
George Detwiler
EDITORIAL—

Contribution—

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OBITUARY, ETC., 16

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VOL. XXVI.

HARRISBURG, PA., MONDAY, JANUARY 22, 1912.

No. 2.

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OUR YOUNG PEOPLE, 14, 15

OBITUARY, ETC., 16

Missionary Awakening Needed.

If there is any cause that needs our attention, prayers and support it is that of missions. Christians should be much concerned about the 850,000-000 of heathen.

We bring before you the following facts gathered from missionary literature:

India, with its 300,000,000 people has 330,000,000 gods. There are 25,000,000 widows, about 300,000 of these are under fourteen years of age. The girls, who are permitted to live, are betrothed in infancy, and if the man died before they are married, she is even then regarded as a widow. At his funeral she is dragged along and cruelly treated. The body of the man is taken near a river to be cremated. Here the widow is pushed into the water, and must remain there until the dead body has been burned to ashes. After this, she is deprived of comfort and treated with contempt and cruelty. She must be content with one scanty meal each day.

The government has prohibited infanticide, yet it is said that fully one-third of the girls born in India are secretly murdered.

More than 40,000,000 women or

about as many as the female population of the United States, are secluded in the zenanas, a small room in a house, where she must abide, year in and year out, with nothing to see but four walls and occasionally a little patch of sky. The higher caste families are generally the ones who are thus secluded.

A converted zenana woman said to a missionary: "I can not believe Christians in America really know the position of women in India. Do they know that more than two-thirds of Hindu devotees to our sacred shrines are women; and but for our ignorant, superstitious faith in our heathen gods and goddesses, these places of pilgrimages, would many of them be left desolate? Do Christians in America really know that we are treated as chattels and not as human beings; caged in our houses; destined to drag out a weary aimless life, and die a dreary, sunless death? O, can Christians in America know all this and not help us?"

China has a population of more than 425,000,000, one-third of the people in the world, and not one in four hundred has ever heard the name of Jesus. About 12,000 women die in China each day, never having heard the gospel. China, like India, does not welcome girls. It is affirmed by those who have been long in China that at least 200,000 infant girls are brutally killed each year, in various ways. The cruel practice of foot-binding is still prevalent in many places in that empire. A sum equal to $300,000,000 is given annually in that country for idolatry, while protestant America gives only about $8,000,000 a year toward missions.

The entire population of Africa is about 200,000,000. Only a very small percentage of this number have heard the gospel. The darkness, superstition and witchcraft cannot be overdrawn. From a tract written by Bro. Puge, we read that the horrors of witchcraft in Africa alone number 4,000,000 annually. Those who are pronounced guilty by the witch-doctor are put to death in a most cruel way. Here we give two examples from the tract mentioned above. "A young man was buried to his neck, and after untold suffering, his brains were dashed out with a club." "A young girl was smeared with grease and tied over an ant hill until the stinging of the bloodthirsty ants forced her to say that she was guilty. She was then unmercifully mangled and put to death." Where this took place, five others were murdered in a similar manner, all because certain cattle were sick and were supposed to have been bewitched by these persons.

These conditions should stir our hearts to pray for the multiplied millions in heathen lands as we never have; and not only to pray, but to give. Can we not deny ourselves and do more for this great cause?

Selected by Mary J. Long.

"It is better to believe that a man, however frail he may be, possesses good qualities, than to permit yourself to think he has none. You will feel better and come near doing justice to him."

To be no better, no wiser, no greater than the past, is to be little and foolish and bad.—William Lloyd Garrison.

EDITORIAL NOTES.

The Bible Conference was brought to a successful close on the evening of the 18th inst., with a powerful discourse on Christ's Second Coming by Eld. J. R. Zook. But while the conference came to a close, on account of the unusual interest obtained and the fact that a gracious work of salvation is in progress in the S. B. Smith Co.'s large factory had to be suspended for awhile on account of many of the operatives getting under deep conviction and turning to God. May the whole community be grandly saved, and the work of the Lord in the Bible School much strengthened.

Bro. Amos C. Higgins, who was taken sick while visiting in the Cumberland dist., several weeks ago, wishes to inform the brethren and friends that God is restoring him to health again in answer to the prayer of faith, but that he is quite weak yet, and requests prayers in his behalf. The Brethen have kindly taken him into the Messiah Home for the present, consequently his address is 1185 Bailey street, Harrisburg, Pa.
EVANGELICAL VISITOR.

EDITORIAL.

Dedication at Grantham.

January 6, 1912, was an important day at Grantham, Pa., as on that date there occurred the dedication of the new building which is to be the home of the Messiah Bible School and Missionary Training Home of the Brethren in Christ church. It is no small undertaking for a man, or a company of men, to undertake the erection of such a building. But there it stands a credit to the builders, and we, hoping from the work that will be done there, and under the blessing of God, increase in importance and usefulness as the years go by. The number in attendance at the dedication was quite fair, but had we had our wish there would have been many more: especially would it have been good for such as are disposed to not have the most friendly feeling towards the institution to have come and seen. We believe that all such would be in better position to judge of its merits, or otherwise, if they would take time to visit the institution instead of accepting what some sore-head may spread abroad. We believe the brethren on whom Conference laid the burden of carrying out its decisions as regards the bringing into existence this institution have discharged their duty conscientiously and to the best of their understanding, having in view what are the requirements of such a work not only for the present but also the future, if the Lord tarry. Some of them were personally not in favor of such an institution being established, others were favorable to it personally, but somewhat fearful nevertheless, but when Conference assigned them their task, like good, obedient servants of Conference they went forward with honesty of purpose, and did what they considered was best to do. We are also confident that the brethren who have in charge the institution in its working are, with the help of God, conscientiously carrying forward their part of the work and are doing it with more genuine self-sacrifice than we on-lookers are aware of. Let us then be considerate in our judgment, and pray for those on whose shoulders rests the burden. Let us encourage them instead of spreading abroad harsh and unkind criticism. If we can tell them a better way than is theirs let us do so, in all kindness. Let us remember that "love suffers long and is kind," and "thinketh no evil."

But we started out to say something of the dedication. Several of the elders whose names appeared on the program were not able to attend, but we were glad for those who were there. The sermon preached by Bishop Zook, of Des Moines, was appropriate and significant of what may be expected of the school. It will be found elsewhere in these columns. It was most appropriate that he should preach the dedicatory sermon since officially he is the chairman of the Managing Board. Of the Board of Trustees there were present besides the Pennsylvania members, Bro. Isaac Shockey, of Abilene, Kansas, and Bro. Warren Dohner, of West Milton, Ohio.

Besides the dedicatory sermon there was an address by the President of the Faculty, Bro. S. R. Smith, and further brief addresses by Bro. Elh M. Engle, of Mount Joy, Pa., by the editor of the Evangelical Visitor, and by the two visiting trustees from the West, the brethren Isaac Shockey and Warren Dohner.

Bishop Aaron Martin, of Elizabethtown, Pa., was also present and in an interesting way spoke of his former attitude towards the school, which was unfavorable, but was now reversed as he had become convinced that the school was indeed a necessity to the church. This testimony was indeed significant and may we not hope that there may be many such changes of opinion of and attitude towards the school.

It is to the credit of Bishop and Sr. Zook, of Des Moines, Ia., that they have sent their daughter to this institution, and it is an expression of their favorable attitude towards the school. It would be well if all prejudice that may exist in any part of the Brotherhood against the school could be speedily removed and that all the young people of the church who are desirous of obtaining better education patronize this school, even though the distance would appear to be a hindrance to do so. It is greatly to be desired that the West and North join hands with the East in this undertaking and so help to minister to its success.

Immediately following the dedi­
catory services on Saturday and Sunday morning came the beginning of the third Annual Bible Conference which continued with three sessions per day up to January 18. For those who were able to attend this was an opportunity of much profit, spiritually. We could but wish the attendance had been much larger. It is doubtful whether we as a people have learned, as we should the great value that attaches to such seasons of Bible Study, and how necessary they are to Christian growth. The apostle Peter in closing his second epistle warns believers of the danger of being led away by the error of the wicked and admonishes them to "Grow in grace and in the knowledge of our Lord Jesus Christ," and such seasons of retirement and study are certainly helpful to such growth. We are fully persuaded that such seasons of Bible Study, possibly not so long as this, should be a regular occurrence in every district. God grant that believers may get more appetite for it.

During the continuance of this Bible Conference special evangelistic efforts were made evening after evening, and we are glad to note that good results followed. The community was considerably stirred, and if those who made the wise choice will press forward in the new life the results to the community will be most blessed.

Considerable interest has been created among some of our readers by the several articles by Bro. A. L. Eisenhower relating his experience of healing without drugs. We are pleased to state that we, the editor and his wife, have investigated the matter quite fully and have had very satisfactory results, so that we are in position to answer any inquiries and sup-
ply literature descriptive of the system to any who may wish to learn more about it, especially those living in the East. This is not meant as an advertisement more than to inform such as may desire to obtain information in the matter. Our experience has given us such confidence in it, that we are of the opinion that a family could make no more profitable investment of the amount needed than to secure one of the instruments.

Corrections.

We are sorry that several mistakes crept into the report of Bro. P. M. Climenhaga, of Foreign Mission Funds, in our last issue. We here make correction.

Nancy Reichard and Geo. Dodd, Cal., gave $11.20 and not $11.25. S. J. Winger, Oil City, Ont. gave $10.00, not $20.00. Donegal dist., Pa., should have had credit for $9.50, and S. B. Stoner, Kans., for $25.00, and were omitted.

In the disbursements two items failed to be reported, namely Adda Taylor, $6.00 (special), and Macha Mission $106.55 (special).

Sister Kanode, of Roaring Spring, Pa., writes as follows on the first day of the New Year: "Beloved in Christ Jesus our Lord; as we have entered the New Year again, may the goodness and mercy of God follow. With the close of the Old Year we also closed a series of meetings. I trust many are enjoying the New Year awake and alive in the Lord's work, through the labors of our beloved brother, David Brehm, of Hummels-town, who so richly administered the word to us in power for nearly three weeks. Five converts were brought out, some have asked for prayer and surely the saints were greatly revived. I can say it was good to be there; too precious to miss, yet the weather was somewhat unpleasant sometimes and the long rough roads hindered going to every service, but we can submit and say, Thy will, O Lord, be done! How precious it is when we can bring heaven down to us and pour out heart and soul on the assembly.

Truly the Lord will continue to bless our dear brother. I can say in truth he can go on his way rejoicing. O we need the plain, deep gospel truths, for only that will stand for time and eternity. It is over thirty years since I am in the way and He is the same loving Savior to-day, and He only asks a reasonable service. He is worthy of so much more than we can ever give. O let us magnify the Lord of glory more and more for He is our all in all. I could feel the power of God in the brother's very sermons and poured out on him. O how sweet to get on the Solid Rock. My family are all on the way with us in the living faith. I ask your prayers for us that we may all be kept faithful, and that we may always see the great beauty in Jesus. I am also concerned for souls who are not yet saved. Pray for them that they become willing to forsake sins and follow the Lord. I wish to all readers and the editor God's blessing."

Sister Kanode.

We learn from Ontario, that the brethren Girvin Bears and Bert Sherk are out in evangelistic work. At last accounts they were laboring in the Nottawa district, and will later go to the Waterloo district. Also that Elder Jonathan Lyons, of Carland, Mich., is expected to hold a series of meetings in the Black Creek district, commencing January 14. May much good be done through the special efforts thus put forth.

Sister Fannie Barnes, who is visiting at Manheim, Pa., writes to the Visitor family as follows: "I am pleased to write January 1, 1912, because of God's goodness. The old year ended beautiful and the new year's coming in was also beautiful. God was good to me and kept me during the year now past. It is only God's love and mercy to me that I could see this blessed old year go out at midnight with His snow white spread covering the earth to protect His grain and grass, and the roots of His various kinds of fruit trees so that they may not become too cold. Now this new years steps in with the same white mantle as left by the old for the new. Blessed be the name of the Lord. I thank God for His works and for His help in every way and all of His doings. I feel to say, 'Lord make the thanksgiving like a fountain of living water in my heart and soul.'

The question came as to who will be alive next New Year. God knows, and no one else. This is the third day of the New Year and I will add a few words more about the God who is so wonderfully good. I can see His goodness in everything. Last night He sent us another two-inch snowfall, spread on top of the other, much more beautiful than the former. O so blessed! And yet more, He covered all and every blessed tree bending them down as though they had a heavy burden; but it seems to me the burden is light. It is glorious to see what the Lord is doing. He makes it look so clean, so white, so pure. Praise His name for His goodness. How careful we as Christians ought to be not to stain this purity as given by God. The word teaches us to be clean, both body and soul, both outside and inside. Blessed be the name of the Lord."

We give room here for the following letter from the much-afflicted and shut-in writer: Dear editor: Will you kindly allow me space to briefly thank your readers for helping to make my Christmas such a happy one? It was the 25th anniversary of my life in bed. I was well remembered with cards, letters and orders for books, and other small gifts, for all of which I tender my heartfelt thanks! All orders were promptly filled, and the letters answered, when stamps were encosed. I could not write personally to all, but sent a printed letter of thanks, which was the best I could do. I was unable to answer the cards of course, and doubtless none was expected. I didn't receive as many letters this year as last. That is in one day. The highest number arriving on Christmas Day, namely 169. While last year 203 came on the 24th. However, I consider my letter party a grand-success, as they came all the way from twenty-five to one hundred per day for a week before Christmas. I certainly feel grateful to all my friends and appreciate their kindness more than I can express on paper. May God bless each and every one of you, and may the year 1912 bring you great joy and prosperity is the wish of Your grateful friend,

THOS. F. LOCKHART.

Wellington, Mo.

The Bible School.

[The following testimony to the Bible School and Missionary Training Home at Grantham, Pa., is from Bishop Aaron Martin. We are glad for this testimony.—Editor.]

There may be those who when they hear that I had part in the dedication of the School Building at Grantham, Pa., will be surprised; as, I was one that did not encourage the school. At General Conference I was always of those who voted not to have it in the Church; that is, to have the burden on the Church. I now see the need of a school as the Church is sending missionaries to the foreign fields, and in this way they can be taught by the brethren and we can have them under our own care, and further, will say, that I am glad that some of our chil-
dren and grandchildren are here to­

do (at the dedication—Editor) and

can see that the Brethren have a

have the oversight will try and teach

day (at the dedication—Editor) and

dren and grandchildren are here to­

We thought when we first heard what

they can to instruct the children in

all they can to instruct the children in

not in use at this time. The third

would be the size of the building it

though it is not all in use now on the

building and have the different class

rooms, and it is not too large, and al­

first floor is not finished, but it may be that

some of that will soon be needed.

Now I feel to say since we have the school we should support the work. We believe that the Brethren who have this sight of the work will all they can to instruct the children in the right way.

There are those that think it only a Bible School. It is a Bible School, but if you take the By-Laws you will see that the other branches are taught as well.

It is curious to see how the space clears around a man of decisive spirit and leaves him room and freedom.—John Foster.

Just Across the River.

The land that holds our treasures,

Where sin nor death can mar,

It is but a moment's journey,

'Tis just across the River.

And in our human fear.

'Tis just across the River.

For dear ones gone before,

Then wherefore this repining

A fluttering breath, a turning

'Tis only so in seeming,

No more its glories hide.

Highland church began December 17, 1911, and continued about three weeks. Elder M. G. Engle of Kansas, was here and con­ducted the services. The word of life was held forth with great earnestness and power, and evidently had its effect on the hearts of the unsaved. Two heads of fami­lies and their wives, and others who felt the need of a personal Saviour came out, confessed their sins and gave evidence of being brightly converted.

 Quite a number of young people and children made a start and testified to what the Lord did for them.

Bro. Engle made a special plea for such as were not satisfied with their spiritual condition to seek for the deeper things of God. Several gave strong evidence of getting through to victory. Ministers and lay members from nearby districts attend­ed and their presence and help were a power for good.

We hope and pray that our effort at this and other places may be fruitful of lasting good, and that our work be more in har­mony to help and edify one another.

"Endeavoring to keep the unity of the Spirit in the bonds of peace." A fuller re­port and outcome of this revival will be given later.

BENJ. CASSEL.

Merrington Church.

Greetings to all the dear ones who read the columns of the Visitor, we may the rich blessings of God rest upon all the love our Lord in sincerity.

The brethren of this place were greatly encouraged through the visit of Bro. Lafayette Shoals, who labored with us for a number of weeks. The presence of the Lord was with us, and the word was held forth in the demonstration of the Spirit, and with power, convicting the hearts of the unsaved, and encouraging the believers in the faith, a number accepting the light and found peace, while others who we would liked to have seen saved were not, notwithstanding the great seed sown, and God's word will not return unto Him void.

We are glad to report that God's cause is prospering in this field, and the inten­tions of the Mission has proven a blessing, not only for the brotherhood, but the sur­rounding country, as people are glad to open there houses for meeting, and many golden opportunities are being found to sow the good seed. Beside our weekly prayer-meeting that we hold among the brotherhood, we have service in a neigh­bor-sing school house, which is well attended by a good attentive people.

We held our Quarterly Council meet­ing on December 20th, and most of the

NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald.

Mary Heisey, Sallie K. Doner.

Matope Mission, Bulawayo, South Africa.

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


Mashabei Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and Alice Lehman, box 116.

Fordsburg, Transvaal, South Africa.

Louis B. Reckley, Sadie Book, Cora Alvis, Mandaambhe Mission, Selukwe, S. Rhodesia, 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. Masser, Maggie Landis, No. 11, Buckingham Lane, Babygum, P. O., Calcutta, India.

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

D. W. and Mrs. D. W. Zook, Raghunath­pur, P. O., Manbhoom Dist., India.

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

Mrs. Fannie Puller, Gowanla, Tank Road, Bombay, India.

Central America.

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

Our City Missions.

Philadelphia Mission, 3423 North Second street, in charge of brother H. B. Burkeholder and wife.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whis­

ter and Sister Effie Whisler.

Chicago Mission, 609 Kaloust street.

In charge of Sister Sarah Beth, Brother B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 14th street.

In charge of Ed., R. and Sister Anna Zook.

Jabibk Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

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

Rapho District.

The brethren of Rapho district held a weeks' meeting at Manheim in Novem­ber. The meeting was quite well attend­ed, and with interest. Though no one turned to the Lord by open confession, yet the meetings were inspiring to God's children, and, no doubt, new and good resolutions were formed. Bro. Clayton Engle of Hummelstown conducted the meeting. He held forth the word of life with power. May his labors at Manheim be richly rewarded in God's own time.

On December 30th, a meeting was started at the Mount Pleasant church. Bro. Jacob Books of Cleona. Pa., came and labored with us one week, after which Bro. Clayton Engle of Hummelstown came and continued the meeting three weeks, resulting in twenty-one being con­verted by making open confession. In age they ranged from nine years to eighteen years. Two more were won in home visit­ing, and the saints were greatly revived.

Our prayer is that these young, tender souls may now be gathered and sheltered in the fold and be kept by the power divine.

On January 20, 1912, a series of meetings is expected to begin at Manstownville, the Lord willing. Bro. David Kraybill of Sedgwick, Kans., is expected to labor with us, and we would ask the prayers of the church at large in behalf of the meet­ing that souls may be saved and saints be sanctified.

ALLEN BRUBAKER.

Meetings at Highland M. H., Ohio.

The special revival meetings at the Highland church began December 17, 1911, and continued about three weeks. Elder M. G. Engle of Kansas, was here and con­ducted the services. The word of life was held forth with great earnestness and power, and evidently had its effect on the hearts of the unsaved. Two heads of fami­lies and their wives, and others who felt the need of a personal Saviour came out, confessed their sins and gave evidence of being brightly converted.

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We are glad to report that God's cause is prospering in this field, and the inten­tions of the Mission has proven a blessing, not only for the brotherhood, but the sur­rounding country, as people are glad to open there houses for meeting, and many golden opportunities are being found to sow the good seed. Beside our weekly prayer-meeting that we hold among the brotherhood, we have service in a neigh­bor-sing school house, which is well attended by a good attentive people.

We held our Quarterly Council meet­ing on December 20th, and most of the
brethren were present, a number being ab­
sent who had left for their home in the
East. Reports of the meeting show good
intentions to work in the cause of Christ.

The changes of this mission field have
been quite noticeable during these last few
years; the Winter weather in this country is
very liable to be severe and people from the
Western land may not be able to come to
meetings. Water, which seemed hard to
find when we first arrived here, is now plentiful
all through this region. The Winter weather
is quite a proposition to locate here, but at present
it is not a very severe winter. We have had
much snow but breaks are common. When this field
was first opened, conditions were worse than we
found it quite a proposition to locate here, but at
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San Francisco Mission.

Nov. 25, to Dec. 24, 1911.

To the readers of the Visitor, Greeting:
"O give thanks unto the Lord for He is good. His mercy endureth for ever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy."

Truly, we of the San Francisco Mission have much to be thankful for, first to the Lord, and then to His people, for the mercies and blessings we have enjoyed this past month.

We pray God's richest blessing this coming New Year upon all those who have so cheerfully and liberally donated of their means toward the work. Also we appreciate the kind words of encouragement sent to us by many of the dear saints. God has been blessing us with His presence and several souls have seemingly found the Lord in His power to save. Among them is a Hebrew whose mother was converted to Christ some time before her death and who had been preserved for her son; our attendance is not large, but the Lord is good in sending us those who have hungry hearts, and these are the ones we are most thankful for.

The afternoon was spent mostly in song, testimony, or rather in experience telling, and was enjoyed by all. We are glad to report that Effie Rohrer's arrival on December 1 as a co-worker, and we believe that God will bless her labors amongst us.

Financial.

DONATIONS.

Mrs. C. K. Musser, Elizabethtown, Pa., $4; In His Name, Merserburg, Pa., $10; Home Department, Brethren Church, Allentown, Pa., $10; Women's Missionary Prayer Circle, Brethren church, Allentown, Pa., $4; Freewill offering at hall, $2; Total, $17.85.

EXPENDITURES.

Table supplies, $177.75; home incidentals, $8.90; to the needy, $8; one month hall rent, $10; Total, $175.95.

Balance, December 24, 1911, $12.22

We still ask an interest in your prayers.

ELIZABETH WINGER.

Des Moines Mission.

Report for December, 1911.

The Lord is continuing to bless our every night meetings. Three came to the altar on the last night of the old year; two for salvation from committed sin, one for a clean heart and empowerment.

Among the seekers was a young man who had been raised in a Christian home. He was brought up on the Bible and in singing the songs and testimonies that he came to the altar on the last night of the old year; at the closing of the services Rev. Vollmar, an elder, gave the young people the benediction and prayed for divine healing.

The night meeting was closed in singing: "O give thanks unto the Lord for He is good. His mercy endureth for ever."

Here is the place where we put our hopeful boys and young men that have no home; thus it is run in conjunction with the Mission. In this afternoon meetings souls are saved, sanctified and people are healed in answer to prayer. The Home is operated by Sr. Evans. Any request for prayer for any cause for the glory of God will be carefully presented at the Mission and at the Home. Why not have old-time Agape? We all are thankful for the more we thought and prayed about it the more we felt impressed to try and see what could be done towards organizing one in our school district. But we live in an Irish Catholic settlement and see one opposes a fight against us, as we found out when we talked to the school board about using the school-house for religious services. We first visited all Protestant parents, and asked what they thought of a Sabbath-school if we could get a place to have it in, and all with whom we talked were in favor of it. One member of the school board was a Free Methodist, who is a friend of ours, but the other two were not of the Protestant faith, and one objected very much, but said the district should be canvassed and have the householders to sign either for or against the school-house for such purposes. So it was done and when one-half was over we had eleven in favor and one against it; when school closed last May we said we could go ahead with our work.

So on June 2, 1911, there was organized what is called the Union Potter Sunday-school, with an attendance of from fifteen to fifty children.

Then some said we ought to have preaching, so we sent word to Bro. Jonathan Lyons at Carland and he said they would build the place once more so that we could have services. Then some said we ought to have preaching, so we sent word to Bro. Jonathan Lyons at Carland and he said they would build the place once more so that we could have services. Then it was thought a report from here would be of interest.

Financial.

Fairview S. S., $5; Bethel S. S., Kirksville, $25; Sr. Fanny Heise, Clarence Center, N. Y., $2.50; J. S. Winger, Oil City, Ont., $3.50.

EXPENSES.

For fuel (coal), $13; for gas, $2.50; for groceries and groceries, $12.50; for incidentals, $4.75. Total expenses, $43.75.

Bal. in hand Jan. 1, 1912, $10.65.

Our Sunday-school children were made exceedingly happy by a special donation from the Highland Sunday-school, Ohio, of $13.65. We certainly appreciate such thoughtfulness and co-operation in the good work of it. It was just what we needed to help us to do our work.

We had the most lovely Christmas exercises. The children took part and largely made up the program, and how their eyes sparkled when their beautiful gifts were distributed. We wished we could have been there.

POOR FUND.

Receipts during December, 1912.

Fanny Heise, Clarence Center, N. Y., $10; a sister, $1; in hand Nov. 22, 1911, $8.20.

Bal. in hand Dec. 29, 1911, $10.

Expended for the needy for clothing, etc., $7.20.

Many thanks to all who have so kindly helped in caring for the worthy, needy ones.

Hope the good work may continue.

Yours in the work,

ARNA ZOOK.

Messian Orphanage.

Report of cash receipts during November and December, 1911.

Fairfield, Pa., S. S., $10; a sister, $1; Catherine Eshleman, Pa., $5; Dorsus Sewing Circle, Cleona, Pa., $25; Franny Brubaker estate, Cleona, Pa., $30.50; Mrs. H. Shenk, Rheems, Pa.; P. F. Heise, Brethren in Christ S. S., Elizabethtown, Pa., $10; E. Petersburg, Pa., $2.75; W. B. Jones, Fairland, Pa., S. S., $10; a sister, $1; in hand Dec. 31, 1911, $26.72.

Balance, December 31, 1911, $14.03.

We still ask an interest in your prayers.

ELIZABETH WINGER.

A Michigan Letter.

"Blessed be the Lord, because He hath heard the voice of my supplication." (Psalm 80:2.

Dear brother, that is the sentiment of my heart to-night. Will say, the Lord has been good to us. It is now almost two years since we moved to this place, and we find here is need of work to be done towards the saving of souls. The first year we lived here we learned a great deal about how the people lived, and found that there were very few that are Christians in the neighborhood, and no Protestant place of worship within four or five miles of us. We are about thirty miles north of the Carland church, and, of course, can not get down very often; but the brotherhood there is very earnest in the work of the Master. We love to meet with them but we feel the Lord has come to His people in the present, and, by the help of God, we are trying to be used of Him in helping to tell the people of the Christ who died to save a lost world. We became real burdened for this place and have all the more we thought and prayed about it the more we felt impressed to try and see what could be done towards organizing one in our school district. But we live in an Irish Catholic settlement and see one opposes a fight against us, as we found out when we talked to the school board about using the school-house for religious services. We first visited all Protestant parents, and asked what they thought of a Sabbath-school if we could get a place to have it in, and all with whom we talked were in favor of it. One member of the school board was a Free Methodist, who is a friend of ours, but the other two were not of the Protestant faith, and one objected very much, but said the district should be canvassed and have the householders to sign either for or against the school-house for such purposes. So it was done and when one-half was over we had eleven in favor and one against it; when school closed last May we said we could go ahead with our work.

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terest to some at least. It is quite lengthy, so will close.

Your brother and sister in Christ,

E. F. and Mollie I. Burrellhouse.

Merrill, Mich., Jan. 6, 1912.

A Testimony of Healing.

Dear Brother: Greeting in the precious name of Jesus our Savior and Redeemer.

The glory of the Lord doth fill my soul even morning are gathering, I was made to think of how the Lord doth satisfy every longing, and how He doth fill all the vacancies of our hearts, and how He is all and in all. I praise Him because He has saved my soul and has led me out in this glorious, light, and I praise Him because He has called me into His work, and for this Mission. O! I praise Him for all He has done for me in the past and all He is going to do for me. I look forward to this year being a large year, because He is always doing so much for His children, so much more than we could ever think of asking.

I praise Him for His healing power. Last September after I had been knocked down by an automobile and was suffering untold agony from internal injury, while the fever was continuing the most intense, I saw fit to baptize me with the Holy Spirit as given on the day of Pentecost. Praise His holy name, and after suffering three weeks I was instantly healed and have felt no traces of the disease. But we held to God in prayer and God does answer prayer when we ask Him in faith, believing. Praise His Name. After getting up I found my hip was dislocated quite badly and it seemed to get worse. I finally walked on crutches for a week, but still held on to God, for He said I was healed. Then I came to give once more ask the Lord to put my hip back into place, and Praise His name, when I got up Saturday morning my hip was in place, and just a week from that day the foot was let down also. As I could walk as well now even better than I could before. It was indeed a testing time, but God gives us grace and increases our faith in Him. The Lord is able for all things: there is nothing impossible for Him, and His grace is sufficient, and it does pay to obey Him and to wait on Him. I feel I have been paid for obeying the Lord already in just this short time, and I would advise all to obey Him, for it pays.

Yours in His glad service,

Emily Harding.

209 S. Halstead St., Chicago, Ill., Jan. 8, 1912.

Begin the Year With Christ.

Begin the year with Christ, my friend. Begin with Him the year; Steel boldly on untried paths. Without a shade of fear. He sees the wave. He knows the path better than we do. He'll lead thee with His own right hand. With Him thou canst not fall.

A glad new year, if here or there, is better than the old. So free from doubt and anxious care. If He but walk with thee, Then the battle close by stand in His And also above the way. And let our hearts sing with praise.

To brighten every day,

Mrs. Mary B. Wingate.

Pittsfield, Me.

-Set by Sr. Mann.

From Fordsburg, S. A.

SOUTH AFRICA, Dec. 11, 1911.

Dear readers of the Visitor: Greetings in the name of our blessed Redeemer who has washed us in His blood. The Lord be praised for His wondrous grace given in the work among the lost. May the Holy Spirit call many to give themselves to prayer and fellowship in the work of missions and thus become more and more identified with the Lord's Ministry of reconciliation. Even though you cannot go yourself, you can have a real share in the activities of God's work and your soul will be refreshed in the presence of the Lord. Thank God for the many who have already entered this glad service, and today they are seeing precious tokens of the blessed fellowship they are having. Oh! how it cheers and puts new courage into the hearts to press on and win still others to Jesus and also in helping to open the way for the message of the Gospel to be faithfully proclaimed among the many who have been neglected. Although it has meant much toil and labor we can thank God that it was not in vain when we see souls finding Jesus precious, especially so, as they fully consecrate themselves to God, some entering the service and giving their time in helping to proclaim the gospel message.

As we go from compound to compound and also into the needy hospitals giving the message of salvation, we feel the need of association in prayer with such who have the burden of the Lord for the work upon their hearts to such an extent that they prevail and help to break through the awful wall of darkness. This darkness is not something which is in imagination only. No, it is so real that we feel we cannot break through unless you help us by your faithful prayer.

On Sunday morning 1, with another brother, went to the large "Native Labor Association" compound where thousands of natives pass through weekly. This is called the distributing compound, i.e., all the natives coming from the interior are brought to that place and then they are distributed to the various large mines where they enter into a contract to work the period of six to twelve months. We soon had a large crowd gathered around us, perhaps five hundred or more. Among them were a few who had been to some mission and had learned and they joined us in the singing. What a grand opportunity for sowing the seed among the multitudes constantly coming to this immense harvest field. The Lord helped in giving the message and good attention was given to the word spoken. We closed our service with an earnest appeal to those who heard God's word to come to Jesus and we hurried on some six miles after a service, where we have a mission in a large compound. We were glad to see so many come to hear God's word; several prayed very earnestly, seeking the Lord. As we had desired to be at the Florida Mission for the three P.M. service, we pressed on another five miles and the Lord met with us also at this service. Beloved, pray for those who have heard God's word that they will respond and be saved.

Again in closing we would make an appeal for more workers for this needy field. Who will respond to God's call? Faithfully yours in Jesus,

Isaac and Alice Lehman.

Elder Hugo's Letter.

To the Editor of the Visitor:

Dear Mr. Editor: Allow a stranger, one outside your society, and yet also a brother in Christ, a few lines in your valued paper.

I was missionary to the Chibi Reserve, Victoria district, Mashonaland, S. A., and your society has recently begot a work amongst the Shona tribe. I have the supervision of our late bro. Doner, his wife, Sr. Book and Bro. Steckley. On their arrival they paid us a visit. We are twenty miles southeast of them.

About a fortnight ago I was called to see him, as he was very ill, and the ladies were alone, Mr. Steckley being away on a fifty-mile trip to Selukwe railway station. We thought he had taken a chill of the fever, but his temperature was continuing very high. The temperature went down a good deal, and I returned home where my little girl was also bed in fever. A few days later I was called again. The doctor was consulted on the telephone from the Native Commissioner's office (four miles west of us here.) He sent the ambulance to bring him in patient. But on arriving he would not reach town, which is fifty miles off. His memory, his strength, speech and sight remained marvellously clear up to the last, though he could not sleep. Four hours before his death his temperature was inquiring whether my horse had been sufficiently fed. Two days before his death he dictated farewell messages to the Matopo Mission. On inquiry he realized and it was well that he was healed. It was not in vain when we see souls finding Jesus precious, especially so, as they fully consecrate themselves to God, some entering the service and giving their time in helping to proclaim the gospel message.

As we go from compound to compound and also into the needy hospitals giving the message of salvation, we feel the need of association in prayer with such who have the burden of the Lord for the work upon their hearts to such an extent that they prevail and help to break through the awful wall of darkness. This darkness is not something which is in imagination only. No, it is so real that we feel we cannot break through unless you help us by your faithful prayer.

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and we can see the blood of Christ Jesus as a wall between us and our sins, us and judgment and so the sting of death is removed and we can shout as did our brother, "Glory! Hallelujah! Victory!" We can see the eternal glories.

Our dear sisters and brothers, especially Mrs. Doner, were accorded abundant grace physically and spiritually, through days of severe trial. God has been good to them. Glory to His name.

The corpse was carried by a trader, a mason, a police, a Native Commissioner, a missionary (Bro. Steckley, who arrived during the night from his long trip), Mrs. Doner, were accorded abundant grace and your society, the sincere sympathy of our progress in this great harvest field. May you all read it carefully and place our minds of Protestants when they pray? Why are there so many images in the world? Why do they turn towards the sky in prayer? Why are there so many images in the Church? Why are there so many images in the minds of Protestants when they pray? We can no more think without a material image than we can live without breathing."

I hope the dear readers can clearly detect what is his great mistake and which he upholds and leans upon.

Mohammedans are no idol worshipers, but believe on the false prophet (Mohammed.) The educated ones debate logically and ridiculously overthrow Jesus the Christ, and idol worship, by the faith that they have in their prophet Mohammed. They extended a hearty invitation to those who wish and desire and look for salvation and to please their maker to obtain life everlasting. "Come to Mohammed." "He is the gate and the mediator between God and man, not for sometime or other but for ever and ever." This quotation is very painful to read, for one who has experienced a cleansed heart and changed mind by faith through the efficacies of the shed blood of Jesus our Lord and Master.

I have but one more thought to bring to your minds, namely, the illiterate ones, who are neglected very much, and with whom Jesus had a great delight to associate. These poor souls, when asked of their faith which they have in their religion, and whether it is the true or false one, they will look into your face as if you are asking a little child and say these words: "I do not know if it is true or false." When we speak to them of the great love of God, they seem to be amazed and say; "We have never heard the story before." These people realize that they are sinners. It is also easier to convince them of their erroneous faith, but those mentioned above are great hypocrites and hard to deal with.

There is one great hindrance for these poor illiterate souls to accept the gospel of Christ. It is the caste system which holds the souls in its clutches like with eagle's claws and there is only one remedy which can break the great claws of this great monster, which is the gospel of Jesus their Saviour, and the protection of Christ's followers, of which, I have many times spoken to the dear readers of the Visitor. Now, I wish to state that the hindrances are increasing which make it very difficult to establish a permanent protection. We have hunted for land and property in many different places, and found only a few which to our surprise is suitable. This lies two hundred miles north of Calcutta in Sonthal Paraganas District. But sad to say, there was a great hindrance which closed the way for us so we could not secure it. We, therefore, commit all hindrances, and all our weakness, in the hands of Him who said: "Vengeance belongeth unto me. I will recompense, saith the Lord." And again, "The Lord shall judge his people." I remain, dear readers, burdened for the lost.

A. M. CARMICHAEL.

Jesus is Waiting to Save.

Now in the glory, He waits to impart Life everlasting, and joy to the heart, Saved by His grace, every foe we shall brave. Trusting in Jesus—He's mighty to save. —Sel.
can do, viz. to repent. Godly repentance takes us out of our self-life, takes our minds off stock, farms and bank balances. Indeed it does; and if we stay right on the middle of that road that repentance led us on to our affections will become "set on things above." But it is a sad fact that all do not obey the gospel of God. Some never do and seem to have a dislike to all godly assemblies and absent themselves from all godly influences, reserving themselves as subjects to drink of the wine of the wrath of His indignation. Some do obey in sin—reserving themselves for "subjects to good pleasure. Then can God do—use it to Thy will and to do of Thy good pleasure. Then can God do—use it to His good pleasure. Then can God do—use it to any further good as long as we are there. It is a God-given blessing to our brotherhood that we have a few who emphasize, in their teaching, the way of holiness, without following which no man shall see the Lord.

It must be truly pleasing to the "ministering spirits" when we, after doing the first "good thing," then yield our bodies as living sacrifices. When we say with a fervent spirit—"Here Lord is my body, a vessel of clay for Thy good pleasure." Then can God do other good things through us. Instead of an up and down, haphazard life, there will be a steady growth in grace with an inner consciousness of the "all things"—good or bad—working together for good. Instead of dry, spiritless, sleep-producing preaching there will be a going forth in the demonstration of the Spirit and of power. Instead of the dead, chilling testimony of "I know of a time... and I haven't done what I ought to and I would like to do better," there will be a living testimony from a living sacrifice. Instead of drawing the purse strings a little tighter and squeezing a penny here and a penny there to heap together treasures for the last days there will be a loosening up and a dealing out bountifully as God hath prospered. We are not all called to stand on the walls of Zion or we do not all expect to have names like Knox, or the Wesleys, or Moody in turning people to righteousness, but if we just let Christ dwell richly in our hearts by faith we can each be, like the light-house in a stormy sea, shining forth clear and bright and pointing travellers to the haven of rest.

Then, too, the Apostle tells the Hebrews and us as well "to communicate forget not." Do we sometimes forget this divine command? In looking through the columns of the much-appreciated Vindicator and seeing only a couple of contributed articles from such a large family and the rest selected from the writings of other families, it would look as though, like Martha of old, we are cumbered with so much serving that we do indeed forget entirely to communicate. We may try to excuse ourselves with the plea of inability because of the lack of scholarly attainments; but remember, dear brother or sister, that Peter and John of old were ignorant and unlearned men and yet they wrote in a manner that would put our leading educators of to-day to shame. But remember, too, that when Peter wrote those Spirit-filled messages he wasn't "following afar off" as he formerly had been, but he was right up in touch with the cross. Let us keep in touch with the same cross and then great things can be done through us.

Writing for the Visitor is, after all, only one way of doing good and the text says with such sacrifices God is well pleased. This teaches us that there are many ways in which we can sacrifice to please God. We can sacrifice all of our time as some do who go to the foreign field. Or we can labor with our hands just to meet expenses and perhaps have something to give to him who needeth, and sacrifice the rest of our time as a very, very few in our brotherhood do. Or we can sacrifice all soul or body, destroying habits such as tobacco-using, gum-chewing, foolish talking, worldly pleasure resorts, gay attire, etc., etc., as well as that rut formalism which criticizes and nicked holes in every button and color that doesn't just come under the ban of what "we" believe.

There is an abundant life for us all which if sought in earnestness and followed with diligence will entitle us to an abundant entrance into the mansions which Jesus has gone to prepare.

Kindersley, Sask., Dec. 31.

The Dedicationary Sermon of the Messiah Bible School and Missionary Training Home.

We have met to-day to perform a religious act, the first of the kind in the history of the church, and we hope it will not be the last, to dedicate this beautiful, and substantial, and well-arranged building to Jehovah, through whose mercy and condescending goodness we have been enabled to thus provide for the education, culture and religious training and qualification of our children, church and people—a long felt need.

To the profit of this occasion we will use the following Scripture citations—"Let us rise up and build." (Neh. 2:18.) "Except the Lord build the house they labor in vain that build it." (Psa. 127:1.) "What mean ye by these stones?" (Jos. 4:2.)

For many years we, as a Brotherhood, have felt the need of an educational institution where our sons and daughters could be properly educated with guaranteed safety against immorality, worldliness, and religious declension which are so prevalent and pronounced in the great majority or our present-day schools of learning. Our people, as a rule, were not opposed to education, but fearful that even if we had an educational institution of our own we might drift away from the faith and practices of the church, as has been the sad experience of so many of our sister churches. But at last, the need became so imperative and, that the mistakes of others did not meet our demands, was keenly felt. And in 1906 at the General Conference at Des Moines, Iowa, the church bravely and nobly said: "We will rise up and build." As a result of that progressive resolution we have in evidence this commendable and complimentary edifice.

The spirit of the text is truly pleasing to the "ministering spirits" when we, after doing the first "good thing," then yield our bodies as living sacrifices. When we say with a fervent spirit—"Here Lord is my body, a vessel of clay for Thy good pleasure." Then can God do other good things through us. Instead of an up and down, haphazard life, there will be a steady growth in grace with an inner consciousness of the "all things"—good or bad—working together for good. Instead of dry, spiritless, sleep-producing preaching there will be a going forth in the demonstration of the Spirit and of power. Instead of the dead, chilling testimony of "I know of a time... and I haven't done what I ought to and I would like to do better," there will be a living testimony from a living sacrifice. Instead of drawing the purse strings a little tighter and squeezing a penny here and a penny there to heap together treasures for the last days there will be a loosening up and a dealing out bountifully as God hath prospered. We are not all called to stand on the walls of Zion or we do not all expect to have names like Knox, or the Wesleys, or Moody in turning people to righteousness, but if we just let Christ dwell richly in our hearts by faith we can each be, like the light-house in a stormy sea, shining forth clear and bright and pointing travellers to the haven of rest.

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Kindersley, Sask., Dec. 31.
simply failures. Jesus so truthfully said, "Ye without me can do nothing." The Lord builds the house when His agents build it according to His will and for His glory. We hope and trust that the Lord has built this house; that no influence by word, means or design has been operated against the mind and purpose of the Lord. We must have the approbation of God on this gigantic work or it certainly will be in vain.

From a material viewpoint it might succeed, but from a spiritual standpoint it would be a positive failure. **What Mean Ye By These Stones?**

This school stands for the intellectual, moral and spiritual education and training of our sons and daughters. These elements and principles are inseparable in a well-rounded and broad education.

Abraham Lincoln once wisely said, "No education is complete without a thorough knowledge of the Scriptures." I heartily agree with him. Don't you?

A wealthy, pious woman of Des Moines, Ia., said sometime ago that if she would have to choose between the two for her son—a collegiate education without the Bible, or the Bible without the collegiate education, she would feel much the safer in choosing the latter.

To do honest, faithful and efficient work every instructor of the faculty of this school should be fully consecrated to God, and wholly sanctified and baptized with the Holy Spirit. And every member of the Board of Managers should have a similar experience. And every man on the Board of Trustees should have the same qualification. Yes, and every member of our Brotherhood and the universal church of Christ. Then we are most sanguine that the work would go by leaps and bounds in all its departments.

This institution of love stands out against all heterodox religions and doctrines. No poisonous cult shall ever come across the threshold of this institution unforsaken.

Unitarianism which now disgraces the highest office of civil honors of this grand republic, shall have no prestige between these walls. Theosophy shall be repelled at full arms length. Materialism shall forever lie dead and shall be repelled at full arms length. Darwinism and all the similar systems of evolution shall be repudiated with the hottest detestation. Higher criticism shall be relegated to the boneyard of modern deceptions. Spiritualism shall be branded devilism with a death knell. The popular and heathenish college yell shall never desecrate the precincts of this school.

No murderous and gambling ball games shall disgrace the character of this institution of learning. The organizations of lodges and clubs shall not be permissible.

There are many other systems of evil existing and have invaded other institutions of learning. Have I spoken advisedly about them? Express your honest conviction. Shall we wink at, and foster them? Or shall we take the Gospel hammer and crush them? We'll have this tumbler to represent all the nefarious isms and practices. Shall we foster or discard them? Shall we denounce and repel them with a holy indignation forever? Please answer me. Shall we? Answer: Yes. (The glass was crushed on the floor.)

**What Mean Ye By These Stones?**

This institution stands for all Bible truths and doctrines, as well as a thoroughness in the science and arts. It shall educate mind and soul. Every diploma issued here shall be a credit to the school and individual. Our young men and women shall go out better prepared to meet the issues of life in the business, social, religious, educational and industrial world, able to honestly and honorably cope with their contemporaries and successfully meet all the demands of their generation.

Above all, the spiritual interest of the student shall be paramount, and the Bible the great and inflexible standard by which all religious thought, doctrine, and convictions shall be measured and taught.

The doctrines of regeneration or new birth, so shamefully neglected by many churches and schools, shall be clearly taught and emphasized. This institution stands also for entire sanctification—"The grace of cleansing completed." The baptism of the Holy Spirit. A life of constant victory in Christ Jesus. The resurrection of the dead. The Second Coming of Christ. Eternal judgment, and the retribution of the wicked.

These, with all kindred doctrines and commandments, shall be vindicated by the authority of God's word. Hence these "stones" mean the highest good to our sons and daughters and succeeding generations for this world and the world to come, and for the Glory and Honor of Him who has redeemed us with His own blood.

Those whom God may call to the mission field or ministry shall take the field better equipped and qualified to propagate the gospel of Christ, to win souls for Jesus, and enter heathen lands. Who can measure the influence of this Bible School and Missionary Training Home in coming years, if we remain humble and true to our Lord, seeking His constant guidance when these chains of influences shall set in motion other influences, and so on. What a tremendous responsibility is resting upon us. But the school does not increase our responsibility but simply provides means by which the church may be more fully enabled to meet her obligations to God and man.

Hence this institution stands for God, the church, home, heaven and man.

But we could not dedicate this school building to God unless we ourselves are first dedicated to Him. I am so glad we are His people today on this occasion, that we may, and hereby do, truly offer and consecrate this building to the worship and service of God the Father, and our Lord Jesus Christ, and the Holy Spirit.

The brethren who assumed and bore the direct burden of the construction of this stately building, deserve much commendation for their untiring efforts, perseverance, and executive ability.

The building is a credit to the church and State, and must also enhance the intrinsic values of real estate of this hamlet. The brotherhood of Pennsylvania, especially, should appreciate the advantages, benefits and conveniences of this school.

Moses dedicated the tabernacle and its furniture to the Lord. Solomon also dedicated that beautiful temple to the Lord's worship—in fact, all the temples that Israel built at Jerusalem were consecrated to Jehovah. Even altars, oratories and houses have been dedicated to the Lord. O Thou, the Almighty, Eternal God, wilt Thou condescend to accept this gift in this act of consecration and dedication for Jesus' sake. Amen.

**Dedication Poem.**

This poem was written expressly for the dedication of the Messiah Bible School and Missionary Training Home, Grantham, Pa., by J. R. Zook, Des Moines, Ia. Deft
A part of the dedicatory sermon.

I.
A western dream now crystallized
Midst eastern rock-crest hills,
In sight new, of no great size,
Stands near the living rills.
What God has wrought.

II.
Discussions warm, both pro and con.
Forged out the needed launch;
Perseverance, you see, has won
A school both strong and staunch.
-A great surprise.

III.
We now have met to dedicate
This structure to the Lord,
That He may deign to vindicate
And give us sweet accord.
-Our act approve.

IV.
These walls consecrate to Thee,
Almighty and Alwise;
Sovereign of the universe,
Great Ruler of the skies.
-Our skilled craftsman here,
Our work, but God's design.

V.
Light here acquired by heart and mind,
Great Unknown. Strange! that they
With wealth, or worldly fame?
Of knowledge here bestowed.
We'll bring our tithes.

VI.
Our sons and daughters here we send
With confidence alone:
No cult of poison here to rend
The heathen in the far-off land.
A crown of glory ever prove
What God has wrought.

VII.
The tutors of this institute
Are of a royal rank;
Their lives of grace and holy fruit
Constrain us God to thank.
-We enter in the heaven.

VIII.
Dear Brotherhood must not recede.
And say, "We can't afford;"
Our children truly feel the need
Of knowledge here bestowed.
-We enjoy the life.

IX.
The soul of child, with what compare?
Who sired the son?
Peculiar school, few of its kind
When taken as a whole—
Christ in all.

X.
Our sons and daughters here we send
With confidence alone:
No cult of poison here to rend
The heathen in the far-off land.
A crown of glory ever prove
What God has wrought.

XI.
May teacher, student, parent, true,
Their obligations know
And each the other help anew
As uo and on we soar.
A rainbow fair.

XII.
The beacon in the far-off land
Will sure soon realize
The benefits here obtained
By those who them advise.
-Tremendous truth.

XIII.
As time rolls on, some future day,
Of Grantham's school, and then they'll say—
There we did graduate.
Sweet memories.

XIV.
Move on, good work, forever move,
Thy destiny pursue;
HARRISBURG, PA. January 22, 1912

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Poole Edison! With all his celebrity for wonders, discoveries and success in wealth rolling upon him, he will never see that man again in the same physical form, but the spiritually wise know it was the d Messiah.

"Pastor Russell" endorses Edison's philosophy as scriptural. After quoting the substance of this philosophy (Col. 2:8) as we gave it; and probably from the same report given by the Star reporter, the "Pastor" says, "We are not personally acquainted with Mr. Edison and his religious views, but we believe his philosophic mind is turning quite in line with the teachings of the Bible." And "Pastor Russell" calls such teachings "the only true foundation of the Christian's hope." Well! Well!!

A great many do not know what Millennial Dawnism does teach, as it comes to them through the various daily and weekly newspapers. Here are some of the teachings:

1. It recognizes Jesus as the only way and means of salvation.
2. It recognizes God as a God of love.
3. It is Unitarian—does not teach nor believe in the Trinity.
4. It is practically Universalism—making God's love reach all, except a very few who will remain obstinately impenitent and be annihilated.
5. It extends grace and the love of God to the heathen and wicked of all nations, who do not embrace salvation in this life: through the resurrection and another mortal conditional life.
6. It has no old fashioned Bible hell. No one wants his abode there of course, but that does not justify any one in saving or teaching that there might not be such a place. The intellectual disposition of man in the future, makes Russellism popular with the people. They are mastering the Bible with the Intellect and the Reason.
7. The fact (or the deception) that the heathen and the wicked have an opportunity for salvation in another age and time, gives rise to carelessness, unconcern and an anti-missionary zeal. Who ever heard of a Millennial Dawnist giving up "all for Jesus" in order to preach or make known the glad tidings of salvation to those beyond the sea, in spiritual darkness? Would it not be odd to proclaim a gospel to the heathen of the future hope beyond the grave?
8. Russellism also has a teaching that the body of Jesus was dissipated into gases; and thus He would not be the same Jesus anymore. (Acts 1:11; John 20:27; John 19:36: Luke 24:
Rabbi Krauskopf and World-Wide Peace.

On Sunday, December 24th, Dr. Krauskopf, Philadelphia's noted Jewish rabbi, delivered a sermon on "War on Earth and Ill-Will Toward Men." The sermon is of more than ordinary interest, and, when carefully analyzed, will be found to contain two serious reflections.

First. It reflects on Christ's faithfulness to fulfill his promises. The learned rabbi says "If the advent of Jesus had been divinely intended to inaugurate the long dreamt-of Messianic age, the era of universal and eternal peace and good will would have long since ceased and ill-will among men would have been known no more."

If Dr. Krauskopf will study carefully and dispassionately the Old and New Testament Scriptures on this point he will discover that it is not now the purpose of Jesus to establish a reign of universal peace in this age. Such was his purpose when he first came, but he was rejected by his own people, and he then turned to the Gentiles to take out of them a people for his name. He has ceased for the time being his dealings with his people, the Jews; the kingdom idea is postponed for the present, and he is now occupied with getting a bride. When the bride, the church, is completed, he will take her out of the world and then he will begin again his dealings with the Hebrew nation and the kingdom will again form the dominant purpose of our Lord's activities. Our rabbi friend overlooks the fact that this is the age of Christ's humiliation and sufferings; the next age will be the age of his glory, when he will purge the earth, with terrible judgments, gather his dispersed people, restore the throne of David and inaugurate a reign of universal peace and righteousness.

If I were to give a man a note, promising to pay him a certain sum of money after ninety days, I do not want him to bring me as a debtor it if I do not pay him the amount at the end of that time; nor do I want him to question my crookedness as a minister of the gospel because of this fact. It would not be just. And why should our learned Jewish friend, Dr. Krauskopf, cast a refection on the faithfulness of Jesus, and dispute his messianism, because Jesus does not do in this age what he has promised to do in the age that is to follow this one? Second. It is a reflection on the prevailing teaching of Christendom. The popular idea among religious teachers of the Christian church is that the world is growing better, that we are rapidly hastening on toward the millennium. Chronologically we are getting nearer to that blessed period, as every twenty-four hour brings it a day closer; but morally we are getting no nearer on the contrary farther from it, as Dr. Krauskopf shows by an array of startling facts from history. Our cultured rabbi hears the "highway robbery now being committed in Tripoli, the equal of which has rarely been witnessed in modern times; the suffering endured by the Russian exiles in Siberia; the avaricious treatment of Boerland by the English; the brutal punishment inflicted upon the Manchurians by Russia; the persecution of Persia; the dismal failure of the International Court of Arbitration at The Hague; the sickening stories of lynchings that are printed almost daily; . . . the burning at the stake at Coatesville in our own State, with all its ghastly details," calling to our mind also that "not one of these fiends in human form has had deserved punishment meted out to him."

Is it any wonder that our Hebrew friends do not accept Jesus as their Messiah? If I were compelled to believe that this present wicked age is the period of peace and universal righteousness which the Scriptures promise through Jesus when, with Dr. Krauskopf, "in letting my mind roam through all the nineteen centuries that have since elapsed I have not found even a single decade or even a single year or day in which peace reigned on earth and good will among men," I would no doubt take the course my Hebrew friend has taken—turn to be a skeptic, and declare with him, "that the Messiah is not yet born, that the Prince of Peace is not yet come."

If the purpose of the gospel in this age is to win the earth with the knowledge of the Lord as the waters cover the great deep, surely nineteen centuries should be ample time for it to demonstrate its ability to prove its claims, but what are the facts? The church is not only failing to reach the masses, but, what is much worse, she is failing to hold her own in the simplicity of the gospel of Jesus. See the multiplicity of schemes resorted to in these days to keep the members at their posts. What does it all mean? Simply this, that the service of a large per cent. of the membership is forced; it lacks interest, it lacks love. Carnality and worldliness have destroyed all the charm that religion once had for them.

So, brother, the next time you are tempted to say that the world is growing better, please do not give it as a "thus saith the Lord," but rather pass it off as your personal opinion, and then the present appalling facts of history will fix the tie on you, where it belongs, and not on God, for God nowhere makes such a statement. The world as a rule is skeptical enough concerning the truth, without trying to make them believe an untruth.

—Chas. F. Feitele in Church Advocate.

Leading Souls to Decision.

In a neighboring village, during my first pastorate, a Rev. Mr. K— was pastor of the United Presbyterian church. He was very successful in leading the people of his community, both young and old, to the Christian decision. He has since become one of the leading ministers of his denomination and has more than fulfilled the high expectations cherished for him by the friends of his earlier years in the pastorate.

Finding a growing interest in spiritual things in my own church, I went to take counsel with this brother minister, neighbor and friend, and asked him how he was so successful in leading souls to a decision for Christ. I do not recall any special suggestions he gave, for it was more than twenty years ago, but I do recall that he recited many instances of his dealings with individuals. I remember especially one young woman he mentioned, for whose conversion he had been hoping. He had preached as earnestly as he could, at an evening service, and at the close invited all who were especially interested to remain to a brief inquiry meeting in the chapel. As he himself came to the
door of the inquiry room, and others were passing in, he noticed this young woman standing in a hesitating attitude near the entrance. He spoke a mere word of invitation as he was passing near her, put his hand lightly on her arm, and gave the slightest suggestion of a push toward the door. She seemed to make the decision and came in. In later days she confessed that that little push decided her. She said she was literally pushed into the kingdom.

It is evident that a very little thing may decide when a soul is just trembling in the balance.

We once heard a testimony given in the St. John church, Rochester, N. Y., by a man who said his decision was determined by an act even slighter than that that young woman has never doubted she was saved from that hour.

If you will not believe in Jesus, all the praying between heaven and earth will not save you. But if you seek him in simple faith, soon you shall say, with rejoicing, “I have found him whom my soul loveth, and I will never let him go.”—Dr. G. B. F. Hallock.

What is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount who would ever get up? No one can climb on thin air.—Well-spring.

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He Careth.

What can it mean? Is it sought to him That the nights are long and the days are dim? Can He be touched with the griefs I bear, Which sudden the heart and whiten the hair? Around His throne are eternal calms, And strong, glad music of happy psalms, And bliss, unruftilled by any strife;

How can He care for my little life? And yet I want Him to care for me, While I live in this world where the shadows be, When the lights die down from the path I take, When the strength is feeble and friends forsake, When love and music, that once did bless, Have left me to silence and loneliness, And my life-song changes to sobbing prayer,— Then my heart cries out for a God who cares!

When shadows hang o’er me the whole day long, And my spirit is bowed with shame and wrong, When I am in fault, and the deeper shade Of conscious sin makes my heart afraid, And the busy world has too much to do To stay in its course to help me through; And I long for a Savior,—can it be That the God of the universe cares for me?

O, wonderful story of deathless love, Each child is dear to the Heart above! He fights for me, when I cannot fight, He comforts me in the gloom of night; He lifts the burden, for He is strong, He stills the sigh and awakes the song; The sorrow that bowed me down He bears, And loves, and pardons, because He cares!

Let all who are and take heart again, We are not alone in our hour of pain; Our Father stoops from the throne above To soothe and quiet us with His love; He leaves us not when the storm is high, And we have safety, for He is nigh. Can it be trouble, which He doth share? O, rest in peace, for the Lord does care!—Selected.

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EVANGELICAL VISITOR.

OUR YOUNG PEOPLE.

Things to Do as Christians.

5. Live. 1 Cor. 13:14; 1 Thess. 5:16; 1 Tim. 2:11.

W. S. Hinkle.

1735 West Broadway, Council Bluffs, Iowa.

Workers Together With Him.

What a great opportunity the Father has given unto us, His children both young and old, of being workers together with Jesus Christ the King of Glory.

How beautiful is the example of Jesus, our “perfect pattern,” as we love to Him and listen to His voice He directs us in the way of truth and the results are a glory and praise to His matchless name. He sought not His own interests, but every effort and thought were to please the Father in the great plan of salvation, the redemption of the sinful, careless, thoughtless, and indifferent peoples of this lost world.

He sought not His own comfort or pleasure, but was constrained through love, unthathomable Love, to leave His heavenly home and take upon Himself the garment of a body of flesh and dwell among us. He sought not His own safety, but freely gave Himself, a sacrifice once for all. While in the attitude of this world He always went about doing good unto all, encouraging the downcast, strengthening the weak and giving perfect healing to both soul and body. The Balm of Life for every willing recipient. Rest for, "Who so ever will, come and take of the water of life freely." He finished His work and now intercedes for us at the Father’s right hand. He has given us a perfect example, is ever ready to give us freely from the Father’s bounteous storehouse thesupplying ever needed in carrying forth the work He has given His followers to do. What great opportunities lie before us! Shall they be lost or improved according to the Master’s will? See the throngs of heedless, thoughtless souls rushing, madly rushing, onward to Christless graves.

Many have heard the call of God but heed it not. Many have never heard that their freedom from death has been purchased so they still remain captives of the monarch of death and hell. If each one of God’s children were willing, ready and prompt, to obey the Master in every step of His direction, there would be an army of "workers together with Him." Some to go where He bids, others to go by giving. Many go forth to carry God’s message of power and love to a lost and dying world, but there seems too often to be a losing sight of the pattern giving, and a following after man’s ideas and theories and an exciting of man’s interpretations. Go to God’s own interpreter, and reveals His truth to listening, waiting hearts, then sends them forth embassadors in Christ’s stead. Such are not the weaklings who seek out the easy places, but toll on bearing the heat of the day. Praise the Lord for the perfect
plan of salvation and for free access to the throne of grace.

How frail and how weak is the human race, and too often they would set up a straw according to their own conceptions. But Jesus is "the Way, the Truth and the Life." The Father, through the Holy Spirit works out the "Perfect Pattern" in the hearts and lives of those who seek the truth, and walk in His will alone.

No matter what the position in life, whether in humble vocations or in more honored and conspicuous spheres, as measured by man's esteem, to Him all are on one common plane and all alikey be "workers together with Him." And this is the Father's will, that Jesus by the power of the Holy Ghost should accomplish this through His that work this morning.

fordsburg, S. A.

Alice Lehman.

The Scripture also instructs and quickens the conscience and is, therefore, valuable for proof. As the Physician's aim is to discover disease and heal it, so the purpose of the Scripture is to enable a man to see what is wrong in his life and rectify it."—Don O. Shelton.

The World Wants Him.

"I have been looking for you! Hang up your hat and begin your work this morning!" This was the word that won for this young man words like these? If you could have looked over the shoulder of the head of the firm as he read the letter from theタン Engaged. May all who love Him make no mistake in filling the Lord's appointment for them, that all may enjoy the privilege of being "workers together with Him."

You need not be afraid of being handed to him at this beginning of the head of the firm as he read the letter from the engaged. May all who love Him make no mistake in filling the Lord's appointment for them, that all may enjoy the privilege of being "workers together with Him."

The importance of obedience.

One of the great lacks in the average life is power. We try and work it up, sing it up, pray it up, but some how or other it does not stay up. There is a great lack in the pulpit and the pew of power, power, of overcoming evil to live an overcoming life.

What is wrong? You have prayed for it and taken it by faith but you have forgotten the most important thing: God will not dwell in the heart that will not obey.

The smallest boy and girl can receive power, but it rests on the condition that we be obedient. Nothing can take the place of obedience. Do you want power in the class, in the office, in the open air meeting, in your life? It comes only through obedience. "He gives the Holy Spirit to them that obey." There is no other way to get Him. And if we work contrary to the light we can walk until doom's day without getting the power.

The power of the Holy Spirit must touch the word and make it a living active word. It is not yours until you decide in your heart that by God's grace you will obey. This is the simple part of it. He can give you strength. Surrender your heart and the grace to obey is yours, for the Holy Spirit will dwell in an obedient heart.

We wonder how many have considered this text, of the importance of the obedience of Christ our Lord. Many reason: "Well, it was easy for Him." No, it was not easy for Him: It was harder for Him than for you and I. For even as a boy He knew who He was.

"Wist ye not that I must be about my Father's business?" And let me ask you, "Do you not think it was a severe trial for Him to go along in the hum-drum of life, and seeking the needs of dying men all about Him, but knowing that His hour had not yet come? Yet He learned obedience. It takes more grace to wait than to go, to be still and quiet than to go and make a noise. Our acts of disobedience hinder God from working mightily in the hearts of men and women and bringing them to the place of obedience. His power could do much more if our lives were right. We can prevail in prayer, take hold of His promises, and God can work. The church to-day is in a dreadful condition and its members

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are in a dreadful plight. Why? Has the power dropped out of God's salvation? No. The power has left and will not return until you see your responsibility to the body of Christ. As you hold back the church is hindered. If we can see this clearly, and throw ourselves into the gap, you will see a difference in the condition of our fellowmen as well as in ourselves. —Selected by Addie G. Wolfe- muth, Mount Joy, Pa.

Try the Bible.

Rev. Dr. Jowett made an address at the one hundred and second anniversary of organized Bible work in New York City recently, which emphasized a very important truth, that of the practical experimental use of the Bible in everyday life. He urged men to cease looking for errors in the Scriptures but to try it. He said: “Too many people know the Bible only as literature. It is as if they knew the geographical names of a country and nothing of the climate. They take up the Bible as literature and not as a revelation; they go to the Bible as students, but never as sinners; with curiosity, but not with need; they know the letter and not the spirit.

They do everything with the Bible except try it. That is the one indispensable thing.” Never say of the Bible that it is obsolete when you have not read it. Try it and you will know its truth. The practical application of the Word to the salvation of the soul is mentioned by the apostle: “The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach.” (Rom. 10:13.) —Sel. by Sr. Mann.

MARRIAGES.

ABY—BAUM—On January 1, 1912, Bro. Charles Abby, of Richland county, O., and Sr. Florence Baum, of Ashland county, O., were joined in holy wedlock at the home of the bride’s parents, Bro. and Sr. Philip Baum, Orrville, O., officiating.

PAGE—HOOVER.—At the residence of the bride’s parents, Bro. and Sr. William Page, Detroit, Kans., on December 28, 1911, at 11:30 a.m., there occurred the marriage of their eldest daughter, Sr. Susan Emma, to Bro. David B. Hoover, son of Bro. and Sr. B. W. Hoover, Detroit, Kans., the father of the bride officiating.

KRAYBILL—REDEMSKE.—On Christmas evening at 6 o’clock there occurred at the Jabob Orphanage the marriage of Bro. and Sr. Charles Kraybill, both of Thomas, Ola., the wedding of their daughter’s marriage to the Hillaboro Orphanage, and came here to assist in the work several months ago. In the absence of Eld. Eyster, Rev. Deering, of Thomas, Ola., officiated.

SOLDENBERGER.—Sister Mary S. Solenberger, with Bro. W. W. Solenberger, died at the home of Bro. Henry Brechbill, near Dufield, Pa., November 6, 1911, aged 80 years and 5 months. Sister Solenberger was a faithful and devoted member of the Brethren in Christ church for sixty-three years. She was survived by her husband, who is in his ninetieth year, and the following named children, Mrs. J. D. Wingert, Mrs. H. Brechbill and I. S. Solenberger, of Fayetteville, Pa.; W. T. Woodstock, Pa., and Mrs. Abbe Hess, of Dufrank, Pa., also twenty-five grandchildren and twenty great-grandchildren. Her earthly remains were buried at New Guilford M. H., November 9. Services were conducted by Eld. E. Oberhouser and Bro. Joseph Byers. Text, Rev. 14:12.

Note.—The above obituary should have appeared earlier, but was overlooked by the editor.

CARVER.—Sr. Lizzie Carver, daughter of Jacob Michael of Dufield, O., officiating, died in Buffalo, N. Y., where she and her husband, Peter Carver, lived for a long time, aged 77 years, leaving two children. Sr. Carver with her husband, who now survives her, joined the Brethren and later moved to New Guilford M. H., where both were faithful to the Lord. Old father Abraham Shisler in Welland county, Ont., just forty-five years ago last Spring. About thirty years ago they moved to New York State, and later to the vicinity of Buffalo where she died. She was a faithful worker all her life and always expressed her feeling to prove faithful to the end until her death on May 18, 1912. She leaves to mourn besides her husband, one son and two daughters, with grandchildren, and nephews and nieces. Funeral took place at the home on Swan street on Sabbath afternoon, Jan. 8, 1912, the late Sr. Joseph Beers, assisted by Bro. Geo. Whisler of the Buffalo Mission, officiating. Text, Luke 23:24, “The Christian Dying.” from Job. 5:25. Interment in the Buffalo cemetery.

PALSGROVE.—On September 5, 1855, there came a son into the home of Charles and Amanda Palsgrove, at the home of the bride's parents, Bro. and Sr. George W. Palsgrove, near Duffield, Pa., aged 1 month and 25 days. Glen R. Palsgrove was born in Canada in the heart of his parents. His sojourn among men was terminated October 30, 1911. As a son and brother, Glen was an example of love and kindly consideration. The welfare of other members of the family was always uppermost in his plans and thoughts. On January 6, 1904, there came to Glen a sublime experience in his acceptance of Christ as his Savior and Redeemer. It was a real and genuine experience and was the beginning of a life of usefulness in the Brethren church. He was also interested in the different scenes and services that were rendered to the church. There was always a willingness on his part to do whatever work was demanded of him, and he leaves three offices vacant; recording secretary, S. S. treasurer and secretary of the Official Board. The name of Glen brought about the separation of his spirit from the body and soul, and he was taken in the spring of 1911. Sublime patience and cheerfulness were expressed by him constantly, even as the time of his departure a few days before. He loved ones not to weep, but to live in hope of immortal meeting in the realms of the celestial above. In the journey heavenward, another soul passes from scene of human joy and woe. Thus one more of the God of all comfort is called upon to comfort and to bless. Once again, we are bidden to lift our eyes to the hill-tops from whence cometh all our strength. In humble faith and with the assurance that it is the Lord's will, we trust and are satisfied. May the Lord be with you all. —The late John H. Brechbill, of near Mowersville, Pa., was born November 23, 1829, and died January 8, 1912, aged 71 years, 1 month and 18 days. He was taken ill immediately after attending a funeral and passed away just thirteen days later. The funeral and burial took place at the Mastersonville church, conducted by Eld. Henry B. Hoffer and Peter B. Brubaker, of the United Zion Brethren. Text, II. Cor. 5:1. Interment in adjoining cemetery.

BRECHBILL.—Sr. Dena, wife of the late John H. Brechbill, of near Mowersville, Pa., was born November 23, 1829, and died January 8, 1912, aged 71 years, 1 month and 18 days. She was survived by one son and one daughter and three brothers and four sisters. She was a consistent member of the Brethren in Christ church. Her funeral was held by the late John H. Brechbill, of near Mowersville, Pa., the services were conducted by the home brethren, Wm. Asper and Eld. M. H. Oberhouser and others. The text was the same as had been used at her husband's funeral. She was buried at the side of her husband.

BICKEL.—Sister Elizabeth Bickel was born December, 1835, and died at Mastersonville, Pa., January 3, 1912, aged 76 years and 7 days. Deceased was the wife of the late Peter Bickel, and preceded her to the spirit world seventeen years ago. She is survived by one son and one daughter and three brothers and four sisters. She was a consistent member of the Brethren in Christ church. Her funeral was held at the Mastersonville church, conducted by Elder Henry B. Hoffer, Allen Brubaker and Eld. Henry Zug, of the Church of the Brethren. Text, Acts 7:40, chosen by the departed one. Interment in adjoining cemetery.

KENDIG.—On December 10, 1911, death came to the home of Benjamin F. and Myra J. Kendig (nee Miller) near Millersville, Pa., and claimed their infant daughter, Anna Elizabeth, born November 5, 1900, aged 2 years, 1 month and 14 days. For about ten days prior to the time of its end, there was a sad scene at the home of the deceased. About three weeks before she received by the Lord, she was left with the burden of her loss. The funeral was held in the Memorial church at Millersville, Pa. It may be appropriately said:

She was lovely, she was fair,
And for a while was given.

And for a while was given.

And for a while was given.

And for a while was given.

And for a while was given.

And for a while was given.

And for a while was given.

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