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George Detwiler
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**Following Jesus.**

[This article was found among the papers of the late Sr. Sarah Dohner, of Pleasant Hill, Ohio, and sent for publication by the mother and brother.—Editor.]

The idea of following Jesus is this, that if we follow, some one must be before, and this one is Jesus, whom we are commanded to follow. There is also a manner of following: we may follow closely, living up to Christ's teachings thus making our lives a success, not only being benefited ourselves, but also a blessing instead of a curse to those by whom we are surrounded.

In the days when Jesus was here upon the earth, the disciples followed closely, learning of Him, and when the time came that He was taken from them, they were more able to accomplish His will by having followed Him. Abraham, a man of God, had been a follower, and in God's name God's work prospered.

In following Jesus, it may mean a leaving of associates, a leaving of the many sins in which the world, and, perhaps, too, many of the professed people of God are engaged. But Christ says, "My kingdom is not of this world."

O, for more unvenered professors of religion, for more who really know what repentance and conversion means, so that these terms would not seem foreign to them, then to follow Jesus would mean something to them; then can we feel that Jesus is not only keeping us, but we are keeping His Spirit within us. The work of following Jesus is not an arduous task, but we can bear the cross until it bears us. We need not grope along in darkness and doubt, but can be out in the full light of His love. "Ask largely that your joys may be full."

There is much to be attained, and much to be enjoyed in this work of following the Master. "O, taste and see that the Lord is good." There is real joy and satisfaction in following closely to the Master.

Then, there is another way of following, not so satisfactory, however, as the way of following closely, and that is following afar off. Peter's conscience was not at ease when he was away off from Christ, neither can we be at ease, neither is there any assurance. Our lives must be hid with Christ in God.

The life of a Christian is an influential life. We dare not say we live to ourselves. That person is not living who is not influencing some one or is being influenced, and if we are in touch with the Master how much greater is our power for good and for God. The influence of our lives is like a stone flung from a careless hand into the lake, splashed down into the depths and that is all? No, it is not all. Look at the concentric rings rolling their tiny ripples among the sedgy weeds and producing an influence slight but eternal on the destiny of a human life.

We are lights to illumine or temptests to destroy.

One pleasing thought is this, that we can follow Christ and have Him with us in the every-day duties of life. Perhaps the following of Jesus may mean hardships; perhaps it may mean a giving up of one's friends and even home, but we travel this pathway not alone, "My grace is sufficient for thee."

So may we all live that when we have done cross bearing, we may take up crown wearing.

Follow, following Jesus the Master, Follow, follow by faith not sight; Follow manfully, bearing His banners, Follow into the midst of the fight.

Living, living with constant devotion, Living with everything faithfully done; Living cheerfully, raising the fallen, Living that souls may be won.

Christ hath redeemed us from the curse of the law, being made a curse for us. . . . That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith.—Gal. 3:13:14.

Be diligent and faithful, patient and hopeful, one and all of you; and may we all know, at all times, that verily the Eternal rules above us, and that nothing finally wrong has happened or can happen.—Thomas Carlyle.

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**EDITORIAL NOTE.**

A request comes from Springvale, Ont., for an explanation of 1 Cor. 14:34, 35, and I Tim. 2:11, 12. The question is as to whether it is right or not right for a woman to speak in church. Possibly someone will be prompted to give the desired information in an early issue of the Visitor. Let us hear from someone.

Elder and Sr. Steigerwald are visiting the districts of the Brotherhood in Kansas at present. According to the Reflector the two services held in Abilene were largely attended, and a liberal free-will offering was given by the congregations for the Foreign Mission Fund.

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**Notice to Sunday-Schools.**

We have mailed order blanks to all the Sunday-schools on our list for use in ordering supplies for second quarter. We would be pleased to receive responses as soon as possible. If any should fail to receive one please notify us.
choose, and so in every dispensation that power has been his, and is given to us in this dispensation of grace. Everyone has the power to choose between God and Satan, between good and evil, between right and wrong.

Then there was the necessity for choice. "I place before you good and evil, blessing and cursing." "Choose ye." Man is a free agent, he can choose between the two masters, God or Mammon, Christ and Belial. His choosing is a necessity and the influences brought to bear on him from God are such that he is conscious that he ought to choose the Lord. All good influences would lead him to make the wise choice and so reap happiness and joy, but like the children of Israel, they turn away from God, and choose the evil instead. This is the natural proneness of the human heart because of man's estrangement from God through sin. God has in these last days spoken to us by His Son, and He deals with us in grace, years that we should be saved, has provided in Jesus His Son a better way, a better covenant than the law way or the law covenant. Yet necessity of choice is laid on each individual and as we choose so will be our destiny. It may seem a small matter to us to bring our God a divided service, mixing our God worship with mammon, but like the children of Israel, we will utterly fail to please God in that way. "Ye cannot serve God and mammon," was Christ's word to His followers, and is final.

There is the power of choice, and the necessity for choice, but there is also the value of a choice which is definite. What was the value of choice to the Israelites? What is its value to us? What does definite wise choice bring to us? To the Israelites a definite wise choice would mean to again stand approved of their God, to again enjoy His favor and blessing, to have His blessing again showered upon the land, and be assured of His presence among them. The blessings promised them on the condition that they would be loyal and true to Him and abstain from idolatry, were indeed many and great. But to us its value is not measured by temporal blessings, but rather the heavenly inheritance which is incorruptible, undefiled, and which fadeth not away, which is reserved in heaven. Choosing definitely the Lord as our portion will surely bring us an inestimable gain, because godliness is profitable; it has promise both of the life that now is and that which is to come.

Remember the scene on Carmel that day. Here we learn indeed that "one with God is a majority." Four hundred and fifty frenzied men calling, shouting, leaping, cutting themselves, yet Baal does not answer—complete failure. One solitary representative of Jehovah. He does things after the order of Jehovah, builds the broken-down altar, twelve stones, no more, no less. Everything is in readiness at the time of the evening sacrifice, the people are invited to stand near. Elijah prays, speaks calmly to his God. The answer comes, the fire falls and consumes not only the sacrifice and wood, but also the altar and the water in the trench. There is no deceit, Jehovah has answered by fire. Baal is discomfitted. "Jehovah, he is the God! Jehovah, he is the God!" He is still God and He reconciled the world unto Himself in Jesus Christ. Let us choose Him, let us serve Him and not Baal.

More About the Bible Conference.

When we wrote our report of this conference as it appeared in our last issue, the course was not yet completed. It was encouraging to note that the attendance continued to increase from day to day, and the interest did not seem to lag. The lessons in the Book of Acts, as also those in 1 Corinthians, taught respectively by Eld. J. N. Engle and Eld. C. N. Hostetter, were completed, and it was felt that the blessing of God rested on the expositions. The same may be said of the other lessons, only that Eld. S. G. Engle's lessons on Types and Shadows, and especially the expositions on the Tabernacle, could not be completed because the time was too short to adequately treat such large subjects. But what was done served to reveal unto the people what a large field of exploration is here for those who are willing to dig.

Eld. S. R. Smith's exposition on various lines of Bible truths was always illuminating and inspiring. Besides these studies there were interesting addresses on missionary themes by Elders Elie. M. Engle and J. N. Engle, infant baptism and other live themes by Elders S. R. Smith and Enos H. Hess. The Inquiry and Testimony seasons were also seasons of refreshing and profit. Consecration was much in evidence and many, notably those of the student body of the Bible School, and others not of that body, definitely dedicated themselves to God for service or sacrifice, even in foreign fields if He so demands.

We cannot close these notes with-
though he would dispense with all keeping of a weekly rest day, of all observance of either the First Day or the Seventh Day, and we fail to see just what he would advocate as being the duty of the Christian church in regard to the matter. Possibly the constructive part of his discussion is yet in the future, but since we are now living in the Dispensation of Grace, and are free from legality, we do not see that it is a live question at present. We note that the Holy Spirit through Paul, writes to the Colossian Christians, 2:16, 17: "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the Sabbath days; which are a shadow of things to come, but the body is of Christ." Legalism, on varying lines, is a present-day menace to the church, and in Gal. 5:1, we are admonished to, "Stand fast in Christian freedom, and not be again entangled in a yoke of bondage."

We learn that Bro. W. J. Myers, of Massillon, Ohio, was engaged in evangelistic labors at Stevensville, Ont., early in this month. What the results were we have not learned, only that, according to a report not coming directly to us, a few souls had yielded to the convicting grace of God and the hope was there would be more. It was also expected that Eld. J. R. Zook would by this time be laboring at Winger, Ont., in the Wainfleet dist. On January 24th, Eld. J. A. Stump, of Nappanee, Ind., with Sr. Stump, went to Souderton and Silverdale, Pa., dist., to labor there in the interest of the kingdom of God. No word has yet reached us as to the success of the effort, but we hope to learn of much good being done. Bro. V. L. Stump, of the Chicago Mission has been laboring in Kansas since the new year began, first at Bethel, then at Zion, and later at Ablene. We were glad to hear that the effort was successful, especially at Zion. No word has as yet reached us of the success, or otherwise, of the labors of the Canada brethren, G. Beards and B. Sherk, at Cardland, Mich. We hope their labors will be owned and blessed for much good in that district.

Bro. Warren Dohner, of West Milton, Ohio, requests us to give the following information re conference matters, as a notice to, "already written to him in regard to R. R. fare, etc."

1. When full arrangements as to route, fares, etc., are made notice of same will be given in the Viszos.
2. The districts, both in the United States and Canada are request-
ed to write Bro. Dohner giving, approximately, the number that will come to Conference. This information is wanted not later than March 25, and is needed so that the brethren can arrange everything satisfactory for the entertainment of Conference attendants.

How to entertain a party of young people intelligently and satisfactorily in our homes without bringing in some questionable amusements is sometimes quite a problem. Here is where something that has educational value may be introduced, and for this purpose we can recommend the game of Bible Characters. Any number of persons can engage in the game, and there cannot fail to be profit as it will make the persons want to know more of the men and women of the Bible. The price per package of the cards is seventy-five cents and can be had from this office.

Again we urge all subscribers to watch their credits, particularly so when a change is to be made on the label, and if the change is not made in a month from the time it should be made, write us about it. It is so much easier to correct a recent mistake than a year later. We will have to drop all persons that remain in arrears when three months have expired. When a blue mark is attached to such names it is a notice that unless renewed at once the name will be dropped. Kindly make note of these things; they are important.

Bro. D. V. Heise, Clarence Center, N. Y., is the treasurer of the Managing Board of the Bible School and Missionary Training Home, and all money for the Maintenance Fund should be sent direct to him. He requests that friends do not send private checks for small amounts, but rather send money by postal order. All money now due on this fund ought to be forwarded at once.

Bro. David Brehm, who with his family moved to Kansas a number of years ago, has again moved to Pennsylvania where he will make his future home. While in Kansas he farmed successfully, and was also chosen to the ministry. We trust his coming East will result in a fruitful ministry here and that in it all, God may be glorified.

The African letters in this issue are interesting. Don't fail to read them, and then let the Lord show us what is our duty in helping along the work.
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heise, Levi and Salie Doner, Matoppo Mission, Bulawayo, South Africa.
Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Mtshaheli Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:
Jesse R. and Malinda Eyster, Germision, Transvaal, South Africa.
Isaac O. and A. Alice Lehman, No. 4 East Jeppe Extension, Johannesburg, South Africa.

India.
The following are not under the F. M. B.:
D. W. and Mrs. D. W. Zook, Raghunathpur P. O., Manbhoom Dist., India.
Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.
Mrs. Farmin Fuller, Gowlia, Tank Road, Bombay, India.

Central America.
Mr. and Mrs. J. G. Casel, Huizhutanengo, Guatemala, C. A.

Our City Missions.
Chicago Mission, 6009 Halsted St. In charge of Sister Sarah Birt, Bro. B. L. Brubaker and Sister Nancy Shirk.
Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.
Jackson, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

Love Feast.
Pennsylvania.
Cross Roads, Florin Sta., May 10, 11. A cordial invitation is extended.

Meetings at Martinsburg.

A series of meetings began at Martinsburg January 1st, conducted by Elder John and Sr. Lydia Stump of Napanee, Ind.
There were meetings each evening up till the 20th, although brother and sister Stump closed their services the 22nd, and the meetings were continued by the home brethren.
The brother came filled with the Spirit and preached the word in its purity, and simplicity, to the encouragement of saints, and to the awakening of sinners. Believe that it is God-sent as teaching is very high.

We are much encouraged in the work. What we need at present is two more consecrated workers. We are praying and believing that God in some way will raise them up. Will you all help us to pray for these workers?

We were given a report of the financial part as it stands at present. We certainly feel grateful, first to God, and also to those who have so liberally donated to this work, believing that while the beginning is good, the continuation of the same will still be better.

While most of the money so far has come from the church of Upland, Cal., we invite the hearty co-operation of all who are interested in mission work, first, by your prayers and also by your means, as this Mission is not yet under our missionary board; but trust it soon will be. All donations should either be sent direct to sister Lizzie Winger, 920 Thirty-third street, Oakland, Cal., or to the writer. A full report will be given every month. Hereafter sister Winger will give a direct report herself to the Visitor.

Report of Finances from Mission January 3 to February 3, 1911.
Car-fares and drayage, .$30 35
Hall rent for one month, 50 00
Hall fixtures, such as plate, oil stoves, oil, etc., 56 65
Miscellaneous, 13 55
Chairs, 36 00
Carpet for platform, 2 00
Total expended, 897 90
Amount received to date, 849 50
Balance on hand, 46 60

C. C. BURKHOLDER.
Upland, Cal.

San Francisco Mission.

We stated in our former report that in the near future we would be able to give a more definite report of the newly started work at San Francisco. We are glad that we can report after much time and money spent and prayers offered, that finally a hall has been secured at 688 Pacific street, where we believe many souls can be reached and won for the Master.
On the evening of January 21 and 22, street meetings were held opposite the entrance to the hall where the workers expect to hold regular services from now on. Several hands were raised for prayer at these meetings.
We have received a letter from the workers stating the Lord has in a marvelous way opened for them a place to live for the coming year, through a kind lady that was engaged in rescue work for some time, but needs rest and expects to go to San Diego. Having two small houses and partly furnished, giving both of them to our workers free of charge for the coming year. We feel very grateful, and must believe that it is God-sent as renting is very high.

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Dear readers of the Visitor: The Lord God is a sun and shield. The Lord will give grace and glory: no good thing will He withhold from them that walk uprightly (Ps. 121:6).
The words of the Psalmist come to me with real joy this afternoon. How precious the thought that God will withhold no good thing from His children. Knowing this, how it should encourage us to continually yield the best of our service to Him.
I praise God for a perfect plan of salvation. There is nothing in this world that so satisfies the soul as Jesus.
As I think of all God has and is still doing for me, it fills my heart with joy and my determination is still stronger to let God have His way with me.
I praise Him because even in this dark land, surrounded by sin and deep super­stition on every hand, Jesus sweetly abides and keeps us in perfect peace day by day, Glory to His precious name!

After a month’s vacation school opened again on Monday, January 2, with an enrollment of forty-two pupils. Twenty-two of the boys are staying here at the Mission.
The people are busy hoeing in their gardens just now which hinders some of the children from attending regularly.
On December 22 we had quite an interesting wedding. Bro. David Moyo and Sister Mackunku Sibanda were married. David’s father is a very hard-hearted heathen and did not want to consent for him to marry by Christian marriage; but consented, if he did so he would receive no help from him, not even meat for the wedding feast.
However he soon found he could do nothing with David, so said it was all right for him, but he would not consent for Bobi, a younger brother, to be married that way. These two boys were planning for a double wedding, but their father so inter-
February 20, 1911.

EVANGELICAL VISITOR.

fere that they dismissed the thought of a day's feeding.

Now, as I said before, David's father re­
fused to give him meat for the feast, and as
the lobola took his means, he could not
buy an ox, so he decided to do with little meat and give bread and tea.

Accordingly he bought the flour and two
days before the wedding Jonas (one who
has learned to bake) and Bubi came here and
with a little help they baked the bread.

The day set for the wedding arrived, the
people gathered early and at 11 a. m. they
were married. There were one hundred
and seventy-eight people at the church and
five hundred at the kraal. Soon after the
prayer we were on our way to the
kraal, about one mile distant. When about
half way there a number of women came
to welcome the bride and groom. Then
as we neared the kraal the father came
out. He said he was very happy because
his first son was married.

Just how deep his joy was we could not
tell, but, from former and later actions one
would think it was great.

After all were in the kraal and settled
down we had a short service for the bene­
fit of the many who were not at the church.
Mr. Hadfield, a missionary from Bulawayo,
who happened to be with us, talked to the
people.

Soon after the service came the feast, the
most important part of the day, for many
of the people, as they sat down on the
ground, but being easily influenced and not
willing to see his mother driven from the
kraal he yielded. Two days passed while
this was going on. Thursday morning an
ox was slain, the people came together and
they had a feast. This day ended with a
dance, but the meal in the evening before the wedding was
not yet finished. Friday was spent in
dancing. They began at 10:30 a.m. and
kept at it continually until they were stop­
ped by the rain about 4 o'clock. The
bride and eighteen girls composed the
dancing party. The groom sat back as
though it did not concern him. Thus the
wedding ceremony was finished.

What a change there has been in the weddings of these
two brothers! The first bride and groom
seem very happy, while the latter seems
quite sad and unhappy.

We are sensible of the fact that we still have
the great enemy of souls to fight in
this dark land. The Lord keeps our hearts
encouraged so we buckles on the gospel
armor a little tighter and fight on.

On Christmas day we had the usual
Christmas service. There were four hun­
dred and seventy-nine people present, but
many of them only came for the cup of
salt and not to hear the story of Jesus and
His power to save his perishing sinners.
I praise God
for the privilege of holding up a perfect
plan of salvation before these precious
souls.

May all who know the worth of prayer
continue to pray for the work in this dark
land.

Your sister, seeking the lost,

Mary E. Hessey.

Bulawayo, S. A., Jan. 5, 1911.

Macha Mission.

“O Africa, dark Africa, God’s love will set
you free,
We bring to you, in Jesus’ name, His light
and liberty.”

As we sing these lines we often wonder
how many of those who sing them in the
homeland really realize their meaning. No
doubt there are many who though they
have never seen “dark Africa,” have yet a
vivid mental picture of it, and are doing all
in their power to bring light and liberty to
it by means of their prayers and their
means; but are all doing it? I for one am
glad I am here. The darkness can scarcely
be made too black, the chains of sin, of
ignorance and superstition, are stronger
than human imagination can picture. But
are they conscious of the blackness? Do they
realize their degradation? We would
emphatically answer, “No.” The raw
native of Africa untouched by the gospel
or civilization does not know he is darkness
because he has never seen the light. He
does not know it by means of his parents or
sisters’ example, but because he has nothing of
the light of the gospel.

Perhaps some may say, “Why not leave
him in his blissful ignorance? Why disturb his tranquillity?” I shall leave Him
who sees into eternity answer that question.
Why did He when we were in sin
and darkness send His only Son to die for us?
Why did He bid us to go and give the
gospel to every creature?

On the other hand it is not a very easy
task to disturb these people about their
sins, especially the older ones. They are
pretty good people in their own eyes. If
anything goes wrong, it is always the other
one, or something else that deserves the
blame. Death is to them a terrible thing
not on account of the punishment hereafter,
but because it hurts the body. This is not
strange. For generations they have been
taught to think that the greatest good is
to be well and have plenty to eat and
to drink, and to satisfy their carnal saturation.
So we can truly say that these people are
not anxious for salvation any more than
the people of America are.

We are glad, however, that does not prevent
us from bringing Christ to them. We are here. God’s love is here and we
praise the Lord that it is showing some of
its sin and is setting them loose from the
burden of its foreboding. Notwithstanding the many discouraging
features of the work, yet the light is com­ing
to hearts. Some indeed are turning away
from it, but others are welcoming it.

It is a common thing to hear some say they
want to be a Christian, but it is real music
to hear some of these boys say, “O I have
been such a bad boy, I have done so many
bad things,” and most feel they are too
bad for Christ to save them. I have heard
them say, “Yes, the Lord has pardoned
my sins, but I want you to pray for me that
I may have more of Him.”

There has been much heart-searching the
past few months among the Macha people.
Not only has there been the necessity of pushing
the work, but as there are places calling for teachers and
we trust some of these will soon be pre­
tared to take the place of teachers and evangelists to their people. Yet we tremble
to see them go out in this capacity. We know the
vice and sin in their homes is simply
appalling. May these little ones continually
have your prayers that they may stand the
test.

We have had rather a sad Christmas this
year. On Monday before Christmas the
chief went out to the woods to procure some
barkstring which he needed in building.
He did not return. They looked for him
all day Tuesday and on Wednesday they
found his body or part of it. He had been
killed by a lion and partly eaten. It was
quite a shock to the neighborhood and
especially to us. He had been a staunch
friend to the Mission. His name was
Bubi and he is the one who presented us with a goat
the first Christmas; and when we tried to
induce the children to attend school, he
was the first to come, bringing his little boy
Sichembega to stay at the Mission and learn.
That boy is still with us and is one of our
baptized converts. This chief, whenever he
was at home and not sick, generally
would be found at his place in the Sunday service.
In this he was more faithful than any-
other of the older natives. He could
scarcely be called a Christian, although he
had been to the altar and always claimed
not to be a believer in Christ. When he
would die, he still clung to some of his
heathen beliefs. He is in the hands of a
just God who sees the heart and knows these
people far better than we. On the last Sunday that he attended services, we
were referring to some of the grosser sins,
and he said, “We did not know those things
were wrong before you missionaries came.”

We feel that we have lost a friend, and
could mourn in truth with the large com­
pany who gathered at his funeral.

We did not hear of his being lost until
Wednesday. The four little girls staying
A Testament.

Dear readers: I come to you in Jesus' name. Truly He is precious to me this morning. What would we do without His precious presence with us in this cold, dark world? I am glad Jesus said He never would leave nor forsake those that put their trust in Him. So, this morning, I mean to keep trusting Him. I am glad I can say, from experience, He has been with us ever since we gave ourselves over to Him and has always supplied all our needs, though we have gone through many dark, hard places. Yet through it all we felt His gentle hand over us. Bless His dear name.

I have not found a place to sit down yet, and He tells us this is a battle to be fought, but I am glad that it is possible to keep true in every conflict, for we have a Captain who never lost a battle. He has promised to be with us by day and by night, and He told us that we should fall as we are not utterly cast down, for underneath us are the everlasting arms. He will not allow us to be tempted above that we are able, but with the temptation will make a way of escape. Bless His dear name. Greater is He that is in you than he that is in the world. As the mountains are round about Jerusalem so the Lord is round about His people. So I feel that everything is on the side of God's people.

It is to-day as it was in olden times, if we have the approval of the Almighty upon us we are sure to win. His word is our guide, and if we set in the light the darkness will come to us through the word or through His servants, we will get a good experience. Then only can we be a blessing to this world. This is the only aim of my life. I realize it means a self-denial on my part to be and do what the Lord has assigned to me. But He pleased not Himself, but suffered more than I or any of us know about, and for all His excentics. We have a few who are our friends yet, so I am not discouraged. I mean to be true to my calling, no matter what the cost. I would rather have God's approval than the honor of the whole world. That would only last a few days or years, but God's blessing reaches beyond the skies. It is surely true that "precious in the sight of the Lord is the death of His saints." I am glad to say the Lord has been answering our prayers in regard to the auto gospel wagon. We had money enough to get the running part, and now it is in the shop getting the top put on and is now ready for the painter. We know our Lord will help us clear through with it, for we want it only to help carry on His work here. Our members are so scattered, and in some places there are just a few members, so now we can take eight or ten with us and in that way make our meetings the more interesting. Here in the city a number of our people have no way to go only on the taction car, and that means a good deal for laboring men and women, every week once or twice. Sometimes the car fare is over five dollars a prayer-meeting. So we felt like doing something to help the work, and while some didn't understand our move, I think if they were here and would see the auto car they would not feel offended, as it is built just as plainly as our buggies—yes, more so than many of them to-day. So I would say to those who felt badly and said naughty things about this, I am glad we can overlook it all and just say they didn't understand. We expect to do city street work in the Summer, the Lord willing. So I trust we shall have your prayers for the work here. There are hungry souls in this city and they need to be gathered into the fold. We expect, the Lord willing, to build a meeting-house in the city as we have no place of worship only in the homes of the people, and we find that people are reluctant about coming regularly. We saw that it was a necessity to have a Sabbath-school, so mother Utery gave her front room for the school, and the Lord is blessing, and we expect to do our best for Him and the work. We desire the prayers of God's people for seven souls who are especially on our hearts at this time. The Lord knows the number of their dwelling place and their names. You tell Him just in that way and He will know just who to speak to and give special help in their experience, so I remain yours in His service. We wish to say that our address will be Springfield, Ohio.

A Sister's Concern.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scorner." This verse came to my mind first when I thought of writing. How careful we should be that we live so that we are not in the way of any one; but that we live a life wholly unto God. I may be doing a great deal of nonsense. Our concern should be much for the unsaved. If we are in earnest about our own soul we will feel the same for the unsaved. I am so glad God's love goes out; we can't help it. It is too good. Neither do we want to. We want to hand it out to others. And the more humble and obedient we are the better we have it. In it we can have liberty.

I fear there are too many bound Christians. I feel so sorry when I see people that are in bondage and don't know the freedom as it is in Christ, justifying and taking in all the pleasures of this world, and then serve God with what is left. But we can't serve God that way. We want the whole soul. We want it only to help carry on His work here. We desire the prayers of God's people for seven members. They last over the rainy season. B:o. Taylor expects to join this week once or twice. Sometimes the car fare is over five dollars a prayer-meeting. Sometimes the car fare is over five dollars a prayer-meeting. Sometimes the car fare is over five dollars a prayer-meeting.

A Testimony.

H. FRANCES DAVIDSON.

January 3, 1911.
Thoughts on How Our Youth May Be Won for the Church.

By Eld. Charles Baker.

The writer has for some time past been impressed with the above subject. It is indeed a great and a weighty one. If we cannot influence our youth to come to the church our number will naturally decrease, and the share of work allotted to us by Providence for the evangelizing of the world will be greatly hindered.

Others have, of course, in the past, forwarded different suggestions, and many different theories have been tried by many of the churches of today, but somehow those suggestions made and theories tried, have, to many honest thinking minds, not given the desired result. In many instances, no doubt, a certain amount of interest has been created among the young and others to come to the house of God and help carry on the different kinds of work connected with the church, but it is generally of such a nature that brings pride, light-mindedness, and worldliness into the churches. We are glad, however, that we can safely make the statement that our Brotherhood is unanimously agreed to put forth every legitimate effort to save our youth for the church, and that they may be able to make scriptural, spiritual progress, instead of spiritual decadence.

First, and of foremost importance is that every member live an ideal Christian life, whether at home or abroad.

Second. Since children are close observers, and generally have all confidence in their parents, the parents therefore ought to be very careful not to betray any lack of confidence in the church before their children. If the church is the subject of conversation in the family, which it certainly ought to be at times, it ought always be with the greatest respect for the church. At no time ought parents speak lightly of the church, nor reiterate the faults of any of the members before their children. And above all other things, let every parent and member be careful not to belittle the ministry nor their sermons before their children or any other person. If we are guilty of the above how can we expect our youth to come to the house of God and get converted and identify themselves with the church? Therefore, every parent and member ought always speak of our Brotherhood as though it was the best

body of Christian believers on earth, and every member ought to do his or her utmost to make it so.

Third. Wherever there are sufficient members with families living in a community to warrant a Sabbath-school, they ought to organize a Sabbath-school regardless of others, and do their utmost to make it interesting and beneficial for the children. Every member, but especially every parent, ought attend regularly with their children, if possible. Parents who take their children to the Sabbath-school and the house of God from youth up will be well repaid for it in this life, but much more so in the life to come. Then also, money spent for Sabbath-school supplies, for extra comfortable clothing, vehicles and other equipments necessary to convey our children to the Sabbath-school and to the house of God is money well spent, and will surely bring a high percentage of interest for the world to come. Many, no doubt, can recall instances where some did not in the past do their duty in this respect, but the result invariably was disparaging to the church. We trust, however, that we all know the duty we owe to the church, and that we all are heartily interested in its welfare.

Then, too, in order that our youth may be won for the church it is necessary for every minister, missionary and evangelist, whether home or foreign, to be careful in their expressions, both in public and private conversation. If we as officials of the church tell our hearers that it makes no difference to what body of Christian believers we belong, we may be assured if any are converted through our instrumentality that the majority of them will identify themselves with other persuasions. We are sorry that such expressions are frequently made by some of our ministers and evangelists, and at times have caused the home ministry no little difficulty. The writer believes it matters much to what body of Christian believers we belong. We have so far failed to see how we can observe all the ordinances of God's house in all of our modern churches, as our Lord has commanded us. We further believe, even if we did not believe in taking up arms, and taking of oaths, and in many of the other things that are sanctioned and indulged by members of other churches, yet if we were identified with one or the other, we would by it make them believe that we thought they were alright, and thus in a measure make ourselves partaker of their doings. Thus the reader can readily see the necessity of identifying ourselves with a people that adhere to all the "principles" of God's house.

We are glad that our Brotherhood has thus far tried to adhere to the "principles" of God's house. They are God-given "principles," and it behooves all officials to impress their hearers with the thought that God demands of all His children to obey Him. If such impressions were made, they would naturally, we believe, cause every honest soul to think, and the probabilities are that such would seek out and identify themselves with a people that observe all the ordinances of God's house. If it were not necessary for God's children to adhere to all the ordinances of God's house, why did the Saviour tell his disciples to teach their followers to "observe all things" whatsoever He had commanded them? Why does Jude say that we, "should earnestly contend for the faith which was once delivered unto the saints?" And again, why does Paul say, "And if a man also strive for mastery, yet is he not crowned, except he strive lawfully?" Why all this, if it made no difference with what body of Christian believers we were identified? It is our duty to "preach the word," and encourage every soul to obey the same. Let us remember in these "perilous times" it is not the prolific or the careless and unconcerned about their spiritual welfare that are the greatest hindrance to the true cause of God, but those that make a loud professions, and at the same time change, or discountenance different principles of God's house.

Yes, let us be true to God and the church. The doctrine of our Brotherhood is worthy of our support from the pulpit and also with our walk and conduct. We have no need of being ashamed of it. It is a doctrine, if rightly understood, that will recommend itself to every honest soul. Let us uphold it with all earnestness before a dying world, and walk so, that they may see that we love it with all our heart. If we do this with an eye single to the glory of God, we firmly believe, that good will result therefrom and that we will be rewarded at the end for it in glory.

"Millennial Dauwmism," or "Russelianism," is a welcome ally to all disguised enemies of the Word of God. The following summary, in six particulars, has been made of principal doctrines of the Scriptures which Mr. Russell denies in his "Millennial Dawn" books: The Trinity in Unity; the Per...
sonality of the Holy Spirit; the Deity of the Lord Jesus Christ; the all-sufficiency and completeness of the atoning work of the Lord Jesus; the resurrection of the Lord's body; the eternal punishment of the wicked. All these various heresies of Russellism are sent forth under pretense of loyalty to the Word of God. Be not deceived thereby—Selected.

For the EVANGELICAL VISITOR.

The Prayer Veiling.

BY F. ELLIOTT.

In entering on this subject it is not my purpose to discuss it polemically. It has been threshed out so frequently and vigorously by the Brethren, Dunkards and Mennonites, that one would think surely the last word had been spoken.

We trust none of our readers will question the plain meaning of the inspired apostle as to the proper appearing of the sexes in worship. Those who contend that the hair is the only covering in question make the apostle guilty of writing a piece of complicated nonsense, unworthy of his position and character. That all down the ages it has been understood differently (to the above) has been abundantly evidenced by the prevailing custom of Christian people. Women everywhere have attended church with covered heads, no matter how fine a natural covering was underneath it. Men from time immemorial have reverently removed their hats or caps on entering God's house, and no decent man to-day would think of doing otherwise.

That it is out of order for men to wear long hair (like women) is unquestioned, and the brethren, at the present time, are certainly not transgressing on that line. That a beautiful head of hair is a crowning glory to a woman is admitted by all. These are however only natural conditions, the one to be properly modified (from nature) to suit manhood, the other to be properly cared for and cherished to glorify womanhood. These natural conditions, says the apostle, would be set aright by the unwritten law of nature itself, if people would obey it. It is evident then that the hair is considered entirely from a natural standpoint of order and entirely apart from the proposition in hand. There we leave it, and confine ourselves to the artificial or prayerveiling. When is it to be worn? When a woman prays or prophesieth in the public assembly. But this is not the only time and place when and where a woman is supposed to pray. What about family worship and private prayer? Why, let her cover (veil) her head, of course; how can she "fill the bill" otherwise? This is the "crux" of the matter, the "parting of the ways" between "general custom" and a proper observance of the apostolic instructions.

Among the thousands of women who habitually sit with covered heads in public worship comparatively few do so in private devotion. Even among our own people, I am sorry to say, there are quite a few who fail in that respect. It seems to me they lose a blessing; for "If ye know these things happy are ye if ye do them." The brother (or any man) who removes his hat as he enters the church door, also invariably does so in family worship or when he kneels in private prayer. As the opposite is enjoined on the woman, why not be equally obedient?

As to "how much" the prayerveiling is to be worn is an individual matter. Paul simply says "praying and prophesying," and we have no right to "add or diminish." If I teach that a woman must have her head covered all the time in order to "pray without ceasing," it necessarily follows that I must also teach that a man must go bareheaded all the time in order to "do likewise." On the other hand if a woman feels to wear her covering continually or a man to go bareheaded, they are at perfect liberty to do so, but their doing so binds no one else.

The only workable rendering into practice of the apostle's teaching is, whenever you (ceasing from other duties) kneel in private devotion, engage in family or social worship, or meet in the sanctuary, women shall cover (veil) their heads, and men the reverse. Outside of this, the brethren driving over the prairie of the Canadian Northwest, with the thermometer 50 below zero, with his fur cap pulled over his brow, can freely pray for a safe return home through the storm. The sister perspiring over her washtub, ironing, or baking, with her head uncovered, can look up to the "throne of grace" in praise or prayer with "a conscience void of offense toward God and toward men." The covering, unfortunately, sometimes (literally) "covers a multitude of sins," and those especially who wear them continuously should take heed that their words and conduct tally with their appearance.

Next, what should the covering be? The "general custom" is to wear the out-door headdress in church, its form being that of the prevailing fashion. Some of these are "Fearfully and wonderfully made," and are anything else but "modest apparel." Monstrosities, in public (at their best) their use in private or family devotions would be simply ridiculous. While a modest hat or bonnet certainly answers the purpose in church, yet they are unseemly and inconvenient for home worship. The white cap, adopted by the churches named in this article, has much to recommend it, though of late years it is passing through a process of "evolution" which if continued will soon "evolve" it out of existence. When an article planned and constructed for a specific purpose is so altered and abbreviated that it fails to accomplish its original intention it becomes a sham and is worse than useless. It is the headdress to be covered, not just the coil of hair behind it, and the world scornfully laughs at such transparent abbreviations. It seems to me when I read the Scriptures that veils were used more particularly to cover the brow or forehead than the back of the head and to give the wearer a modest, chaste appearance in contrast with the bare, brazen brow of the "strange woman." While it would be unwise to stereotype our attire, but have it reasonably flexible and adaptable to the varied conditions of humanity. Climatic or otherwise, we should still aim to conform it to agree with the requirements of God's word. To those who by circumstances which they gladly would, but cannot alter, and have not the privilege of wearing the usual prayercovering, would say, cover your head with a piece of veiling or anything convenient when you pray and it will answer the purpose equally well, and you will be blest in obeying the word.

Richmond Hill, Ont.

Give Your Sunshine to the Living.

Give your sunshine to the living,
Do not wait till they are dead;
O there's joy in constant giving.

Human hearts are comforted,
And the giver feels the sunshine
Of the heart's responsive smile.

Give your blossoms to the living,
Let them have their "happiness now;"
Ere their eyes are sealed in slumber
And like marble is their brow.

Give your word to the living,
Knowing that another's pathway
Has been brightened all the while.

Give your blossoms to the living;
Ere the heart is sealed in slumber
And like marble is their brow.

Give your sunshine to the living;
Let them have their "happiness now;"
Ere their eyes are sealed in slumber
And like marble is their brow.

Give your word to the living;
Let them know your heart is tender.

Give your sunshine to the lovely,
Though they seem but cold and proud.

Give your word to the living;
Let them know your heart is tender,
Though you may not understand.
Give your heart’s love to the fallen;  
Oh, they need the tenderest care!  
Though you see not their temptation,  
They must meet it everywhere.  
Oft a word, a smile, a handshake;  
Gives the needed strength and cheer;  
Helps them in the bitter conflict,  
When the tempter lingers near.

Give your sunshine to the living;  
Scatter flowers with eager hand;  
You may wake the chord responsive  
That will vibrate o’er the land.  
Lavish smiles upon the aged;  
smile, a handclasp,  
Oft a word,  
That will vibrate o’er the land.

That will vibrate o’er the land.

For the Evangelical Visitor.

More About the First Day of the Week.

BY P. T. ALEXANDER.

“It is not fair to the word of truth,  
To make the sacred Scriptures say  
what they do not say.” I note that  
the fourth command is, “Six days  
shall labor and do all thy work: but  
the seventh day is the Sabbath of the  
Lord thy God.” The day or days  
of the week are not mentioned.  
“The seventh day of the week” is not  
written in the Bible, but I want to select  
a few texts with the word “day” and  
add “week” onto it, as is commonly  
done and allow Tuesday to be the first  
and Saturday the seventh day of the  
week.  

“And be ready against Tuesday  
for on Tuesday the Lord will  
come down.” (Ex. 19:11.) “But the  
Saturday is the Sabbath.” (Ex. 20: 10.)  
“And it came to pass that on  
Friday they gathered twice as much.”  
(Ex. 16:22.) “Even on Sunday ye  
shall put away leaven out of your  
houses for whosoever eateth leaven  
bread from Sunday until Saturday  
that soul shall be cut off from Israel,  
and on Sunday there shall be an  
holy convocation, and on Saturday there  
shall be an holy convocation to you.”  
(Ex. 12:15, 16.) “And it came to  
pass on the eighth day of the week.”  
(Lev. 12:3.) “And the priest shall  
look on him on Saturday.” (Ex. 13: 5.)  
“And if ought remain until Tuesday.”  
(Lev. 19:5.) “On Sunday shall be  
a Sabbath and on the eighth day of  
the week shall be a Sabbath.” (Lev. 23:29.)  
“On Sunday shall be a Sabbath day  
and of holy convocation.” (v. 35.) “And on  
Monday they compassed the city once.”  
(Joshua 6:14.) “And it came to pass  
on Saturday that they rose early.”  
(v. 15.)

Did God tell them to stone a man  
to death, for gathering sticks on the  
Sabbath (Num. 15), and then authorize  
them to compass the city of  
Jericho seven times on the Sabbath?  
I think not. Bro. S. Ditson refers us  
to the text found in Ex. 16, and concludes  
that these same texts prove  
Matt. 28:21 to be the first day of the  
week. The Jews’ preparation for the  
Sabbath day commenced at the ninth  
hour of the day before the Sabbath.  
The incidents recorded in Ex. 16, took  
place before the giving of the law.  
The Israelites were in the wilderness  
of Sin, between Elam and Sinai.  
“Sabbath observance preceded the  
giving of the law.” Not so with the  
first fruit day (“first day of the week”)  
which was destined not to be observed  
until forty-one years later. For the  
command was, “When ye be come in-  
to the land which I give unto you,  
and shall reap the harvest thereof,  
then ye shall bring a sheaf of the first  
fruits of your harvest unto the priest.  
And he shall wave the sheaf before  
the Lord to be accepted for you on  
the morrow after the Sabbath the  
Sabbath shall wave it. (Lev. 23: 10, 11.)  
It was on this day that Jesus arose  
from the dead and became the first  
fruits of them that slept. “And ye  
shall count unto you from the morrow  
after the Sabbath from the day that  
ye brought the sheaf of the wave  
offering seven Sabbaths shall be  
complete. (v. 15.) Josephus says, “But  
on the second day of unleavened bread  
which is the sixteenth day of the  
month they first partake of the fruits  
of the earth for before that day they  
do not touch them.” “When a week  
of weeks has passed over after this  
sacrifice (which week contains forty  
and nine days) on the fiftieth day  
which is Pentecost.” The first day of  
the week in Matt. 28:1 is identical  
with the first day of this forty-ninth  
day week, which annually occurred  
on April 16. The Sabbath that preceded  
this day was given by Moses to the  
Israelites in Egypt, at least fifty  
days before the law was given at Sinai,  
and was a first-day Sabbath. It was called  
“first day” and was the first day of the  
third week, of their religious year:  
the “first day” and was the first day of the  
“sixteenth” was an annual “first  
day” of a forty-nine day week.  
What kind of reasoning am I to use, to  
locate these dates on Saturday and  
Sunday, in a year 365 days long? Tustin  
Martin says they were. Did he  
know? The Scriptures says, “Prove  
all things.” Did he prove it? If you  
were being tried for murder (and  
were innocent) do you not think that  
you would be interested in having the  
witnesses prove their assertions.  
The doctrine that “Saturday” was  
the Sabbath and “Sunday” was the  
first day of the week, has divided the  
curch; and now. are we going to  
continue this doctrine on hearsay  
evidence?”

For the Evangelical Visitor.

Fasting and Prayer.

BY ADDIE WOLGEMUTH.

Mark 9:29: “And Jesus said unto  
them, This kind can come forth by  
nothing but by prayer and fasting.”
I am glad that this beautiful Sabbath  
afternoon for this passage of Scripture  
which shows unto us the way to  
power and holiness. The disciples  
asked Jesus why they could not  
cast the devil and dumb spirit out of  
that son and then He told them these  
words, “This kind can come forth by  
nothing but by prayer and fasting.”
How plainly it shows unto us that we  
need to fast in connection with prayer  
to become prepared unto every good  
work.

We are called with a high and holy  
calling and God wants us to be ready  
for whatever work is before us.  
Through fasting and prayer we can  
become some of those of which we read  
in the last chapter of Mark: “In my  
name shall they cast out devils; they  
speak with new tongues; they  
take up serpents; and if they  
drink any deadly thing it shall  
hurt them; they shall lay hands on the  
sick, and they shall recover.” If Jesus  
could fast forty days, we can surely  
fast one meal or one day. Jesus says  
at one place that when we fast we are  
to anoint our heads and wash our face  
that we do not appear unto men to  
fast but unto our Father which is in  
heaven, and our Father which seeth in  
secret shall reward us openly. So we  
can plainly see that it will not be in  
vain. Through prayer and fasting we  
can overcome temptation.

A strong determination to go  
through at any cost is another step  
toward overcoming. “I can praise God  
for the provision He has made to  
meet our temptation on any side  
that we can overcome. The temptations  
are many at times but as we take a  
stand for God and righteousness we  
overcome, and come out victorious. I  
am glad that Jesus encourages fasting  
and tells us that the Father will  
reward us openly. We are commanded  
to understand what the will of the  
Lord is, and by fasting and prayer we  
can find out what it is before we ask.  
The father wants us to ask after we  
know His will. He says, “Whatso-  
ever we ask according to His will He  
heareth us.” Then if we know that  
He hears us we know that we have  
the petitions that we desired of Him.  
How precious it is to have light, and as  
we walk in the light we will be  
blessed and will be a help to them that sit  
in darkness.

Mount Joy, Pa.
A bruised reed shall He not break and the smoking flax shall He not quench. He shall bring forth judgment unto victory. Such is the love of Christ to His people that wherever He discovers a willingness of the spirit He passes by the weakness of the flesh. Matt. 26:41: Watch and pray that ye enter not into temptation; the spirit indeed is willing but the flesh is weak. Those who are weak, even as a reed, yea, a bruised reed, He will not break them but pity them and give them no more work than they have strength to perform. I Cor. 10:13: "There has no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able, but will, with the temptation, also make a way to escape, that ye may be able to bear it." You may be so oppressed with doubt and fears that you may be led to look upon yourself as the weakest of all God's saints, even as a reed. A reed is an emblem of weakness and a bruised reed is still weaker, and such is the feebleness of all poor broken-hearted sinners who feel themselves pressed and bowed down beneath a load of guilt, but Christ will not break one such bruised reed. No, He came to bind up that which was broken and to strengthen that which was bruised. Luke 4:18: "The Spirit of the Lord is upon me because He has anointed me to preach the gospel to the poor; He has sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." He will not extinguish the smoking flax. Though we may be like a lamp that has more smoke than light and that burns but dimly for the want of oil, He will not put out the little light you have on account of the offensiveness of the smoke you emit, but will give you more oil and cause your light to burn clearly.

Psa. 18:28: "For thou wilt light my candle; the Lord my God will enlighten my darkness." Were you left to yourselves the reed would soon break and the flax or lamp would soon go out, but such is the tender regard that Jesus has for us. He will not only not break you nor quench you Himself, but will suffer none else to do it.

 Isa. 40:11: "He shall feed his flock like a shepherd. He shall gather the lambs with his arm and carry them with his bosom and shall gently lead those that are with young." There is much more implied than is expressed in this blessed promise, for instead of breaking the reed He will so strengthen and support it that it shall become like the tall and stately cedar.

Psa. 102:12: "The righteous shall flourish like the palm-tree. He shall grow like a cedar in Lebanon." Do not think because you are like the smoking lamp or a candle newly lighted that your little light will be put out by the first puff of wind that comes, or the first drop of water that falls, for He will fan it into a flame.

Phil. 1:6: "Being confident of this very thing that he which has begun a good work in you will perform it until the day of Jesus Christ." Wherever true grace is found more grace is given. James 4:6: "But He giveth more grace, wherefore he said, God resisteth not the man that worketh his own will, but the man that is bent to his own will, is the humble." If you are weak in grace be not doubtful, but thankful Improve the little you have and seek for fresh supplies.

John 15:7: "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you." These are glorious promises. I am glad I believe them. Now may God's richest blessing rest upon all God's people.

Your unworthy brother.


An India Report.

MANBIUM DIST., INDIA,

Jan. 4, 1911.

To all our friends and co-laborers in the Lord: Greetings. We wish to send out the following as a sort of report of the Lord's workings as manifested in our midst. To us who have been in India a number of years, we can say it has been our best year we have spent in this land of our adoption. We cannot begin to tell all the Lord has done for us, but in a small way will magnify His name by saying what we can in a few words.

The year began with blessing and ended with abundant blessing. There have been a number of earnest inquirers and some decisions for the Master. Concerning our village work we have much to encourage us. We have added to our corps of native believers till at present we have six men in actual service. We have three more of our boys that have volunteered for the Lord, and are in training for this kind of work. From amongst our girls two young ladies have proven themselves really called to the Lord's work as Bible women, and two more have recently confessed to a call. How these things fill our hearts with joy as we see our "children" step into the ranks of the Lord's workers. This is what we have been working for these years since their rescue from famine, John said, "I have no greater joy than to (know) that my children walk in truth." We believe it. Unite your prayers with ours for their efficient preparation.

The climax of the year came in the last week. We felt led of the Lord to meet together during the holiday week, Christmas to New Year's Day, to wait upon the Lord. We gathered in from all our stations and had meetings each day after camp-meeting style. As usual there was first the wrestling with the powers of darkness, but the victory was ours and each soul present was touched, and we had a joyful time in the Lord. All have gone back much encouraged. A number had it to say we never saw it after this fashion. We can say with the Psalmist.—Ps. 65:11.

Many are wondering what has been done re the new memorial building. We are glad to report that a good comfortable, and commodious building is about ready for occupation. Bro. and Sr. Hess will be the first to live in it. To God be all the praise! We have opened one new station in the large coal fields not far from us at the above place. Two brethren are at present located at this place. Some of the missionaries have it to move into this needed field, but the Lord must open the way before them, as there are so many difficulties that seem to make it almost impossible. Continue to pray much for us, as we believe you do. We commend you to God. (II Cor. 9:8).

Yours in Him,

D. W. Zook.

The most appalling condition in the professing church in the present day is the presence there, "in good and regular standing," of great numbers of people, who are unsaved, and do not know it, or else are indifferent to their state. Of course, to address to these an appeal to separate themselves from the world would be a foolish performance, and to them such an appeal would be utterly unintelligible. They are but natural men even though they be baptized communicants and "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can
he know them, because they are spiritually despised.” (I Cor. 2:14)—Philip Mauro.

Themes Always Best in My Ministry.

There are several subjects which I find God always blesses me in dwelling upon. He never fails to witness to them by His Spirit.

The first is, the absolutely lost condition of man, that when Adam sinned, the whole race sinned and were condemned. (Rom: 5:18, 19.) That besides this, every human being has sinned, that there is none righteous, (Rom. 3:10, 22, 23), and still further that God shuts out any good works as any possible grounds or partial grounds for justification (Rom. 3:20), etc. This tremendous fact that the human race is a lost race, and God will not accept any probation at all as to whether it is lost, needs to be emphasized everywhere by all preachers, for the world is rapidly drifting away from both God consciousness and sin consciousness. Since God is a holy God, if man loses sin consciousness He will never get back to God except by His own sovereign act of grace. But this grace is generally supplied to man through the mediumship of preaching. If we do not preach sin, men will not believe concerning sin what God says—in fact, they will become entirely ignorant of it. I fear the vision fails concerning the wrath to come in many a section in Christendom now. Preachers seem afraid to portray the coming judgment so clearly, announced in God’s Word. The time seems to have come when people will not endure sound doctrine, and there seem to be preachers willing to tickle their ears with fables.

The second great truth that I have found that God always blesses is the fact that the world’s sin was judged at Calvary. God made Christ there an offering for sin, God “laid on Him the iniquity of us all.” God’s sword awoke against His shepherd. (Zech. 13.) God’s waves and billows went over Christ when He on Calvary was made sin for us. God forsook Him; He was put by God in the place of judgment, for our sin actually became His by God’s act. Brethren, if we do not most continually and earnestly urge this great fact, we are not preaching the gospel at all, for this is the essence of it; the very preaching of these delivers souls. God says, “A faithful witness delivers souls,” and there is no man who delivers souls so frequently and fully as the man who keeps preaching that sin has been put away by the blood of Christ, and that any soul needs only to believe the good news to receive the benefit, forgiveness and remission of sins. Spurgeon never strayed out of sight of Calvary in his preaching. Talmage testified of Alfred Cookman, that sainted preacher of the past generation, that if one were to draw a circle of three feet about the feet of Jesus, he would find all there was of Alfred Cookman, yet, his preaching reached thousands and thousands.

The next great theme that I find that God always blesses is that of Christ’s literal resurrection from the dead, that the tomb was empty, that His body actually came forth; that despite that fact that we cannot understand how He came through the closed door or ascended up to heaven, that His testimony that He had flesh and bone is absolutely to be received and rejoiced in, every day, and not on Easter only. Connected with this is the theme of the 6th of Romans and the 3rd of Colossians, that those who are saved are resurrected with Christ, joined to Christ by virtue of His life. All of Paul’s epistles are flooded with the fact of our identification with Christ’s death, burial, and resurrection.

Another tremendous truth to which God always sets His seal is the fact of Christ’s literal dwelling in all believers; and those blessed privileges that spring from it of yielding to Him to fill us and use us and lead us, instruct us, and to form Christ within us.

Perhaps no other fact that I have ever dwelt upon has been more universally blessed than the second coming of our Lord. I want to say a word particularly about this. I am sorry to note that some who a few years ago proclaimed this truth continually, declare it less and less frequently. Seventy or eighty years ago, this glorious hope of the church was, by the gracious will of God restored. For many centuries, the church had ignored it, the early church rejoiced in the imminent coming of their Lord, looked for Him, and expected to be alive at His appearing, which is the absolute result of the real hope of His coming. Everyone one who really hopes for it really expects to be alive when He comes. It is impossible to hope for less. If a man says that he believes that Christ may come at any time, that he is looking for Him and waiting for Him, there is in that man’s heart the absence of the fear of death, and an expectation of being with those who are to be caught up with the Lord.

Various reasons may be assigned for the waning of this blessed hope in the hearts of many. Our Lord himself said, “Because iniquity shall abound, the love of many shall wax cold.” It is very hard to receive a truth that is not popular or generally held, and hold it faithfully unto the end. Increased worldliness during the past ten years has effaced the hope in many quarters where it was once often spoken of. Worlly churches do not like to hear about it. The only thing for a preacher to do who is called to a worldly church is to preach the truth until he is put out, or preach until the people put the world out.

Another great and terrible hindrance to the proclaiming of the truth of our Lord’s coming is the marvelous advancement of so-called civilization in the last few years. More secrets of nature, more wonderful inventions put before us, more facilities for seeing the great sights of the earth, more traveling, more pleasure parks open, more Babylonian mixings of the people in the last ten years than for any such time in the history of mankind, it seems. People are rushing into the cities. They will not live under the influences of the country where they might be reminded of God, but they must needs crowd together where iniquity thrives and flows.

Now these things blind many to the real trend of our times. God is going to burn this old earth up, and their works that are in it. Where then will be the new works and the geological structure of the earth’s crust, the new botanical discoveries, the running down of disease germs by brilliant doctors, the beautiful towers of electric lights, the air-ships, and all the boasted progress of man.

We do not yield to the charge of pessimism which they bring against us. We simply demand to know the truth, and the great question is, Is the world becoming more righteous with all its boasted progress? Is it becoming kinder to the poor? Is it filled with more sorrow that it crucified the Lord of glory? Nay, verily. Infidels from theological seminars all over America are proclaiming, in pulpits professedly orthodox, that the Bible is not authoritative or reliable, but must be subjected to man’s puny judgment, and rejected in many parts where man’s wisdom does not agree with God’s Word. This is blasphemy, and it is so broad spread that if I were to tell the truth of what I know concerning a number of mission fields to-day, some would be horror-struck. Think
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Harrisburg, Pa. February 20, 1911.

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I may add that the one more great theme that God always specially blesses is the simple theme of faith, illustrated all through God's word so marvelously. Men lose their souls through unbelief. Unbelief opens the door in many cases to various kinds of particular sin, but the dark root of all sin is unbelief. It will finally be written of this world, refused admission to the glories of heaven that "they entered not in because of unbelief." It shall also be written, "The just shall live by faith."

A few days ago we heard a few preachers discussing in low tremulous tones of prevailing unbelief, and one said, What shall the church do to meet this great movement of "New Thought?" There was no answer; all seemed to agree that it was nearly a hopeless case, but the true answer ever is, Preach the word, trust Jesus, and testify to your faith in Him. Did not He Himself say, "Lo, I am with you always, even unto the end," and "When these things begin to come to pass, then lift up your heads, for your redemption draweth nigh."—W. R. Newell.

The Name Above Every Name. Its Unearthly Charm and Power.

The following concluding paragraphs of a noble editorial article on the Name above every name, in the British Weekly, will evoke glad responses from the hearts of those who know Him. To the worshipers of Jesus Christ His Name is far above every name that is named in this world or in that which is to come. Because His Life is above every life, and His Love above every love, and His Passion above every passion. Behold and see if there be any sorrow like unto His Sorrow. His Sacrifice is above every sacrifice, His Victory above every victory. Therefore at the Name of Jesus every knee should bow, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

There are various schools and types of Christianity—philosophic, dogmatic, sacramental. But one type at least began with the Church's beginning, and in spite of superstitions and illusions it remains the life of millions of childlike souls. It is a Christianity which is often uninstructed in doctrine, unversed in reasoning, careless about ritual, but it concentrates itself upon what may be called the idea of Jesus Christ. It is summed up in a vivid conception of His Person, an ardent devotion to Himself. We might sup-pose, as Mr. Shorthouse has said, that such an idea would grow faint and shadowy, that such an image would fade and melt away amid the rest of time's dreams. But as a matter of practical experience.

That One Face, far from vanish, rather grows, Or decomposes but to recompose.

All generations of believers have proved its strange unearthly attraction, its enduring permanence, its mighty and miraculous power. For such disciples as these, their faith is expressed in the Name of Jesus Christ, their love is centered upon the Person of Jesus Christ. In every age there are multitudes of simple-hearted folk, the aged and the little children, the humble and the heavy-laden and the poor, to whom science is dumb and nature is dark and criticism is foolishness, who find in Jesus Christ Himself all and more than all they need. Not in empty words does such Christianity testify to the sufficiency of their Savior and the supremacy of His Name. They tell us that He is far better even than His own promises. They declare that they know Him as they cannot know their nearest earthly friends. In Him all the longings of the soul find their fruition, all losses have their compensation, all the ills and griefs of life have their antidote and their cure. Alas, that no man has skill to explain to his fellows how much the Name of Jesus means. Each soul must be taught the secret from above. We cannot impart the beatific vision, we cannot even share with each other the glimpse of it which nevertheless we know, humbly and thankfully, that we ourselves enjoy. Yet the vision is brought near to darkened hearts by the feeblest preacher, as often as he names aright that Name which is above every name—which was once His Son's secret of earth—now is the mystery of God.—Selected.

Two Kinds of Boys.

"Wanted, a well grown boy who can make himself generally useful. Salary moderate to start with." This was the advertisement that had called together twenty-five boys. The merchant talked with one after another until only two remained in the outer-office. "Come in, both of you," called the merchant, "I can tell you what I want and what I am willing to pay." Then followed an enumeration of the services with the promise of two and one-half dollars a week with an increase at the end of six months. One of the boys turned on his heel and said: "That settles it! I can't afford to work for any such wages as that."

"I'll try it," said the other, "and if I suit you six months will soon pass. The two fifty will pay my actual expenses, for I live at home; then when I get to earning more I can help more."

Five years passed. The first boy idled away his time and went from bad to worse. At last he stood in the prisoner's dock awaiting trial for forgery. What was his astonishment to behold his former friend ranged on the side of the prosecution as junior member of a firm of eminent lawyers. There was no need for argument on either side, for the poor fellow broke down at the sight of his former schoolmate, and rising said: "I'll tell the truth and take my punishment. If I'd begun as that young man did five years ago I might have been somebody to-day, but I was above low wages and didn't believe in small beginnings. Now I am a living example of what pride and indolence can do for a boy." Satan is always sure to find mischief for idle hands, and the only way to keep clear of his work is to be busy at something all the time, pay or no pay.—S. G. Hopkins, in Watchword.

You Will Never Be Sorry.

For living a pure life.
For doing your level best.
For looking before leaping.
For hearing before judging.
For being kind to the poor.
For thinking before speaking.
For harboring clean thoughts.
For standing by your principles.
For stopping your ears to gossip.
For being generous to an enemy.
For asking pardon when in error.
For being square in business dealings.
For giving an unfortunate person a lift.
For promptness in keeping your promises.
For putting the best construction on the acts of others.

"When you make a mistake, don't look back at it long. Take the reason of the thing into your own mind, and then look forward. Mistakes are lessons of wisdom. The past cannot be changed. The future is yet in your power."

The secret of power is fire kindled from above. One man, if God be with him, stands undismissed among a thousand foes, and can carry off the gates of Gaza and lift the pillars of Dagon's temple.—Pierson.
Reports of Funds.

Messiah Orphanage.

Report for January, 1911.

Receipts:
- W. O. Baker, $4; a brother, $1; Mrs. Asper, $1; A. H. Martin, $1; Mrs. Isaac Basford, 50 cts; a brother, $1; Miss Mary Basford, $1.00; H. J. H. Orker, Chambersburg, Pa., $15; D. V. Heise, Clarence Center, N. Y., $10; Jerry Keen, Blackwell, Okla., $1; J. F. Lemann, Upland, Cal., $10; Thomas, Okla., and vicinity, $1,424.54.
- Total cash receipts, $4,755.38
- Old subscriptions paid in, 1230 cts.
- Dedication pledges unpaid, 1,147.60
- Due from Blackwell Mission, $10.00
- Total, $5,088.77

Expenses:
- Total cost of building to date, $5,077.07
- Beside the above cost there has been donated work, sand, and hauling, etc., by the brethren and others in Thomas, Okla., the amount of five hundred dollars. We thank them all heartily for expressing our appreciation of, and to thank all who have so kindly assisted in this work, praying God's blessing on each one.
- We wish to yet add: The building is needing plumbing and a lighting system at once. And any offerings will be thankfully received that are sent in for same.
- D. R. EVston.

Secretary and Treasurer.

Thomas, Okla., Feb. 6, 1911.

Des Moines Mission.

Report for January, 1911.

Balance on hand, Jan. 1, $7.62
- Contributions:
- Fairview S. S., Clinton, O., 15.64
- Sr. Elizabeth Brown, New Lisbon, Ind., 5.00
- Total, $27.62

Expenses:
- Fuel, $12.51
- Water, 2.75
- Incidents, 2.70
- O. P., 38.59
- Total, $54.59
- Total receipts, $72.62
- Total expenses, $54.99
- Balance on hand, Jan. 31, $17.63

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, and saith unto Zion. Thy God reigneth. Amen.—Isa. 52:7.

Your humble servants,
J. R. and Anna Zook.
Per G. ALLEN KAUFFMAN.
1226 W. 11th St., Des Moines, Iowa.

We hereby most kindly inform the Brotherhood that Bro. and Sr. Allen Kauffman are actively engaged in mission work in Des Moines, Iowa, and are worthy of private offers to meet personal expenses for clothes, etc. Such expenses are not met by the Home Mission donations.

Yours in love,
J. R. Zook.

Subscription Credits.

From February 3 to February 16.


Dear readers of the Visitor. "Bless the Lord, O my soul: and all that is within me, bless his holy name." I certainly have much to be thankful for. I am a young and inexperienced convert, but I am happy in the Lord just the same.

I have never written anything for the Visitor before and did not think it quite proper, as I am not much of a writer, but my father wanted me to write to you so, with the Lord's help, I will tell you a little of how it has gone with us.

We had not gone to church very often for a good while. Sometimes there was no church near where father felt satisfied, for they all seemed too worldly to him. So he taught us to read and write and he was able to join together every Sunday morning and had family worship every day. Although that was better than nothing, it was not as good as being in a real good church and Sunday-school. About the middle of last April father and I went up to Upland, Cal., to the Brethren in Christ church and when we went home we were both well pleased and father said it felt just like home to him and I had not had anything which was looking for twenty years. So we went to Sunday-school and church there every Sunday since, having missed only one Sunday when it rained too hard.

On July 4, 1910, brother and sister C. C. Burkholder kindly favored us with a visit and through their prayers and by the grace of God I found salvation that day, and from that day till now I have not once forgot that day, it was surely an Independence Day for me. How can I ever thank God enough! My father found salvation a few weeks later and my youngest brother soon after that. I was a German Baptist and came first. There are two older brothers yet to come.

Last Saturday it rained very hard again and all night too, but father said we will get up early Sunday morning just the same as though it were not raining, for it might stop so that we could go anyway, for we have to start early as it is about nine miles from Chinook, where we live, to Upland. And the Lord really gave us good weather on Sunday, so that we could all go once more.

So you see how hungry we all are to hear the word of God, and what a change from a year ago! I think if more young people knew what it meant to have no Sunday-school to go to they would appreciate their Sunday-school teachers more. That is why I love Sunday-school so much. I have always loved to learn and I never
found a better place in which to learn than in Sunday-school.

I thank God that we have a blessed Saviour who died and was resurrected for us. That is the great reason why I have always enjoyed salvation, but, somehow, I consecrated all to Him and do His will only is my earnest prayer and wish. 

SOFIA SCHAEFER.

Chino, Cal. R. R. No. 1.

Testimony.

Dear readers: With thanksgiving and praise to the blessed Father, I wish to give a few lines, being impressed that perhaps by the word of testimony God might be glorified.

Being far distant from the dear saints, I often long for communion with them, and am rejoiced to find it through the columns of the Visitor, in a degree, at least.

Three years ago this Spring the Lord came to my rescue. While I was running onward through time with eyes blinded and ears stopped, Jesus Christ came and spoke to me, showing me what a poor, weak and miserable being I was. This He showed me, and more than this, He placed His loving arms around me and told me if I would but trust and obey He would heal the awful disease of sin and set me free.

At this date that message of love and joy is as precious, and often causes as many tears of rejoicing as it did when I first heard it. Often, too, I wish that I could sound His message as clear and plain as it came to me,

"O weary heart, O trembling soul,
Undo the door, long closed with sin;
I bring you joy from heav'n above,
And gladly I would enter in."

Jesus has been my constant Friend and ever present Helper since the day my life was given to Him. I can not mention the many times I have felt His comforting presence, when no other source could afford comfort. I bless His dear name for the gift of the Holy Ghost for He has made me strong. I want to keep very humble at His feet, and seek His presence every moment, because I do know that life depends upon God.

I cry the prayers of those who pray.

In Him,

Sr. Ruth Byer.


Testimony.

"Truly God is good to Israel, even to such as are of a pure heart." (Psalms 73:1.)

This morning I have great reasons to praise God for His goodness to me. I praise Him for His goodness to me while I was yet in sin, for I truly realize that Rom. 2:4 was fulfilled in me when His goodness led me to repentance.

I praise God for this wonderful salvation that so marvulously saves from sin, and that sets us going for Him, and that removes all condemnation (According to Rom. 8:1), and fear, but fills us with such joy and peace that we are not able to tell all about it.

It pays to serve God. I sometimes think if we, His children, would not receive more than we receive in this life, that is, if we obey Him and walk in the light that He sets on our pathway, we would be very well paid. But, bless His name, in the end we shall have eternal life, the word says we shall inherit all things.

I praise God for the way He is leading me. I have always enjoyed salvation, but, somehow, I consecrated all to Him and said, yes, to His entire will my joy has been much greater, and the way is glowing brighter. I am glad I have settled matters with God; and for the determination He has put into my heart to go through with Him. I am also glad that the love of God won my heart while I was yet young and before it was hardened.

Dear readers, you who have not yet accepted Christ, I would kindly beg you to give God a chance at your heart as it is an awful state to be lost.

There are words which tinkle of gladness, And lighten the heart's sad strain; Which brighten the desolate spirit As flowers brighten the plain.

There are words suggestive of sorrow, And words which savor of care; Which imbue merry hearts with sadness, And some'en plunge in despair.

There are words which destroy character, Which lastling anxiety cost; But the word that is truly saddest— The saddest of all—is lost!

Every life here spent in rebellion, God's endless wrath doth procure— An alien to all that is holy— Estranged from all that is pure.

Shut out from the radiance of heaven, Doomed to the darkness of night— No happier picture could be painted Than souls thus lost to light.

Exiled to the ocean of sorrow, On the waves of anguish tossed— Of the words which depress the spirit, No other so sad as—Lost!

HARVEY K. LIGHT.

A School Girl's Confession.

"I belonged to two lodges, to the Eastern Star, and the Masonic Temp­ lars of America. I was made to join, and yet I was initiated into the ante-room, in a degree, at least. I never got me into their hall any more.

All the lowest and vilest of men and women, they called a goat. They told me if I told any of their laws they would called me a goat. They told me to get on my knees and have secret orders and I feel that my parents will be angry with me. They made me join these two secret orders and I feel that my parents will be angry with me. I can not let these orders keep me out of heaven. I am a Christian and know they are all wrong.

Masonic Templars.

"When they carried me into the ante-room to be made a Masonic Templar one man stood at the door and hit me in the hand with a strap. They had a wagon sheet; and a chair that they called a goat. They told me to get on my knees and pray: Our Father who are in Heaven, etc.," and when I got on my knees and had prayed they threw me up and down in the wagon sheet. They pushed the chair behind me when they led me around to get the goat; but when they began to toss me up and down I felt so ashamed. Just think of about twelve men there tossing me up and down, but I held my skirts to keep them from flying over my head. At times I was a foot or more from the wagon sheet with my skirts flying in the air, so I caught them to keep them from going over my head. The women members laughed when the men tossed me up. They took me to a bush with some candles in it, and behind it was some one with a false face on, whom they said was God. I was told that it was the "Burning Bush" and that the ground I stood on was "holy ground." Oh, I am so disgusted when I think about such sinful, dirty organizations—not fit for for a dog to join, and yet I was initiated into them."—Cynoeres.

Nature of the Atonement.

The Scriptures do not teach that Christ became guilty of the sins of the world and suffered their penalty of endless punishment. In this case no sinner could suffer punishment for his sins; for they had been punished already in Christ.

The Scriptures do not teach that we obeyed in Christ the moral law, or that Christ's obedience was accepted by the Father in place of our actual obedience, thus discharging our obligation to obey. On this fiction rests the erroneous notion that sinning after being forgiven cannot forfeit one's standing of justification. Whereas the Scriptures declare such sinners lost and in a worse condition than before. (Ezek. 3:20; 33:12, 13; Heb. 6:4-6; II Pet. 2:20.)

But the Scriptures do teach that Christ is the "Author of eternal salva­tion unto all them that obey him"
Neither Christ's faultless life nor His vicarious death, nor both combined, can cancel our obligation to the moral law. "Do we then make void the law through faith? God forbid: yea, we establish the law." (Rom. 3:31.)

Christ saves us, not by His infinite power, not by His doctrines, not by His example, not by His moral influence, not by His obeying the moral law in our stead, nor by supplementing our imperfect obedience of moral law by His perfect obedience of it—by law in our stead, nor by supplementing "yea, we establish the law." (Rom. 7:8.)

The home of the bride's parents, Mr. and Mrs. A. L. Burr, L. B. Burr, all of Empire, Mich. The marriage service was held at the Wengers' home, but in a very short time became unconscious and remained so until death. Deceased leaves to mourn his departure the Mennonite brethren, Rev. L. Ebersole, Conrad Frank and Sr. Thereza Rider, all of Harpersville, Pa., Samuel Winters, Sr., of apoplexy, in his 83rd year. He was a faithful member of the Amish Mennonite persuasion from near Fayetteville, Pa., died Sunday morning, February 2, 1911, aged 72 years, 8 months and 21 days. He had a severe attack of diphteria, from which he had recovered, when the disease left him in bad condition, and after two and a half months and 5 days. He was in Chambersburg on Saturday, returning home at noon. He walked out to the new pipe line and when about to return home was noticed by the engineers working that he fell, being stricken with paralysis. He was taken home, but in a very short time became unconscious and remained so until death. Deceased leaves to mourn his departure the first marriage, Mary E., of the Centennial school-house. A large number of friends and relatives attended. The burial service was held at the Centennial school-house. A large number of friends and relatives attended. The burial service was held at the Centennial school-house. A large number of friends and relatives attended.