Evangelical Visitor.

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

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.


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The Burden Bearers.

The ministry of suffering is one which we all share, but how few of us grasp anything like the fullness of its meaning or appreciate its priceless value. We often peer into the depths of sorrow, but seldom see the precious treasures buried therein. The philosophy of suffering is admirably set forth in the following article, the author of which is unknown to us:

"Your load is hard to carry; your lot is hard to bear. The burden bound on your back is none of your own making; the sin that scourges you is not your sin. You have earned confidence and are repaid in suspicion. You looked for love and behold enmity; you looked for coronation and behold a crown of thorns. Those whom you have served have turned against you; your foes are even those of your own household. You are misinterpreted by enemies, misunderstood by friends. Those who would have sung Hosannas to you yesterday cry crucify him to-day; or eat and drink and sleep, in indifference more cruel than cruelty; while you bear in loneliness your bitter experience of distrust and disappointment. Perhaps not even your home is a refuge; perhaps the very garden where you loved to sit in sweet fellowship with familiar friends is turned into the scene of your anguish and the fatal treachery of false friends. Possibly the burden is all the heavier because it is utterly unexpected. You thought you had won victory, and you find yourself suddenly in the harrest battle of your life. Just as you were entering port a sudden storm has arisen out of the very horizon that promised you harbor and you are blown out to sea and storm again—the darkest storm, the heaviest sea, of your life voyage. No lot is harder than the lot of such a burden-bearer.

"But none is more glorious. God rewards the victorious by calls to new battles; the faithful by fresh trials of fidelity. In life, as on the battlefield, the post of difficulty and danger is the post of honor. God gives you a great task because he has seen in you great strength; He puts on you a heavy burden because you have already attested your ability to bear burdens, for others' sake, with the patience of uncomplaining fidelity. It will not be borne in vain. The fire that consumes your life yields light and warmth to other lives. He that bears with divine patience a heavy burden shows every witnessing soul how lighter burdens may be borne. The Hopi Indians may not be blessed with the superior intelligence (?) of many of their white brethren, but they have learned one thing, that their friends of the fairer complexion have not yet fully mastered,—to take the Lord at His word, and give the tenth as did His people of old. Take the little church of Hopi Indians, at the Sunlight Mission, Arizona. This little band is so thoroughly alive to the privilege of consecrated giving that not only do they give the tenth of all they have, but also do they set apart each tenth member for missionary work. Cheerfully they pay the salary of every worker, thus chosen, and each one so laboring, in turn, gives back one-tenth for the Lord's work. The Hopi Indians may not be blessed with the superior intelligence (?) of many of their white brethren, but they have learned one thing, that their friends of the fairer complexion have not yet fully mastered,—to take the Lord at His word, and trust Him with their possessions.—Selected by Elizabeth Gnagy.

You do not need to try everything for yourself in order to understand what it means. The writer of Ecclesiastes tells us that he gave his heart to know madness and folly, and that it was all vanity and vexation of spirit. It will be a wise economy for us to accept his lesson without paying his tuition fee over again.—Henry Van Dyke.

"The deepest happiness in life comes not to him who seeks after happiness, but to him whose chief purpose is to do his duty."
Evangelical Visitor

A Bi-Weekly Religious Journal
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

SUBSCRIPTION

Per Year. $2.00
Six Months. $1.00
(Sample Copies Free.)

To Foreign Countries, $1.25 a Year.

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All communications and letters of business should be addressed to Geo. Detwiler, Walnut and Summit Streets, Harrisburg, Penna.

The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

The Passing of the Year.

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

This number of the Visitor is the last for 1911, and closes volume 25. Thus for a quarter of a century has the paper gone forth regularly on its mission. A goodly number now living have stood by it from the beginning. Now and then a subscriber in foreign lands, have also gone from labor to reward.

It is interesting, at times, to take up the earlier volumes of the paper and be reminded of past days as one reads the contributions over the signatures of many whose hands have ceased to wield the pen.

Thus is history being made. The history of the Brotherhood during this quarter century has been varied, and with that history the history of the church paper has been intimately associated. It has served as a medium of communication between the scattered districts and members of the church; it has regularly come into the homes of members East and West, North and South, and, judging from many testimonies, its visits have been, and are, appreciated. The purpose of its ministry was, and is, to help forward the kingdom of God; to edify the body of Christ; to encourage every good word and work; to warn against sin and worldliness in all its forms; to plead for a life of seerliness from worldly conformity; and a walk of the Christian that "becometh holiness."

When the Visitor was first launched the church had not engaged in any foreign mission work. Not that there was no missionary spirit among its members, for we are frequently reminded that there was, and that earlier brethren repeatedly made lengthy and fatiguing missionary journeys into new and unexplored sections of these United States and Canada. But as to foreign mission work among heathen nations, this waited for its birth until a number of years after the Visitor became an institution of the church. If we mistake not, it was in 1894 when the first step looking towards something tangible being undertaken on that line was started. Out of that little beginning there has grown a work surpassing in its extent. The proof is quite evident that the church was ripe for such a move. Both the East and West, with Canada, have furnished their quota of men and means so that to-day South Africa, especially, has a number of light and life stations which promise to leave a permanent impression on the history of that darkened region, and of whose population a goodly number have already accepted the light with the prospect that, under the blessing of God, many more will be won and will be of those who will have a part in the first resurrection. May the church be equal to the requirements that loom up before it in mission work both at home and in foreign lands.

The year is passed into history for us and our readers. On every hand we hear it remarked that it seemed to go so rapidly. Yes, the moments, the hours, the days, the weeks, months and years, they pass by so quickly. No doubt the individual experiences of the Visitor family for the year have been varied, yet we hope that all could agree with the testimony of God's servants in the olden time; there has been the hitherto of blessing, the hitherto of mercy, and the hitherto of help. Although there have been trials and testings, hardships and disappointments, losses and crosses, sorrow and bereavement, they have been but part of the all things that go to make up the discipline of life for the believer. Thinking on this line we are reminded of the apostle Paul. In I Corinthians 3, he recounts what were his advantages under the law, as a Jew, and they were great, from a natural viewpoint, but he triumphantly exclaims: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death; that I may attain unto the resurrection of the dead. For my yea is yea; and my nay is nay: there is no variabitlity in my tongue. For as many as are led by the Spirit of God, they are the sons of God. For ye are bought with a price; hence redeme, not as bondmaids, but as heirs of God; and of Christ Jesus." We are also reminded of the Apostle Peter's testimony. (II Peter 1:16-18): He is urging the believers on to diligence so that their life may be the abounding life, to make their calling and election sure, that there may be ministered unto them an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ. He is conscious but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death; that I may attain unto the resurrection of the dead. For my yea is yea; and my nay is nay: there is no variability in my tongue. For as many as are led by the Spirit of God, they are the sons of God. For ye are bought with a price; hence redeemed, not as bondmaids, but as heirs of God; and of Christ Jesus." We are also reminded of the Apostle Peter's testimony. (II Peter 1:16-18): He is urging the believers on to diligence so that their life may be the abounding life, to make their calling and election sure, that there may be ministered unto them an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ. He is conscious that his tabernacle must shortly be laid off—the Lord Jesus had shewed him this—but he is able to testify that he does not regret having forsaken all and followed Jesus. He, with his associated workers had not followed "cunningly devised fables" when they made known "the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty." He was one of the wit-
necesses when the Father gave honor and glory to the Son, "when there came such a voice from the excellent glory, This is my beloved Son in whom I am well pleased." He remembers now, after many years, the scene on the holy mount when he with James and John witnessed the transfiguration scene, and he is satisfied. Not followed "cunningly devised fables." No, no, a thousand times no. The things provided for us in Jesus Christ are true and real. When all else shall fail, He never faileth. His love can never fail. "He abideth faithful, he cannot deny himself."

And as we now step over the threshold of the New Year may we remember that our God is at the helm, that He is carrying forward His work and carrying out His plans and purposes. It is true as says the hymn:

"God moves in a mysterious way, His wonders to perform; He plants His footsteps on the sea, And rides upon the storm."

Deep in unfathomable mines, Of never failing skill; He treasures up His bright designs, And works His sovereign will.

His purposes will ripen fast, Unfolding every hour; The bud may have a bitter taste, But sweet will be the flower."

Thus it is the privilege of all His saints to go forward trustingly and joyfully. If we are now the children of God then let us deny ourselves, take up our cross and follow Jesus, and be obedient children not fashioning ourselves after our former lusts, but be holy in all our manner of life. May all have a Happy New Year in Christ.

We would be pleased if all of the Visitor family would become acquainted with the Youth's Visitor. It goes to quite a number of Sunday-schools, but after all it is a stranger in many of the homes where the Visitor goes. If there are children in the home we think the little paper would be appreciated. We would be pleased to receive many subscriptions for the same.

It is not too late yet to order our beautiful Scripture Text Calendar for 1912. Let the orders come quickly and we will have them sent as soon as possible.

An Urgent Appeal.

FOREIGN MISSIONARY FUNDS GREATLY NEEDED.

The extra expense accruing through the opening of two new stations in South Africa, and possibly three; the founding of the African Mission Girl's School; the needed furloughs for our workers in the field, both for home-coming and retirement to some health resort near the field for recuperation of physical strength. Some purposing to return to America in the coming Spring for rest who have been in the foreign field for seven years, the time limit as fixed by the church. All these expenses have drained heavily on the Foreign Mission Fund. Therefore we come with an earnest plea, to our dear Brotherhood, that always has been so very loyal to the Foreign Mission work, to quickly replenish this fund.

We suggest a general effort to raise a liberal donation at once. We as a church can congratulate ourselves and praise God for such a noble, loyal, self-sacrificing and spiritual body of Foreign Mission workers. They are exceptional in more ways than one, and all the money we can contribute will not begin to compare with the sacrifice they are making. How many have already laid down their lives, and now our dear brother Doiier is also numbered among the dead. We expect a prompt and generous response. The Lord bless, keep, sustain and prosper you all.

Amen.

J. R. Zook, Chairman.
C. N. Hostetter, Secretary.
P. M. Climenhaga, Treasurer.

Correction.

A quite serious error got into the article entitled, "The Reason Why" in our last issue. Reading from top of column 3 on page nine, line 5, instead of reading, "The sinful scriptural congregational system," read, "The SIMPLE scriptural congregational system," and you will have what the writer meant. We are sorry for the mistake.

Now let the subscription renewals come thick and fast. We are ready for them. Send us many new subscribers.

Elder D. R. Eyster, of Thomas, Okla., arrived at Hummelstown, Pa., on the 16th inst., and on the evening of the 17th, meetings were commenced at Palmyra. Bro. E. is expected to hold a series of meetings at Campbellsport following the Palmyra meetings, and later at Hummelstown. May the brother's labors be crowned and blessed to the quickening of believers and the saving of many of the unsaved.

On account of Christmas day intervening we are under necessity of going to press a few days earlier with this issue than usual, consequently, it may be that some matter intended for this issue may arrive too late. It is always well to send in all matter as early as possible.

Bro. A. L. Eisenhower, of Des Moines, Ia., has received many letters in consequence of his recent communication. He wishes in this way to answer some of the questions asked him. Some one asks whether he can get sufficient oxygen by deep breathing. Another wants to know whether he can eat pork, and yet another whether a person can get too much oxygen. To all of these inquiries Bro. E. claims he is scientifically correct when he answers with no. The reason he answers thus he says is because we live abnormally. We do not sufficiently understand Bro. E.'s further explanation of the digestive process and hardly think our readers would, and it will suffice to say that when there is not sufficient oxygen, undigested food will remain for the body to assimilate which it cannot do, neither can this undigested matter be eliminated without sufficient oxygen, so the blood is burdened with extra waste. No wonder there is indigestion. Pills will not cure nervousness, lack of nerve food, ovarian and other female trouble. These organs of woman are especially full of sensitive, sympathetic nerves. Poor blood and poor circulation produce despondency, and many women go partially insane. They had a case in their home. There was headache and dullness of vision, and a large number of spectacles had to be provided. Bro. E. found that his sight was so much improved after one week's treatment that he can now read and write better without glasses than with them, and exclaims, "Hallelujah!"

When oxygen is taken into the system in sufficient quantity it digests food, burns up waste products, and eliminates them from the system. Get good healthy rich oxidized blood. It is extremely foolish continuing pouring dope (drugs), to what is already there, in the shape of blood purifier. No M. D. will undertake to tell how medicine (mostly poison)
can purify the blood. Why? Because it does not do it. God's pure atmospheric oxygen will. Specialists disagree very often in their diagnosis... You need not know specially what your sickness may be called, you can safely treat it with God's specific atmospheric oxygen. It will heal one or all at once. Bro. E. is overjoyed that he is able to enjoy life now without pain, cramps, rheumatism, vomiting or nervousness. He can begin to sing again and has strength to pray and praises the Lord for his healing. It is so grand.

Bro. and Sr. Eisenhower extend an invitation for any sorely afflicted one to come to their home and receive treatment and eating and lodging free as long as they have anything. They are receiving many letters. They invite correspondence, but don't forget to enclose postage for answer. Prayer is requested for a poor woman who came to Bro. Eisenhower's. She has a drunken husband, is poor, and broken down nervously. Her mind has become weak and she lives in constant fear that she has sinned against the Holy Ghost. They also ask prayers for themselves, so they may be a help to the woman, soul and body.

Alcohol is the greatest enemy oxygen has. Now you can figure out the rest. A. L. E.

A brief note received from Elder J. H. Smith informs us that the meetings at Silverdale, Pa., were closed, good interest continuing to the end, and with one seaker. Then the meetings were taken up at Souderton, and will likely continue until after Christmas. The attendance at Souderton was also good and one young man has surrendered to the Spirit's wooing. Bro. D. L. Graybill, of Sedgwick, Kans., has been conducting special meetings at Boiling Springs, Pa., for a few weeks. Several young souls have turned to the Lord. We are also informed by Eld. E. M. Smith, of Clay Center, Kans., that Bishop M. G. Engle held a series of meetings at the church in Clay county, and while there were no conversions the meetings were helpful to the Christians and a number came into closer touch with God.

May we not successfully plead for a more liberal support of the Philadelphia Mission, as also of that in Des Moines. It hardly seems right that the Home Mission Fund must so often be drawn on to make up the shortage. We think it must be only forgetfulness with the brethren.

No further word as to the particulars of Bro. Doner's death have yet reached us, only a brief note having come from Elder Steigerwald, dated November 17, 1911, stating that Sr. Alvis and himself were at Bula­wayo to take train for Selukwe.

MESSIAH BIBLE SCHOOL AND MISSIONARY TRAINING HOME DEDICATION, GRANTHAM, CUMBERLAND COUNTY, PA.

GRANTHAM, CUMBERLAND CO., PA.: JANUARY 6-7, 1912.

SATURDAY, JANUARY 6.

1:00 p.m. Song—"Holy, holy, holy," 500 S. H.

Scripture reading, Bishop Jonathan Wert.

Invocation, Bishop John D. Wingerter.

Song—"The King's Business," to S. H.

1:20 p.m. Dedication sermon, Bishop J. R. Zook, Des Moines, lowa, President, Board of Managers, Messiah Bible School.

2:00 p.m. "The Purpose of the School in the Home and Church," Eld. S. R. Smith, Grantham, Pa., President Faculty, Messiah Bible School.

2:30 p.m. Song service by the school, and public offering.

2:50 p.m. Recess.

3:00 p.m. Song—"Not Made With Hands," 126 S. H.

3:10 p.m. Supplementary Remarks, Eld. Eli M. Engle, George Detwiler, and Board of Trustees.

3:40 p.m. Chapel dedication, Bishop M. H. Oberholser, Chambersburg, Pa.

School dedication, Bishop Aaron Martin.

Prayer (English), Bishop Isaac Stearn, Roaring Spring, Pa.

Prayer (German), Bishop H. B. Hoffer, Mt. Joy, Pa.

Doxology.

Benediction, Bishop H. K. Kreider, Campbellsown, Pa.

EVENING SERVICE.

7:00 p.m. Opening with song and prayer, followed with short talks on Gospel lines by different speakers, to be closed with an evangelistic effort.

The dedication is of a two-fold nature: First, the chapel or house of worship, which is a room, with the extension 40x65 feet, and second, the school building, which is 124x80 feet.

We sincerely hope that all who possibly can, whether in sympathy or opposite to the work, will come and see for themselves, and enjoy the blessings in store following the season wherein we expect to commemorate the "Glad tidings" and the "Glory to God in the highest, and on earth peace, good will toward men."

Note—Dedication services will be continued on Lord's day, January 7, 1912, opening at 9 a.m., with a season of song service and praise, followed with preaching by persons from a distance, 1:30 p.m., a Sunday-school meeting in which the regular lesson will be discussed by special speakers, followed by the opening exercises of the yearly Bible Conference, to continue till January 18. All are cordially invited. Tell your neighbors. Philadelphia and Reading trains leave Harrisburg, week, days, for Grantham: 5:15, 7:20 a.m., 12 m., 4:45, and 7:15 p.m. Returning, arrive at Harrisburg 7:50 and 9 a.m., 12:45, 3:20 and 6:10 p.m. Sundays, leave Harrisburg 8:35 and return arriving at Harrisburg 8:45 p.m.

Provisions will be made to entertain strangers and visiting brethren and sisters from a distance.

We call attention to the annual Bible Conference which will commence on Sunday afternoon, January 7, immediately following the dedicationary services at Grantham, Pa., and to continue till January 18. Provision will be made for board and lodging for all who attend. Meals will be charged at the rate of 15 cents per meal. It will be observed that this is not for making money, but alone to meet actual cost of such provision.

OVER-CONFIDENCE.

"Believe as I believe, no more, no less; That I am right, and no one else, confess."

Feel as I feel, think only as I think; Eat what I eat and drink but what I drink; Look as I look, do always as I do; And then, and only then, I'll fellowship with you.

"That I am right, and always right, I know; Because my own convictions tell me so; And to be right is simply this—to be Entirely and in all respects like me; To deviate a hair's breadth, or begin To question, or to doubt, or hesitate, is sin.

"'twere better sinners perish than refuse To question, or to doubt, or hesitate,
"'Twere better that the sick should die Than move In any other way than that which I know;
"'twere better that the world stand still For me.

"Dear peaceful life, what is it but a dream Of life and death, and bliss and woe?

"Let starve the hungry, if he will not eat Of life and death, and bliss and woe?

"Let sink the drowning, if he will not swim Upon the plank that I throw out to him; Let freeze the naked, if he will not be clothed in such garments as are made for me.

"'twere better that the sick should die Than live, Unless they take the medicine I give; 'twere better sinners perish than refuse To be conformed to my peculiar views; 'twere better that the world stand still than move.

In any other way than that which I approve."
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Cora Alvis, Matopo Mission, Bulawayo, South Africa.

Marjorie and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.


Mary Heisey, Cora Alvis, Matopo Mission, Transvaal, South Africa.

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


The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Germiston, Transvaal, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landis, No. 11 Beckbagan Lane, Ballygunj, Bombay, India.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Raghunathpur, P. O., Manbhum Dist., India.

Elmina Huffman, Box 570, Fordsburg, Transvaal, South Africa, care Levi Doner.

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

Central America.

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

Our City Missions.


Chicago Mission, 6030 Halstead street.

In charge of Sister Sarah Bert, Brother L. L. Brohaker and Sister Nancy Shirk.

San Francisco Mission, 52 Cumberland street, in charge of Lizzie Winger and workers.

Home Again.

To the dear Visitor family: We come with greetings in His name. Whose we are and Whom we serve.

After an absence of over five months we find ourselves glad to be among our loved ones, and as we look back over the months of the past we can truly say, goodness and mercy has marked our pathway, so truly that we truly feel to say, "Praise the Lord, for His abundant love and mercy shown to us in more ways than we can recall or enumerate."

We felt it was good to fully trust the Lord and walk in His ways. Very many pleasant recollections crowd in upon us as we think over the path we have trod and the many "God bless yous" that greeted our ears, that came from hearts enlarged by the love of God shed abroad in them by the Holy Ghost. When we think upon those things it does not cause a spirit of self-exaltation to arise within us, but rather a deeper sense and feeling of humility and of unworthiness, so far as we ourselves are concerned. We realize that we are only made worthy and accepted in the Beloved, in Whom we live and have our being.

Our last communication was dated November 25, after having enjoyed the love-feast at Zion.

In looking over that report we are surprised to find no reference made to our visit in Clay county, Kansas, between the Newbern lovefeast and the Zion. We went to Clay county October 24, and spent over a week with the dear brethren and sisters, and had a pleasant and profitable time to ourselves, and, we trust, to many others.

We would not wish to have the dear ones of Clay county think that we intentionally slighted them by not referring to our pleasant time with and among them.

The week following the Zion lovefeast was spent in visiting dear ones in and around Abilene. By request of the Abilene brethren we consented to begin special meetings on Sunday-night, November 12, to continue up to the time of their annual lovefeast. On the evening of November 17, I broke down while endeavoring to deliver the message. This was the first time that anything of the kind occurred to me while preaching. The next day we had the Ministerial Meeting, which was of interest and of profit. Many of the subjects were clear and intelligently handled. All the different topics were discussed for edification and none for controversy. Love and unity prevailed, so we could indeed hold a love-feast on the 18th and 19th of November. A large congregation of brethren and sisters were present, as far as we know, all enjoyed the services.

Sometimes, under such favorable and enjoyable conditions, some might feel like the disciples did on the Mount of Transfiguration, to build tabernacles. But there is yet too much to do that should be done before the Lord comes to take away the ready ones, so there is no time for building tabernacles.

On Tuesday evening, November 21, we had our farewell meeting in the Abilene church. The brethren of all the districts in which we held special meetings showed their appreciation of our labor by liberal free will offerings, unsolicited on our part. We greatly appreciate this token of their love for us and pray the dear Lord to richly reward them for what they have done, believing it was done as unto the Lord.

Many were the pressing invitations for us to come again to visit and labor for the Master. But whether or not we have the privilege to visit the church of Oklahoma and Kansas area is unknown to us. Age is upon us and our bodies are not vigorous and strong as they once were.

We left Abilene, November 23, for Kansas City, to visit our home with our families. Left Kansas City on the 29th train on the 30th, and reached our home safely on December 1. Owing to the weakness of my body I am advised to keep myself resting in quiet from preaching for a while. Will all who know us pray that the Lord may undertake for my body and that by waiting upon Him we may know His will concerning us and the work He may yet require us to do for Him.

Your's in the blessed hope of I. Thess. 4:17, 17.

From Balmy Florida.

"As cold water to a thirsty soul, so is good news from a far country." (Prov. 25:25.)

God reveals Himself to His waiting children. In St. Luke's gospel we read of one, Simeon, who was devout in his intention and it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord Christ; and me-thinks, how that good man must have had a real waiting before God in his devotions. Or, we lack, and don't measure to requirements. But this man was anxious. He had a real desire. He was thirsty like a man tired and weary whose face was bathed in sweat, and had flown freely and his tongue was parched and dry. He has thirst for water.

This saint of God, old Simeon, was sure that he would not be disappointed, yes, oh. We just seem to feel in our own soul his anxiety, that in the near future he is to realize the fulfillment of the promise. The time is come; the Messiah is born, they bring the child Jesus to Him, and He embraced him. His thirst is satisfied. Now he wants to depart in peace. Oh, where are the saints of God, the church to whom are committed the oracles of God in the conversion of a Gentile world? Where is the real desire of my heart; how much do I long for the conversion of my son, my daughter, my kind neighbor? Why are the sinners not saved? Surely where there is travail there is a birth. Oh, that anguish of soul for the lost of earth. Yes, that we, His church, were as the thirsty soul for water, so the good news would be brought to heaven from a far country. We are at present, somewhat isolated and not being blessed with church privileges.

We came here to Orlando on November 17, and are stopping with a private family two miles south of town. We came here for a rest as we were quite worn out by traveling continually, since the 3rd of March, when we left our home in South Texas. We enjoyed our visit among our old friends. A church man is not without honor save in his own country, and in his own house. (Matt. 13:35.)

Well, bless God for true friends, such as have the love of God in their hearts; and to be among a people who have learned in honor to prefer one another, and to be courteous as brethren, in the ministry of the word God.

Then some have learned the ministry of giving, and are blessed in so doing, for Jesus said that it is more blessed to give than to receive. Yes, though now often have we felt, oh, could we give instead of receiving. God bless those who have learned the ministry of giving, for they are to receive the blessing. It was our Christian friends who made it possible for us to come to Florida for a rest, and we feel very humble before God and our church people, and pray God to help us not to content ourselves with our little blessings, but to be very saving. We have a cheap room and board ourselves, and go out to visit and speak to our fellowmen, white or black, about their salvation. We go to town to church and Missionary Alliance hall, where we find the most fellowship in worship. We need to let people know what we believe, and not be ashamed of the old plain way. Oh my, how
indifferent people are who profess to be Christians, as regards spiritual things. Jesus said we should watch and be ready when the Son of Man cometh, like Christian Gray. Yes, I pray that I may be as our text says, as a man thirsty for water. I enjoy the good news, Jesus is coming. We are here so that we may not be like Christian Gray, and it is Christ in you, the hope of glory. My next birthday, January 17, 1912, will make me 69 years of age. We wish to be remembered of the saints in love and hope, not that we may do the will of God, or His will may be done through us. Yours, looking for the soon coming of our blessed Lord.

JOHN H. MYERS AND WIFE.

Orlando, Florida, Dec. 8, 1912.

N. B.—We ask the church to pray for us that our health may be restored. We suffer from nervous dyspepsia and consequent weakness. I desire to be stronger for the service of God. JOHN.

A Trip to Western Kansas.

Our State Mission Board had for some time under contemplation that a mission trip be made to the western part of the state, to visit some of our isolated members and others. Accordingly, Bro. Harry Wagaman and myself were requested to make the trip to which we consented. We thought it advisable that two young sisters accompany us, to which the Board consented. So Miss Sadie Hoffman and Anna Engle accompanied us; Sr. Engle however returned home before the trip was completed.

On Sunday evening, November 19th, we took the train at Athlone for Ellis, where we were met by Bro. Harry Basler and taken to his home. We held meetings in their school house for one week, having eight meetings, a meeting being held on the last evening, which was responded to by an offering. The meetings here were interesting, the people seemingly appreciating the word preached. The congregation was unusually large, one German extraction young girl of about fourteen, was brought under conviction and yielded to the invitation, taking her stand on the side of the Lord and was made to rejoice in a Saviour's love.

Bro. Baslers formerly lived in Dickinson county, having moved here about three years ago on account of Sr. Basler's health, being afflicted with asthma. They find this altitude, twelve hundred feet above sea level, well and happy in the Lord. From here we went farther West to Trego county, to D. D. Haldeman's, a son of the late Christian Haldeman. His wife is a member of the church. They moved here from Brown county, Kansas. On account of rough weather we had no meetings at this time, however on the following Sunday evening we had a meeting at their school house with a good attendance.

This second week of our stay we went to Colby, Thomas county, to visit with Bro. Zechariah Troyer's who are quite aged, praying that we may be well, having no spread upon them and finned to the house for some weeks. Bro. Troyer's were formerly members of the Old Order Dunkards. In 1896 they were visited by Elder Samuel Zook and were received into church fellowship. Bro. Troyer had arranged for several meetings for us in the Christian church in Colby, but on account of a union thanks giving service the committee was dropped. So we had but one service here, which was well attended.

On December 2, we returned to the Quinter neighborhood where we visited a number of the relatives. Bro. Wagaman's wife, some of them members both of the Old Order and the Conservative Dunkard churches. By the kindness of our Dunkard brethren we were granted the privilege of preaching in their churches in Quinter on Saturday evening and on Sunday morning to a large and attentive audience, they having a membership of several hundred. We were pleased to hear expressions of appreciation of these services.

From Quinter we returned to Wakeeney, where we were met by Mrs. Boice (maiden name was Bollinger) taken to his home. Arrangements were made for preaching in the evening in a country church about six miles from their home, which service was appreciated, so much so that they insisted on us giving another evening, to which we consented and gave a missionary talk. One old lady said to one some, after the preaching of the first evening, she could scarcely keep her seat. She said that she was old Methodist doctrine. The last evening of the meeting at this place we were taken by Sanders Bollinger in his auto to his home for the night, when the next day his Bro. David came over and spent the day together. In the evening we were taken about five miles south to Utica, where an appointment had been made for preaching in the Primitive Christian church, where, on being urged, we remained for a second evening, where we again spoke in the interests of the Foreign Mission work, which was also responded to by an offering. After this we returned home next day, December 9.

In a general way, we found the people in good spirits, even though wading through financial difficulties, having many places raised virtually no crops because of the extreme drought the past year. And it continues to be dry; much of the leading crop in those parts. Aside from the leading crop in those parts. Aside from this stock raising is the specialty. Many do not have sufficient feed to carry their stock through, especially if the Winter should be a severe one. We pray that they may be favored with a mild Winter.

We are again at home finding our families well. We feel that the Lord was with us, and prospered our journey and assisted in the preaching of His word. When we visit our isolated members we are made to appreciate more our home surroundings, with regular worship among our own people, and are made to feel our responsibility, and debt toward the less favored. And it is the duty of the church to manifest more of an interest in the isolated of the household of faith, in giving them more frequent visits, so giving them at least a few meetings, to serve as an uplift and an encouragement on the way. In all we held sixteen meetings. I am glad to have been young brother in the ministry with me. Glad that the Lord is here and there raising up young men to carry on the work and shoulder the responsibilities as others are on the decline.

JACOB N. ENGLE.

The Arrival of the New Missionary.

As we were preparing to have a dinner in honor of the birthday anniversary of one of the workers, while we were together, and before Bro. Steigerwald would leave for Maches, the little girl came to celebrate with us. Only a little mite, yet she fills her place among us, and also among the natives, as a child as a great blessing; when there are none it is thought to be a curse. The little worker came on Saturday; the following day being Sunday the natives soon learned of her arrival, and wanted to see her, this being a custom among them to go and congratulate the mother. As we came near the church we were greeted by many voices, saying, "Mamal Miholp." This means the same as we would say, "we congratulate you." And asking if they might see the mother. They were told, "no. They must wait one week before they could. Early the next Sunday they came. There was a rap at the door. When we asked what was wanted, they said, "We have come to see the baby. Yoksagana said we might." The door was opened and two by two they marched in and out until forty-nine had seen her. They congratulated the mother by saying, "Nuhla Miholp." In return for being permitted to see her as they went out they said "ngi ya bonga" (we do thank).

An old lady who has been a Christian for some time said, "Ahi but the Lord is merciful." Then another remarked, "Why does she sleep alone? Can you hear her when she cries?" One old man stood with his hands clasped across his breast, saying, "Ahi shi ah! ah!" Some of the children were more interested in the things in the room, our house being so different from their huts.

The period of lying-in is a great question with these people. They cannot understand it, as they may be seen at the river washing, or digging in their gardens in three days from the birth, and this with the tiny baby upon her back, and with a good skin. It is not unusual to see them with a tin of sour milk feeding the child from the hand, and often rub the child with what is left after feeding. And just as odd as their way might seem to us, so is ours to them. We praise God for the progress that has been made since the light of the gospel has come, and pray that many of these sin-darkened people may be saved from their awful lives of sin. May the new missionary be a missionary indeed, winning many souls to Christ. This is our prayer.

C. B. A.

"But continue thou in the things which thou hast learned and been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make the wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—Paul.
“Ye fearful souls, fresh courage take. The clouds we so much dread Are filled with mercies and shall break, With blessings on your head.”

Are we afraid to trust the Lord with the little we have to give, that He will not fulfill His promises? (Mal. 3:10.) The Lord has richly blessed us again and given us a year of plentiful production, a fruitful season, that has provided a plentiful supply of the necessities of life, by the economical use of which our every need will be provided for. Shall the cause of our Blessed Redeemer be kept in the forefront, and the institutions of the church be well remembered as we pass over the threshold of the old and enter upon the New Year? Fulfill old obligations in which we may have vowed unto the Lord a portion thereof, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou on earth: therefore let thine words be few. Better is it that thou shouldst not vow, than vow and not pay.” Let us be careful that the Ananias and Sapphira spirit does not manifest itself in our offerings, desiring to have our name on the contribution list with what we may term show love instead of as God hath prospered us.”

As we feel the cold chill of Winter upon us let us also remember our dear mission workers, who have no other resources than what we supply. Their personal needs are as ours, good, warm clothing to protect them from the cold Winter’s blast. (Jas. 2, 15, 16.) You probably have thought of them and said, “I will try and do something for them when we have this or that ready for market.” Let us not forget it. I believe we are a generous, charitable and conscientious people. The Lord has access to our hearts and often reminds us of the duties and obligations we owe to Him. But we may also forget and go out of the way of our privileges and so “pass by on the other side.”

Dear brethren and sisters, let us remember the missions and take every opportunity to visit them when in the city, and have something in our hand to encourage them. They will appreciate every kindness as from the Lord, and we will feel blessed in being the angel of mercy by whom He can help us answer our prayers.

Clarence Center, N. Y.

For the Evangelical Visitor.

BY GEO. S. GRIM.

The man who fell among robbers and thieves on his way from Jerusalem to Jericho is the one who needed help; but did not get it until the Samaritan passed that way. He represents a class of the human family in this world whose lot seems to be misfortune. We find this class of people even to-day. We often meet them on the highway of life, and their condition appeals to our sympathy and aid. Often they only call for a word of encouragement, a cordial grasp of the hand, or simply to recognize them.

But sometimes their needs can not be met with expressions like these only, and we stand face to face, with the necessity of passing them by on the other side, or of going to them with our own personal needs, and ministering to them in their wants in a substantial manner. This involves expense, self-sacrifice, and just here is where the real test of genuine religion is. If we meet the demands of an occasion like this, then we are Christ’s disciples in deed and in truth.

The Savior teaches the doctrine to help the helpless, and to minister to the needy and oppressed. Most any person can get along and help themselves without any help when they are on their feet and fortune favors them. But when the tide turns, and sickness comes, and reverses overtake them, and they are brought into circumstances that will crush them to the earth, then is the time that help is needed, and if such is withheld dire results may follow. Who is then responsible? But if they receive needed
help, they may rise again from their low condition and be a comfort to themselves, to their homes, and a blessing to humanity, and at last be saved in the realms of the blessed. If one happens to be down in degradation and sin, that does not prove on your part or on mine that such an one is not worthy, and that we should withhold our helping hand. But such would be a good reason that we should help, because our duty according to the Scripture would require it, and we are under obligations to perform our obligations. If we would receive no notice of good will from such persons, God would keep a record to us for a good reward at the final day of all accounts.

Louisville, Ohio.

My Foe My Helper.

It takes the clarified vision of the spiritually-minded to recognize in one who opposes and brings suffering, a helper and a friend in disguise. Yet that it may be one fulfillment of the "all things working together for good" is a truth we shall do well to understand.

The difference between harm and benefit, in that which we receive from our foe, commences with our foundation. If we are resting upon our own strength, opposition and attack is certain to bring fear, and fear is the father of weakness. As Christians, it is our privilege to be built into the Rock of omnipotent God, and to such, the wrath of men is as the breeze to the giant oak; its roots never feel the shock.

Built into the Rock, we are confident of the care of God, and the perfect quiet of assurance is ours, no matter what the attack or the present pain, victory, full and glorious, is ours.

Therefore, the first blessing our foe brings us, is, that through self-examination, we are reassured of our place in the Lord, and of the final issue of the trial.

Perhaps the most beautiful trait of Christlikeness, after purity, is patience, and patience can only be borne in receiving the blow, the blow in the face: for patience is never learned through blows in the back while running.

Strength comes through exercise, and it is the province of our enemy to make us strong by the exercise of that virtue which is Godlike, until, unmoved by the petty trials of life, we shall use its great storms as the ancients pictured the Almighty, in riding upon the winds.

My foe, in his attack upon me, gives me the privilege of exhibiting to the world a reproduction in spirit of the blessed Christ. It is thus possible for me to make proof of His life, the efficacy of His blood atonement, the actuality of His resurrection, and present indwelling. Indeed, that is a blessing to be thankful for.

Occasionally God's children are so occupied in the making of mud pies that they do not hear His call to real things, and to feasts of His own spreading. So it is that He makes use of our enemies to break up our present relationships that He may lead us into others, higher and richer in possibilities.

My foe, in attacking me, gives God a chance to vindicate Himself, to show His watch care for His own, and His power to deliver. What true child of God has not experienced this? Who of us has not been shut in on every side until there was no way of escape—but overhead, and He has reached down and from above lifted us out and set us in a large place.

The more I observe of the dealings of God, and see the rewards and distributions that fall even into this life, the more I am convinced that no one need be troubled to defend himself against unjust attacks: that a man who has the blessed consciousness of purity and righteousness may safely turn his vindication over to God.

To the pure-hearted man, the one who is anchored in the Rock and who fears not, because he is already assured as to the outcome, there is no spirit of retaliation. Resentment burns and scars. It would forfeit all the blessings our foe brings, and take away the barrier God would put between us and them.

Let us know God abide in Him, and fear no foe. Our Father will make him a messenger of His blessings.—Selected.

A Test for an Angel.

Young ladies, attention, please! I have been young, but I never was a lady. Just why this was, I don't know. But I do know if there is anything I had rather be than myself, it would be to be a lady,—a real comely expression of what God meant by womanhood.

However, I know something of the perplexities you encounter. Here is one of them: You have a very near friend who is not a member of the church. He likes you pretty well. Your modest manners are pleasing to him, but he does not like your prayer veil. Sometimes he openly objects to it. Do you know what I would do if I were you?

Well, sometime when he called I would get my Bible and sit down close—comfortably close—to him, and then, with the best intonation I could command, I would read to him a part of the eleventh chapter of First Corinthians. And then I would turn to him, and putting my finger close—uncomfortably close— to his nose, I would say: "You object to my veil. My Savior asks me to wear it because of the angels. Now I have tested you out well and I know that you are no angel, or you wouldn't ask me not to wear it."

Unless he possessed more "brass" than I ever had he will wilt.—Geo. F. Chamberlin in Gospel Messenger, Sel. by Sr. Nancy Reichard, Hemet, Cal.

Who Are the Elect?

No one can deny the statement that there always has been, and that there now is, a company of people in the earth, who are the elect of God. They are people whom God has chosen to live with Him forever in heaven, people whom God hath from the beginning chosen unto salvation. Let us see if this includes a select few or, if God has opened the door wide enough for all who pay the price, to enter.

The word very clearly explains the subject of predestination, the choosing and making up of the elect. In one place we read: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (II Thess. 2:13). Those who believe God's truth, seek first. His kingdom, are regenerated by His Spirit, walk in the light and are sanctified by the Spirit, and are truly the elect of God. We read in one place that without holiness no man shall see the Lord, and Isaiah says that God's people shall be called "the holy people." It is very plain that this "sanctification of the Spirit" is for all who truly repent and turn to God, and as God has commanded "all men everywhere to repent," we can not see how anybody can say that only certain favored ones can be certain of finally being among the elect of God.

Men reserve unto themselves the right to choose their companions and friends; they select as companions those who are congenial, whose companionship adds to their pleasure.

And God does the same: but before choosing. He sends out an invitation to all; He tells them how they can please Him, and that if they do this,
He will choose them and they will become His elect and chosen ones. Thus, God has from the beginning chosen us to salvation, but it must always be through sanctification of the Spirit and belief of the truth. It makes us shudder to think that the real work, sanctification, is rejected by thousands of churches and their pastors, and that the press, professors, and up-to-date ministers are busily engaged in persuading people to disbelieve the great, fundamental truths of the Bible. How can they and their followers ever become the elect of God while they continue in such soul-destroying work?

God has promised to shorten the last days of tribulation for the elect's sake. We do not know how to explain this otherwise than to say that it means just what it says. A time is coming when the pressure will be so great that God will look down upon His suffering people and will make up His mind to put a stop to their tribulation. We know how it is on the farm in times of excessive heat. At about eleven o'clock when the laborers feel that they can hardly work another moment, the head man of the farm comes along and releases them. The time when their endurance is being tested, is shortened, and so it will be some day for God's people throughout the earth; the Bible says that God will do this for the elect's sake.

Individually we feel that God is constantly doing this for us, lighten- ing our load, making the yoke easy and the burden light, so that His service is easy. But how glorious will the consummation be, when all troubles and trials are over, and when Jesus will turn to us and say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The time may seem long and the way rugged, but let us rejoice; for God will soon cut it short in righteousness. Hallelujah!

In the twenty-fourth chapter of Matthew we have a very vivid picture of the coming of the Lord. The sign of the Son of man's appearing is seen in heaven at the time when all the tribes of the earth shall mourn as they see Him coming in the clouds of heaven with power and great glory. The angels are sent with a sound of a great trumpet, and will gather together the elect from the four winds, and from one end of heaven to the other. How much it will mean for us to be among the elect of God in that day! Many or all, were invited or called, but few are chosen. And this is not because they were predestinated to be lost, but simply because they chose not to accept God's invitation; they put off salvation, spurned God's great mercy, loved the world, forgot God, and now are out of the fold.

Comparing scripture with scripture this great subject is made clear to us; he who runs may read: and we do not see how anybody can believe that some are elected to be saved and others reprobated to be damned, irrespective of their will or choice in the matter. If any of our readers are troubled about this (and we have known people who have been greatly troubled over it), we would assure them that the matter rests with each individual; we would exhort all to choose this day whom they will serve—choose God. The door is opened wide to all; for centuries, God has been calling to all, from the ends of the earth, to come to Him and be saved with an everlasting salvation; He would have all men to be saved. He has no pleasure in the death or damnation of sinners.

It is easy to bear the reproach and the suffering here for a little while, when one realizes that he is among the elect, the chosen ones of God, not from any merit of his own but simply because he accepted the invitation. If one complies with the conditions laid down in God's word, and received His spirit into his heart. God's gifts are most wonderful, and they are universal. What a pity that men should ever become so blind, so sinful as to reject Christ, for the sake of a few of the paltry and unsatisfying things of the world, and at last miss heaven, the eternal joys and pleasures that are at God's right hand. "Seek ye the Lord while He may be found, call ye upon Him while He is near."—Louis F. Mitchell—Selected.

"Awake, awake, put on thy strength, O ARM OF THE LORD" (Isa. 61:9).

This is a timely prayer for to-day. Long has God been silent in the heavens, and patient with the wickedness of men. The "arm of the Lord," speaking as men speak, stands for His great power (Deut. 7:8; Isa. 62:8). Are you in depression over your own affairs, and the confusion around you? Remember that all signs show that Isaiah 40:10 will soon be fulfilled.—Sel.

A bruised reed shall he not break, and the smoking flax shall he not quench.—Isa. xiii. 3.
ing arms." That is our divine assurance. God is over us, and around about us, and God says, "I will be to you a shelter in the storm, in the desert, in the mountain, among foes, I will be a little house round about you."

Living faith is to grasp God's Word, and to see the absolute reality of the the promises of God. It is not alone by signs, and wonders, and demonstrations. If God gives you a vision and you lean on faith, you lean on God. God showed me not to lean on dreams. You may shout, but don't lean on the shout line; you may have wonderful divine gifts, but don't lean on the gifts: you may stir the world by your prayers, but don't lean on your prayers. LEAN ON HIM. It is a wonderful salvation to get sanctified—delivered from all bondage, and demonstrations, and signs and wonders: but there is—where thousands have gone to ruin. If a man speak in tongues, they swear by heaven and earth that he has the baptism with the Holy Ghost, and yet he turns out a rascal in ten days. He could pray for the sick, and the sick be healed, and it was wonderful; but if you live a life of our faith, you won't lean on the shouting; you may have wonderful divine gifts, but don't lean on dreams. You may shout, but don't lean on your prayers.

Love's Reason.

Some mortals may wonder how heaven can bend Down, down to the lowly and speak as a friend; Some ask us the question how justice can spare; Go search in the Scriptures. Love's reason is there.

CHORUS.

Love's reason is ample, Love's measure is full: Sins deeper than scarlet shall be white as wool, Come, wash in the fountain of cleansing for sin, White, white as a snowflake thou shalt be within.

Sinful and unworthy all men we behold, Guilty of transgression, stayed far from the fold; Why should they be ransomed at infinite cost? Why should the Good Shepherd seek after the lost?

Where now are the treasures of heart and of mind, Once lavished upon thee by heaven so kind? Why seeketh the Savior a heart so defiled? Why yearns He to save thee, O prodigal child?

Love tenderly pleadeth, "Soul, open the door! Thy Savior would enter to leave thee no more.

All heaven is waiting thine answer to know; How can'st thou refuse Him who loveth thee so?

Sel. by P. H. Doner.

The Disciples of Sorrow.

God puts so high a value upon "the riches of the glory of His inheritance in the saints," that in order to complete and perfect that inheritance He subjects His saints to sorrow and suffering, as a proprietor ploughs up his land and pulls down his homestead, that he may beautify the estate which is his inheritance.

Suffering is not always a penalty, either judicial or organic. It is often corrective and educational, having for its end the purifying, beautifying of Christian character. Every form of figure is used in Holy Scripture to set forth this Divine idea of sorrow, and yet we are such half-pagans that we think of suffering practically, as its Refiner and Purifier, He stamps it, "Approved." It is not marvel if "experience" prepares us for the hope that maketh not ashamed, for that shedding abroad of His love in our heart which is, above all other, the earnest and foretaste of heaven, the peace which passeth understanding!

The Introduction to an Address Given by Dr. Pierson at Keswick, 1909.

Galatians 2:20, 21—In this remarkable text, Faith is most comprehensively presented as a bond of union with Christ as a Person.

It identifies us with Christ, crucified, so that, judicially, we are reckoned as crucified with Him, and in Him having died for sin and to sin: and, therefore, as justified in Him.

It identifies us with Christ glorified, so that we are actually one with Him in His resurrection of life; He, by the Spirit living in us, so that our new life is essentially divine He who loved me and gave Himself for me, to deliver me from sin's penalty, thus lives in me, to deliver me from sin's power.

Faith begins in belief, which is a mental assent to a fact or truth presented in a proposition.

It becomes trust, which is confidence fixed upon the Person of the Lord Jesus.

It develops into "obedience of faith," which is surrender to Him as Lord and Master.

But it is, above all, a bond of identity and unity, which finds its climax of representation in the marital tie. Compare Ephesians 5:22-32.

Faith, therefore, implies mutuality, as seen:

1. In the fellowship between a believer and his Lord:

2. In their mutual pleasure and delight in each other;

3. In their mutual co-operation in service;
4. In their mutual obligations of love;
5. In their mutual witness or testimony;
6. In their final joint participation in glory.

Faith, therefore, must not be confounded with feeling. Here, again, the central secret is an executive act of the will. As repentance is laying aside every weight and sin, so Faith is laying hold of Christ in all His offices and relations. It is an instantaneous act, taking Him as God's free gift; receiving by believing. This act of the will. As repentance is laying aside every weight and sin, so Faith lays hold of Him anew and in a fuller embrace.—A. T. Pierson in China's Millions.

The Missionary Message of the Bible.

The prophesies on this subject antedate all the history of the church, and indicate the unbroken plan of God from the fall of man to the end of time. Our plans are limited in time, and comprehend only a small number of events. God's plan is a unit, and embraces all time, and the whole race of mankind. From the beginning it was ordained that salvation should be offered to all men by that man Jesus Christ. The Bible begins that way. The very first predictive utterance points to a Messiah. Hardly had man been cast from Eden before God assured him that "the seed of woman shall bruise the serpent's head," which, if it means anything, is that the evils wrought by sin shall be remedied by the plans of God in the work of salvation. When we talk about the "missionary message of the Bible," there is a sense in which it means the whole Bible. It is a revelation of God's plan for the recovery of man from sin. God's revelation of himself, and his supervision of world affairs has in view only, but always, the redemption of the race. Abraham was told that, "In thee and in thy seed shall all the nations of the earth be called," a prophecy that is universal in its scope, and covers all periods of time. That it was repeated to the son, and to the grandson of Abraham was but to give emphasis to the dominating purpose of God. Judah was given the explicit assurance "that the Scepter should not depart from him, nor a law-giver from between his feet until the Shiloh (the Prince of Peace) shall come, and unto him shall the gatherings of the peoples be." Isaiah in one of his loftiest flights anticipates the Advent in present-tense language: "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." This he characterizes later on as "a root of Jesse, which shall stand as an ensign unto the people, and to it shall the Gentiles seek." Jeremiah has a vision in which he sees "the nations coming unto him from the ends of the earth," and Malachi with a rising inflection sings, "From the rising of the sun to the going down of the same, my name shall be great among the Gentiles, saith the Lord of Hosts." David voices with even greater directness this great world propaganda in his temple songs: "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."

How does it come that these narrow-minded and bigoted Jews, who really did not want to share the kingdom of God with the Gentiles, were all singing of a universal kingdom that should embrace all mankind? There is but one answer, they speak as they were moved by the Holy Ghost. They voiced, not their prejudices, but the plans of the eternal God. Can we wonder that when Christ came as the final and complete revelation of God that the oratorio of the angels should be in complete accord with the predictions of these seers of the Holy Ghost? The Advent was only another providential event in the evolution of the divine purpose. It was the greatest because it was an actual realization of all the previous revelations of God to the world, but it was also a prophecy of the propagation of the gospel and of its ultimate triumph in the conquest of the world.

Jesus had hardly begun his ministry before the Jews discovered that his plan was entirely too comprehensive to harmonize with their views of or to quadrature with their ambitions. They wanted a king that would re-establish the ancient glory of Israel. He came to save a world from sin and death. When he commissioned his apostles he compressed into one inclusive and imperious command all the previous predictions concerning his kingdom: "Go ye into all the world and preach my gospel to every creature." Here was found their marching orders, the character of their work, the field of their operations, the extent of their missionary activity, and their obligation to the church and to their fellow men. And then, as if to seal it with a divine and infallible testimony that cannot be gainsaid, he puts it in this imperative form: "For this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." That sounds like a commentary on the words spoken to Abraham. Certainly such texts need no exegete nor interpreter. They speak for themselves, and proclaim with supreme authority the irrevocable plan of God, which man cannot finally thwart nor devils defeat.

This divinely originated plan comprehended the great fore-world, the call of Abraham, the training of Moses, the prophetic insight of Elijah, the songs of David, the Temple of Solomon, the magnificent poetry of Isaiah, the ravishing visions of Ezekiel, the appearance of John the Baptist, the wonderful anointing of Paul, the menial duties of Onesimus the slave, the oratory of Chrysostom, the stately theology of St. Augustine, the translations of Wicklif, the reformation of Luther, the martyrdom of John Huss, the heroic evangelism of John Knox, the world-encompassing work of the Wesleys, the missionary activities of Carey and Judson, of Morrison and Brainard, of Calvert and Paton, of Livingstone and Houston Taylor, and of all the rest who have entered into an alliance with Jesus Christ for the salvation of the world. Not one is overlooked or left out of the plan. Reader, you, too, are embraced in the plan.

Now, to be out of harmony with the plans of God is to be out of harmony with God, out of harmony with the Bible, out of harmony with Jesus Christ, with the church, and with all the great providential movements which make for the peace of society, the progress of mankind and the salvation of the world. It is no flight of fancy to say that wherever the plans of God are made effective, they change the moral and social life of mankind, and bring in their train the salvation of the individual, moral and intellectual culture of the masses, just government, human liberty, and universal brotherhood, for "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life."—The Methodist Protestant.
Men commonly commend what is good. They praise the excellent. The very fact that anything is called good involves approval of it. To speak evil of the good is abominable.

Now the religion of Jesus Christ is good—it is the supreme good. The Christian Faith is truth—it is the truth about the things which are most worth while, which most nearly concern us, which can be most readily wrought into noble and enduring character. The Christian Way is the way of life. Christian freedom is inward and spiritual, a quality of life itself. Christian conduct is according to Christ, who is conceded to have lived the most exemplary life that has ever been lived in the world.

Yet men sometimes speak evil of Christianity, and slightly, yea, scornfully of Christians. They vilify the Name which Christians revere.

They do this, for one reason, because they do not like the way in which Christians walk; they do not relish the truth which Christians teach; they do not admire the character which Christians exemplify or strive to attain; they do not want to live according to Christ, and they seek to persuade themselves and others that after all Christianity is not good; it is not truth, but error; it is not freedom, but bondage; not a way of life, but of restriction. Men are unregenerate, carnally-minded, and do not discern the things that are excellent, nor follow after the things that are good.

But there is another reason why the good that Christianity stands for is vilified. The reputation of the Faith is to a large extent in the hands of those who profess it. Responsibility for the slanders that are spoken against it rests often upon those who are supposed to be the representatives of the Way and the Truth, as well as upon those who utter them. Slanders they are, for they are a vilification of what is essentially true and good.

A long time ago Paul saw how that which is really good might get a bad reputation because not adequately represented by those who were supposed to be its exemplars. Nor did he have in mind those who deliberately or carelessly misrepresent the faith they profess and the cause they serve. There are, alas, too many of these, and the reputation of the supreme good has suffered because of them; and yet, not perhaps, so much as we are inclined to think. The very contrast between their way of living and what is known to be the Christian way may serve to enhance the beauty and essential goodness of the true life.

Those whom Paul had in mind and whom he found thus early in the church were none other than the people who are called Christians, but who fail to exhibit in their lives the essential good which the kingdom of God stands for. They bring no open reproach upon the Name they bear, and would be shocked to learn that upon their account the Christian good is evil spoken of. They are indeed busy, and that about matters which seem to greatly if not vitally concern the faith and the life. Yet it is precisely because they give their thought and energy and time to matters which are relatively unimportant that the good is evil spoken of; Christianity is defamed.

Among the rules for a preacher's conduct John Wesley put down this: "Never be triflingly employed." But the number of religious people who are "triflingly employed" is legion. Paul's counsel to the Romans, "Let not your good be evil spoken of: for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost," is full warrant for the application of Mr. Wesley's injunction to all Christian people as well as to preachers. When those who are called Christians give their attention to questions of "meat and drink," though they consider the religious aspect of these questions—perhaps we ought to say just because they regard them religiously—and fail to practice righteousness, promote peace and enjoy God, they are "triflingly employed." When Christian people give themselves to the discussion of hair-splitting distinctions in theology, when they busy themselves about metaphysical matters which are too high for them, when they take up the whole time of a Bible class in controversy over a problem which in the nature of the case can not now be determined, and neglect the application of the messages of the Word to their own hearts and lives, they are "triflingly employed." When church people are mainly concerned about matters of ritual, the esthetic or ancient conduct of worship, the elaboration of formal religious service, they are "triflingly employed." When the perfecting of organization, the development or maintenance of the system, the support of the ecclesiastical machinery, exhaust their time and resources, or so much of these as they are willing to bestow upon the Christian service, then are the people called Christians "triflingly employed."
employed.” There are many other ways, which time would fail to mention, by which those who busy themselves about religious affairs are nevertheless “triflingly employed.” Suffice it to say that there is such an imperative obligation upon us as Christians to exhibit the good which the religion of Christ is, that whatever else we may do we are “triflingly employed” if we fail to do this. We, moreover, cause our good to be evil-spoken of, the Christian faith and name to be defamed, and that when we might compel men to approve with their judgment and conscience that for which we stand. For he that in the practice of righteousness, the promotion of peace, and the enjoyment of the practice of righteousness, the promotion of peace, and the enjoyment of the enjoyment of God, serves Christ, is both well-pleasing to God and approved of men.

Seeking the Lost.

Text: “What man of you, having a hundred sheep, and having lost one of them, does not . . . go after that which is lost?”—Luke xv. 4.

I thought, perhaps, he would not have troubled about one. If he had only two sheep, and had lost one, I could have understood his concern, but to lose one out of a hundred would seem to be an almost insignificant loss. That is the line of reasoning which we sometimes introduce into our affairs. We reason as if the loss of one is lessened in its painfulness by the many that remain. We have told some parents who have lost a little child, a fountain of joy and cheer. We compassionately inquire: “Have they any children left?” “Yes, they have four left.” “Ah, well, it isn’t as if they had only one.” That indicates a common principle of reasoning—the greater the family, the less the value of the individual soul. We carry the reasoning forward into the religious sphere, and it becomes the parent of depression and doubt. It creates the most terrible of all orphanhoods, the fear that there are so many to us, and we cry, “My way is hid from the Lord.”

Now, the parable is intended to be an antidote to all such feelings of self-disparagement and doubt. The size of God’s family does not affect the preciousness of the individual soul. The one sheep is not lost in the flock. “He calleth his sheep by name.” “He loved me, and gave himself for me.” Let us hold fast to this inspiring truth—the infinite worth of one in the esteem of the Infinite God.

“If a man have a hundred sheep, and lose one.” I think it exceedingly tender and beautiful that the Master compares his family to a flock, and that he pictures his lost children under the figure of a lost sheep. A sheep does not intentionally go astray. It puts its head down to the grass and begins to eat, and wanders on and on, and at last, looking up, finds that it has wandered far from the flock, and is lost. It was so absorbed in feeding that it paid no heed to its whereabouts. I do not think that men go out into ruin by premeditation, by set and well-considered intention. They become thoughtlessly absorbed in something, and they never call a halt to look around to ascertain in what direction they are tending. Men get their heads down in the making of money. It absorbs all their energies and all their thoughts, and almost unconsciously they wander farther and farther from the Shepherd into moral and spiritual perdition. Minor fascinations ensnare, until we forget or ignore the fascinations of our Lord. This is true of every kind of temporal pursuit and enjoyment. The sheep of God’s pasture stray away in thoughtless absorption, and become lost in the region of wild beasts and night.

“He goeth after that which is lost.” We are not left to our own deserts. “The Lord is mindful of his own.” “The Son of man is come to seek and to save that which is lost.” How does he seek us? He makes us “disquieted within us.” He makes us restless. He makes us depressed. He makes the grass of the distant pasture disappear. Have we not heard men say of their sinful enjoyment, “I am sick of it”? But they used to like it? Yes, but “their drink is turned sour.” Who has brought the distaste? The Great Seeker, that he might turn us home again. “Why art thou cast down, O my soul?” That is a most blessed depression, if it lead to a return to the good Lord. “And when he hath found it.” In what condition does he find the sheep? Shepherds have told me that they sometimes find their lost sheep very exhausted, very weary, quite tired out. That is how the Good Shepherd finds his wandering sheep. The devil has undermined their life, and sapped away their strength. Their power of will is emasculated, their power of resistance gone. Sin is an awful exhauster. “My strength fails because of my iniquity.” Hear now the sweet gospel. “When he hath found it, he layeth it on his shoulders.” He takes us in our moral impotence, and carries us. Men who have no powers of resistance or persistence are made “more than conquerors” in Christ. How long will we carry us? Will he ever leave us to the terrors of the wild beasts? “Even to hoary hairs will I carry you.”

“He is sure to aid you, He will carry you through.” —J. H. Jowett, in The Exponent.

The foundation of content must spring up in a man’s own mind; and he who has so little knowledge of human nature as to seek happiness by changing anything in his own disposition will waste his life in fruitless efforts, and multiply the griefs which he purports to remove.—Samuel Johnson.

Sometime.

Sometimes, when all life’s lessons have been learned, And sun and stars forevermore have set, The things which our weak judgments here have spared, The things o’er which we grieved with lashes wet, Will flash before us, out of life’s dark night, As stars shine most in deeper tints of blue;

And we shall see how all God’s plans are right, And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh, God’s plan goes on as best for you and me; How, when we called, He heeded not our cry, Because His wisdom to the end could see, And even as wise parents disallow Too much of sweet to craving babyness, So God, perhaps, is keeping from us now Life’s sweetest things, because it seemed good.

And if, sometimes, commingled with life’s wins We find the wormwood, and rebel and shrink, Be sure a wiser hand than yours or mine Pours out this potion for our lips to drink, And if some friend we love is lying low, Where human kisses cannot reach his face, O, do not blame the loving Father so, But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath Is not the sweetest gift God sends His friend; And that, sometimes, the sable pall of death Conceals the fairest boon His love can send.

If we could push ajar the gates of life, And stand within and all God’s workings see, We could interpret all this doubt and strife, And for each mystery could find a key!

But not to-day. Then be content, poor child, Time will reveal the calyxes of gold. And if, through patient toil, we reach the land Where tired feet, with sandals loose, may rest, When we shall clearly see and understand, I think we shall say, God knew the best!”

—May Riley Smith.
Dear young people and children: It may be of some interest, or blessing, or perhaps, encouragement to you to have a little glimpse into this vast field, ready for the harvest, of precious souls.

We are in the midst of great opportunities and responsibilities and our souls would be crushed beneath the great burden for these thousands of lost souls congregated within our reach, were it not for the great Burden Bearer, who lifts the load and carries us onward in the work. We have been, and still are, kept very busy in the various calls for attention in the work, and I have often felt deeply for our four little ones who have felt the lack of help and little attentions denied them on account of other pressing calls in the Lord's work.

Many times their papa has been away from home all day in the interests of the work, gathering firewood before they awoke in the morning, and returning after they had been tucked in bed at night. Sometimes a little plea would come from one or another to stay up until "papa comes," or, "I didn't see the time when there was a time waiting for the much loved family gathering and prayer together, but we must have prayer alone and be off to bed as extra duties awaited us in the evening services, or school, as the case might be, and some extra help was needed there, as one coming from a day of activity needed rest for the body too, and would be most weary to fully enter into the tasks of evening sessions.

But when Sunday comes, surely then will the family all go off to church and Sunday-school? What a sweet benediction! What a restful balm! The family all together enjoying the church service, and the full Sunday-school, infant classes, children's classes, young people's classes, Bible classes for the adults, yes, even the aged have their class! How beautiful! But alas! No! We have seen nothing of this order in Africa. And it was mere pure vanity of our hearts, that we should have, in this dark, wicked land, carried the blessed news of salvation to those sitting in heathen darkness. Sometimes Faith and Ernest go to Sunday-school at a little Mission, a few blocks from us, but sometimes it has not seemed convenient for them to go. Sometimes the interests of those who, as yet, do not know God or cannot read His word, necessitates their staying at home as on the farm. Sometimes the interests of those who, as yet, do not know Jesus and have at least one offer of salvation—The simplest and easiest thing we can do may be the greatest. You can all give yourselves to prayer and walk in obedience.

ALICE LEHMAN
P. O. Box 116, Fordsumg, Transvaal, S. Africa.
Nov. 11, 1911.

God's Beautiful Creation.

Mandamabuz Mission,
Sigura, S. Africa.

Dearest reader of the YOUNG: This morning as I was out on the veldt for a walk I felt especially impressed to write a few lines to you.

In Numbers 23:23, the latter clause, we read these words, "What hath God wrought?" The beauties of nature surrounding me as I was on the veldt caused my heart to rejoice in the creation of our dear heavenly Father and indeed when we stop to think of these things, what hath God wrought?

In my walk, I took a path leading down into a little valley, which was quite lovely! But as I passed by a grove of trees, I heard a lovely trio of feathered songsters fill the air; the chirping of crickets, buzzing of bees, humming of grasshoppers, and the distant lowing of oxen were also part of the music in the air.

As I entered the valley I saw before me our two little herd boys with the donkeys and mules which were grazing. The grass is shooting out nice and green, it being the Spring-time of the year here.

Going on a little farther, I came in sight of Lomapolisa, one of our girls, who was gathering firewood. She had quite a bundle of sticks tied together with bark of trees and was rolling a cloth into a circle to serve as a cushion for her head on which to lay the wood. They also carry large buckets of water thus. When I came up to her I exchanged words of greeting and then she pointed up and said "flowers." Looking above my head, I saw a tree full of beautiful white and cream-colored clusters of flowers which I had failed to notice.

I got quite a spiritual lesson from this. Sometimes we forget to keep our eyes looking up to Jesus and may fail to see the beauties there are in Him. When discourses and perplexities arise and there may not appear to be anything very pleasant or hopeful about us, let us ever remember that in Jesus is everything lovely and the vision of Him can constantly be with us.

Your sister in Jesus,
SARIE BOOK.
October 20, 1911.

For Jesus' Sake.

"Mother," said a little five-year-old boy, "I wish Jesus lived on earth now.

"Why, my darling?"

"Because I should like so much to do something for Him."

"But what could such a little bit of a fellow as you do for the Savior?"

The child looked up into his mother's face and said, "I could help you, mother, if you let me take them instead; and do an errand for the Savior, for, when upon earth, He said: 'Inasmuch as ye did it unto one of the least of these, ye did it unto me.'"

"Whenever you do a kind act for anybody because you love Jesus, it is just the same as if the Savior were now living on the earth, and you were doing it for Him.

The Lost Baby.

On Wednesday, October 18, 1911, at about one o'clock in the afternoon a darling little baby boy, aged twenty-six months, who lived with his parents at Wild Cat Falls, wandered from his mother's side into the thick woods for chestnuts.

Short distance away the great Susquehanna river washed its way downward toward the sea. Near by were the wild York county hills. Heavy trees, thick underbrush and tangled briars and wild weeds made the hillside difficult to climb and dangerous to travel.

Yet that day it seems, baby Charlie Archie Ely had his tiny brain filled with notions of chestnuts. He wanted chestnuts, and in search for chestnuts and more chestnuts he wandered far into the wild woods and climbed up rugged steep paths and worked his way around great rocks and down the county hills. Heavy trees, and deep gullies and babbling rivulets.

Whether he found the trees laden with chestnuts no one seems to know. But while some one called out, "Where is Charlie? Charlie! O Charlie!" But no one knews. "Have you seen Charlie?" "I have not; perhaps he has gone to father." Quickly, some one ran to where father worked and called, "Is Charlie here?" "No!" came the reply. "Why? what is wrong?" "Much is wrong. Charlie is missing. No one knows where he is," is the answer.

At his home all is excitement. His worried, anxious mamma runs about looking and calling for Charlie. The children are wildly rushing from place to place. Father hurries home all alarmed. "O my! what has become of our darling little boy?" cries his wife. Now, all are seeking, searching for the missing child. Up stairs they ran, looking under the beds, behind the bureau, peeping into closets. Downstairs they ran, searching and calling Charlie. "Maybe he is in the cellar; maybe in the garden, or in the stable, or among the corn fodder, or near the hay or straw stack. They look here and there, they look everywhere. Every nook and corner is diligently searched. One hour is past, two hours, yet no sign of Charlie. Excitement increases, hearts grow heavy, and the news spread that baby Charlie Archie Ely is lost. Friends and neighbors ran with all haste to the Ely's home, and at once joined in the search.
search. Searchers scattered in all directions, searching among the thickets, peeping about, hastening along the river bank and examined the sand for footprints. Many continued to call "Charlie," yet the child is not found. "He is lost, Charlie is lost. Maybe he is lost, perhaps, on an expedition has carried him away. All sorts of wild rumors began to fly and buzz. Soon the telephone bells began to "trill, trill, trill, trill." Hello! Hello! for help came back, and quickly the long wires bore the sad and startling tidings of "Baby Charlie Archie Ely, of Wild Cat Falls, is lost." With eager horses and wagons are put into service, and one general rush is made for Wild Cat Falls. People are coming from up the country, from across the country; small boats are carrying men and boys across the broad Susquehanna river. One day has passed by, two days, one week and more, excitement and wonder increased. People, including State officers join in the search, and it seemed that every inch of the land and every leaf on tree were examined; but Charlie is not found. The mystery grows darker, the anxiety more intense. The parents were up and down the hills near Wild Cat Falls as their search. Among these were several young men who selected the object laying on the ground partly covered by wind driven dry leaves. Whether from instinct or otherwise the dogs left off; the scent of rabbits and stood by the side of the object before them, and raised a lamentable howling. The strange actions of the dogs attracted the attention of young hunters who quickly ran to the place, when to their joy and amazement, they saw the tiny body which once was the earthly home of little Charlie. With their hearts thrilled with the discovery, they hurriedly hastened to the home of Charlie's parents and carried the wonderful news to them. It was the body they found; what a relief, what a comfort amidst all their anguish this good news must have been! It lessened the fierce strain upon their nerves and hearts, it was like soothing oil on a painful sore.

The mysterious wondering from home of this child, the mystery experienced in the search, and mystery and finding a body by dogs, almost exactly on the hour of one o'clock two weeks after it was lost, furnishes thought for deep thinking people. How our hearts were moved with sympathy and prayers for the parents of the lost baby! But how much more ought every child of God be moved with pity and love for that boy or girl whose soul is lost? A life is a million times rarer than a lost baby. Let us seek to find the lost ones and win them to Jesus, the Savior of sinners.—C. R. Riehl, in the Sunday-School Gem.
thought it would break the sequence of
bumpers and died in agony. There were
a newspaper item brought the story of his
poverty, his wife and family dead. That
waiting. To-day it came, and in ten years
low such reasoning when your limbs are
tossed his blood skyward, and said, 'O,
trifle with God's mercy. But the
know a few things that nobody else knows.
things you know. It is a satisfaction to
of which he put the stick. When the man
trust to a god so weak that a child's hand
beating his little brothers.' "And seizing
and to pay you for your labor of wicked­
man, and in the construction of the new
mission house, he was a member of the inves­
ing Committee, and besides contributing
ally to develop their work, he gave much
time and personal labor to the work. He leaves to
mourn his departure his wife, two sons, William and
Albert, three daughters, Sr. Annie Storer, Sr. Mary
Kreider Doner, and eight grandchildren. Funeral serv­
ices were held in the Brethren's meeting-house on
Saturday, December 1, 1911, being conducted by the home breth­
ren. Text, Psalm 92:13, 14. Interment in
Fairview cemetery just north of Martins­

Whereas, It has been accounted wisdom
by our All-Powerful God and All-Wise
in God's great mission field, have learned
a faithful and consistent member till his death. He took an interest
in the welfare and comfort of his fellow­
share and in the reaping of the fearful harvest will go
on, and on, and on, until the ages of the
all the nations that forget God.
He that being often reproved, hardened
his neck shall suddenly be destroyed, and
that without remedy.'

Balance on hand, $13 60.
In His Name, $3; In cast oil Name, $1;
Hiram Allen, Shannon, Ill.; D. H.
Kreider, Shannon, Ill.; W. H. Kreider,
Shannon, III., $5; In the Name of the
Kans.; Sr. Minter, Abilene, Kans., $1.13;
Richland, Ashland district, Ohio, $5.95; In
His Name, $5.

Expenditure.
Groceries, $36; posts for basement, $8.45;
gas, $6.26.

Donations for Poor.
Primary S. C. S. Ramona, Kans., $8;
Mrs. Stevenson, Chicago, $3; Sr. Kreider,
Shannon, Ill.; Sr. Catherine Boy, Bow­
enna, Pa., $3; Romona district, Kans., $10.
Bro. W. Kreider, 5 sacks potatoes; Mrs.
Stevenson, Chicago, 1 bbl flour; Sr. Shirk,
Sedgwick, Kans., 1 box clothing; H.
Trump, 60 lbs. cornmeal; Sister of Zion,
Half a chicken, butter and noodles; and
We wish to express our appreciation to the
saints for their help in the work of the Lord.
In Him,
SARAH BEST and WORKERS.

MARRIAGES.

HEISEY—DOURTE.—On November 26,
at the home of the officiating min­
ister, Eld. Henry B. Hoffer, near Mt. Joy,
Pa., Bro. John M. Heisey, of near Mt.
Heisey, was married in marriage to Sr.
Pine Grove, Pa.

RHUE—GINDER.—On November 28,
at the home of the officiating min­
sister, Eld. Henry B. Hoffer, Aaron G.
Ruhi, of near Colebrook, Pa., was united
in marriage to Mary G. Ginder, daughter
of Mr. and Mrs. Clarence Ginder, of near
Milton Grove, Pa.