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The Life of the Lord Jesus Christ upon the earth was the working out and development of the song of the angels. It was "glory to God," illustrated in his obedience, in his personal sacrifice, in his prayers and teachings, in his consecration and death. It was "peace" in all the utterances of his life, peace beaming from his gentle eye, peace spoken by his daily acts, peace in his bearing humbly and patiently the buffetings, and strokes, and insults, and injuries that were put upon him. It was "good will to man," for every thought, word and act of that blessed life was the translation of God's infinite love into forms visible to the mortal love into forms visible to the mortal eyes that saw him.—John McClintock.

Miss Willard, commenting on that old motto of the world, "Each for himself," etc., said it should be, "Each for the other, that there may be nohindmost for the devil to take." If we do not see some other to help, it is a proof that we are not God wants us to be, in place or spirit, for "everybody is between somebody and somebody else." To find out the needs of the somebody on both sides of us, and relieve them as far as possible should be the business of our life. It would leave us little time to nurse our own loneliness. There is no better way to dispel your own loneliness than to seek one lonelier than yourself. There is no better way to increase your power to resist temptation than to put strength and courage into the hearts of those tempted. Just now when the Christmas bells are ringing, someone is lonely, desolate and tempted. Does he live near you?—Selected.

The conclusion of the article "The Work of the Bible Society," which appeared in part in our last issues, is crowded out of this issue, as also some other matter which is in type.

Bro. A. B. Musser, treasurer of the Hymn Book Fund, desires us to call attention to his article, in November 15 number, once more, where he calls for the brethren to contribute (or lend) towards making the Fund sufficiently large so the Committee can go on with the work.
Celebrating Christmas.

As we are preparing to send out this number of the Visitor we are reminded by its date that the yearly Christmas season is near at hand. Already the Christmas spirit, whether good or bad, is in the air. Preparations for an increasing Christmas trade is going on all around us. In a time of such unexampled prosperity traders of all kinds are counting on doing a large business. It is presumed that everybody will make extra expenditures in submission to the popular wave which sweeps society along in its wake. The vendors of toys and candies, and even the tobacco merchant and liquor seller, though what either of these businesses have in common with the Christ spirit we are unable to see, are specially prepared to cater to the whims and desires of all comers. Everybody is encouraging everybody to be generous-hearted, “good-will toward men,” but it is to be feared in the last analysis, selfishness is the moving factor in a great deal of the whole affair. “Sirs, ye know that by this business we have our wealth,” and it is still true as it was in Paul’s time that the money god largely rules. Some one has expressed the opinion that if Jesus Christ himself were here one of the first acts he would do would be to abolish the observance of Christmas.

While by arrangement and agreement the whole Christian world observes December 25, as Christ’s national day, it is extremely doubtful whether it is really the day of his advent. That much, very much, of what obtains as a proper, popular, way of celebrating this event is an heirship from the Roman Catholic Church in its apostacy, if not tinged with the heathenism with which Paul came in contact in the first century, appears to us quite probable. The “Santa Claus” and “Chris Kindel” legends come down to us from the misty past and can only be propogated from generation to generation because the child lives, so largely, in an unreal world, and thus believes the lie until he is old enough to be undeceived. It is no wonder that a boy, when he learns that Santa Claus, in whom he so thoroughly believed, is a myth, that he should become doubtful of the truth of the testament story of Christ. It is no wonder that Christians who are alive and spiritual in the New Testament sense should be conscientious about joining with the popular current. It is perhaps no easy task to row against the current of an intensely carnal Christianity, but it is safe to do it. When the world which “dies in the wicked one” undertakes to celebrate Christmas it will do it in a way with which he who is a son of the wicked one will be in accord. All this line of thought may seem thoroughly pessimistic and those who speak that way are usually designated as ascetic, antiquated fossils. Well, Christ and his apostles were not popular, and Jesus said, “Marvel not if the world hate you.”

On the other hand the man or woman, or child, in whose heart the Christ-spirit dwells, according to New Testament principles, can have a joyous Christmas—will have a heart that beats in tune with the angel song—will be full of good will towards men resulting in loving words and deeds of kindness, because of having peace with God, and can join with heart and voice in the “Glory to God in the highest,” song; and realize that we are celebrating one of the most wonderful events of the world’s history: the event which the Old Testament period looked forward to with intense longing and expectation: the event when the “Child was born... a Son given,” who is called “Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace” and on whose shoulders the government shall be. Read especially The ‘Magnificat’ Luke i. 46-55, and The ‘Benedictus’ verses 68-79, and then read Luke ii. 1-20, and open your heart wide so that the Christ-spirit can come in and possess you whole and you will have a happy Christmas. This we wish for all our readers.

“The angel has come down; The glory now has shone; The shepherds see the light and hear the voice;“—

“Fear not, behold, I bring Glad tidings of your King. Let all the nations of the earth rejoice!”

“Sing a new song to-night, Sing, all ye stars of light! The Lord of Glory leaves his glorious heaven. To earth behold him come From his celestial home. To us a child is born, a Son is given!”

“O music of the past, The sweetest and the last Of all the notes of ages gone is this, That tells of the great birth, That sings of peace on earth, And man restored to more than primal bliss."

“O lingering night, speed on! Arise, the golden sun, And bring up in its joy the day of days, When the eternal Word, Creator’s King and Lord, Takes flesh that he may flesh to glory raise”

The Gospel Text Calendar.

A large majority of subscriptions expire with this number, and in order to avoid all embarrassment should be renewed now, to-day. No doubt many are thinking of ordering a Gospel Text Calendar when they renew their subscriptions. They may not be just ready to send in the renewal and wait until after New Year. In such case in order that the Calendar may reach them by January 1 it would be well to send us the order for the Calendar by postal card and include the price of same—25 cents—when making remittance later. If you order it now we will have it forwarded to you without delay. We would be glad if the Visitor agents would take orders for the Calendars. The price to them is $2.25 per dozen.

The Close of the Volume.

Again by the rapid flight of time we are brought to the end of another year, the close of another volume. While it seems but a short time since the first number of the Visitor went forth, yet twenty years—a fifth of a century—have rolled into eternity since that time. With this issue ends Volume xx. As we look back over the year we see much to inspire us to thankfulness to God. We can say in the language of the Scripture, “Hitherto the Lord hath helped.” His goodness and mercy has been manifested toward us in the work; we have been blessed so that we were able to attend to the work without interruption. Our people have been very pa-
tient and considerate with us making allowance for our mistakes and shortcomings, and we have the confidence that not a few have remembered us when they had the ear of the Father. We are thankful to many who have had a kind word of sympathy and encouragement when writing to us. We have the confidence that the Vistrions' testimony has thus gone forth for the glory of the Lord and for blessing and encouragement to its readers. It is a satisfaction to us to believe that substantial progress is being made in the work of the church. A deepening of the spiritual life in individual members is evidently taking place in many places; the interest in home and foreign mission work is increasing. The tidings from Africa and India, and brought to the homes through the Vistrion, are, no doubt, read with ever-deepening interest.

We pray that the Vistrion may increase in usefulness and blessing as it goes into the homes of the brethren. In order that this may be realized there is need of a large sympathy, a working together in unity and forbearance. The business end needs also to be looked after. The prompt renewal of subscriptions, the gathering of new subscribers, since there are continually some dropping out, in short, the operation of all our readers is needed to enable the paper to go forth the coming year as it has in the past, and fill its place as it ought.

Bro. Steigerwald's Matoppo letter will prove interesting reading and gives a little insight into some of the experiences of the missionaries and also of their daily engagements. We hope the appeal elsewhere in this issue for means to supply the Mission with cows and working oxen will bring a quick response. As long as the brotherhood did not know, there was not the responsibility, but now that the need is known, it will be no credit to the Church if she continues to make the missionaries be handicapped in their operations as they have been. Private correspondence from "Beyond the Zambezi," dated October 14, informs us that the party is still blessed with health, and they were pushing the work of completing the huts. However, heavy rains came about a month earlier than usual, and as their house was not yet ready for occupancy, and their other shelters being inadequate, they suffered considerable inconvenience because of the rain. They were yet undecided whether to stay there over the first rainy season or go back to Bulawayo. Sister Davidson feels as though much valuable time would be lost in going back. This is also the mind of Sister Engle, yet, as Sister Engle had two attacks of fever last year, it might be wise to go away over the first rainy season. Their confidence in God remains unshaken and feel they are where the Lord wants them now.

G. A. Davidson, of Kansas City, Mo., a son of the late Elder Henry Davidson wishes to call the attention of home seekers, to a chance which he offers, to secure a home or homes. He has a farm of 880 acres in the best valley of Chase county, Kansas, conveniently located, which he has owned for fourteen years, which he is now offering for sale on very favorable terms and an exceedingly low price. The tract is well watered and the soil is very fertile. Corn has not failed of yielding a crop during the fourteen years of ownership. There is lots of pasture and Alfalfa yields splendidly. There is sufficient timber for firewood and posts. The streams are full of fish. Mr. Davidson will be glad to correspond with any one who may be interested, and give full information as to price and terms of payment. He will be glad to go with any one who desires to look at the property. For particulars write to G. A. Davidson, 332 N. Y. Life Bldg., Kansas City, Mo.

Other notes on page 8 and 11.

An Appeal.

A recent letter from brother Steigerwald of the Matoppo Mission, South Africa, informs us of the pressing need of more cattle for the Mission. The General Conference, on the recommendation of the Foreign Mission Board appropriated $500.00 for the purchasing of some cattle for the three stations under the control of brothers Steigerwald, Doner and Frey. Cattle being a high price they could only secure about ten head of cows, and when divided among the three stations we can easily see how few it left for the Matoppo Mission. The Matoppo station is the only Mission that has a large tract of land suitable for farming, and grazing purposes. The other two outposts have only a few acres. Brother Steigerwald should have at once not less than four or six cattle to work, besides about twelve or more cows. He was obliged to break in for work cattle that belonged to other parties, to do his plowing, and then the parties that owned these cattle came and took them away before the seeding was done, which necessitated brother Steigerwald to break in for work other green cattle to do his seeding. Those who know anything about breaking in green cattle to work will tell us that it is hard and difficult work. God bless the poor, hard-working missionaries. Who will come up to the help of the Lord at once by sending a good round free-will offering for the purchasing of cattle for the Matoppo Mission? Send it to brother P. M. Climenhaga, Stevensville, Ont.

Brother Steigerwald says he could use a thousand dollars in stocking up the Mission, but if we succeed in getting five hundred dollars through this appeal it certainly will meet our expectation and it will be a big boon for the Matoppo Mission. Brother Steigerwald is working hard to make the Mission more nearly self-supporting. Yours in him,

J. R. Zook, Chairman.
P. M. Climenhaga, Treasurer.
Eli M. Engle, Secretary.

[The above appeal in behalf of the African Missions, Matoppo and out-stations at Mapane and Mishabezi, ought to bring a quick and generous response. It seems most unwise that the hard-working, self-denying missionaries should be under necessity of bearing burdens which could be readily lifted, and no one be the poorer for it. It seems that work oxen and cattle are a necessity and because of the lack of these they have been greatly handicapped in their industrial work. Brother Steigerwald in his letter to the Board gives a brief glimpse as to their efforts and struggles in making the land which they have, a source of income. He says, "We have denied ourselves of needed things in order to be able to get a start in sheep and goat raising. We have done all our farming and going to town with six, then eight, then ten, donkeys; two of these we were helped to by those who saw with their own eyes how much we needed them. Because of being handicapped in work animals we have been unable to prosecute the agricultural work as we would have liked." Then he relates what is referred to in the appeal about breaking in ten oxen for parties and when they had them broke they were taken away, and they had to go over the same work again with a fresh herd. Let every reader heed this appeal and send a special offering to the treasurer.—Editor.]
mean that the oil effects healing, saying that it was an old method of applying remedies. But the word plainly declares that the prayer of faith does the work and not the oil—the prayer of faith in Jesus' name.

The question might be asked why then use oil if it was not intended to heal? With as much propriety we might ask, why lay on hands as Jesus suggested (Mark xvi. 18)? No doubt the laying on of hands and the anointing with oil helps us to reach the crisis where we can and do exercise a living and appropriating faith. Thousands are being healed to-day in answer to the prayer of faith.

Paul in I. Cor. xii. speaks of the gifts of healing as being conferred upon the church of Christ as well as the gifts of teaching, interpreting, prophecy, faith, etc., showing that it shall be continued. Why the gifts if not to be used? Does God believe in superfluity?

**Why Are Not More Healed in This Way?**

The leper said to Jesus, "If thou wilt thou canst make me whole or clean." This leper believed Jesus could, but questioned in his heart as to whether he would. He believed Jesus had the ability to heal him, but doubted his disposition. Here is where many people of to-day stand. But when Jesus said, "I will, be thou clean," the poor man believed it and was instantly healed.

So many people of to-day say, "If I knew that it was the will of God that I should be healed, then I could believe." Yet, at the same time they take treatment at a great expense, and even ask God to bless the medicine or treatment to the healing of their bodies. If we believe that sickness is allowed to come upon us for our good and that it is the will of God, how can we consistently take treatment and even ask God to bless it to the healing of the body? If we really believe that God has allowed a sickness to come upon us for our good, then we accordingly would suffer it until God himself would lift it from us. If God would send or allow something of the kind come on us for our betterment, would not God know just when to lift it? Certainly he would, and would not let it continue one moment longer than necessary. So that there is no excuse for not trusting God for divine healing.

"Probably my sickness is unto death," some one says, "therefore I cannot believe for divine healing;" and yet is taking treatment and asking God to bless the means to restore health. If we really believe our sickness is unto death, how can we consistently take treatment and then try to thwart God's design? It shows in such cases that we either are opposing God's will and purpose and are unwilling to submit, or that we do not really believe what we say.

**How Can We Know the Will of God in This Matter?**

In the first place we learn the will of God in the written word—"They shall lay hands upon the sick and they shall recover." "Is any sick among you let him call for the elders of the church and let them pray over him," etc. Now these references alone express the will of God, and plainly demonstrate that it is the will of God that we shall be healed by the prayer of faith. But is it not appointed unto man once to die? Most assuredly it is; however, we have the right to stand on the written promises of God for healing, unless the Lord gives us a firm and intelligent conviction otherwise, or unless God in his providence makes it plain to the contrary.

As a general rule those who are living very near to God, and have the true light on this subject, have no difficulty on these points.

**Happy Is the Man That Condemneth Not Himself in That Which He Alloweth.**

When we claim that we can not take Christ as our healer because we are not clear in reference to the purpose and will of God, and yet take treatment, do we not condemn ourselves? or if we claim to believe that a sickness is sent upon us for our good or betterment and at the same time take treatment, do we not condemn ourselves? Why take treatment if we believe it to be the will of God for us to be sick, and that we are receiving actual benefit from the same?

It reminds me of the doctrine of purgatory. It is claimed by the Roman Catholic Church that purgatory is a place for the purification of the soul of the man that dies in sin, but at the same time the priest suggests if a certain sum of money be advanced he [the priest] will pray the man out. Now, if there were such a place a purgatory for the purification of a sinful soul, what right would a priest have to interfere and pray him out? Would not God have sense enough to know when he is pure and take him out just at the right time? What would money have to do with his release from its pains? We unitedly pronounce it a deception! We must be
very careful to avoid a similar error in reference to Divine Healing.

**DIVINE HEALING APPROPRIATED BY FAITH.**

Sometimes it is said, "Well, I am submitted to the will of God. If God wants to heal me, I'll be very glad and thankful, but if it's his will I am willing to suffer this sickness." Now this looks plausible, and is all right in respect to submission; but there is one very essential thing lacking for divine healing—that is a living, appropriating faith. We must believe it is God's will that we shall be healed, and also believe God can heal, and then the final step—God does heal me. You may have heard sinners say already, "Well if God wants to save me he may, if he don't, it's all right." You never heard of a sinner being saved in that way. He must get to the place where he believes God will, can and does save him before he can realize salvation. We must have the same appropriating faith for Divine Healing. It takes no greater faith to be healed than to be saved.

**It Must Be for the Glory of God.**

If we desire to be healed just for our own comfort, or that we may be able to work to make more money to increase our bank account, or that we may gad through the community, gossiping, or that we may gratify an abnormal appetite, etc., we cannot succeed in exercising a living, appropriating faith—it must be for the glory of God. Illustration:—A mother desires to be healed that she may care for her children, and bring them up in the fear of God, etc. Again:—A minister of the gospel is sick and thus disqualified to preach. He desires to be healed that he may be able to engage in his calling and win sinners to Christ and encourage believers. These are holy desires, and not in the way of Divine Healing, but in favor.

Some one says—

**I'll Try Jesus, If a Failure, I'll Try Medicine.**

Faith makes no provision for a failure. Faith does not experiment. Faith burns the bridges as it goes and cries, "I shall be done." Faith says, "I can, I will, I do believe." Two religious boys, who had been reading the miracles of the Bible, such as Jesus and Peter walking upon the water, etc., and came to the conclusion that miracles could be performed now as well as then. Accordingly they decided that they could walk in the air across the driveway in the barn from one hay mow to another. But, however, before they undertook it they spread the barn floor thickly with straw so they would not fall so hard if the project proved a failure. That is the kind of "faith" a great many people have in Divine Healing.

A man in California, joined the Divine Healing Association. He took suddenly and seriously ill, and sent for a doctor. A little later a brother of the same association met him and said, "Brother, I thought you joined the Divine Healing Association." "I did," was the reply. "What made you send for the doctor?" was the interrogation. "Well, sir; I was terribly sick and could not afford to run any chances," was the response. Is not this the way that many people are trusting God? We run no chances when we trust God according to his word. How can we dare to impeach the fidelity of God? Is it extravagant to believe God? No; but it is criminal to disbelieve him. May we as God's people, come up and enjoy the prerogative of Divine Healing.

**HYGIENE AND SANITARY LAWS MUST BE OBSERVED.**

We can not intelligently hope to be healed and retain good health if we ignore God's hygienic instructions. God did not give the list of foods simply for self-denial. But in respect to the forbidden foods he said, "They are unclean." We must get our eyes open on the pure food question and sanitation. It does not interfere with Divine Healing to bathe our bodies and keep them clean; to take healthful nourishment, etc., but it is in perfect harmony. Some say the pure food instruction belonged exclusively to the Jews under the Mosaic law. Have the laws of the human body been changed? The animal flesh that was unwholesome then, is harmful now—true science corroborates this fact.

The people that adhere most strictly to these laws are the healthiest people in the world—climate and sanitation being equal. **J. R. Zook.**

**Des Moines, la.**

Prayer is mightier than the sword to slay the enemies of the soul. Prayer is brighter than the rays of the sun, revealing the hidden depths of the human spirit. Prayer is quicker and stronger than eagles' pinions, bearing us from the atmosphere of earth to the atmosphere of heaven.

"Sharp people always cut themselves."

A dollar with a prayer is worth more than a palm branch with a shout.
And now I plead with those of you who have not had an opportunity to give. You can give it and have a share in this holy movement. I wonder if you could not volunteer, and get up a subscription for this work in your community. Let us see if we cannot gather two or three thousand dollars till the next Conference meets.

Some may think this too large a sum, but remember you cannot do much without money in South Africa. Labor is very high; you have to pay four or five dollars a day. So you see it takes money. This could be remedied by sending strong young men into the work to make the brick and build the wall and do the work. It takes much work to take hold of these opportunities. You must do something; you must say something; you must give something. We need people that will act; that are not afraid of what the people say or how much the finger of scorn is pointed at them. We must act as if we meant business. We know we have only once to live in this world. Let us live for God; work for souls; be co-workers with God so the world is made better by our living here.

Look at that widow lady, Mrs. Edwards, who went out to South Africa from the State of Ohio, and started a Rescue Home and School for the poor helpless girls. She commenced a school thirty-seven years ago with nineteen pupils, and stuck to the work. She has raised many girls for God that have married Christian men and have raised Christian families. We visited some of them and I saw the contrast between living in heathen darkness and superstition, or living Christian lives. These people are ignorant, as people say, but give them a chance and you will be surprised how quick and apt they are to learn to read, write, sew, and do all kinds of house and garden work. I am glad to tell you they are teachable, loveable and affectionate; give them a chance.

Dear reader, let me entreat you to do all that you can for this Rescue Home for the girls. What we do, let us do quickly, for the longer we delay the more of these dear girls will be snatched into these heathen homes and she will have to finish her half built hut and dig her garden and plant it and raise some grain to support a lazy man. Many of them are quite too lazy to support a wife. But, lest I weary you I will close with this subject, but let me tell you there are many more opportunities to rescue the perishing and to help replenish the Foreign Mission treasury. Years ago there were not so many opportunities as their are now. So you see God is opening doors where we could not have entered, but God is doing what we could not do; so now, if we are willing workers we will take hold and do what we can. And "the least we do for Jesus will be precious in his sight."

The best of us cannot do too much. So let us do all we can for whoever needs our help.

We praise God for ever counting us worthy to be helpers in the work of the Master. If any wish to write to us, our permanent address is Mechanicsburg, Pa. We shall be glad to answer any one wishing to correspond with us.

From your humble servant,
CATIE A. MYERS

The Care of Orphan Children.

In this letter I wish to show the advantage of a private home over Orphanages.

First. We want to consider the home, it must be strictly Christian with the right faith, of good reputation, and a fair financial standing, and should have a good ability to conquer and train children, most of the children we collect need more of this than home-born, because of the nature by birth, and because of the lives they sometimes live until they are put into a home. The mothers of so many children are self-willed girls who run or go away from home and fall into the snare and are delivered in hospitals, and are without love. They abandon their offspring and consequently they are born without natural affection. We see here in Our Home babies, "we get them from three days' old and up." It takes them much longer to learn to know mamma and papa than do legally born babies. So it also takes a love given of the Lord, and if you do not have this you should never apply.

Children in Orphanages do not feel as though they had any one they can call their own folks, but when they are grown or of age and go out into the world, they feel all alone, and many, many go out and fall into sin and the same old story over and over. As it stands true, the majority of fallen girls are orphans. My wife was an orphan indeed and Bro. William Kerrma adopted her, and she feels yet as though they were her folks, and if she had no home of her own she would still have a home.

We also see orphan children who are raised in private families remain home oftener when of age than those in Orphanages. You can hardly keep them until they become of age unless you adopt them personally to some of the officers, and then they begin to show at once they belong to you and not to the Home.

Again, we in Homes can not give them the financial help they get in private homes, as we will not put children into homes unless their standing is good, so we know there will be some resource for them.

Two Mistakes in Orphanages.

First. They should by no means go into cities, so they have to receive everything they eat and wear through charity. Again, they should not collect too many into one place, giving the appearance as though they were herded instead of seeming like a home. Better have a number of small homes at one place and give some proper persons say about ten, and then a general school and also a general superintendent, to manage the work. By all means give them industry.

The question is asked, do you not believe in Orphanages? I certainly do, and we show it by our works, but we believe they should be more of a medium, or rather a distributing point, as those engaged in this kind of work give their whole time to the work, and people generally inquire at such places for children. Children should be adopted as young as possible for many reasons which we have not space to give.

There are so many orphans in Oklahoma, we could fill our Home full several times a year if our new house was completed. It is all up, every thing ready for plastering, and I want to say just a few words, if any one feels interested in the cause here to help us to finish and furnish this house, we will thankfully receive it. We only had one horse 23 years old to work with for one year, so we had to get the farming done, and of our oats we received not one bushel. It rotted in the field; the wheat rotted in the stack.

We sold $17.00 worth of wheat. We have some good corn, and we bought a team for $200.00, paid cash $125.00. We have $60.00. We can pay on the team as soon as the man who owes it to us delivers it. We will have $15.00 to pay and $13.00 on lath and plaster. We plastered one room to keep baby in this Winter, making a total of $280.00, which is all our indebtedness. I felt like making this financial statement so the brethren will know our real standing, as there has been some inquiry. As to our spiritual standing...
and moral deportment, God knows it all and we give the brethren a special invitation to come and see for themselves, or write to those who were in our Home or who are acquainted. The home since our last letter. We ask one was placed in a good Brethren and not thine own mouth." The invitation to come and see for them all and we give the brethren a special by Bro. D. R. Eyster and joined the Brethren church.

"O generation of vipers, how can ye, gathering they grapes" (Luke vi. 44). "For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes" (Luke vi. 44). "O generation of vipers, how can ye, being evil, speak good things" (Matt. xii. 34)?

Dear ones, I could produce many more references to prove this important subject, however, I do not deem it necessary, therefore with my subject on file, I proceed to comment some upon these Scriptures already quoted. Man in his primitive state was possessed with the divine nature stamped upon these Scriptures already quoted. However, man was so constituted (through God's infinite wisdom) that the devil had access to his (Adam and Eve) five senses. I do not expect to drift from my subject, only to bring in a few brief thoughts of man's primitive state, and how he was ruined by the Infernal fall. Man's fall was total depravity, and not a spark of divine energy in him was left. He could not by any means of his own change his relation to God, for in his fall he fell from peace to enmity.

\[\text{God's Promise to Man.}\]

In fulfillment of time (God's own time) God promised to send one through the "woman's seed" that would bruise the serpent's head, and it would bruise his heel. The query comes up, What is implied in bruising the heel? Well, according to Paul's declaration, we believe it means that the devil has access to our flesh and blood (human side). What is implied in bruising the serpent's head? I answer, GOSPEL, POWER and SALVATION, which implies a radical change of the heart. "Born of incorruptible seed by the living word of God, that liveth and abideth forever" (I. Pet. i. 23).

"A good man cut of the good treasure of his heart bringeth forth that which is good." Dear readers, this is a living fact and cannot be changed as long as the good seed treasure remains in the heart. It is not a duty in this state of being to bring forth good fruit; but it is a result, that cannot be otherwise. To prove this fact, see John xv. 4. "Abide in me [Jesus] and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." A Creative Act by God's Power. "For I am not ashamed of the gospel of Christ: for it is the power of God unto Salvation." This creative act of being born of incorruptible seed brings us into Christ, and Christ into us. It is an undeniable fact, that we cannot bring forth good fruit unless we are attached to Jesus Christ, the infinite battery of strength. When we receive stock from God's nursery it will invariably produce the same fruit. "Jesus says, "Every branch in me that beareth fruit, he purgeth it, that it may bring more fruit."

\[\text{What is Implied in the Purging?}\]

This purging is not applied to God's seed. Why? Because it is "incorruptible seed" that liveth and abideth forever. We have this treasure, in me (Adam and Eve) five senses. I do not expect to drift from my subject, only to bring in a few brief thoughts of man's primitive state, and how he was ruined by the Infernal fall. Man's fall was total depravity, and not a spark of divine energy in him was left. He could not by any means of his own change his relation to God, for in his fall he fell from peace to enmity.

\[\text{THORN IN THE FLESH.}\]

Paul states, "Lest I should be exalted above measure through the abundance of revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (II. Cor. xii. 7). "For this thing, I, Paul besought the Lord thrice, that it might depart from me" (II. Cor. xii. 8). "And he [the Lord] said unto me, my grace is sufficient for thee for my strength is made perfect in weakness, most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me" (II. Cor. xii. 9). You see, dear ones, it is impossible for us to glory in our infirmities (weakness) before we are born of incorruptible seed, and the scales fall from our eyes; then, and then only, can we see Spiritual things in the light of God.

Our inability to do, or know, spiritual things, lies in our physical part, human side. There is no doubt in my mind; but Paul would have excelled himself above measure through the abundance of revelations he had, if the Lord in his own way would not have shown Paul his weakness on the human side.

There is nothing sufficient under heaven to deter men, or women, from sin, but alone this powerful gospel of Jesus Christ. "And as I [Peter] began to state, i. e. of the gospel of Christ, the Holy Spirit fell on them, the Gentiles, as on us at the beginning. (Acts xi. 15). "Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Spirit" (Acts xi. 16). "Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?" "When they heard these things, they held their peace, and glorified God, saying, then, hath God also to the Gentiles granted repentance unto life." (Acts xi. 17-18.) In these verses we have sufficient proof, that nothing will save us, outside of the gospel. The gospel implies a thorough evangelical repentance towards God, and faith in the Lord Jesus Christ.

You see, dear ones, the Apostle Peter got into a strait, that he could not deny, that God "gave them (the Gentiles) the like gift as he did unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?"

The people of this (Holy Spirit) dispensation, "the new and living way" are changed from enmity to peace by the baptism (mysteriously saving baptism), with the Holy Spirit, and with fire," which is abundantly able to take them through the new birth, purifying their hearts by faith, and to impart unto them the cloven tongues of fire. One to storm the gates of hell, one to preach Emanuel.

Culbertson, Pa. J. S. LEHMAN.
For the *Evangelical Visitor.*

**Appreciating the Minister.**

Dearly beloved ministers of the gospel, as I generally cannot express myself so well in speaking as in writing, I take these means of telling you some of my experience in order to encourage you in your work. You may often feel your weakness and think that you have no message at all from the Lord when really that is the only time when he can give you something, and something too that will just suit this or that one’s condition. While I was just recently passing through a real cleansing and refining process, I had of course dark seasons of doubt and fear, great distress, and sometimes despair to pass through. While in this state I had the privilege to listen to several sermons where I had to wonder who told the preacher just how I felt. One said he did not know how many were here that had burdens almost too heavy to carry, and that they had carried them just about long enough. Well, I thought he surely must mean me, for God only knew how I longed to lay it down (that is my burden) and to be given up into the hands of the Lord, so as to become entirely cleansed from all sin. So while I knew that God alone knew all about my burden, and the condition of my heart, why surely his Spirit must have impressed the preacher to just say the words that were the means whereby I could again take hold of God as my Father, and his Son Jesus as my sanctification; to rely on him only for all my needs, and be content to rest my salvation entirely in his hands.

Another instance was when the minister said, how the devil goes about to lead a soul astray, and into utter darkness, and that was to first get that soul discouraged. (And I only add, to make you believe that the Lord has forsaken you.) Well, again I said to myself, how did he know that he was just to say that for me. Indeed his whole sermon was just for me. While he read the text, and spoke about the temptations of our Savior, and how he met them, then and there I got a little strength to go against the enemy; when I could see that it was only he that was discouraging me, and thereby bringing me into bondage. Well, praise the Lord! for giving that brother such a glorious message for me. A few days after that I heard that same brother speak again when he had another message for me, which I also sadly needed, and now only keep humbly praying that I may live it out in my daily life. All this goes to show how the Lord in his marvelous love and wisdom will give directly to someone messages through his servants when they least think of it. And the Lord has so abundantly blessed me in receiving them.

I do hope and pray that these few imperfect words of mine may encourage them and urge them on to greater zeal, to more willingly and cheerfully take up their work and thus carry out God’s will and fulfill their mission. Oh, let us all, from the weakest lay member to the minister, remember our Lord’s parting command: “Go ye into all the world,” etc.

—A SISTER.

For the *Evangelical Visitor.*

**Tithing.**

Gen. xxviii. 22; Lev. xxvii. 30-34; Malachi iii.; I. Cor. xvi. 12; Acts xi. 29; Heb. xiii. 16; Prov. iii. 9, 10; Neh. x. 38, 39.

Neh. xiii. 10: “And I perceived that the portion of the Levites had not been given them, for the Levites and the singers that did the work were fed every one to his field.” I wish I knew how to help those who need help. Please read up the Old and New Testament on giving for the Lord’s work. Some one has said, “O, I give as much as the one who gives the tenth.” I say, You don’t; and if you think you do then try it; put down your income for one year of all sales, then count it in the columns. Supposing it has amounted to $3,550. Now, if I give the tenth I give $375. Good for you who have adopted the strict rule of giving the tenth. Now, how do you feel who say you give the tenth and don’t do it? Are you truthful? Mark the above text please. See how the cause is suffering. Those whom the Lord would have used have fled to the, or his, field. “Then contended I with the rulers and said, why is the house of God forsaken?” Beloved, far be it from me to contend with any one, but I often feel grieved when I see how far we fail in doing what God’s word requires of us. In an article some time ago I said that giving was about like this, a man that has five farms gave one dollar, the man that has three farms gave three dollars and the one that had one farm gave five, and the man who was a renter and had a large family gave ten dollars. Why? Because he does what the Bible teaches. He tithes all his income and gives the Lord his portion, and the Lord Jehovah does what he said he would do. Read Malachi: Praise God from whom all blessings flow, Praise him all creatures here below. Praise him above heavenly host, Praise Father, Son and Holy Ghost.”

Dear readers, these are a few thoughts about our every day life, and it does concern us every one. We may not believe it, but it is however true.

May the Holy Spirit lead and direct us into the word of the living God, Amen.

JOHN H. MYERS.

P. S.—Dear Editor. Please allow me to make a little correction in my article in the issue of November 1. A loving brother wrote to me and said I should have known better than to make such a statement. I spoke of the new things among us in this led-out age in which we are living. That members of the church go to the fairs, take stock, or shares, of investments, life insurance investments, oil companies—with the world to get large interest. Yes, we are living in a fast age. Oh, the tide is beyond stopping. I said if you excommunicate these members you will ruin the church. I mean or meant to say that those who are not willing to keep house in the church as the word of God requires, they say they are of our best men, school teachers, Sunday-school workers, and such that give much to the church. Please read the article over again in connection with this correction. Dear readers, I accept the kind reproof of my dear brother. He said I should have known better than to encourage the tide that draws that way. I think if the readers read carefully the November 1st number they will understand the position I take as regards those things mentioned. May the dear Lord help us to read and understand. Amen. So let it be. J. H. Myers.

**EDITORIAL NOTE.**

The Board of Trustees and Managers of the Messiah Home recognize that the present available accommodation for General Conference is inadequate and have taken steps to provide sufficient room for the occasion by adding to the building on the north side a sixteen feet wide annex, consisting of basement and first story, so arranged that the room above the basement can be thrown open on occasions of large gatherings. No doubt it will be fully evident next May that this move was necessary, and we hope the arrangement will prove quite satisfactory, and that Conference will be satisfactorily entertained.
I among the people by asking irrelevant country. but when the policemen came to take house and driven out to the road side, as his word. We found that the poor mothers treated in this way in this their own home. There are many old blind old woman had been kicked out of the Kendal and myself) went and proved interesting work. The people listen very cool weather has now set in, and our de­ for the faithful ones. There are missionaries, and also forbid others to go heathen people, they have made a de­ cree and vowed not to hear the mis­ sions of different colors together, and. Divine love is what binds many na­ tions together, and makes them one in Christ Jesus. Distinc­tion of creed and color causes dis­ cord, and makes enemies one to an­ other. This we have seen while here in India, and we will learn more and worse things than we have yet learned. The name “Missionary” is very common here among the educated heathen people, they have made a de­ cree and vowed not to hear the mis­ sionaries, and also forbid others to go and listen to them. This is very hard for the faithful ones. There are too

questions, so we forbade him. After the meeting was over the sisters gave Sunday-school cards among the chil­ dren who all came flocking up, each one wanting to have one, also wishing to have the picture which was on their card explained. They wondered whether it was a picture of Jesus. When told that it was, they were greatly surprised and left. We sing, and speak, and pray with them. They are especially fond of singing; they also love the truth, which must be spoken with virtue or it will go in one ear and out the other.

On Sunday, October 21, we went to another village. Here they did not give much attention to what was said, and only a few were present. We then went to a house and one of the brethren spoke to the people. What will be the result God only knows; but we must sow the seed or God will hold us accountable at the day of judgment. There are many ways of sowing the seed. The poet sings:

Little deeds of kindness, Little words of love, Make our earth an Eden, Like the heart above.

Little seeds of mercy, Scour by youthful hands, Grow to bless the nations, Far in heathen lands.”

This is our motto, and we learn that it is the best that can be found to gain dear souls that are in darkness, and that have no God.

On Sunday, October 28, we all, with Bro. Sen and family, went to a village where they had never heard the gospel of Christ. We will continue at this village till we see results of some kind. Bro. Sen and family are a great help to us; they help us to bear the burdens and the persecutions for which we are very thankful to God. We shall never forsake them if they keep humble; they are very loving to have about us. We have altogether forgotten that the y are darker in color than we. Divine love is what binds many na­ tions of different colors together, and, makes them one in Christ Jesus. Distinc­tion of creed and color causes dis­ cord, and makes enemies one to an­ other. This we have seen while here in India, and we will learn more and worse things than we have yet learned.

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many reasons why they have taken this step.

Your workers for the lost in India, AMOS L. MUSSEK. Nov. 1, 1906.

(To be continued.)
of his throat are all eaten away. For a few weeks back we felt that if the Lord did not come to our help he would not be with us long. He often expressed his gladness that he was saved. There was only one thing that caused him regrets and grief. While he was at home more than a year ago, he danced. He often says he grieved the Lord very much by this, and if the Lord would not cast him away for this transgression he would be very thankful to him for his mercy. About two weeks ago, while talking to him under his condition he asked to be anointed and prayed for. This we gladly did, gathering in his hut with the rest of the native brethren and Sister Steigerwald and anointed him in the name of the Lord. From that time on he has been on the mend until now he is much improved. We give God all the praise, and trust our little band may be strengthened by it. He is, however, not fully restored. He is no longer ready for us to pray for him, but we all pray for him that the healing may be complete. The disease has so affected his speech that he can not speak above a whisper, but we can teach him through your prayers for an aged woman who is also afflicted. She also has ulcers on her face and hand, and has been here for several months. She came to be treated for her sores; her home is about thirty miles from here. She came all this distance leaning on a staff, as her ankle joints were so stiff that it was very hard for her to get along. We want you to pray for her soul. She says she believes in God, but is not able to walk, so one day she started on her knees and hands coming over a distance of over a half mile in this way. He brought him over in the wagon. It took us that long to get there. When we were ready for him we would fix a place for him and have a warm heart and keep him wonderful. I wish him God speed. I have a dear son in dark China. The Lord called him wonderfully and keeps him wonderfully, bless his name. The sun is sinking fast behind the hills of time with us. I don't expect to be very long in this world any more. I have past three-score years and ten. I am so glad for this precious peace the Lord gave me once, and for this satisfying portion; I wish I could go on. I thank the Lord I was never tired of the way. O no, the older I grow in years the more I love it, bless the Lord. I do thank the Lord for his keeping me. I think the verse is so grand. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Praise the Lord for the precious promises we have in his word.CATHERINE KOHL.
Graters' Ford, Pa.

"He thatloveth his brother abideth in the light!"

"He's true to God who's true to man.

To the humblest and the weakest 'neath the all-beholding sun;
Whose love of right is for themselves, and not for all the race.

The Old Year.

If all the old year's days could speak,
I wonder what they'd say.
The snowy days, the rainy days,
The flowery days of May;
The coldest, the hottest, the weariest days
Were made for children's feet;
Vagrant days of summer's gone,
The country was so sweet!

If all the old year's days could speak—
Just to this year's sacred peak—
Would their report bring bitter tears
Or the sunshine of a smile?

Ah, could they speak from week to week
Of honest work well done;
Of well-used powers in study-hours,
Thankful thoughts for kindness wrought
Where homes are rich and glad;
Of tender care, and delicate ways,
Where homes are poor and sad;
Of honest doing, and honest ways,
Where little gentle deeds;
Of earnest living, and tender hearts' flowers
In plucking the weeds.

Can the very week with sad suspense
Where grief has stopped sweeter;
Of cautious hope, for the sick and old
A loving word or smile?

Meek words in the ear's most keen,
If thus its speech can be
Our own, of all the land boys—
A year of jubilees.

—Congregationalist.

An Aged Sister's Testimony.

Dear readers of the Visitor: I come with greeting in Jesus' Name. I just felt to praise the Lord this beautiful Thanksgiv­ing morning for the glorious freedom he has still have. I would like to spend the whole day in fasting and prayer, as we did in olden times when the war was raging. Then we met in houses in the forenoon for preaching and in the afternoon we had testimony meeting. What a wonderful things we had. I shall never forget. Why can't we have them now? The poet says, I have a God that changeth not, Why should I be perplexed? He is the same yesterday, to-day and forever.

I received the Visitor this morning and read such good pieces. It was a feast to my soul. The dear missionaries, brothers and sisters had such good pieces in. O, my heart rejoiced. I praised and thanked the Lord while reading them. I have a warm heart for all God-sent missionaries. I wish them God speed. I have a dear son in dark China. The Lord called him wonderfully and keeps him wonderfully, bless his name. The sun is sinking fast behind the hills of time with us. I don't expect to be very long in this world any more. I have past three-score years and ten. I am so glad for this precious peace the Lord gave me once, and for this satisfying portion; I wish I could go on. I thank the Lord I was never tired of the way. O no, the older I grow in years the more I love it, bless the Lord. I do thank the Lord for his keeping me. I think the verse is so grand. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Praise the Lord for the precious promises we have in his word. CATHERINE KOHL.
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upon the earth: and it was so. 16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. 17 And God set them in the firmament of the heaven to give light upon the earth, 18 and to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good. 19 And evening and there was morning, a fourth day.

20 And God said, Let the waters bring forth multitudes of creatures, and let birds fly above the earth in the open firmament of heaven. 21 And God created great sea-monsters, and every living creature that moveth, which the waters brought forth, after their kind, and every bird after his kind. And God saw that it was good. 22 And God blessed them, saying, Be fruitful, and multiply, and replenish the waters in the seas, and let the birds multiply on the earth. 23 And there was evening and there was morning, the fifth day.

24 And God said, Let the earth bring forth living creatures after their kind, and cattle after their kind, and beasts of the earth after their kind, and every creeping thing that creepeth upon the earth, after its kind: and God saw that it was good. 25 And God blessed them, saying, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

27 So God created man in his own image, in the image of God created he him; male and female created he them. 28 And God blessed them, and said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. 29 And God said, I have given you every herb yielding seed, which is upon the face of all the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for food. 30 And to every living creature of the earth, and to every bird of the air; all that move upon the earth shall be food for you: as the green grass of the field is your meat.

31 And God saw every thing that he had made, and, behold, it was very good. And there was evening and there was morning, the sixth day.

In the evening and there was morning, the seventh day. And God blessed the seventh day, and hallowed it; because that in it he rested from all his work which God had created and made.

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DAILY Food.


God made the stars also. There was nothing he made that was not good. 22 And God blessed them, saying, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

COMMENT.

1. God. "God is a spirit, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." Creeds.

2. Created. "Coming into existence. Whether in a moment or through orderly processes covering millions of years, the absolute power of God is alike revealed. Whether the "plural of dignity" is like God in that he possesses a "personality with intellect, memory, reason, self-determination, will, consciousness, emotions, moral and religious faculties, immortality." Have dominion. James alludes to this mystery over blessings of which all others are limited, and subjective to our will and control our tongues. While there is physical similarity between man and the ape, there does not seem to be the slightest indication that the latter possesses a soul.

LeConte: "The earliest known man, the river-drift man, though in a low state of development in the order of creation, was from the lower to the higher reaching from the earliest known man, the river-drift man, though in a low state of development, to the most interesting and fruitful study. Note the President's protest against "race suicide." The achievements of science for the men who do it. The disciplinary benefits which come from fighting weeds and trimming trees is not to be lightly esteemed. God's sanctified, and several of the sick were prayed for in order for their healing. We sincerely hope the meeting may yet result in much good for their neighborhood.

November Credites.


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DAILY Food.


Man was created in the sixth "day." The development in the order of creation was from the lower to the higher reaching the climax in man. Read the second chapter and note that it contains a sort of summary, not in the same order, of the events of creation.

Let us. Whether the "plurality of dignity" (similar to "the editorial we") or a term to suggest the numerous and divergent powers of Jehovah, or an allusion to conversation with the Son who was with the Father "before the world was," or whether all of these are implied, we cannot know of a certainty.

26. In our image, after our likeness. Certainly not his physical likeness, for this is impossible, God being a spirit. But man is like God in that he possesses a "personality with intellect, memory, reason, self-determination, will, consciousness, emotions, moral and religious faculties, immortality." Have dominion. James alludes to this mystery over blessings of which all others are limited, and subjective to our will and control our tongues. While there is physical similarity between man and the ape, there does not seem to be the slightest indication that the latter possesses a soul.

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CHURCH WORK.

Des Moines Mission.

Report for the month of November.

Receipts.
Newbern Sunday-school, Kans., $7,159.00; B. L. Her, Cambridge City, $500; Bro. L. C. Campbell, Des Moines, $200; Mary Tramp, Folio, $1,000; J. W. Book, Ramona, $500; rent, $200; collections at the Mission for the poor, $79.20.

Expenses.
Household and incidentals, $168.50; coal and gas, $48.00; for the poor, $97.56; balance due Mission, $58.90.
Balance on hand, December 1, $127.57.

It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, the goodness of our hearts are full of praise and gratitude. We ask the prayers of his people, that our work may prosper, and Jesus be exalted in our lives.

Mary A. Ella Mahler.

Philadelphia Mission.

Report for month of November.

Balance on hand, $164.40.

Receipts.
Greenville, Ohio, 50 cents; Roaring Springs, Pa., $2; Ontario, $2; Cambridge City, Ind., $1; A. B. Martin, $4; Columbia, Pa., $1; Chambersburg, Pa., $2; Green- castle, Pa., $15.45; total, $196.23.
Philadephia donated, 7,589; Shippensburg, Pa., $2.
Mount Hope, 1 barrel fruit; Fayetteville, Pa., 1 barrel of apples and potatoes; bag corn meal; Perkasie, Pa., 1 box clothing; Shippensburg, Pa., 5 cases of corn meal.

EXTRAS.
Thanksgiving dinner for 100 poor children and our own brethren, $15.20; for poor, $4.10; for Mission, $4.10; lumber, $127.74; total, $205.64.

Dear Brethren and Sisters: Greeting in Jesus' Name. "Praise God from whom all blessing flow," I can express my feeling, for the wonderful love he shows and bestows upon me. He alone is worthy to be praised. I leave it to the eye of faith to see the love of God in the dispensation of the love of Jesus. Five souls were converted and many of the brethren are seeking the deeper life, which I find is necessary, not only for the lay members, but also for the deacons and ministers, and bishops. O that God might make us to know ourselves, and get us to dig down until we would strike rock bottom! When we hold an office in the church it goes so hard to really acknowledge that we are not what we should be. But let us meet judgment here, for if we are not too late.

Brethren, I want to go to heaven and Jesus saith he is the way, and no other way will be right. Now, brethren, if we follow him! Just let us think for a moment. O brethren, let us wake up and look around, for truly, the fields are white, and ready to harvest: Jesus died to save souls.

Thanksgiving is in the past. Truly, we had a blessed day. A large number came to the morning and gathered in some of the very poor, children left me—several that could not have a dinner—brought them to the Mission at 10 o'clock. We sang and prayed with them until the dinner was ready and we fed over one hundred. There were one hundred and twenty-eight with our own. Our brethren and sisters were very busy. These little ones went away rejoicing. O, brethren and sisters, if you would see the homes of those orphans some of those children come your hearts would melt and you would cry to God to deliver them from the sorrows of this world.

Let us lay up treasure in heaven. You know Jesus said what should, and not on earth, for he said where your treasure is there your treasure will be. Christmas is coming and if the Lord provides we will make up baskets for the poor and take it to them at their homes. There are some very poor. Now the Pastor at the Mission is blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and he shall be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies." O, let us do all that we can for the poor and all these promises are for us; and soon we will all meet in the beyond where joy and happiness will never end. Praise his name for ever and ever.

Your unworthy brother and sister,

James and Anna Zook.

Address, 3232 S. Second St., Philadelphia.

For reports of months of November and October.

Balance on hand, $1,180.

Boston Mission.

Henry Roland, $5; Geo. Galloway, $2; S. L. H., $1; Mrs. Duryer, $1; Bro. Jenson Rush, $2; Eliza Snyder, $2; S. S., $2; Abram Heise, $2; Samuel Mushet, $2; Bro. Jno. Ehlers, $2; Sister Brennanman, $2; W. Vanderwerf, $1; J. N., $1; A. A. Plum, $1; Bro. E. Pringle, $2; Edna Sinks, $2.

DONATIONS.
Gasoline and oil, $2.95; water rent, $1.40; customs and ex-delivery, $2.50; household, $5; groceries and sundry expenses, $96.50.
Balance on hand, $36.19.

Donations.
Josiah Bosler and Brethren of Canton, O., 5 barrels potatoes, apples and vegetables; Bros. Sholts and Burtch, 1 barrel apples, 5 bushel potatoes; Sister Mary Blake complete Thanksgiving dinner.

To the readers of the Visitor. Greeting in Jesus' Name. Immense blessings are being enjoyed by us all. Every coming from our heavenly Father's bountiful hand. Praise his Holy Name! Besides the above named a number of small donations have been received. The workers are truly thankful for all the dear brethren for so bountifully supplying the temporal need of the Mission. God himself will manifest his blessing to the cheerful givers.

It has pleased our Lord to permit us to spend several weeks in Ohio visiting our parents and relatives. Pray for us that God may show us how much real benefit we did derive from having this change. All who are away from home know how they dearly loved in youth and childhood, know what it means to come home and renew those memories again. And O, how we are awakened to the conservatism of our nature as we see so many changes. We can only sigh and wish we might at least for once see things as they once were.

To the dear ones of our home church in worship, the second Sunday being the love feast occasion of the Ashland and Richland District. It is very encouraging to see the blessing of the Lord resting upon the work. The power of God has also manifested in the salvation of souls. Several times we used to know as men deep in sin have been wonderfully saved and are now filling their place in the church.

One Sunday was spent with members of our home church in Ashland. They were wel­ coming we worshiped with the brethren in the Fair View church. These brethren are zealous and faithful. The power of God seems to be still moving it with our brethren, and we expect to do much more for the Lord in the near future.

The question is someimes asked, is it practical to trust the Lord for financial support? We believe those who are situated to give their time, will say it is practical.
to trust him (Phil. iv. 19). And all who were so largely a pleasure trip, yet not in a
worldly way. But the way of the cross. (Psalm 121:1, 2) for they make the correction.

Thanksgiving at Philadelphia Mission.

"This man is blessed in his doing," was a reality for the brethren and sisters here.
A dinner was prepared for the poorest of the poor. In the morning some were enga-

gaged in gathering things to bring to the Mission. Baskets will be filled and taken
to the homes of the poor. God has moved

In all one hundred and twenty-eight had dinner, including the workers. Christmas
will again be a day of rejoicing, but the people will not be permitted to come to the
Mission. Baskets will be filled and taken
to the homes of the poor. God has moved

Two weeks have not passed without some trials,
but as were strangers to school, and many, no
doubt, strangers to kindness. It was a day
of rejoicing to the workers, to be granted
by a God of Love, of Mercy, and of
Justice. The attendance of boys was quite unexpected. Those little boys come
to the work of caring for the dear children. All these additions we regard
as the good things the Lord is favoring
with us. We also want to acknowledge the
good things the Lord is favoring
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In Behalf of the Toronto Mission.

The Mission of the Brethren in Toronto is in progress. Brother J. J. Ransom is
doing all he possibly can to make the meet-
ings interesting. The attendance of boys
is quite unexpected. Those little boys come
to hear the story of Jesus. No doubt they have never been in churches, as poor peo-
ple in cities don’t go to church because they feel so despised, and so much lower
than the rich people in the churches. They cannot pay for their pew, and so the poor
are neglected.

I am glad for what the Missions are do-
ing the cities in these last days. Truly they are gathering up the poor, the maimed, the
hate and the blind. Churches have gotten
into cold formality. Paying the minister
and paying for my pew does not suffice.
We want to put ourselves about and try
to bring in some of those “diamonds in the rough.”

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Love Feast.

Saturday and Sunday following was the time for our love feast. Very few of the
brethren remained after these services. The Lord abundantly blessed us through
the preaching of his word, and the testi-
mony of the saints, searching our hearts,
and revealing himself as a God of Love, of
Mercy, and of
Justice. The attendance was large, about one hundred and fifty participat-
ing in the communion. On Sunday afternoon after dinner we had a special service for just the
similar subjects that pertain to the welfare of
the church. The members present were much
interested and expressed a well wish for
the success of these meetings.

Revival Meetings.

Beginning Sunday evening following the
love feast, conducted by Bro. J. B. Lea-
man, and continued for three weeks. Bro.
Leaman came filled with the Spirit, and
walked in complete consecration. In conse-
quence quite a number of the believers testified to having attained to a deeper
experience in the Christian life. Three pro-
fesses of Christ for the first time, and a num-
ber of young people crossed their lines.
Baptismal services were held on Thanksgiving day. Eight became willing to follow the Lord in the ordinance of baptism. Three were reclaimed, and all received in full fellowship. These series of meetings have been a blessing to us, and the church here, and we do feel under obligations to the dear Brethren who have labored so faithfully for us, and we pray that the Lord may abundantly bless those who have been instrumental in bringing to us so many good things.

M. L. Hoffman.

"Crucify Him!"

[The following article is published by request. "J. T. Merriman, an attorney of St. Louis, Mo., has been making a thoughtful investigation into the subject of Christ's trials and crucifixion from a purely legal standpoint, and has drawn some remarkable conclusions, supported by the testimony of the gospels and the statistics of ancient Rome. He points out flagrant irregularities in the proceedings of the Sanhedrim which should have rendered them null and void; tells how the Roman as well as Jewish law was disregarded in the effort to crucify the one who was terrifying the corrupt rulers of Judea, and exposes the means whereby the wily high priests finally succeeded in their attempt." The article was published in the St. Louis "Post-Dispatch" several years ago. It is regarded as being appropriate at this time since the few last Sunday-school lessons were about the same subject. We notice that Justice Brewer of the Supreme Court has given a similar opinion, published recently in "The Sunday-School Times."—Editor.]

That Christ was crucified by means of a remarkable combination of trickery and cowardice, rather than as a result of regular and orderly legal prosecution, is now made strikingly apparent. The proceedings which led up to the tragedy on Calvary, when studied from a purely legal standpoint in connection with the facts made plain by recent investigations into the Roman law, instead of being orderly and regular, as Hebrew apologists have maintained, are shown to have been characterized by lawlessness, violence, and contempt for the existing rules of procedure. The claim has been made and is widely believed that no flaw existed in the apprehension and trial of the Savior; that, putting aside all supernatural elements, he had committed acts deserving of death under the then existing law, and that no successful defense could have been made to his prosecution.

This is now seen to be erroneous. While the Hebrew and the Roman laws have the possibility of being very severe toward a person widely popular and highly respected by the people alarmed the ruling men among the Jews, who then decided to destroy him. Several attempts to entangle the Savior in compromising statements signaled failure. One of the last of these, when it was sought to embroil him with the Romans, or with a powerful element of the rich eligible was that of the famous saying, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

It was then decided to secure his person secretly and afterwards to put him to death in any manner that would not render the high priests odious to the people. Therefore Judas was bribed to betray his Master into their hands.

The next step was to destroy his reputation, and this was attempted by the charge of blasphemy, a crime which the Jews regarded with peculiar horror. The law of the Jews as understood among the Jews, extended not only to the offense of impiously using the name of the Supreme Being, but to every usurpation of his authority or arrogation by a created being of the honor and power belonging to him alone. Mr. Merriman says:

THE CHARGE OF BLASPHEMY.

"Moses and Aaron had suffered punishment for it. This leads us to conclude, however irregular the trial of Jesus may have been before the Jewish Sanhedrin, that if he had been properly indicted and the trial regularly conducted, no lawyer in our day could have successfully defended him, unless he was, as he himself declared, the Son of God. The so-called 'good man' idea of Jesus exists only in the brain of the modern infidel; if he was only a good man he was guilty of blasphemy and deserved the punishment which was meted out to him. If he was only a good man, then he died with a lie on his lips, because in his answer to the high priest he declared that he was the Son of God."

"I endeavor simply to give facts. But it is very gratifying to the followers of Jesus to know that in the very crisis of his history, when within five hours of the cross he could have saved his life by one simple falsehood. We often debate whether or not under any circumstance in the world Jesus decided this question in the negative. This decision resulted in his suspension for six hours and finally his death on Calvary's cross, and as one of old has said, 'He thought like a philosopher, Christ like a God.'"

The technical irregularities in the proceedings before the Sanhedrin merited a separate chapter. The whole thing took place at night, while the Jewish law prohibited such proceedings except in the daytime; Calahphas, the high priest, was at one juncture the accused; the witnesses contradicted each other—and all this took..."
place and the verdict was rendered on the day of the Passover, when, according to the Hebrew law, no judicial proceedings on a feast day were lawful.

Mr. Merryman points out that Jesus underwent six examinations. All these occurred within the space of nine hours, whereas it was illegal for any man to be convicted and imprisoned on the same day. The first examination was before Annas, the second before Caiaphas, the third before the whole council, the fourth before the high priest, the fifth before Pilate, and the sixth before Pilate again, when the final judgment was passed.

Herefore commentators upon this subject have attached greatest importance to the proceedings before the council or Sanhedrin, being the third examination. From what is now known, this ought to be dismissed, because it was altogether illegal and unlawful. Although condemnation by the Sanhedrin could have no effect, it is considered that its object was first, to fool the Jewish people into believing that Christ had been convicted of an odious crime; and, second, to fool Pilate into believing that the whole Jewish people demanded his execution.

**Summary of Irregular and Illegal Acts in Apprehension and Trial of Christ.**

1. The employment of hired informers by the enemies of the Savior to entrap him into compromising statements.

2. A conspiracy by the chief priests and Phari seees at the house of Caiaphas to murder or assassinate the Savior. This, which Hebrew apologists represent as a meeting of the Senate for the purpose of issuing a warrant to arrest the crushed by the ear of Malchus, was mocked and insulted in violation of the Hebrew law for the protection of persons awaiting trial.

3. The meeting at the house of Caiaphas was held at night, contrary to the law, which required all judicial proceedings to take place in broad daylight.

4. The employment of Judas to betray his Master for thirty pieces of silver by the high priest. It began with the said meeting.

5. Christ was apprehended not by legal soldiers executing an official arrest, but by a band of ruffians who accompanied Judas. That Pilate, the Roman commanding officer, had not yet heard the affair spoken of shows that this action was wholly without the law. That the apprehension of the Savior was illegal is further proved by the fact that Peter was not even permitted to witness the taking of the Savior, even Peter was subsequently recognized in the house of the high priest and no attempt was made to arrest him under these other circumstances rebellion by armed force against a judicial order.

6. The prisoner after his arrest was bound as a malefactor, which was a criminal degree of rigor, since, for the purpose of securing a single man by a numerous band of persons armed with swords and staves, it was unnecessary. It was not only not offered resistance, but had even restrained that of his disciples.

7. Thepliant and irregular nature of the proceedings was exhibited at the next step, namely, the taking of the prisoner before Annas, who held no official position and had no other character than that of being father-in-law to the high priest.

8. The prisoner was next taken to the house of the high priest, all the while being bound. This was at night and the Jewish law prohibited all proceedings by night.

9. In the house of the high priest, the prisoner, still blindfolded, was mocked and insulted in violation of the Hebrew law for the protection of persons awaiting trial.

10. Already had the cock crowed, and although it was not yet day, the chief priests and scribes came together and caused the prisoner to be brought before them. This was done for two reasons; first, the Jewish law prohibited all such proceedings by night; second, it was the Feast of the Passover, the most solemn of all festivals, and, according to the Jewish law, no judicial procedure could take place on a feast day under penalty of being null and void.

11. Before seeing the prisoner, Caiaphas, although acting as judge, declared him to be deserving of death.

12. Caiaphas proceeded to interrogate the prisoner, although in the preceding semblance he had made himself the accuser. His acting as judge was therefore irregular.

13. Caiaphas began the interrogatories, not by questioning the prisoner as to positive acts done and facts personal to himself, but as to general facts respecting his disciples and things concerning his doctrine, as to which he had no taxed witnesses. This was wholly irregular.

14. One of the officers struck the prisoner with the palm of his hand, saying, "Answerest thou the high priest so?" This outrage was committed in the presence and under the eyes of the Whole Council and not being restrained by the high priest, he therefore became an accomplice, especially when violence was occasioned under the pretense of avenging an alleged affront to his dignity, an affront which the prisoner had given was not offensive.

15. The witnesses put on the stand contradicted each other.

16. Caiaphas called upon the prisoner to testify, a gross infraction of the rules of natural justice, which forbade the placing of an accused person between the danger of torture and the fear of inculminating himself.

17. He was condemned to death on the charge of blasphemy by the Sanhedrin. The Sanhedrin did not possess the power of life and death, which was alone reserved to the high priest.

18. The Hebrew law required that a judge should treat a prisoner with respect, whereas the trial before the Sanhedrin was characterized by the utmost violence.

19. Caiaphas sought to condemn the Savior on his own declaration alone as interpreted by the high priest, although this was not known by the council at the time.

20. Contrary to the spirit of the Hebrew law, the prisoner was then treated with insult by bystanders who were prejudiced against the high priest. Even if the members of the council had not been present it was their duty under the law to protect the prisoner, and Caiaphas, moreover, was guilty of murder because these insults took place in his house.

21. Upon the taking of the prisoner to the Judgment Hall of Pilate, the Roman governor, on the same day, the accusation was suddenly changed from blasphemy to treason.

22. Herod, after examining the prisoner and concluding that the charge was groundless, subjected him to ridicule and remanded him back to Pilate, who had previously declared, "I find in him no fault at all."

23. Pilate, after declaring the prisoner to be innocent, scourged him. This prisoner was subjected to incredible torture, and then remanded him back to the prisoner, who had previously declared, "I find in him no fault at all."

24. Pilate, after first declaring the prisoner innocent, then without further evidence of guilt and of deserting of chastisement, finally condemned him to death, although the Roman law expressly declared that no man should be twice put in jeopardy for the same crime.

25. The sentence of death was pronounced and executed on the day of the Passover, contrary to the law.

26. Further illegality was displayed in the violence shown to Simon, the Cyrenian, who carried the cross, which forbade the sharing of the punishment by being compelled to carry the cross and by the injurious treatment which attended the victim to the place of sacrifice.
ed him scourged, notwithstanding that he had solemnly said, "I find no fault in this man."

The Evangelist John tells us after Pilate had judged Jesus that "from thenceforth Pilate sought to release him." In my opinion he sought to place the punishment of scourging as a bar to punishment by death. The fierce demands of the Jews and the fact that it was a feast day and Jerusalem was crowded with strangers reaching perhaps into the millions, and he had only a few soldiers himself, the fear of a riot, all these facts together caused him to commit judicial murder. But there have been thousands of Pilates. We ourselves have seen St. Louis in the hands of a mob, women stripped and thrown into pools of water for riding on street cars, cowardly governors and officials afraid of voters, afraid to order out troops to protect the citizen." 

For the Children.

Dear children, one and all. I have been prompted to write a few lines. When I was thirteen years of age the people I worked for were taking The Revolutionary Telescope, and it still seemed so long till the paper came. The first that I looked for was the Testimonies from the children. I was so glad when there was quite a number there were not so many. I was sorry and wondered what was wrong that there were so few, I wondered if the paper was too small. I did think they should put another page to it. I do think every newspaper should have a page for the children. It has often been a wonder to me why the Evangelical Visor had no place or perhaps no testimonials sent in. I am so glad the time has come that I can read them there, and may they ever continue—on and on. Let others write, perhaps some of our young people could express themselves better in this way. Don't delay. I believe our editor, who is a lover of all good, will be glad to publish it. I entreat you to write. Read your Bibles while you are young; it has often been a wonder to me. I was baptized two years ago when meeting was held at the Elizabethtown Church. I am so glad the time has come that I can write for the Visor. I was sorry and wondered what was wrong with the children's testimonies in the Visor. I like to read the children's testimonies. I am eight years old. I have my heart to God who saves me. I want to be more patient and kind to others and to serve God. I want to be more earnest in my prayers and more active in the work of the church. I want to be more sincere in serving the Lord. And my desire is that I may press upward forever. Pray for me that I may follow Christ at all times. Your sister in Christ.

LIZZIE LENHART.
Bethesda, Ont.


Dear Brother Myers:—I saw in the Visor that you asked the children to write their experience in the Visor. I like to read the children's testimonies. I am eight years old. I have my heart to God who saves me. I want to be more patient and kind to others and to serve God. I want to be more earnest in my prayers and more active in the work of the church. I want to be more sincere in serving the Lord. And my desire is that I may press upward forever. Pray for me that I may follow Christ at all times.

Your sister in Christ.

MARTIN.—The Rev. Menaugh, of Des Moines, Iowa, and friends and neighbors, were conducted by Rev. B. F. Hoover, of Mansfield, Ohio. Funeral services were held at the High Point Church, were held December 1, in the Christian Church, East Iron avenue, Salina, Kans., September 27, 1900, aged 24 years, 3 months and 13 days, three brothers and two sisters survive. Funeral services, conducted by the Brethren, Elder Aaron Martin and Solomon Launer, assisted by Rev. John Kaufman, of the Amish Church, were held at the Amish M. H. Internment in near by cemeteries. Text, Amos 12, "Prepare to meet thy God, O Israel.

SERING.—Catherine Serin, widow of Caleb Sering, died November 11, 1906, at the home of Brother and Sister Dohner, near West Milton, O., aged about 73 years. Her husband preceded her to the spirit world about five years ago. She leaves one brother and sister, one son, one stepson and seven grandchildren. For many years she was a member of the Christian Church. Some thing over two years ago she became a member of the Brethren Church, and held that relation until called to her reward. Funeral services were held at the High Point M. H. conducted by Elder N. H. Conard, of N. H. Conard, of Lancaster, O., assisted by Brother Harvel Miller.

STAUUFFER.—David E. Staufler was born in Lebanon county, Pa., February 16, 1856, and departed this life November 18, 1906, aged 77 years, 9 months and 2 days. He was married October 3, 1880, to Elizabeth Ensminger, now deceased. This union was blessed with ten children, seven of whom are still living. He was married a second time on June 22, 1882, to Katharine Will Myers. This union was blessed with two children, both of whom are still living. In his early days he gave his heart to God and for a number of years he was a member of the Brethren Church. Some time over two years ago he became a member of the Brethren Church, and held that relation untill called to his reward. Funeral services were held at the High Point M. H. conducted by Elder N. Hoover, assisted by Brother Harvel Miller.

ADAMS.—Cora Elizabeth Adams, daughter of Jefferson and Sister Adams, died November 27, 1906, aged 27 years, 3 months and 2 days. Three brothers and two sisters survive. Funeral services, conducted by the Brethren, Elder Aaron Martin and Solomon Launer, assisted by Rev. John Kaufman, of the Amish Church, were held at the Amish M. H. Internment in nearby cemeteries. Text, Amos 12, "Prepare to meet thy God, O Israel.

MARRIAGES.

CICERLE.—BRANDT.—On Thanksgiving day, November 29, 1906, Bro. Enoch Cicerle and Sister Lizzie W. Brandt, all of Dauphin county, Pa., were united in holy wedlock at the home of the officiating minister, Geo. Detwiler, Harrisburg, Pa.

COBER.—RESSOR.—On December 15, 1906, Mr. George Cober, of John Cober, and Miss Annie Ressor, daughter of Mr. John Ressor, all of Pickering, Ont., were united in holy wedlock at the home of the bride's parents, Bro. Peter Steckey officiating.

WAGAMAN.—ENGLE.—In Abilene, at the home of the bride, on Thursday evening, October 25, occurred the marriage of Miss Sadie Engle, daughter of Bro. and Sister J. L. Engle, to Mr. Emmanuel Wagaman, son of Bro. and Sister Daniel Wagaman, all of Abilene, Kan. Bro. M. L. Hoffman officiating.

F. O. M. 29.