TABLE OF CONTENTS.

EDITORIAL—
The Close of the Volume, 2
God Manifest in the Flesh, 2
Notes and Special Mention, 3-14

POETRY—
Little Talks With Jesus, 1
Since Mother Died, 6
The Same Jesus, 10

CONTRIBUTED—
Good Tidings of Great Joy—C. H. Balbaugh, 6
Non-Swearing, etc.—J. H. Myers, 6
A Testimony—Mary E. Hassey, 7
The Mount Carmel Orphanage—D. H. Brechbill, 8
A Voice from the Field—Zoeb, 9
From Sister Long—Mary J. Long, 10

SELECTED—
Charity Begins at Home, 1
NEWS OF CHURCH ACTIVITY, ETC., 4
THE SUNDAY-SCHOOL, 11
REPORT OF FUNDS, 12
OBITUARY, ETC., 15

Charity Begins at Home.

BY JEAN BLEWETT.

Have you noticed that people with big family circles are apt to develop streaks of selfishness at this season?

With so many of our own to foregather with, to make ado over—and, very often, only consideration. We make “our own” our first, last, and, very often, only consideration. As is this were not enough, we pat ourselves on the back for doing so. We are all familiar with expressions as, “I believe in giving my children the best that my purse can buy.” “Each Christmas I spend on my family every dollar I can afford.” “I had to do without things when I was a youngster; thank heaven, my boys and girls don’t have to deny themselves.” So it goes. “My children” must have the best. “I spend on my family.” On the families of others—what? Nothing. The other man’s family is the other man’s affair. “My girls and boys don’t have to deny themselves.” So much the worse. They’ll soon take it for granted that the earth and the fulness thereof is theirs by right. The girls and boys of to-day get too much.

“I don’t know what to give my lad for Christmas,” exclaims more than one parent; “he seems to have everything.” Of course he has. He knows nothing at all about doing without things, nothing at all about the joy of being surprised with some longed-for article just when he has given up all hope of ever possessing it; nothing at all about the wild thrill of gratitude which lifts a boy to the seventh heaven.

The question is, Have we any right to take the dear delight of hope and expectancy from our children? Have we any right to spoil their gladness and weaken their gratitude by our over-generosity (I had almost said charity)? Have we any right to say, “My children” must have the best? Is this not enough that she covers our multitude of sins; we must allow our selfishness to masquerade under her dear name.

We of the big family circles should cultivate big sympathies. It is the time and the season for enlarging our borders. When we have taken in those in need, real need—in need of the necessities of life, in need of the kindly word and helping hand, taken in the lonely and misunderstood, the sick and the sorrowful, taken in full quota of the thing we call Christ’s poor—then we may talk about charity beginning at home; not only beginning, but nestling down among us for good and all.

God sends Christmas to make us more human.—Sel. by S. Climenhaga.

Charity begins at home,” echoes Materfamilias. “Our own come first, certainly.”

“Charity begins at home,” reiterates uncles and aunts, sisters and brothers, blood relations and relations-in-law. “It is a wise old adage, text, what you will; let us live up to it!”

And we do our best in this direction.

We make “our own” our first, last, and, very often, only consideration. As is this were not enough, we pat ourselves on the back for doing so. We are all familiar with expressions as, “I believe in giving my children the best that my purse can buy.” “Each Christmas I spend on my family every dollar I can afford.” “I had to do without things when I was a youngster; thank heaven, my boys and girls don’t have to deny themselves.” So it goes. “My children” must have the best. “I spend on my family.” On the families of others—what? Nothing. The other man’s family is the other man’s affair. “My girls and boys don’t have to deny themselves.” So much the worse. They’ll soon take it for granted that the earth and the fulness thereof is theirs by right. The girls and boys of to-day get too much.

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God sends Christmas to make us more human.—Sel. by S. Climenhaga.

Christ in his teachings and Paul in his epistles have much to say about forgiveness. It is something of vast importance to all who would be good and do right. Forgiveness is something to be granted. It is brave and beautiful to say, “Forgive me, I have done wrong.” It is equally beautiful to hear one say, “I do forgive you, with all my heart.”

Think little of yourself—not at all, if you can help it. Think of the King in his beauty. Think of his glorious work. Talk with him about it. Plan for it. Get into the swing of it; the largeness of it.

There is no old age to the Christian life.

For the Evangelical Visitor.

Little Talks With Jesus.

Sometimes it seems my life is overcast with clouds. It seems that all the way is wrapped in dreary storms. When quickly it becomes as light as lightest day. It was a little talk with Jesus drove them all away.

Sometimes I cannot see one single step ahead, I find that dangers all around my feet are spread. I know not what to do; I kneel and pray. And find a little talk with Jesus drives them all away.

He leads me out to where I see what I should do. And gives me grace enough to take me safely through. Because of this I trust him still from early to day.

And find that little talks with Jesus drive the clouds away.

Upland, Cal.
EDITORIAL.

The Close of the Volume.

Since we first commenced to write A. D. 1907, time has rushed “with busy haste along;” the sun has continued in his course, the moon and the stars have not varied in their journey, and time’s old chariot has brought us so quickly to the close of the year.

With this issue volume XXI. of the VISITOR closes. Five years have already run their course since the removal from Abilene, Kan., to Harrisburg, Pa. We are conscious of the rapid passing of time. How true the words of the hymn which says

“Swift the moments fly away—First hour and then the day, Next the week, the month, the year, Steal away and disappear.”

“Time is ever on the wing, While I speak, or think, or sing; Whether night or whether day, Time is rolling fast away.”

Of the past the record is made, what has been done cannot be undone. We have confidence to believe that the ministry of the VISITOR has, as a whole, been helpful to the church. That there have been no mistakes nor failings we would not dare to say. No one is more conscious of the fact that there have been shortcomings than is the editor. But we are glad to know that, as a rule, the VISITOR family is not rash to denounce; it is “slow to anger,” and plenteous in forbearance, and so is disposed to make allowance for mistakes. We appreciate this feature of kindness in our family. As far as we know there has been no loss of subscribers through dissatisfaction of the ministry of the paper. On the other hand we have received numerous expressions of appreciation of the good that has been done through this ministry. Especially to the point on this line is a letter recently received from a sister who has been on the free list for some years, but apparently had, in a measure, become estranged from the church. She says, “I have always enjoyed reading it, and believe it has helped to keep me where I am to-day. On account of trouble in the church I tried to hunt a home elsewhere but could not be satisfied. The Lord chastened me until I was willing to say, ‘anywhere you want me, Lord, I will go,’ and that led me right back to the Brethren and that same sweet settled peace has been flowing through my soul ever since.”

Another testimony which we appreciate, not only for the kind words she has for the VISITOR, but also, and if possible, more so, for the clear ring of her testimony for Jesus, being as she says, on the western slope of her life, nearing the setting of her life’s sun, She says: “I love to read its (the VISITOR’s) pages, especially the testimonies and the missionary pieces. It is food to my soul and encourages me on the way to heaven, to my eternal home to which I am fast hastening. I am now in my seventy-seventh year—high up in years, perhaps near my home up yonder. The sun is fast going down the hills of time. “A Wonderful Savior is Jesus my Lord.” It was God’s love all the way through.

When I look back, how he called be when I was young, how he gave me a will to forsake all, and come to him with all my sins which were like mountains, and he washed them all away with his precious blood and set me free and made me happy in a Savior’s love and kept me these fifty-five years. Glory to his precious name! To the glory of God I can say I am happy on the way to-night. I would not give what the Lord has given me for the whole world. Jesus is so good to me. “I’ll praise my Maker while I’ve breath, and hope to praise him after death.” I need his help every day, moment by moment.

Many of our older readers will no doubt appreciate this testimony coming from Sister Katy Cohl, of Grater’s Ford, Pa., and will not question its genuineness.

Thus are we encouraged to persevere in the work, profiting, we hope, by the mistakes of the past, endeavoring to improve as the days go by, and more and more extol and extalt the Christ, in whose name alone is salvation, for there is none other, neither is there salvation in any other name only the name of Jesus.

We look forward with confidence in God under whose blessing alone the work can prosper, and also with confidence in the VISITOR family, that all may persevere in prayer for us and the work. More than this, if we could whisper a word into the ears of elders and ministers we would ask, “why don’t you send us more contributions?” The readers are questioning why you have so little to say. May the Lord lay this on your heart is our wish.

Another work that should interest all the friends of the VISITOR is to make more effort to increase the subscriptions. We have long been looking towards the two thousand mark. Shall we get them during the coming year? With this we send Christmas and New Year greeting to all.

God Manifest in the Flesh.

Christmas! What shall we write about it? What does it mean? Much ado is made about it on a number of distinct lines. The business man, from manufacturer to retailer, is affected by it. The caterer as concerns food and drink finds it a time of special activity; and so it may be said of many other phases of business. The Christmas trade is sought after by both Jew and Gentile, Christian and infidel.

Bro. Stover, of the Philadelphia Mission, tells us that to many, small children as also children of larger growth, men and women, it means candy, chicken, turkey, something good to eat. The missionaries in South Africa have, from the first brought the natives to look for something special on that day, giving them something special in the way of eating and drinking, and treating them to a present of salt. In both cases, Philadelphia and South Africa, the thought is to obtain a chance to tell them of the Christ-child, of Jesus the Christ, the Son of God, whose power to save they have come amongst them to make known.

But when we look at all that is done among the so-called Christian people...
of all lands, we cannot but say it par-

takes of the nature of idolatrous wor-

ship, and how far we as followers of 

Christ can be associated with the pre-

valing customs and not come under 

condemnation is a serious question. 

The events which transpired in con-

nection with this great event are all 

important, foretold centuries before 

by men of God, and now fulfilled in 

every particular even though the 

whole Roman world had to be set in 

motion that none of the prophetic 

words should fail of fulfillment. 

A peculiar fascination or charm be-

longs to the incidents as they occurred. 

There is the record in Luke 1, of 

the advent of the forerunner which 

possesses an interest peculiar to it-

self; also Mary's angel vision. In 

Matt. 1, is the announcement to 

Joseph in a dream. In Luke 2 is the 

story of the stable birth, the an-

nouncement to the shepherds of a 

Savior now born who should rule 

“my people Israel,” by the angel, and 

then the heavenly music by the host 

of heaven singing “Glory to God in 

the highest, on earth peace, good will 

towards men.” The heavenly music 

might find him; that I might come 

and re-echoed all through the cen-

turies as they passed, and whose charm 

is felt in all lands where the message 

of the love of God has gone, and 

which seemingly will reach its most 

glorious fulfillment when “great 

David’s greater Son” shall take the 

reins of government. In Matt. 2 we 

have the wise men from the East in-

quiring where they might find the 

new-born King of the Jews, their 

finding him, guided by the star, their 

worshiping him, and their presenting 

to him their kingly gifts, gold, 

frankincense and myrrh. It also 
tells of the first onslaught of Satan 
to destroy the child. All these are 
ever new, and bear repeating year by 
year. 

The coming of a baby into a home 
is always an event of interest, but the 

coming of this babe possessed an in-

terest unique in the history of the 

world. The apostle Paul spoke from 

conviction when he wrote “Great is 
the mystery of godliness, God mani-

fest in the flesh.” This then gives to 

the birth of Christ its great sig-

nificance. He was “the Desire of all 
nations.” The God-man, the one 

Mediator between God and man. 

At the present time the critics are 

assailing the fact of Christ’s incar-

nation more than any other point in 

the Christian faith, but to us it is a 
matter of God’s testimony, and faith 

does not look at the difficulties but 

accepts what God says. 

Let us then rejoice in the fact of 
The Word being made flesh and 
dwelling among us, bringing to the 

world, and putting within reach of 
humanity that which bridges over the 

chasm between God and man. Dr. 
Pentecost says: “That such a chasm 
exists the whole history of the human 
race testifies. Conscious as he is of 

sin, and that sin is an offence against 

God, man has nevertheless never 

ceased to seek after God, ‘if happily 

he might find him.’ The bitter cry of 

the human heart the world over and 

the race through and all down the 

ages, whether among the pagan na-

tions or the Hebrew people, has been 

and still is, ‘O that I knew where I 
might find him; that I might come 
even to his seat! I would order my 
case before him, and fill my mouth 

with arguments.”

As children of God we therefore 

may rejoice over the ever recurring 

anniversary of Christ’s birth and we 

may do good and make others happy, 

but it would seem to us that as a peo-

ple whom Christ makes free we ought 

not to be associated with the largely 

prevalent spirit of revelry and carnal 
celebration of the event indulged in 

by many even who name the name of 

Christ. There is not, as far as we 

have learned, any authority in God’s 

word for the celebration of the event. 

Professor Riddle tells us that the Na-

tivity was not officially recognized in 

the Christian church until the fourth 

century, and it is impossible to estab-

lish the fact that Christ was born on 

December 25.

We conclude therefore that the 

prevalent custom of celebrating 

Christmas is essentially carnal, par-

taking of the nature of the theater as 

it is observed in the churches, with its 

Santa Claus representations, and of-

fensive to a holy God. He can only 

be honored by a spiritual service, a 

heart worship that lays at the feet of 

Jesus its treasure store, and accepts 

him as he whose right it is to reign. 

“Whether therefore ye eat or drink 
or whatsoever ye do, do all to the 
glory of God.”

From May 1 to December there is 
a dearth of money movement this 
way, but usually December brings 
somewhat of a revival which ordi-

narily reaches flood tide in January, 
since the large majority of credits 
expire with the end of the year. So 

far December has hardly brought its 

usual quota, but we hope the tide may 

from now on rise higher. We hope 

the recent financial flurry has not 
crippled any of our family so as to de-

lay their renewal. It seems to be true 

that the common people, in any walk 
of life, can only get, financially, what 

the money kings are willing to deal 

ded in spite of what the President or 

Congress may do. They can soon pro-

duce the “empty dinner pail” which 

will usually bring the toilers to terms. 

We would therefore ask all whose 

subscriptions are past due, or are now 
due, to consider the claims of the 

Visitors favorably, and pay for next 

year in advance. We are ready wait-

ing to write down your name. Don’t 

make us wait too long, for you know, 

“hope deferred makes the heart sick.”

There is before us a letter of ap-

peal for help in distress from a sister 

in Saskatchewan, Canada. She tells 

of loss of crops by frost and hail, of 

loss by death of three horses and four 

head of cattle, and of other calamities 

so that she cannot see a way through 

for them this Winter, and so in her 

extremity she wonders whether we 

cannot come to their relief. There 

are nine in the family. She would be 

willing to repay when they are able, 

perhaps next year. We cannot do 

better than to let the Visitors family 

know about this case. If the many 

would individually give a small do-

nation, it would enable us to forward 
something towards her relief.

Some time ago, in one of our issues, 

we referred to “God’s Bible School” 

in Cincinnati, Ohio, as being in some 

trouble in which its promoters were 

under accusation of having misapropriated some funds. We have recent-

ly learned that the parties involved 

have come out of the trial with a 

clean record, nothing of dishonesty 

attaching to them whatever, more 

than this that the book-keeping of the 
institution was crude and unsatisfac-

tory in its earlier years, but is now 

up-to-date. We are glad to give pub-

clicity to this statement.

The price of Red Letter Combin-

ation Bibles has advanced considerably 

but all who will order one or more 
during December can get them at the 

former price, $3.00 for one listed now 

at $5.60, with thumb index, $3.50. 

Order now.

The orders for Our Text Wall Cal-

endars have been filled as rapidly as 

they came in. If any who ordered 

before November 30 have not receiv-

ed the calendars when this reaches 

(Evangelical Visitor. Continued on page 14.)
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.


Des Moines, Iowa Mission, 737 Ninth street, in charge of Mrs. Abraham Landis, Sr. at Iowa University Ave. In charge of Eld. J. R. and Sister Anna Zook.


Addresses of Missionaries.

Africa.

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


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 of the Visitor. Greeting in the precious name of Jesus. We do feel to praise the Lord for the victory in our souls. To-day was a very precious thanksgiving day for me. I had a man with us, an old soldier, who came to Jesus last week, and he is gloriously saved through the precious blood of Jesus. He is so happy he does not know how to express himself. He cannot do telling what the Lord has done for him. His heart was so hard he could not shed a tear, but, praise the Lord, the Lord has tendered his heart and now he can shed tears for joy.

Our work is getting along good; we are encouraged in the work. In the name of Jesus we will start Sunday-school the first of December. We have quite a few children that promised to come, and such poor ones. One little girl especially; her shoes are hardly fit to wear. Just think, brother or sister, if that were one of our children, how would we feel? And it touches our hearts when we see such poor children.

We would gladly help them along if we had the means. If any one feels led to give something for the Lord to send in clothing or vegetables, designated it to Front and Berks, Kensington Sta., P. R. R., Philadelphia, Pa.

Remember us in your prayers. We are out for souls.

Your brother and sister,

ABRAHAM LANDIS AND WIFE


Sister Hess was also present the close of the meetings.

We feel to praise God and rejoice that we still have those who have the courage to declare the whole gospel. May the Lord bless and comfort us and to us to learn and love for his boldness in defense of the gospel. The attendance was very good, considering all things, and we are glad to say the meetings were not in vain. One soul resolved to start for the kingdom.

Your request is to all God’s people to remember him at a throne of grace that he may be able to it be for me?” and began praising God.

He came to our Mission the other night and testified, and now the tears can flow; the heart is made tender because God has done a work, and when he does it is well done. If that is all our branch Mission will do it is our desire that the work may be done with such fruit."
hold on to God and his precious promises. Others have been counting the cost. We hope and pray that in due season they too will yield to the Spirit of God.

J. D. Wingert.

ENID, OKLA. — The Brethren D. R. Eyster and A. L. Eisenhower, of Thomas, closed a two weeks' meeting here last night. The preacher of God was in the meeting and some souls got blessed. Three were saved. A number are under conviction, but did not take the way. One is still seeking for the baptism of the Holy Spirit and wants the prayers of the church. The meeting closed with a crowded house, and a hearty invitation was given the brethren to keep up preaching at this place, which they will do every four weeks. The Brethren have only two members here, and they need the prayers of the church.

P. T. Alexander.

Nov. 25, 1907.

MTSHAREZI MISSION, S. AFRICA. — My dear co-workers for eternity. Once more I greet you in Jesus' precious name. Harken, my beloved brethren, hath not he promised to them that love him? "But ye shall receive the power, the last with new zeal and run the race before us and win the crown that is awaiting us."

I am glad to say that the work at this place is prospering, both spiritually and temporally as the walls of the church are up now. The dear Lord willing, we expect to have a love-feast at Bro. Doners on November 2 and 3, trusting and praying the Lord to give us an outpouring of his Spirit that we may be strengthened on the way to Zion.

My desire is to do what little I can, and fill my place where he has called me to labor in this work, as I think he will be pleased to keep me. Time is so fast passing by and soon we shall all be gathered home where we can praise him in fullness. Continue to pray for me that should it be the dear Lord's will to heal my body and use me that I might be a useful worker for him, as these words so often come to me:

"Go quickly, go quickly, and bring them in, They wander in by-ways of want and sin; The souls which the Savior has bid you seek, O hasten to find them his message speak."

The glad invitation rings out for all, There's room at the feast in the banquet hall; But multitudes never have heard the word, Go carry the message for you have heard.

Yes, true, we have heard and why delay? Let us go forth in the strength of our dear Lord while it is yet day for the night cometh when no man can work. I am glad to say we had a very pleasant surprise on October 30, as our dear Brethren Steigerwald and Taylor came in on us unexpectedly in the evening about dark, and paid us a short visit. As other duties were pressing them, they were obliged to rise early in the morning on the 21st and make a ten mile walk again. We were glad to have a short talk with them, and they also told us that another brother volunteered to come to the front as he is much needed, trusting God may give him strength, both soul and body, in the battle for the Master.

The rest of the words are all as usual, and our prayers are that many more may say, "Here am I, Lord, send me," for it is not worthy of an immediate answer? "O that we could but hear the appeal not only to the Board but to all who ever may see this letter to think for a moment how he can still help for the cause of Christ. And should this appeal speak loud in their hearts, we pray, whether in the interests of the millions of unprotected, neglected souls here, it is not worthy of an immediate answer?

Finally, dear ones, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Yours in his service waiting for his coming.

Maria Werkman.

Oct. 24, 1907.

LUCNOW, INDIA. — Dear readers: Grace be unto the church and peace from God and from the Lord Jesus Christ. We thank God for every remembrance of the church.

We feel sure that you must be expecting to know of the progress of the Lord's work here. We are glad to say that the work has been advancing and progressing. Last Sunday there were two baptisms—one of a Hindu high class Brahmin, Tarini Charan Mozumdar, and the other of Toru Lota Sen, daughter of Bro. Sen. The outdoor work, such as visitation, ministering to the sick and the needy, is going on in addition to Sunday meetings and daily Bible classes. Our new brother has had many difficulties as he frugally on the road to salvation. He underwent all the Hindu rites and ceremonies, but had no rest or peace until he confessed Jesus and received baptism. He is now with us and makes bold to preach Jesus in those places where he was once worshiped as an incarnate Brahmin. Our prayers and rejoicing are for the blessedness of his word who said "My word shall not return unto me void." It was about fifteen years ago that this brother used to have hot discussions about Christianity with widows. Sen, when both were here in the Darjeeling district and now it is by his grace that he has been drawn into the fold. God's name be praised!

Now, dear readers, the work before us is very promising. We contemplate in the near future having a large Mission established but we cannot proceed without the financial aid. We have the piece of land for which we applied to the Government and the materials such as bricks, etc., for the necessary buildings are near at hand, but our work has to be practically stopped owing to our not hearing from the Board as to whether there will be any forthcoming or whether the establishment of the Mission is yet approved. There are many things to be done, the Industrial Home, the Widow's Home, the preaching of the gospel in the grammar schools, the indoor and outdoor preaching, and it is nearly three years that we have not been favored with a definite encouragement from our Board! Workers, our prayers are that many more may see this letter to think for a moment how he can still help for the cause of Christ. And should this appeal speak loud in their hearts, we pray, whether in the interests of the millions of unprotected, neglected souls here, it is not worthy of an immediate answer?

Finally, dear ones, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. Yours for the cause of India, your devoted and unselfish Amos L. Mussen.

No. 20: Cawnpore, Oct. 31, 1907.

EVANGELICAL VISITOR.

RAGHUNATHPUR, BENGAL, INDIA. — Dear readers of the Visitor. We send salutations in the all-prevaling name of Jesus.

"Jesus, the name high o'er all, In earth, in sea and sky; Angels and men before it fall, And devils fear and fly."

"Jesus, the name high o'er all, In earth, in sea and sky; Angels and men before it fall, And devils fear and fly."
The sun shines bright, the throngs are gay,
Then left it stricken sore with dearth,
God's world is good, and friends are kind,
But e'en their kindness calls to mind.
The aching void that's left behind
There's something missing every day,
That cast a glamor over earth,
Transcendent love of matchless worth
The case is exactly stated
But nowhere has my heart found rest:
The word was made flesh, and dwelt among us,
There were no words amiss by men,
And when we suffer we don't resist,
The word was made flesh, and dwelt among us,
To contend for our rights we must assert to such statements and affirm or even swear by the uplifted hand toward heaven; and Jesus said, "Swear not by heaven for it is God's throne." Now we say, how could I, as a child, stand and lift up my hand toward heaven and assume by God's throne that so or so it is, or let it be, when I realize my mortality, doing just what Jesus my Master said I should not do.

Then again, others swear by kissing the holy Bible, that precious Book, which will be our judge at the great day (if I am not judged by the Book now while in the day of grace). Read Matt. 5:33 to 37, where Jesus says "But let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil." The Apostle James puts it so beautifully and says, "But above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath, but let your yea be yea, and your nay, nay, lest ye fall into condemnation." (James 5:12.)

Beloved, in the Lord, Jude, in his epistle, tells us we should earnestly contend for the faith once delivered to the saints. Brethren, I fear that we are not so fully doing what Paul writes to Timothy and says, "Preach the word, be instant in season; out of season, reprove, rebuke and exhort with all long suffering and doctrine." We are in an age when men don't want doctrine. Doctrine means discipline, discipleship, unity, oneness. Preach the word.

James says, "But above all things, my brethren, swear not." I feel somewhat as regarded our teaching in the Sunday-school work; what kind of superintendents and teachers we have, and I go further, and our concern as to what is the true sentiment of our deacons, preachers, elders (or bishops or overseers). Sometime ago in the International Sunday-school Lesson, our text came in and a Sunday-school superintendent in our church expressed himself that on points of doctrine, where we hold differently from other churches, we should be silent, or, not teach our faith in Sunday-school. Why, brethren, that is just the place where doctrine should begin.

"But above all, my brethren, swear not." Dear readers, we are not under the law or Levitical priesthood. We are under grace; the church age, a saving process; by and by we will be ushered into the kingdom age of which Christ said "My kingdom is not of this world; if my kingdom were of this age then would my servants fight that I should not be delivered." To contend for our rights we must assert to such statements and affirm or even swear by the uplifted hand toward heaven; and Jesus said, "Swear not by heaven for it is God's throne." Now we say, how could I, as a child, stand and lift up my hand toward heaven and assume by God's throne that so or so it is, or let it be, when I realize my mortality, doing just what Jesus my Master said I should not do.

Then again, others swear by kissing the holy Bible, that precious Book, which will be our judge at the great day (if I am not judged by the Book now while in the day of grace). Read Matt. 5:33 to 37, where Jesus says "But let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil." The Apostle James puts it so beautifully and says, "But above all things my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." That settles the question, in the mind of every regenerated heart, in the child of God; not to swear by the laws of our land, neither by the uplifted hand, nor by kissing the Bible, but simply affirm and say, yea, so it is, and with that we obey God's word and satisfy the laws of our United States: affirming to the truth and nothing but the truth: and that every child of God will say in his every day life.

It does seem awful to me that any one of God's children would be confirmed to make a statement in any court of justice by the uplifted hand, or by kissing the Book. But here it is. Law and gospel has not been, or is not separated. Luther Wesley, and others of our noted men in the Reformation, did not steer clear of the law and get back to Bible or New Testament teaching. We who have read the Book of Martyrs by Hon Brocht, learn what non-swearers meant. It meant non-resisting, and to be non-resisting means to suffer, and when we suffer we don't resist, but we simply submit to our persecutors as those did who were following the example of him who said, "Swear not," but said, "Whosoever smiteth thee on one cheek turn to him the other also." This was the practice of the early church, but seemingly is lost to some extent. When Meno Simon, a Catholic monk, about the year fifteen hundred, was led out he steered a straight course, and again planted the doctrine of non-resistance. Jesus said, "If any man will sue thee at the law and take
away thy coat let him have thy cloak also." Non-resistance means to suffer, and I would like to touch our people, and our sister churches, who say we believe in the non-resisting doctrine that Christ taught, and that we have on record in the New Testament Scriptures. Listen, are we living our profession?

Beloved, please notice the crisis, Luke 22. Read down from verse 31, where Jesus said to Peter, Simon, Simon, behold Satan hath desired to have thee that he may sift thee as wheat," and that is just what Satan is doing now. Jesus said, "But I have prayed for thee that thy faith fail not." Is the power of God in the church limited now? Say, no. Jesus said to them, "When I sent you without purse, and scrip, and shoes, lacked ye anything? and they said, nothing." I wonder how a fellow, if I mean a man, would fare now to be sent out on a gospel tour. To save space, please read verses 35, 37. Last clause verse 37, "And he was reckoned among the transgressors." (Think of such a reckoning of him in whose mouth was found no guile.) "For the things concerning me have an end." Here he, Jesus, now separates the law and the gospel. Verse 38, "And they say, Lord, behold here are two swords, and he said unto them, it is enough." I wish every child of God could fathom the words of our dear Lord in John 18:10, "Then Simon Peter, having a sword drew it and smote the high priest's servant and cut off his right ear." Peter, like many of God's children now are, had some carnality in his heart and therefore used the sword. But mark, Jesus did not justify him for so doing, but straitly commanded him to put up the sword, for they that use the sword shall perish by the sword. When Pilate asked Jesus what he had done, because the Jews had delivered him, he said, "My kingdom is not of this world." Can we comprehend Jesus' saying, my kingdom is not of this age? When Jesus said to the disciples that they should lift up their eyes and behold that the fields were already white to harvest he meant the age, or I mean the people. The time had come; Israel, or the Israelites' times of the law age was fulfilled in him dying on the cross for the sins of the people.

Now in this church age, which is grace for grace, in which time he, Jesus, fulfilling John 17:9, saying, "I pray for them: I pray not for the world, but for them which thou hast given me for they are thine."

Oft beloved, could we lift aside the veil only a little for a moment, behold what God has in store for those who are willing to take the way with him, our beloved Lord! Peter got a glimpse of it, and then he wanted to be crucified with his head down. Wonderful what God can accomplish when we get sanctified according to John 17:17. Then we will not swear by the uplifted hand, nor kiss the Book, but our yea, is yea, and our nay is nay. And those blood-washed saints constitute what will make a non-resisting church washed and rubbed and squeezed, pressed down, shaken together so thoroughly that nothing shall separate us from the love of God in Christ Jesus our Lord. Then we feel about like Paul. (Rom. 8:35.) We then become established in Bible truths and are not carried away with every wind of doctrine. We become established in the saying of our Lord, and we will be of the church of the first-born—that church having neither spot nor wrinkle. That is, or that number will, constitute the bride, the Lamb's wife. Beloved, where is the suffering for Christ's sake? Members who belong to our so-called churches, who say our doctrine is the doctrine of the New Testament Scripture: we believe as Christ taught that we must love our enemies; and we don't believe it is right to use the law. Our doctrine is, that we take no part in political matters. Well, all right, because we belong to the church and not the kingdom of this world. Well then, brother, why not be separate, live your profession? Why not suffer with God's people? We have a beautiful type in Isaac, Genesis 26:19, "And Isaac's servants digged in the valley and found there a well of springing water. And the herdsmen of Gerar (they were Philistines) strove and took the well and they digged the second." They strove again for that one, and they did not strive but digged the third one. They had rather suffer than to strive (fight). But for that one they did not strive, and he called the name of that one Rehoboth, which means roominess, "and he said, for now the Lord hath made room for us and we shall be fruitful in the land." We get the thought, in his seed shall all the nations of the earth be blessed? The servants of God, or the seed from God, does not fight for his right; but at all times shows the spirit of suffering. May we who are born of the Spirit of God be examples to the people around us, that it may be fulfilled as spoken by the prophet Isaiah, "That all that see shall say that this is the seed that the Lord has blessed."

J. H. Myers.

Testimony.

I have felt impressed for some time to tell through the columns of the Visiter what God has done for me, and by his grace I will obey. I am glad that since the Lord has set me free I find a real delight in obeying him. I praise God that he called me while young before I wandered so far away. I heard the voice of Jesus for the first time at the age of thirteen years and I am glad I gave heed to it and started for heaven.

I got relief from my burden and there was a change in my life for a while, but I did not really get on the Rock. I joined the church and was baptized, but that did not satisfy my soul. I soon became somewhat indifferent and of course Satan took advantage of it and began to lead me into sin little by little. As I began to yield to the enemy I lost interest in the Lord's service. My desire to go to prayer-meeting was not very great, and when I did go I very seldom had a testimony for the Lord. My conscience was not clear. I could not speak of victory, and I was not willing to confess my wrongs, so I was not very happy. I lived in this way until I was nearly seventeen, then the burden became so heavy I could bear it no longer, and when I became willing to confess out and really met conditions, the Lord saved me. Bless his name!

I realize that it is only through the great love God has for fallen humanity that I am enjoying salvation to-day. When I think of the danger in rejecting light and neglecting salvation and then think how God in his great love followed me all those years of disobedience with conviction, I never can praise him enough.

When Jesus saved me he took away every desire for sin and gave me a real love for his cause. I bless the Lord for what he is still doing for me as I continue to walk in the light. I loved the Lord and enjoyed his service, was free from my actual transgressions, but I found there was still something in my heart that gave me trouble. When someone crossed my path, I would get stirred. I knew that was not right but did not know how to get free from it, as the eradication of inbred sin was not taught among us at that time. But bless the Lord light has come.
I would often express my need and ask the dear brethren and sisters to pray for me. They would try to encourage me and would often quote encouraging Scriptures but that did not give me victory. I lived this way for a little over a year, then the Lord gave me light on holiness and, bless the Lord, I was willing to walk in it, although it took quite a dying out before I got to that place. But, bless God, on the 20th day of March, 1904, I died. I made a full consecration, laid everything on the altar, and, praise the Lord, he cleansed my heart and the Comforter came to abide. Since that time I have enjoyed blessed victory. It is so blessed to have Jesus rule and reign in our hearts.

Jesus gave me light on holiness and, bless the Lord, that eternal yes was still in me. I will go.

While I was consecrating a sister, I asked me if I would be willing to go to Africa if God wanted me to. I said yes; but little did I think he would ever ask me to go. However the Lord knew what was in the future.

Just a year ago the Lord laid the precious souls of Africa on my heart. It came with quite a shock, but, bless the Lord, that eternal yes was still there. It was sometime before I fully understood what it meant but there was no rebellion in my heart.

Since God has called me and I answered the call he has given me a real love for the dark-skinned people. So, bless God, it is settled and I am ready to go. I realize it means much, but I praise the Lord, the eternal yes is my refuge and underneath are the everlasting arms. If I was taking the step myself I am sure I would fail, but Jesus has helped me thus far and I am trusting him for the future.

I praise God for the sweetness I find in his service and for the blessed victory he gives me each day.

I've yielded to God and I'm saved every hour,
I've yielded to God and I feel his sweet power,
I've trusted his promises, not one has failed,
Of all his good word though the tempter assailed.

Sweet quiet yielded life,
Blessed rest from all storm and strife;
God's own peace now fills my soul,
As on him my way I roll.

I bless God this is my experience and I would not give what I have enjoyed since I yielded to God for anything this world can afford.

I expect D. V. in the near future to see the precious souls in dark Africa and lend a helping hand to their rescue.

"And the Lord, he it is that doth go before thee; he will be with thee, he will not fail thee, neither forsake thee; fear not neither be dismayed." (Deut. 31:8.)

I praise God for his precious promises and for the blessed refuge I find in him.

Your sister, seeking the lost,
MARY E. HIESEY.

The Mount Carmel Orphanage.

I will herewith give a brief account of the work at our annual meeting, which was held at the Orphanage on November 13, 1907. As I met with the workers my heart was impressed anew with the care and responsibility resting on the faithful and deeply consecrated workers, and I felt to praise the Lord that he can lay his hand on some who are willing to make the great sacrifice for God's cause in the way of opening a way for homeless and neglected children to be taken care of, as have Bro. Abram and Sr. Rosie Zook, giving up their own dwelling house with some land, and other means besides; and Sr. May Donnellson with the other workers who are standing by the work so faithfully amid very severe tests and trials.

The Board met with prayerful hearts that the good Lord would guide. The report revealed that the Home had become somewhat involved financially which gave us all grave concern as we felt it was not God's will that it be so, as it is God's Home. We took it to the Lord in earnest and humble prayer, praying that he would reveal where the trouble lies. The Holy Spirit then revealed unto us two things in the way.

First. The existence of some dissatisfaction in Bro. Zook's family, because of the fact that Bro. Zook of necessity had to absent himself entirely from his own family, being burdened with the care of the Orphanage.

Second. The funds of the Home treasury and Bro. Zook's private, or family fund being all in one, and Bro. Zook replenishing the treasury fund from the family fund which it was considered was too much mixed up.

The conclusion the Board then arrived at was, first, that Bro. Zook take the cows and all the young cattle with the other personal property of the Home, and in lieu thereof assume all the liabilities of the Home's involvement, thus throwing the Home wholly on our God and the workers with three cows and two horses and some implements. Second, that we pray earnestly to God to send to the Home a good brother and his wife to help and take charge of the work and thus relieve Bro. Zook enabling him to spend more time in his own family circle. And that Sr. May Donnellson be the treasurer after December 1, 1907.

Our kind heavenly Father alone knows what the Zook family and the workers at the Home have gone through during the last seven years: how the devil contested and tried to hinder that work many times during these years, and this last one was very severe again, so much so that it appeared very difficult to pull through.

But we feel that our good Lord has once more stepped in and come to our help. O, I am sure if you could have been at this last meeting as this test was on, and had seen the wistful faces of both the workers and children whose hearts were yearning and groaning that this work may go on, you would have feelings altogether different than you have from reading these lines, descriptive of the needs of the work. But we are believing and praying that there will yet many come up to the help of the Lord's work. I feel that the work is now thrown on the Lord, and is on the faith line as never before and it will, no doubt, mean much earnest prayer to pray in all the means needed to feed and clothe those twenty-seven children with the workers, and I feel it will be too much to leave the whole burden on the workers, so we ask that many of God's saints may help to pray earnestly that our Father who sees those little orphans may himself undertake for this Home.

The workers try to practice economy as much as possible on every line to which the Board encourages them, but those boys and girls have good appetites when they come to the table, and must be clothed. My heart has often been touched as I sat with them at the large table seeing them enjoying their meals so well. May God touch our hearts more and more. The words of the dear Savior still come to me, "The poor ye have with you always and if ye will ye may do them good."

Yours, interested in the needy,

D. H. BRECHBILL.
A Voice From the Field.

To all the dear readers of the Visitor, and all the faithful in Christ Jesus. "Grace be unto you and peace from God our Father and from the Lord Jesus Christ." Amen. Since our last communication with you, we have not been idle. But according to arrangement we began a series of meetings in the Brethren's Mission in Chambersburg, Pa., on Sunday evening, October 27. Meetings were announced for two weeks under the control of the Lord. The Mission is located in a suburb of the town, and was built by Bro. O. Wenger and wife at a cost of about $6,000.00. The property belongs to Bro. and Sister Wenger. The chapel part has been dedicated by the Brethren, and has a seating capacity of about 300. There are no other churches in this part of the town. The people of this part of town are mostly a laboring class of respectable citizens, but being without convenient church privileges, many of them expressed themselves as being glad that the Mission was located there.

The meetings were interesting from the beginning, and as they progressed the interest increased and the attendance became larger so that on fair evenings the place was well filled with attentive hearers, and on Sunday evenings it was usually sitting and standing full.

We went to that place with a deep feeling of the responsibility resting upon us as ambassadors in Christ's stead, and aimed, as Paul said to Timothy, to "preach the word." We give honor and glory to him for opening unto us a door of utterance, and we also wish to honor the Holy Ghost for the manifestation of his presence in applying the word to many hearts.

The result was that sinners were deeply convicted and quite a number (we don't know how many) sought and found the Lord precious in the pardon of their sins and are now happy in their new experience. A number of heads of families were grandly converted, in some cases men with their wives and in some cases the dear wives had to go alone because the husbands were not willing to yield, though they were deeply convicted. How sad if any of them should be so near the kingdom and yet possibly never enter in by the door and be saved.

The oldest man that was saved during the meeting is fifty-four years old. Through some of his children coming he was deeply convicted and got in such trouble he couldn't sleep. In that condition he came to the meeting ripe for conversion, and he wasn't long in finding the Lord and the burden was taken away, and he was ready to praise the Lord. On Sunday, December 1, he was one of the number that was buried with Christ by baptism.

We aimed to make it clear to the people that it was just as essential that we take the word of God as our guide in order to be finally saved, as it was to be converted.

Among those that sought the Lord were a number of church members (of our own and of some other denominations), who knew they were not in touch with God and did not enjoy the full liberty of those that live in the 8th chapter of Romans. And as they came in contact with the word and those who were enjoying themselves in his service, they became hungry for the deeper things of God.

We thank God for the many dear brethren and sisters, and those of other denominations, who have been crucified with Christ. They were a great help in the meetings and the Lord will reward them. Numbers of them came six to eight miles to the meetings and were there quite often.

Five followed the Lord into the rolling stream on the first of December. Others see the way, and some have confessed that they mean to go that way, but just how many will take the plain way according to the word remains to be seen. Two of the converts have associated themselves with the German Baptist Brethren, but are happy and testify freely to what the Lord has done for them. We pray that God may use them in that society to bring light to such as may be in need of light.

Instead of two weeks the meetings continued with good interest for five weeks, and were closed on the evening of December 2. It would no doubt have been well to continue some longer for the benefit of such who had just come out to take their place before God, but as other places were waiting it was thought prudent to close. There will be a Wednesday night prayer-meeting at the Mission, and Sunday-school every Sunday at 2 p.m., and preaching every Sunday evening. Bro. and Sister Wenger are laboring hard and should have the sympathy and help of the Brethren and sisters of the surrounding community. Let all come up to the work of the Lord, so the burden will not fall too heavy on Bro. and Sister Wenger.

We were glad to see that so many were taking a part in helping on different lines.

We are also glad, too, to say that our needs were abundantly supplied by free-will offerings without us hinting to anyone that we had need of help. May the Lord bless all who have a part in this matter.

Meetings have been arranged for Green Village for ten days or as the Lord may direct. Later, meetings will be held at the Air Hill M. H. and also at Mt. Rock, if we live and the Lord will.

We have had more calls for labor than we can fill. We earnestly solicit the prayers of all of God's children that the dear Lord may keep us anointed for the work he has for us to do, and we also want your prayers for our bodily strength. We realize as years are creeping upon us we can't stand hardships as well as in former years.

Yours in hope of his coming,

Dec. 4, 1907.

NOAH AND MARY ZOOK.

Permanent address, Harrisburg, Pa.

With my heart filled with sorrow and sadness, I sat down this third day of December and looked up some Bible references which the Visitor pointed to and I truly found all correct, and thought how good to back up written articles with Scripture. I was also reading the life of Samson which did me much good; but most of all Job's affliction comes to me over and over again ever since my father is gone, realizing that he yearned for the same God and learned of and blessed and thanked the same God as Job, in all his suffering. I realize there is not a storm, nor tempest, nor sorrow, nor affliction, though we shudder and tremble, that God is not in the midst of it all, and says, as he said to his disciples on the stormy sea, "Be not afraid, it is I." The great change that has taken and will take place in our home since father died, causes some weeping, but in it all God has his care and eye over us. God was very gracious and good to us. I have received many precious letters from brethren and sisters for which I was very glad; and in every way we can know God has favored us. Let us work on for the Master; he is soon coming; let us clothe the naked and feed the hungry. I could do more here at my door if I had the means. Pray for me.

AMANDA SNYDER.
The pain he bore, the weariness and strife,
Through which his tired feet journeyed
Which once oppressed him, and the lonely
That he remembers still the weight of woe
As when he journeyed on the earthly way;
He is as near to human hearts to-day
And in his heart of sympathy and grace
He has not passed into the glory-land
He has not changed through all the years.

Many meetings are being held. Much money is spent to get brethren to come from other parts to hold revival meetings, and yet souls are not being saved as we would like to see. I have often said, if we were more of one mind and could come to this conclusion to do as a Daniel, a Noah, and many others before us, when they saw their error in departing from God, they cried unto God and he heard their cries and delivered them out of their distresses. Oh, we truly are in the latter days, and, “As it was in the days of Noah, so will it be in the coming of the Son of Man.”

I would ask the prayers of God’s children in our behalf that we may lay low at the foot of the cross and learn still more of Jesus. Let us not forget to pray for brother and sister Smith who have the invalid daughter, and the son in the Topeka asylum. I am expecting the son to be restored to his sound mind to help to support the family, while the brother is out after souls, preaching the gospel. It is our privilege, as well as a duty, to hold on to God until victory comes.

Praise his dear name. Amen.

Your sister in his service,

MARY J. LONG.

Hillsboro, Kans.

“Glory to God in the highest, and on earth peace, good will toward men.” (Luke 2:14.)

The angels sang “Glory to God in the highest.” But I look around, and what see I in the wide, wide world? I see wars to the ends of the earth, and the cannon’s horrid roar. And whilst I think of these things, I hear still the clarion of war, and the cannon’s roar.

I am happy to say that my course is as good as ever, and even more so, to go on in this good way. I have much to thank God for, for verifying his promises, even in my case, in restoring my youth as the eagle’s. (Ps. 103:5.) It seems to me we as a people need to be much in prayer to God for a real heart searching revival among our own people, as well as a world-wide awakening.

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This Same Jesus.

Acts 1:11.

He has not changed through all the years.

We know
That he remembers still the weight of woes
Which once oppressed him, and the lonely
That he remembers still the weight of woe
As when he journeyed on the earthly way;
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THE SUNDAY-SCHOOL.

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


Study John 1:14-34.

14 And the Word became flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.)

The method of the book is to prove by signs and wonders that Jesus' claims are well founded. And in various signs (wonders) performed by Jesus and cited by John, John shows the reality of Christ. He records the witness of the Baptist, of the Holy Spirit, and of others.

The prologue in the Greek, the preface of the gospel, constitutes this first lesson.

Point out the similarity to the opening passage of Genesis; also the differences. This is a new beginning, fresher glimpse into the mystery of God.

Study John 1:29-34.

14 And the Word became flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.)

The Baptist realized the mission of that "preparing the way" for Jesus—the King. Good roads are rare in the Holy Land. To this day the chief highways are repaired, rebuilt, upon the approach of royalty or some great personage. The Turkish government took much pains to put the worn out, washed, macadam roads in good repair for the coming of Emperor William of Germany a few years ago to the Holy Land.


1 In the beginning was the Word, and the Word was with God, and the Word was God. (He claims for Jesus in this gospel as the unity of God, in trying to set forth the doctrine of the Trinity. Leave the matter of explaining and harmonizing the doctrines of the Trinity with the theologians. They think they can do it. And we have not the time. Keep to the simple statement of the great mystery: God and sinful man were so far apart, so unlike each other, that God sent Jesus to show us the best picture of God. He is the Word, that is, the essence of God, in that he is just and loving and merciful and kind and good. He came to give us life. To show us how to live. To put spiritual energy, motive (life) into us. To provide, through the atonement for our endless life, eternal life. He came to give light—to reveal sin, to show us the way to walk, to impart life, to heal, to counteract disease—the sin of the world.)

Do not lose sight of the greater truth, the unity of the Godhead. This gospel to prove his case—the divine Jesus for the life, the human Jesus for the atonement. The Lamb of God is a possible, necessary act of the Father, the Son, and the Holy Spirit to guide us and to comfort us.

Word studies. "The darkness apprehended it not." (Light is a symbol of the life of God, which John says Jesus came to give.)

"Who's coming?" Then, as now, there were valleys to be filled up. The mountains of arrogance, pride and selfishness brought low. As a people, we are so ready to be made straight before Jesus, at least outwardly, but the real and final work is not done. "...I am sent to baptize with fire..." (The word "baptizing" is still used for religious work in this country, but in the gospels it means actually being immersed in water.)

"Baptizing with fire,..." (A new king could get complete control of people's hearts. He was a forerunner, like the fleet-footed official who precedes the equipages of wealth or nobility in the crowded oriental streets, commanding the jostling crowd to open the way.)

Great crowds batted to his preaching. Mixed motives moved them no doubt. But, Pharisees, soldiers, publicans—all kinds of people came to be baptized—to undergo the public ordeal which was a sign of their re- election to the community of Israel. And John's testimony, "...I am baptized with baptism of water..." (The Baptism of Jesus at Bethabara on the east bank of the Jordan.

John refused to claim the honors of the Messiah for himself. He witnessed to Jesus as the Son of God which confirms the correctness of John's testimony. Christianity has dealt out material and spiritual blessings with a generous hand since these 1900 years wherever her course has not been restrained by sinful or designing men or by the blindness and unbelief of the world.

He set forth Jesus as a Savior—as the Lamb of God. The lamb was a symbol of deliverance. Jesus was "led as a Lamb to the slaughter." Not just His sufferings, but His whole life. The word "Lamb" comes from the root word "Ame" which means to make new. The lamb was a true icon of the Messiah. Jesus came to be baptized—to undergo the public trial which was His baptism before the world. John 1:29. 1:31; 1:34; 1:40; 1:48.

John testifies to the appearance of the Holy Spirit in form of a dove. A miraculous occurrence. Beautiful symbol. For the dove is a type of all the gentle graces of the Holy Spirit. A dove is separate from its connection, the fire—symbol of purification, warmth, energy, oneness, companionship. Do not miss the lessons of John's rugged outdoor life and manner; the value of solitary contemplation and the mental humility of this great preacher who could yield gracefully to his younger cousin.
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   2. Communications without the author's name will receive no consideration.
   3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 36 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with 5 per cent.

HARRISBURG, PA. Dec. 16, 1907.

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The more we fear crosses, the more reason have we to think that we need them. Let us not be discouraged when the hand of God lays heavy woe upon us. We ought to judge of the violence of our disease by the remembrance of the remedies which our spiritual Physician prescribes for us. It is a great argument for our own wretchedness and of God's mercy, that notwithstanding the difficulty of our recovery, he vouchsafes to undertake our recovery, and from that time she began to pray and take hold of God for her restoration; and others, too, had been and were praying, and from that time she began to mend. She made such a consecration to live for God, and we ask you to pray for her that she may be kept true to him. We believe he will use her to his glory. We are sure that the awful plague of cholera was stopped from making further havoc in direct answer to prayer.

During our absence there were two other deaths at the station we occupy, and as we drove in we saw three new mounds in the cemetery, which had no graves as yet when we left, and we missed the faces of the departed.

Our precious Ratna was one of these. Her name means, jewel, and a jewel she was; one of our most promising young Bible women. She used to preach in the villages, telling of Jesus' love with tears rolling down her cheeks. It seems Father had need of this bright jewel, and we say, "Thy will be done." Just the Sunday before her death, she, with others, was out to a village to hold a meeting, and as they came home they were speaking about there being no graves in the cemetery. A person who would be the first to be buried there. Ratna said, "Perhaps I will be first," and truly by the next Sunday evening there was her modestly-made grave in a garden, and when she died a man who has worked a great deal on the Mission premises said, "What! Is that girl dead whom I never saw angry?" And so even the heathen had her in consistent regard. Praise God, she is safe. When dying her last words were, "Kona bhoy na" (there is no fear). Our hearts are blessed and we praise him.

A number of children were admitted into the Orphanage this year, some for school privileges and some admitted as inmates in the Orphanage, two of whom were small babies. One of the latter was in a very bad condition when she came, and soon died.

House to house visitation, village preaching, and several Sunday-schools are going on with interest. It is inspiring to hear these little children in the villages singing the praises of God. We would only sing them in the Sunday-school, but the people bear witness that they sing them at other times, and likely in their homes. We could write much more, but do not wish to weary you, but ask your prayers for God's continued blessing, and that souls may be saved from heathenism and sin.

Mantle for Jesus' sake.

J. H. K. AND RHODA Z. MARTIN.

REPORTS OF FUNDS.

Fire Aid Fund.

March 23, 1907. Paid Bro. John Lexow, of Kansas, $25, for loss of haystack by fire; supposed to have been set on fire by boys.

April 11, 1907. Paid Bro. Solomon Baum, Ohio, $7, for damage to barn by lightning.

May 19, 1907. Paid Bro. John Snyder, of Clinton county, Pa., $1,575.25 for loss by fire of barn and contents. Cause of fire supposed to have been incendiary.

August 1, 1907. Paid Abram Winger, of Franklin county, Pa., $500, for damage to barn by lightning.

August 9, 1907. Paid Bro. Andrew Stoner, of Bedford county, Pa., $500 for loss of barn through lightning, also Irwin Stoner for contents in said barn.

September 4, 1907. Paid Herman Stoner for contents in the same $40.

September 9, 1907. Paid S. H. Wenger $1.10 for small loss by coal oil.

June 3, 1907. Paid Bro. J. E. Wolfe, of Lancaster county, Pa., $93.14 for damage to barn by lightning.

Paid Secretary, salary for one year, $35.

Total of loss and repair for the year $2,817.99

Distribution Committee,
H. B. MUSER, Treas.
M. S. STACEY, Asst.
B. H. NISLEY,
B. O. MUSER, Secretary.

Philadelphia Mission Building Fund.

Jno. Case, Ont., $2; Rheems, Pa., $1; Wm. P. Kern, Okla., $5; H. H. Garwick, Pa.; W. L. Krider, Pa.; $10; Anna Myers, Pa.; $5; B. J. Winger, $1; J. L. Smoke, for North Franklin, Pa., $25; $1; Alice Shank, Pa., $3; Jno. Case, Ont., $5; a brother, Glendale, Ariz., $10; Angelina Snyder, Ont., $2; a sister, Mowreysville, Pa.; $5; Mrs. Sprang, Phila., $2; J. L. Smoke, Chambersburg, Pa.; $5; Jno. Case, Ont., $2; Rheems, Pa., $1; B. J. Winger, Elizabethtown, Pa.; $5; a sister, Harrisburg, Pa.; $5; D. L. Kipe, Pa.; $10; Mrs. Sprang, Phila., $2; J. L. Smoke, Chambersburg, Pa.; $5; Jno. Case, Elizabethtown, Pa.; $5; H. G. Miller, Appleton, Pa.; $17; Peter Disher, Ont., 50 cents.

PETER STOVER AND WIFE

Editor's Note. In the report for October 1907, J. H. Eshelman was said to have died. He writes that it should have been credited to Belle Springs building district. We suspect there are a few cases of a similar
nature in this report. We have attached North Franklin to Bro. J. L. Stude's contribution, inferring the district gave it.

**Philadelphia Mission.**

Report for November, 1907.

Balance on hand, $2 10

Receives.


Donations.

- For poor, $10; funeral expenses, $10; Allen, Pa., 1 box clothing; Elizabeth-town, Pa., 1 box clothing; Clarence Center, N. Y., 1 box clothing; Percasie, Pa., 1 box clothing.

**Buffalo Mission.**

Report for month of November.

Balance on hand, $25 50

Donations received:

- Wainfleet Sunday-school, $9; George Galloway, $1; Abram H. Martin, $5; Sr. Mary Blake, "Thanksgiving dinner;" Des Moines Mission, $1; Henry Schneider, Jr., $5; Margaret Carver, $3.

Expenses.

- Gasoline and oil, $1.60; freight and carting, $2.00; household and sundry expenses, $2.50; total, $5.10.

Balance on hand, $30 50

**Provisions donated.**

- Sr. Mary Blake, "Thanksgiving dinner;" Bro. and Sr. D. V. Heise, butter, chicken, vegetables, etc.; Daniel Climenhaga, 2 baskets provisions; Josiah Bolster and brethren, Clinton, Ohio, a basket of apples, vegetables, etc.

**Des Moines Mission.**

Report for the month of November, ending with December 2, 1907.

**Donations.**

- Collections at Mission, Des Moines, Ia., $5; Anna Byer, Hamlin, Kans., $2; Milton Byer, Hamlin, Kans., $2; Archie Byer, Hamlin, Kans., $2; Mary Trump, Polo, Ill., $.75; Jno. Landis, Acme, Kans., $.50; Hamil. Temple, Mission, $.25. Sunday-school, Thomas, Okla., $.85; Henry Schneider, Barton, Mich., $.30; F. Lasko, Des Moines, $.10; Daniel Climenhaga and Lydia Sider, Steevesville, Ont., $.50; Belle Springs, Kans., Thanksgiving offering, $.25. Total, $.77.

**Expenses.**

- For gas, $.25; for groceries and other estables and fuel, $.25; for incidentals, $.25; for papering Mission, etc., $.25; total, $.32.

Balance due Mission, November 7, 1907, $.27.

Balance in favor of Mission December 2, 1907, $.04.

We all join in singing, "Praise God from whom all blessings flow, etc." for being so bountifully remembered during this month, both for temporal and spiritual blessings. The liberal donations that came in far exceeded our highest expectations. It is so encouraging to realize that the dear saints are thoughtful of unworthy servants, and the glorious work of the Lord.

Our report is "victory" in the conquering name of Jesus. Just recently a young man, formerly of Europe, was won to the love and liberty of the Lord Jesus Christ and gave clear evidence of the joys of pardon and regeneration. He says, he means to follow Jesus all the way. He is going home to visit his friends in Holland, and I hereby to return in early Spring. We think he is a serious and promising young man, while with us in prayer for him. His name is D. Bauma.

Yesterday afternoon (Sunday, December 13), Jno. Dingley, Bro. Weigle, Ill., a man given to drink for some years, came forward to the penitent form and re-converted himself, saying, he means to follow Jesus all the way. He is going home to visit his friends in Holland, and I hereby to return in early Spring. We think he is a serious and promising young man, while with us in prayer for him. His name is D. Bauma.

The Lord also continues to give spiritual supplies to those who are yet out of Christ. Some are rich toward God. He also is a worthy recipient of our charities.

Please continue to pray for us.

Your brother and sister in Christ,

Geo. and Effie Whisler.

25 Weddy St., Buffalo, N. Y.
EDITORIAL NOTES.
(Continued from page 3.)

them, kindly inform us at once. Those who have not yet ordered should do so at once. Of course there are calendars a-plenty that you get free, but some of them are hardly suitable to hang up in a Christian's room. Here you have a text of scripture for each day, something to encourage you on your life's journey to glory.

Special meetings are being held at Fairland, Lebanon county, Pa., commencing on the 15th inst. Bro. H. O. Musser, of Lancaster county, is expected to labor in the ministry during the special effort. May the blessing of the Lord attend.

Two suitable books to present to the children for Christmas are "The Sweetest Story Ever Told," and "Young People's Life of Christ." The price is one dollar free to any address. We will be glad to fill your order.

Messiah Home Orphanage, Harrisburg, Pa.

Greeting: We are somewhat inclined to hesitate to come forward with a plea in behalf of the Messiah Home Orphanage School, but since our hearts were so encouraged by the response to the last plea about a year and a half ago, which amounted to more than what was needed for that year to the extent that we could defer coming forward with another plea until now. From what we saw and heard at last Conference, as well as since, of those who were present at Conference, and on other occasions, and had an opportunity to get a glimpse of the school work here at the Orphanage, we are inclined to think that there are many who were deeply impressed with the nature of the school work and the results. We hesitate to refer to the school work, since it might be inferred that we do it boastingly, but we assure you that God shall have all the glory, honor and praise.

We would therefore kindly state that about $250.00 is needed to complete the school work for the year ending June, 1908, and instead of presenting our views as to what you should be actuated to give towards this worthy cause, we will do as heretofore, commend it to your consideration in the name of the Lord, believing that the Holy Spirit and your self will do the rest, and you shall have the reward of him who keeps the final account.

Individually, I will state, that under Art. 34, Section 4, page 30, Conference Minutes of 1907, there was a general shortage in my favor of $275.00 and Conference ordered that an immediate effort should be made to raise the amount through the Brotherhood. I would kindly report that so far the amount falls over $200.00 short of relief which has been an individual matter for me.

In Christian love,
S. R. Smith,
Secretary and Treasurer,
Mess. Home Orphanage,
Harrisburg, Pa., Dec., 1907.

Wanted: A Matron for the Messiah Home Orphanage.

To Whom This May Concern,
Greeting: Since Sister Hannah Baker, matron of the Messiah Home Orphanage, contemplates leaving the Messiah Home Orphanage work for the Foreign Mission field in the near future, the Board of Managers hereby makes an appeal for a sister to take her place at the Orphanage.

It appears that some hesitate to offer themselves, thinking they would not be capable for the work. In answer to this, be it hereunder understood that it is not the classical education that is required, which however is all right in its place, but someone who has a practical knowledge of housekeeping, and at the same time has the tact and ability of control and discipline over the children.

The work at the Orphanage is nicely arranged and assigned to the children whatever they are able to do, but yet it needs someone to preside. Is there not some sister who will at once come forward to the relief? Address either one of the Board of Managers: Aaron Martin, Elizabethtown, Pa.; J. M. Wolgemuth, Elizabethtown, Pa.; A. W. Musser, Harrisburg, Pa.; H. A. Garman, Harrisburg, Pa.; S. R. Smith, Harrisburg, Pa.

The Hymnal Fund.

To Whom This May Concern,
Greeting: Since my report at last Conference, I did very little by way of soliciting to the Church Hymnal Fund, not knowing what to do in the matter since there seems to have been some difference of opinion as to the kind of notes to be used, notwithstanding the decision of Conference, but of late I have been questioned about the matter and urged to proceed to get the Hymnal Fund in proper shape since the Hymnal Committee is considering the advisability of proceeding with the publication in the near future.

I will here state that I reported to General Conference, amount subscribed and paid in about $2,200.00, which was then considered several hundred dollars short of what the Committee should have secured before they could proceed. I have at present $470.00 money paid in and the balance in notes payable on demand. I will kindly ask that those who gave their notes will please forward the amount of their subscription not later than January 1, 1908. I will hereby vouch-safe for the return of all money paid to me in case the Committee should not use it for publication, as I have an individual record of moneys paid. It is important now that another effort should be made to secure the proper amount—four hundred dollars which is needed—together with that which has been subscribed and paid before the Committee can proceed with the publication. The books will cost considerable more when completed, but as the books will be sold at an advance of the actual cost, the money will all be returned again together with what pro rata earnings may have accumulated.

It seems that some still think the shaped notes should be used, as decided at Conference, where only a partial vote was taken. We are sometimes impressed to act according to our surroundings, and after considering the condition in general, we find that we are wrong. This was my case at Conference. I advocated the shaped notes and I have since concluded by taking a look at the church large at that which it would be a mistake. I for my part have no say in the matter, but I can sympathize with the Committee, who were supposed before last Conference to do what they thought best by way of publishing a Hymnal and the note question would have been a matter for them to decide, and therefore they did not consider that the note question should arise in last Conference where the matter was not considered by the Districts and delegates instructed.

In looking at the matter fair and square, it seems that there are proportionately few of the older brethren who would prefer the shaped notes and as this Hymnal should be a book not only for a few years but for the coming generations, would it not be best to issue something that would
supply the coming needs of the Church.

However, it is in the hands of the Committee wherein I have no jurisdiction whatever. I only appeal in the name of the Lord that the work may prosper and the cause of saving souls may not be hindered.

I will again say that those who loan money to the Church Hymnal Fund will only loan it without interest, specified to be paid back as soon as the books are sold, together with what proceeds may accumulate from the sales over and above cost and will further say that the money certainly is secured as the books will be a good investment. We have the assurance of the Committee that the work will be a suitable one for ours as well as for other churches who would prefer round notes, and will no doubt meet the required needs for a number of years. I would therefore kindly plead with the church at large to come forward at once with the needed help.

The Publication Committee certainly should not be made to assume the publication expenses after giving their time and labor gratis.

I hope therefore that some at least will come forward in a practical way to help raise the amount needed so that the work may not be hindered.

In Christian love,
A. B. Musser,
Treasurer.

From Bro. Elliott.

RICHMOND HILL, ONT.,
Dec. 3, 1907.

Dear Brother, Greeting: In your editorial of December 1, I fear, from your remarks, that a wrong impression has been taken from my late article re “Bible School.” If any one runs off with the idea that I am opposed to a good, liberal education he is much mistaken. I did not say so, but I did strongly protest against the present move as outlined in said article. I agree with what you say as to it having been a hindrance to our church’s success that our ministers have been so poorly equipped in the way of education. There have been other hindrances fully as large, or larger, that blocked the way of the ministry to use to advantage what learning and talents they did possess, and which, unless removed, (or at least reduced) will seriously handicap future progress. To elect ministers to the solemn and awful responsibilities of their office, and charge them at their ordination how faithfully they should perform their every duty, to be instant in season as well as out of it, etc., etc., and then turn them loose to sink or swim, seems strange indeed. If he is healthy and wealthy so much the better; if otherwise, its his own affair. The church has elected him, and defined his duties and what more can she do? As I intend to write (if spared) an article “Twenty-five Years in the Gospel Ministry” later on, I will leave this at present. Returning to the question of educational expenses after giving their time and labor gratis.

I hope therefore that some at least will come forward in a practical way to help raise the amount needed so that the work may not be hindered.

In Christian love,
A. B. Musser,
Treasurer.

FRED. ELLIOTT.

More About Colonization.

Dear Bro. Detwiler: I read in the last issue of the Vissoto an article on Colonization, and I think the idea is a good one. There is a great deal of good land to be had in several different localities, and in several States. I think it a good thing to do for some ten, twelve or fifteen families to locate in the same neighborhood and develop the country, and build up the church and Sabbath-school and help one another along.

It was the writer’s privilege to make a trip to the Gulf Coast Line, Texas, along the St. Louis, Brownsville and Mexico R. R. in October, and for fine land, climate and scenery, it surpassed anything that I had ever seen. Fine land, with a good, deep soil, was selling for $10.00 and up, according to location and improvements. There was a colony of eleven families of some church people (I have forgotten their names), that had bought all in a bunch eleven quarter sections, and were going to move in as soon as they could make their arrangements.

This was near the new towns of “Midsfield,” and “Blessings,” in Matagorda county, Texas. In this county, near the new town of Blessings, I saw bananas, lemons, oranges, figs and other fruit trees growing, and some bearing fruit. They also grow wheat, oats, corn, rice, cotton, potatoes, sweet potatoes and all garden truck, and have an abundance of good water, and not hard to get.

Another good location to move into, is the Pan Handle country of Texas, about Dalhart, a thriving town of some 4,000 people, and a very good climate and rich soil, but they cannot raise the citrus fruits that they can in the Gulf Coast country.

For those who do not want to go South, I will cite them to eastern South Dakota, a splendid country for farming and for grazing, and raising wheat, oats, barley, corn and clover and timothy in abundance, for I saw it with my own eyes, and an abundance of good water easy to get. It does not lie deep there.

When reading your article, I felt it my duty to let the Brethren and people know about these good countries, and felt that I ought to have you publish it if you will. If they will write me I will answer and tell them all I know about these countries, and send good literature to them, or assist any of them in raising colonies to locate in any of these places if they are interested.

Yours for the furtherance of the good cause.
S. R. WOLFE.
Leviestown, Ill.

From Bro. Long.

Since my article on colonization appeared in the Vissoto, I have received a letter from a brother which clearly shows the disadvantages members incur by situating themselves away from the brotherhood. The writer says in part “as we have been away from the church about ten years, and our children are growing up, and I have long felt it a great duty to go where the brethren have a church organization, as I cannot enjoy myself in the fashionable churches, and I don’t want to raise a family under that kind of influence.”

When I wrote the article it was
not based on imagination, for such experiences came under my observa-
tion, and the same expressions were made by such who ventured out by
themselves. This should be a re-
minder for all who love God, their
families and others. If we possess
the Spirit of the Master and the
apostles, we will be willing to forego
some of our preferences for the good
of others, and by so doing coloniza-
tion can be vastly advanced.

In the matter of colonization, the first and uppermost thought should
be to honor and glorify God. And
second, the educating of our children
under the best Christian methods.
If the above is strictly adhered to
the blessing of God is an assured
fact. Reading carefully Deut. 28,
and Levit. 26, will be in order and a
sure criterion to go by.

May God guide and direct to his
own glory and the good of all, is our
wish and prayer. T. A. LONG.

EVANGELICAL VISITOR.

[December 16, 1907.]

SMITH—FOUCH.—On November 28,
1907, Bro. Archie Smith and Miss Effie
Evangelical. They were united in holy
wedlock, by Elder J. H. Smith, of Weller-
sville, Ohio, father of the bridegroom.

FOUCH—SMITH.—On November 28,
1907, Mr. Andrew Fouch and Miss Effie
Smith, daughter of the officiating elder, J.
H. Smith, of Weathersville, Ohio, were
united in holy wedlock.

OBITUARIES.

OCKER.—Bro. David Ocker was born
February 24, 1835, and died November 18,
1907, aged 72 years and 24 days. Funeral
services were held at the U. B. church,
Mongol, Franklin county, Pa., November
22, conducted by Elder M. H. Oberholzer.
Bro. Joe Burkhart and Rev. Perry, of the U. B.
church. Text, Matt. 24:44. Interment in
cemetary near by.

RUSSEL.—Annie, daughter of Andrew
and Sister Caroline Russel, of Martins-
burg, Blair county, Pa., died October 27,
1907, aged 12 years, 3 months and 17
days. The child was a sufferer nearly all
her life but her last affliction which was of
dropsy lasted for a short duration being
confined to her bed only a few days. We
believe the parents' loss is her eternal
gain. Funeral service was held on Oc-
tober 30, conducted by the home brethren.

SANDS.—At Washington, D. C., Mrs.
Ida L. Sands, aged 42 years, 10 months and
28 days, the wife of Bro. John W. Sands,
and Marie Dieter, of Valley View, Pa. She
was the first of a family of nine chil-
dren to leave this world. For the beyond,
leaving husband, father, mother, four
brothers, four sisters and a host of friends
to mourn their loss, which we hope is her
eternal gain. She was everything that
could be desired of a true and faithful com-
panion, always kind and affectionate to her
friends and neighbors, of which she had
many. She adhered to the M. E. church,
and the same expressions were
made by such who ventured out by
God's name may be glorified.

Committee:
J. W. HOOVER, Toronto, Ont.,
Chairman and Treasurer.
D. W. HISEY, Gormley, Ont., Sec-
tary.
Elder H. R. HISEY, Victoria
Square, Ont.
Elder CHARLES BAKER, Batteau,
Ont.
JOHN HISLEY, Chatsworth, Ont.

It is no use praying against sin while
you are sinsing against prayer.

MARRIAGES.

SUMMY—HEISEY.—On Nov. 17, 1907.
Abraham H. Summy, of near White Oak,
station, and Ada S. Heisey, of Manheim,
were united in marriage by the groom's
uncle, Elder Henry B. Hoffer, at his resi-
dence, near Mt. Joy.

BRIGHT—LONG.—On November 28,
1907, at the home of the bride's parents,
Elder Jacob R. Kreider, officiating, Bro.
Harvey W. Bright and Sr. Mary A. Long,
all of Fairland, Pa., were united in holy
wedlock.

RICE—Brother Henry Rice departed
this life November 28, 1907, at his home,
Rheems, Clayton L. of near Donegal
Springs and Abram L. of near Florin.
Death was a result of a fall on Novem-
ber 19, conducted by Revs. Jacob N.
Brubaker and Peter R. Nissley Mennonite
Interment in adjoining cemetery.

NISSEY.—Mary Nissey, wife of Bro.
J. N. Nissey, died at her home of cancer
of the breast, near Mt. Joy, aged 30
years, 2 months and 26 days. She was
survived by her parents, J. N. Nissey,
and family of nine children, and a large
host of friends.

MYERS.—Sister Elizabeth Myers was
born December 15, 1851, and died Novem-
ber 22, 1907, at Grantsville, Franklin county,
Pa., aged 70 years, 10 months and 27
days. She was a member of the U. B.
church. The funeral was held November 22.
Conducted by Bro. Daniel Myers.

SANDS.—Annie, daughter of Andrew
and Marie Dieter, of Valley View, Pa. She
was the first of a family of nine chil-
dren to leave this world. For the beyond,
leaving husband, father, mother, four
brothers, four sisters and a host of friends
to mourn their loss, which we hope is her
eternal gain. She was everything that
could be desired of a true and faithful com-
panion, always kind and affectionate to her
friends and neighbors, of which she had
many. She adhered to the M. E. church,
and the same expressions were
made by such who ventured out by
God's name may be glorified.

Committee:
J. W. HOOVER, Toronto, Ont.,
Chairman and Treasurer.
D. W. HISEY, Gormley, Ont., Sec-
tary.
Elder H. R. HISEY, Victoria
Square, Ont.
Elder CHARLES BAKER, Batteau,
Ont.
JOHN HISLEY, Chatsworth, Ont.

It is no use praying against sin while
you are sinsing against prayer.

MARRIAGES.

SUMMY—HEISEY.—On Nov. 17, 1907.
Abraham H. Summy, of near White Oak,
station, and Ada S. Heisey, of Manheim,
were united in marriage by the groom's
uncle, Elder Henry B. Hoffer, at his resi-
dence, near Mt. Joy.

BRIGHT—LONG.—On November 28,
1907, at the home of the bride's parents,
Elder Jacob R. Kreider, officiating, Bro.
Harvey W. Bright and Sr. Mary A. Long,
all of Fairland, Pa., were united in holy
wedlock.

RICE—Brother Henry Rice departed
this life November 28, 1907, at his home,
Rheems, Clayton L. of near Donegal
Springs and Abram L. of near Florin.
Death was a result of a fall on Novem-
ber 19, conducted by Revs. Jacob N.
Brubaker and Peter R. Nissley Mennonite
Interment in adjoining cemetery.

NISSEY.—Mary Nissey, wife of Bro.
J. N. Nissey, died at her home of cancer
of the breast, near Mt. Joy, aged 30
years, 2 months and 26 days. She was
survived by her parents, J. N. Nissey,
and family of nine children, and a large
host of friends.

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