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Addresses of Missionaries.

Africa.

India.
A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, Ghaseeri Mundi, Lucknow, India.
D. W. and Mrs. D. W. Zook, Sripat, Purumta, Bankura district, Bengal, India.
Josiah and Rhoda Z. Martin, Raghunathpur P. O. Manbhum district, India.
N. H. and Mrs. N. H. Reichard, Raj Nagdonga 6. B. & N. Ry., India.
Fanny Hoffman, Khamegone, India.

Central America.
Mrs. William Keech, nee Hoffman, San Salvador, Salvador, Central America.

Her Wandering Boy.

I have asked the soloist to sing an old familiar piece, "Where is my wandering boy to-night?" announced the minister of a large city church one Sabbath evening.

The great organ dropped softly the opening strains of that sweet hymn, and a woman rose and sang as sweetly as human voice can sing. When she came to the chorus many were in tears, and away upstairs in the gallery an old lady was sobbing to herself, and swaying gently to and fro as if in pain.

"Once he was pure as the morning dew—
As he knelt at his mother's knee.
No face was so bright, no heart more true,
And none was so sweet as he."

The singer's voice seemed to break, and upstairs the little old lady was passing out. She could bear it no longer.

Across the gallery from where she sat, off in a dark corner, a tramp was sitting in a shame-faced attitude, listening too. He saw her go, and immediately got up himself, and left so quietly that his exit was unnoticed.

Down the street she went, almost crying to herself, and sway­ing to and fro as if in pain. The opening strains of that sweet hymn, the wandering tribe. At last she turned into a street where the houses were of the poorest kind, and stopped in front of one of them and unlocked the front door and went in.

She lit the lamp, but forgot to draw the window shade, and kneeling down by an old rocking chair, she wept as if her heart would break. By-and-by she became calmer, and the tramp, watching outside saw her lips move as if in prayer. Something was tugging at his heart, and he stepped close to the window that he might hear, if possible, what she was saying.

"Oh Father, he was my own little lad and I loved him so and prayed such great things for him. It may be he's out a cot-night, and far down in the ways of sin, but oh, my Father, in loving kindness bring him back, for I need him so, and I love him so—"

The old name awakened memories of the days when she had sung him to sleep and said, "Good-night laddie, mother's own man of the house!"

The Lord neither casts off, nor dis­owns before men, his servants whose hearts are true to him, even though they are not faultless. Moses is vouch­safed the solacing view from Pisgah; an angel feeds discouraged Elijah; and the Lord himself bids Paul to be good cheer. To Paul, restored to unclouded communion, is given the mighty Prison Ministry. Nero's household hears the gospel and sends salutations to Philipp, and the ineffa­ble truths of Ephesians, Philippians, Colossians, Second Timothy, and Philemon burst like rays of glory from the darkness of Paul's Roman dungeon.

The Scriptures, "given by inspira­tion of God," and in the "words which the Holy Ghost teacheth" (I. Cor. ii. 13; II. Tim. iii. 16) are infallible, not the men who wrote them. —Scofield.

I notice one thing: when a man gits into a tite spot he don't never send for his friend, the devil, to git him out.

Excuses are commonest with those who are afraid to dare.
The ordinary business of General Conference now commenced and went on in its usual way—generally harmonious. While there were differences of opinion, the spirit of forbearance was felt. The gathering is a pleasant one. It is always pleasant to meet our brethren and sisters, and these councils are worth the time, trouble and expense for the social and spiritual benefit they confer upon the local and general bodies. Much important business was transacted. The weather is nice, the city is attractive, the people surrounding Gospel Temple are friendly and accommodating. Last evening Bro. John H. Engle delivered a Sunday-school address, and brother T. A. Long preached a missionary sermon. Business was resumed this morning, and there is much to do yet. This being the last day of the session.

The subject of a Missionary Training Home and Bible School received attention and was well discussed. This sentiment is evidently growing in the church and will develop into healthy fruit in the near future. The mission work, home and foreign, also has a strong hold on the church and is also growing. God is preparing the church to take its place in the great work of winning the world for Christ.

Love and peace seemed to be the prevailing sentiments in the Conference. Justice and righteousness are not forgotten. We hope and trust God will bless the work of this Conference for his glory and the good of his church. Justice and righteousness are prevailing sentiments in the Conference. This sentiment is evidently growing in the church and will develop into healthy fruit in the near future. The mission work, home and foreign, also has a strong hold on the church and is also growing. God is preparing the church to take its place in the great work of winning the world for Christ.

Brother and Sister I. O. Lehman, African Missionaries, who were home on furlough since April, 1905, sailed on their return voyage from New York on May 26. With them sailed Sister Maria Werkman, of Kansas, who will join the workers at the Matopoo Mission. An interesting farewell meeting was held for them at the Messiah Home chapel, Harrisburg, Pa., on Sunday evening, May 20. May they have a safe voyage, and reach their stations in safety, and may they be much used of the Lord in winning souls to Christ.

When the tabernacle was to be built in the wilderness there were many whose hearts were willing to contribute abundantly in material and labor. Willing hearts are needed today to carry on any benevolent work. There is real need of some willing sisters to help out with the work at the Messiah Home, in sewing and waiting on the aged, feeble and sick ones. It is confidently hoped by the management that the Lord may stir up several devoted sisters to heed this call. Such should correspond with brother A. B. Musser, 68 N. Twelfth street, Harrisburg, Pa.

An interesting baptismal service was held at Hummelstown, Pa., on Ascension Day when six applicants were received into church fellowship and baptized in Swatara Creek. May those who have thus publicly confessed Christ as their Savior and Lord, and have covenanted to live for him, be richly endued with the Holy Spirit for service, and keep by the power of God unto eternal life.

The Tobacco Store—Dangerous to the Boys.

"When eight per cent. of the calves in one section were ruined in one year by mountain lions, the mountain lion was outlawed, and a vigorous systematic, and persistent campaign of extermination was pursued. While twenty per cent. of our boys are injured for life by the liquor traffic, the liquor business still flourishes, by permission of, and under the protection of, the laws." This statement which we quote from "The Sunday-School Times" is startling in its showing the hold that the liquor traffic has in the country. But as an observer of conditions we believe that another institution which is freely tolerated, and without questioning, in city and village, is more hurtful to the boys than the saloon. We refer to the tobacco and cigar stores with their pool room and other gambling attachments. We are convinced these are really more dangerous to our boys than the saloons, in that they get the boy first, and at a time when he is not allowed to frequent the saloon. This institution serves as a pre-payer of the gist for the saloon's grinding later. We venture the assertion that very few boys who escape the contamination of the tobacco store become grist for the saloon. One need only to make a tour of observation, evenings, in the vicinity of these places of evil enticements to be convinced of their baneful influence on boys and young men. The Don't Care spirit receives wonderful impetus there, and the boy who gets under the spell of its fascination is well started on the downward course.
and is ready for the further fascina-
tion of the saloon. East Harrisburg
has so far successfully resisted the
planting of a saloon in its territory,
and is to be congratulated for its vigi-
lance on that line, but the institution
that prepares the gist for the saloon
is permitted to carry on its work with­
out let or hindrance. That tobacco
using is destructive to boys physically
and mentally is freely asserted by phy-
sicians and educators and some pro-
liferation legislation has been enacted,
but as long as, perhaps, ninety-five per-
cent of adult males—the fathers of
the boys are worshippers at the shrine
of the tobacco god, it seems to be a
vain hope that the boys of the genera-
tions before the Millenium will stand
any chance of being saved from the
same idolatry, or slavery. In Zacha-
rial eight, there is a picture of the
Jerusalem that is to be, where the
streets will be safe for the boys and
girls to play on, a condition far from
what is the prevailing condition now.
Last and greed combine to work the
destruction of the young people,
where habits of vice, once established,
remain to be reckoned with in after
years, and can only be successfully
conquered by the power of the in-
dwelling Christ. But how few be-
come willing to give him a chance!

“I do not wonder that boys smoke
cigarettes,” declared an Illinois judge
in an address before a Men's Sunday
Evening Club. This judge has made
a record of success in juvenile court
work until they go out to form new
associates. Brother and Sister Frey, Sis-
ters Bert and Engle. We feel that
these new ones are a valuable addi-
tion to the force and we hope they may
be much used of God here in Africa.
These are all temporarily stationed at
the Mission and helping along in the
work until they go out to form new
stations. The Mission has also had
for a part of the year the presence and
support of Brother and Sister Myers.
Their deep interest in the cause has
been much appreciated.

The temporal affairs can be best
understood by reference to the finan-
cial report of the Mission. A good
substantial church building with
brick walls and an iron roof has been
erected during the year. This con-
tains a large audience room and a
small prayer room where morning
and evening worship is held with the
natives. This building was dedicated
November 29. A much needed milk-
house and store-room combined was
also added to the buildings. Efforts
were put forth towards farming and
gardening, but the dry weather great-
ly affected and shortened the crop.
Three cows and three donkeys were
a valuable addition to the mission
property.

The school work to all appearances
has been quite successful. Brother
Matshoba has had charge at Matop-
po Mission and he has done good
and faithful work. Sister Kreider has
also done much toward making that
work successful. In the Winter term
the attendance was larger than at any
previous time in the history of the
Mission, reaching an entire enroll-
ment of 112 with a daily attendance
of from 35 to 70. The parents are
becoming more willing for their chil-
dren to go to school, especially during
the Winter or dry season, but during
the Summer months the attendance
continues small because the children
are needed in the gardens to-dig, and
to watch the animals. When it is
understood that school at this place
means learning to read the Bible and
receiving instruction in it daily, it is
certainly an encouragement that so
many are taking advantage of their
opportunities. Perhaps it should be
added, however, that the irregularity
of attendance on the part of many
greatly retards their progress. Some
who have attended only occasionally
are almost ever since the mission started
are still unable to read, while others
who have attended regularly for only
a few months can read fairly well.
The number of boys and girls stay-
ing at the mission during the first
term was twenty-two, and during the
second, twenty. These, as usual,
were in school three and one-half
hours during the day and worked the
rest of the time, the boys being in-
structed in farming, gardening and
building, and the girls in sewing and
house-work. Some of these are
Christians and the others have started
in the Lord's service. It requires
money to feed and clothe that many,
but we believe that the result justifies
the expenditure. Coming from their
darkened homes they need special
training to make them strong men and
women in Christ.

The usual church services have been
held each week during the year;
preaching and Sabbath-school on
Sunday, Bible reading both in Eng-
lish and Zulu on Sunday evening, a
sunrise prayer-meeting for the natives on Thursday morning and an English prayer-meeting on Thursday evening. In addition to these there is a special class for inquirers on Sunday morning. The attendance at these services while not large, is fair. There was a week’s meeting following the dedication and the attendance and interest was good. On Christmas day as usual, a large number were present, both the audience room and the prayer room being densely crowded, and some could not enter; the number present being about five hundred and fifty. They received their usual present of a tin of salt and of course, a portion of the word.

Only one has been added to the church by baptism during the year, but some who had wandered away have been reclaimed. We especially ask the prayers of all God’s people in behalf of the native Christians. As they go out from us into their homes or away to work they are assailed by temptations fierce and strong and they need prevailing prayer in their behalf that they may be true to him who has brought them out of darkness. A number of them are at an age when they are thinking of marrying and licentiousness is so common among them that they need to be almost giants in spiritual strength to be able to stand. We are sorry to say that some have yielded to temptation, but rejoice that prayer has been answered in their behalf and the backslidden have confessed their sins and returned to the Father. There are nineteen in full fellowship at present. We rejoice at this, but it is with trembling. We know, however, that God is able to make them stand.

The inquirers’ class has been unusually large, over forty having been enrolled during the year. Some of these were only transients and had not fully counted the cost, and others were within reach only a part of the year. In some respects this feature of the work has been quite encouraging in that some of the women and girls are becoming interested. Generally the class has been composed of boys who were staying at the mission, but the past year a number from the kraals especially of women and girls entered the class. Some seem very much in earnest in seeking to know the ways of the Lord. We believe that many will rejoice with us of boys” who were staying at the mission.

Mr. and Mrs. Ndhalambi’s parents also show an interest in the work. For a long time they greatly opposed their son, but the day after the dedication of the church during the service the father stepped forward and laid a shilling (24c), as an offering, on the table and said, “I have repented, I opposed this work but I have turned around and am now in favor of this church and your God.” And in some respects a manifest change has taken place. The change is not as marked as we would like to see, but only God can see into the heart.

More or less kraal-visiting has been done during the year to the various kraals within a radius of four miles of the Mission.

While some of the people seem to harden themselves against the truth yet one always meets with those who are glad to listen.

We are praying for an outpouring of God’s Spirit upon these people and a breaking down of superstitions walls and a crying out for salvation. It seems that the time has come for them to accept Christ or be cast away altogether. Some of them have heard the gospel for over seven years. Let us pray that it may bring life not death to them. Could you look into these faces and see the appearance of helplessness depicted thereon, often-times, and a reaching out blindly for something better than they have known, we believe you would be oftener on your knees in prayer for them and help us to carry them in the arms of faith to him who alone can set them free.

**Out Stations.**

It is fitting that something should be said about the out stations. There have been two of these the past year. The first of these is the Mapane station, about thirty miles South of Matoppo Mission. Since Brother Doner was obliged to return to America for a change on account of his health, the work there was in charge of Brother Ndhalambi the native teacher. He had many discouragements to meet with, but he bravely stood by the work until the school which started with one or two scholars grew to have an entire enrollment of forty-five with an attendance during the Winter season of from ten to twenty-five.

The congregation on Sunday grew from a very few to a regular attendance of from forty to fifty each Sunday. Twenty-four of the scholars started in the Lord’s service and were formed into a class where they were regularly instructed in God’s word and ways. Of course some of these were not as sincere as we would desire, but among them are some bright examples of saved ones. Ndhalambi also visited a number of times most of the kraals within reach and gave the people the gospel. Sister Engle and Davidson spent the months of September and October at this station and helped in the work and can testify to the character of the work done there and the respect shown Ndhalambi by the natives.

The other mission is about five miles West of Matoppo Mission. No one has been stationed at this place, but services were held there once in three weeks during the year until near the close when the people requested services once in two weeks instead of once in three, which request was granted. In June at the opening of the dry season they offered to put up a schoolhouse if someone would come and teach them. The schoolhouse was built and Brother Nyamazane installed as teacher. He taught five months walking the five miles morning and evening. The attendance was exceptionally large for a new place. The daily attendance ranging from twenty to fifty-six. Their eagerness to learn scarcely shows a corresponding eagerness to yield themselves to the Lord, and yet there seems to be some fruits of the labors at that place. Nyamazane did faithful work and we believe his labors will not be in vain.

We have endeavored to give a meager outline of the work of the past year. The article would be too lengthy, if we should enter into details.

We wish to add yet that Brother and Sister Steigerwald went to Cape Town in December for a much needed rest and change, and on account of their health. Will you join with us in praying that the Lord may enable them to return well in body and refreshed in spirit for the work at this place.

Yours, in his service,

The Workers.

**Bulawayo, South Africa.**

Yes, sons of God! Power to overcome the world, the flesh, and the devil, power to crucify every besetting sin, passion, lust; power to shout in triumph over every trouble and temptation of life. “I can do all things through Christ which strengtheneth me!”—D. L. Moody.

Confess Christ, be confessed by Christ.


**OUR BIBLE READING CIRCLE.**

**Bible Study.**

**Job xiv.**

We this time continue the study of Job. I have not given so many questions as usual, but I ask you to study carefully all the speeches of Job, and also of his friends. Of Elihu also, and particularly that of God. They all give so many truths concerning God and his faithfulness and power, and also of man's weakness and inability. The speeches of Job and his three friends, however, although they give many truths, perhaps show too exalted an opinion of themselves, and not enough charity for one another.

In the midst of Job's general depression, it is refreshing to note that he still had some faith left. See ch. xxiii. "For he kneweth the way that I take. When he hath tried me I shall come forth as gold." Again, although his friends had despised him, and seemingly God had forsaken him, yet he said, "I know that my Redeemer liveth," and that he shall stand the latter day upon the earth. ch. xix. 25. Can we say as much? Here he also uttered a prophecy.

Elihu finally gives a powerful argument in favor of God's faithfulness, which perhaps paved the way for God himself to speak. This he did with such a convincing argument that Job abhorred himself, and repented in sackcloth and ashes. And God forgave him, and prospered him much in his latter days.

What does God mean to teach by the book of Job? It is generally conceded that among other things he means to show the relationship between human suffering and guilt, and whether selfishness is the highest motive for religion. If any of us are afflicted, and like Job cannot see the reason for it, let us like Job say, "I know that my Redeemer liveth;" and, "When he hath tried me I shall come out as gold."

**QUESTIONS. (Job xiv. 42).**

How many times did Eliphaz speak with Job? How many times did Bildad? How many times did Zophar? Were their arguments good in a general way? Do you think they understood Job's case? What kind of comforters did Job regard them? What does Job say about wisdom? Chap. xxiii. Can you weigh wisdom with gold? How can we get wisdom? How did those who were even younger than Job treat him in his affliction? In earlier years what classes of people respected him? Who was Elihu? What did he tell Job?

Was Job justified in justifying himself and blaming God? How does God chasten men? Was Elihu older or younger than Job? How did God speak to Job? How did he show to Job his power? Who made and gave power to all things? Can man be compared with God? Should man charge God with injustice? How great is God's wisdom? How great is man's wisdom? Did Job repent? What did he say? What did God tell Job's friends? Did they accept his words and repent? How was the latter end of Job blessed? How many sheep, camels, oxen and asses did God again give him? How many sons and daughters? How many generations did Job yet see?

**Notes On I. Corinthians viii.**

This chapter deals with one of the difficulties existing in the church at Corinth. The question under consideration, and which the Apostle tries to settle, is whether the members of Christ's body can consistently eat "things sacrificed to idols." The following notes on this chapter from the pen of G. Campbell Morgan are worthy of close reading by our readers since the question is a larger one than is indicated by the question statement.

"The next difficulty concerning which these people had written to him, (is) that, namely, of "things sacrificed unto idols." It may be well at the outset briefly to understand the condition which gave rise to the difficulty. The phrase, "things sacrificed to idols," refers to those portions of the sacrifices which were reserved for food. In the Greek sacrifices, as in Hebrew peace offerings, some portion was consumed by fire, and the rest reserved for the use of priest or worshiper. Such portions were used at the feasts which almost invariably accompanied the sacrifices. At other times they were sold in the market place for food, without any intention of the fact that they formed part of animals offered in sacrifice. The question raised evidently was as to whether the members of the church in Corinth ought, under any circumstances, to eat part of these heathen sacrifices. Evidently there were some who claimed the right to do so, and others who felt that in some sense such participation involved them in compromise with the heathen idolatry.

"In dealing with the question the Apostle, by contrasting knowledge and love, lays down a principle that is of far wider application than the subject itself demands. He shows that "knowledge puffeth up," while "love edifieth," or "buildeth up," and thus reveals at once love, rather than knowledge, as the true principle of action. "He then considers the eating of things sacrificed to idols; first, in the light of knowledge (vs. 4-6); and subsequently, in the light of love (vs. 7-13). If knowledge is the simple principle, then because an idol is nothing there can be no meaning or value in sacrifices offered to idols. The evident deduction is that in the light of knowledge a man may eat most certainly. There is neither sacredness nor profanity in meat offered to idols because idols are non-existent. However, the Apostle says, all men have not that knowledge. There are those who have been used until now to the idol. They have considered it as real, and their standpoint of judgment, while evidencing the weakness of their knowledge, is nevertheless real unto them.

"The Christian principle of love demands consideration of the weakness of such; consequently the question of whether such meat is to be eaten by the Christian must ever be decided on the basis of that principle. The Apostle summarizes the whole position in the superlative words with which the section closes: 'If meat causeth my brother to stumble, I will eat no flesh for evermore, that I cause not my brother to stumble.' A merely logical man will demand the right to eat. A man acting under the principle of love will be prepared to forfeit his right for his brother's.

* * * * * * *

"As Israel, called not merely for personal blessing, but for the revelation of God to the surrounding nations, falling into the sins of the nations, perished; so those whose goal is not merely that of personal salvation, but of the salvation and edification of others, must govern their actions by that fact, or they themselves may be overthrown and rejected."

* * * * * * *

"The test of Christian action is expediency. The test of expediency is edification. The test of edification is the good of the other."

"The all-governing fact in the life of the Christian is that he belongs to the Lord, and whatsoever his local circumstances may be, he is to act as his (the Lord's) bond-servant, and live the life of loyalty, and fellowship."

"Neither Christians nor unbelievers are saved of their records. They are saved or lost both here and hereafter because they accept or reject the life that is in Christ."

We should confess Christ because he commands it.
If We Suffer We Shall Reign.

Much is there for us to suffer, if we do the Master's will:
If we truly follow Jesus.
We must climb up Calvary's hill;
We must take our cross and bear it.
Must the crucifixion share.
Must we go with him through the garden,
Join in agonizing prayer.

We must be his little children,
If we enter heaven's gate;
We must know him as from Father.
Learn to labor, love and wait.
We must love our name's recorded
In the Lamb's great Book of life.
Must not be a doubting Thomas,
Must be conquerors in the strife.

We must know that we are buried
Near the crimson, cleansing tide;
We must know that all our treasures
Are stored away on the other side.
We must live a life that's holy.
Upon which there is no stain:
And when our suffering on earth is over
With him well in glory reign.

We will be like him despised
And rejected by our own.
But our kind and heavenly Father
Smiles upon us from his throne.
Why then should we faint or falter,
Though with the thorns and briers fierce.
If we love Him, we should gladly
Be a living sacrifice.

If we suffer we shall reign.
If we love to tell the story;
If on earth we suffer for him,
With him we shall reign in glory.
—Selected by R. Williams.

For the Evangelical Visitor.

An Answer.

In the Evangelical Visitor of March 15, we noticed that brother Alexander wished to have some information regarding the Trinity and baptism.

We believe that all are aware that during the Christian era there were some who denied the divinity of Christ, and also the personality of the Holy Spirit. We do not deem it necessary to enter into details of the different doctrines that were extant in the early Christian church concerning the divinity of Christ, and also of the personality of the Holy Spirit, but suffice it to say that such doctrines that were in opposition to the divinity of Christ, and the personality of the Holy Spirit, were always regarded by the orthodox church as heretical, and their advocates were consequently always excluded from the pale of the church.

We will therefore confine ourselves to the task of giving to our readers an outline of the development of the Confession of Faith which is generally accepted by those who believe in the Trinity.

Creeds, or Confessions of Faith, may be defined as authorized formularies of Christian doctrine. Their special description belongs to the history of theology. Creeds are a general growth in the history of the Christian church. Their rudiments may be said to have existed from its foundation—from the answer of Peter to our Lord, when asked, “Whom do men say that I am?” “Thou art the Christ.” (Mark viii. 27-29) or the statement of Paul in Rom. x. 9: “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.” All subsequent confessions of faith are, however, more or less developments of the original baptismal formula, derived from the commission in Matt. xxviii. 19: “Go ye therefore and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.” From this simple acknowledgment of the threefold name, possibly from the still simpler acknowledgment of Jesus as “the Christ” or Messiah, have sprung all the more elaborate creeds of the Christian church.

Writers on the creeds have professed to find in the later writings of the New Testament traces of a more definite summary of belief; as in the confessions of II. Tim. i. 13; I. Tim. vi. 20; II. Tim. i. 14, etc. But it is not till a much later age, the age of Trenaeus and Tertullian (175-200) that we meet with any definite summaries of Christian belief. The creed of Trenaeus, which is found in the treatise of Trenaeus against Heresies, reads thus: “Complete faith in one God Almighty, of whom are all things; and in the Son of God, Jesus Christ our Lord, by whom are all things, and his dispensations by which the Son of God became man; also a firm trust in the Spirit of God, who hath wrought the dispensations of the Father and the Son, dwelling with each successive race of men, as the Father willed.”

Then the Tertullian creed reads: “Believing in one only God omnipotent, the Maker of the universe, and his Son Jesus Christ, born of the Virgin Mary, crucified under Pontius Pilate, raised again from the dead on the third day, received in the heavens, sitting now at the right hand of the Father, about to come to judge the quick and the dead through the resurrection of the flesh as well (as of the spirit).”

Turning to the church of Rome in the second half of the third century, we meet with fragments of a creed corresponding more nearly to the form which the creed ultimately assumed in the West. It requires faith “in the God the Father and Lord omnipotent, the most perfect Maker of all things * * also in the Son of God, Christ Jesus, our Lord God, but Son of God * * also in the Holy Spirit.”

These may be said to represent all the distinctive authorities in creed literature before the formation of an authorized creed at Nicaea in 325. It is, however, sufficiently evident that “confessions of faith” or rules or “standards of truth” existed in the ante-Nicene church from the age of Trenaeus or the last quarter of the second century, and there is every reason to conclude that candidates for baptism were always required to profess their belief in the name of the Father, and the Son, and the Holy Ghost. But it is equally evident that there was no rule of faith universally accepted by the church up to the time of the Nicene council.

This first ecumenical council met at Nicaea in Bithynia in the Summer of the year 325. It contained about 318 bishops. Besides prelates there was a large number of presbyters and attendants.

The confession of Nice runs thus: “We believe in one God, the Father Almighty, Creator of all things visible and invisible; and in one Lord Jesus Christ, the Son of God, only begotten of the Father, of the substance of the Father, God of God, Light of Light, very God of very God, begotten not made, being of the same substance with the Father, by whom all things were made in heaven and in earth, who for us and our salvation came down from heaven, was incarnate, was made man, suffered, rose again the third day, ascended into the heavens, and will come to judge the living and the dead. And in the Holy Ghost.”

We have now given, in answer to the querist and to the readers of the Visitor in general, some extracts of the creeds, or the confession of faith of the fathers of the primitive church regarding the Trinity. At first an authorized creed by the church was unnecessary. But as time went on and heresies began to increase and to creep into the church, an established creed was felt to be necessary for the good of the church. Hence the Nicene council, and its creed. And it is said in the first canon of the council that “the creed of the 318 bishops assembled at Nicaea shall not be made void, but remain for ever.”

Much more could be said regarding the Trinity, but we will only add a few of the early church fathers’ views in regard to baptism by trine immersion in honor of the Trinity.
We will begin with Tertullian, A. D. 160-220: “After the resurrection, promising he would send the promise of the Father; and lastly, commanding that they should immerse into the Father, and the Son, and of the Holy Spirit; not into one name, for we are immersed for each name, into each person, not once, but thrice.”

Chrysostom, A. D. 347-407: “Christ delivered to his disciples one baptism, in three immersions of the body, when he said unto them, ‘Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.’”

Augustine, A. D. 354-430: “After you professed your belief, three times did we submerge your head in the sacred fountain.”

Thus we see that these early church fathers, and there are still others whom we could mention, showed their faith in the Trinity by immersing the candidate for baptism once in each of the three names of the God-head. This ought to be sufficient proof to all that the doctrine of the Trinity is the orthodox doctrine, and that trine immersion is the original mode of baptism, and that all other doctrines concerning the Trinity, and the different forms of baptism are deviations from the original.

CHARLES BAKER.

BATTLE, Ont.

For the Evangelical Visitor.

Weighed and Found Wanting.

“Thou are weighed in the balances, and art found wanting.” (Dan. v. 27.)

We find that the above words were written by an unknown hand on the wall in the palace of King Belshazzar, during a great feast which he had made to a thousand of his lords. The king had lived a life of sin and worldly pleasure, and had even at this very feast done a very wicked act, when he had ordered that the golden and silver vessels which his father Nebuchadnezzar had taken out of the Temple which was at Jerusalem, to be brought that he and his princes, his wives and his concubines, might drink from them. This act greatly displeased God, who sent the hand to write the above, and you will be found as David said, “Altogether lighter than vanity.”

May we who have said yes to God be on our guard that we are not entangled with these vanishable things and built on hay, stubble or straw, which would with these vanishable things and built on hay, stubble or straw, which would find us too light when we are weighed in the balances of God’s judgment. We should always remember that we have to deal with a righteous God and, as the apostle has said, “It is a fearful thing to fall into the hands of a living God.” (Heb. x. 31.)

David says, “Surely men of low degree are vanity and men of high degree are a lie: to be laid in the balance they are altogether lighter than vanity.” (Ps. lxii. 9.)

Those of my readers who have not yet forsaken sin with all its vanities, should call upon God at once, or, when the day of grace has passed and you will have to appear before the Great and Righteous Judge, you will be laid aside in the balances with the most wicked of both low and high degree, and you will be found as David said, “Altogether lighter than vanity.”

May we who have said yes to God be on our guard that we are not entangled with these vanishable things and built on hay, stubble or straw, which would find us too light when we are weighed in the balances of God’s judgment. We should always be true to our Lord, and our prayer always be that of Job, when he said, “Let me be weighed in an even balance, that God may know mine integrity.” (Job xxii. 6.)

Your brother in Christ,
FLORIN, PA.
LEV F. SHEETZ.

The festivities of Queen Victoria’s coronation week closed with a rendition of Handel’s “Messiah,” with the best musicians and the finest instruments that Great Britain could furnish. Royalty and nobility were present. As the music began, a lady in waiting went to the queen and told her that when the “Hallelujah Chorus” should be reached all the audience would stand and remain with bowed heads till it was finished; only the queen according to royal etiquette, should remain seated. At the proper time the great audience rose and stood in reverent silence with bowed heads.

It was noticed that the young queen was deeply moved. Tears were in her eyes, her form trembled with emotion, and when the words rang out, “Crown Him, King of kings and Lord of lords,” she refused to sit any longer, and, in spite of royal etiquette, rose and stood with her crowned head bowed before Christ.

For the Evangelical Visitor.

Missionary Chain Letters.

In the past two years I have received three copies of missionary chain letters, each of a different chain.

One was a post card with three cards to the link, one was a letter with five to the link, and the last a post card with five to the link, proving they were of different chains. We cannot question for a moment, or do we want to, but what these letters were written with a good purpose in view, and a sincere motive.

It is perfectly right for us to pray the Lord of the harvest to send forth laborers, but I notice these letters request the earnest prayers of each individual concerned, that the chain may not be broken until one thousand links have been reached. In reference to the latter prayer let us notice some facts.

The following is taken from the “Way of Faith,” of April 26, 1906:

“But in regard to praying that the chain may not be broken, the following statements may be of interest:

“The chain started with five letters numbered one. If each person receiving one of these five letters complied with the request there would be 25 letters numbered 2. If the chain was not broken the same ratio of increase would continue and there would be 931,000,000,000,000,000,000,000,000 (931 quintillion) letters numbered 30. “ Altogether, up to and including No. 30 there would have been written over 1,100,000,000,000,000,000,000,000,000,000,000,000,000 letters, on which the postage alone would be 22 quintillion dollars. In order to pay this the entire amount of gold in use for all purposes in the world would have to be paid for stamps 1,800,000 times. If these letters were tied 25 in a package 36x31 inches in dimensions, and corded up in the State of Ohio they would bury the entire State under a pile of letters 76 miles in depth. Or these letters would cover the entire United States to a depth of one mile. Were these packages placed on edge...
as the bricks in our city pavements they would pave a street from the earth to the sun and seven hundred miles in width.

"Or if these letters were equally distributed among the inhabitants of the world each man, woman and child would have 743 thousand million letters.

"Should you pile your letters in tiers 11 feet high they would cover a 240 acre farm. Allowing 1/4 ounce for the weight of each letter you would have 5,700,000 tons of mail as your share.

"If you could count sixty per minute for ten hours each week day it would require 65,000 years for you to count your letters. This is ten times as long as the chronology gives since the days of Adam.

"These calculations are all given in round numbers, below the actual figures, and we should remember that they are based upon the chain unbroken at 30, while we were requested to pray that it might not be broken until 1,000 links had been formed.

"Ought this not to remind us that we need to pray intelligently? At least let us pray within the limits of the possible."

B. L. Byer.

Testimony on Baptism.

A letter from Abraham H. Cassel, of Harleysville, Pa., to H. N. Graybill, dated February 16, 1871:

Respected Friend: I have an imperfect copy of Menno Simon's complete works. It is a very large folio, and contains about twice as much matter as our common editions. It was printed in Amsterdam, A. D. 1681. But the most valuable of his works is a small volume written exclusively on baptism, and was the first he ever published; also in Amsterdam in 1639 A.D. To my knowledge there is not another copy to be found anywhere. It is an autograph and was printed when he was in the prime of life. As it is such a rarity I will give you the title verbatim:

"Erlk a rung Christligen Taufe in dem Wasser, Durch Menno Simon ans dem Worte Gottes. In was man-gebald und gebracht is.

On page 24, of this work he says, "After we have searched ever so diligently by day and by night, we shall absolutely find no other baptism besides dipping in water which is acceptable to God and maintained in his word."

This he says, is the baptism commanded by Christ, taught and practiced by his holy Apostles.

I have also a quotation which may be found on page 39 of his Latin work on baptism which reads as follows in literal English, "Let the Princes stand against it as they please; let the learned with the acuteness of their mind stand against it as they are capable; yea, let all who are under the heavy stand against it in whichever way they can. This is that only mode of baptizing which Jesus himself has instituted and his Apostles have taught and practiced."

Abraham H. Cassel.

In "Quotations on Baptism," by J. M. Cramp. He says, "The manner in which baptism was administered in the early ages of the church, was immersion. And not only so, but trine immersion. This was first mentioned by Tertullian about the beginning of the third century, and is continually referred to by other writers for several centuries afterwards. Jerome, for instance, who died A.D. 420, says, We are thrice immersed.' The Council in Trullo, A.D. 692, condemned the Eunomians for practicing one immersion only. A Council in England, A. D. 816, commanded the priests 'not to pour water on the heads of the children, but to immerse them according to the example of the Son of God.' The Greek church still practices trine immersion, once in the Name of the Father, once in the name of the Son, and the third time in the name of the Holy Ghost.

Charles Wesley insisted that healthy children should be baptized by trine immersion. Jackson's life of Charles Wesley, Vol. 1, page 54. In a sermon on baptism preached in Lancaster, Pa., 1842, John Winebrenner said, "The Greek Church, in all its branches, practices immersion."

Sir P. Rickets says, "This church holds thrice dipping as necessary to the form of baptism as water to the matter."

Dr. J. G. King, "The Greek Church uniformly practices trine immersion, undoubtedly the most primitive manner."

Ancient Fathers: Barnabas, We go down into the water but come up again.' Tertullian, "We go down into the water and are immersed three times," Book of Martyrs, page 72.

Reformers: Luther says, "Baptism is a Greek word and may be translated immersion as when we immerse anything in water." Calvin says, "The word baptize signifies to immerse and it is certain immersion was the practice of the ancient Church," "Mary Welsh was baptized according to the customs of the first church, and the rule of the Church of England, by immersion." John Wesley's Journal, Dr. Adam Clark, "That the baptism of John was by plunging the body seems to appear from those things which are related of him, namely that he baptized in Jordan, and that because there was much water there; and that Christ being baptized, came up out of the water, Philip and the Eunuch went down into the water." See notes on baptism at the end of Mark in Clark's Commentary.—Selected and arranged by D. B. Keeports.

'Take it Off.'

Not a sparrow falleth to the ground without the Father (see Matt. x. 29).

"That bird off your hat before you go to the house of God if you would worship Him with a conscience void of offense," is the advice given recently by a wise man. It is good advice, and well worthy of repetition.

Take that bird off, my earnest-hearted Christian girl. It once belonged to the choir of the heavens, and soared and sang among the forests of Italy, but one day it was caught and held on the slimed branches of a tree. A bird had been captured, blinded by the red-hot iron, caged and hung in a tree, that, by its pitiful cries sympathizing friends might be attracted to its vicinity. The branches of the trees were slimed for the purpose of holding all that alighted on them. Scores of beautiful birds came at the call of the distressed one, only to be held fast by the slime, captured by hunters, robbed of life, and stuffed for millinery purposes.

Italy's woods, once vocal with the melodies of beautiful birds, are nearly songless to-day, and for what? That girls and women may ornament their hats with the stuffed skins of these slaughtered "innocents of the air." Truly, it is a sad comment on the loving kindness of Christian women that the woods are thus robbed of their feathered choristers for the sake of following afad that causes so much cruelty and butchery.

Take that "sigarette" off your hat, my dear Christian girl—that delicate plume that can only be worn to your shame. It was once a sort of bridal ornament of a female white heron, but was torn from her back to meet the demands of cruel fashion.

During the breeding season this long white feather springs from the back of the white heron and egret, dying down soon after the brood of young
birds is reared. The supply is gathered when the breeding season is well advanced, the young birds are fully fledged, but not able to fly; the mother leaves the nest to seek food for her little family, and returning, is shot by the waiting hunter. The delicate plumage is ruthlessly torn from her back, and the body of the mother bird left on the ground to rot, while the air resounds with the pitiful cries of the young ones left in the nest to starve. The destruction of the mother bird to get this plumage means an empty nest for the remainder of that year.

In the southern part of Florida from forty to sixty hunters scoured the woods during the season, each man frequently killing one hundred birds a day. Is it surprising that milliners' agents in Florida report that the white heron is almost extinct in that section and that they must seek new fields?

In view of these facts, and remembering, too, that only one of the delicate ornaments grows upon the bird, and therefore a bunch of six or eight aigrettes means the destruction of just so many bird homes, can our girls continue to wear on their hats these ornaments which are so suggestive of desolate homes and starving young ones?

Take the aigrette off, my dear girl. It was the pride of the first owner! it can only be the shame of the wearer. Take that wing off your hat, my tender-hearted girl, whose eyes fill with tears at sight of human misery and whose gentle heart aches for helpless sufferers. Take the wing off, my dear. It once belonged to a beautiful songster, and but for the dictates of vanity and pride would even now be the means by which the warbler left to gasp its life away while its beauty and pride would even now be less sufferers. Take the wing off, my dear.

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In one month one million bobolinks were killed near Philadelphia. During the season, each man frequently killing one hundred birds a day. Is it surprising that milliners' agents in Florida report that the white heron is almost extinct in that section and that they must seek new fields?

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It was a beautiful evening in May when Claude Russell brought home his young bride, and proudly escorted her up the graveled path.

He listened with pleasure to her exclamations of admiration, as she looked around on the spacious grounds and smoothly trimmed lawn.

The front doors were open, and they ascended the broad stone steps, and entered the hall, where stood the housekeeper, bowing low.

The beautiful young bride, tall, fair, and graceful, looked up the winding staircase, at the sound of a clear, ringing voice, following which, with light steps, appeared a bright-faced boy of thirteen.

"My new mother! Welcome home, mamma! Welcome home, papa!"
And he stood before them, slim and erect, with a smiling countenance.

"My son—our son Raymond, Alice," said Mr. Russell, putting his arm with a tender caress on the boy's shoulder, and drawing him proudly forward.

"Such a beautiful boy!" was her inward comment, as she stooped to kiss his forehead. "Such a refined, pure face! And what a perfect gentleman in manners."

Then she said aloud, "You are not too old for me to kiss, Raymond?"
The lad's fair face flushed slightly, as he began an eager negative.

"Ray, where is your brother? Where is Harold?" asked his father, somewhat hesitatingly. The boy shrugged his shoulders, answering lightly:

"Hiding away in some corner, I suppose, papa." A slight frown appeared on Mr. Russell's face, as he said to the housekeeper, "Mrs. Graham tell Harold to come here at once."

And while she was gone he turned to his young wife, and led her into the parlor. "I want you to see my poor afflicted boy, before we go upstairs, dear. He is not a pleasant sight, but I want you to meet him now."

Then he added under his breath, "Then this disagreeable duty will be over—the first meeting."

Mrs. Graham now returned, ushering in with a slight push Harold Russell, Raymond's twin brother—but such a contrast! There stood Raymond, well-formed, graceful, smiling, and behind him, in shuffled a shrunken little creature, with humped back, bent shoulders, and an unnaturally large head. Slowly he came forward, scraping his big feet on the polished floor, his hands clasping each other nervously, as he raised his head to look up at his stepmother.

Alice had been told by her husband about the poor; deformed boy who had had a terrible accident in his early childhood, and was partially prepared for the sight of the afflicted little creature, but, after all, it was a shock to her sensibilities, and only with great effort of her will could she hold out her hand in greeting, and murmur a few words.

The child, raising his unshapely head; with its thick masses of fair hair, gave her one mute, appealing look. His eyes, large, dark, and beautiful—his one redeeming feature—had an expression which is wicked, and whip-poor-wills, all for the sake of following a fashion that is wicked, wasteful and not particularly winning.

"The bonny, bonny little birds! It is their hour of need; They have no power to beg for life; It is for them I plead.

"They have no power to cry to us When pride or fashion slays them For women who pretend to love, And, Judas-like betray them—"

"For women, who will praise the song, Then bid them slay the singer, That the wee head or tortured breast

"Would make in every woman's heart A bitter sense of terror."—Evangelical Herald.

A Different Loot.

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from room to room of the old Russell homestead, and she would have been perfectly happy if she could have experienced from her memory the thought of the little afflicted boy, but this she could not do.

He did not appear at the seven o'clock dinner, much to her relief, as she was ashamed to acknowledge, even to herself. "He often remains in his own room, preferring solitude to the society of others," explained Mr. Russell, but a shade appeared on his face as he spoke.

Alice was charmed with Ray. He was unusually intelligent for a boy of his age, and his stepmother listened with pleased interest to the conversation between father and son.

"What a charming little fellow he is, Claude," said his wife, as the boy left the room, to prepare his studies for the next day. "I don't wonder that you are proud of him."

Harold appeared at the breakfast-table, silent and morose, but his brother chattered on, bringing smiles to the faces of his father and new mother.

"He is indeed a Ray of sunshine," exclaimed Alice, later in the morning, and a very unusual boy, I think as he spoke.

"Yes, Ray is a fine lad," said his father, "a little selfish, perhaps, and inclined to be somewhat conceited, though this is hardly to be wondered at, for he is everywhere made much over. We must not spoil him with flattery. He has a noble nature, and I am sure will never stoop to a mean end.

"But, Alice, it is far different with his brother. I hope you can bring yourself to love him, dear. It will be easier to put up with his strange moods and ugly fits of temper if you can only love him."

Love him! When the very sight of the unfortunate child made her shudder!

She hoped that her husband might never know her feelings regarding his son. By way of changing the subject, she asked if the boy attended school, to which Mr. Russell replied in the negative.

"He has a private tutor, and I imagine he is a great trial to his teacher."

During the day and for many days following, Alice saw but little of Harold. He seemed to avoid her. If she came down the broad front stairs, she often saw him disappearing at the end of the hall. Now and then she noticed him crouching at a window or in some corner, but as soon as she saw her, he hurried away. He came to his meals, but was perfectly silent, never speaking unless addressed.

As for Raymond, he and his young stepmother were on the best of terms. They played games on the lawn, read to each other, took long walks together, and practiced duets on the piano.

So the Summer passed, and the cool days of Autumn came on. Claude Russell noticed that Harold's health, never very robust, seemed to be declining. He ate scarcely anything, and was pale and thin. When questioned by his father, he muttered that he "was well enough." But as Winter came on, and he seemed to be growing weaker, a physician was called in. Mrs. Russell asked her husband the result of Dr. Maynard's interview with the boy, to which he replied:

"He says that Harold will not live to be old, but that with care he may live several years. But," he added, "what puzzles me, or at least the way out of the difficulty, is a puzzle. He says that the boy is living too solitary, too isolated a life, that he should have plenty of lively, cheerful company, that he should not be permitted to indulge in morbid fancies, and to brood in secret, as he does. Now, how is this to be remedied, when he seems to shun the companionship of human beings? The only object of his affections seems to be his Maltese cat, and that he almost worships. He is a strange lad."

"Claude," said his wife, earnestly, "I want to win the love of poor Harold. I have tried to interest him in different things, but he seems to avoid me. Do you think, dear"—and she hesitated—"that his heart's affections have been dwarfed, as well as his body? But it can hardly be that, either, for the fact that he lavishes so much affection on his cat, shows that he is not devoid of natural affection. And then he seems to be fond of you, in a quiet way, Claude."

"Yes, he realizes that I, being his father, love him, but I don't think he cares for me as much as he once did."

Alice stood motionless at the door, tears in her eyes. She was tempted to hasten in and comfort the poor boy, but felt that the time for that was not then. She was astonished to learn that he whom all supposed destined to natural affection, was possessed of a heart which was breaking because hungry for love! She was grieved that he had so long been misunderstood, yet glad that she might now try to break down the barrier between them.

Going to her room, she threw herself on her knees, praying long and earnestly for wisdom in dealing with the boy and that she might be able to give him the love he craved.

Harold did not come to dinner, and the housekeeper reported that he was in bed, with a burning fever. Mr. Russell was away, and his wife hastened to the bedside of her stepson. He was tossing restlessly back and forth, his lips swollen, his cheeks flushed with fever. With a thrill of gladness, she realized that the old feeling of aversion and horror at sight of him had gone, and that her heart was filled with love for the unfortunate child.

She placed her hand softly on his shaggy head, and he opened his large beautiful eyes, and fixed them upon her. One long, searching glance, and he was satisfied, and exclaimed, "There's a different look now! O, thank God!"

(Concluded on page 15.)
John and James, and went up into the mountain. 

His decease which he was about to accomplish at. 

and spoke with him two men, who were Moses and

let us make three tabernacles; one for thee, and

with him were heavy with sleep: but when they

to pray. 20 And as he was praying, the fashion

and dazzling. 30 And behold, there

what he said. 34 And while he said these things, 

Peter fresh from his great public career. 

of the disciples. The transfiguration

ought to be a fitting place for an experience

But at the close he is approaching the period

Summer and Autumn of A. D. 28.. The

belong to A. D. 29. 

Do you not think our young children should be encouraged to profess Christ?—M. M. 

Many definitions. Best yet found: "The

is the tendency to assume that children

"Never man spake like this man." John vii. 46. 

"Never man spake like this man," provided it is nourished wisely with

who think of it as "a good day to go visit-

may feel that there is a sense of com­pleteness to the program or they will lose respect, 14. Provide for the systematic re­view of some standard book—a chapter a week, by different members of the meeting. 

Hamilti's "The Sunday-school Teacher," "Sunday-school Success," and "The Modern Sunday-school," by Vincent would be good books for the purpose. 15. Keep definite record of the attendance and partic­ipality of all the members. 16. Let your delegates to Sunday-school meetings report back to you on the experiences of those that cannot walk. 18. Send some one to care for the family of a busy mother teacher. 19. Pray for it. Ask the minister to pray definitely for the teach­ers and the teachers' meeting. 

A successful teachers' meet­ing is too good a thing to have for nothing. 

Do you not think your young members should be responsible as officers and teachers,—P. C. 

The best way to learn

"Never man spake like this man."—John vii. 46. 

by all means, yes! One of the saddest 

for every one. The best way to learn

in order to do well. The best way to learn

Minnesota. Do you not think young children should be encouraged to profess Christ?—M. M. 

A successful teachers' meeting is too good a thing to have for nothing. Put heart into it. 

Do you not think your young members should be responsible as officers and teachers?—P. C. 

I certainly do. They need to learn how

in order to do well. The best way to learn

is the tendency to assume that children

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CHURCH WORK.

Love Feasts.

Pennsylvania.

Air Hill, Franklin county, June 5-6.
Come toMS toona on the C. V. R. R. or to Colburnton on the W. M. R. R. Silverdale, June 2-3.
Pequa, Lancaster Co., June 2 and 3.
At the home of Bro. Jonas Kreider near AmoHville, Lebanon county, June 6-7.
Lykens Valley at the Free Grace church.
Friday and Saturday, June 8 and 9.
Millsburg Station.
Graterford.
June 9-10.

Ringgold.
June 2 and 3.
A general invitation to attend these meetings is extended.

Ohio.
West Milton, Highland M. H., May 31 and June 1.
All are invited.
Wayne county, at Sippo M. H., June 2-3.
(from the East stop at Massillon, thence via Wabash to Sippo. A special invitation is extended to ministers and a general invitation to all.)

Indiana.
Nappanee, June 16-17.
(A cordial invitation is extended.)

Kansas.
Clay County.
June 9 and 10.

Michigan.
Ministers specially invited.

New York.
Clarence Center, June 9.

Ontario.
Wainfleet, June 2.
Markham, June 2.
Nottawa, June 2.
Waterloo, (at Rosebank M. H.), June 16.
(R. R. station, Petersburg.)

The eastern delegates to conference are invited to attend the Valley chapel Love Feast, Canton, Ohio.

Letters.

From Philadelphia Mission.

Greeting in Jesus' name. The baptism of April 28, with the Love Feast are in the past again. Ten were willing to be led into the rolling stream. And we had a very nice feast; while there were not so many brethren and sisters here from a distance there being so many other engagements to keep them away, yet we felt love was prevailing among us. Just a day before Love Feast we laid away our dear young sister, Lizzie Fleming. She was in the prime of life, yet it pleased the Lord to call her away, but she gave us a bright testimony that she is going to rest from her labors. The family is in poor circumstances through much and prolonged sickness. The support came out of the mission for funeral expenses, and while the mission is depending upon God's people, some may be led to help, us along in this expense of our sister. We preach a clean gospel. We tell them to cut loose from all secret organizations and insurances and as they obeyed we must obey also. We have many poor members in this body; some are suffering with the same disease not knowing how soon we may have to suffer again. If one member suffers we should all be willing to suffer with he. The sister's sickness was consumption. The father is willing to suffer with him. The sister's suffering with the same disease not knowing how soon we may have to suffer again. If one member suffers we should all be willing to suffer with him. The sister's sickness was consumption. The father is willing to suffer with him. The sister's suffering with the same disease. The support came out of the mission for funeral expenses, and while the mission is depending upon God's people, some may be led to help, us along in this expense of our sister. We preach a clean gospel. We tell them to cut loose from all secret organizations and insurances and as they obeyed we must obey also. We have many poor members in this body; some are suffering with the same disease not knowing how soon we may have to suffer again. If one member suffers we should all be willing to suffer with him. The sister's sickness was consumption. The father is willing to suffer with him. The sister's suffering with the same disease. The support came out of the mission for funeral expenses, and while the mission is depending upon God's people, some may be led to help, us along in this expense of our sister. We preach a clean gospel. We tell them to cut loose from all secret organizations and insurances and as they obeyed we must obey also. We have many poor members in this body; some are suffering with the same disease not knowing how soon we may have to suffer again. If one member suffers we should all be willing to suffer with him. The sister's sickness was consumption. The father is willing to suffer with him. The sister's suffering with the same disease.
noticed this young brother’s inquiry I could not
shrivel any one’s feelings, but only to state that it is not safe to
take man for our guide. I remember especially one sister express her great desire to have
her baby’s picture taken—then the idol of her heart, she could not feel reconciled in
doing so. That was over fourteen years ago, but at the present time that same sis­
ter, seemingly can freely sit down and have her own photograph taken.
It is over ten years since I had mine taken the last time. I was unconverted then, yet God convicted me that it was
wrong, and I said this is the last time. And when we break our promises to God, we become weaker, and after a while we
can easily do those things which we once felt were wrong.

My advice to the young brother is, keep
to the church rules. The outside world does not look for God’s professed children to spend their money in the same way as they do. If we do those things we are perhaps keeping many back who should
be helped, yet we do not our money for
that which is not bread. Can we spend
three or four dollars for photographs, and
to the church rules. The outside world
taken the last time. I was unconverted
her own photograph taken.

If we listen to that still small voice within us it will tell us to give our money to some one that is perhaps neglected and poor, or some one that can never take a
trip to other districts and visit his brethren.
Let us be careful and spend our money in such a way that the world may see we have been with Jesus and have learned of him.

Elgin Mills, Ont.

Evil speaking is a special snare to those who have received special gifts of grace. Censoriousness is the besetting sin of the sanctified. A watch, therefore, should be set up—or no man is perfect whose tongue is not kept from evil. Christian perfection magnifies the grace of God that is able to keep from stumbling in word as well as in deed.—Chadwick.

From Sister Maria Werkmann, Missionary to Africa.

Dear Readers of the Visitor:
I greet you in Jesus’ name. May the grace of the Father and of Jesus the Son rest upon you all, is my prayer. First of all, I do praise God for his guiding hand since I left my Kansas home, and also before, as some of the brethren and sisters were very helpful to me, both in the moral and spiritual things. I have many times ascended not to a throne of grace for me since I left; and may God richly bless all for their labor of love, for we know that our labor is not in vain if we love our Lord and his work, for the Lord has promised he will not
leavethose forsake his children. Therefore
we can be encouraged at all times. Though
may turn against us God will never. O how encouraged I do feel to know that
my redeemer liveth, that I have such a
strong arm to lean upon.

As I traveled from place to place and come in contact with the many different
faiths, and the many different ways it made
my heart burn within me to think that
some want to be the children of God and are trying to deceive man. But, bless God, we cannot ensnare him who has eyes like a
flame of fire and looks into the very hearts of men.

Some come, as the Scripture says, in sheep’s clothing while inwardly they are
caving wolves that seek to devour such things out of sight. Man may laugh and scoff at us but God is not mocked, and he will punish such sooner or later.

May God bless all his little ones wherever they be on land or on sea, and
may we all throw out such a light to
those with whom we come in contact, that
they may feel by our conduct and conversa­tion that we have been to that heavenly
mountain, and have partaken of the same
and that we truly rejoice in this that God
cannot have us worthy to gather us unto
and that we truly rejoice in this that God
cannot have us worthy to gather us unto

Dear readers, as I grow in the faith I am seeing it so. O, I see that so many are only standing to the sayings of this book: worship God "and fear his name among all nations" (Deut. xvi. 18). If we are obedient to the right side which is God. We are truly SANCTIFIED. A watch, therefore, should be set upon the lips, for no man is perfect on either to the right or to the left. We should be ever on our guard against sin. We cannot be encouraged at all times. Though God will never.

O, I must tell some of our visits in Harris­ton. Let us all cut loose the shore line and not
forever they may be on land or on sea, and
are the evil one who is the devil, who seeks
to devour such things out of sight. Man may laugh and scoff at us but God is not mocked, and he will punish such sooner or later.

We cannot read in God’s word about
living for Christ in a half-hearted way.

1. for myself, do praise his dear name. We must be tried as gold through the fire, and must be approved in the fire. We can choose for ourselves but let us choose the right side which is God. We are truly in fitting times, when the wheat and the chaff shall be separated.

Bless God, we have not always to stay in this world of trials and temptations! He has a better place prepared for those that are upright in heart; and we who truly have built our house upon the rock have a foretaste of heaven, if we are in or­der; but if we only look about us and see others’ faults and not our own we do not
enjoy ourselves so much. Let us be born again so that we can see clearly before we try to lead others, for the word of God teaches us if the blind lead the blind then both shall fall into the ditch. I have also seen it so. O, let us walk in the steps of our Savior and not after man, for man’s arms will fail us as I tried it in my be­ginning. But now I am entirely trusting in
God, and I find he is the only safe
refuge. O, I see that so many are only standing and looking out into the ocean of love, others are around the shore where the surf and aline will again overtake them. Let us all cut loose the shore line and not be afraid to launch out into the great deep, for God will bless us more and more.

I must tell some of our visits in Harris­ton. Sister Lydia Helsey and myself were to visit the prison and the poorhouse. Our hearts did bleed within us as we
beheld the sights. So many poor crippled—
that were bed-fast, and hurried

EVANGELICAL VISITOR.

From Sister Annie Doner.

I praise God this afternoon for saving a poor sinner like me. Being often con­victed of sin I put my heart to start for the kingdom. God soon gave me power to obey my conviction and by humbly seeking his pardon I received the peace the world knows nothing of. I can say—

When I was willing with all things to part, he gave me my bounty—his love in my heart."

I know he is my Savior, sancifier, healer and coming king.

Let us keep humble and on the morn of the first resurrection we can tell the story—Saved by grace.

Cashton, Ont.

Paul, one of the greatest men and greatest saints whose life ever adorned the doc­trine which he preached is, after all, like John, our "brother, and companion in tribu­lation" (Rev. i. 9), a great strenuous hu­man spirit, and not a sentimental impossi­ble plaster saint. And Paul would be first to say with the angel before whom holy John fell down: "See thou do it not! for the angel before whom holy John fell down: "See thou do it not! for

George Fox, the Quaker, said: "I knew Jesus, and he was ever precious to my soul; but I found something within me that would not keep sweet and patient and kind. I doctored my soul a little down, but it was there; I besought Jesus to do some­thing for me, and when I gave him my will he came to my heart, and took out all that would not be kind, all that would not be patient, and then he shut the door".
while she was teaching school and at the praying for her though she did not care but took other company. We did not cease Praise God, one day this dear lady took ill and say, "Will you please pray for me?"

and tried she would come to our little home she wrote she did not care for us s* much, wrote for the VISITOR and spoke about our Quite a few months ago a Catholic lady comes to me which I suppose would be in­

ure, so much that we had not time to have a revival in this dark land of sin. We have from seven to eight and nine meetings in the Compounds before we return home every Sunday, and our work is increasing. Does not go now to the Germinston prison also after we finish in the Compounds on Sunday morning.

And as I was in my secret closet God met me. I prayed and said, "Lord, I would like to have a revival of my soul, beginning in our hearts and send us a revival in this dark land of sin. Oh, the darkness is so great and we need a revival so much! My God heard my prayer and surely my soul is renewed and Jesus is working wonderfully in our midst, and God is answering our prayer every day, Hallelujah!

Last Sunday in our chapel God met with us a large number of natives and after the message was deliv­er­ed husband asked how many want God to have his way in their hearts, and we got down to pray and every soul in the house, I believe, turned his face toward heaven and the power of God was felt, conviction was on souls and some cried out for help. We are praying and believing God for a mighty outpouring of his Spirit upon this people. Oh dear readers of the VISITOR, these are glorious days to our souls; God is answer­ing prayer for Africa. I believe the re­vival is coming to this dark continent.

The last few months our work has been pressing us sometimes almost beyond meas­ure, so much that we had not time to have our secret prayer each day as we would like to have, but still I often would breathe a prayer to God to undertake somehow, for us and he knew the heart and heard the prayer, and to-day our souls are on fire for God. We love the work very much. These dear black-skinned people lie very near our hearts. Oh help us pray for a re­vival all over Africa among the white people as well as the black.

Another subject of our prayers just comes to me which I suppose would be In­teresting to the readers of the VISITOR. Quite a few months ago a Catholic lady wrote for the VISITOR and spoke about our being a help to her. A few months after she wrote she did not care for us s­s much, but took other company. We did not cease praying for her though she did not care for our company. Often when tempted and tried she would come to our little home and say, "Will you please pray for me?" Praise God, one day this dear lady took ill while she was teaching school and at the same time I was suffering with influenza.

tory, rheumatism in my limbs, and could scarcely get about. When I heard she was ill I could not sit in my home any longer. I got husband to help me down our steps and I went across to see her and when she heard me come she was glad. There she was in bed, ill, and I helped her what I could and then went home to make her something to eat. God healed me and then she got better in a few days. Thinking she was teaching again I found she was worn again, and about twelve o'clock one day she came in ill being. She came to tell me she is going to Johannesburg now. When she sat down she told me some of her trouble till she was very ill. Then she lay down and went to sleep. After she awoke husband and I brought her bed and kept her here in our sitting room two weeks, and while here she confessed she tried to run away from us some, but God brought her back and she said now I am going to change my whole life. She is no more a Catholic but wants to be a Protestant and is much thought of in which we are working. At present she could pray aloud. Many talks and many prayers went to the throne in her behalf that God would save her soul and make a missionary out of her. Many times she said I believe God wants me in mis­sionary work. She says I want God's will, and longs for an opening in the mission in which we are working. At present she is with her sister and writes me some nice letters that God is with her, but she has a hard struggle with the devil. Oh, do help pray that she may come out more than conqueror for she will make a useful worker in his service if the devil does not trip her. Oh it is so hard to let go of her Catholicism, for she is much thought of in her church! in Africa and England.

Your sister in him,

MRS. JACOB LEHMAN.

The saved should say so.

The Tobacco Union.

(Tune: Heavenly Union.)

Tobacco is a noxious weed; It was old Satan sowed the seed; Twill scent your pockets, stain your clothes, And make a chimney of your nose, If you will join the Union.

Come, old and young, and hear me tell, How strong tobacco smokers smell; They love to smoke their pipe so well That for tobacco they will sell, Their rights to Christian union.

They clean their pipe-stems with a wire, Fill up the bowls and put on fire; They smoke until it doth expire, And yet they never seem to tire Of this tobacco Union.

Sometimes the chew's so big within The juice runs out and stains the chin, And then they talk and laugh and grin About their small tobacco tin Within this filthy Union.

O! human souls, all stained with sin, From filthiness, without, within, Go "cleanse yourselves" then be made clean, By him who reigns and rules supreme; Then talk of heavenly Union.

Sel. by Mary Macklin.

An Old Sermon With a New Text.

[A characteristic poem by George Mac­donald, the beloved writer who has just passed away.]

My wife contrived a fleecy thing To "keep me snug in bed," For 'tis the pride of woman To cover from the cold; My daughter made it a new text For a sermon very old.

The child came trotting to her side, Ready with bootless aid, "Lily will make one for papa," The tiny woman said. Her mother gave the needful things, And the child's sermon bore.

"The knot, mamma! It won't come through, Mamma! mamma!" she cried. Her mother cut away the knot, And she was satisfied, Pulling the long thread through and through In fabricating pride.

Her mother told me this. It gave A glimpse of something more; Great thoughts often express themselves With little words before; And I brooded over this new text, Till the seed a sermon bore.

Namis, to you I preach it now— A little sermon low: It is not thus a thousand times, An through the world we go? Do we not pull and fret, and say Instead of "Yes, Lord," "No!"

Yet all the rough things that we meet, Which will not move a jot,— The hindrances to heart and feet— The Crook in every Lot,— What mean they but that every thread Has at the end a knot? For circumstance is God's great web— He gives it free of cost: But men must help to make it clothes To shield their hearts from frost: Shall we, because the thread holds fast, Think all our labor lost? If he should cut away the knot, And yield each fancy wild, The hidden life within our hearts— His life, the undefiled— Would fare as ill as I should fare From the needle of my child.

For as the cordage to the sail, As to my verse the rhyme, As mounts纷ia to the green earth, So fair, so hard to climb, As call of striking clock amid The quiet flow of time.

As moves from sculptor's mallet on The marble's dawning face, Such are God's Yes and Nay unto The spirit's growing grace; So work his making hands with what Does and does not take place.

We know no more the things we need Than child to choose his food; We know not what we shall be yet, So we know not present good; For God's ideal who but God Hath ever understood! This is my sermon. It is preached Against all useless strife, Strive not with anything that is— This is my sermon. It is preached Against all useless strife, Strive not with anything that is—

Irresolution in the penitent, like lukewarmness in the saint, soon becomes more pernicious and hopeless than a decided state of denial and re­jection.—Selected.
"Harold, dear boy, where do you feel sick?" asked his mother, tenderly, but he had sunk into insensibility. This was the beginning of a long and serious illness, and for many weary days and nights he raved in delirium, his oft-repeated cry being: "If she would look at me as she looks at Ray! If she would only kiss me once!"

Day after day his stepmother watched over him, and her touch was so tender that occasionally he seemed to realize that she was near, ministering to him in love, for he would whisper, "I thought her look was different! But— I must have dreamed it!"

Then she would say, slowly and distinctly, "No, dear, you did not dream it. The look is different! Your new mother loves you."

But he did not comprehend, and would again rave as before. "Malta, you are my only friend! No one loves such an ugly fellow as I am!"

The boy did not recognize his father, and his constantly-repeated cry for "one kind look" pierced the heart of Claude Russell. "How we have misunderstood the poor boy, dying for lack of kindness and tenderness. God forgive us!"

"God forgive me! He craved my love, and until now I have had none for him. If God spares his life, how shall I not more than make up—but see, Claude! Reason has come back. Then I didn't dream it! It is real. "Every man's life is a plan of God," is a familiar saying. One who attains that for which he was made, lives beautifully. Completeness is beauty. The meaning of the Greek word for "sin" is, missing the mark. The aim is to keep God's commandments, to do God's will, to realize God's purpose. We miss the mark, and the beauty is marred. "Transgression" is a like word, meaning stepping out of the path, over the boundary, that is, not walking as God directs, failing to live according to the divine plan and pattern. Thus the words which describe wrong doing, all suggest marring, spoiling, the failure to fulfill the perfect design. We need not seek to do large things, the greatest thing for any human life in this world is God's will. That is the only true beauty."

Many people let themselves be defeated almost habitually. It is hard to restrain temper, and appetite in youth, and the youth gives up the struggle, and yields to the indulgence. Thus at the very beginning the battle is lost, and oftimes all life afterwards carries the debilitating effect. Pitiable indeed is the weakness of the vanquished spirit in the face of temptation, duty, toil and sorrow. But it is possible for us always to be overcomers. We may be victorious in our struggles with temptation, keeping ourselves unspotted from the world. We may so relate ourselves to our conditions and our circumstances that we shall be master, not slave, that our very hindrances shall become helps.

God puts his children in no conditions in which he does not mean them to live sweetly and victoriously. So in any circumstances we may be "more than conquerors through him that loved us," if we are not we are living below our privilege as Christians. The secret of blessing in trial lies in aequities. This takes out of it its bitterness and its poison, and makes it a blessing to us.

The lesson of victoriousness is one of the secrets of a beautiful life. It makes us master everywhere and in all things.

Come what may, we are not overcome. Nothing hurts us; all things help us. The common antagonisms of life build themselves into a ladder, up which we climb, step by step, nearer God and nearer heaven. Christ was victorious in his life, and so may we be if we put our feet ever in the prints of his shoes.

—Selected by Anne Eshelman.

A Lesson in Courtesy.

"Why can't you be nice and polite like Tommy?" said a mother to her little boy. You never hear him saying anything saucy."

"Maybe," answered the boy, soberly, "it's because he's got such a polite mamma."

A mother had need one evening to pass between the light and her little son, says "Christian Work." With sweet, grave courtesy, she said, "Will you excuse me, dear, if I pass between you and the light?"

He looked up and said, "What made you ask me that, mother?"

"Because," she answered, "it would be rude to do it without speaking. I would not think of not speaking if it had been Mr. F. (the minister), and surely I would not be ruder to my own boy."

The boy thought a moment, and then asked, "Mother, what ought I say back?"

"What do you think would be nice?"

He studied over it a while and then said, "Would it be nice to say, "Sure you can.""

This was the mother's time to say, "That would be nice, but how would you like to say, just as Mr. F. would, "Certainly?" It means the same thing, you know."

That little lad, now a young man, in college, is remarked for his never-failing courtesy. A friend said of him the other day, "It's second nature to W. to be polite." The mother smiled as she thanked God in her heart for the grace that had helped her to be unfailingly courteous to her boy.— Common People.
MOIST.—Sister Sarah E. Moist, wife of brother Levi L. Moist, and daughter of Joseph and Lucinda Davidson, was born in Fayette county, Pa., Feb. 10, 1836. After a severe and continued sickness she died at her home near Rockton, O., April 4, 1906, aged 48 years, 1 month and 25 days. She was the fifth of a family of nine children. Her father, one sister, and one brother preceded her to the spirit world. Sister Moist was converted and united with the church early in life; was a faithful member until called to her reward. Funeral services at the Highland church were conducted by Elder J. B. Wingert, assisted by brothers Harvey Miller and Samuel Casserly (through the miscarriage of a letter the appearance of this obituary was delayed.)

MOSEY.—Sister Nancy Mosey, relict of the late Henry Mosey, of New Cumberland, Pa., died May 7, 1906, at the Messiah Home, Harrisburg, Pa., of dropsy and heart failure, aged 78 years, 4 months and 2 days. She was a member of the Brethren in Christ church, and an inmate of the Messiah Home for nearly two years. She suffered much during the last three weeks of her life, which she bore with patient resignation, looking for her release in the Lord's Dad. Several brethren, sisters, nephews and nieces and many friends are left to mourn her departure. Funeral services at the Messiah Church were conducted by the brethren, George Detwiler and S. R. Smith, held at the Messiah Home, May 9. Burial took place in St. John's cemetery near Shenirmanstown, Pa. Text (her own choosing) Psalm xxxiv. 19.

FERVIDA.—Minnie Vandico, now Fer­vida, was born in Friesland, Netherlands, Dec., 1, 1841. April 25, 1906, aged 64 years, 4 months and 24 days. In 1863 she united in marriage with Barker Fervida. To this union were born four children, one son and three daughters. One daughter preceded her to the spirit world, leaving husband, one son and two daughters, one stepson, seventeen grand children and four great-grandchildren to mourn the loss of a kind, affectionate mother and wife, but which we hope is her eternal gain. She was converted in 1870, united with the Presbyterian church and remained faithful. She came to America in September, 1880, and located in Indiana, where she now reside. She chose Psa. xxviii. for her funeral text. Services were conducted at the Brick church by John A. Stump, assisted by Rev. D. D. Spangler, of the Evangelical Association. Interment in cemetery near by.

BRUBAKER.—Harriet Amelia Brubaker, the little daughter of Mr. and Mrs. Reuben Brubaker, was born July 31, 1905, and died April 17, 1906, aged 8 months and 17 days. Her sickness was due to gland pneumonia, which lasted three short days. This little plant had only blossomed on earth when God called it to fill a vacant place in the heavenly flower bed. May the sad hearts that mourn the departure of this little one be reconciled to him who knows all things well. A host of friends join in sympathy with the bereaved family. The funeral was held Wednesday afternoon under the direction of Elder Samuel Whisler officiating, when she was laid to rest in her little soft white bed in the Chestnut Grove cemetery to await the call of her Savior.

"Yes, darling, thou hast left us; Come gone beyond the sphere of pain; Kindly did the angels lead you To a fairer, better home."