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George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Progress of the Church in 1911.

We are again indebted to Dr. H. K. Carroll for his annual statistics of the Churches of the United States, published in the New York Christian Advocate of January 25th. The purpose of these statistics is to note the gains for the year and to record the present strength of the religious bodies of the United States in respect to ministers, churches and communicants. During 1911 there was a net gain of 1,990 ministers, 2,832 churches and 594,366 communicants. The present strength of the 173 denominations listed aggregated 172,431 ministers, 221,197 churches, and 35,836,190 communicants. Concerning the year’s progress Dr. Carroll says:

“The increase for the year 1911 is somewhat greater than that for 1910, in churches and communicants, being just under 600,000 members and a little over 2,800 churches. The increase is less than one and seven-tenths per cent, which cannot be considered as at all satisfactory. The greater part of the population, even after deducting infants and young children, are not numbered as members or communicants, and are, therefore, proper subjects of the evangelistic appeal which the Churches are supposed to make with sincerity and fervor. The body of ministers, whose work it is to secure converts, is increasing, there are more churches as centers of evangelistic activity, and the number of devout men and women to co-operate in saving work is presumably not decreasing—why are the results not larger? The Methodist Episcopal Church, which has been one of the most active evangelizing and prosperous denominations, reports, it is true, a larger increase than usual—nearly 48,000—but its percentage is a fraction below the average. The Presbyterian Church (Northern) falls below one per cent, and the Protestant Episcopal Church barely reaches two per cent. The average net increase of the Methodist Episcopal Church is less than two for each of its churches, that of the Northern Presbyterian is a little over one, and that of the Protestant Episcopal Church is somewhat over two. The losses by death, removal, exclusion, etc., must be much larger than formerly, or the ingatherings through the Sunday-school, revivals, etc., must be smaller. The net increase during the decade ending with 1910 was about 766,000 a year.”

It is stated that “the various Lutheran bodies are gaining in organization, in equipment and in numbers.” Of the twelve branches of Mononites we read:

“Some of the branches of this much divided group are growing slowly. Figures received from Elder A. B. Kolb, Editor of The Herald of Truth, at Elkhart, Ind., show that the totals for all Mononite bodies should be 1,091 ministers, 629 churches and 59,473 members, indicating an increase of 83 ministers, 23 churches and 4,466 members.”

The larger denominations, having 100,000 members or more, are given in the following list of thirty-one, according to their numerical rank, and with the number of communicants reported for each:

<table>
<thead>
<tr>
<th>Name</th>
<th>Rank in Commun.</th>
<th>Members</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christian Science</td>
<td></td>
<td>12,555,612</td>
</tr>
<tr>
<td>Methodist Episcopal</td>
<td></td>
<td>2,234,822</td>
</tr>
<tr>
<td>Reformed Church (Southern)</td>
<td></td>
<td>1,657,754</td>
</tr>
<tr>
<td>Methodist Episcopal</td>
<td></td>
<td>1,892,454</td>
</tr>
<tr>
<td>Regular Baptist (Colored)</td>
<td></td>
<td>1,799,222</td>
</tr>
<tr>
<td>Presbyterian (Northern)</td>
<td></td>
<td>1,349,310</td>
</tr>
<tr>
<td>Disciples of Christ</td>
<td></td>
<td>1,308,116</td>
</tr>
<tr>
<td>Regular Baptist (North)</td>
<td></td>
<td>1,211,426</td>
</tr>
<tr>
<td>Protestant Episcopal</td>
<td></td>
<td>947,320</td>
</tr>
<tr>
<td>Lutheran Synodical Conference</td>
<td></td>
<td>780,038</td>
</tr>
<tr>
<td>Congregationalist</td>
<td></td>
<td>741,400</td>
</tr>
<tr>
<td>African Methodist Episcopal</td>
<td></td>
<td>620,234</td>
</tr>
<tr>
<td>African Methodist Episcopal Zion</td>
<td></td>
<td>547,216</td>
</tr>
<tr>
<td>Lutheran General Council</td>
<td></td>
<td>475,495</td>
</tr>
<tr>
<td>Latter-Day Saints</td>
<td></td>
<td>350,000</td>
</tr>
<tr>
<td>Lutheran General Synod</td>
<td></td>
<td>300,702</td>
</tr>
<tr>
<td>Reformed (German)</td>
<td></td>
<td>297,839</td>
</tr>
<tr>
<td>United Brethren</td>
<td></td>
<td>297,464</td>
</tr>
<tr>
<td>Presbyterian (Southern)</td>
<td></td>
<td>287,124</td>
</tr>
<tr>
<td>German Evangelical Synod</td>
<td></td>
<td>253,860</td>
</tr>
<tr>
<td>Methodist Episcopal</td>
<td></td>
<td>234,721</td>
</tr>
<tr>
<td>Spiritualists</td>
<td></td>
<td>200,000</td>
</tr>
<tr>
<td>Methodist Protestant</td>
<td></td>
<td>183,317</td>
</tr>
<tr>
<td>Greek Orthodox (Catholic)</td>
<td></td>
<td>175,000</td>
</tr>
<tr>
<td>United Norwegian Lutheran</td>
<td></td>
<td>170,088</td>
</tr>
<tr>
<td>United Presbyterian</td>
<td></td>
<td>137,850</td>
</tr>
<tr>
<td>Lutheran Synod of Ohio</td>
<td></td>
<td>131,023</td>
</tr>
<tr>
<td>Reformed (Dutch)</td>
<td></td>
<td>117,288</td>
</tr>
<tr>
<td>Evangelical Association</td>
<td></td>
<td>100,565</td>
</tr>
<tr>
<td>Primitive Baptist</td>
<td></td>
<td>101,311</td>
</tr>
<tr>
<td>Dunkard Brethren (Congregational)</td>
<td></td>
<td>100,000</td>
</tr>
</tbody>
</table>

In comparing the above table with that of 1910, we find several interesting comparisons. The Regular Baptist (Colored), and the Methodist Episcopal, South, have changed places, the former having ranked fourth and the latter fifth a year ago. The same change has taken place with the African Methodist Episcopal, and the African Methodist Episcopal Zion, and also with the Greek Orthodox (Catholic), and the United Norwegian Lutheran. The Disciples of Christ have dropped from sixth to seventh place, which is due to an error in giving the statistics for the world, instead of the United States only, last year. Spiritualists have gone up from the twenty-fifth place to the twenty-second, with a reported increase of 50,000, taking the place occupied last year by the Methodist Protestant, thus making the latter denomination number twenty-three. Other denominations remain in their accustomed places.

While it is true that statistics fall far short of an accurate measurement of the gains and losses of religious bodies, they furnish some suggestive...
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: $1.00
Six Months: $0.50
(Sample Copies Free.)
To Foreign Countries, $1.25 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa.

OXYPATHIC treatment should immediately follow the bath and during and after the breakfast hour. When the stomach has its meal an increased flow of blood goes to that organ, and if well charged with oxygen digestion will be more normal. There should never be less than one bath in a week: two would be better. Under treatment for rheumatism, etc., it is sometimes necessary to bathe daily or yet more often.

EDITORIAL.

Bro. Eisenhower gives some information about bathing which he regards as an important adjunct to OXYPATHIC treatment. He says that the first purpose of bathing is to dissolve, loosen and remove sebaceous matter, a product which is eliminated and thrown off by the sebaceous glands. Under OXYPATHIC treatment this substance is greatly increased. He does not advise bathing in cold water as it reduces the capillary circulation of the blood and causes the internal organs to be more congested, and may have a hurtful effect in case any organ be diseased. He advises to bathe in tepid or warm water since in this way the effete matter will be more readily dissolved and the blood circulation will continue more even, and being nearer the surface the elimination of waste matter will be increased. And the cleansing effect may be increased if dry friction is employed following the bath. In fact the warm bath brings the blood to the surface bringing with it its cargo of effete matter, leaving it on the outside surface of the body and can be washed off. The employment of the dry friction bath, or yet more satisfactory, the use of the Japanese flesh brush, will serve to increase the good received through the bath. The skin therefore being clean and charged with blood is ready to absorb an immense amount of oxygen through its three million pores if the OXYPATHOR is applied; and the returning blood will carry it to all parts of the body to find and combat any disease that may exist. If oxygen finds gall stones or gravel, or goitre-like tumors it will set to work to dissolve them. Gall stones when they pass from the body are hard as flint, but if exposed to the oxygen of the air for three days they go into powder. The same will be accomplished by the oxygen in the body. The bath should be taken in the morning before breakfast. The OXYPATHIC treatment should immediately follow the bath and during and after the breakfast hour. When the stomach has its meal an increased flow of blood goes to that organ, and if well charged with oxygen digestion will be more normal. There should never be less than one bath in a week: two would be better. Under treatment for rheumatism, etc., it is sometimes necessary to bathe daily or yet more often.

Prayers are asked for his recovery. He was very happy in Jesus and wished he were strong enough to talk to the people of the goodness of God. The whole family, the parents and three sons started to serve the Lord. "May God bless the Broughten family and the sick son is our prayer; and also Sister Farr and the two English boys who have found peace with God. The attendance was good. We felt much blessed in "once more being privileged to labor "in the old time field of labor where I "and Bro. Detwiler started years ago. "It reminds us of by-gone days. But "many changes have occurred since "then. We felt much at home here "and had many kind invitations. May "God bless them all. We are now at "Buffalo Mission."

All subscribers whose credit expired January, 1912, should take notice and renew at once. The time for which we may give credit, three months, will very soon have expired and we would not like to drop a single name from our list. We are pleading for many new subscribers, and think such can be secured in places where revival meetings have resulted in numerous conversions.

It is forty years since the first step was taken in this country to protect the boys and girls, and for that matter older people too, from the baneful effects of vile literature and obscene pictures. At that time Anthony Comstock was a young man, unknown, a clerk by profession. But on March 2, 1872, he forced the police to arrest seven men who were selling obscene books and pictures. The Sunday-School Times says, "That was the real beginning of his life work. The following year there was incorporated by the Legislature of New York the New York Society for the Suppression of Vice, with Mr. Comstock its active agent as a staff officer of a cabinet officer of the United States."

In these forty years of service in this field he "has destroyed in the neighborhood of fifty tons of vile books and more than two and a half million obscene pictures." And for this service "he is one of the best-hated men on our continent." Frequent attempts have been made on his life, and powerful influences worked against him, and we may well believe that "only in the power of Christ could such a work live against the desperate and continued efforts to stamp it out."

The editor of the Times says, "If there is any difference in sins, it would seem safe to say that impurity lets
more of hell into the life of one who is made in the image of God than any other particular form of sin." This we believe is true. And with this record of what has been done, and considering conditions bad as they are now we can only stand aghast at what they would have been had this foul stream been permitted to flow unhindered through the land.

A private letter from M. Martha Hisey, a missionary at Cape Palmas, Liberia, W. Africa, a daughter of Bro. and Sr. John Hisey, of Cashtown, Ont., gives a brief account of the work on that field. After expressing praise to God for His goodness to her in that strange and far-off land, then continues as follows: "Our Christmas conference of the four missions of this work has just closed. The Lord set His seal on the services by graciously saving a number and baptizing two souls in the Spirit as on the day of Pentecost, but the Lord showed us He could not do many mighty works in our midst because of our unbelief. So we are waiting much before God these days that He may show us the hindrances to faith—real faith that will see the signs following as He promised as some of them have been revealed to us, but we believe the word of God rather than our experience, or what appears to be different than our past theories have been. We humbly praise God that the light is shining yet, and all who welcome it may, through the Spirit, walk in it. The Spirit warned us during our meetings of the near return of our Lord and Savior. Great fear came upon all and we earnestly prayed we might be worthy through Jesus to be found among the obedient watchful servants. May God bless all the dear saints scattered abroad and wake us up to careful watchfulness and sobriety for the morning draweth nigh. The heat is very extreme here all the year round, but especially so at this season, but the Lord has kept my co-worker and myself in very good health."

Our aged sister, Lydia Otewalt, of North Hampton, Ohio, writes appreciatively of our late brother, Noah Zook. She was made to feel very sorrowful when she heard of his passing away. "Now one more has dropped out of the Visrior family," she writes, and says she always enjoyed to read his letters and was waiting to hear how his health was after his last letter in December. But the news of his death reached her a few days before the arrival of the last Visior. "The church at large will miss him much, she thinks, and then asks, "Do you all remember how he finished his last letter in the Visior?" I hope he is now resting from his labors and we may take warning and be ready at any time when we are called to leave this tabernacle of clay. If a few more of our brethren drop out who will fill their places in writing for the Visior? If more do not soon begin to write it will soon be a 'selected' paper. O dear brethren and sisters, don't starve the editor for the want of good articles. Think of those who can't attend meetings as so many of you can. I am one that loves to read the letters of the dear brothers and sisters; they are food to my soul. I am fully trusting my Lord to lead me all the way. It is so sweet to trust Him at all times. I praise Him for His saving power and for keeping me He will never leave nor forsake us. Bless His holy name. Glory be to His matchless name."

Sr. Hannah Roth, of Manheim, Pa., writes approvingly of Sr. Amanda Dohner's proposition as given in last Visior as regards the establishing of a Brethren in Christ Hospital. She says her idea of a physician is that he ought to be as godly as a minister, the one being for the soul and the other for the body. She says further: "Yes, dear readers, I am anxious to see such an institution that we can call our 'hospital' and feel at home, when we are in need of it. I would say like Sr. Dohner, 'Let us arise and build,' a hospital. I said, 'Amem,' when I read it. I have no money to give now, but am willing to do some nursing if they get down to and start the good work. I have always been used to the sick room from a child up, and so I am not afraid of that kind of work. I'm never happy unless I make some one else happy. Who will be the third party to give some encouragement on this line. Why not turn the Harrisburg school-building, on N. 12th street, into a hospital. That would be near the Hospital and Orphanage his Bailey street—just the place where it should be, the best place for it, right in the city where there is easy access to it. I praise God this morning that I am a free woman, so I can do what the Lord wants me to do. I feel He has a work for me to do in the future, but it is not yet plain to me at this time where or what it is to be. Remember me at the throne of grace. I love to read what God's children feel to say through the Visior. May God bless you all."

Program for the Ministerial Meeting of 1912 on Monday Evening Preceding General Conference.

Should there not be a greater harmony among our church officials, especially among the Bishops and Elders? How can it be secured and maintained?


Elder M. L. Hoffman, Abilene, Kans.

Should our brotherhood encourage young people's meetings? Give reasons. How should they be conducted?


Elder Vernon Stump, New Paris, Ind.

Should water baptism be deferred when a soul is converted? Give scriptural evidences. Is it the highest consistency to immerse in cold Winter weather without removing the chill from the water, when such provisions could be made?

Elder H. L. Trump, Polo, Ill.

Elder Girvin Bears, Ridgeway, Ont.

Would it be an advantage if the church would make provisions to change the location of her ministry occasionally? Suggest a method.

Elder Aaron Bechtel, Canton, O.

Elder A. G. Zook, Morrison, Ill.

Time allotted for each speaker is fifteen minutes. The meeting will open promptly at 7 p. m. on Monday night preceding General Conference of 1912. It is greatly hoped by the committee that all the speakers on the program will be present and fully prepared to respond. It would be an advantage if speakers on the same subject would separate their topics and thus prevent monotony and cover a wider field of thought.

J. R. Zook, Geo. Detweiler, Committee.

[The program committee has heretofore consisted, and we think, doesn now consist, of three members, and Eld. D. V. Heise's name ought to appear too, but he calls attention to the article in Conference Minutes where only two names are mentioned, so claims he is out. We think it must be a printer's mistake that the name does not appear in the Minutes. We regret that the matter is as it is.—Editor.]
The Messiah Orphanage.

The management of the Messiah Orphanage wish to use this means of informing the brotherhood that the donations for the institution have not for some time past been adequate for the expenses connected with the work. We would invite all who can to visit the place, 1185 Bailey street, Harrisburg, Pa., and look into the needs of the work. The utmost economy is practiced. The cost per inmate per week for food is less than one dollar. The meat bill for one month for fifty persons varies from $5.00 to $10.00 per month. Some of us are accustomed to have meat two and three times a day. If any one with a family of six to eight would make a rough estimate of their expenses for meat and then compare it with that of the Orphanage with a family six to eight times as large, it might give a few serious thoughts and result in kind acts and loving sacrifices.

The management is very grateful for the generous way in which a number of individuals and districts have assisted in the work and hope that others may follow their worthy example.

ENOS H. HESS,
Secretary.

Our sister, Mrs. Bertha Boulter, is still anxious to carry on her labor of love among the poor and needy ones in her neighborhood. She has not been able to do much in that line for the last several years as circumstances were not favorable to her making any appeals to the Brotherhood. Then, too, she has had much sickness to contend with in her own family, but she desires once more to lay the matter before the Brethren, making known to them that she will gladly and willingly distribute to the distressed poor who so often come to her for relief, anything in the way of clothing or money that may be sent to her. Her postoffice address is Wachapreague, Va., and freight station, Melba, Va. Recently fire destroyed the house of one of her neighbors, and on account of other distress and losses the family was left very bare. Sister Boulter begged a little money in the Cross Roads cemetery near Florin, Pa., to await the call to the first resurrection.

Bro. D. V. Heise calls our attention to a mistake made in the printing of his article under the title "Jacob" in our last issue. On page 6, first column, ninth line from bottom, read "a young man in his 78th year," instead of "in his 18th year." We call to mind that we changed the expression thinking that it must have been a slip of the pen with him, but he seemingly is able to prove that his statement is the correct one.

Our attention has been called to a discrepancy in the giving of a name in our last issue. An article entitled, "The Tapestry," was printed and credited as having been selected by Mabel Pritz, when it should have been Mabel Hess, the latter being her present name by marriage. We noticed the discrepancy at the time but not sufficiently so to make the correction.

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NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Sallie K. Doner, Matopo Alvis, Mundamulube Mission, Bulawayo, South Africa.

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


Mission, Bulawayo, South Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Sallie K. Doner, Matopo Alvis, Mundamulube Mission, Bulawayo, South Africa.

J. R. and Sister Anna Zook.

mtshabezi Mission, Gwanda, Rhodesia, P. O., Calcutta, India.

IN charge of Brother George VVhis, in charge of Sister Sarah Bert, Brother B. 

NO. 3, Box 1.

Masteisonville M. H., May 29, 30.

Fairland M. H., June 5, 6.

J. W. BOOK.

Meetings at Lawn, Pa.

We, the home brethren, started a series of meetings on Saturday afternoon, January 28, at the United Christian (Ephes') church near Lawn and on the evening of February 1, Elder David Eyster of Thomas, Okla., came and labored with us over one week, speaking with power, filled with the Holy Ghost, so that sinners were brought under conviction and became willing to step out and come to the altar, and saints were revived. The brother did not speak to tickle the ears of the congregation, and did not shun to declare the whole truth. He did not spare any means to get the people out and come to the altar, and saints were revive.

February 18, when we closed with a full house. The attendance was good all through although the weather was severely cold at times. Nine souls were brought to a standstill and six of them confessed freed from sin and the love of God shed abroad in their hearts. The remainder do not yet feel altogether free, but they feel to work on. So I would say, pray for us and the brethren that labored so faithfully, that all may be renewed to the honor and glory of God, and those souls may be kept by the power of God through faith unto salvation ready to be revealed in the last time.

Yours,

JACOB L. BRUBAKER,

Philadelphia Mission.

Report for February, 1912.

Balance on hand, $1,239.

Receives.

Balance on hand Feb. 1, $1,239.

February 1, 1912.

A brother, Mr. J. O. Py., $5; Zion, Kan., S. S., $11.25; a brother, Mr. J.; a sister, $1; a brother and sister, $5; a brother, Grantham, Pa., $2; Fairland Sewing Circle, Choma, Zn., $5; offering, $3.35; cash, $23. Total, $1,239.

EXPENSES.

Groceries, $29.26; potatoes, $13.30; gas, $3; poor and mission, $8.70; cash, $13.50. Total, $57.47.

Balance on hand March 1, $105.33.

H. B. BURKHOLDER AND WIFE.

3434 N. 2nd St.

Chicago Mission.

Report for Month Ending Feb. 15, 1912.

Balance on hand, $17.03.

RECEIPT.

A. J. Heisey, Harrisburg, Kan., $5; In His Name, $5; D. Kreider, Shannon, Ill., $5; H. Lay, Altoona, Pa., $20; Miss T. Pegg, Abilene, Kan., $7; K. P., Chicago, $7; Sr. and Smith and Sewing Circle, New Paris, Ind., one bbl. flour; Miss McCulloch, San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizie Winger and workers.

Patronage.

The following are not under the F. M. B.: Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Miss Elmina Hoffman, Kedgaon, Poona Dist., India.


Chicago Mission, 6039 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Anna Zook.


J. W. Book.

Meetings at Rosebank Church, Kansas.

Dear editor: Greeting in the precious name of Jesus. We wish to report the results of our meetings at this place, which began January 9th, and closed January 21st. Bro. Vernon Stumpf was here and favored us with two addresses on the Kansas Sunday-School Associations which was here and favored us with two addresses on Sunday-school and church work, etc.

Sunday morning the theme was mainly on teaching, taking Christ for an example as a Teacher, "For he taught them as one having authority, and not as the scribes." In the evening he gave a talk on Oriental customs and other points of interest connected with Bible narratives, which was very interesting and helpful to Bible readers. It is known to readers of the Evangelical Visitor that in 1904 Bro. Engle was a delegate from the Kansas Sunday-School Convention at Jerusalem. Brother Engle was also with us on Monday evening, when he gave profitable instructions and answered questions on practical methods of conducting Sunday-schools.

BENJ. CASSEL,

Correspondent.

Meetings at Markham, Ont.

To all the precious saints: By the grace of God I will try and write a few lines of the results of our meetings at this place, which began January 9th, and closed January 21st. Bro. Vernon Stumpf was here and favored us with two addresses on the Kansas Sunday-School Associations which was here and favored us with two addresses on Sunday-school and church work, etc.

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unsaved got under conviction, and believers got sanctified and filled with the Holy Ghost, and backsliders returned home to God. Praise His holy name. Our dear young brothers and sisters became serious, and some laid their all before Jesus and would not be surprised if some should be called to Africa or India. Praise His name.

A goodly number turned faces Zionward and are determined to go through with God's Spirit fell upon them from the commencement. May we all be true. It pays to tarry in Jerusalem in the upper room with Jesus until ye be endued with power from on high.

We who have ever been cognizant of the immediate presence of God in a service, as the salvation story was being told, and have felt the Spirit's witness that the message was going home to hearts deep down in sin, telling them to take courage, to look to the Savior for pardon and deliverance, and that they were receiving it earnestly and eagerly? Such was the street meeting on that Sunday afternoon.

After a strong invitation for all to come into the indoor meeting, a number followed. All good interest was manifested during the song service and while the Scripture lesson was being given. After the message, an invitation was given to come forward, should any desire to seek the Lord, and without a word of special pleading, a large, florid-faced Swede threw up his hand for prayer, walked to the altar, and prayed through to God. So tired was he of the ways of sin, and so ready to yield, that only a short prayer sufficed to bring the peace he so longed for.

Heaven stooied to honor that humble basement hall that afternoon, and I believe if we had been given the Elisha vision we would have seen angels hovering over the mercy-seat, rejoicing over the return of one more prodigal son.

The night service was again preceded by a street meeting near the hall door. It was one of those calm, comparatively quiet evenings when the voice sounds far up and down the street, and the people gather together from every direction to listen.

If the afternoon street service was full of conviction, the one of the evening was more so. Several of the saints were specially blessed as they told what God had done for their souls, and as is always the case when the Spirit is outpoured on such occasions, many hearts were touched. Sister Nancy Sherly, of Chicago, was with us, and as she told of God's dealing with her, her face was full of the evidence of saving grace in her soul. She, too, was being given the Elisha vision, and as she told of God's love to her, full of the evidence of saving grace in her soul. She, too, was being given the Elisha vision, and as she told of God's love to her, the large crowd, which pressed in on all sides around the little band of missionary workers, many hearts were touched.

The large crowd, which pressed in on all sides around the little band of mission workers, was very large and furious. But there are some memories which time can never efface; and I expect to use as long as I live some of the lessons of faith, of patience, and of perseverance I learned then.

The fourth of February, 1912, was the Lord's day, and as if to give us an earnest of the better things to come, it pleased God to bless His people in an especial manner on that first anniversary day. Much prayer had gone up for the services, and the Father heard and answered. As is the custom, a street meeting was held before the regular afternoon service, and as the earnest testimonies of the children of God went forth, the Spirit moved upon the people.

Have you ever been cognizant of the immediate presence of God in a service, as the salvation story was being told, and have felt the Spirit's witness that the message was going home to hearts deep down in sin, telling them to take courage, to look to the Savior for pardon and deliverance, and that they were receiving it earnestly and eagerly? Such was the street meeting on that Sunday afternoon.

The First Anniversary.

BY A. C. WINGER.

How often have I heard persons say, as they looked back over a life crowded with varied experiences, to some event of long ago, "It doesn't seem possible that it is so long since then." Or, in thinking of some months* duration; yet as I look back to the past, it seems to me that we have been occupied, no inside meetings had been held on this mission, and that they were receiving it earnestly and eagerly.

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grand to have no will of our own, but fully rest in the complete will of our Father, who just knows what to do with us to get the most out of our lives for His glory and our eternal welfare. To obey or to do otherwise is a battle with the devil in the center of His will, for I find life is so much more easily lived. Dear readers, if you haven't fully turned over yourself with all you have in this world to God, do it, for this is the battle all the time. To-day we may be well and strong and boast great things, but to-morrow we may have gone the way of all flesh. As I heard of one of our old saints, Noah Zook, I felt so sad. I said to my husband, "Another one of our old saints gone. Soon the old members will be gone, then what will our church come to unless God soon puts a stop to this progressiveness, as they call it."

Oh, for the good old-fashioned way! As the hymn says, I don't mean the old form alone, but the good conversions and good separation from this old world. Now, in some places we are hardly known as a people. If we were not for the covering which is worn, some part of the time, and most of the time, not at all. I knew the old form or any other form, I could do, will not save, it is the blood that saves, but a faithful child wants to do the whole will of God. And that we find in His word, and any light we get we are responsible for. So may we all walk in the right and be bright in the light, then we have the promise that His blood cleanseth us from all sin. Bless His dear name.

Oh, there is nothing like having a conscience void of offense toward God and man. I find the best way is to do all we can and then leave the rest with the Lord. He will give everybody their just dues, and the Lord is not bound by the calendar of man, but I know I have to deal with my Father in heaven. I am glad we have such a people, and may none of us be idle in His vineyard, and may none of us be of the foolish virgins; but may we have our lamps trimmed and burning and our vessels full of oil, so when He comes we may be ready to meet Him in the air. May the Lord bless every reader of this paper.

A Sister's Concern.

To the readers of the Visalon: The joy of the Lord is my strength. While a few of us were gathered together in a prayer-meeting, and in listening to the word of God, we were made to realize more fully that it was not for God's protecting care over His children we might be overcome by the evil one. At present things look rather discouraging here, the membership being small and alone here to keep the interest up. Brothers and sisters, you who have plenty of good, active and willing workers, perhaps know how to sympathize with us. It seems there are those whom the Lord is speaking to at this time, yet for some reason don't heed the call. The thought comes to me like this, after the Lord has prospered us in getting the church more comfortable and also the house for the minister, can it be possible that He can't make the call loud enough that we can be provided for in regard to a minister?

Well, I am glad for what I feel in my heart this morning. The Scripture teaches us, Romans 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Oh that the Lord may have His way with us more and more. I often wonder if we are awake to the fact that the Lord has told us to get ready for Him and to have our lamps trimmed and burning and our vessels full of oil, so when He comes darkness then how great is that light. I am glad there is power and light, then we have the promise that we will go to the Father's house, return home to the Father's house, then the Lord will be pleased with us.

"The night is far spent, the day is at hand," as Paul said, "Train up a child in the way it should go, and when he is old he will not depart from it." I mean by God's help to go through with the work. When we come to the day of the Lord we will all be face to face with the Lord. We are thankful that He can't make the call loud enough that we can be provided for in regard to a minister.

A Voice from Africa.

Jan. 21, 1912.

LAURA P. MILLER.

Martinsburg, Pa.

A Michigan Letter.

To the readers of the Visalon: "The joy of the Lord is my strength." While a few of us were gathered together in a prayer-meeting, and in listening to the word of God, we were made to realize more fully that it was not for God's protecting care over His children we might be overcome by the evil one. At present things look rather discouraging here, the membership being small and alone here to keep the interest up. Brothers and sisters, you who have plenty of good, active and willing workers, perhaps know how to sympathize with us. It seems there are those whom the Lord is speaking to at this time, yet for some reason don't heed the call. The thought comes to me like this, after the Lord has prospered us in getting the church more comfortable and also the house for the minister, can it be possible that He can't make the call loud enough that we can be provided for in regard to a minister?

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A Voice from Africa.

Jan. 21, 1912.

LAURA P. MILLER.

Martinsburg, Pa.
for the cool weather and the refreshing rains which come occasionally. The Father is blessing us, and supplying all our needs. He knows just what is best for us, so we rest satisfied in Him.

Our hearts are much encouraged in knowing that the saints in the homeland are bearing us up by their prayers and means. Surely the Lord is answering prayer and keeping us encouraged, to labor on for Him. Though our efforts may seem small, but the least we do for Jesus will be precious in His sight.

On December 28 and 29, we visited Bro. Hugo's Mission of the D. R. Society, about twenty miles from our station. We enjoyed a pleasant time together. Bro. Hugo is the one who gave assistance during Bro. Doner's sickness and death. They is blessing us, and supplying all our needs. We are thankful for so many kind friends and neighbors.

Our native helpers have been a blessing to us in the work, both spiritually and temporally. They having been trained at one of the older stations, know something about mission work. Some of them go out kraal visiting every week. On Saturday, January 20, two of our brethren were out visiting all day, and called at several of the distant kraals.

It does our hearts good to see the people come to services on Sunday. The attendance keeps up quite well, the average being about one hundred and fifty. They seem to be very attentive to the sound of the gospel, and we believe before very long there will be some who are willing to accept the light. It seems difficult for them to understand the truth of the gospel, but it will take time and perseverance until they really understand what it means.

Without the power of God, and the Holy Spirit all our efforts will be in vain. Jesus has all power in heaven and the Holy Spirit all our efforts will be in vain, and He alone has power to save souls, to will come to Him. Praise the Lord that the light of the world is Jesus.

School commenced January 1, for the first three months. The average attendance has been forty-seven since it commenced. Some of the natives seem quite eager to learn. We hope that they will learn to read and write, the word of God may also find way into their hearts.

Our mail has been going and coming nearly every week of late. We are always glad to receive the mail, and the Vosvas is always full of interest, and we enjoy reading the articles contained therein, very much.

Mr. Evans, the Corporeal of Chib, gave us forty head of cattle to take care of, including twelve cows, six trained oxen, and the remainder young calves. They have all the milk and butter we need, which is appreciated very much. The oxen are worked nearly every day at hauling rock, plowing, etc. The gardens are small this year for we were late in September when we arrived. Building and other work kept us from giving much attention to the gardening. What we have planted is growing nicely.

Many letters of encouragement and sympathy have come to us since Bro. Doner's death, and we realize that the Lord has helped on many lines. Underneath are the everlastings arms of Jesus bearing us unbroken. We thank our brethren for the sympathy, we will be comforted in some way. As the letters of our dear departed brother have appeared in the Visitor, may it be the means of stirring others out to fill on the vacant obelisk. Labours are needed in this great harvest field. May there be some one to obey God's call, and say, "Here am I, send me."

Yours in the Master's service.

L. B. S. STECKLEY.

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various other homes, including my father's during the year of 1864. This flaming young herald of the cross sowed some of the good seed of the heavenly kingdom that afterward brought forth a bountiful harvest to the glory of God.

In 1872 he was living at Ottawa, where he remained a year or two, then going to Fredonia, where he was pastor of a Congregational Church for some time, and finally going to Billings, in Christian county, Mo., where he died in May, 1889. And thus after many years of devoted work in the hard, rugged field of itinerant life on the prairies of Kansas, this faithful soldier of the cross fell at his post among the wilds of the Ozarks. Many will rise up in the great day of eternity and call him blessed.

Fredonia, Kans., R. 2.

A man who lives right, and is right, has more influence in his silence than another has by his words. Character is like bells which ring out sweet music, and when touched accidentally, even, resound with sweet music.—Phillips Brooks.

For the EVANGELICAL VISITOR.

A Criticism.

By P. T. Adrexander.

Since Bro. W. S. Hinkle's article on "The Sabbath, Abib, etc.," was intended to prove that Sunday was the day of the resurrection, etc., we are giving this article not as a criticism of the brother, but of some of his evidence.

He says that the passover feast was to be eaten on Abib fifteen. See E. V. July 24, page 6. The Scripture in every instance says the Lord's passover is on the fourteenth day. The feast of unleavened bread is not the same feast as the feast of the passover. The passover was a home feast; the unleavened bread feast was a congregational feast. The remnant of the passover was to be burnt with fire before the morning of the fifteenth. (Ex. 12:10.) As Abib fifteen was always a Sabbath, it would be unlawful to burn these remnants on the Sabbath, therefore, they burnt them on Abib fourteen (as the day, according to Moses, did not end until midnight). The Israelites having killed the passover on Abib fourteen at three p. m., roasted it, and ate it that night, and after sprinkling the blood, and burning the remnants, they waited for the destroying angel that passed over the blood, and slew all the first born of Egypt, on Abib fourteen. See Ex. 23:5. If the Jews ate the passover before it was killed, then it is possible that Jesus ate it the evening before he was crucified, according to law. Our brother tells us that the "new moon" that year was "March 30," and as he reckons their time by the "moon," that would be Abib 1; that would then make the resurrection on April 14. April 14, A. D. 30, was on Friday. (I refer you to commentaries that place the resurrection on April 9, A. D. 30.) Although there is now a difference of thirteen days between the Julian and Gregorian calendars, there was no difference at that time. April 9, A. D. 30, was on Sunday, so that according to his own calculations the resurrection was not on Sunday. He says that the 14th day of Abib was April 12, in that year. Well, April 12, that year, was on Wednesday, and not Sunday, therefore the resurrection was either not on Sunday, or not on April 12. Both could not be right. But in regard to the resurrection Jesus was to be three days and three nights in the heart of the earth. I reckon that Jesus was buried on Abib 14, and as Abib 14 did not end until midnight, according to the gospel writers' calculation, Abib 14 was, a day and night. Abib 15 from midnight was another day and night; and counting from midnight, we have the three days and the nights of the three days, but if you want to count a day from sunset, you only have two nights, the only solution of Matt. 27:62 is to acknowledge that they counted time from midnight. But Moses settled that point, when he reconckoned the conclusion of each day's work of creation, as the evening and the morning. Midnight is the only hour that could possibly represent the evening and the morning. It is understood that they reckoned the descending or going down of the sun, as evening, and the ascending, or rising of the sun, as morning. But they also understood that the sun had not completely gone down until midnight, at which time it began to rise. Moses was no ignoramus, and the sooner we admit it the better. He refers us to Deut. 16:6, and asks about the Sabbath at the going down of the sun. In truth the sun goes down from noon until midnight, a period of twelve hours, but the period they reckoned from was three p. m. I haven't been able to find a single passage of Scripture in either Old or New Testament that reckoned a day, or a Sabbath, to begin at sunset. I know that each day begun when the sun was completely down, and began to rise. I found out a good while ago that the "tradition of the elders," and the Scriptures do not always coincide, and I yet think it worth while for us to investigate why we teach that the resurrection was on Sunday.

Thomas, Okla.

[We understand this is to be the concluding contribution of Bro. Alexander on the subject in question, and we hope Bro. Hinkle will be content to let the matter rest. To continue the discussion might be only adding words to darken counsel.—Editor.]

For the EVANGELICAL VISITOR.

Procrastination.

By L. Wier Shrady.

The fault with a great many people to-day is procrastination, always putting off to some future time. When you approach them in regard to their salvation, their answer invariably is: "There is plenty of time to think about that," and they then drive this thought from their minds, and again turn to worldly things. Yet just as sure as there is a day of reckoning coming, these people are rushing onward to their doom. Suppose one of these kind of people were on a fast train. The train is suddenly stopped, and a telegram handed to the conductor. The conductor reads it, and then pulls the bell cord. The train starts again and is soon speeding along at the rate of forty miles an hour. A passenger being curious to know why the train was stopped, approaches the conductor, and asks what the trouble was. The conductor replies, "There was a telegram handed to me, saying that there is a bridge washed away ahead of us." "Well, how far ahead is this bridge?" "I don't know exactly where the break is, but we will find out when we get there." How many people would sit quietly and unconcerned in a train, if they knew that there was a bridge washed away ahead of them? Yet that is exactly what many people are doing to-day, sitting in life's train, rushing onward to where the bridge of salvation is down for them, rushing on to certain destruction. Many of them aware of the fact, that all they need do is to say, "Yes Lord, I will come into Thy fold." but they prefer a life of sin and folly, thinking that there is plenty of time, yet not knowing whether they will live to see another sunrise. And it is such an easy matter to serve the Lord. His yoke is easy and His burden is light and
there is great pleasure in serving Him. And what is more reasonable than the proposition which Jesus holds out to you? “Come unto me all ye who are weary and heavy laden, and I will give you rest.” And, “tie that cometh unto me I will in no wise cast out.” You can come and try this life and if you are not satisfied with it, you can reject it and return to your old life of sin and folly. Is not this what the business man of to-day would call a “square deal?” You come and give it a trial, and if you do not like it if you are not compelled to keep it. In your business life, if another corporation, or man, offered you something of value for nothing, and told you, if it was not satisfactory, you could send it back, would you refuse that offer? Most certainly not. You would jump at the chance. Then why do you turn down this proposition, when it is a great deal more valuable than any that a corporation or human person can make to you? Are you one of those people, who hesitates and says, “Well, that offer will be just as good to-morrow as it is to-day. I haven’t time to bother now. I will put it off until some other time?” If so, the best thing you can do is to take time and consider. Your words, “The offer will be just as good to-morrow as it is to-day,” are not altogether correct. How do you know that you will be living to-morrow? After you are dead, you have no chance to accept this offer. You know not what minute the grim spectre of death will claim you and you will be eternally lost. Do you think it worth while to consider the question of salvation now, and gain heaven in the end?

For the Evangelical Visitor.
What Safety There is for Such as Trust in God.

Psa. 125: “They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth ever forever.”

To the dear Visitor readers: We greet you this beautiful morning from Florida, in this warm climate, where birds are singing so sweetly and roses are in bloom, and vegetation is growing, and oranges being gathered and hauled to the packing houses to be shipped north where they are used as a luxury. We need only ro out a few stems into the grove where we can get all we want for nicking them up from the ground. Strawberries are also ripe since before Christmas, and are very tasty at this time of the year. We have them since New Year as the folks we live with have an irrigated garden and when they gather them for market they give us some. So we must say again God is good, and the people too. Some of our friends may wonder why we came down here this Winter. We came for the good of the warm climate, and we feel thankful to God that our health has improved very much, and, we pray it may still please God to strengthen our bodies more for His glory.

We thank God, and our beloved brethren and sisters, that they have not forgotten nor forsaken us, but still remember us with cheerful love letters. It is blessed to remember the command, “To communicate forget not.” God bless you all. The Lord only knows how you can help to cheer those who are out in the work of the Lord; we have things to meet that sometimes seem very inconsistent, but we must not forget.

“What a Friend we have in Jesus, All our sins and griefs to bear, What a privilege to carry, Everything to God in prayer.”

So we have a good place to go with those things that we don’t understand. I am so glad we have such a mighty Burden-bearer, for there is nothing too hard for Him who has all power in heaven above or on the earth beneath. So we are here to hold up Christ to those we meet and show our colors, and then people will see and believe that we have been with Jesus, and that we have learned of Him, and God will help us all along in our calling. I do praise God for His wonderful love to us, His children, in calling us and giving us courage to go forth in His name. We, as a people, should be more willing to go out into the hedges and highways for there are many hungry souls who need to be encouraged, and many would be glad to accept more light if they had encouragement.

We are thankful that we get such encouraging news through the Visitor from the dear missionaries and consecrated workers. It encourages my poor heart so much. I think I would just love to go across the sea once more to help the dear workers though I am almost seventy. I am so glad we can pray for the dear consecrated workers and we can help them with the money God has blessed us with. Praise God we have such a good Book-keeper. He will make no mistake. If we do our part He surely will do His.

I do praise God for the glorious news of the blessed revivals that are going on in different localities of our Brotherhood. How glad we can be, and how our hearts should be in prayer that they may all be bright, shining lights in this wicked world. Jesus said He came to give them life and that they may have it more abundantly. Let all be encouraged to go on; do all we can. Jesus came to save us and He can keep us to the end. Glory hallelujah! I feel as though our hearts should be full of praise to God and to the brotherhood for the church paper; that we have the privilege to hear from one another. Let us all pray God’s blessing on all the good work.

C. A. Myers.

Home Again.

On December 13, 1911, I sailed from Galveston, Texas, to New York. After a most delightful voyage of five days I landed safely at the objective point. Before leaving, my prayer had been that God would give me favor with the passengers that His name might be honored and glorified through the lips of feebly clay. In a signal manner the way was opened for me to meet the captain of the vessel, who also claims to be a man of God. He was quite willing that service should be held on Lord’s day morning. A number of the passengers were glad for the opportunity thus afforded. In the congregation were hearers from London, England, New York, Rhode Island, Philadelphia, Baltimore and other points. After services a number of the congregation came to the writer and took him by the hand and with feeling of emotion, expressed their appreciation of the gospel truths set forth. After reaching New York City my first stop was at 1996 Madison avenue, where our son, Elmer, lives. Next day went to Philadelphia, Pa., No. 5225 Race street, where our son, R. P. Long, lives. From there to Pottstown and next to Norristown, where our dear daughter, Sadie, was sent for treatment. I found her much better than I had anticipated. From there I went to the Philadelphia Mission, on North Second street, and remained over Christmas. It was quite a treat once more to meet the dear ones in their labors of love surrounded with many children who were eagerly awaiting the presents prepared for them. May God richly reward all the dear ones
who so faithfully have contributed clothing, eatables, money, etc.

I next stopped at Mt. Joy, Lancaster county, and visited some of the dear saints and was kindly taken to several meetings by brothers Daniel Wolgemuth and Jacob Hershey. The stay among the dear ones, though short, was much enjoyed. The next place visited was Harrisburg, Pa., where formerly we spent years among the inmates of the Home and others, and to where our son, Joseph A., lives. After making a number of calls, and spending a short time, I went to Grantham to be present at the dedication of the Bible School and chapel.

When notice was first given through the columns of the Visitor, the idea of my being present was quite remote. However God in His own way so permitted it, to my delight and encouragement. To say that I was very much gratified to be present is putting it very mildly. Both my surprise and joy were complete in viewing the great work achieved by the brethren at that place. A demonstration of what can be accomplished if a few of the Lord's anointed ones work together. If all, or the entire brotherhood, would work together proportionally as those did who had that work at heart and in hand, what mighty results would follow.

After meeting my dear wife, who had gone North over one year ago because of the affliction of our eldest daughter, we together were permitted to visit quite a number of homes and attend services in different parts. To some who did not understand the situation fully, it seemed out of place that we as man and wife should be apart so long: some going so far as to say that we as man and wife should be together. Some who did not understand the situation at the time could not bring us farther as the dear saints, and enjoyed their hospitalitv to a great extent. At all those places as well as elsewhere, the dear saints did not only say, "God bless you," but showed their well wishes in a very substantial manner by imparting of their means to help us on our way. May the Lord richly reward their acts of love.

From there we went to New York and on to Bridgeport, Conn., to visit our son and daughter. After a brief stay we returned to New York and on the third of February at 1 p.m., we were ready to leave for Galveston, Texas, by boat. Learning of the good accommodations we took second class accommodations and all expenses. On our return the Lord used us to give out His word in two services, thereby drawing to us Jews, Catholics and others, to especially name a young man from New Jersey, who was drawn to us with whom we had special conversations and prayer. He professed for some time, but realizes he is not in the liberty he should be, but is longing for the fulness of the Spirit. Since our return we have heard from him. He is ready for the Journey, but no ekka men are very slow and have no ambition. This conveyance could not bring us farther as the road was too sandy for it. Here we arrived to lodge for the night at a Government Inn. We made arrangements in the evening for two ekkas (a two-wheeled cart with one horse), to take us and our little luggage to the next station. Mamguni, sixteen miles distant, the next morning. We arose early in the morning, took a wash and had worship and breakfast and were ready for the journey, but no ekka appeared. We sent our guide to hurry the drivers, but as a rule, the natives are very slow and have no ambition. It was 8 a.m. when we got started and after traveling about two miles

Dear readers of the Visitor, Greeting: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, and as he is pure." (I. John 3:17-3.)

Praise God for the unadulterated word which is real food for the soul when severe trials and disappointments meet us.

This morning finds us all well and happy in spirit ready to do our Master's will. I will try by the grace of God to write of our journey south of Gaya, fifty miles into the interior on a mountain called Chakerbhandha Circle. Ezra, my son, and I made this trip to see the country and people. We left home, in His name, at 8 p.m., December 13, and took the train for Gaya, where we arrived the next morning at 6 o'clock, 292 miles distance from Calcutta. We had previously arranged with a Mr. Syed Mahomed for a fifty mile journey southward of Gaya. We found that this gentleman had not attended to the arrangement or forgotten all about it, so we were disappointed. We explained our difficulty to the Deputy Collector who advised us to linger at Gaya for 4 day and he would have the necessary arrangements made for the next day. But we were anxious to start the same day. He then gave us a guide who would conduct us to the large plot of waste (uncultivated) land. At 3 p.m. we secured a garry and driver who brought us twenty-two miles to Sherhat. This conveyance could not bring us farther as the road was too sandy for it. Here we arranged to lodge for the night at a Government Inn. We made arrangements in the evening for two ekkas (a two-wheeled cart with one horse), to take us and our little luggage to the next station. Mamguni, sixteen miles distant, the next morning. We arose early in the morning, took a wash and had worship and breakfast and were ready for the journey, but no ekka appeared. We sent our guide to hurry the drivers, but as a rule, the natives are very slow and have no ambition. It was 8 a.m. when we got started and after traveling about two miles

“Life is a quarry out of which we are to mould and chisel a character.”
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HARRISBURG, PA., MARCH 4, 1912

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EVANGELICAL VISITOR.

Itinerating in India.

(Continued from page 11.)

on a good road we had to turn to the right where the path was so dusty and the sand so deep that we could not go faster than a walk. We then concluded to dismiss the slower ekka and driver and walk the distance. So we kept the one ekka for our luggage and paid eight cents, and sent the other back. We had about fifteen miles to go and had to cross five rivers. The water was low so we could easily cross on an ekka. The beds of the rivers were very sandy which made it very difficult for an ekka and a walker to cross. However, we reached our destination (Mangunj) safely at about 2 p.m. During this walk of fifteen miles we stopped at several villages and gave the Gospel message and refreshed ourselves also at the same time. The message was gladly received by all who heard and understood.

Here we rested about an hour and ate some food. We saw a mountain before us which we had to climb, and learned that we must start at once to reach our destination before dark and not fall a prey to wild animals, which are quite numerous and of different kinds. Thirteen miles lay yet before us, four miles to the mountain and the balance mountain paths only for walkers. We hastened our steps to the mountain, but in the mountain it was very difficult to make speed, as the paths are rough with stones and rocks. Our luggage was carried by two coolies. Each of us carried a long staff to help us up the steep places, and a gun to defend ourselves against wild animals in case any should attack us. The mountain scenery was beautiful and made us think of the wonderful works of our heavenly Father. The difficult walking made our legs very tired, and I was taken with a sharp, shooting pain in my abdomen so that I could hardly go any longer. The coolies and our guide did not mind it so much as they are used to go to the mountain. Night overtook us and the guide lost the shortest path to our destination. We reached a small hamlet occupied by several native men who were watching their buffalo cows near by. We asked whether one would go with us and show us the shortest way out. One kindly accompanied us to our destination, arriving at 7 p.m. My pain continued to increase and I did not know what would happen. At our request the natives made ready a room with two beds. We found that our muscles were stiff and sore. I went to bed immediately, hoping I would be relieved of the pain in my abdomen, but it rather grew worse. I awoke my son then and had him massage my abdomen, which he did cheerfully. We had neither water nor fire and so were not able to apply hot fomentations. I committed my case to Jesus to save my life for His work if pleasing to Him. I once thought I would not see my dear co-workers at home any more and directed my son to commit my body to its mother earth, but God, in a wonderful way helped me and gave me some relief, towards morning, by vomiting. On account of the pain continuing to some extent we were unable to go out and see the land this first morning. At 10 a.m. I advised my son to go and see the land in company with the Tahsildar (sub-collector of revenue). While he was absent the pain became more severe again but I looked to Jesus for help. He heard and saw my grief and gave me another vomiting spell with a feeling of faintness. This I knew was for my improvement. My son was gone three hours viewing the land, but hastened back, being anxious about my condition. But I was better and could take some food in the evening, the first for twenty-seven hours. The pain was caused by improper food. Oh! is not the dear Lord merciful and kind, and verifies His promises to them that love Him? The Tahsildar was asked, "What do the people do when they get sick?" He said, "There has never been any epidemic disease in Chakerbhandha Circle and if any one should get sick they will be removed to Gaya. There is no medical aid to be had within fifty miles." When asked about himself, he replied, looking up to heaven, "I will trust God." Are not these words encouraging to one that knows His will? This man is a Hindu, but not orthodox. I believe if the Christ life is lived among these people, they may easily accept the Gospel message and be saved from the wrath to come. There are on this Circle almost eleven hundred souls, distributed into twelve villages, and can easily be visited from time to time and be given the most needful thing. The land is tillable and with little expense will produce all kinds of vegetables and grains for necessary uses. There are trees of many varieties, of which some are of great value. A certain amount of wood can be taken free for buildings.
and the rest can be bought at small

cost.

We here learned of a better and
closer way to another railway station
on the same line. This station, Pal-
mergunj, was only about half as far
as the way we came, so we tried to
reach it so as to make the 10 o'clock
train for Gaya, and from there take
the mail to Calcutta. Our six-day re-
turn ticket would expire the following
night at 12 o’clock. Pursuing to
start homeward on the morning of the
second day of our stay at Chaker-
handa Circle, we arranged to start
at 6 a. m. But owing to the showiness
of the natives with whom we had ar-
ranged for our conveyance we were
delayed seven hours, and had to again
walk about sixteen miles to a village
called Aurangabad, where we secured
an ekka to take us to Palmergunj sta-
tion. We hastened to reach the sta-
tion in time to take the evening train
for Gaya, but lost our way and had
to return to the place from where we
started. We reached Aurangabad
again at 9 o’clock at night, only to
learn that all the ekkas had gone to
the station already over an hour. So
we were left back and had to stay in
a bungalow till the next morning. This
gave us an opportunity to deliver the
Gospel message to the poor, and they
accepted it gladly. We purposed to
start for the station at 4 o’clock the
next morning, but were again delayed
two hours because of the tardiness of
the native driver. By hurrying the
driver all we could we were just in
time to make the train. At Gaya the
mail train was four hours delayed on
account of two special trains running
from Delhi to Calcutta. Our train was
crowded and we were obliged to enter into a compartment where five
young men were engaged in gambling.
I soon noticed that some were losing
much money. I was prompted to
watch for an opportunity to converse
with them about sin, and God opened
the way so nicely that I had only to
open my mouth and relate to them a
few incidents to make them under-
stand the error and sinfulness of
their actions. They cursed each other
with filthy language. Their counte-
nances showed that they felt ashamed
of themselves, and confessed their sin
to a certain extent. May all who read
this letter pray that God may prepare
the hearts, and water the seed which
was sown in weakness along our jour-
ney so it may spring up and bear fruit
to His glory and their salvation. Our
journey all the way gave us to appre-
ciate the virtue of being patient. Truly
we have realized that our disappoint-
ments are His appointments. Pray
for us that we may always keep our-
selves at the feet of Jesus.

We remain,

Yours in His service,

AMOS AND KATIE MUSER.

A Great Mission Field.

By J. S. LEHMAN.

I doubt whether there is a place
anywhere in all this wide world with a
better prospect of starting an “Evang-
elical Mission” than there is in Old
Mexico.

Quite a number of churches have
already expended thousands of dol-
lars to start missions in India, South
America, Japan, China and other
places, which is all right. But, Why
not start one in Old Mexico? So
much nearer home. You see, dear
reader, it could so easily be made a
self-supporting mission, for several
reasons. First, it is only about two
thousand miles from New York, and
the fare from New York to Vera
Cruz, Mexico, including board and
lodging, by boat, is only $35.

Second. In the section where Bro.
Hadsell is locating his colony, the land
can be bought for $10 per acre. This
surely is a good evidence “why” a
self-supporting mission might be es-
blished.

Third. This section of land is
covered with valuable timber which
I believe would pay for the land.

These lands will produce all varie-
ties of tropical fruit, stock, poultry,
 pineapples and all kinds of garden
vegetables, which also would be a
great factor in making this mission
self-supporting, because all these pro-
ducts would be much needed in a mis-
ion and could be raised in abundance,
—and those lands need no irrigation.

Fourth. This section of land is
well drained with fine streams of soft
fresh water for man and beast and no
frost to contend with the entire year.
There is no spouty land.

While I am writing I am seated at a
beautiful park on the 16th day of
January, 1912, and it is as fine Spring
weather as there is any time up in
Pennsylvania, in May or June. This
surely is another good feature in
helping this mission to become self-
supporting, taking into consideration
that so much less clothing is needed
in Old Mexico because it is like
Spring the year round, adds another
favorable feature. In fact, if we sum
it all up in a nutshell, it is a country
in which man can make an easy and
independent living.

Fifth. Another favorable feature
in way of a mission being self-sup-
porting is that labor is cheap and pro-
duce high. It is called “The lazy
man’s country.” It may be asked as
why it is called the lazy man’s coun-
try? The reason is simple; this
tropical section of land has a rainfall
of 100 to 120 inches in a year, and
planting can be done every month in
the year and good crops will result.

Just now one can see in the country
all tropical fruits in splendid growth
in the gardens. The people know
nothing of worrying because of a
prospective famine, there is always
plenty; and thus the poorer class be-
come lazy and care only for their liv-
ing day by day. Nothing needs to be
laid up for the cold Winter like in the
North. No barns nor shelter for stock
needs to be provided, because stock is in pasture all the year round,
fat and ready for slaughtering at any
time. Much more might be said
favorable to such a project but I will
let this suffice.

In conclusion I would suggest that
the church,—Brethren in Christ—
(River Brethren) purchase a section
of this best tropical land and at a
suitable point erect commodious
buildings for school and mission pur-
poses. I feel much interested in this
matter and if the brothers and sisters
will take firm hold of this movement
and send real consecrated workers
who are free from self-love, having
only God’s honor and glory and the
welfare of precious blood-bought
souls, I will faithfully promise to con-
tribute a few hundred dollars to this
cause. For I truly love those dear peo-
ple who stand so much need of a
Savior. They are in this dark world
living in sin and folly, having no shep-
herd. As a people they seem to be in-
telligent and well-behaved. They
seem to be unassuming, attending to
their own business, friendly and
harmless. To me they do not seem to
be a dangerous class of people to be
with. The higher class (aristocratic)
are mostly Spanish, and are polite in
their manners, have graceful ways,
live in luxury and fare sumptuously
every day as did the rich man.

In this city I have seen both the
rich and poor go to a large temple to
worship. They fall on their faces in
front of the image of Jesus or Mary
or Moses and worship it. They wor-
ship they know not what. We know
what we worship, for salvation is of a
real Christ.

I feel that if the Brethren will take
MACHA MISSION CHOMA,
Dec. 2, 1911.

My dear Sabbath-school scholars: It is a pleasure for me to write to you and tell you something about our boys and girls here. But first I want to thank you for the large offering which you sent us to help take care of these children. Thirty dollars was indeed a generous sum for a Sunday-school to give. Then I am told that many of you, if not all, earned the money you gave so cheerfully. You know "God loves a cheerful giver." And I believe you felt blessed in your souls in giving.

May the Lord abundantly bless you all.

The money came very good, and I believe the Lord told you to give it. We were out of money when it came. We have had so much expense this year in building.

The boys and brethren have worked hard to get the new church and school-house done before the rains came, as we were afraid the other would fall. Sure enough we had to get out before the new one was ready to go into it.

We are in the new one now, although it is not quite completed. They are busy at the boys' house under Bro. Taylor's instructions. The boys laid nearly all the brick of their house, 55x16 feet. And now David is teaching them how to thatch the roof. The rains are late this year and that is giving us a chance to get these buildings ready for them to be in.

Yes, they are a dear lot of boys and girls, and try to help all they can. Four go into the villages to teach the children there, so that there are about eighty or ninety being taught in the village besides those being taught here, so you see some of our boys are also helping to teach.

Perhaps you would like to know how much it costs to keep a boy or girl here at school a year. It would cost about $25. If you would send that amount each year you would know that one little one was being taught about Jesus for the year, and it would be through you that he could stay here. Or, it would take about $25 or $30 to keep one of these larger boys who would be teaching his people about God.

We learn that two more little girls want to come after Christmas. Sometimes many of the little boys and girls walk eight miles to be here in Sunday-school. Last Sunday a number of little girls came forward in church and wanted us to pray for them. I am sorry to say, however, that some who live quite near us do not come at all. They do not want to know about Christ. So you see they are just like some of 'the people are with you; they do not want to do right.

They love the service. I can say more than that. Satan must have the service of God. You must pray for them. Jesus did not say that all the people would believe, but He wanted us to go and tell all about Him and that is what we are trying to do.

You, my dear children, have nice homes and Christian parents, and I hope you are trying to follow the Lord. You ought to see the homes of these children. In one that is generally a man and woman, some sheep and goats, calves, dogs and chickens, and several children, besides some grain bins, kettles, etc. The children without blankets or clothing will lie close to the fire to keep warm or else against the warm shelter of a sheep or goat, and in such a hut there is no window, and the low door is closed so that very little outside air can get in. It is not strange that they want to do all sorts of bad things.

With love to you all, my dear ones, and also to your teachers, I am yours seeking the lost.

H. FRANCIS DAVIDSON.

The above letter was not written for publication, but to the children of Highland Sabbath-school, West Milton, Ohio. But in consultation with our Superintendent, Bro. M. S. Dohner, we thought perhaps it would not be out of place to publish same. It might be the means of "stirring up our pure minds by way of remembrance." And as we have been requested to write a few words in behalf of our school, we embrace the present opportunity.

Would say, we have an evergreen school, one that is open every Sabbath in the year. And every quarter we have a special offering for some mission in the brotherhood.

The offering referred to in the preceding letter was one we had talked to the children about some weeks previous. We told them about the poor native children, how anxious they were to learn of Jesus. And also to read and write, but had no one to tell the story of Jesus, or teach them until the missionaries went out; and also that these missionaries were not able to care for all that would come, and that some had to be turned away. And as they listened to their hearts were touched. When the time came to take up the offering, it was a pleasure to watch them as they emptied the contents of a purse or envelope into the basket, their eyes shining and if we can judge from the expression of the face they realized what the word meant when it says, "It is more blessed to give than to receive."

While our Sabbath-school in number is but a handful compared with many others, yet we realize that God has blessed our efforts. We have seen quite a number accept Christ as their Savior, and unite with the church. Some have united with other churches. And some are allowing God to use them in winning other precious souls to Christ.

May the Lord help us all, and may we have an average attendance of about sixty scholars, perhaps the half under fifteen years of age, and during the recent revival meeting here conducted by Eld. M. G. Engle, of Abilene, Kansas, quite a number accepted Christ as their Savior. Now, while we are thankful to the Master for what He has done for us, we are earnestly praying that greater things might be accomplished.

REBECCA DOHNER.

Testimony.

Dear readers of the VISITOR: Greeting you in Jesus' name, I will try, by the help of God, to write a little for the Young People's Page.

"Bless the Lord, O my soul: and all that is within me, bless his holy name." (Psa. 103:1-2.)

I can bless the Lord that He called me when I was young. I have been in His service for nearly three years and have never been sorry that I started; it is a good way if we obey the Lord.

I can praise the Lord for the many blessings I enjoy. I have many trials and temptations, but by the help of God I want to try and overcome them. As I read over the Young People's Page, I find that nearly all the matter is selected. I think we young brethren and sisters should write more to our church paper.

"And let us not be weary in well-doing: for in due season we shall reap, if we faint not." (Gal. 6:9.) Let us be up and doing in the Master's service. I praise the Lord for what He has done for me: He has brought me out from a world of sin and folly. I want to try and do the whole will of my Lord doing whatever He would have me to do, as says the hymn, "Where He leads me I will follow."

Let us ask the Lord to lead and guide us in His ways, and let us pray often and be ready to do as the Master says. We would have me to do, as says the hymn, "Where He leads me I will follow."

Let us ask the Lord to lead and guide us in His ways, and let us pray often and be ready to do as the Master says. We would have me to do, as says the hymn, "Where He leads me I will follow."

LIZZIE B. JUNY.

Greenacastle, Pa.

Thanksgiving.

(The Child's Slave.)

For a little meat and a little bread, For a little meat and a little bread,
For two poor soles for his weary feet, And a tattered coat and a bed of rags
For a little bread and a little meat, For a tattered coat and a bed of rags.
And a little rest when the day is dead— For a tattered coat and a bed of rags.
For the right to live as a worm may live— For a tattered coat and a bed of rags.
And he never may struggle above despair; And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
And a little rest when the day is dead— And he never may struggle above despair;
For the right to live as a worm may live— And he never may struggle above despair;
Responsibility.

God has crammed both thy palms with living seed;
Let not a miser's clutch keep both hands tight;
But scatter on the desert's barren need.
That fragrant blossoms may reward
God's sight.

God has dipped deep thy cup into his spring,
Which diippeth over, it is so well filled;
Lend it to some parched life, and let it bring
Laughter and to songs drought has stilled.

God gave to thee his only well-loved Christ,
Whose steps have smoothed the road that leads thee home:
Tell those whose road is rough, whose way is missed
That he has called all weary ones to come.

So shall thy giving set for thee God's room assembly, a theatre, or a gaming company, do you go as a partaker in the pleasures of the world, or as a Protestant against them. If he goes to partake, he offends Christ; if he goes to protest, he offends his ill-chosen associates. Christian, if you ever attend a convivial party, a ball-room assembly, a theatre, or a gaming company, do you go as a partaker in the sport, or to make your protest against such amusements? If you go for the first object, you offend your Lord; if for the second, you offend your company. They do not want you there.

We are quite sure that no bevy of merry-makers would be the happier over their cups, or their cards, or their cotillions, if all the elders and deacons of the church were to come in suddenly among them. Brethren, the world does not want you in the giddy and godless pleasures, unless you are willing to go all lengths with them. And if you walk one mile with them over the line, they will compel you to go with them twain; if your conscience yields the coat, they will soon rob you of your cloak also.

Responsibility.

March 4, 1912.

Responsibility.

There is a sense in which life is a constant losing and finding. "If any man shall lose his life for my sake he shall find it," said the greatest Teacher of the ages. There is a constant change going on in the bodies of men. The babe becomes the lad, the lad the young man, the young man the middle aged, and finally the aged. The young grow out of our recognition, and in course of time we need a re-introduction to former acquaintances. Man casts off his physique as he does his clothes. "The limbs you carried about with you a while ago are now away in the outside world, gone into trees, flowers, into other men's bodies, into the viewless air. On the other hand, the 'not you' of the outside world is waiting to come into you, to take on color and shape of your personality. A dozen different beings, says Sainte Beuve, have lived in me, till the person who calls himself by name comes to his final end. We lose our children as much by their life as by their death. The breath I draw was, a moment ago, the outer air. It is now part of my lungs. The breath I exhale, which belonged to me, has now taken leave of me, on the way to be fifty other things."

Of course losing our life for the sake of Christ, which eventuates in finding it in the sense of the Saviour's meaning, is to find it improved, refined, sanctified and inspired with the holiest emotions, with the strongest and divinest aspirations, with a readiness for heroic self-denial and passionate self-sacrifice. We do not lose our personality. That is our indisputable heritage. We may surrender all, fortune, honor, power, influence, even flesh and bones, which will enhance the value of ourselves, but our personality remains. While we may lose or surrender everything, we shall find what is infinitely better and more valuable, an elevated, renewed, purified and divinely empowered self. This does not involve living the life of a recluse, or that of a monk. Monastic crucifixions and tortures cannot add much, if anything, to one's virtues and heavenly mindedness. The latter produce hot-house virtues.

It is a loss of the inferior in order to secure the superior. It is a loss of
things that are behind, as the scholar abilities, making past achievements and perishable in order to win the abiding heavenly. It is the loss of the problems, and the Christian, in reaching higher altitudes and realizing grander victories. Forgetting the must forget the things that are behind, and immortality to light. By his death he conquered death, he robbed the "Delectable Mountain," to visions be steep and rough, but they will bring no coronation. No disrobing no being clothed upon. The upward steps may no death no life. No channels, lifting life to a higher and "God puts warmth into our natures..." Then in heaven with joy to greet thee. But 'tis God that hath bereft us: Peaceful in thy grave so low; When the day of life is fled; Here thy loss we deeply feel; For the deceased was a sister in service, and remained faithful and consistent unto the end. She was a sister, and her death was survived by one sister, Mrs. Dea. Kr. Kreider and interment in the cemetery near by. Text—Heb. 9-27, 28. HOSTETTER—Sister Susannah Hostetter was married at the home of the officiating minister, Elder H. H. Kreider, Campbellstown, on February 12, 1912. OBITUARIES. SMITH.—Joseph L. Smith was born February 21, 1845 in Cornwall township, Lebanon county, Pa., and died February 4, 1912, aged 67 years and 13 days. She was converted and admitted to their church membership a number of years ago and remained faithful and consistent unto the end. She was a kind and loving mother... services and interment at Long's (German Baptist) M. H., near Amville. Obituaries were prepared by Bishop J. D. Eyster of Oklahoma; Jacob L. Brubaker and H. K. Kreider. Text—Mark 14:6, 8. ALVIS.—Ida Mary Alvis died at the home of her aunt, Sister Lizzie Shirk, in Pasadena, Cal., February 2, aged 19 years, 1 month and 14 days. She was converted several years ago and had a clear evidence of her acceptance with the Lord. Arrangements had been made by her aunt to come with her to Upland, where she expected to pass us through the fires of affliction. From the sudden departure from this life to the great beyond, this which she so much desired was not accomplished, diabetes being the cause of her death. She leaves father, mother, three brothers and two sisters, living at Thomas, Oklahoma, also two sisters in Pasaden, Cal., and one sister, Cora, in Pataskala, Ohio. That she made many friends during the few years of her stay in Pasadena was shown by the many attendants that were present at her funeral, which took place at the undertaker's. Services and interment at Long's (German Baptist) M. H., near Amville. Obituaries were prepared by Bishop J. D. Eyster of Oklahoma; Jacob L. Brubaker and H. K. Kreider. Text—Mark 14:6, 8. BARNHART—Sister Magdelene Barnhart, of Wayneboro, Pa., died at that place on February 19, 1912, aged 55 years and 10 months. She was a sister, and all hope was restored, but on February 15 she had a second stroke and lingered until death came to her. Her husband died a few years ago, leaving one son and one daughter to mourn their loss. Funeral services were conducted by Eld. C. C. Burkholder, assisted by Dr. Patterson, and Father Les­ tory, a revival was held in the Pasadena cemetery. Subscription Credits. For the Month of February. J. P. Castell, Mary A. Bowers, brothe­ rat, C. L. Nall, J. D. Powell, J. M. Esthel­ man, Eva L. Gingrass, Iva Johnson, Barbara Murphy, Mary A. Yount, H. R. Heise, Mrs. E. D. Rodes, Mrs. Hannah Martin, Orlando Martinez, Ethel A. Miller, Mrs. Emma Eber­ sole, Catherine Blocher, Mrs. J. U. Meitz, D. B. Lehman, Robert McMullen, Amos Hurst, Isaac Hunsberger, A. H. Wenger, Mrs. Anna M. Alvis, P. H. Doner, Jos. H. Martin, H. J. Boyer; J. F. Mohr, Mrs. H. H. Engell, Rosa Sh скоро, M. Musser, A. Heisey, Leah Hoover, Mary Keef­ er, Amanda Dohner, Mrs. P. G. Brem­ enen, Abm. Winger, D. H. H. Martin, Mrs. H. O. Wenger, Eber M. Carbaugh, Ka­ thie H. Huffman, Anna B. Bosey, H. O. Wenger, Eber M. Carbaugh, Katie Winger, Ellis Noake, A. Johnston, H. H. Wolgemuth, Jno. Asper, A. Carver, G. Fetrow, J. D. Peters, E. W. Tyson, Rebecca Bomberger, Penrose S. Hostetter, Mrs. M. E. Eber­ sole, Mildred Hostetter, Mary A. Bowers, L. O. Musser, I. W. Musser, Mrs. H. R. Lichty, Mary Stenger, J. F. Mohr, Mrs. H. H. Engell, Rosa Sho...