravagance are eating the very life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight; and the devil laughs to see them rush on. Pride is the root of the whole matter. Adam out of paradise, and Lucifer out of heaven.” And it will shut many more out of heaven, who are now prominent in the church. Neither death nor the grave will change the moral character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their tastes at all. In life they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens;
one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

"Ma," said a little girl, "if I die and go to heaven should I wear my moire antique dress?" "No, my love, we can scarcely suppose we shall wear the same attire of this world in the next." "Then tell me ma, how the angels would know I belonged to the best society?" In the views of that little girl we have illustrated the spirit of many would-be Christian of this day. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on the things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Published by request.

[Editor's Note. This article on Pride has appeared in the columns of the Visitor several times before, but as it is several years since, we now give it place again at the request of a brother.]

How to Grow in Grace.

This is a very great burden to some earnest people. They go from convention to convention; one speaker to another, note-book in hand, so eager to get the blessing (as they term it) and often thinking more of the rapture of the gift than of the person of the giver. And because they hear of others having experiences which they know not, they carry heavy burdens of disappointments and self-reproach. Equally well might a child fret because he is not entered in the higher classes of the school. But why should he worry about his future progress?

His one business is to acquire the lessons set him by his teacher. When these are learned it will be for him to teach his pupils more, and advance him to positions where quicker progress may be made. And it is for us to learn the lesson which the Lord Jesus sets before us day by day, leaving him to lead us into the fuller knowledge and love of God.

Thomas was one of the dull pupils of our Master's but instead of chiding him, and leaving him to grope in the dark, the Master paid him a special visit, and made the glad fact of his resurrection so simple that the doubter was able to rejoice with the rest.—Selected from the Secret of Guidance.

By Annie Eshelman.

They greatly dare who greatly trust.

Burden, and What to Do With Them.

Do you keep the Sabbath? Not indeed the literal seventh day rest, but the inner rest of which that day is a blessed type. The pause in the outward business of life is but a parable of that inner hush, which is not for one day, but for all days; not for one race but for all men; not for the hereafter only, but for now. The Sabbath-keeping which awaits the people of God, undiminished in a single atom by the storms which have swept around it, is for all faithful souls who may take it, if they will; and carry it with them.

The secret of the Sabbath-keeping is in the absence of burden-bearing.

Burden-bearing sadly dishonors God. As men of the world look into the face of those who profess to be God's children, and see them dark with the same shadows as are flung athwart their own, they may well wonder what sort of a Father he is. Whatever be a man's profession, we cannot help judging him by the faces of his children. And if God be judged by the unconscious report made of him by some of his children, the hardest things ever said against him by his foes are not far off the truth. Under such circumstances the unbeliever may well argue, "Either there is no God, or he is powerless, or he does not really love, or he is careless of the needs of his children, of what good will religion be to me?"

We are either libels or Bibles, harborsights or warning signals, magnetic or repellant; and which very much depends on how we treat our burdens.

Of course there is a difference between bearing the self-made care and burden of anxieties, and suffering according to the will of God. We must not make light sufferings sent by our Father to teach lessons which could only be learned in the school in the forms of which our Lord has set before us to learn obedience. The chastised soul must go softly, and with­

Thus the material world is a note in the wondrous harmony.

The Attractive Power of the Cross.

There are no bridges from world to world. But the interspaces are filled with threads finer than silk and mightier than bars of steel. By these magnetic and electrical forces concert reigns and a great brotherhood of worlds is kept from dissolution. Thus the material world is a note in the wondrous harmony.

The cross is the world's magnetic center. It is the solar center of the spiritual universe, governing by its heavenly attraction and gravitation the eb and flow of human society.

In other words, Christ is the world's great attraction. It is not creeds, it is not systems, not dogmas but the person of Christ that draws men towards salvation and a life of purity and holiness.

It is said that the largest, and strongest magnet in the world is at Willet's Point, N. Y. It is a cannon ten feet high, eighteen feet long, and has eight miles of cable wrapped around it. It takes a force of twenty-five thousand pounds to pull off the armature. By actual test it required the combined strength of four men to tear away a crowbar applied to the magnet. It possesses enormous magnetic power. And yet the physical magnet is insignificant compared to the one referred to by Christ's words when he said: "I, if I be lifted up from the earth, will draw all men unto me."

Wherein consists this attractive power of Christ? One element of his is the spirit of the truest heroism. He sus illustrated in his life and death the spirit of the truest heroism. He courageously undertook the enormous task of introducing into the world the scheme of human redemption; and he heroically executed the plan in the face shall be able to hand over our burdens to the Lord Jesus and leave them with him with perfect confidence.

We must have cast our sins on him before we can cast our cares. We must be at peace with God through the work of our Savior before we can have the peace of God through faith in his gracious interposition on our behalf.

We must be living God's plan tarrying under the cloud, obeying his laws, and executing his plans, as far as we know them.

We must feed faith with promise. This food is essential to make it thrive, and when we have done all this we shall find it easy to cast all our cares on him, for he careth for us.—Selected.
of all forms of opposition, conspiracy, insult and ignominy. His was heroism of the highest type. Men are always attracted to such a leader.

Another element in Christ's attractive power is his self-sacrificing, forgiving love. It was as our substitute he died on the cross. It was out of his definite desire for our salvation, all unworthy as we are. Love is the mightiest force in the world. Who can describe the magnetism and conquering power of love? Some time ago, in one of our cities, a lady of exquisite culture, queenly presence and benignant face went to see a girl, disowned, in a house of shame. Others had reported the condition of the girl as being hopeless, her heart utterly hard and her conscience seared. Into her presence walked this Christian woman. With a touch that cooled and healed, and with words like strains of soft music, she smoothed her hair with her hand. For a moment the dying girl thought of her early life when she was pure and innocent. Then looking up into the face of the visitor, so Christlike in its pity, she ventured to ask: "Would you kiss me?" In a moment the kiss was given, and in such a way that the dying girl sobbed out her penitence, and God whispered peace to her troubled soul.

No one was ever so pure as Jesus, and yet he stooped down and to kiss us. He identified himself with us at the cross. Ever since, men have been attracted to such a leader.

Selfishness has a thousand forms, but no matter what its aspect, it is always the deep fountain of all human sin and the worst foe every one of us has to face. Archbishop Whately said, "If you ask me to tell you who it is that causes you the greatest trouble and threatens you with the direst danger, I can only say that if you look in the glass you will see an excellent picture of him." The sin of selfishness puts you in the place of God, and is high treason against the King of kings and Lord of lords.

Let us look at this monster who has become the rival of heaven and the idol of every human heart.

Selfishness is contrary to the very law of nature itself. The scientist will tell you that every plant and animal is adjusted according to a law of mutual dependence and helpfulness. It takes two flowers to produce the seed that will reproduce and perpetuate the blossom. They must meet in the exchange of the fertilizing pollen which gives life to the plant and in the distribution of the pollen every element of nature and multitudes of living creatures are made to minister to future generations. The honey bee, as he sucks the sweet nutrition from flower to flower, deposits the fertilizing pollen of some other flower in the cup that he visits, and thus ministers to others while satisfying his own industry and appetite. The very life of the plant is built on the principle of its death in order to give life to the next generation. The beautiful blossom withers and dies, but out of its sepulchre comes the little seed pod which is to create a new summer of radiant blossoms. The wild creatures of the wilderness and the birds of the air band together in hordes and flocks for mutual protection, and the instinct of motherhood leads them to provide for the next generation with the most self-sacrificing care, and even lose their very lives for their young.

All nature is full of interdependence and helpfulness. The philosopher calls this altruism. It is just a little foreshadowing of divine love. Emerson has well expressed it:

"All are needed by each one; Nothing is fair or good alone;" and Burns has put it still more strongly:

"God never made an independent man, "Twould mar the general concord of His plan." A missionary surgeon in Madras one day set the broken limb of a little dog that he had found upon his doorstep. The next morning he heard a scratching and whining at the door, and when he went, lo! there was the little dog which he had healed with another dog with a broken limb. The grateful little animal had brought him to the friend that had helped him in his distress.

Oh, ye, who are eating your morsel alone, who are hoarding the gold of earth or the gospel of heaven while others are perishing, the very creatures that you despise will some day rise in
judgment and condemn you for a selfishness which is worse than inhuman, nay, worse than brutal, because the very brutes themselves would be ashamed of it.

2. Selfishness is contrary to every true instinct of humanity. God has put into the heart of a man an intuitive feeling of consideration for others and appreciation of benevolence and self-sacrifice. There is nothing more wonderful than the social law which binds humanity together in families and communities.

True, we find everywhere, even in human nature, exceptions to this law—the coarse and brutal natures that can prey upon a famine-stricken land and put up the price of corn to fill their coffers just because the poor are starving. The capitalists who can keep back the coal from the perishings, and with fiendish delight rejoice in its rise in value, caring nothing for the helpless; the ruffians that fight for life in the burning ship or flaming building and trample down the weak in their struggle for escape; the boors that can monopolize the best seat and look out for the main chance and laugh at their shrewdness while they get the better of dumber minds around them; these are abnormal types. But this is not true human nature. Public opinion and humanity condemn it and denounce it, and all the heroisms of history are made out of the very opposite material. The noble captain standing upon the deck till the last of the passengers is saved; the brave swimmer plunging into the surf to rescue the drowning victims, these are the types of character that win the admiration of the world; these are the heroes that illumine the pages of human history. In contrast with such, the selfish wretch who has no higher object than his appetites and his pocket, has been well described by Scott:

“Living, he'll forfeit just renown, And doubly dying, shall go down To the vile dust from whence he sprung. Unwept, unhonored and unsung.”

3. Selfishness is contrary to divine law. God's law is a law of love. Even his commandments to his people were “for thy good alway.” The denunciations of the prophets of Israel were chiefly brought against the selfishness of their luxurious age. Listen to Amos as he cries, “Woe to them that are at ease in Zion, that lie upon beds of ivory and stretch themselves upon their couches and eat the lambs out of the flock and the calves out of the stalls; that chant to the sound of the viol, that drink wine in bowls and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph.”

4. Selfishness is in defiance of the law of Christ. “The Son of Man came not to be ministered unto but to minister and to give his life a ransom for many.” He gave to his disciples a law of love higher even than that of the Old Testament. It is no longer “Thou shalt love thy neighbor as thyself,” but it is “Love one another as I have loved you.” His birth in Bethlehem, his toiling youth, his life of constant self-surrender, sacrifice and privation, his ministry of benevolence and unceasing blessing; and his death of voluntary shame and agony; all these have lifted up a flaming protest against the selfishness of man that make it mockery and blasphemy for any man or woman to call themselves the followers of the Lamb, who are living for gain, aggravdization or pleasure.

5. Selfishness is high treason against the throne of God. It sets up another God instead of him. The one you seek to please, the one whose will you uniformly obey, the one whose interest you supremely seek; that is your god. Selfishness is the worship of man and worse than the worship of humanity; it is self-worship, it is blasphemy. It is rebellion against the throne of God, and it will bring upon your head the damning curse of a God of love. You that want your way about things, that think the universe was made for your convenience and comfort, and that fret and fly into a passion because things go contrary to you, you are arch rebels against the king of love and will go down with Satan, your king, to the rebel’s doom.

6. The followers of Jesus Christ are called to a life of self-sacrifice. Discipleship means learning of him, following him, and being disciplined by him. Only those who walk in his steps of self-denial and unselfish love dare call themselves his disciples, and the one badge evermore of true discipleship is the cross mark of the Lord Jesus. As Whittier has sung so truly and so grandly:

“Wherever through the ages rise The altars of self-sacrifice; Where love its arms has opened wide, Or man for man has nobly died; I see the same white wings outspread That hovered o’er the Master’s head.”

Dear friend, have you these cross marks on your life? Are you welcoming the glory of partnership in his love and sacrifices and saying day by day:

“The cross of Christ I’ll cherish, Its crucifixion bear; And rail reproach, and sorrow, If Jesus leads me there.”

—Selected.

Lincoln's Plea.

Lincoln, when pleading for some women who had been arrested for saloon smashing, said:

May it please the court, I will say a few words in behalf of the women who are arraigned before your honor and the jury. I would suggest, first, that there be a change in the indictment, so as to have it read, “The State against Mr. Whiskey,” instead of “The State against the Women.” It would be far more appropriate. Touching the question there are three laws: First, the law of self-protection; second, the law of the statute; third, the law of God. The law of self-protection is the law of necessity, as shown when our fathers threw the tea into the Boston harbor, and in asserting their right to life, liberty, and the pursuit of happiness. This is the defense of these women. The man who has persisted in selling whisky has had no regard for their well-being or the welfare of their husbands and sons. He has had no fear of God or regard for man; neither has he had any regard for the laws of the statute. No jury can fix any damages or punishment for any violation of the moral law. The course pursued by this liquor-dealer has been for the demoralization of society. His hoggery has been a nuisance. These women, finding all moral suasion of no avail with this fellow, oblivious to all tender appeal, alike regardless of their prayers and tears, in order to protect their house-holds and promote the welfare of the community, united to suppress
the nuisance. The good of society demands its suppression. They accomplished what otherwise could not have been done.—Selected.

An Answer to Prayer.

Some months ago I wrote to many of the persons who help support our Marathi work in Poona, and asked them to have special prayer for our Poona Marathi work. I have never seen Satan more manifest than has been in the past few months in the whole of our work—boarding school, city schools and evangelistic work.

Last Monday, at my workers’ meeting I saw a most wonderful change, and the workers seemed burdened for the souls of the people. About the middle of the week many of the boarding-school boys were convicted of sin, and to-day many of them are calling on God for themselves and the other boys in the school. All is quiet, but some of the boys have come out so clearly and look happy. On Sunday evening some of the workers and some of Miss Parker’s girls met in front of one of our city school buildings and the Hindu people gathered about and we had a most wonderful time. We were out of doors and the singing, testifying, and praying were all going on at the same time. One Bible woman would have a little group of Hindu women to whom she was explaining the plan of salvation; a young man would have a group to whom he was singing a hymn and explaining what it meant. There were several other groups; in the midst of these groups there would be someone praying for them. I think that there were about twenty persons who were either leading in prayer or doing personal work. All this would seem like confusion, but it was not; it all seemed to be under the direction of the Spirit. No one felt it their duty to lead the meeting. I came home and found the boarding-school boys in the prayer room praying, and one boy had been praying for hours, and the light came to him about midnight, and now he is very happy and praying for others.

—Christian Advocate.

Romaine has well said: “Gratitude to God makes even a temporal blessing a taste of heaven.”

All lesser problems are settled in settling the problem of accepting or rejecting Christ.

Rev. W. S. Jacoby said: “I do not see how an intelligent, consecrated Christian can belong to a secret order.

The book of Judges is one of war and bloodshed, sometimes called the book of failure. But the cause was disobedience. If the Children of Israel had been faithful to God as they had been commanded to be, they could have enjoyed the fat of the land in peace and safety. But it is the same old story of disobedience. During the earlier years of Joshua’s reign, Israel enjoyed a season of obedience and victory. But the indifference and lukewarmness that seemed to be breeding in the latter part of Joshua’s reign now becomes such idolatry and wickedness that God allows kings to punish his people.

Time and again, he raises up a true man as ruler or judge, but scarcely is the judge passed away till the people become as bad as before; and even worse. Notice especially what seems to be the climax in the last five chapters, when the people did what was right in their own eyes. Some people to-day, even in the church, desire to do what is right in their own important eyes, and try even to force others to do the same, it brings disorder and selfishness and confusion into the church.

As we study these lessons we cannot help but rejoice for the better way, the way of “Peace on Earth, Goodwill to men.” This would have been for them, to an extent at least, if they had been obedient, but in a much fuller sense it is for us to-day, made possible by the coming of Jesus into the world. For although these individual judges had the Holy Spirit, yet he was not poured out in a general way until after Jesus was glorified.

Still in this lesson, in the midst of darkness and terrors and fightings and awful backslidings, we have some of the brightest examples of faith in the whole Bible. Here we have Gideon and Barak, and Jephtha, and Samson, also others notable for God. It meant something to be true to God in those evil days. But obedience always brought its reward, even as it does to-day.

Notice carefully the chronology of this lesson. The last five chapters, instead of following the rest of the book in time, really preceed. The events of these chapters begin, I think, soon after Joshua’s reign, when the people forgot the Lord, and reach to the time when Othniel became judge.

As we study these lessons, let us put our lives up aside of the word of God, and see if we, too, are filled with backslidings and disobedience, or whether we are filled with loyalty to God and the fruits of righteousness.

Questions.

Again choose chapter names.

Who first after Joshua’s death went up against the Canaanites? To whom were they sold the third time? What answer did God give when Israel asked why he sold them? To whom were Israel sold the fifth time? How many men had he at first? How many did he take along? How was his vow fulfilled? What very unwise thing did Gideon do later? How did he gain the victory? What was the result of it? How many men had he at first? How many did he take along? How did they gain the victory? What did Gideon do with his enemies? What very unwise thing did Gideon do after he was tried? What was the result of it? How many sons had Gideon? Who was the first judge after Gideon? What did he use? How did he gain the victory? What did Israel answer and do? How did they gain the victory? What was the result of it? How did the Gibeonites make? What caused Abimeleck’s death? Name the next two judges. To whom were Israel sold the fifth time? Why did God sell them? What answer did God give when Israel asked why he sold them? What did Israel answer and do? Did God hear them? What judgment did they impose? What rash vow did Jephthah make? How was his vow fulfilled? What did he use? How did he gain the victory? What did the Gibeonites make? Were there any people like them to-day? What kind? How did they conquer? By what word were they known? Name the next three judges. Into whose hand were Israel sold the sixth time? Who delivered them? Give the story of Samson. Name the miraculous things he did. What was Samson’s greatest mistake? Were his wives true to him? What was the cause of his death? Who ruled Israel between the time of Joshua and Othniel? Did the people prosper then? Why or why not? (See chapters xvii., xxii.) What awful things did the Gibeonites do? How did they punish them? In what shameful way did the Benjaminites get wives? Name the thirteen judges. Which one is not mentioned in this book? Name the countries that successively overcame Israel. What was the length of each successive term that Israel served foreign rulers? What was the length of each successive term that Israel enjoyed peace? Who is the probable author of the greater part of the book of Judges? Do you see the longsuffering of God in this lesson? How many weak things in this lesson were used to do great things? (Search carefully. See I. Cor. i. 29.) What gave the judges their power? (See Ch. iii. 10, etc.) Study the biography of every one of the judges.

HAISTRY.
OUR YOUTH.

**Buying a Paper.**

"Here, boy, let me have a paper."

"Can't."

"Why not? I heard you crying them loud enough to be heard at the City Hall."

"Yes, but that was down 'tother block, ye know, where I holler'd."

"What does that matter? Come, now, no fooling. I'm in a hurry."

"Couldn't sell you a paper on this here block, mister, cos it b'longs to Limpy. He's just up the furdest end now. You'll meet him."

"And who is Limpy? And why does he have this block?"

"Cos us other kids agreed to let him have it. Ye see it's a good run, 'count of the offices all along, and the poor chap is that lame he can't git around lively like the rest of us, so we agreed that the first one caught sellin' on his beat should be thrashed. See?"

"Yes, I see. You have a sort of brotherhood among yourselves?"

"Well, we're goin' to look out for a little cove what's lame anyhow."

"There comes Limpy now. He's a fortunate boy to have such friends."

The gentleman bought two papers of him, and went on his way down town, wondering how many men in business would refuse to sell their wares in order to give a weak, halting brother a chance in the field.—Exchange.

**A Word of Courage.**

One of the common ways in which Satan accomplishes his purpose to render inactive and unfruitful the life of a Christian, is one in which he is not usually recognized; and failing to perceive him and his methods, there is an unconscious submission to his purpose. Telling the gospel story to some unsaved soul, and then feeling that no good or more harm than good has been done, is no unusual experience. Testifying in public as a faithful witness for Jesus Christ, and then thinking that what was said was not just the right thing, and that silence would have been better, is not a rare experience. It is no uncommon occurrence for a Christian to speak some loving word, or do some kindly act, or practice some self-denial or offer helpful sympathy, and afterward endure days of discouragement because it seems as if the loving words were misunderstood, the kindly act not appreciated, the self-denial useless, or the sympathy not acceptable. Satan is called the accuser of the brethren. The Syriac translation calls him the Calumniator, that is, one who accuses falsely and knowingly.

It is a part of Satan's business to accuse the brethren of what they never did; and to accuse Christians falsely of their work being a failure. The Spirit whose name is Comforter is not the one to make us feel discouraged or disheartened, and useless after we have faithfully endeavored to imitate him who came not to be ministered unto, but to minister; and knowing it is not the Comforter who does this, may not we be certain it is the Calumniator?

Time often demonstrates that great good has been done when the doer has felt disheartened because of seeming failure, and it is not strange that the enemy should make the greatest efforts to discourage and hinder, when the most good is being done. May not his interference be considered a cause for encouragement rather than discouragement? To whom shall we listen, to the Comforter or the Calumniator?—Selected.

There is a flower called heartease, which flourishes on the meanest soil, when fed with good deeds and kindly thoughts, and 'tis worth a king's ransom to its possessor. That same flower had its roots deep in the heart of God, and its fruit into eternity, where every good shall reap its unfailing harvest of weal, and think to cheat ourselves of weal, and think to cheat ourselves of

**EDITORIAL NOTES.**

Sister N. A. Shirk, of Shannon, Ill., accompanied by her niece, Sister M. J. Shirk, spent a part of last week among us in this city. Sister Shirk has been and is yet much interested in the work of the Chicago Mission. Her experiences of salvation and also of divine healing are perhaps beyond the ordinary, and in relating what God has done for her and others she always finds interested listeners. May God bless her testimony much.

Bro. J. B. Leaman, of Upland, Cal., labored for a week at Pequa M. H., Lancaster county, Pa., resulting in the conversion of a number of persons, how many we have not learned. From November 13 to 20, he labored at Air Hill M. H., Franklin county, Pa., where also a number confessed Christ. At this writing, November 24, as far as we know he is visiting the Philadelphia Mission, and we are expecting him to spend about a week in Harrisburg, Pa., as he goes through on his way to Ohio.

Bro. J. H. Myers and wife are again in the homeland as will be seen by their report. They have been visiting in Harrisburg for a week and are ready to respond to any calls for meetings wherever desired. They are ready to talk about their visit to Africa, and are much interested in the missionary enterprise of the church.

Quite a number of the young friends of the Visorr, some of them, valued personal friends of the editor, are assuming matrimonial responsibilities this Fall. We congratulate all such, and wish them much joy and blessing from the Lord. We are glad to note that a few of them have ordered the Visorr to come into their home. This is as it should be and we hope a good many more will follow suit.

**Money Received on Subscriptions from Oct. 25 to Nov. 24.**

S. Lebeick, $1; Barbara Martin, 50 cents; Jno. Rullinger, $1; Jan. Brown, $1; Elizabeth Vandever, $1; Elizabeth Deisher, $1:go; Eliza Hess, $1; Cyrus Mag, $1; ben eveut, $1; H. L. Hutter, $.1: H. G. Engle, $.1; Sarah Sprinkle, $.1; O. M. Smith, $.1; A. J. Trump, $.1; J. K. Forney, $.1; H. L. Trump, $.1; Edgar M. Hoover, $.1; J. B. Winger, $.1; C. Shaffer, $.1; Cath. Snyder, $.1; W. O. Baker, $.1; Wm. G. Snyder, $.1; C. W. Baker, $.1; J. H. Martin, $.1; Mrs. E. Stover, $.1; Mary K. Herr, $.1; D. H. Rohrer, $.1; G. D. Tyson, $.1; J. Q. Humperger, $.1; H. A. Kaufman, $.1; S. Schoelbaum, 75 cents; S. Hall, $.1; Mrs. Jno. Albright, $.1; D. F. Hutter, $.1; Wm. L. Bucher, $.1; J. M. Bucher, $.1; Mary A. Hope, $.1; Susanna Hartman, $.1; Jno. Eisele, $.1; C. M. Shoemaker, $.1; F. Kohl, $.1; Jno. Huth, $.1; W. Klippert, $.1; Chas. Baker, $.1; C. H. Myers, $.1; C. C. Eschelman, $.1; Lizzie Beiler, $.1; A. B. Brunke, $.1; Jno. A. Byers, $.1; F. Kipe, $.1; E. Leshier, $.1; M. A. Landis, $.1; Jno. Charleston, $.1; H. Cocklin, $.1; Mrs. Berst, $.1; A. B. Musser, $.1; J. G. Mann, $.1; J. D. Books, $.1; L. Mumma, $.1; Lena S. Hess, $.1; B. F. Greenewalt, $.1; H. H. Breckbill, $.1; Martha Witmer, $.1; Agnes Lesh, $.1; Lizzie Winters, $.1; Alice Sauder, $.1; Martha Harmon, $.1; Mary Krieder, $.1; A. H. Engle, $.1; L. O. Musser, $.1; Jno. Krieder, $.1; A. B. Lehman, $.1; F. G. Sauder, $.1; F. A. Landis, $.1; Jno. M. Winger, $.1; H. Winger, $.1; D. M. Niesly, $.1; H. B. Broshaker, $.1; Maria Engle, $.2; Mrs. A. Coblenz, $.1; Mrs. Anna Haldeman, $.1; Anna Stauffer, $.1; Emma Daboff, $.1; A. M. Shank, $.1; M. Arzont, $.1; Mrs. Annie M. Brandt, $.1; B. L. Thuma, $.1; Jacob Shelley, $.1; Abn. Shenk, $.1; Mrs. J. H. Haltz, $.1; Jno. Neher, $.1; Abn. Bechtel, $.1; Aaron Bechtel, $.1; G. H. Hartsooll, $.1; Jno. W. Oyer, $.1; Fan nie Breckbill, $.1; Anna D. Kleppner, $.1; J. H. Horsley, $.1; J. Longaker, $.1; A. M. Shank, $.1; M. Tal- dis, $.2; Emma Carbaugh, $.8; Eber M. Carbaugh, $.7; Jno. Long, $.1; Wm. Hess, $.1; E. D. Bechtel, $.1; J. G. Baker, $.1; Peter Sider, $.1; Carl Sider, $.1.
CHURCH WORK.

Chicago Mission.

Report for Month Ending Nov. 15, 1905.

Receipts.

Balance on hand, $13.65. Henry Brubaker, Mr. Morris, Ill, $1; Mrs. Miller, Mr. Morris, Ill., $1; J. D. Shirk, Mt. Carmel, Ill., $1; Brother, Polio, Ill., $9.50; Noah Hershey, Ks., $2.50; John Spahr, Chicago, 2 copies; John E. Beach, $1; Jesse Welsh, Chicago, Ill.; Sam Beach, Phila., $1; George S. Hbuchner, Chicago, Ill.; offering box, $.15; John Engle, Abilene, $2; Samuel Grove, Chicago, Ill.; D. W. Weise, Ont., $5; Jesse Powell, Moos Point, Miss., $2; B. Byer, $2; I. S. Godshall, Chicago, Ill.; L. B. Byer, $2; Rent, $.50; David Hostetler, Ks., $2; Young People, Chicago, Ill., $1.60. Total, $87.35.

Expenses.

Grosseys, $7; paper buying and express; $4, gas and oil, $2.10; rent, $25; total, $48.55. balance, $1.00.

We heartily thank the dear saints for remembring our physical needs. Not only so, but many heart broken, sin-sick souls, such as once we were, are partakers of these blessings. It is one of the means by which Jesus used to draw the multitude to himself, so that he might point them to God his Father. It is one of the strong means even to-day, which gives us access, not only into the knowledge of hearts as well. So, dear ones, God would have you know that in these things you are leading souls to Christ. Not through words, but deeds. And yet we have this assurance that your prayers do follow, and thus he has made us all workers together for him. We are unprofitable unto you all before the throne, with this assurance following that his blessing shall rest upon you. Amen.

In him, SARAH BERT AND WORKERS.

2936 Peoria St, Englewood, Ill.

Chicago Mission Building Fund.

Dear readers of the Visor, we would again refer you to the report of the Chicago Mission Building Fund, of Viators of September 1, 1905, where there was the full amount given of money received up to that time; and would again at the close of this article, according to number of receipt, give amount given up to date. Time is rapidly going by and the close of the year is soon here, and I wish to stir up all the pure minds of the saints, and the adoration of the Apostle where he writes that we are not to be aloof in business. We truly believe that the work is of the Lord and that the building should be purchased for God and for his work, and that there should be no encumbrance hanging over it, so we would say that all the saints should be fervent in prayer about this matter and all that have the soliciting paper to be active in work. The time of year is here when those in the country will not have enough of it to give a straight look at our brother or sister. Isn't it wonderful?" Well, "every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire and the fire shall try every man's work of what sort it is." Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts and then shall every man have praise of God." "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity." "To wit, that God was in Christ recon­ciling the world unto himself not imputing their trespasses unto them, and hath committed unto us the word of reconciliation;" "Who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father. For the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow and is a discerner of the thoughts and intents of the heart." "For our heart condemn us: God is greater than our heart and knoweth all things. And I will tell her children with death and all the churches shall know it. I am he which searcheth the reins and.
You according to your works."

4-5. It was indeed a good feast, as was manifest in the hearty singing and testimony of the brethren and sisters. The stocking and one dollar's worth of groceries will be given this week to a very poor family close by, and $2.60 to a sister at Chambersburg, and still another from a sister at Marietta, Pa. I shall be very thankful if you will send me a letter to reach me during Christmas week. Don't expect an answer, for I cannot write personally to all. I will, however, tell you all about my Christmas letter party in this magazine. There are only a few editors who let me speak of my books and I am often afraid I impress on their good nature and weary them with my letters, but you see, friends, I find it hard to "keep the pot a boiling," as I must depend solely on my own efforts. Everything I have done must be hired for. I cannot do a thing for self. My books are listed as follows:

"Seventeen Years in a Mattress Grave," the story of my life, 13c; "Ideas of an Invalid," 20c, and "His Mysterious Way," 50c. Cut this letter out and save till Christmas, then write to me. Don't depend on some one else to write, but do it yourself, please.

THOS. F. LOCKHART

Wellington, Mo.

Our Home Coming.

We arrived at Southampton, England, October 19, at 9 a.m. and passed our baggage through the customs and at 10 o'clock we left for London, arriving at Waterloo station at 11.30. There we hastily took a cab for King's Cross, where we were again hurried to the train, having booked for Billingsboro, Lincolnshire, England, a distance of 120 miles, where we arrived at 4.30 the same day. We were received very kindly at the home of William Stennett, whose son we met in Africa. He served at Fort Usher, about ten miles from Matoppo Mission, as a policeman. But while in service he was converted and then he had much pleasure to come to our meetings. His time having expired, he returned home in May, and by solicitation he came into my family. We found this family very courteous. Father Stennett, in his good humorous English way, said to us, "Now, if you do not make yourselves at home it is your own fault." And we found it so. Mr. Stennett is a very devoted Christian man, and the daughter, a dear young Christian lady, and we were much pleased to meet four of the sons in the family. We had the pleasure to hold up Christ on Sunday night at the Wesleyan chapel.

Having met a missionary while in Africa by the name of Reed, he said, "My mother lives in London and I am praying to God that you are able to go and see her. She is a Christian worker and she will entertain you." He said he would write to his mother about us. So I wrote to Mrs. Reed and she informed me that she was very sorry that she could not entertain us, as she was just ready to leave home for the South. But her oldest son would look for a boarding place for us and we should come to London. So we wrote to her son that we would come to King's Cross on Thursday, the 26th, at 2:45 p.m., where we were then staying. Mr. Reed and Mr. Wareham, the man who was to entertain us, at a private

From a harvest meeting and love feast in Harvey county, Kansa, I received $7.70. From Kohler, Ontario, $1. From Abilene, Kansas, two pair hand-knit stockings. The stockings and one dollar's worth of groceries will be given this week to a very poor family close by, and $2.60 to a sister at Chambersburg, and still another from a sister at Marietta, Pa. I shall be very thankful if you will send me a letter to reach me during Christmas week. Don't expect an answer, for I cannot write personally to all. I will, however, tell you all about my Christmas letter party in this magazine. There are only a few editors who let me speak of my books and I am often afraid I impress on their good nature and weary them with my letters, but you see, friends, I find it hard to "keep the pot a boiling," as I must depend solely on my own efforts. Everything I have done must be hired for. I cannot do a thing for self. My books are listed as follows:

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boarding place. Mr. Wareham is a tourist and a very kind man, genteel in his manners, and, being well acquainted with London, he was our guide, taking us to places we wished to visit. We were at the British Museum, where we saw much of interest, among them the Egyptian pyramids, also brick said to have been made by the children of Israel, of the columns and sids of Egypt, in the temple where Paul preached. At another place we saw the embalmed bodies (mummies) of Egyptians who lived about two thousand or more years before Christ. We saw the body of a man that is said to have lived in the days of Adam. We visited many other places, of which we will not speak. We were at St. Paul's cathedral, said to be the largest Protestant building in the world. Here many noted men are entombed. This place does not command the largest assemblies. We were to Westminster Abbey, the oldest place. It dates back to the year thirteen hundred and two. Here we stood by the place where David Livingstone, the great African explorer, is buried and many other noted men. Here we walked the wards that the Roman Catholic monks used to walk forth, where the Catholics held the government of England. We also went to the parliament house, the place where the king and queen sit, and then through the House of Lords and the House of Commons.

We were much interested on Saturday afternoon to visit the Stockwell Orphanage Institution, founded by Charles Spurgeon, now deceased. We found it in a very excellent condition, sheltering five hundred children, boys and girls. Our next place of interest was the Bunhill Burning Field, on City Road. Here we stood by the mound where John Bunyan, the author of Pilgrim's Progress, is buried. He died in 1688, aged 60 years. The place is marked by a raised marble mound, the statue of the man on top, and on the side the statue of the man with the bundle on his back. We also stood by the place where the noted poet, Isaac Watts, is buried. A number of his hymns are in our hymnal. Next we went to the church that John Wesley built, where the founder of the Methodists. We stood on the pulpit that he stood on to proclaim the gospel and we stood by the monument that marks the place where he is buried.

On Sunday morning, the 29th, we went to the services at the tabernacle, where Charles Spurgeon, deceased, preached. His son, Thomas, preached a very common gospel sermon. It seemed quite a ways on the train, then we had a way to walk, and at 10.30 we boarded the large vessel, the Baltic, and arrived safely at New York on Friday, the 30th. The vessel was 11.30, we got our baggage through customs and then came to Philadelphia, arriving at 3 p.m. We then came to the Brethren's Mission where we were received so kind. The dear brother and sister Stover. They rejoiced that the dear Lord brought us safely to them, and we rejoiced that we were there safely. Here we had the pleasure to meet our dear son, Amos. Oh, how glad we were. We thank God that we had blessed fellowship with the saints at Philadelphia. Oh, what a joy to meet those of like precious faith. We had a very enjoyable day on Sunday, November 4th, and came on the 6th to Harrisburg and then another change of cars to our home, Mechanicsburg, where we arrived at 7 p.m. and were greeted by our loved ones.

Dear readers, we are very conscious of the fact that it was God's will for us to go on this long visit of over nineteen months, and that it was God's purpose to bring us safe back to him. Glory to his name for evermore. We purpose to be used of God in the spread of the gospel, where God would have us to labor, and as we were so conscious of your answered prayers we knew God is waiting for us that God's will may be done through us.

Yours in the service till Jesus comes,

JOHN H. MYERS and WIFE.

MECHANICSBURG, PA.

A Letter from Brother and Sister Lehman.

BUFFALO, N.Y., Nov. 27, 1905.

Dear Editor and readers of the Visitor:

We praise God for his unbounded love and strength thou mayest, and we could not give us the faculty to reason and that we may be reasonably disposed in regard to this letter.

First, I wish to say that our desire is to do good wherever we can, and endeavor to help the poor class of people. This we could do if we could start an industrial school, where both manual and intellectual instruction could be imparted. This we cannot do without any means. So we are trusting the Lord to open the way for us to do good in this way while we are in India.

Again, India has sufficient money to help the poor if it would be rightly distributed. The first one was a Brahman, the second was a Mohammedan priest and his daughter of nine years. He is a man of reason. He said he was ready to go to the Brethren's Mission, to help the poor class of people, so they remain uneducated, and who will sacrifice himself or herself to take this work in hand without any means? We say they cannot do it. We cannot build a house unless we have the means and the materials first.

It seems to be very necessary to start a rescue home for those who forsake father, mother, brethren, houses, and lands for Jesus' sake. God has already given us three dear souls. The first one was a Brahman, the second was a Mohammedan priest and his daughter of nine years. He is a man of reason. He said he was ready to go to the Brethren's Mission, to help the poor class of people. This we could do if we could start an industrial school, where both manual and intellectual instruction could be imparted. This we cannot do without any means. So we are trusting the Lord to open the way for us to do good in this way while we are in India.

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So we ask your prayers for him. These people must have a place to flee to for safety, and if we do not have a place of this kind they will not believe our report. We feel as though we will open up to you that which is on my mind. I see that there can be much good done among these people, and I also see a good opportunity to make it self-supporting. India is not as poor as some people make it; there are many rich fathers living here, and our aim is to take the money from the rich and help the poor in a lawful way, and also to get in sympathy and touch with the rich. God has given me a highly educated Christian teacher, and we, with our teacher, want to start a business school, that is, to teach shorthand, typewriting (touch method, or blind-fold system, without looking at the keyboard) duplicating and business training. This is a school that is favored by the Government. We have the promise now already of some twenty students, of whom one is at the work already.

We are trusting God that he will help us in this work. Our aim is not to hoard up money, but simply to give the increase coming through the school to help the poor class. We feel to put my means with hand and heart to the work. And all those that feel to join in and help to bear the burden will receive a blessing.

"Brother, for Christ’s kingdom sighing, Help a little, help a little; Help to save the millions dying. Help just a little.

Is thy cup made sad by trial? Help a little, help a little; Sweeten it by self-denial, Help just a little.

Though no wealth to thee is given, Help a little, help a little; Sacrifice is gold in heaven, Help just a little.

Let us live for one another, Help a little, help a little; Help to lift each fallen brother, Help just a little."

All those who feel like lending a helping hand in the great work will please send their donations to Arrah by post-office (foreign) money order.

Your brother and laborer in Christ,

AMOS L. MOSER.

Oct. 18, 1905.

Arrah, Shahabad Dist., Bengal, India.

Mapane Mission.

BULAWAYO, S. AFRICA,

Dear Readers of Evangelical Visitor:

Oh, we do pray that God may send a mighty wave of conviction over this people, that many may be rescued before it is too late. For we know that their souls are as precious in the sight of God as any man’s.

May God’s abiding grace and peace rest upon you all and may you be filled with his Spirit is my prayer for God’s Israel everywhere.

Your sister in Jesus, seeking the lost.

AMBER M. BERT.

December 1, 1905.]
where our books were? Ndhilambali had them. We stepped outside, our sister saying to Bro. Ndhilambali, "They want us to sing, but I fear they have drunk too much to listen." Sister Light did, too. The chief's son, a boy of probably fourteen years of age, was standing by and heard it. He also said they would hardly listen. (This boy attends school and came to us as much as he felt that he belonged to him, being very nice.) We sang a few hymns and to our surprise they all became quiet and nearly all come and sat down to listen, and tried to help to sing. Sister Davidson read a portion of Scripture and spoke to them. After prayer, another hymn was sung. Ndhilambali sanctioned the truth. A few old men began to inquire what it meant to be a Christian, if it was to come to church, or what it was? Our brother took the word of God and tried to show them what is evil, and good in the sight of God. While we were waiting, a few young men began to dance. If ever I saw the works of darkness I saw it then. We walked on, leaving Ndhilambali to finish the conversation with the aged men, praying that light may come somehow. Truly the darkness can be felt, and these souls are as precious in the sight of God as are those of the white man. Will you let them perish for whom Christ died? Much darkness has been lost already. Many have gone to Christless graves without the knowledge of Christ. Who is responsible for this condition of things? Is it not the church, the body of Christ? Someone may say many have gone forth. What is that number compared to the millions of people that are scattered all over this large continent, not including our neighbors, India, with its teeming millions and China, etc.? May our Master's last command be fulfilled according to his will. I praise God I have heard the call and desire to be a vessel meet for the Master's use. It is a privilege to help carry out the will of my Father in heaven.

The Lord is encouraging our hearts continually, by his word, and also in that some are desiring to follow the Lord. One of the girls Sister Davidson spoke of was desiring to follow the Lord. She, as well as all her determination. She, as well as all her neighbors, were continually, by his word, and also in that desire to be a vessel meet for the Master's use. "Go ye into all the world."—The field. "The Gospel."—The message. "To every creature."—The opportunity.

Thoughts on Reviewing the Visitor.

As I silently sat, its fond pages reviewing,
As I noticed the names of the loved ones beneath;
I solemnly thought of the pens that are silent,
Of dear ones whose pens are now silent in dear.

But although they are silent, there good works will follow,
Their holy example, yea, every good work will follow.
Their writings, their teachings, their words kindly spoken,
Will all go on onward, if we will take heed.

When I think of the loved ones, now gone o'er the river,
Of those that have faithfully walked in the light;
When I think of their crowns and their shining splendor,
Their angelic garments, so spotless and white.

When I think of that home in that heavenly mansion,
The streets that are golden, so glorious and bright,
Where sorrows and cares are forever unknown,
No night shall be there, God himself in the light.

When I think of that joyful, the great and last meeting,
Where saints shall sit down with the Father and Son.
The supper, where Christ shall be girded
Of that happy number, oh! may I be one.
When I think of the beautiful songs they are singing,
Of their bright golden harps, oh! I fain would be gone,
There to join in the anthems, to praise my Jesus, my home.
To shout hallelujah in heaven my home.

\[\text{MARRIAGES}\]

HENDERSON-COBER.—Bro. Walter B. Henderson, of Cherrywood, Ont., and Sister Emma Cober, daughter of Bro. and Sister John Cober, of Gormley, Ont., formerly of Cherrywood, Ont., were married at the home of the bride's parents on Nov. 15, 1905. Bro. Peter Steckley officiating.

RIDER-STOECKER.—On Nov. 8, 1905, there occurred the marriage of George Rider, to Estella Stoecker, all of near Moonlight, Richland. The ceremony took place at the home of the bride's parents, Bro. D. H. Brechbill officiating.

BROOKS-BATES.—Married on Sep.-

ABBE-BROOKS.—Married November 13th, at the home of Edward Brooks, the bride's parents, Elmer J. Abee, son of Mr. and Mrs. Stella Abee to Mary Charlotte Brooks, J. H. Byer officiating. All of Lake Ann, Mich.