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Evangelical Visitor- December 2, 1907. Vol. XXI. No. 23.

George Detwiler

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Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will rely on the name of the Lord our God."—Psa. xx. 7.

VOL. XXI.

HARRISBURG, PA., DECEMBER 2, 1907.

NO. 23.

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Thanksgiving on Higher Planes.

A little child two years of age, amidst the slums of a great city, is abandoned by its parents and is found diseased, naked and in indescribable filth upon the dumping place among the garbage, seeking to satisfy its unspeakable hunger. He is taken to the home of one moved with compassion, and is there cared for, nursed back to health, clothed, fed and reared to be useful, a man, and prosperous. Do not all discern the propriety of gratitude in this case! All would condemn ingratitude on the part of the rescued foundling. What a human benefactor thus does in a small compass that merits gratitude, God does upon a world-wide scale.

Whether our blessings are grains or fruits, cotton or fur, pure water or pure air, flowers or forests, coal or diamonds, booths or palaces, clouds or sunshine, all speak the loving kindness of the Giver, and when considered in their right relations will stir within us a spirit of gratitude. For these subordinate material blessings, we have abundant reasons for praising God, but is it not even more appropriate that we return thanks for the life, our

being, which we hold so precious and would preserve at any cost, and for which these other blessings were made? "Is not the life more than meat, and the body than raiment?"

For our homes, the cottages, or the house and lands connected therewith, the advantageous position, whether in relation to the marts of trade, the scenery or locality; for the members of the home, the little child or aged pilgrim; for the neighbors attracted thereto and whose kindly attentions help sweeten life, praise should spring from the heart unfettered. May we not take a step higher and lift up our grateful voices for the home atmosphere in which we dwell, the peculiar home-life developed under the ennobling transforming power of Christianity?

A similar course of happy contemplation would lead us to a genuine outburst of thanksgiving for our existence under a government dominated in its general make-up by Christian principles. Justice for all is the ideal of the government. The very vision of bringing the masses to this high plane should elicit gratitude. Both the home and the national life of savages are repulsive to us. No attraction do we find in the fanatically superstitious, cruel, sword-driven governments under Mohammedan forces. For learning better, every Christian land should be grateful.

In our Christian countries, Christians may bring to bear the governing principles of their holy religion, and these thrust into the body politic are like the leaven hid in the measures of meal, imperishably developing. Christians may be the weaker in number but are the stronger in governing power. Beyond thankfulness for great crops, national peace, vast financial and engineering successes our gratitude should rise to God for this Christian liberty of expressing sentiments of righteousness against corruption and oppression. This liberty, and right of becoming a part of the governing power, have cost much, and should we be ungrateful for these God-permitted blessings? Ought we not prove our gratitude by embracing the opportunity for improvement in Christian government by overthrowing the gross

evils which boldly rise to battle righteousness, and by encouraging the prevalence of every virtue? For this we give thanks to God.

Every Christian society should give thanks for every convert given them; for the thousands of converts of whom they learn only by report; for the extension of revival spirit, and for the brighter omens of gospel conquest. The skies are brightening in the far-off East. Japan and Corea are trembling under the floods of gospel light pouring down upon them. China officially endorses the "Jesus book" for purposes of education. Bright spots appear in long-degraded Africa. In Christian countries higher ideals are obtaining, gigantic evils are brought to the light and exposed, and moral questions boldly enter national policies and challenge the attention of every citizen. This, educationally, is victory. Nations may rise in commotion against each other, but the very clouds are surcharged with divine fire. Christians may enter the higher tablelands of opportunity and thank God that it is in their power to sow the good seed, the God seed; that reform principles and movements may now be advanced as never before. The kingdom of God in its fulness must come to the whole earth. Mountain tops and valley depths shall hear the voice of thanksgiving. "Of the INCREASE of his government and peace THERE SHALL BE NO END." "The kingdoms of this world shall become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Thanks be unto God for his unspeakable gift. Thank God, and take courage.—The Christian Conservator.

If we would reassure our restless hearts that our future is in the hands of God, we have but to scan our past. Can any man that is not altogether blind look over the way he has traversed without surprise and awe as he sees it marked everywhere by mysterious footprints other than his own—even the footprints of the living God? We thought we were going a way of our own and all the time we have been on the King's highway.—J. E. McFadyen.

Evangelical Visitor

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EDITORIAL.

As to Scripture Interpretation.

We hope Bro. Elliott's contribution in this issue will be carefully read, especially by ministers and teachers. Possibly not all will agree with the interpretation of the text as advocated by Bro. Elliott, but that should not prevent a due weighing of the position taken. We think there is good reason given for the position taken. How important is Paul's exhortation to Timothy, "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the word of truth." (II. Tim. 2:15.) But the question of Scripture interpretation is a very large one and to bring all expositors to the same understanding of any one scripture or scriptures, seems an impossible task.

We need not go outside our own society to hear a variety of interpretation of certain texts, or assertions made based on certain expressions found in the word, without paying attention to what is said in connection with it, as Bro. Elliott says. Some years ago we heard a minister assert that no man ever left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, claiming that Jesus said so, referring to Luke 18:29; Mark 10:29, ignoring the fact that the sentence is only completed by verse 30 which certainly negatives the brother's assertion. On another occasion we listened to a brother who spoke on consecration emphasizing

that a person must "give up all" (whatever that means) introducing in illustration the case of Ananias who, he said, was struck dead because he failed to give (up) all, when any one who will take the trouble to read Acts 5:4 will learn that Ananias was stricken because he "lied unto God," and not because he kept part of the price of the property, not because he did not give (up) all.

Coming in contact with these things and knowing them as we do, and feeling, much, our own shortcomings on these lines, we question the correctness of the attitude of the church, as regards a liberal education. It is true that "Ignorance is bliss where 'tis folly to be wise," but in the things referred to this proverb is hardly applicable, unless we are ready to take our place with one who at a conference commenced to rail on, and denounce schools and colleges saying he was proud he never attended one. Being interrupted by the presiding bishop with the question whether he wished to be understood that he was proud of his ignorance, he answered, "Well, yes, you might take it that way," when he received the answer from the bishop, "Well, all I have to say is, you have much to be proud of."

In his last word *re* the Bible School in last VISITOR, Bro. Elliott cites as one reason that it would be unwise for the church to launch such an educational institution as was foreshadowed in the minutes of the Incorporating Board's deliberations, the smallness of the membership of the church and its being so thinly scattered over such a large territory, which is all true; but we venture the opinion that the church's failure, in its early history, to recognize the importance of education, and the consequent failure to provide for its requirements, is one of the causes of the smallness in numbers of its membership. Notice, we say *one* of the causes, not *the* cause, nor, perhaps, the principal cause: we are not discussing that just now. We know this would open a large field for consideration, and to venture out into it would perhaps be a burden to the flesh, because it would involve much labor and no little sacrifice for somebody; and as we—I—my FAMILY—can get along without it we'd better not venture. But whenever we would belittle the importance of education, let us remember this one thing, *if all Christian people had*, in the past centuries, *taken the position in regard to education that we have and do, there would be no Scriptures translated into our language.* Unless we would

be able to read them in the original language (and that would involve education) we would be bereft of reading the word of God in our own language. Do we ever think that excepting a few booklets or pamphlets, and what has been written in the EVANGELICAL VISITOR, our church has positively no literature. Yet our people, to a large extent, especially the young, read. Is it any wonder that the membership remains small in numbers!

When we received and read Bro. Elliott's article published in our last issue, we thought what a pity that he, with the native literary talent of high order that he has, both in prose and poetry, was deprived of the advantages of a liberal education, and that might have involved even *trigonometry, etc.!* We will not enlarge on this line, having said much more than we thought we would, but trust the matter under consideration will receive such attention as is its due. We pray that God may bless all those who labor in the gospel, but we also recognize the fact that the workers need, in some way, to acquire such a knowledge of the word that they will not misapply or wrest it.

Our readers will understand Bro. T. A. Long's concern as given elsewhere in this issue, and we trust any of our readers who are contemplating a move in the direction of seeking a new home will duly consider the reasonableness of Bro. Long's plea. When last year the Brotherhood in Canada took steps to direct the westward movement of some of the members towards one place thereby giving them church and Sabbath school privileges, we recognized the wisdom of the movement, and similarly now, we cannot but recommend the plan of settlement in colonies where members are seeking new homes whether it be in Canada, California, Oklahoma, or Texas. The advantages are evident, and the disadvantages of going into some new place alone with one's family are just as evident, unless it be indeed the desire to get away from the church, a condition which may possibly obtain in some cases. We are glad however to note, as related by Sister Baker in her letter in last VISITOR that some who have tried the blessings of isolation are moving to where they have brotherhood associations and privileges. A colony of members intent on spreading the gospel locating thus in new territory are in a position to work that territory, planting missions here and

there, and thus become a power for good, the influence of which may be far-reaching in its effects. May God bless the movement, but may every vestige of selfishness be eliminated, and may God give much wisdom to those in the lead. Yet in this connection we are prompted to ask a question. Why this restlessness among the people? Why this selling out of homes and seeking a home elsewhere? Formerly it was mostly that people were in limited circumstances and there were perhaps ten, twelve and fourteen children in the family, and they needed room to spread out; but the day of the large family appears to be past, has fallen into disrepute, then why is this restlessness? Is it indeed to do more for humanity—for God's cause? Is it indeed because of our unworldliness and our recognizing that our citizenship is a heavenly one? Or is there a possibility that the condition exists and is prompting us which Paul discovered and against which he warned in I. Tim. 6:9, 10? We feel here to quote from a sermon by F. B. Myer preached at the opening of the recent Northfield Convention. He spoke of "certain great distinctions which belonged to the primitive Church," to which the church of to-day must return. The first was that we must reaffirm *the doctrine of sin*. Secondly, *of the high ideals of primitive Christian character* to which we must return, and thirdly *of the other worldliness of the first age* to which we must get back. From this we quote as follows: "I do not say *unworldliness* because I never found that men were made better by negatives. You can only make them better by giving them the snow mountains to climb; then only will they leave the malaria of the valleys. The other worldliness of the Church! there is little enough of that to-day. Look at Christians piling up their money, their thousands, their millions, instead of treasure in the heavens that wax not old? The Son of man had not where to lay his head.' The Church seems to think that she must vie with the world in providing amusement for her members, that the one thing is to keep popular with everybody, and to have a good time. So we have our churches turned into fancy fairs; their apartments have been used for whist drives and other methods of raising money. I heard of one church being turned into a sort of theater, and the young people acting a play. Of course recreation is needful for us all. We could not

live without it. The bow must be unbent else the rebound will hurt us. Christian people must learn to make their family circles happy, that the young people may not need to go outside. We have to write 'Holliness to the Lord' upon the bells of our horses, but surely you are never going to induce the noblest youth of this country, or I have strangely misinterpreted your hearts, by saying, 'Come to the Church and you will have a good time.'

"As a little boy I can just remember the scarlet shirt of that great liberator, Garibaldi. I can just remember him coming to London, the greatest hero of the time, who won a kingdom for his sovereign, laid it at his feet, and went back to his farm in Sicily. He attracted to his flag the greatest army that Italy ever saw, an army of freed men instead of slaves, which swept the accursed power of Rome before it and created a free Italy, free from domination of pope and priest. And how did he recruit that army? He issued a proclamation, 'Fellow citizens, I have no rewards to give you but desolation, loneliness, wounds, losses, privations, death upon the battlefield, and finally a freed Italy.' The noblest youth of Italy rallied to that call. The tendency of the present day is to attract the young men and women by 'ice cream.' The tendency of the heroic age of the Church was to call them by the clarion call of service, of sacrifice, of surrender to the demands of the Crucified. That will have to come again. I tell you it must: unless indeed—it cannot be in this great land—something has befallen your youth, and they have lost the character which made this country great and has kept her great until now.

Measure thy life by loss instead of gain:

Not by wine drunk, but the wine poured forth;

For love's strength standeth in love's sacrifice,

And whoso suffers most has most to give."

"Ministry, service, blood, tears, to serve the Master, to save your country, and to win victory for the cross—such was the rallying cry of the old time and must be the rallying cry of to-day."

We have quoted the whole paragraph, not because it is all relevant to the thought we had in mind but on its merits, as a statement of the needs of present day conditions. The thought

we meant to emphasize by it is that of *other worldliness*, because there is danger that in the present rush and worry for more of this world's property though we profess to be *unworldly* we forget our citizenship is not of this world. Here is not our home. For our citizenship is in heaven whence also we wait for a Savior; the Lord Jesus Christ; who shall fashion anew the body of our tribulation that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself. (Phil. 3:20, 21, R. V.)

There is a saying or proverb current which speaks of there being "many a slip between the cup and the lip." It is not many weeks since President Roosevelt issued his Thanksgiving Proclamation calling upon the people of these United States as a nation to observe November 28, as a day of Thanksgiving; calling attention both to the blessings of God vouchsafed to this people, and to the responsibilities which as a result rest upon us. When this call was issued there seemed to be no portend of any evil being near; prosperity was everywhere in evidence and the prospect for a "full dinner pail" at Thanksgiving seemed to be assured. But how things have changed in a few short weeks! Panicky times are upon us, confidence is largely destroyed, there is a money stringency not felt for many a year, and many workmen in the large industries are "laid off" indefinitely. Winter is at hand, and the prospect for the "full dinner pail" is much less bright than it was. Possibly it may have a sobering effect upon the people, and, we trust, they will be prepared to get nearer to God through it. May we be thankful every day and always do all things to the glory of God.

We learn with satisfaction of the going forth of two brethren from Kansas to hunt up and visit members who are isolated. The brethren John Herr and T. A. Long were appointed to carry out this ministry. They will likely operate mostly in Missouri. Besides visiting such members they will hold gospel meetings wherever open doors may be found. This is as it should be. We hope their going forth will be under the sanction and blessing of God and may redound to his glory and the comfort and encouragement of those for whom it is undertaken. This going forth is under the

(Continued on page 16.)

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 5956 Peoria street. In charge of Sister Sarah Bert, Bro. B. I. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Eld. J. R. and Sister Anna Zook.

Jabbok Orphan Home, Thomas, Okla., in charge of Bro. and Sister A. L. Eisenhower.

Addresses of Missionaries.

Africa.

H. P. and Grace Steigerwald, Abbie Bert, Elizabeth Engle, Matoppo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda Engle, Macha Mission, Kalomo, N. W. Rhodesia, care Dist. Commissioner, South Africa.

Harvey J. and Emma Frey, Mtshabezi Mission; Levi and Sallie Doner, Maria Werkman, Mapane Mission, Gwanda, Rhodesia, South Africa, care of Blanket Mine.

Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.

A. L. Mrs. A. L. and Ezra Musser, Maggie Landis, No. 90 Cantonment, Lucknow, India.

N. H. and Mrs. N. H. Reichard, Daltonganj, Bengal, India.

D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.

J. H. and Anna Sparrow, Raghunathpur P. O., Manbhoom district, India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Mrs. Martha Keech, Cardington, Bedford, England.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

PHILADELPHIA, PA.—Dear readers: A few lines to let you know how we are progressing with our building. It is now almost completed and is such an improvement. The kitchen is much larger and it was so necessary. Formerly it was too small; now it is a grand big kitchen, and a pleasure to be in it. The meeting-room is also made much larger with the addition of another room upstairs and the bath made larger.

We are so thankful to God for his great goodness to us, and think it is wonderful how he does supply our needs if we ask him. He said in his precious word, if we seek we shall find, if we knock it shall be opened unto us and if we ask we shall receive; but we must ask in Jesus' name. If we ask with a true heart, not to consume it upon our lusts, in faith believing he will grant us the desires of our hearts. Now we have not enough yet to satisfy the claims of the contractor and we are praying and trusting God and his dear children to see we have enough by the time it is finished. To all those who have not yet had a share we would say do not

wait too long. You may never again have this opportunity. Do not hold back because of some fancied grievance or wrong done you by some one and think you will not give for that reason. Remember, that one is not to be benefited by your gifts of charity but the poor, the needy and the suffering ones. Would you keep from them the crumbs of bread, the cup of cold water, and allow them to perish when you might reach to them a helping hand? I know you will not when you see things in the light of the gospel: we are not to return evil for evil, but good for evil. The world returns evil for evil and we are not of the world; we have come out from among the world and separated ourselves and we now do not follow after the things of the world, but of God. Now, if we are God's we will do what he asks of us; even a cup of cold water has its reward.

We need some clothing. If any one feels moved to send us clothing for the poor it will be joyfully received, trusting God in his own time will right all wrongs, and, as a dear sister, in Jesus' name, I ask you all to forgive if there has been anything said to offend. Do not withhold your gifts of mercy. We are all working for heaven and we cannot enter with discord, or any other mean thing.

Trusting you will in love forgive and come to the help of the Lord, as I said before, you may never again have the opportunity; so do not leave it pass by. If we know to do good and do it not it is sin.

Your sister,

MAMIE MORRISON.

4316 North Sixth St., Philadelphia, Pa.

THOMAS, OKLA.—Dear Brother Editor: Again we come to you in the name of Jesus. May God bless you in your editorial labors. Amen. We feel like giving a report from Bethany. On October 22 we dedicated our church, which we rebuilt. We have now a building 30 by 44; a main audience room 30 by 32 and an ante-room 12 by 30. On the day of dedication Elder Eyster gave an altar call before prayer. Several came forward. One young man confessed out and got right with God. Meetings continued the following week. On October 29 our Love Feast was held, which was a feast enjoyed by all. Meetings were continued two weeks longer and quite a number confessed their sins, and others wept their way through to Calvary. On Sunday, November 10, nine obeyed in the humble ordinance of baptism. Our prayer is that others may go all the way with Jesus. We need your prayers that the little flock at Bethany may be kept.

Yours, till Jesus comes,

D. L. BOOK.

MOUNT JOY, PA.—The brethren of Donegal district held a series of meetings at Crossroads meeting-house, continuing from Nov. 11 to Nov. 17. These meetings were fairly well attended, and were conducted by the home brethren who broke unto us the word of life in love and with power. May the Lord bless the seed sown that in due time it may spring up and bring forth fruit unto eternal life.

The brethren and sisters were much encouraged, but sorry to say that no unsaved souls were willing to give their hearts to God. We trust however that impressions were made that will not so soon be forgot-

ten, and that many precious souls may turn to God before it is too late.

IRWIN W. MUSSER.

RAPHO DIST., PA.—Continuing from Nov. 10 to 17, a series of meetings, was held at Sporting Hill, Pa. The Rapho Brethren conducted the meetings, and were ably assisted by Bro. Jacob Books, of Cleona, Pa., who with his wife, Sister Books, stayed a week. We appreciated the help which Bro. Books rendered and were glad for the presence of Sr. Books. The meetings were well attended and the interest remained good throughout. While there was no special awakening among the unsaved yet it is believed there were many good resolutions made, and may the seed that was sown become fruitful in God's own time.

ALLEN BRUBAKER.

JABBOCK ORPHANAGE, THOMAS, OKLA.—We received the following named sums during October: Dayton dist., O., Fairview S. S., \$19.82; a stranger, \$1; A sister, \$2.

May the Lord bless every giver, is my prayer. I am glad to say the Lord is still helping us to do what little we can. Since my last report we found a good home for little Paul. He has been adopted by a Bro. Jons, a minister in the Mennonite church. They have no children, so Paul is the only child. They say he is doing fine. While we miss him in the Home, yet we say, Amen, to God's will. Bless his name! We got him when he was nine weeks old and had him till he was eleven months old. We think it best for children, especially such that come in without names, to get them a lawful name by having them adopted into private homes, especially where there are no kinsfolks to interfere.

Since he left we have received a woman with her six month old baby into the Home; so we still have three babies. Of course she (the woman) attends to her own baby.

Thank God, I still find his grace sufficient for every day and trial, and every day brings me nearer to my eternal home. Thank God, there is nothing so good for me as to know that I am doing what God wants me to do. Truly "The joy of the Lord is my strength" every day. When I have this joy then I am courageous.

We have had many tests since our last report, and just that many victories. I have found him a present help in time of need.

May the Lord bless all the dear saints.

Don't forget to pray for us for we need it.

Your Sister in Christ,

ANNA B. EISENHOWER,

Thomas, Okla.

Secretary.

WUSHISHI, N. NIGERIA, W. AFRICA.—Dear friends, perhaps it will be a help to you and to us, to let you know about a few things as they are out here so that you may know how to pray more intelligently for the work and the workers.

Several years before I came out to this country I used to have an idea that a missionary was almost a supernatural being, and far from being troubled with temptations or getting indifferent and careless. I once heard a retired missionary say, that he used to get so tired that when night came he would jump into bed and say, "Lord, I'm too tired to pray, tell some one else to pray for me."

I thought that was a very strange thing

for a missionary to do. But I have found out by experience that it is not so strange at all to feel like that out here. And I must confess, I have done almost the same thing, but the Lord has forgiven me my negligence according to his great mercy.

We are surrounded by awful powers of darkness; it seems Satan has full sway in a heathen land, and does not disguise himself either, but comes just as he is with the most awful temptations. I have known his presence to be so real that I felt just like Luther did when he threw the ink bottle at him. Beloved, it is no fun to contend with such realities; we need your assistance in prayer every day.

There is a special tendency to become indifferent in this hot climate, of which I was told before coming out here and advised to shake myself up every once in a while, but I find it is almost impossible to shake it off. I believe if it were not for the prayers of others it would be almost a hopeless task. It is a sad thing to get out of touch with the Lord in a Christian land, but much more so out here, where we do not have the privilege of attending spiritual meetings, and where thousands of souls are dependant upon us to be brought into touch with their Savior, but if we are not in touch with the Lord we can't bring others in touch with him.

Dear reader, you may think that your prayer does not amount to much, but suppose everybody would think likewise, what would be the result? The Lord may just want you to let the Holy Spirit pray through you for some certain one.

I realize it more every day, that if the heathen are to be saved we must have a revival of prayer among ourselves, and among those who are holding the ropes at home. We need *more prayer*, more than we need more money or more workers; the two last will be the result of the former. Without prayer money and men will be useless. So, dear friends, if you will respond to this our greatest need, (prayer), we will soon be able to tell you of wonderful ingathering of precious souls. Beloved, this is a great work, that every one of us can have a share in; so let us, for Jesus' sake, get at it now, more earnestly than ever before because the time is short, and the Lord does not wish that any should perish but that all should come to repentance; and he has commissioned men, not angels, to preach the gospel to all creatures. Thus, the responsibility rests upon us, and we must answer if we neglect to each do our part.

May God help us to be faithful and then, by and by, we shall come rejoicing bringing in the sheaves.

I remain your brother in Jesus,

Oct. 16, 1907.

F. E. HAIN.

Personal religion is, after all, essentially communion with Christ. Without real and personal intercourse between the Lord and his disciples the latter can know nothing of the peace and joy which God bestows, or of the power in living that is the heritage of the Christian. Those who show most of the likeness of the Savior in their character are those to whom he is a familiar friend.—Selected.

To live well in the quiet routine of life, to fill a little space because God wills it, to go on cheerfully with a petty round of little duties, to smile for the joys of others when the heart is aching—who does this may not be a hero to the world, but he is one of God's heroes.—F. W. Farrar.

Oh, for a Perfect Trust!

Oh! for the peace of a perfect trust!
My loving God, in Thee;
Unwavering faith, that never doubts,
Thou chooseth best for me.

Best, though my plans be all upset,
Best, though the way be rough;
Best, though my earthly store be scant,
In Thee, I have enough.

Best, though my health and strength be gone,
Though weary days be mine;
Shut out from much that others have,
Not my will, Lord, but thine.

And even though disappointments come,
They, too, are best for me;
To wean me from this changing world,
And lead me nearer Thee.

Oh! for the peace of a perfect trust,
That looks away from all;
That sees Thy hand in everything,
In great events or small.

That hears thy voice—a Father's voice,
Directing for the best;
Oh! for the peace of a perfect trust,
A heart with Thee at rest.
—Sel. by Katie Winger.

From One of the Shut-Ins.

Dear friends: Another year has passed away since I last invited you to my letter party. We are all one year nearer the end of the way. Why the Lord spares me is a mystery now, but some day we will know and understand that all of his plans were right. Our part is simply to trust him. The way may often seem dark, but remember the darker it grows the more necessary it is to depend on the infinite hand to lead us along till the light of heaven breaks upon our enraptured vision. Don't grow discouraged, however dark the way. Soon or late all troubles must end. Just a little while longer, dear heart, then we will "cross over the river and rest in the shade of the trees." Looking back over the year just passed, I am sure we can find much to thank God for. He is much better to us than we deserve. Instead of praising him continually we go through life whining and complaining because everything is not just as we would have it. Let us face the new year with renewed hope and courage and stop our everlasting growling and worrying. Here is a motto I give you for the coming year, "Do your best and leave the result with God."

For the benefit of new readers I will say that twenty-two years ago I was taken down with inflammatory rheumatism. I haven't moved out of one position in all this time. Every one of my joints save a finger and thumb have ossified and grown solid as bone. The disease has stiffened my jaws and ruined the sight of my right eye. I can only partake of soft or liquid food. I am powerless to even raise my head off the pillow. For

almost a quarter of a century my posture has been that of the grave, motionless and immovable as a graven image, save that I can move my arms slightly. I leave you to imagine, reader, what my suffering has been. Think of my many lonely hours I have passed with nothing to do but be still and suffer. I refrain from describing my condition or what I have endured. It would be hard for you to believe, and could do you no possible good to hear it; unless, indeed, to make you more content with your own condition in life. I am only thirty-seven years of age. Yet life is over for me. I have nothing left to do but await the end as cheerfully and resignedly as possible. It was on Christmas day that I was taken down to my bed. For several years now I have celebrated the anniversary of that occasion with a letter party. I am hoping to break the record this year. The highest number of letters received in one day was 175. I love to open and read letters. It helps me pass the time. Make them short, so I can read them all without straining my eye.

Yours in his name,

THOS. F. LOCKHART.

Wellington, Mo.

P. S. Six years ago my mother passed away to her eternal home and left me helpless and destitute, to earn my support the best I could. This I have done, with God's help, by writing books. I have written four titled as follows:

"Twenty Years in a Mattress Grave." Price, 20 cents. This is the story of my life, and gives an amusing account of my trials with fake doctors. It has caused hundreds to both laugh and cry, and has done them good, for it is written in an optimistic vein that cannot fail to cheer and uplift all who read it. Orders for this book have come from every State in the Union and several foreign countries.

"Ideas of an Invalid," 30 cents. Is just what its title implies. My ideas on religion. One chapter tells of my mother's peaceful death.

"His Mysterious Way," is an illustrated story which has received many flattering notices by critics and famous authors. Price, 50 cents.

"Plain Talks and Tales" is my latest book, being a collection of sketches and short stories, 40 cents.

I live alone with my nurse and earn our support by the sale of these books. It is the only way open to me. God spared me one eye, a finger and thumb, so I could write and thus care for myself. I have done my best. Won't you help me with an order?

OUR CONTRIBUTORS.

Live Day By Day.

I heard a voice at evening softly say,
Nor load this week with last week's load
of sorrow.

Bear not thy yesterday into to-morrow;
Lift all thy burdens as they come, nor
try

To weigh the present with the by
and by.

One step and then another, take thy way—
Live day by day.
Live day by day.

Though Autumn leaves are withering
round thy way,

Walk in the sunshine. It is all for thee.
Push straight ahead as long as thou
canst see.

Dread not the Winter whither thou
mayst go,

But when it comes, be thankful for the
snow.

Onward and upward. Look and smile and
pray—

Live day by day.

Live day by day.

The path before thee doth not lead astray.

Do the next duty. It must surely be
The Christ is in the one that's close to
thee.

Onward, still onward, with a sunny
smile,

Till step by step shall end in mile by
mile.

"I'll do my best," unto thy conscience say.
Live day by day.

Live day by day.

—Julia Harris May.

The Gathering of the Eagles.

I have been requested to explain
what our Savior means when he
says, "Wheresoever the body is,
there will the eagles be gathered to-
gether."

Some years ago, for lack of careful
Bible study, I accepted the common
post-millennial view upon such Scrip-
tures and thought that Jesus referred
in the above passage to the destruc-
tion of Jerusalem, and he compared
the city of Jerusalem to a dead car-
cass, and the Roman armies to
eagles, and that the Roman soldier
would come down and devour Jerusa-
lem as vultures devour carcasses. But
I find that such a view is not at all
sustained by the Scriptures, but on
the other hand the passages in which
Jesus refers to the gathering of the
eagles, are in connection with *his sec-
ond coming*, and with the saints be-
ing gathered together where his *body*
is.

Now, let us turn to Luke 17:34-37.
"I tell you in that night, there shall
be two in one bed, the one shall be
taken and the other left. Two shall
be grinding together, the one shall be
taken and the other left. And the dis-
ciples answered and said unto him,
where Lord? And he said unto them,
Wheresoever the body is, thither will
the eagles be gathered together." The
other passage is found in Matt.
24:27, 28. "For as the lightning
cometh out of the East and shineth

even unto the West, so shall also the
coming of the Son of Man be." "For
wheresoever the carcass is (that is
the crucified body of Christ) there
will the eagles be gathered together."

You can see plainly, that in these
passages there is not the least refer-
ence to the city of Jerusalem, or the
Roman armies, or the destruction of
Palestine, but both passages are ex-
clusively on the Second Coming of
Christ, and nothing else. The word
of Matthew where Christ refers to
his body as a carcass, is apt to be mis-
understood, because of our use of the
word "carcass," which so frequently
signifies a slain body, and not neces-
sarily as a body that died from disease.
The body of Christ was killed by *cruci-
fixion*, and upon that body the true
saints have been feeding, as their
daily bread, throughout the Christian
dispensation. When Jesus instituted
the memorial supper, he said, "Take
eat, this is my body," and again he
said, "Except ye eat my body, and
drink my blood, ye have no life abid-
ing in you." So the word "carcass"
in Matthew, and the word "body" in
Luke, refers to the crucified and resur-
rected body of Christ, upon which the
saints feed, and when the body re-
turns from the right hand of God
the Father, and descends into the
aerial heavens of the earth, all the
eagle saints will be gathered together
into the personal presence of the glori-
fied body of Christ. Another truth
in this connection is, that eagles *do*
not feed on carrion, or on dead ani-
mals which have died of disease, but
only *on fresh meat* which has been re-
cently slain, and almost invariably upon
some animal or bird which they have
killed themselves. Jesus did not die a
natural death, or have any disease, and
we are told in two places in the Scrip-
ture, that even though his body was
dead, "it did not see any corruption,"
for there was not the least taint of
decay or putrefaction in the body of
Jesus though it was dead three days,
which distinguished the immaculate
body of Christ from that of any other
man that ever died. St. John tells us
in Revelations that he saw in heaven,
"as a Lamb that had been freshly
slain," showing that the crucifixion of
Jesus is a fact with which there is
no decay, but eternally fresh. Thus
the carcass, the crucified body of
Jesus, is the perpetual fresh diet, the
sweet, nourishing food, upon which
the true saints feed by faith, and they
eat that living bread which came down
from heaven and which if we persist-
ently eat, which is the true meaning of

the word, we shall never die. An-
other truth in this connection is, that
the saints are compared to eagles.
When Jehovah brought Israel out of
Egypt, he says, he bore them as on
eagle's wings, comparing himself to
a mother eagle, and the Israelites to
young eagles. In another place he
says, "As an eagle stirreth up her nest,
fluttereth over her young, spreadeth
abroad her wings, taketh them, bear-
eth them on her wings, so the Lord
alone did lead him, and there was no
strange god with him." David com-
pared Jonah with an eagle. Isaiah
says, "They that wait upon the Lord
shall renew their strength, they shall
mount up with wings as eagles." The
only way to understand Scripture is
to let the Bible interpret itself, and
when the Holy Spirit, over and over,
compares heroic saints to eagles, we
know that the eagles in these pas-
sages from Matthew and Luke, refer
to eagle saints. Eagles are the great-
est watchers of any created bird or
animal in the world, and they can see
the farthest of any living thing on
earth, and in this respect they repre-
sent those saints who are watching and
waiting, with longing set eyes on the
heavens, for the coming of the Lord.
Thus the eagle saints have all through
the centuries been feeding on the slain
body of Christ, and when that body
descends into our heavens they will
be gathered from all countries,, from
all climes, from all circles of society.
The dead ones risen from their graves,
and the living ones being changed in a
moment, they will bound from the
surface of the earth at the blowing of
the silver trumpet and fly upwards,
millions and millions together around
"that glorious form, that light insuf-
ferable, and that beaming blaze of
Majesty of a Glorious Christ," and
follow that blessed Body away into
the heavens and thus be forever with
the Lord.—G. D. Watson, in Way of
Faith.

Dear brethren and sisters, I beg
your careful perusal of the above ar-
ticle by G. D. Watson, in "Way of
Faith." I have been trying to preach
for years, almost the very words of
this article. I have heard it explained
as Roman eagles, Jewish carcass, etc.,
as Bro. Watson quotes, but (mostly)
with our own people it is explained
that the carcass is, "picnics, shows,
fairs, expositions, theatres, etc." How
a careful reader can extract such
meanings out of it is more than I can
fathom. In order to do so the text
must be *isolated* and the context must
be *utterly ignored*, and it would be

like taking a link out of a chain and saying, "This link is the chain." So far I have refrained from writing on this matter, as I have seemed to stand alone in my view of it. Sometimes it has even given offense when I have preached it that Jesus is the holy (carcass) and the saints the eagles. It is objected that it is a shocking thing to liken our Lord to a carcass even if we have to throw away the context to explain it otherwise. I am glad Bro. Watson has disposed of this so completely. The fact that eagles do *not* feed on carrion, proves that "carcass" as rendered here, does *not* mean putridity, but has reference to the *slain* "Lamb of Calvary." Those who oppose the doctrine of the pre-millennial coming of the Lord will, of course, scorn this view, but the word explains *itself* if we follow the connection.

F. ELLIOTT.

For the EVANGELICAL VISITOR.
Crumbs.

We get to know more about the devil and his devices as our knowledge of God increases.

By letting Jesus have his way with us he makes us victors over the devil in every conflict.

The devil is not taking ease in his business, why should we in doing good and serving God?

Whether for good or bad, our lives bear testimony to all about us when we the least think of it.

God's hidden power is mightier and accomplishes greater things than all the forces of the world and darkness put together.

The very things that appear as hindrances in our way, and to our spiritual progress, may, by the grace of God, become stepping stones to lift us higher in the spiritual life.

Every one of us must learn to know God for himself because one's knowledge of God can not be transferred to another.

We learn and know more about God by what we read and hear of him and see him do, but in order to know God we must have personal dealings with him, and the more personal dealings we have with him, the better we will know him.

Not so much the life as the testimony of a holy person is what sets the devil in a rage.

"And they overcame him by the blood of the Lamb and by the word of their testimony." (Rev. 12:11.)

It is impossible for us to take care

of the Holy Ghost, but he can and will take care of us if we let him.

No one can be so easily grieved as the Holy Spirit.

Simplicity is one of the main characteristics of a Christian.

If we are sanctified wholly, and the Holy Spirit abides in us, any person can handle us as they wish, and we will not feel hurt, but few will understand us.

D. L. GISH.

For the EVANGELICAL VISITOR.
From Bro Myers.

"O my dove that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.

"My beloved is mine, and I am his: he feedeth among the lilies.

"Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether." (Song of Solomon, 2:14, 16, 17.)

Dear readers of the VISITORS My last report found me at Hamlin, Kansas, August 17th. Leaving there August 17, I visited the Rosenberger family at Hiawatha, Kansas. Mrs. Rosenberger is a member of the church, and our old Bro. Aaron Rosenberger makes his home with them. He needs their care very much, being paralyzed. Though he is bodily very weak, yet he seems to enjoy the blessing of the Spirit of God. May the Lord bless the family who cares for him. From Hiawatha I went to Council Bluffs, spending two nights and one day at the campmeeting there and then came to Des Moines, Iowa. I attended the love feast at Bro. Harrison Garwick's home, at Dallas Center, August 24 and 25. That occasion was food for God's children; and sinners were entreated to accept salvation. I also had two services the week following, and attended a tabernacle meeting twice, held by a Presbyterian evangelist. The meetings were good and full of interest. Yes, how I rejoice when the word is preached. I returned again to Des Moines, being kindly entertained by the dear brethren, J. R. Zook and wife, and Jacob George and wife. May God bless them for their hospitality. I was also permitted to take part in the services and preached the word. I only felt so sorry that the meetings at the Gospel Temple church and at the Mission are not more largely attended. But this is our experience. Where the full gospel is preached men and women don't come out by the

hundreds; no, but it is our business to give the gospel in its true light. May God bless Bro. Zook in declaring the word and thereby free his soul from the blood of his hearers. I also visited Bro. Weigle who has for some years done considerable prison mission work. At the time of my visit his health was not very good. May the Lord raise him up again for usefulness, and may the seed he has sown bear a plentiful harvest in the sweet by and by.

I left Des Moines with good wishes and God bless you's. So I go my way, rejoicing that I know that ere long both they that sow and they that reap shall come rejoicing together. I visited our aged Bro. Andrew Gnagy and Sister Lizzie, his daughter, and Albert Gnagy's, at Dysart, and Bro. and Sister Knupp, at Garrison. On Sunday morning and evening I had the privilege to preach the word in the German Baptist Brethren church. Oh, how I rejoice that among our plain churches there is more of love and unity. May the time speedily come when we may all be one as the Father, Son and Holy Spirit are the divine Trinity. I had pleasant visits at the places where I stopped. I had a pleasant visit at Vinton with Daniel Knupp's family, on the night of September 9. They are members of the Christian church. The religion of our blessed Lord endears us one to another, and oh, how blessed it will be to meet over there at home with our blessed Lord!

Leaving the State of Iowa I arrived at Morrison, Ill., September 10, in the evening, stopping at the home of August George, whose wife is a member of the church.

Here my wife joined me, September 11. On September 12 we came to Mount Carmel Home. As we come from place to place we learn new things and hear a whole lot, and we should be like the monkey in Japan that holds his two hands one on each ear so that he can not hear the gossip of the day. So we need to have our ears closed as there are many vain talkers. I pray the good Lord to wake us up to see the good that is in our fellow men.

May God bless the Mount Carmel Orphanage, and may the good done there in training those children be multiplied a hundred fold. The dear ones in commencing that work may have been over-zealous and through that have been hindered in their work, but they are not the only ones. How many have made a mistake in framing their *by-laws*. So I am in sympathy

with them. Surely they have some hard tests to their faith, but God can bring to light where the trouble lies.

We had one week's meetings at Franklin Corners. The weather was unfavorable, and people were hindered from coming, yet, by the help of God, we preached the word. On Saturday afternoon, Oct. 5, we met for a harvest meeting. At the close a freewill offering was taken up for missionary work, and there was a liberal return. I attended four harvest meetings in the West and at all of them a freewill offering was taken. That goes ahead of the East; you know, I am an eastern man and have attended many harvest meetings, but I don't remember of one where there was an offering taken for the Lord's work. Very often a big dinner or supper followed, but I don't think there is much salvation in filling ourselves with food and then go home and not have done a thing to advance the church work, or to give the gospel to the heathen world.

Well, I like some of the western sanctification and holiness, but let us show our faith by our works, so that we help our fellow men. We need to understand our Bibles better. There are too many of God's children who should know that Christ did not come to destroy the law, but to fulfill. Yes, how glad I am for the blessed old Bible in its tithes and offerings; and in the New Testament we have a command, and if we obey that there will be a plenty to carry on God's work at home and in the heathen lands. It is found in I. Cor. 16: 1, 2, We do owe the gospel to the heathen world. The Lord help us to do our duty in tithes and offerings.

On Sept. 27 and 28, we attended the Whiteside county Sunday-School Convention. It was interesting to us. Oh, the good we all may do while the days are going by! On Sept. 29 we were with our Mennonite Brethren, northwest of Morrison, where we again, by the help of the Holy Spirit, held forth the gospel, and were glad that the Spirit did witness to the truth. In our text we have, "My beloved is mine, and I am his; he feedeth among the lilies."

From Whiteside county, Ill., we came to Polo, where our aged Bro. Isaac Trump and wife live. Bro. Trump is declining in physical strength, having passed through many frosty Winters and is going down the Western slope of time; but is still active for one of his age. We attended the harvest meeting at this place on Oct. 12, and in the evening a small

company engaged in a commemorative service. In the emblems of the Lord's broken body and shed blood we again fulfilled his command in remembering his death till he comes again. Hallelujah.

After a few days of visiting here among the saints we came to Shannon, where we visited and were entertained at the home of our sister, Nancy Shirk, widow of the late Henry Shirk. On Oct. 16, in the evening, we gave a mission address at her house and received a small offering for our Rescue Home and Girl's School in South Africa. On Sunday, 20th, we were North of Freeport, Ill., stopping with our German Brethren. In the morning we preached the word in the Union meeting house, and in the evening gave a missionary address in the Mennonite congregation and received a liberal offering.

On Oct. 22, we came to Chicago. Praise God, we were met by the dear workers with a Christian welcome. May our fellowship be that which will be unto edification. May we be helpers in every good work till Jesus comes!

Yours for his coming,

JOHN H. MYERS,
CATY A. MYERS.

Chicago, Ill., Oct. 26, 1907.

[Editor's Note:—By a pretty severe process of pruning we are enabled to present two contributions from Bro. and Sr. Myers in one. We do this in order to catch up a little with their correspondence so that it will not seem too much like ancient history when it reaches the readers. We trust they will bear with us in doing this.]

Experience.

Dear readers of the VISITOR: I have for quite a long while been impressed to write for the VISITOR, some of my experience, but have held myself at the thought that my experience has been in such a broken and a weak way that there was nothing in it that was worth while publishing. But of late I see how great the goodness and mercy of God has been towards me, that I still feel more than ever before to bring praise to the Lord. So in my great weakness and fear I will try, by the help of God, and give the little that I have.

I was in my 14th year when I started on this way, and have never regretted that I started, but often have regretted that I did not start at my first calling which would have been

when I was eight years old, as I would still have escaped a few more temptations. O, I am so glad that the Lord can see right into my heart and knows all about it; he knows my every temptation when no one else knows, and sometimes feel as if no one cared. He is ever at my side with such sweet and precious promises that I feel as if I were safe.

In late years I was so greatly tried with unbelief that life almost became a burden to me, but I know that his grace is sufficient in every trial to bring us safely through. I feel it is of such great importance how we go through this life as we only have to pass through it once.

My heart's desire is to be the right kind of light in our little family of children who have been entrusted into our care. I often feel as though I am not as much of a real Christian mother as I should be. I still have things that should be overcome. My whole heart's desire is to put my trust more in the Lord that I may do my work more to his honor and glory that when my end comes it may be said, "Well done." I often think of the hymn that says,

"The mistakes of my life have been many,

The sins of my heart have been more,

And I scarce can see for weeping,
But I'll knock at the open door.

"I know I am weak and sinful,
It comes to me more and more,
But when the dear Savior shall bid me come in,
I'll enter the open door.

"I am lowest of those that love him,
I am weakest of those that pray,
But I'll come as he has bidden,
And he will not say me, nay."

I enjoy reading the experience of others which was the means of prompting me to write that if there is enough in this to escape the waste basket, it may perhaps at least bring a drop of encouragement to some discouraged heart. O, I do feel to praise the Lord for standing so close by my side the last few years, as I feel as another hymn says,

"Tempted and tried, I need a great Savior,

One who can help my burdens to bear;

I must tell Jesus, I must tell Jesus;

He all my cares and sorrows will share."

I ask an interest in your prayers that I may continue to grow in the

Spirit, and learn more and more to trust in my precious Redeemer who did so much for us by giving his life as a ransom for a sinful world, and that I may ever have my mind stayed upon his precious promises that he need not do all this for nought.

From your weak, unworthy sister,
M. C. WINGERT.

Fayetteville, Pa.

What Does the Bible Say About Dress?

I. Nothing should be worn simply because it is in fashion. (Romans 12:1-2; Exodus 23:2; II. Cor. 6:14, 18; Eph. 4:17; I. Peter 1:14; I. John 2:15-16; Jude 23.)

II. Christians should set, not follow the fashions. (Matt. 5:14-16; Prov. 4:18; Eph. 5:7-15; Phill. 2:15; Rev. 1:20.)

III. Nothing should be worn that is for ornament only. (I. Peter 3:3.) Please note here that putting on of apparel for adorning is just as plainly forbidden as gold or hair plaiting. This is the point where dispute comes in. But what is this superfluous ornament? Answer: Those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, buttons, ribbons, braid, strips of velvet, etc. We hold that Christian parents are bound to refrain from putting ornaments on the dress of their children as much as on their own. How closely this interpretation agrees with God's word may be seen by carefully reading the following Scriptures: Genesis 35:1-4; Exodus 33:4-6; Isaiah 3:16-26.

IV. The wearing of gold for ornament should be entirely abandoned. The Scriptures already quoted are very specific in their prohibitions. (I. Tim. 2:8-10; I. Peter 3:3-5.)

Some appeal to the Old Testament to justify the pride and extravagance of the age. We are told that the Israelites wore ornaments—that Rebecca was presented by Isaac with a set of jewelry. Admitting the fact, does that prove that the practice was right? Not at all. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some who were good in the main, did some foolish and wicked things. Some, when young, made mistakes of which they afterwards repented. (I. Cor. 10:11; II. Tim. 3:16.) On the other hand we have positive proof that the holy women of old abstained from superfluous ornaments. "For after this manner (that is without gold or superfluous ornaments) in the old time, the holy wo-

men also, who trusted in God adorned themselves," etc. (I. Peter 3:5.) Why are trinkets of gold and jewelry of every kind forbidden with costly array? Answer:

1. It is a waste of time and money to get them.
2. It is of no real value to the body.
3. It will not promote the glory of God. (Col. 2:17; I. Cor. 10:31.)
4. It increases pride and vanity.
5. It keeps the poor from our churches.
6. It creates and fosters a flame of lust.

Finney says: "What does that gaudy ribbon, and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! You might just as well write it on your clothes *'no truth in religion.'*" It says, "give me dress, give me fashion, *give me flattery and I am happy.*" The world understands this testimony as you walk the streets. You are "living epistles, known and read of all men." Only let Christians act consistently and heaven will rejoice and hell groan at their influence. But oh! let them fill their ears with ornaments and their fingers with rings—let them put feathers in their hats, clasps upon their arms, and heaven puts on the robes of mourning and hell may hold a jubilee."

V. Costly apparel should not be worn—see the same Scriptures. What is commonly understood by the most spiritually minded of God's people, is apparel worn for its costliness, so as to present an appearance of superiority or show thereby. We think an application of the foregoing principles will meet all cases, at least as to what ought not to be done in dressing, and go a long way to settle what ought to be done; but the following hints may be useful:

1. Aim directly at pleasing God—dress so as to have God bless you in the dress.
2. Aim at promoting the health of the body—it is God's temple. Dress on sanitary principles.
3. Let the dress be made so as to promote neatness and tidiness, in simplicity and good taste—not slouchily and repulsively.
4. Dress so that a sound reason can be given for the wearing of every article.
5. Let your dress be a rebuke to fashion and extravagance, and a model worthy of imitation.
6. Do not be afraid to profess religion by your dress. Do not shrink

from the singularity of being right in this particular.

SOME EXCUSES ANSWERED.

O, I desire to look like other people. "Be not conformed to this world." (Romans 12:2.) "If any man love the world the love of the Father is not in him." (I. John 2:15.) Other professors of religion do the same. "What is that to thee, follow thou me." (John 21:22.) "Thou shalt not follow a multitude to do evil." Why, our minister says there is no harm in adorning the body. "If any man preach any other gospel unto you than that you have received, let him be accursed." (Gal. 1:9.) I love God and my heart is not set on these adornments. You may think so, but if all your ornaments were stripped off you would soon find the contrary. "He that hath my commandments and keepeth them, he it is that loveth me." (John 14:21.) "This is the love of God, that we keep his commandments." (I. John 5:3.) "He that saith, I know him and keepeth not his commandments, is a liar, and the truth is not in him." (I. John 2:4.) One might as well be out of the world as out of fashion. "Ye are not of the world; but I have chosen you out of the world." (John 15:19.) I can afford to wear these things. "Ye are not your own: for ye are bought with a price: therefore glorify God in your body and spirit, which are God's." (I. Cor. 6:19-20.) "So then every one of us shall give account of himself to God." (Romans 14:12.) I never had the light. "Thy word is a lamp unto my feet, and a light unto my path." (Psalm 119:105.) I don't believe it is wrong to dress as one pleases. "If we believe not he abideth faithful, he cannot deny himself." (II. Tim. 2:13.) "We ought not to please ourselves;" "For even Christ pleased not himself." (Romans 15:13.)

The "General Rules of the M. E. Church, also of the Canada Methodists, after mentioning a great variety of sins, including the putting on of gold and costly apparel, which the candidate for membership is required to avoid, says: "And all these we know his Spirit writes upon truly awakened hearts." According to these "General Rules," thousands in the Methodist churches of to-day who wear gold, jewelry, feathers, flowers, etc., including many who profess holiness, are not so much as "truly awakened."—Published by request of Sister Lydia Otewalt.

To-day is worth two to-morrows.

For Canada and the World.

Not in many years, perhaps never before, was there a meeting in Toronto so significant in itself and so far-reaching in its influence as the gathering of a hundred prominent citizens on Saturday afternoon in the unconcealed interests of Christian missions. It was not an affair of the clergy, although the true ministerial spirit dominated and impelled it. It was not called or directed by conventional ecclesiastical machinery. It was a business men's meeting, level-headed and unexcited, and through it ran a strong current of business aggressiveness and investment. As the reports to-day show, those sober and experienced men of affairs challenged themselves and their fellow-citizens to raise the standard of Toronto's missionary liberality, so far as the Protestant churches are concerned, to half a million dollars. The man in the street lifted his eyebrows, amazed at the audacity of it, and the man in the club said it can't be done.

But why not? Last year Toronto people belonging to five denominations, spent nearly nine hundred thousand dollars on regular church enterprises within the city, and far over a hundred thousand more on other religious and philanthropic and educational purposes. Is it a surprising thing, an arresting thing, to see those same people take up the task of doing half as much for less favored and really needy people elsewhere in Canada and in the regions beyond as they did for themselves and their near neighbors within the municipality? Has our broadened intelligence and our imperial thinking done so little for us that we are still provincial in our ideas and self-centered in our interests? Or is it only in politics and in trade that we are bidden to think imperially, and not at all in the affairs of spiritual obligation and of the higher manhood and of world-wide civilization? And is it true that Christianity has gone deeper into the lives of our captains of industry and promoters of business and leaders in organized activity than merely to awaken pharisaic thankfulness that they are not as the idol-worshippers of the Orient or the savage cannibals of the South Seas? Perhaps the man in the street might tell the man in the club that the man in the church has got beyond the prayer for

"Me and my wife,
My son, John, and his wife,
We four, and no more,"

When one thinks seriously of this thing is it not plain that such a movement as this among the laymen of the church was inevitable, and by the logic of our Canadian life must lead to an issue such as that of Saturday afternoon? Those same men have of late years come to think along broad lines in every other sphere of life, and to move on a broad gauge in every other undertaking. Great combinations in the industrial world are grasped with a firm hand. Great problems of transportation are grappled with, and millions for a viaduct or a hundred millions for a canal or a transcontinental railway do not stagger Canadians of to-day, and the proposal of an "All Red" route round the world is only a momentary fillip for the imagination. Business men in Toronto talk of trade with China as easily as they once talked of exchange of goods with some town in the county. Is it conceivable that men of range and force and widening horizons in all other activities will stand hesitant and nerveless when they face the problem of the world's ignorance and sorrow and wrong? Shall the greed for material gain or the lust for doing things that are big impel men to self-sacrifice and bold adventure, and shall not the compulsion of duty and the heroism of faith and the impulse of love make those same men yearn beyond the skyline of their own parish when the matter in hand is not mere things at all, but the spiritual and moral intellectual emancipation of many millions of their fellow-men?

And, after all, is it not worth while? The superior persons who talk sneeringly of the "rice Christians" of China, only discount their own intelligence, for were they informed of what is going on in these common days they would know that not since Paul stood dauntless in imperial Rome and his friends braved the horrors of the arena has the world seen heroism more masterful or fidelity more unmoved than was exhibited by ten thousand Chinese Christians who chose torture and death in the Boxer massacres rather than deny the faith that made them free? Explain it how you will, there is something in this missionary impact of western civilization on the life of the Orient that lifts the curtain on a new act in the drama of modern life.

Perhaps these laymen who reckon the spiritual forces on national life are among our real statesmen. If Japan and China know us chiefly because of our trade and our tariffs

a day may come when our prestige on the Pacific will be challenged. If the rights of Canadians to the resources of this half-continent are based solely on occupation and defensible only by force, a quarter-century hence, when the Orient has learned our tricks of trade and mastered our industrial arts, there may be a force greater than any this country can muster, and a stronger than we may enter on our prized inheritance. President Falconer struck deeper into our problems of world-politics than he may have seemed when he insisted that unless Canada is held by Canadians as a trust for the world's moral enrichment neither wealth nor force can keep this nation either strong or safe. The moral fibre of the people of Canada and their distribution to the moral quickening and spiritual enfranchisement of the world will play a more determinant part in national greatness and in international peace than will many of our costly schemes either of development or defence. And our laymen who believe this doctrine are behaving like practical statesmen when they give their money and themselves that it may prevail.—Toronto Globe. Selected by S. Clemenhaga.

He will certainly fail who hopes to know men deeply and only to get happiness, never to get anxiety, distress, disappointment, out of knowing them; and he has mistaken the first idea of human companionship who seeks companionships, friendships and contacts with mankind directly and simply for the pleasure they will give him.

Be not too busy to pray, nor yet too prayerful to be busy.—Selected.

The Things I Miss.

An easy thing, O Power divine,
To thank Thee for these gifts of thine,
For Summer's sunshine, Winter's snow,
For hearts that kindle, thoughts that glow;
But when shall I attain to this—
To thank Thee for the things I miss?

For all young Fancy's early gleams,
The dreamed-of joys that still are dreams;
Hopes unfulfilled and pleasures known
Through others' fortunes, not my own,
And blessings seen that are not given,
And ne'er will be, this side of heaven.

Had I, too, shared the joys I see,
Would there have been a heaven for me?
Could I have felt Thy presence near,
Had I possessed what I held dear?
My deepest fortune, highest bliss,
Have grown, perchance, from things I miss.

Sometimes there comes an hour of calm;
Grief turns to blessing, pain to balm;
A power that works above my will
Still leads me onward, upward still;
And then my heart attains to this—
To thank Thee for the things I miss.
—Thomas Wentworth Higginson.

THE SUNDAY-SCHOOL.

This page is edited by Bro. J. H. Engle.

Lesson 11. December 15.—The Boy Samuel. I. Samuel 3:1-21. Golden Text: Speak, Jehovah; for thy servant heareth. I. Samuel 3:9.

1 And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision. 2 And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see), 3 and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was; 4 that Jehovah called Samuel: and he said, Here am I. 5 And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down. 6 And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again. 7 Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him. 8 And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child. 9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place. 10 And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak, for thy servant heareth. 11 And Jehovah said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. 12 In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. 13 For I have told him that I will judge his house for ever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not. 14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever.

15 And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to show Eli the vision. 16 Then Eli called Samuel, and said, Samuel, my son. And he said, Here am I. 17 And he said, What is the thing that Jehovah hath spoken unto thee? I pray thee, hide it not from me: God do so to thee, and more also, if thou hide anything from me of all the things that he spake unto thee. 18 And Samuel told him every whit, and hid nothing from him. And he said, It is Jehovah: let him do what seemeth him good.

19 And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground. 20 And all Israel from Dan even to Beer-sheba knew that Samuel was established to be a prophet of Jehovah. 21 And Jehovah appeared again in Shiloh; for Jehovah revealed himself to Samuel in Shiloh by the word of Jehovah.

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Commit to memory verses 8 and 10.

Daily Food: M. I. Sam. 1:21-28.—Lent to the Lord. Tu. I. Sam. 2:1-11.—Hannah's song. W. I. Sam. 2:12-19.—A child minister. Th. I. Sam. 3:1-10.—(THE LESSON.) F. I. Sam. 3:11-21.—(THE LESSON.) S. Matt. 21:1-16.—Children's praise. Su. Matt. 18:1-14.—Jesus calls a child.

[With acknowledgments to Peloubet.]

When? Samuel's birth, B. C., 1146. (Ussher.)

Where? At Ramah, 4 miles northwest of Jerusalem, 13 miles south of Shiloh, the religious capital. Shiloh was about half way between Bethel and Shechem.

Who? In to-day's lesson Samuel was twelve years old, Eli, the high priest, and judge, was about 78, having served 20 years, and with twenty more years to serve before his tragic and pathetic death; Jesse, the grandson of Ruth, and father of David, was born during the boyhood of Samuel.

Introduction. We have had one lesson each on Gideon, Ruth and Samson. Fine character studies they were. The busy, extended and inspiring life of Samuel comes in for but a single lesson in the present series. The teacher must be sure to give his scholars a hurried life view of this great man of God. If the work is previously assigned to members of the class a good biography can be brought together in half the lesson period, reserving the other half for the lesson proper and for interpreting his instructive career.

Outline. 1. Early life. Birth, consecration, Hannah's song. 2. Youth. Serving Eli, serving in the temple, Samuel's call and report to Eli. 3. As Prophet. From 12 to 32 years of age. Eli as judge, defeat by Philistines, ark captured, death of Eli, ark restored. 4. As Judge. Reforms. Defeat of Philistines, annual circuit as judge, his sons as subordinate judges, people wish a king, Samuel's protest, finds Saul, summons the people, Saul made king,

Mizpah. 5. As Priest. Priest under Saul, farewell address, reproves Saul, announces Saul's rejection by the Lord, appoints David as successor, founds schools of the prophets, death at 85, at his birth-place, Ramah.

The Trojan war, the capture of Troy and the landing of Eneas in Italy are important contemporary events in the world's history.

The Books of Samuel were formerly combined with I. and II. Kings as four books in one volume, reporting the period of the great transition from judges to kings, and including the history of Israel and Judah. Writers: Samuel, Nathan, Gad and Jasher.

Government was weak. The only cohesive power was religion aided by the common fear of warlike enemies. Great gatherings at Shiloh for purposes of worship helped preserve and develop a sense of national unity. Here Eli lived, presumably in a temporary structure adjacent to the Tabernacle. Here Samuel spent his early life under instruction from Eli. But the moral standards were low as revealed by the conduct of Samson and of Eli's sons. But the lives of Eli, Ruth and Samuel's parents reveal a refreshing contrast. Eli's influence was compromised by the ill conduct of his sons whom he restrained not.

WORD STUDIES.

Precious, rare, scarce. No open vision, no demonstration to the multitude. God revealed his messages to a few prophets who uttered them aloud. The lamp of God, doubtless the golden lamp which burned all night before the holy of holies. Gone out, probably toward morning. Did not yet know, Jehovah's method of speaking to the hearts of his servants. Eli did. He had a "Christian experience." Ears shall tingle with astonishment at Samuel's boldness in proclaiming the message but at God's fulfillment of the threat against the house, the family, of Eli. Restrained them not. Useless now; he had neglected doing so when it might have done some good. Too late now. They are beyond redemption. Sacrifice nor offerings, cannot purge their bad records. Feared to show Eli the vision. What scholar likes to reprove his teacher, or what layman the minister. Only a brave man of faith could do it. Dan to Beersheba, extreme north to extreme south. His fame spread quickly. A man with a message can get a hearing.

God calls the young. By his word, by his own loveliness of character, through Jesus Christ, through the Holy Spirit, by conscience, by divine providences, by the services of the Sabbath, by Christian friends, by solemn warnings in the lives of sinners, by the heart hunger, the soul thirst which he gives to us all. Shall we not hear? "Here am I," is the heart of this lesson. It should be taught with this phrase left ringing in the ear. "Youth is the time to serve the Lord." It is easiest to begin then. It gives longer time to serve him. "Save a man, you save a single unit; save a child, you save a multiplication-table." No one has any guarantee of long life. Many evils and dangers are escaped. In nearly every life destiny is determined by a choice made in youth, whether good or bad. Haslett reports that of 6641 cases 5054 occurred between the ages of 12 and 20; 3183 between 16 and 20; and only 187 at 25 or over. Let us accept the challenge laid down in these figures, teachers! The teacher is the class evangelist, the sub-pastor, the spiritual care-taker of his little parish.

Read "Little Parishes of Eight," Pilgrim Press, Chicago, 3 cents.

Read Beaconings from Little Hands," by DuBois, 75 cents, S. S. Times Co., Philadelphia.

Read "Christian Nurture," by Dr. Bushnell.

If your child is worth a dollar to you, buy one or more of these books. I will cheerfully take them off your hands if they prove disappointing. Read books! Do! How can we perform the holy duties of teacher or parent without studying the wisdom of God and of godly men on the subject?

Lesson 12. December 22.—Christmas Lesson. Matt. 2:1-12. Golden Text: For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. Luke 2:11.

1. Now when Jesus was born in Beth-le-hem of Judea in the days of Herod the king, behold, there came wise men from the east to Je-ru-salem.

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3. When Herod the king had heard these things, he was troubled, and all Je-ru-salem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Beth-le-hem of Judea: for thus it is written by the prophet.

6. And thou Beth-le-hem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7. Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared.

8. And he sent them to Beth-le-hem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come unto the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Commit to memory verses 10 to 12.

Daily Food: M. Matt. 2:1-12.—(THE LESSON.) Tu. Matt. 2:13-23.—Herod's cruelty. W. Luke 2:8-20.—The Angel Song. Th. Luke 2:25-45.—In the Temple. F. Isa. 9:1-7.—Prophecy of Christ. S. Heb. 1:1-8.—Worship by angels. Su. I. John 4:7-14.—To be a Savior.

Read, again and again, the sweet story of birth and childhood of Jesus in the several gospels. Arrange the events in order. Work upon it until you can tell it from beginning to end without omitting or contorting a single incident. Draw the facts from the scholars.

Read the story of "The Other Wise Man," by Van Dyke.

Read "His Life," ten cents, Hope Pub. Co., Chicago. It is a "Harmony" of Christ's life.

Project the imagination running down the centuries and study the effect of Christ's coming into the world—and what will yet be accomplished because he came. Help scholars realize that Jesus designs we should help God carry out his great world-plans.

A good outline. 1. The search for Jesus. 2. The finding of Jesus. 3. Gifts to Jesus.

Our gifts may take on various forms: 1. To God's house; to his poor; money; service; ourselves.

Have you found Jesus in your heart? What a discovery! Is he there now, to abide?

Lesson 13. December 29.—Review. Golden Text: Thou crownest the year with thy goodness. Psalm 65:11.

This should be a review of the year's study.

Daily Food: M. Joshua 1:1-11.—Joshua, Israel's new leader. Tu. Joshua 2:5-17.—Israel enters the land of promise. W. Matt. 2:1-12.—(CHRISTMAS LESSON.) Th. Joshua 24:14-28.—Joshua renewing the covenant. F. Ruth 1:14-22.—Ruth's wise choice. S. I. Sam. 3:1-21.—The boy Samuel. Su. I. Sam. 7:1-13.—Samuel, the Upright Judge.

This outline from "Select Notes" will prove suggestive to teachers:

1. THE PERIOD.

From the creation through the era of the Judges.

2. DIVISIONS.

1. Creation to deluge.

2. Deluge to the Exodus:

a Beginning of the selected race for religious teaching.

b The Patriarchs.

c Joseph.

(Continued on page 12.)

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Harrisburg, Pa., December 2, 1907.

Sunday-School Lesson.

(Continued from page 11.)

d The Egyptian Bondage.

e The Exodus.

3. The training of the Wilderness. By great men, by miraculous food, by divine guidance, by a code of laws, by a religious home (tabernacle) and services, by rewards and punishments.

4. The Republic of God. Joshua and the Judges. The conquest, the settlement, the several judges, (note what was done by each.)

5. The Kingdom.

3. GEOGRAPHY.

Draw outline maps. Show countries concerned. Modern as well as ancient names of nations and cities concerned.

4. THE GREAT MEN.

Let each scholar make a list of say 12 whom they consider the greatest men of this period.

5. THE GREAT WOMEN.

A similar list as large as they can make it.

6. THE GREATEST EVENTS.

A list of 10 or 12 selected by each scholar and brought in in writing. Our scholars should be led to write more. Facts are thus fixed more readily.

But of all things let all this historical, geographical or biographical material be so used as to leave upon the mind the final impression of God's wise and loving providence for the Chosen People, and through them for all mankind, and thus for us. It was all in preparation of the more perfect revelation of himself through Jesus Christ.

I want to help you grow as beautiful as God meant you to be when he thought of you first.—George Macdonald.

"When you've got a thing to say,
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute!
Life is short—a fleeting vapor—
Don't you fill the whole of the paper
With a tale, which, at a pinch,
Could be cornered in an inch!
Boil her down until she simmers;
Polish her until she glimmers;
When you've got a thing to say,
Say it! Don't take half a day!"

Who Is Willing?

"Who is willing this day to consecrate his services unto the Lord?" (I. Chron. 19:5.)

This question was asked by King David after he had given a splendid example of his own personal consecration in the form of gifts for the house of the Lord, aggregating \$120,000,000. Such a gift, even in our day of enormous wealth, would be considered extraordinary.

David only felt that he was giving back to God a small part of what God had given to him.

The word for consecrate in this passage is a very suggestive one. In the margin it is translated, "Who, then, is willing to fill his hand this day unto the Lord?" This figure suggests two thoughts that embrace the most important aspects of the consecrated life.

1. Take everything from God.

The filling of the hand implies an empty hand. We bring our emptiness to him to be filled and then we take it back to him and pour it out as an offering of loving service.

This is a lesson which our self-sufficient human nature is slow to learn. Our natural idea of consecration and service is to give something to God. Sanctification is commonly regarded as the culture and growth of personal character through education, discipline and painstaking care. The Gospel conception of sanctification is personal displacement, the revelation of our nothingness, poverty of spirit, and a deep sense of our own insufficiency. This leads to our dependence upon God alone for all the resources of grace, so that we bring to him an empty hand and he fills it, and all that we give to him is but a giving back of that which we have already received. David himself entered very fully into this conception of true service when he said, "But who am I, and what is my people, that we should be able to offer so willingly after this sort, for all things come of thee, and of thine own have we given thee."

God has to bring us to this deep conviction of our insufficiency by various means. Often it is through our own wretched failures. About the only good we get from our struggling is to find out how little good it is, and to give up in self-despair and turn to him. Sometimes even our sins and faults are used, as Peter's were, to lay us lower at the feet of Jesus.

Sometimes again the revelation of ourselves comes through a vision of the grace of God in some other life.

The story is told of a little child from the slums who dropped into a school one day and stood for a little gazing at a beautiful calla lily which the kindergarten teacher was exhibiting to the class. Soon the little eyes were turned from the lily to her own wretched garments and unclean hands. Quietly she stole away to her garret lodging and by the help of soap and water brought herself as nearly as possible to a presentable condition before that beautiful flower, and then she ventured back into the room and seemed to feel more fit for its companionship.

Looking at some saintly life, we become convicted of our unsaintliness, and turn to the source from which the blessing came to our brother or our sister. Sometimes, again, it is the vision of God and the revelation of Jesus Christ that amazes us and shows us our utter unlikeness to him, while at the same time we learn the secret through which our need can be supplied.

This is just as true of our service as it is of our saintliness. We must begin at nothing, and, indeed, never get away from it. It is finely said of our good works in the marginal reading of Ephesians 2:10, that they have been "Before prepared that we shall walk in them." We must receive them from his hands, and return them back to him as his gifts. In our works, to the very end of the chapter, we must still remain dependent upon him, and the more he uses us the more true will it still become, "Apart from me ye can do nothing." Some one has expressed the lesson in forceful lines:

"My hands were strong in fancied strength,

But not in power divine;
To take up many tasks at length
Which were not his, but mine;
The Master came and touched my hands

And power was in his own,

But mine since then have powerless been,

Save his were laid thereon;

'And it is only thus,' said he,

'That I can work my works in thee.'

II. We must give all back to God.

Having taken all from him, we now return his gifts in loving service. This is the meaning of consecration, as expressed in the twelfth chapter of Romans. That is not the offering of a sinful heart to be sanctified, but of a sanctified heart that has been

filled at the feet of Jesus, and now pours out its loving service in return. "We fill our hands unto the Lord" in the sense of bringing our spiritual gifts and graces, and offering them to him in worship and service. He will condescend to take the gift and use it for his glory, and when we give our feeblest resources to him and he fills them with himself, they become efficient in his hands for the mightiest blessing.

"What is that in thine hand?" was the question he asked Moses as he stood on the back side of the desert with a little rod which he had cut from the scrubby thorn bushes of the desert. It was only a rod, but it was enough for God to use to break the power of Pharaoh and the fetters of Israel, and become a sceptre through which God was to govern his theocratic people.

"What is that in thine hand, Shamgar?" "Only an ox goad." But that ox goad was enough to enable the plain old farmer to defeat the Philistines and deliver Israel. He did not have to go beyond his calling, but simply took God into it and used the means at his command.

"What is that in thine hand?" strippling shepherd. "Only a sling and a few smooth stones from the field." but these were enough for God's present purpose, the overthrow of Goliath, the victory of Israel and the vindication of David as God's chosen king.

"What is that in thine hand," weeping widow, at the feet of Elisha, crying in your despair?" "Thy servant has nothing but oil." Well, that pot of oil is sufficient, when poured out by faith, into empty vessels, to pay her debt and supply a fortune for the future.

"What is that in thine hand?" little lad in the crowd that is following the Master yonder on the slopes of Galilee. "Five little buns and two little fishes." That is all, but that is enough, with Christ's blessing, to feed the hungry multitude of perhaps 20,000 people, including women and children. Bring them to Jesus, and his touch will make them sufficient for all.

"What is that in thine hand," Mary? A beautiful alabaster vase of precious ointment. A precious gift, perhaps, for your wedding day. Give it to Jesus and he will make it fragrant with the sweetness of heavenly love through all the ages of eternity.

And "What is that in thy hand? poor widow, dropping your humble gift into the treasury of the Lord, and

striving to conceal its meanness and smallness. Thy Lord hath seen it through all thy poor disguise, and he is saying, "She hath given more than all."

"What is that in thine hand?" Dorcas?. Only a needle to sew for the poor, but that needle can not be spared from the Apostolic church, and when Dorcas fell asleep in Jesus and James was murdered, God raised Dorcas from the dead, and left James still in his tomb. They could do without James, but they could not do without Dorcas.

So God is still using the lowly hands, the humble implements of toil, and the things which lie next to each of us to accomplish his work and glorify his name. Do not try to run away from your vocation, or think that if you were in some more spiritual calling you could do more good. "Let every man abide in the calling wherein he is called; let him therein abide with God."

Two young artists were competing for a prize long ago. One of them was Albert Durer, whose name has come down through the story of art as one that will not die. The other was a plain German lad named Franz. When the paintings were finished, Albert's was easily awarded the prize of highest honor, and Franz's was not found worthy of mention. As the two lads sat together talking of the triumph of the one and the failure of the other, Franz sat with folded hands and downcast face, a picture of yieldedness and resignation. He said to his friend, "I shall plod along with patience in my humble part." While they were talking Albert Druer was painting the figure opposite him and that picture has come down through history, under the title of "Folded Hands." No wonder the painter said, "I would rather be the hero of my picture than the painter." There is a sublimity in the humblest lot when accepted and fulfilled for God with patient submission and consecrated love. Perhaps you can not preach like Paul, but you can give God the hands of Dorcas, or the little loaves and fishes of the peasant boy.

It was a lowly English maiden teaching in a village Sunday-school that gave to the church, Robert Morrison, the founder of Chinese missions.

It is often the hard working mother who will wear the crown that is yet to reward the illustrious service of some distinguished minister or missionary, who owed all the inspiration of his life

to that modest woman who lives only through her children.

Give God what you have to give, do the thing nearest to you, serve him with the instruments he offers to your hands, and you will find that he needs not our greatness but only our love, and that his glory consists in gilding the commonplace things of life with a light that can never fade away, and using the things that are not to bring to naught the things that are.

III. Let our consecration be prompt and whole-hearted.

Who is willing this day? He is calling you, dear friends, to do this now. Every moment you withhold your life from him you are losing more than he. Here are some reasons for a full and entire consecration of all your life and all your power to God.

1. He owns you. He created you, redeemed you and gave you every power you possess. Everything in you that ministers to your happiness came from his hand and belongs to him. Let your whole heart answer back gladly to his call, "I am not my own, I belong to him."

2. He alone can satisfy your heart. The Creator of your being knows best how to fill it. He that gave you all your heart's affections and has ministered so often to them through the friends with which he has surrounded you, he who created all your senses and powers of perception and thought, and surrounded you with a world of beauty to gratify you, how easy it is for him to fill the highest capacities of your immortal being and make you happy both now and evermore.

3. He only can make the most of life. You will surely miss the supreme object of your being if you try to pilot your own course and live without God in the world.

Your blessed Master sits supreme above all the forces of nature and the events of providence, and he is able to bend every circumstance and condition to your highest good, and he loves to work for those who live for him and make it true, "All things work together for good to them that love God, to them that are called according to his purpose."

4. He gave his life and his all for you. Every drop of blood in his body he freely shed, every glory of yonder heaven he laid aside that he might be poor, despised, rejected and crucified for you, and he is saying to you, "I left it all for thee, hast thou left aught for me?"

5. He is able to give you all that he asks of you. He demands no ser-

vice without supplying the strength and the resources that are necessary to fulfill it. He gives what he commands. You do not serve him at your own charges, but out of his ample resources, and all he asks of you is a welcome consent and a faith that will accept the needed grace.

6. He will give back all that he asks you to give to him. Some time you will find that your surrenders and consecrations were simply splendid investments, which will bring you an hundredfold perhaps now, and surely in the ages to come. "Who, then, is willing to consecrate his service *this day* unto the Lord?"

7. Finally, consecration is an act of our will. It is a simple, intelligent, deliberate decision on which you expect to stand and which you are to live out in practical life, that all you do and say shall be in accordance with his will and for his glory. Do this. Do not wait, therefore, until you are able to profess some deep emotion or some strange and moving experience. His call is, "Who is willing?" Will you simply choose to be the Lord's, believe that he accepts you and then begin to act as if you belong to him, and all his grace and fullness belong to you?

Again, he asks you, "Who, then, is *willing* to consecrate his service *this day* unto the Lord?"—A. B. Simpson.

The Defense of the Gospel.

The Holy Spirit has given to us a most important defense of the blessed Gospel of Grace. It is contained in the Epistle to the Galatians. The important statements contained in that Epistle should be carefully studied by all believers whose aim is to walk in fellowship with the Father and the Son and to be true to the faith delivered unto the saints. Christendom is most thoroughly "galatianized" and that Gospel which is not another upon which the Spirit of God pronounces "anathema" is the Gospel mostly preached in our day. All this modern day preaching of character, salvation by character with something of Christ mixed in with it; the preaching which denies the absolute corruption of man and speaks of every one having a better self, and "something good," that God will be merciful to all who *do* the best they can for Christ's sake, is no Gospel at all. It is sad to see how the word "Gospel" is being misused. The word means "glad tidings." The glad tidings of grace are that *perfect* and *eternal* salvation is exclusively the free gift of God to those who be-

lieve, and that because the Lord Jesus died on the cross. All that which gives man a place or share in salvation, which mixes in works, law keeping, ordinances, obedience, surrender and service, or anything else, is not the Gospel of Grace, but a miserable perversion, which in the end frustrates the Grace of God. (Gal. 2:21.) The perversion of the blessed Gospel, so widespread in our day, is such a serious matter, that no human being can realize the seriousness of it. The curse of God rests upon it and upon all who pervert the Gospel. It is appalling to see how the Gospel which God has given in his Son at such a cost is set aside, ignored, belittled and perverted in the closing days of this age. It is also very strange that hundreds of Christians who know the Gospel and love it, can sit under the ministry of men who do not preach that Gospel and substitute for it modern teachings, which lead men and women to eternal perdition. Surely something is wrong if that can be tolerated. The Lord give us boldness and holy courage to witness against anything which is not in harmony with the Gospel of God. Such a course will be honored by our Lord and will be a blessing to our own souls, as well as to others.

The Galatian leaven of legalism is the most dangerous of all the leaven; a little bit of it leavens, indeed, the whole lump. (Gal. 5:9.) And few Christians are free from this fearful leaven.

Defense of the Gospel as put forth in Galatians also declares that the law not only can not justify a sinner nor give him life, but the justified believer has absolutely nothing more to do with the law, the saved sinner is no longer under the law, for the law was our schoolmaster up to Christ, but faith having come we are no longer under a schoolmaster. (Gal. 3:24, 25.) It has been stated "not under the law as a means of life, but under the law as a *rule* of life." The statement that the law is the rule for the believer's life is absolutely unscriptural. We are not under the *law*, but under *grace*. The closing verses of Galatians 4 makes this sufficiently clear. The bondwoman and her son, typifying the law covenant, had to be cast out. Alas! Christ has made us so gloriously free, and but few who are saved by grace really enjoy the blessings of the liberty wherewith he has made us free. We have nothing more to do with the law. This, however, does not mean lawlessness,

or as it is called antinomianism. The Gospel of Grace has made that possible, which the law could not do, that is, to be delivered from sin and its power. "For sin shall not have dominion over you; for ye are not under the law, but under grace." (Rom. 6:14.) "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." (Rom. 8:2-4.) "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." (Gal. 5:16.) A walk in the Spirit is an impossibility as long as the believer has not learned the absolute worthlessness of the flesh and tries still in himself to keep the law. May all our beloved readers walk in the Spirit, and he will produce in each his own fruits, "against which there is no law." (5:22-24.)—Our Hope.

Humility.

God gives grace to the humble.

Humility is one of the sweetest graces in the Christian character.

Humility is not something that disfigures; on the contrary, it adorns.

Humility is that grace which enables us to be patient in adversity, and meek and modest in prosperity.

It is not the aim of a humble person to have others think he is humble, but the aim is *to be* humble.

The soul of a humble man abhors praise and flattery. He looks upon it as most destructive to his good.

Humility is the opposite to pride, a lowly spirit is the opposite of a lofty spirit, and lowliness of mind is the opposite of high-mindedness.

He who takes a low place for the purpose of attracting attention is proud. Pride is cunning. She persuades some men to go very low down if she can get them to think that by doing so they will be noticed.

A humble person sees his faults rather than his good traits, but he sees the good in others rather than their faults.

He who sees his good qualities and overlooks his faults, but sees the faults of others and overlooks their good traits is shamefully proud.

Humility is that grace which so willingly takes the lowest place and

desires not the least praise nor claims any merit for having done so.

Humility not only covers all the Christian graces from the gaze of self, but it also covers itself.

The apostle Paul said, "I labored more abundantly than they all," but this looked too much like self-praise, so he added, "yet not I, but the grace of God which was with me."

A meek and quiet spirit is precious in the sight of God. Let it adorn your soul. Humble yourself before the Lord, and he will give you grace. He will beautify the meek with salvation. He dwells with the lowly.—E. O., in Gospel Trumpet.

EDITORIAL NOTES.

Of Sister Detwiler's condition we can only say she is enjoying considerable bodily comfort. She was tapped the third time two weeks ago where-by she is relieved of the distress which is present when much swollen. Of course unless the Lord intervenes the relief will be only temporary. She has not taken medicine for more than a month. We are thankful for the many expressions of sympathy which come to us from many loving hearts.

The blessing at the Chambersburg Mission is still continuing. Souls are yielding to God, and the work is going real deep with some. It is expected that a number will follow the Lord in baptism on December 1. This report came just as we go to press.

As we go to press we learn that a continued meeting will be commenced (D. V.) at the New Guilford M. H., South Franklin, on December 7. It is expected that Brother S. E. Brehm, of Hummelstown, Pa., will have charge of the meetings. May much good be done.

Pre-Natal Poisoning.

The most hideous results of the rum, opium and tobacco habits are the terrible blight and curse, entailed upon innocent offspring. None but the most experienced and observing can conceive how horrible the suffering and woe inflicted upon helpless posterity of such inebriates.

Alas! what impaired faculties, diseased bodies, and crippled energies are the consequence of narcotic or alcoholic indulgences of parents. What consuming congenital craving for narcotics they give, what relentless, constitutional craze for the pipe and plug, and what inbred, burning thirst for rum, the legacy of slavery entailed upon enfeebled and tortured progeny. Oh! the weight of unspeak-

able woe, the malignant disease, the virulent maladies, the accumulating burden of pain and anguish handed down from parent to child, pro-created in the posterity of drunkards, opium and tobacco sots.

Transmitted tendencies to wickedness, imbecility, licentiousness and every crime are the awful heritage bequeathed by fathers and mothers to their families. When they give loose reins to appetite, or revel in excess and debauchery, or indulge in any degree those base appetites, they spawn upon society the vicious classes, from which are recruited the criminals, harlots, paupers and the idiotic and insane.

Dire indeed are the effects which this pre-natal poisoning has wrought in this nation. Those relentless tyrants, narcotics, nicotine, and rum, daily slaughter more infants than did Herod the king. This striking infantile mortality is the great national reproach and shame. Our children are born with the iron clutch of disease upon their vitals, with blood tainted, bones honey-combed, nerves shattered, brains collapsed, and arteries inflamed. They are an easy prey to death, and half the generation is mowed down in the first year of existence, while many of the remainder are left half alive, with bodies so debilitated and vitally depleted that they have little power to resist disease, and soon sink to premature decay.

There slumber in the veins of multitudes of the youth, the latent fires of lust and appetite, inherited; they slumber seething in the blood, cruel and fierce, ready to flame up at the first indulgence. What easy victims are such to the assaults of the temptation. This innate craving for narcotics and rum! how often have we known it to break all control and send the sons of church members and Christian ministers reeling to early graves and a drunkard's hell!

These ghastly defects of mind and body in children, whose existence their parents have blighted by alcoholic excesses, are becoming glaringly obvious and frightfully numerous. There is induced an alarming prevalence of this inherited proneness to drunkenness and crime. This question of rum, tobacco and opium drunkards is one that must soon enter legislature. This is one of the most gigantic evils of the age. God is visiting the iniquities of the fathers upon the children. These implacable rum, opium and tobacco fiends are fast converting this world into a lazaretto. These murderous vices that

are polluting the bodies and spirits of the unborn, are monstrous ghastly crimes, that cry to heaven for vengeance upon this people, and invoke upon us the justice of Almighty God.—The Vanguard.

His Own Chain.

Whatsoever a man soweth, that shall he also reap. It is told of a famous smith of medieval times that, having been taken prisoner and immured in a dungeon, he began to examine the chain that bound him, with a view to discover some flaw that might make it easier to be broken. His hope was vain, for he found, from marks upon it, that it was of his own workmanship, and it had been his boast that none could break a chain that he had forged. Thus with the sinner: his own hands have forged the chain that binds him, a chain which no human hand can break.—Selected.

There can be no recreation in the indulgence that leads to regret.

Eternity—Where?

A young man was working alone in a large room in which was a big clock, the loud ticking of which seemed to frame itself into the words, "Eternity!—Where?" unable to endure any longer the reflections thus awakened he arose and stopped the clock; but the question, "Eternity!—Where?" still so haunted him, that he threw down his work, and hurrying home, determined that he would not allow anything to engage his thoughts till he could satisfactorily answer that searching question, "Eternity!—Where?"

"Eternity!—where?" It floats in the air; Amid clamor or silence it ever is there! The question so solemn—"Eternity!—where?"

"Eternity!—where?" Oh! "Eternity!—where?" With redeemed ones in glory? or fiends in despair With one or the other—"Eternity!—where?"

"Eternity!—where?" Oh! how can you share The world's giddy pleasures, or heedlessly dare Do aught till you settle—"Eternity!—where?"

"Eternity!—where?" Oh! friends, have a care; Soon God will no longer his judgment forbear; This day may decide your—"Eternity!—where?"

"Eternity!—where?" Oh! "Eternity!—where?" Friends, sleep not, nor take in the world any share, Till you answer this question—"Eternity!—where?"

—Selected by Catharine Lehman, Almira, Ont.

EDITORIAL NOTES.

(Continued from page 3.)

auspices of the Home Mission Board reported to us by Bro. Aaron O. Zook, one of the members of the board. We would be glad to hear of other similar undertakings, and the members of the Home Mission Board in other districts would do well to get something started on the same order in their territory.

Of course you intend to order one of our Scripture Text Wall Calendars when you renew your subscription, but why not send us a postal card now so it will be sure to reach you before January 1, 1908. There are only thirty days of the old year left. Order to-day. Price 25 cents; per dozen, \$2.25.

Somebody who attended the recent love feast at Harrisburg, Pa., must be missing an umbrella. The Orphanage sisters are looking around trying to find the owner of a very good one that must have been left there by some one. If the owner should happen to see this notice please let them hear from you.

Colonization.

As many brethren have been figuring on changing locations in way of selling out and buying where land is cheaper, the question of colonization is agitated. Our Mennonite Brethren have shown the true spirit in way of holding the members of their brotherhood together. Of late years they have located colonies in Oklahoma, Colorado, Idaho, Texas and other places, thus giving their members the advantage of church and Sabbath-school privileges.

Some of our brethren have sold their farms and will move somewhere between this and next Spring. Others have means ready to, and will, buy ere long, while others would be glad to go along with a colony and work the land of such who can buy and do not intend to farm themselves. The writer and Bros. Jacob Musser and Simon Lenhart recently made a trip to the gulf coast in Texas where lands can be bought for \$10 and up per acre according to location and improvements. With the fine markets, and excellent railroad service, coupled with good soil, climate, and many other advantages, we think this country an ideal place to locate a colony. In order to learn of such who contemplate making a change, we would be pleased to hear from them by letter and we will give all the information desired, and furnish literature through Bro. Simon Len-

hart, who is agent for lands of great value. We have already names of about ten families who intend going somewhere, and we think it a duty we owe to God, ourselves, and our brotherhood to do all we can to hold together and work for the upbuilding of the cause of our Master. Until further arrangements any who wish to join a colony please address Simon Lenhart or T. A. Long, Abilene, Kans.

Jealousy and true love never get along well together in the same heart.

REPORTS OF FUNDS.

Chicago Mission.

Report for month ending November 15, 1907.

Donations.

W. Burtch, Winger, Ont., \$5; Sr. Sholtz, Springfield, O., \$1; Bro. Ulery, Springfield, O., \$2; Bro. Wenger, Springfield, O., \$5; Rose Bank S. S., Kans., \$26.43; N. Winger, Ont., \$1; Lizzie Nigh, Ont., \$1; J. Nigh, Ont., \$1; In His Name, Kans., \$10; S. Grove, Kans., \$5; Harry Engle, Kans., \$5; J. H. Bert, Kans., \$5; J. Engle, Kans., \$1.50; Sr. Shirk, Ind., \$1; Sr. Hoover, Kan., \$1. Total, \$70.93.

Expenses.

Balance due Mission,.....	\$.82
Groceries,.....	9.47
Expressage,.....	3.00
Gas and fixtures,.....	3.54
Total,.....	\$16.83

In addition to the above donations we have received from Solomon Sollenbarger, Polo, Ill., 1 bbl. potatoes, canned fruit, apple butter, and three pounds butter. In His Name, Mich., six bu. potatoes, onions, eighteen qts. canned fruit. Samuel Cassel, Bradford, O., potatoes and squashes. "Mt. Carmel Home," 1 bbl. squashes. Mrs. Legron, Tiffin, O., cabbage, celery, chickens, etc. Sr. Shirk, Goshen, Ind., one chicken. Sr. Zook, Morrison, eggs and chicken. The brethren of Clide county, Ill., by the hands of J. Myers, one box chickens and vegetables. Also one quilt, by S. Sollenbarger, Polo. Bro. McCulloh, Morrison, Ill., three lbs. butter, and poultry.

Dear ones, we are not ungrateful for the many blessings upon us, and our daily prayer for you is that he may also bless your souls, and cause you to prosper in his ways and make you a power for him, in this world. We remember the words of our Lord Jesus, how he said, "It is more blessed to give than to receive. May God help us who do receive that which has been sanctified and set apart for holy purposes, to use it as such, and such alone. We well know if used for anything else as such, God our Father will certainly call us to account, and lay his judgment upon us. May the Lord help us on all these lines. How we should praise God for his all-searching eye, and his loving judgments. For "he is just and true." Our daily prayer is that he may help us and give us his wisdom in the use of that which he entrusts unto us from time to time. Our confidence is in him.

The Lord has been very good to us in sending us helpers. He supplies that need as well as all other needs. Bro. and Sr. J. Myers have been with us for about four weeks, helping us to forward his cause. May God bless them is our prayer.

We sincerely desire your prayer that we may keep very low at his feet.

In Him,

SARAH BERT AND WORKERS.
5956 Peoria St., Chicago, Ill.

OBITUARIES.

PYKE.—Sister Catherine Pyke, who was born in Dauphin county, Pa., in 1824, died November 6, 1907, near Abilene, Kans., aged 83 years, 3 months and 20 days. Her husband and two sons John and Jacob, preceded her to the beyond. Two daughters, Mrs. Thayer and Mrs. Romberger survive. She was a sister of Brother Samuel Eisenhower and the late Brother Jacob Eisenhower, of Dickenson county, Kans. She was confined to her bed for a number of years and finally her desired departure came. She was buried in the cemetery adjoining the Bethel M. H. Elder M. G. Engle and Brother J. M. Sheets conducted the service.

GLINDER.—Mary, wife of Benjamin B. Glinder, died Nov. 5, 1907, at her home, near Sporting Hill, Pa., aged 43 years, 4 months, and 11 days. Deceased was a daughter of Peter Shonk. She leaves a sorrowing husband and five children, four boys and one girl, all at home, and her aged mother, and five brothers and one sister, to mourn her loss. She was a great sufferer for about three months; during the beginning of her affliction she, with her husband, resolved to give their hearts to the Lord, but soon after, her mind began to fail, yet we are glad to believe that God will not deal unjustly. Services were conducted by Elder Henry B. Hoffer, Daniel Wolgemuth, and Elder Henry Zug, of the German Baptist church, at the Mastersonville church, where interment was made. Text, Heb. 13:14.

RUSSELL.—Brother Jacob Russell, of Martinsburg, Pa., was born December 31, 1842, and died of paralysis, November 16, 1907, aged 64 years, 10 months and 16 days. Brother Russell was converted and became a member of the church about 1870 and lived a consistent life until the close of his life. He was married in 1866 to Rebecca Miller, daughter of Brother Andrew Miller, deceased. He is survived by his wife and nine children, as follows: Andrew, Franklin and Jacob, Emma Whisler, Annie Myers, Mary Detwiler, Clara Nicodemus, Jennie Brumbaugh, and Sadie at home. Also twenty-one grandchildren. We feel assured the grief-stricken family's loss is his eternal gain. Funeral services, conducted by the home brethren, were held November 19.

PEIFER.—Sister Mary Peifer, died at the home of her son-in-law, at Millersville, Pa., November 6, 1907, aged 78 years, 8 months and 8 days. Her husband preceded her to the spirit world nearly three years ago. Her sickness lasted but a week, which ended with paralysis. She united with the Brethren some thirty years ago, and spent much of her time, in later years, in reading God's word, desiring faithfully to live "the good old way;" and at the end expressed a willingness to depart and be at rest. We trust she has reached the pearly gates which enter into the city of never-ending joys. Three sons and three daughters survive. David, of Drumore, Daniel and John of Millersville, Annie, wife of Jacob Heisey of Washingtonboro, Lillie, wife of A. B. Myers, and Mary, who stayed with her mother also at Millersville, Pa. Funeral was held, Sunday afternoon, November 10, in the Millersville Mennonite church; buried in adjoining cemetery. Services were conducted by Elder Henry Heisey and Brother Enos Hess. Text, John 11:25, 26.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel:
But 'tis God who hath bereft us,
He can all our sorrows heal.

"Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

Several obituaries had to be left for next issue because of lack of space.