Evangelical Visitor.

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Gloria in Excelsis.

A Christmas Sermon by Dr. Robert Stuart MacArthur, of New York City.

"Glory to God in the highest, and on earth peace, goodwill toward men."

In Norway, especially in the vicinity of the North Cape, when the long night of Winter is nearing its close, many of the people, dressed in holiday attire, stand on the tops of the mountains awaiting the first glimpse of the returning sun. The moment it is seen, embracing another, they exclaim: "Behold the sun!" From mountain top to mountain top the cry goes over these parts of the country: "Behold the sun! Behold the sun!"

Jesus Christ is the Sun of Righteousness. Noble hearts and longing souls who waited for the "Consolation of Israel," greeted His advent with songs of joy. The very air was tumultuous with song when Christ was born. These devout souls were waiting for the Sun of Righteousness, who was rising with healing in His wings.

Amid the many voices that greeted the advent of Christ were the songs of celestial choirs. My text gives us the substance of the wonderful anthem which the angels sang. Heaven and earth seemed to join hands and to touch hearts on that glorious occasion. It seemed as if the heavens were filled with attendant angels who awaited only the signal to burst forth in heavenly music. In the olden time when a sacrifice was laid on the altar, the blast of trumpets sounded clear and strong; so when Christ came, the true Sacrifice, the heavenly host chanted again the blessed message of the first herald angel. This anthem in its heavenward aspect was "glory," and in its earthward aspect "peace."

Nothing could be more fitting than that the angels who stood around the throne of God should follow Christ to earth when He came on His errand of mercy. We may well believe that angels from a sinless heaven never performed a more welcome service than when they made the plains of Bethlehem echo with their songs of joy when the Christ was born. Angels are represented to us as bending reverently forward as if listening intently to the mysteries of God concerning the coming of Christ. Possessed by a holy curiosity, they are trying to discover the secrets of human redemption. It was fitting, therefore, that these lofty intelligences, at the supreme moment of God's sublimest disclosure of eternal love, should break forth into matchless music over the cradle of the infant Redeemer; that their song should be an anthem radiant with glory to God and peace toward men.

The birth of Christ ushered in a new area in human history; it was really the birth of a new race. The incarnation is the basal fact in Christianity. The evangelist John distinctly affirms that the word was God, and also that the word became flesh. The incarnation of Christ was the entrance of Deity into humanity in a fuller and diviner sense than ever before. The real meaning of the incarnation is the spiritual entrance of God into humanity by a supernatural birth. To deny the supernatural birth is to deny the real significance of the incarnation itself.

God made Himself known in creation, in providence and in revelation; but the incarnation was the sublimest manifestation of God the world has ever known. God's revelation of Himself is evermore progressive; He reveals Himself as men are able to understand, and even to endure, the revelation. The glory of God that shone about the shepherds was the miraculous effulgence which the rabbins called Shechinah. This wondrous light was a lampment in the bush which burned but was not consumed; it went before Israel in a pillar of cloud by day and of fire by night; it flooded the temple of Solomon with an undurable brightness; it was the radiant cloud which enfolded the ascending Lord, and it will be the canopy over the great white throne on which He will sit to judge the world. Well might this effulgent brightness appear at the incarnation, for Christ is the true pillar of cloud to guide His Church through the world to her triumph and glory in heaven.

The incarnation of Deity was dimly hinted at in many heathen legends. Heathenism was feeling after God if haply it might find him. Philosophy was seeking after Deity, but in its loftiest reach it only built an altar to "the unknown God." The human mind must have God in human form. God as the uncreated and the invisible, and not also as the incarnate, must remain incomprehensible, except to a few devout worshipers. But Deity incarnate, enshrined, embodied in human form, dwelling among men, rejoicing in their joy, weeping with their sorrow, cradled with their babes—Deity thus united to humanity, men can understand, admire, trust and adore. The incarnation of Deity is thus an absolute necessity of our poor human nature. To worship God as Father and Christ as Brother, we must see the divine in human form.

(Concluded on page 8.)
christmaside.

"Thou didst leave Thy throne and Thy kingly crown,
When Thou camest to earth for me."

The time of the year is here once more when is observed throughout Christendom the anniversary of the event referred to in the lines as quoted above. Preparation is being made for its observation on many and varied lines. The merchant, both Jew and Gentile, is concerned, primarily, in the endeavor to make the profit, in a monetary way, as large as possible to himself. The Christmas trade is enormous, and increasing from year to year. In it figure most largely and Gentile, is concerned, primarily, in the endeavor to make the profit, in a monetary way, as large as possible to himself. The Christmas trade is enormous, and increasing from year to year. In it figure most largely the three things which the Apostle John writes, is all that is in the world, "The lust of the flesh, and the lust of the eye, and the pride (vain glory) of life." And he writes that these things are not of the Father, but of the world, and consequently are fleshly.

This being true the question may arise as to what is the proper way for the observance of this anniversary by the child of God. We may say in this connection that as far as we have knowledge there is no commandment given by God in His word that any such anniversary is to be observed. This being the case its observance is entirely a matter of individual judgment.

Assuming that it is proper for the Christian to observe the day in a special way, it would seem to be self-evident that his manner of its observance must be free from worldliness, sin and fleshly gratification, because that is to be the method of his daily life, and Christmas is no exception.

As to what constitutes worldliness, sin and fleshly gratification, there is no doubt a wide difference of opinion among professing Christians as the many and various ways of engagements abundantly show. Professedly the "good-will" feature occupies a leading place, and so it is a time of much of gift-giving to prove that there is good-will. Through this good-will ministry many hearts are made glad by being remembered in some special way, and in so far as it is done for the glory of God there will be the sense of His approval, and blessing will rest on those whose hearts are moved to consider the poor, the helpless and lonely ones, and bring cheer to them.

However, there is so evidently much, very much, of that which is essentially worldly and fleshly gratification, and of a frivolous nature, connected with the Christmas festivities and indulgences which they allow themselves, or encourage in others, be they children or adults.

Year by year the Santa Claus feature has possibly the most prominent place in the Christmas festivities and so universal seems to be its fascination that, socially, it is difficult to keep entirely free from it. Families are divided in opinion about it, and often a compromise seems to be the only way to keep the peace. But there can be no doubt as to the wickedness of deceiving innocent childhood as it is done so largely in this connection. Surely it is very plain that no saint can have a part in such deception. It is related of a mother who had taught her little boy the story of Santa Claus that she thought at a certain time of his age that he should be enlightened. After finishing her explanation, to which the little man listened with wide-opened eyes, having slowly undergone the change from childhood's implicit faith to manhood's scepticism, he said to his mother, solemnly, "Yes, and next you'll be telling me that Christ is all a lie, too." It is not difficult to see the unspeakable harm that may be done to innocent childhood by this semi-heathen individual that is made to take the place of the Christ Child in the mind of the child.

The best that the Sunday-school Times can say on this subject, admitting that evil and hurt may come to childhood through it, is, that much fun and jollity comes to the children by it, and to banish Santa Claus from the child-life would be a real loss. However, recognizing the danger it says, "It is never well, and it is never necessary, to lead a child to believe in something that does not exist; and when the unreality is made to crowd out Christ Himself, the loss to the child is unspeakable."

But as far as we have observed it is that deception of the child, to make the child believe that which does not exist is real, that gives the zest, the fun, the enjoyment to the grown-ups who engage in the deception. No doubt there are exceptions to the rule and the "make believe" is enjoyed without any special harm resulting.

We see then the importance of abstaining from anything that is apt to result in hurt to the children. Let none of us be in any way the agent of Satan in deceiving any of "these little ones," or cause them to stumble. Better not celebrate at all than to become guilty of wrong-doing on any line.

Yet the Christian may rejoice that Jesus came; that He came as a little child and thus made infancy and childhood glorious.

"Christmas tells us that 'God so loved the world that He gave His only begotten Son.' We are not orphans wandering over the face of a sin-shadowed world, left to stumble on through the gloom as best we may, while heaven looks coldly on, indifferent to our weal or woe. That Child has come to tell us by His very presence amongst us that we have a Father, who so really loves, that He is content to give His very dearest and best, that by this gift we may escape the doom that sin has been preparing for us, and find ourselves possessed of a life that reaches on into the infinite."

May we all humbly bow before the Christ-Child with the shepherds and worship Him. Let us bring to Him our heart's best gifts even the gold, the frankincense and the myrrh. Let us more and more give Him for whom there was no room in the inn, room in our hearts and lives.
O, come to my heart, Lord Jesus; 
There is room in my heart for Thee.

Let every reader of the Visitor respond with the refrain, “There is room in my heart for Thee.” “Come in, Lord Jesus, and cleanse me from sin,” for truly that is His office. “Thou shalt call His name Jesus, for He shall save His people from their sins.” “There were shepherds . . . abiding in the field.” . . . And, lo, the angel of the Lord came upon them and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not, for behold, I bring unto you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.” . . . “And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.”

Instead of engaging in fleshly gratification let us meditate on what it meant for the Christ to leave His throne, His kingly crown, to come down into this lower realm. “He was rich, yet for your sakes He became poor, that ye, through His poverty might be rich.” Read Phil. 2:5-8: “Who being in the form of God thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant and was made in the likeness of men, and being found in fashion as a man, He humbled Himself, and “With mocking and scorn, and with crown of thorn, Did they bear Thee to Calvary.”

Failing to see that He came with patience and prayer, and took upon Him the form of a servant and was made in the likeness of men, and being found in fashion as a man, He humbled Himself, and our disappointments are often His appointments. Tribulation worketh patience, and so on. I do thank my heavenly Father for my Christian parents. They brought me up in the fear of God. We had good books to read, the Bible and Testament in school and at home; no papers or story books of any kind. Why, it is wonderful how the word of God is neglected in our days by both young and old. There are so many papers to be read daily, and on Sundays it is the worst of all yet—such awful pictures; why it is a shame. Then join church without Christ! Jesus said, ‘Ye must be born again.’ I do thank the Lord this day, and every day that He called me in my young years, and that I heeded the call and gave my whole heart to Him. He took all my sins away and made me free and happy, and the Holy Ghost came to abide. I am so glad for this full and free salvation which makes soul and body happy. O, it is a good way if we surrender all; if we lay all the weights aside, the sin of unbelief, which besets so easily. Let us run the race with patience and stand on the promises of God which are so precious to me. To-day on my seventy-eighth birthday I am standing on the promises of Christ my Savior, who is my all in all. My work daily is to be ready for His coming. I know my time is short in this world, but there is a glorious heavenly home for me if I am faithful. Jesus is good to me and to everybody. The older I get the better is the way; praise the Lord! I have great reason to have thanksgiving every day.” Sister Kohl has a son engaged in mission work in China. She says when he wrote last he was well and happy in the Lord. They have two hundred boys in their boys’ school. They also have a girls’ school. All of these scholars are clothed and fed at the Mission. Yet there is no Mission board behind them. They are relying on the Bank of Heaven. Crops were largely destroyed by the army worm; these left only the beans remain.

EVANGELICAL VISITOR.

Special Meetings.

We note that in quite a number of the districts of the Brotherhood, both East and West, special meetings are being held and there is cause for thankfulness in the fact that souls are turning to God. The meetings at Cross Roads, Lancaster county, Pa., conducted by Bro. F. K. Bowers, continued for two weeks, resulting in a number of conversions.

At the Lancaster City Mission meetings were conducted by Bro. C. N. Hostetter, and with some success, just how much we have not learned.

Elder C. S. Lesher of the Montgomery district, South Franklin, Pa., reports a two-weeks’ meeting at that place, in which the Bros. S. S. Winger and H. C. Shank assisted the first week, and Bro. Abner Martin, of Lancaster county during the last week. The meeting was interesting and encouraging. Four young souls stood for prayer, and believers were encouraged and edified. Bro. Martin’s ministry was in the unction of the Spirit and was appreciated.

From Ohio we are informed of meetings being held in Eld. B. F. Hoover’s district in which Bro. W. J. Myers, of Massillon, O., is laboring. Conviction is resting on the people and eight souls have manifested a desire to get right with God.

Elder J. R. Zook is at present laboring in Abilene, Kans. His labors at Bethew were crowned with some gratifying results, and at Abilene the Spirit of the Lord is moving upon the hearts of the people, and it is hoped that much good may result through the efforts put forth.

Eld. D. R. Eyester labored for several weeks at the Rosebank church, near Ramona, Kans., where some success attended the efforts, and from there went to the Newbern church, where the meetings are now in progress.

Our aged sister, Catherine (Kitty) Kohl, of Gratersford, Pa., while renewing her Visitor subscription, again bears testimony to the faithfulness of our heavenly Father. Of the Visitor she is pleased to speak kindly of it, and says: “It is encouraging on the way to Zion. I often thank the Lord with tears of joy while reading it. I have such great reason to praise my Jesus for being so good to me all the way through. I did not always think that what I had to pass through was best for me, but in the end I found it was for my good for the word says so; that is if we love God.
EVANGELICAL VISITOR

[December 12, 1909.

NEWS OF CHURCH ACTIVITY

IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

AFRICA.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Jesse and Dorcia Wenger, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda G. Engle, Myron Taylor, Chona, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mambesi Mission; Levi and Sallie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:

Jesse R. and Malinda Eyster, Moder- fon- ten, P. O. (Injikani Training School) via Zarfontein, 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. 6 Sudder Bazaar, Dil- kush, Lucknow, India.

The following are not under the F. M. B.:

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

J. H. and Anna Sparrow, Raghunath- pur P. O., Manibboom district, India.

Elena Hoffman, Kedgdon, Poona Dist., Ramnabad Home, India.

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

CENTRAL AMERICA.

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

Our City Missions.


Chicago Mission, 609 Halstead St. In charge of Sister Sarah Beth, Bro. B. L. Brubaker and Sister Nancy Shirk.


Toronto, Ont., Mission in charge of Webster and Martha Burtch, 740 Lans- downe ave.

Jakob Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.

BUFFALO, N. Y.—Dear saints in Christ:

A Letter.

The love feast at Denovilles was a real old-time spiritual feast. How many times forms and ordinances are observed in the deadness of the letter, but to see it in the reality of the Spirit is blessed. We need to remember the teachings of Jesus on spiritual worship (John 4:23, 24) when we surround the communion table and when we wash the Saint's feet just as much as in our prayers and in other devotions. It did our souls good to see the rich blessing of the Lord upon His humble people. The deep interest shown by large congregations gave evidence of the appreciation of Bro. and Sr. Franklin's labors in this part of God's vineyard.

As workers at the Buffalo Mission we appreciate the interest shown in our personal needs.

During our stay in the city of Dayton we found precious fellowship with the workers of the "Light House Mission." May this work go on under divine blessing and ever continue to be a life-saving station as it has proven to be during the past few years of its existence.

It was through a very kind providence of our heavenly Father that we were permitted to spend several days among the people of the Kentucky hills. Here we met many conditions entirely new to us. Living in a one-roomed log cabin without a single window in it and sitting by the blazing log fire in an old time stone fireplace were certainly new, but as certain conditions new to us. Complimentary for these dear people we must speak of their hospitality. Their visit to our lives as we did down there: after seeing the large gatherings assembling to hear the gospel we were loath to leave the place. Should it please our Father to send us that way again our hearts say, amen.

Returning and spending several days with the family of Mr. and Mrs. H. P. Steigerwald, we were ready to turn our course toward home. The last and final week we spent with our earthly father, who had just returned from his western trip. Many more are our hearts to thank you but believing we have consumed the time belonging to us for this report, we only say that upon our return to Buffalo my wife and little daughter met me in the Union depot to report that everyone in the house and Mission had moved off most satisfactorily. Personally, I wish to express my deep gratitude to God and all the dear ones who in any way helped to make this trip possible and I am indebted to so many for helping to make it pleasant.

In coming back to resume our work we come with a love and interest which we only could feel after enjoying such a change.

Wishing you all God's blessing we continue to solicit an interest in your prayers.

Yours in Christ,
GEO. E. AND EFFIE WHISLERS.
25 Hawley St.

A Letter.

"They that put their trust in the Lord shall be as Mount Zion, which cannot be removed." Bless His name. Well, I thank the Lord for His presence with me.
this morning. I can say with the hymn, "I can feel it now." Oh, there is nothing like trusting the Lord; He has answered prayer in relieving us in that He sent Brother and Sister Long to take charge of the work till the first of the year, when Brother and Sister Engle expect to take the work. May the Lord bless them is my prayer. We desire the prayers of the saints so that we may be directed by Him in what we shall do.

I realize it means a close walk with the Lord and the prospect of keeping His approval upon us. But I am glad it is possible for us to know His voice for He says a stranger will they not follow; thank God.

This morning finds me with my husband at Ramona, Kans., where, he, Brother Eyster, had a three weeks' meeting. Some got saved and some baptized and the church in general got help. Now we expect to stay here a few weeks. We don't know where the Lord will direct us, but we have this promise, that a righteous man's steps are ordered by the Lord, and he has promised to go with us to the end of the earth. So, I need not fret nor worry. And Psalms 41:10 is precious to me. May the dear Lord help me and all the saints remember whose we are, and remember they are not the world's very own, and if He notices the sparrows surely He does us His children. I am so glad for my relationship; truly the word is good to encourage our hearts so we may be ordered by the Lord.

I have heard of a missionary who had recently moved to these parts we write to you here a few weeks ago. When we got in sight of a village which we thought must be Mala, but when we inquired we found it was still farther on. We had breakfast at this place. Then we were passed by a herd of cattle in this vicinity, we were able to get plenty of fresh milk, which added much to our diet. After breakfast we found a man who was going to Mala, so we followed him and after another few hours' walk we reached Mala Center—where the chief lived.

Malambo village, where we met a white man who divided his apology upon us. But I am glad it is possible for us to know His voice for He says a stranger will they not follow; thank God.

I will yet report of what was sent in with the trader's mail boy, Eshelman, $1; Bethel Sunday-school, $7.75; M. L. Engle, $2.35; Elder Eyster, three bushels apples; Isaac Eshelman, $1; Bethel Sunday-school, $10.60.

I remain yours for His service,

Anna B. Eischenower.

A Trip North.

(Continued.)

Our aim was to reach Mala the same day, but we were disappointed. The distance was greater than we anticipated. Late in the evening we came to a large village, where we met a white man who was trading among the natives. He gave us some directions to better our chance to get to the kraal in the evening to see a dance. It was a social dance, a few native drums was all the music they had. These drums are made out of a log or block of wood about two feet long and eight or ten inches in diameter. This is hollowed out at one end and a piece of animal hide stretched over it. On this hide they pound with their hand. The sound is a deific one, with hand music to it. I consider these dances a very immoral practice among them. It is here about as in most all places, where such things are carried on the trendacy to evil and immorality. Often these dances are kept up until break of day.

After our letters were written we started once more for Mala, expecting to find it about five miles away. We walked for several hours when we got in sight of a village which we thought must be Mala, but when we inquired we found it was still farther on. We had breakfast at this place. Then we were passed by a herd of cattle in this vicinity, we were able to get plenty of fresh milk, which added much to our diet. After breakfast we found a man who was going to Mala, so we followed him and after another few hours' walk we reached Mala Center—where the chief lived.

Oh, how we need many such in this land...
The Beautiful City of Gold.

There's a City that looks o'er the valley of death,
And its glories may never be told;
There the sun never sets and the leaves never fade.
In that beautiful City of Gold.

There the King, our Redeemer, the Lord,
Whom we love,
Will the faithful with rapture behold;
There the righteous forever shall shine as the stars.
In that beautiful City of Gold.

Every soul we have led to the foot of the cross,
Every lamb we have brought to the fold;
Will be kept as bright jewels our crown to adorn,
In that beautiful City of Gold.

There sickness and sorrow, and death are unknown,
There glories on glories unfold;
There the Lamb is the light in the 'midst of the throne.
In that beautiful City of Gold.

—Author Unknown.

For the Evangelical Visitor.

What Christmas Means to Us.

LEVI F. SHEETZ.

Of the many thousands of words in the English language, there is none that brings more joy and happiness to both young and old, rich and poor, the world over, than the word Christmas. Christmas is also the Alps of the various holidays observed all over the world, towering high above them all. It is the happiest day of all the year, and brings a spark of joy in even the saddest life, and lights up the darkest places of the earth with a glow of heavenly light.

The question comes to us: Why does Christmas bring such a joy to the earth and what does it mean to us? In order to get its value and meaning to us, it is necessary to take a glimpse at our first parents who had been placed in the beautiful garden of Eden, where they had sweet communion with their Creator, and had all the joys that their hearts could wish for; but in course of time they hearkened to the tempter and transgressed God's commands and brought upon themselves and their offspring, the curse of sin. That sweet communion between God and man was lost, and it seemed as though it was lost forever. It appeared as though no one in all the entire universe could be found to solve the problem of reconciliation between God and sinful humanity. The situation was embarrassing and there seemed to be no more hope for the human family to be redeemed and brought into fellowship with God.

We find in the fifth chapter of Revelation, that "no one in heaven, nor in the earth, neither under the earth was able to open the book," or to solve this great problem. John wept much as he looked upon the scene, thousands of years afterwards; but he was told not to weep, for, "behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." Yes, One has been found to bridge the chasm between God and sinful humanity, and bring about reconciliation, even Jesus, who was willing to leave the shining courts of heaven and come down upon this sinful globe, and became a little child on Christmas Day. His life was indeed a great blessing to the people of His day, and has been an inspiration to purity and holiness, and is a pattern for us to follow; but His death has been the greatest blessing; for by the shedding of His own blood He made atonement for the sins of the whole world.

Christmas not only brings joy and happiness in this present world, but everlasting joy in the endless ages of eternity. Since that first Christmas, which was heralded by the angels on the plains of Juden, it has filled humanity with joy. Can we imagine the great joy that came to the lonely shepherds, who watched their flocks at night, when the angel proclaimed the birth of the Saviour of mankind, and when they heard the heavenly choir singing that beautiful chorus: "Peace on Earth, Good Will to Men?" It was indeed a dark age for the Jewish people; for they were under the Roman yoke and greatly felt the need of one who would deliver them and make them free citizens. They, however, expected Christ to establish an earthly kingdom and reign over them, and if He would have done this, His birth certainly would have meant much to them; but what would it have meant to us? Christmas would hardly have meant more in our country, day and age, than does the birthday anniversary of some king or some other famous man. Christ would have been a blessing to His own people in His day, but would have been nothing to us.

He, however, did not come to establish an earthly kingdom, but a heavenly and eternal kingdom, one that will abide forever and whose citizens are not only Jews, but all those that believe in the name of the only begotten Son of God.

Loud should our praises be on Christmas Day to God, who "so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have eternal life." We can never, in this life nor in all the countless ages of eternity, fathom the real value and depth of the meaning of Christmas to us. There are, however, some people who do not realize the full value of this blessed day, but get the idea that it is simply to exchange presents and to enjoy a good feast. Such people do not fully enjoy Christmas as they should, for only those who have accepted God's gift to mankind, which He gave on the first Christmas, can fully appreciate and enjoy the day.

It is with cheerful words that we repeat: "Unto us a child is born, unto us a Son is given; and the government shall be upon His shoulders; and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." It is His presence that fills our homes with joy and song. It is His love that cheers our lives and comforts words that speaks to us in the hour of trial and temptation. "Fear not little flock; for it is your Father's good pleasure to give you the kingdom."

While celebrating this universal holiday, let us realize its real value to us, and if Christ has not yet been born in our hearts, let us give Him room this Christmas Day, for the joy and peace, which we can receive by accepting Him, can never be told by mortal tongue. Let us bring our best gifts to the new-born King and adore and love Him all our days.

Floris, Pa.

—Author Unknown.
For the Evangelical Visitor.  
Grace and Faith.  

By J. S. LeHman.  

"By grace are we saved, through faith; and that not of ourselves: it is the gift of God." (Eph. 2:8.)

Grace and faith must go together in order to make divine grace accessible or appropriate to any one, or all of God's human race.

"Without faith it is impossible to please God." (Heb. 11:6.)

How God had opened the door of faith. (Acts 14:27.)

Grace for obedience to faith. (Rom. 15:5.)

Boasting excluded by faith. (Rom. 3:27.)

Justified by faith. (Rom. 5:1.)

Access by faith. (Rom. 5:2.)

The word of faith, which we preach. (Rom. 10:8.)

What is not of faith is sin. (Rom. 14:23.)

Examine whether ye be in the faith. (II. Cor. 13:5.)

I live by the faith of the Son of God. (Gal. 2:20.)

Access by faith of Him. (Eph. 3:12.)

Dwell in your hearts by faith. (Eph. 3:17.)

One Lord, one faith. (Eph. 4:4-5.)

Striving together for the faith of the gospel. (Phil. 1:27.)

Author and finisher of our faith. (Heb. 12:2.)

Like precious faith. (II. Peter 1:1.)

Overcometh the world, even our faith. (I. John 5:4.)

Earnestly contend for the faith. (Jude 3.)

Most holy faith. (Jude 20.)

Hast not denied my faith. (Rev. 2:13.)

Patience and faith of the saints. (Rev. 13:10.)

They that keep the faith of Jesus. (Rev. 14:12.)

I presume these are enough references to prove that faith is a God-given gift. And is in the atonement, and is essential to salvation.

I am loaded with a heavy burden upon my heart, as I enter upon this solemn subject. I hope the good Lord will give the needed grace to so write, that He will get some honor to Himself, and the saving of some inquiring souls after truth.

What is implied in the word faith? There may be showers of blessings all around us, but unless we are sensible of the fact, that they are for us, they will avail nothing. I will relate an instance that occurred some time ago, as a certain party traveled over the ocean to South Africa. As the party all paid their fare there was one in the party that doubted whether the fare he paid would also include the boarding, so he carried with him a lot of water-crackers, and when the bell rang at meal-time he would not go; but sit in a corner and ate some of his crackers, and when the party came out from the dining room they saw the poor fellow sitting in the corner eating his crackers. The party then explained to him, that the meal also was included in their payment for the fare to South Africa. They had quite a time to preach their faith in to him, that it was for him. However, the time soon came, that he saw it was for him, and freely enjoyed the blessing.

Faith implies to take hold of the blessings offered.

I was very much impressed with the thought, of the "Nobleman's offer" in a recent number of the Visitor. The story of the nobleman's offer is truly a nice illustration, and has the tendency to give light to those that are blind. "Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see, might be made blind." "And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." (St. John 9:39-40.)

The Pharisees' faith, and characteristics. Such faith as the self-righteous Pharisees had in practice is all around us and the world is full of it, and it will not save any one. All such faith has the tendency to retain our sin, and will be the means of making our case more conspicuous in the sight of God. "Two men went up into the temple to pray: one a Pharisee, and the other a publican. "The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I possess." (Luke 18:10, 11, 12.)

To have the "like-precious faith," once delivered to the saints, we must have first passed through Christ's judgment, i. e. To be made blind like a Saul of Tarsus. However, when we pass through this judg-
from the wickedness of men of this world can reach that beautiful shore; and we are not to stop even by the way, and seek worldly pleasures which only fade and die; but we are to keep right on our way, looking by faith unto the recompense of the reward which is promised in that eternal city.

Now beloved, the Lord has given us His word as a guide to keep ourselves aloof from the wicked desires; we are not even to wish for them. The grace of God teaches us to deny ourselves from all ungodliness and worldly lusts, and live soberly, righteously and godly in this present world, looking for the Lord of glory. We are to abstain from fleshly lusts. The only desirable thing is for a temporary living while passing through this world, to accomplish our Christian work, as a means for the necessary things of this mortal life in order to gain that eternal life. So we are to use those perishable things lawfully—only as a means to an end—to accomplish the will of God, and for the salvation of our soul and those around us; and not to gratify the carnal mind.

Louisville, Ohio.

Gloria in Excelsis.

(Concluded from page 1.)

The greatest of all marvels is that Christ should come from the bosom of the Father to the cradle in Bethlehem.

The incarnation is the sublimest revelation of eternal love. In his marvelous description of the mind of Christ in the second chapter of Philippian, the Apostle Paul represents Christ as not grasping and holding his conscious equality with God, but as emptying himself and taking the form of a servant. This was the first great step in the downward plunge. After the incarnation, Gethsemane with its cup and Calvary with its cross are inevitable. God's eternal, limitless and unspeakable love gave the world its crowning manifestation when His only begotten and well-beloved Son became the child of Mary, and thus tempted in human flesh. The human soul constantly cries out with Philip, "Show us the Father." We must see God in human form in order that the longings of our hearts and the logical demands of our minds may be satisfied. Sitting at the feet of Jesus his words to Philip fall upon our ears and hearts as God's sweetest benediction. "He that hath seen Me hath seen the Father." It ought to be remembered that this angelic doxology, "Glory to God in the highest," is not a prayer but an ascription of praise. The angels did not pray "Glory be to God," but they joyfully exclaimed "Glory is to God." There is a blessed connection between the three stanzas of this divine anthem. There is a close relation between peace on earth, good-will to men on the one side and the highest glory to God on the other side. The angels are declaring that the rebellious race of man is to be subdued; that this belligerent world is not forever to flout its defiant flag against heaven's King. We have here a sweet implication that lost men shall be redeemed, and that Satan shall be destroyed by the personal Christ. Thus the doxology may well fill heaven's loftiest dome with "Glory to God in the highest."

The dominant thought of the angelic host is that peace will come to men. The presence of God embodied in human flesh was designed to produce peace between men and their fellow men; between the opposing elements in men's own hearts, and between men and God. Christ is the Prince of Peace. God was now reconciling the world to Himself. When men are at peace with God they will be at peace with one another.

Long delayed is the fulfillment of the prophecy that swords shall become plowshares and spears pruning hooks. But the day will surely come when this blessed result shall be secured. The day will come when international difficulties will be settled by international arbitration. America has the honor of leading the nations in this blessed mission of peace and good will toward all men. Presidents McKinley and Roosevelt have done more to secure this result than was done by all the preceding Presidents of the United States. The late Secretary Hay beautifully blended American patriotism with the teaching of the Golden Rule.

We need still higher standards of diplomacy, patriotism, heroism and religion. We are pressing toward the realization of these higher standards. Already the eastern sky is radiant with the crimson and gold of at least one element of millennial blessing—the preservation of peace, the abolition of war and the universality of arbitration.

By the manner in which Christ entered into the world He dignified the estate of childhood. He made babyhood beautiful and divine. As He hallowed the grave by making it His temporary resting-place, so He has made the cradle radiant by having lain therein. He has also glorified motherhood. He has put a crown of honor on every mother's brow. He has also glorified poverty. He was the only child ever born into this world who had His choice as to how He should come. He might have come, as did Adam a full-grown man; He chose to come in a helpless babe. He might have come in all the pomp and pageantry of earthly kings; He chose to come in lowly poverty.

His cradle teaches us also wherein consists true greatness. When He lay in that cradle mighty Caesar was on the throne. Where now are Caesar and his throne? At Caesar's name nations trembled; but that name and throne and power have perished. The empire of Jesus endures—it is the empire of undying love, and it will never die. His name shall endure longer than the sun.

"O men and women, submit now to the scepter of His love; kneel at His cradle and give him the gold, the frankincense and the myrrh of sincere devotion. Then rise to have peace in your heart, in your home, and in the social circles in which you move. At this glad Christmas-tide let us settle all private and personal grudges and hates; let us forgive and forget; let us restore all sad estrangements; let us pray for peace in our own hearts and throughout the world. O blessed Child of the Manger and Ancient of Days, O Son of Mary and Son of God, be born in our hearts to-day! Then shall we with a new experience and with an unspeakable joy join our voices with those of the celestial choir in chanting the glorious anthem: "Glory to God in the highest, and on earth peace, good-will toward men."—Selected by C. E. K., 427 River St., Dayton, O.

WHEN HE SEETH THE BLOOD.—In one of the great rock galleries of Gibraltar, two British soldiers had mounted guard, one at each end of the vast tunnel. One was a believing man whose soul had found rest upon the Rock of Ages; the other was seeking rest, but had not found it. It was midnight, and these soldiers were going their rounds, the one meditating on the blood which had brought peace to his soul, and the other darkly brooding over his own disquietudes and doubts. Suddenly an officer passed, challenged the former, and demanded the watch-word. "The pre-

The darkest night of human sorrow can become radiant with the glory of God when Jesus is apprehended as a present help. So in that dark and smoke-filled mine at Cherry, Ill., where a company of twenty or more hungry and exhausted men were caused to hope by the man of God who ministered to their souls in sacred song, prayer and the promise of God. The St. Louis Post-Dispatch gives the following account of that Gospel ministry:

"Not since the midnight hymns of Paul and Silas opened prison doors in ancient Philippi, has the power of religious song been so grandly demonstrated as it was in the caverns of the fire-locked St. Paul Mine. Of the twenty men who returned alive from the mine, William Clelland is to-day the hero, almost saint. He it was whose songs of faith sustained the spirits of his imprisoned comrades, while he, with Walter Waite, led and directed them in their struggle for release.

"Bred in the faith of the Scotch Covenanters, Clelland was known to his daily associates as a godly man. Among those of other religions than his own, and those of no religion, his sincere piety had won a respect which hushed the tongue of profanity in his presence. To this man, in the bewildering moments which followed the first realization of their plight, the other miners turned instinctively. With their access to the cage cut off, they gathered around Clelland and Waite on the first Saturday afternoon. That death was near, or that it was over whelmingly orobable, was too weak to sit up, they lay on the floor of the cavern and listened, as to the words of extreme unction, while Clelland and those who could still sing joined with him in the lines:

Hold Thou Thy cross before my closing eyes,
Shine through the gloom and point me to the skies.

"Keep up your courage, men," was Clelland's sermon only a few hours before deliverance came. 'God has not forgotten us, and if it is His will, we will live.' And his hearers, who had sustained life by gnawing bark and drinking seep water, followed him through the Lord's Prayer in the petition, 'Give us this day our daily bread.'

"When Clelland, his rugged frame weakened to the last degree by suffering and strain, reached his home, his words again were those of David: 'O give thanks unto the Lord, for he is good, for his mercy endureth forever.' Men wept as, in the hours following the rescue, they heard the story of Clelland's heroic faith. William Taylor, State Mine Inspector, was unable to control his emotions as he said: 'I believe with all my heart it was the prayers of those men, and of those above who prayed for them, that kept them alive.'"

The words of Bible truth and sacred song, planted in the heart of that Scotch covenanter at his father's fireside and in regular kirk services, served him well in pointing souls to the Lamb of God in that hour of awful peril. May this lesson come home with great weight to parents to make Bible instruction the important matter with their children. The Word of God, the prayers of faith, the hymns of devotion will stay with them when all else fails, and lead to experience and equip them for a Gospel ministry and mastery in every emergency.—Anna Abrams in The Vanguard.

"When we trust we do not worry, nor are we anxious about the future. Worry and anxiety bring fear, and fear has torment. It is easy to trust God in the sunshine and calm. But the time to trust is when you cannot trust, and when the storms and trials of life oppress on every side."—Selected.

Silence will end almost any quarrel.
Redemption is not complete until the second coming of the Lord. The apostles speak of salvation in three different ways: Sometimes with reference to the past, as a fact already asapostles speak of salvation in three the second coming of the Lord. The assured at the moment of belief in the to be accomplished. In this last sense reference to the present, as a process Our Lord refers to the same thing of God through faith unto a salvation to pass, look up and lift up your wait for Him unto salvation." But glorious as these things are, they are only the preliminary steps to a higher and holier bliss. The climax of redemption will be the manifested union of the Church with her Lord in the marriage of the Lamb. For then the Bridegroom shall come to claim His Bride, and take her to share His glory and His throne. Then the Church, that Christ loved and purchased, shall be presented to Him a glorious Church, not having spot or wrinkle or any such thing. Then the astonished world, beholding her transformation, shall cry: "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is clothed with glory and beauty for the final blessing of His waiting people. "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him unto salvation."

Think of what this crowning act of redemption will mean for the Redeemer Himself, when, attended with heavenly glory, He prepares to descend to the very world that witnessed His suffering and sorrow and shame. What will it mean to Him, when the multitudes of the redeemed gather about Him, and at last He sees of the travail of His soul and is satisfied? Is it not reasonable that there should be such a manifestation of the Redeemer to the world? Is it reasonable that the despondent man of Nazareth should be the only portrait the world should see of Him who is to be the heir of all things? Is it likely that God would allow His Son's retirement from the world in apparent defeat without any subsequent vindication or evidence of His victory? If the prophetic vision of the suffering Servant had an actual fulfillment, surely the prophetic vision of the conquering King will also have a personal ful- fillment. As the world was astonished at Him when He came the first time, because "His visage was so marred more than any man, and His form more than the sons of men," so it will be astonished when He comes a second time, and the prophet's vision breaks upon its view: "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is glorious in His apparel, marching in the greatness of His strength?"

And what will it mean for the redeemed? There will, of course, be the happy re-union of all the saints, when the dead are raised and the living are changed, for when the Lord descends from heaven with a shout, "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." But glorious as these things are, they are only the preliminary steps to a higher and holier bliss. The climax of redemption will be the manifested union of the Church with her Lord in the marriage of the Lamb. For then the Bridegroom shall come to claim His Bride, and take her to share His glory and His throne. Then the Church, that Christ loved and purchased, shall be presented to Him a glorious Church, not having spot or wrinkle or any such thing. Then the astonished world, beholding her transformation, shall cry: "Who is this that cometh from Edom, with dyed garments from Bozrah, this that is clothed with glory and beauty for the final blessing of His waiting people." "Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him unto salvation." Think of what this crowning act of redemption will mean for the Redeemer Himself, when, attended with heavenly glory, He prepares to descend to the very world that witnessed His suffering and sorrow and shame. What will it mean to Him, when the multitudes of the redeemed gather about Him, and at last He sees of the travail of His soul and is satisfied? Is it not reasonable that there should be such a manifestation of the Redeemer to the world? Is it reasonable that the despondent man of Nazareth should be the only portrait the world should see of Him who is to be the heir of all things? Is it likely that God would allow His Son's retirement

The Hope of the Church.

(Concluding paragraphs).

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obscures the reality of His personal presence within the heavenly veil, and substitutes for it the thin air of a mere spiritual influence.

The great leaders who have left their impress on the history of the Church did not treat the doctrine in this fashion. To them it was a real hope. Martin Luther wrote, in the throes of the Reformation: "I ardently hope that amidst these internal dissensions on the earth Jesus Christ, will hasten the day of His coming." The acute and learned Calvin saw that this was the Church's true hope. "We must hunger after Christ," he said, "till the dawning of that great day when our Lord will fully manifest the glory of His kingdom, The whole company of His faithful will keep in view that day." The intrepid soul of John Knox was nerved by this hope. In a letter to his friends in England he wrote: "Has not the Lord Jesus in despite of Satan's ma­lice carried up our flesh into heaven? And shall He not return? We know that He shall return, and that with exp­edition." John Wesley believed this same truth. This is his comment on the closing verses of Revelation: "The Spirit of adoption in the bride of the heart of every true believer says with earnest desire and expectation, 'Come and accomplish all the words of this prophecy.'" It formed the burden of Milton's sublime supplication: "Come forth out of Thy royal chamber, O Prince of all the kings of the earth; put on the visible robes of Thy imperial majesty; take up that unlimited sceptre which the almighty Father hath bequeathed thee. For now the voice of the bride calls thee, and all creatures sigh to be renewed." It was the ardent longing of the seraphic Rutherford: "Oh that Christ would remove the covering, draw aside the curtains of time, and come down! Oh that the shadows and the night were gone!" It was the prayer of Richard Baxter in the "Saints' Everlasting Rest:" "Hasten, O my Saviour, the time of Thy return. Send forth thine angels, and let that dreadful, joyful trumpet sound. The deso­late Bride saith 'Come!' The whole creation saith, 'Come!' Even so, come, Lord Jesus.' And if we would follow in the steps of these men, we will return to the simple, unmistakable New Testament type of experience, and, with faces uplifted towards the veil, within which the Lord of glory awaits, and hearts all aglow with a per­sonal love for Him, we will carry on to the end the same apostolic prayer.

—John McNichol, in "China's Mil­lions."
The Answered Prayer.

She asked to be made like her Savior: He permitted the dark cloud to come, And sent her a heart crushing burden That God can use and that, we trust, To His glory.

My desire and prayer is that I may be a "vessel unto honor sanctified and meet for the Master's use." It is for some time that I have been intended to write for "Young People's Page" and while it even takes more than a decision it takes an effort on our part; and, if God does the leading, He will also give us grace to perform that which He would have us do. Through a small incident that occurred the word disobedience was somewhat impressed on my mind. When asked why a small child did not go, the reply from his father was that it would not. It made me think of our heavenly Father, that if we are called upon to do something for Him, whether it be great or small, if He would have to say that of us who have given ourselves to Him. If we follow Him like that disciple did when Jesus was brought in the palace of the high priest we would not be of the disobedient ones, for he was right in with Jesus. May God help us to walk with Him like Enoch of old who walked with God three hundred years and then through faith was translated, having the testimony of an good God.

My heart does feel to praise God when I look into God's word, back to the old patriarchs and men of God, how they would stand true to their God. As for one Daniel, regardless of the deccrees or the lions' den, he would go to his window and pray to his God three times a day. The three Hebrew children, regardless of the fiery furnace though heated seven times the usual degree, believing God would deliver them out of the king's hand, if not of the fiery furnace, but God willing to shew His power, slew the lion in the presence of the Hebrew children in the furnace, preserving the lives of the Hebrew children from the flames. Joseph, how He (the Lord) cared for him and the work he was to do; even down through the ages how God cared for His own.

When we look into the life of Paul, what means the Lord had to use till he could shape him to His service. He let the light of God would strike him down and he walked with God three hundred years and then through faith was translated, having the testimony of a good God. We have that day. As the apprentice of a car­

A Letter of Encouragement.

Elizabethtown, Pa.

By Mrs. A. Stephenson.

One of the sweetest, purest writers for young and old, of modern times, was Robert Louis Stevenson. Abound­

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The Best Gift.

Christmas will come with gifts for you, Pleasure and jolly cheer.

And right merry will be the heart that will be, Glad that the time is here.

Do not forget the Gift that came. If it seems hard to give, Dearer, better than all the gifts. Fondest of friends, have been yours.

All of your life He's loved you well, Given you gifts each day, Blessings unknown that have been yours. You watched along your way.

Give Him one gift, my little child, At this holiday season.

Give Him your heart and love in truth, Christ of the Christmas Day.

Barbara E. Hitz.
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EVANGELICAL VISITOR.

NEWS OF CHURCH ACTIVITY.

(Concluded from page 2.)

... all join in prayer for us that we may so labor as not to grow weary and reproach upon those who are so faithfully supporting us in the work.

Perhaps some would be pleased to hear something of a trip recently made among the natives, and I will now give a short sketch of same. A few days ago I had a desire to spend some time to make a trip through the Inziza district, just east of us. The home of one of our boys, Mkosana, by name, is in that district, and I took him with me. We left home Monday, October 4. We slept about fifteen miles from home. Arising at 4 the next morning we came just after sunrise to a large kraal where they were having a big dance in worship of the Amadholzi (ancestral spirits). The head man of the kraal had died about a year before, and now they were having this dance and worship according to the custom, to call his spirit back home. Accordingly, they set food and beer for the departed spirit, believing that he will come at night while they sleep, to partake. But in the morning, the food is still there and is eaten by themselves. I felt so glad in my own soul that I had found a better worship than this, and for a little while tried to tell them about it, after which we passed on.

In the afternoon we came to Kilarney mine where we were kindly received by the manager. Before we left, he gave us his idea as to how mission work should be conducted, viz., to teach the natives to work only, learning education and religion for the next generation, or farther on. How I wished that he would get a taste of real salvation himself. Then he would desire to help others to get the same as soon as possible. Still, he was yet more reasonable than many miners and traders of the country.

About dusk, we came to a kraal and stopped for the night. Here we were gladly received, and they are very anxious that someone come to teach them. Again arising at 4 next morning, about 8:30 we came to a kraal, and from that time on we were received in the best way they knew how. A sheep was killed in our honor. We rested the balance of the day, and a meeting was called for the evening. Mkosana had been home for two months a short time before, and he told the people near his home something of the Lord. As a result, some are anxious to learn, and his two sisters told him that they now pray ill their home. They also told the people near his home something of the Lord. As a result, some are anxious to learn, and his two sisters told him that they now pray ill their home. As we left the next morning, both his parents thanked us for bringing them the word of God.

About 10 a.m. we stopped at a large kraal. They willingly gave us our break, and while we were preparing, they sent a small boy to call the people of the neighboring kraals. After breakfast, we preached Christ to an attentive audience, and again went on our way. Our next stop was at a store. The proprietor, a white man, lives with a native woman as his wife—a custom only too prevalent ill the United States of America. He told us that they now pray ill their home, and he told the people near his home something of the Lord. As a result, some are anxious to learn, and his two sisters told him that they now pray ill their home. As we left the next morning, both his parents thanked us for bringing them the word of God.

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Going about five miles farther east, we came about 3 o'clock to a large kraal with about twenty-five huts, and perhaps three times as many people. We were tired, and did not care to go farther that day. They told us we could stay there for the night, and that they would give us food, and the privilege to speak to the people in the evening. We accordingly made our bed of straw under the extended roof of some grain bins, for the day was misty. Towards evening, they sent a small boy to call the people of the neighboring kraals, besides those staying there. Everyone, apparently, listened with intense interest, and they really seemed anxious to learn. Mkosana renewed his covenant, and his two sisters want to tell the folks after our arrival all three express a desire to come to the Mission in a few months.

Early the next morning, Saturday, we started for home, and stopped at a few kraals on the way. While on our trip we met a few people unkindly to us. We stayed overnight at the same kraal where the big dance was which we passed in the beginning of our trip. Here we were received with kindness, and preached the word to them in the evening. We were glad to reach home the next morning, arriving in time for the Sunday service.

As we think of the experiences of this trip, we rejoice for the privilege of telling the story, and also because the word was received so readily. Though in some places, the people are somewhat scattered, they held a thankful heart, and one person sent their school master to turn to the Lord. In some places, upon first hearing the story, the people made light of it. But not so at those places just visited. Though it must not be forgotten that when they learn more of what it means to be a Christian, many will draw back. Will you who have always had the light, pray earnestly for these and others who have never heard.

Yours in the Master’s service,
Harvey J. Frey.
To Africa and India.

EVANGELICAL VISITOR.

MATOPO MISSION,
BULAWAYO, S. A.

Dear readers of the Visitor: "The heavens declare the glory of God; and the firmament sheweth his handiwork."" Mat. 11:27. Little by little we are learning to appreciate the greatness of the missions, and great the mercies of our God; and the greatest of all is His love, in opening the way of salvation for all men, whosoever will.

So of our coming, the brethren had arranged to give the service in the Matapany Mission, looking north we saw a number walking who came from the Matapany Mission. As they came nearer we counted fifteen in the number; who walked the distance of about two or twenty-four miles. A little later Bro. Steigerwalds, sister Mary Hesey and Bro. Hemming arrived, having driven through with their team mile.

In the evening services were held in the church for the native congregation conducted by one of the native brethren. At the same hour a service was also held in the dwelling house for the benefit of the young people present. We became acquainted with the country we learn that there are many large scopes of country in which there are similar opportunities, and open doors, with promising invitations for missionaries to come in and labor among this needy people, and, one thing that is especially needed, is consecrated young men to help to open new stations. Will not some strong, able-bodied, consecrated young men in humility rise up and say, "Here am I, send me, send me?"

We should not pass by without saying the membership at this meeting was entirely made up of young people; and we doubt if any were over thirty years of age. Inside from the membership there were very few old people present. We conclude that the success of mission work among this people, lies very largely with the younger generation. We should not pass by without referring to the fact that the food is a very liberal contrast to our feasts in the home land; there were no hostlers needed to care for the horses; all were on foot.

A very short intermission was given for the preaching service at which about one hundred were present, Bro. Sheets preaching from Matt. 7:24 to 28. Bro. Hemming followed with some things of noticeable contrast to some of our feasts in the home land; there were no hostlers needed; all were on foot.

Next morning we started on our return trip after sun-up, stopping at several places by the way, getting home between five and six in the evening.

Sunday, October 24, we were again at the services at the Matopo Mission, speaking to the inquirers' class (of which some thirty were present) from Matt. 10:26 to 40. After a short interval a call was given for the preachers service at which about one hundred were present, Bro. Sheets preaching from Matt. 7:24 to 28. Bro. Hemming followed with some things of noticeable contrast to some of our feasts in the home land; there were no hostlers needed; all were on foot.

On Monday, morning before six o'clock, we were on our way to Bulawayo. Bro. Steigerwalds was to take the train next day for home, and we in company with Bro. Steigerwalds, starting on our trip north to the Macha Mission. We left Bulawayo at about 10.30 a.m., our train being due at Chomo at 8.30 Wednesday evening. Traveling north on this trip was passing through much level country, better timbered than farther south; occasionally seeing a large tree.

Wednesday evening, 9 o'clock, just arrived at Chomo. Bro. Taylor is here for us. Nice moonlight night and expect to trek a ways to-night, so I mail this here praying God's blessing upon all the reader of the Visiter.

J. N. ENGLE and J. M. SHEETS.

Blessings at Mapani.
though at times a little of the native economy slipped in, to remind us that, after all, there is a common adaptation to the needs of all men. These brethren, though not any more young, liberally be­thieved to us, if only regularly, the ability within a life of true happiness and cheerful spirit. In the course of their visit here, to save time, we walked on all our trips. The longest being over twenty-two miles, which took us two days. Another was about fifteen miles, kraal visiting. I believe de­tailed reports of these are given by the brethren.

The fest, which was held on Oct­ober 16-17, was again a time of refresh­ing for us all; as year by year we notice the change both in the bettered appearance of our congregation and the increased number of attendants, and I may say the added stability of our converts. In the year 1906, 108 natives attended on this oc­casion. Not more than twenty-six native congregants in attendance. In 1907, there were 213 attendants, and thirty native com­municants. In 1908 attended and fifty-six native communicants. 109 had 217 attendants and sixty-six native comm­unicants.

Elder J. N. Engl received for us into church fellowship and baptized ten souls. Four of these were heads of families. Both Saturday and Sunday morning large halls were well filled, and the testimonies were given in quick suc­cession and promiscuously by those from the several Missions.

We were favored in having with us for the observation eleven white workers, and Master Ernest and baby Lois.

On the following Monday we met to­gether for counsel. As the work enlarges new questions arise; and not infrequently they are a perplexing nature. A spirit of love prevailed throughout, and our parting was only a formal one. Our visit­ing brethren then returned with Elder H. P. Beiersward to Matopo Mission, to pre­pare for their visit to Maza Mission.

We believe our brethren are alive in se­curing data for foreign missionary enter­prise, and will be prepared to exhibit of it very soon.

As usual, last Saturday was spent in kraal visiting. Sr. Doner and sister Sis­tokupi accompanied the writer to the chief's kraal, about six miles distant. We visited a few other kraals on the way. The sky was clear, the sun shone hot and the earth for thy possessions."

Geneially when the sun was high, the cattle were already down to pasture, and we were not willing to break off my habit of eating only twice on Sunday, I had to explain it to them.

On my arrival home Sr. Doner reported a good meeting here. Thus our hearts are encouraged to press steadily on as the promise of so much in so short a time is laudable. The next day I met with Aak of me and I will give thee the heathen for thine inheritance and the utmost part of the earth for thy possessions.

Just lately one of our class girls refused to marry an unconverted man. Her father and brother treated her very cruelly. They thought it to be her duty to comply with their wishes as the cattle were already paid for her. Her heart was infused on the ground that it was contrary to God's will. They inflicted the usual punishment, i. e., two sticks tied with cords, one on each side of the head. She was then asked to yield and upon refusal the sticks were pounded with a club, causing a violent vibration of the whole brain system. At last she came to us for refuge and com­municated her case, and later I talked with her father, who yielded very easily; then the matter ended.

At present there is great need of con­secrated workers who have or may have the burden of souls on their hearts, and who are not afraid to die. There are calls for workers coming from a number of places, where the people have anxiously asked for teachers. Shall they call in vain, when there are plenty and to spare who should respond to the call? Here you can preach to people who have never yet heard the gospel. You can have a large parish here; and one that may give better returns. Paul preferred to preach where the gospel was not known. If Paul could repeat his mission now, undoubtedly he would be in the darkest and most heathen­ish land in this world. The commission, "I will send thee far hence unto the genti­les" would so enliven hirz with zeal he would not wait to know whether there was a board of supporters back of him or not. Let us work while it is day, for the night cometh.

Yours to be faithful till Jesus comes.

Oct. 22nd, 1909.

LEVI DONER.

REPORTS OF FUNDS.

Messiah Orphanage.


Sr. Priscilla Grove, 50 cents; Sr. Martha Harmony, 50 cents; Sr. Elizabeth Sollen­berger, 50 cents; Sr. Carrie Shultz, 50 cents; Sr. Annie Myers, 50 cents; Sr. Mary McNeal, New Hope, Pa.; Sr. Ellen M. Whitmoyer, Lebanon, Pa., 50 cents; Sr. Lizzie Light, Annville, Pa., 20 cents; Sr. Mary McNeal, Chambersburg, Pa.; Sr. a sister, Fayetteville, Pa.; Sr. Samuel Yeager, Marietta, Pa., 25 cents; Bro. Jno. Keever, Millersburg, Pa.; Sr. a sister, Dr. Elizabeth Hoover, Mowersville, Pa.; Sr. C. H. Ebel, Yellow Florni, (school fund); Sr. B. C., Philadelphia, Pa.; Sr. Wm. L. Keever, Palmyra, Pa., $1; Sr. M. Clay, Newport, Pa., $1; Sr. Annie Myers, 50 cents; Sr. Mary Blake, Thanksgiving dinner expenses, 39.70.

DONATIONS.

Eliza Sider, Franklin, 50 cents; Ella Steckley, $1; Isaac Swalm, $1; Cassie Swalm, $1; Geo. Neidrauer, $1; Carl Bambadt, $1; Joe Yeager, $1; Sr. Mary Name, $1; Anna Hursh, $1; Mary Kohler, $1; Benj. S. Herr, $1; J. R. Charleston, $2; Elmer Robert, $2; F. M. Climen­haga, $2.

EXPENSES.

Light bills, $3 75
Groceries, household and sundry expenses, $10 70
Balance on hand, $2 75

PROVIDED DONATED.

Sr. Mary Blake, Thanksgiving dinner complete; Bro. J. R. Bolser, Emmanuel Bechel and Sr. J. R. Bolser, 2L apples and variety of vegetables, etc.; Clarence Cen­ter brethren, donations; W. E. Wilson, donation to the workers.

Toronto Mission.

RECEIPTS.


The above amount, with a balance held, total amount, $2.99, he forwarded to Bro. D. W. Heise, Gormley, Ont., Treasurer of the Toronto Mission, who will in the future accept all monies intended for the Mission, as we have sold our grocery business and left the city. We are again located near the church at Wain­fleet, Ontario.

Balance on hand, $2.99
Sunday, November 21, was our last Sunday day at the Sunday-school. We had some money given to us by brethren and sisters and we bought each scholar a suitable book; total cost, $3.55. We had become quite attached to the little school and when it came to leaving for good, it was a little hard for us.

Bro. Jacob Cober now has charge of the school and we believe he is quite capable. We do know what was accomplished by our work in Toronto. We have to leave that with the Lord. He knows of all our failures and victories; and we still have great things to praise Him for. Where we have failed in the minds of the brethren or sisters, we would forget to forgive them.

The Lord has been good to us all along the way for nearly seven years now. He allowed us to have certain things, go to certain places and do certain things, and we truly would have been in trouble, but He came along and mightily delivered us. We can say, the Lord has withheld no good thing from us, and we are going to serve Him as long as we live here. Praise the Lord.

W. A. AND M. BURCH.

Box 30, Forks Road, Ontario.

Philadelphia Mission.

Report from October 25 to December 1.

Balance on hand last report, $34.03.

RECEIPTS.

Love feast donations, $24; Charles Stover (five weeks' board), $25; contribution box, $114.45; private contribution, $9.

Total, $89.45.

EXPENSES.

Groceries, $29.34; coal (2 tons), $13.50; potholder (2), $2.45; miscellaneous expenses, $7.12; clothes wringer, $3.75; gas and lights, $6.70; love feast, $10.63. Total, $83.60.

Balance in treasury, December 1, $19.98.

OTHER DONATIONS.

Sr. Lapp, Philadelphia, Pa., to window shades; Bro. S. G. Engle, Philadelphia, Pa., 1 bed, 1 bed spring and mattress, and things for the kitchen; Sr. Ryan, Philadelphia, Pa., 1 basket sweet potatoes, 1 dozen bottles ketchup; Clarence Center, N. Y., 2 boxes clothing; Souderton, Pa., 1 box clothing; Bro. S. G. Engle, lot of clothes, sewing machine, chifferon and other articles.

NOTICE.—All perishable goods intended for Christmas should be shipped by express to our street address. Freight stations are,—on the P. R. R., North Penn Junction. On the P. and R., Erie avenue for Christmas should be shipped by express, so as to avoid the delays, and following delays, goods are sometimes made useless. Any provisions, such as apples or potatoes can be sent by freight if sent in time; one week before Christmas is only reasonably safe; earlier would be better. The proper freight address will be found in another place. At this time we especially ask our people to remember the Mission for Christmas day.

Thanking you for your prayers and the remembrance that we are sure will come in abundance, I remain enlisted as a veteran in the cause.

S. G. ENGLE.


A Word From South Texas.

"And God spake unto Moses, and said unto him, I am the Lord. And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." (Ex. 6: 3.)

Dear readers of the VISITOR: This 14th day of November we, the Brethren in Christ church, and Colony of Brotherly Love, had our first preaching service at our house at 11:30, by Bro. T. A. Long, from Heb. 13:1. "Let Brotherly Love continue"

Our aged brother, Peter Fike, Bro. John Fike and wife, Bro. Hoover and wife, myself and wife, eight members were present. Then there were over from Spring Creek school-house, where Bro. Long has been preaching for some time, four buggies and two two-horse wagons—about sixteen, including children. They brought provisions along, and after preaching service they set a full table. They were people who have moved here from the North, and we ate a social meal, and there was quite a lot left over which they left for us. After three o'clock they left happily for their homes, about nine or ten miles, and we felt very much humbled because of our lack of faith. We speak of our God as did the Israelites; but "by my name Jehovah was I not known to them."

Behold, we are here on the plains as you cannot conceive in your minds.

Now we are again looking forward to next Sunday when we expect to meet at Bro. Hoover's home, in sight of our place to worship God, when we expect to have some brethren with us.

Well, you say, "do you like it?"

"Yes, I do, and I don't." But I hope by and by the "I don't" will be left out. We surely must endure privations. We have to be here so long before we have anything to sell and have to buy our living. What is in our favor is, we have had no cold weather that made it necessary to have a stove to warm our room. We have a house twenty by twenty-four feet with a ten by ten foot room and large attic for two families—not plastered. At present we are drilling a well for water. Oh, so many things are needed, and we are out from Victoria fourteen miles. We have a team of small horses, a cow with her calf, a few chickens, a garden plowed and fenced, twenty-four by fifty feet. Mother has onions planted and seed sowed, nicely growing; lettuce and other vegetables.

Oh, we exclaim. May we know God as our loving, heavenly Father to whom we may come in Jesus' name. I feel more than ever that the time has come when we need to pray the disciples' prayer: "Our Father, who art in heaven, Thy kingdom come, Thy will be done on earth as it is in heaven." Then, I feel to look in full confidence of faith to God and pray, "give us this day our daily bread," as our faith would fail us if we could not look to God, who is our Father who can give. When we left home on October 4, it was dry and all the way here, but now for the two last weeks we have had fine rains, and the grass is growing nicely. Well, praise the Lord. Will all the loved ones remember us
in their prayers? Love to all, looking for the coming of our Lord.

JOHN H. MYERS AND WIFE.
Victoria, Texas, Nov. 14, 1909.

A Texas Letter.

Why I Wanted to Go to Africa.

Dear readers of the VISITOR: I do praise God for the burden of souls. I am glad it has been our privilege to see some of the heathen world, what has been done and what is yet to do by those who say, Lord, Lord. Will it be said of us, well done good and faithful servant; enter thou into the joy of the Lord? Some people seem to be afraid to do what the word of God requires, but I am glad that we dare believe all that the blessed word requires of us, and that it is blessed to obey the command of the blessed word of God in this and other lands.

Why I wanted to go to Africa is because I saw some of those benighted heathen that accepted the glorious gospel and were as reasonable in their prices as some of the heathen world, what has been done and what is yet to do. Lovingly the dear Lord has bestowed upon us. I think back to our home State where we had the well wishes and God bless you's; but that was not all; many of the dear ones shared with us of their blessings with which God has blessed them, so we need not wonder that the blessing of God has rested upon us thus far. But, friends, don't think that we are without tests and trials; but we have such a blessed Friend to take them to. Then when we have them there, He helps us every time.

Last Lord's day we had our first meeting and it was a blessed one, long to be remembered. You who will read our articles will learn about our joys.

Well, now is another week and Sabbath ended. To-day we had a small prayer-meeting, and we enjoyed our little assembly. This afternoon one of our neighbors came to see us. He said they see these new houses and they want to find out what kind of people are living here. They seemed to enjoy our company, and said they were glad they came, and invited us to visit them, and stay a whole day.

We know what is in the past; we cannot see into the future, but we are here to trust and obey, and we believe if we ask we shall receive and if we seek we shall find, and if we knock it shall be opened unto us. We are also commanded to reap, but we must plant, and we must sow the seed. We praise God for the good rains and the warm weather. We see the green vegetation in our garden and the green grass upon the prairies so the cattle and horses can graze; how they do enjoy the blessings of our beautiful rains.

Well, perhaps some cannot stand so many thanks and praises to our God but I want to tell you who read our VISITOR if you

"Would know a wise and wondrous watch word,
Would you learn a great and priceless art?
Would you find the sweet and sacred secret
Of a bright and happy heart?"

Look on the bright side,
Keep on the bright side;
Gather up the sunshine and the song;
For the right side is the bright side,
And the joy of the Lord maketh strong.

My dear ones, keep praying for us, and write to us to encourage our hearts.

C. A. MYERS.
Victoria, Texas.

“They who fear the Lord do not need to fear.”

THE KING REVEALED.—And as he was praying, the fashion of his countenance was altered, and his raiment became white and dazzling. A weary, dusty traveler came once to the door of a widow's cottage in Scotland, asking for food and shelter. It was a perilous time, and the woman knew not whether to count the stranger a soldier in need, or a tactual spy who sought her ruin; but when, after a few careful questions, he was convinced that he could trust her, he threw aside his cloak, and there shone upon his breast the badge of royalty. Then the widow knew that it was her exiled king, the noble Bruce, returned once more to claim his rightful sovereignty. Her heart was opened wide, and she gave him food, and wine, and arms, and her two noble boys to bear him company as he renewed his struggle for the throne. So it was with some of our King, who comes in his humility, and whose kingdom is to all the world who love to hear about Jesus. They gave him food, and wine, and arms, and her two noble boys to bear him company as he renewed his struggle for the throne. So it was with some of our King, who comes in his humility, receive his royalty, and they have the high privilege not only to see his glory, but to help him to win his own.—Selected.

MARRIAGES.

TRUKENBRODT—BAKER.—Married at the residence of the witnessing minister, in Bertie, A. Bearss, V. D. M., on November 22, Mr. James F. Trukendord, of Ridgeway, Welland county, Ontario, to Miss Olive Baker, of the same place.

OBITUARIES.

OVERHOLT.—John L. Oberholt, husband of Lydia Overholt, of Milford, Indiana, died October 22, 1909, aged 64 years and 2 months. He was converted and baptized more than twenty years ago. His last days were brightened by much meditation on God's word and singing of gospel songs. He leaves his companion, two sons and two daughters. Services were held at the Union Grove church and were conducted by Rev. George Lambert, Menominee, and Bro. H. L. Stump. Text, Ps. 90:12.

HOOVER.—Rosella May, the little daughter of Elder J. N. and Mary Hoover, of West Milton, Ohio, was born January 25, 1899. She departed this life Novem- ber 30, 1909, aged ten months and 4 days. During all her short earthly pilgrimage she was a very bright star in delicate health and at times suffered severely, until the deathangel relieved her and her little soul returned unto Him who gave it. She has gone to join her little sister and two little brothers, who preceded her to the set of eternity. She leaves to mourn her early departure a father, mother, and two little brothers, who love her very well, and realize that their loss has been her eternal gain. Funeral services were held on the Highland M. H., near West Milton, Ohio, conducted by Bro. Levi Herr. Text, Eph. 3:17. Interment in Highland cemetery.

Precious darling, she has left us, Left us, yes, forevermore:
But we hope again to meet her, On that bright and happy shore.