The Titanic Disaster.

The ocean disaster of last week, when the Titanic was sunk by collision with an iceberg, has appalled the civilized world. The attempt to grasp the meaning of the situation staggers the imagination. Death always brings sadness, even under the most favorable and natural circumstances, as when the aged peacefully pass away at home, ministered to by loving hearts and willing hands. Sudden death is sadder than when it approaches gradually through disease. And sudden death by accident, away from home, is saddest of all. Such were the circumstances when hundreds of lives were lost with the sinking of the Titanic. They were people blest with health and happiness. Plans of great importance were in the minds of many, and strong hopes for years of activity filled their hearts. Some of them had turned from their homes across the water to our land of great achievements and promise, while many more were homeward bound. They were on board one of the best equipped vessels on the ocean, with every assurance of safety that human skill could devise. But suddenly the unexpected danger was encountered, and this great palace of the sea, built at a cost of $10,000,000, was rendered absolutely worthless. Among the passengers were representatives of several of the leading millionaire families of America, and men of international reputations in other fields of human endeavor. But, almost without a moment's warning, all classes of passengers were brought to a common level, in the midst of a common distress, where neither wealth nor standing could avail, face to face with the monster Death.

A disaster of this kind touches the feelings of every heart. The deepest sympathy goes out to the survivors who have been so tragically bereft of those nearest to them by the ties of blood and friendship. That which is to them a most pungent sorrow is, only a lesser degree, the common sorrow of all, and prayers will ascend for divine help to sustain them.

The record of such a disaster as this cannot but have a solemnizing effect on the mind of every thoughtful reader. It gives one a fresh glimpse of the trifling vanity of many of the things to which men devote their lives, such as wealth and worldly distinction, when these things are compared with the solemn realities of life and brought to the supreme test in the hour of death. And it reminds us, too, that the real source of bewilderment is the ever-present work of the enemy Death, rather than the peculiar circumstances under which he works. Hundreds are dying every day, but they are scattered over the world, and outside of our respective communities their death hardly occurs a passing thought. It is only when hundreds of people die at the same time and place, and in the same manner, that the attention of the world is attracted. But the same end awaits all of us, the only difference being a matter of time and circumstances, which is of secondary importance. The matter of grave concern, after all, is not the particular time, place or manner of death, whether at home or abroad, on land or sea; it is the solemn fact that sometime, somewhere, in some manner, we must pass out of this life into a vast eternity. “Watch, therefore, for ye know not what hour your Lord doth come.” —Dr. Yahn, in Church Advocate.

Driving With Oil.

I wanted to drive an iron bar through a piece of timber. I bored a hole of the right size, but the bar was rusty, and the hole was rough. I made slow progress and was beginning to split the wood. Then I thought of the oil can. I oiled the bar, I poured oil into the hole; a few blows of the hammer sent the iron into its place. The oil had not diminished the size of the bar, or enlarged that of the hole. It had only relieved the friction. It had smoothed both surfaces. A few drops of oil were more effective than many blows of the hammer.

How slow some good people are to learn this simple lesson. They take hold of an important enterprise with great zeal. They are intensely earnest, and even morbidly conscientious. Everybody ought to see it just as they do, and whoever does not is hampered at without mercy. Such uncharitable zeal provokes opposition. It excites all the friction of the natural heart. Men will not appreciate the truth presented when they are repelled by the spirit in which it is presented. Let the reformer be careful to have plenty of oil. Let him speak the truth in love. —Selected.

Special Notes.

All subscriptions whose credit is farther in arrears than February, 1912, will have to be dropped out after this unless renewed. Those who will not renew ought to pay what is due in order to feel that they are honest.

Several Sunday-schools have not paid for their supplies for second quarter. We would thank all such if remittance for the amount due would be made immediately.

“Alluvial fans furnish proof of his divine origin.”
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.

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EDITORIAL.

MISCELLANY.

Just as we are preparing these notes the May number of Our Hope comes to our table, and a glance at its contents gave us the wish that every family in the Brotherhood, especially every minister in the Brotherhood, might have this number. Living in the time of the apostasy as we do, when such men as Dr. R. J. Campbell, and Sr. J. H. Myers inform us of their safe return to Pennsylvania from Florida where they enjoyed the balmy sunshine and genial Winter climate for five months. Having already such a large amount of matter in type that has been waiting for a chance to be used, and wishing to partly clean it up with this issue, we take the liberty of giving a brief summary of the letter. They arrived at Jacksonville, Fla., on November 17, and passed on to Orlando, where they found a temporary place of abode at the home of a Mr. Page; were very kindly treated, being furnished with a room where they could do light housekeeping at a nominal rental. They remained there over three months, and separated at last with the hope of meeting on the resurrection morning. They enjoyed the warm climate; however the Winter was unusually severe there, too, as in other parts of the country. Bro. Myers was not favorably impressed with Florida as a farming country. Compared with other parts of the country where they have been, and they have travelled somewhat extensively, Florida is severely disappointing. They visited a section where there are large tracts of unimproved land but too wet, and some of it overgrown with the palmetto bush, so difficult to clean that it costs from fifty to seventy-five dollars per acre to do it. And no crops can be raised without using fertilizer. There appears to be a scarcity of cattle. The chief attraction of Florida seems to be its warm climate where the idle rich can spend the Winter in idleness and gaiety, somewhat after the order of Atlantic City. They met but few of the so-called plain people—only one of our members, an Ohio sister, and at another place a few of the members of the Church of the Brethren. Their conclusion is that a Spirit-filled, sanctified child of God will not find things as they are there very congenial. At Fort Pierce they visited Will Keefe's, formerly of Lykens Valley. They had not met each other for thirty-two years. This section is noted as a pineapple section. After their stay at Fort Pierce they came to Miami, 366 miles south of Jacksonville. Here the citrus family is extensively grown. Miami is a prosperous city built on limestone rock. The soil is shallow, but the rock is scaly and full of veins so that the roots of the trees go down deep. The cocoa palm-trees are beautiful and the guava bushes plentiful. Thousands of tourists visit this section during the season. They left Miami March 20, coming again to Fort Pierce, then on to Port Orange, and then to Jacksonville on April 3, and on April 8, set out on the homeward voyage, reaching Baltimore April 12. Coming on to York, they visited friends and members there a week, and then on to Harrisburg, arriving April 19, and felt glad to feel at home among loved ones again after an absence of five months, and they praise the Lord for His love to them during their sojourn in a strange land. They made many friends, and had many kindnesses shown to them in the South. Bro. Myers is glad to report that his health has been benefited. They also appreciate the kindness of Northern friends who did not forget them but remembered them with love and good wishes and also offerings. They hope to be further useful in the Master's service.

A letter from Bro. and Sr. J. H. Myers informs us of their safe return to Pennsylvania from Florida where they enjoyed the balmy sunshine and genial Winter climate for five months. Having already such a large amount of matter in type that has been waiting for a chance to be used, and wishing to partly clean it up with this issue, we take the liberty of giving a brief summary of the letter. They arrived at Jacksonville, Fla., on November 17, and passed on to Orlando, where they found a temporary place of abode at the home of a Mr. Page; were very kindly treated, being furnished with a room where they could do light housekeeping at a nominal rental. They remained there over three months, and separated at last with the hope of meeting on the resurrection morning. They enjoyed the warm climate; however the Winter was unusually severe there, too, as in other parts of the country. Bro. Myers was not favorably impressed with Florida as a farming country. Compared with other parts of the country where they have been, and they have travelled somewhat extensively, Florida is severely disappointing. They visited a section where there are large tracts of unimproved land but too wet, and some of it overgrown with the palmetto bush, so difficult to clean that it costs from fifty to seventy-five dollars per acre to do it. And no crops can be raised without using fertilizer. There appears to be a scarcity of cattle. The chief attraction of Florida seems to be its warm climate where the idle rich can spend the Winter in idleness and gaiety, somewhat after the order of Atlantic City. They met but few of the so-called plain people—one of our members, an Ohio sister, and at another place a few of the members of the Church of the Brethren. Their conclusion is that a Spirit-filled, sanctified child of God will not find things as they are there very congenial. At Fort Pierce they visited Will Keefe's, formerly of Lykens Valley. They had not met each other for thirty-two years. This section is noted as a pineapple section. After their stay at Fort Pierce they came to Miami, 366 miles south of Jacksonville. Here the citrus family is extensively grown. Miami is a prosperous city built on limestone rock. The soil is shallow, but the rock is scaly and full of veins so that the roots of the trees go down deep. The cocoa palm-trees are beautiful and the guava bushes plentiful. Thousands of tourists visit this section during the season. They left Miami March 20, coming again to Fort Pierce, then on to Port Orange, and then to Jacksonville on April 3, and on April 8, set out on the homeward voyage, reaching Baltimore April 12. Coming on to York, they visited friends and members there a week, and then on to Harrisburg, arriving April 19, and felt glad to feel at home among loved ones again after an absence of five months, and they praise the Lord for His love to them during their sojourn in a strange land. They made many friends, and had many kindnesses shown to them in the South. Bro. Myers is glad to report that his health has been benefited. They also appreciate the kindness of Northern friends who did not forget them but remembered them with love and good wishes and also offerings. They hope to be further useful in the Master's service.

At the Layman’s Missionary Conference held in this city recently a missionary from South America pleaded for more workers for that field, saying that no other field was as needy as that. Yet it is not a heathen country, the Roman Catholic Church being in power everywhere. This does not agree with the sentiment that prevailed, or ruled, at the World’s Missionary Conference held in Scotland a year or so ago. There Roman Catholic countries were designated as Christian and as we under-
stood it, it was advised not to endeavor to establish missions in such countries. According to this missionary moral conditions are much worse in these countries held under the power of Rome than they are in heathen countries. Statistics go to show that the membership of this church is growing very rapidly in this country and as it grows numerically it grows in political influence and power, and the hierarchy is encouraging itself in the belief that ere long it will have the controlling power, politically, in this country. The generation that is coming on may well tremble at what will happen then, for the saying, that Rome never changes, tremble at what will happen then, for the saying, that Rome never changes, yields to the influence and pressure

governor then refusing to attend the function. It is very noticeable that the public press is to a large extent news affecting the doings of the hierarchy while important happenings of events affecting Protestant Christianity receive but scant attention. The Church claim precedence even above State governors at some public functions, as was the case at a dinner of some Irish Society in Boston recently where President Taft was to be the guest of honor and deliver an address. Arrangement had been made for the governor of the State, Mr. Foss, to sit at the President's right, but the recently created cardinal claimed that honor for himself and got it, the governor then refusing to attend the function.

No doubt when this issue reaches our readers the returning missionaries, Bro. and Sr. Frey with their children, and Sr. Doner, will be nearing the shores of the home land. That is, if their voyage has been prospered of late. We are glad to have a good supply of original and selected matter on hand and will make use of it as rapidly as we can.

Sr. Tyson of Gratersford has a brief word of greeting to the readers as follows: "O, I wish you all the grace and help of God. In the time we are now in we need it very much. What are we of ourselves? How nothing we are. Dear ones, let us keep humble at His feet. He is able to help, I know. He can heal soul and body if we give ourselves to Him. May He give to us what is good for us is my prayer. Remember us at the throne of grace. May the blessings of God rest on us all. I feel myself so nothing in the sight of God. But don't let us be discouraged. I am, Your sister in the Lord, R. T.

Bro. Whisler, recently of the Buffalo Mission, writes us to make a correction which in some way crept into the report of the Buffalo Mission receipts in issue of April 1. Credit was given to Bro. and Sr. Gish for $1.00 when it should have been $7.00. Bro. Whisler also says they are getting settled in their new home and are contented and happy.

We thank every one of our subscribers who heeded our request to send in his or her renewal before May 1. A good many have done so and maybe there will be a flood yet on the last day. We hope so, at least, as our deficit threatens to be too large to feel quite comfortable under it.

Elder L. Shoaltz, whose post office has been Forks Road, Ont., is changing to Winger, Ont., R. F. D. All correspondents will please note this when writing to him.

The editor of one of Japan's large dailies pays a glowing tribute to Christianity in the following words: "Look all over Japan. More than forty millions of people have a higher standard of morality than they have ever known. Our ideas of loyalty and obedience are higher than ever, and we inquire the cause of this great moral advance. We can find it in nothing else than the religion of Jesus Christ."—John T. Evans, in Word of Truth.

The Brethren of Black Creek, Ont., where Conference will convene on May 21, preliminary meetings on the previous day, are anxious to have as many as possible come in time to be present at the love feast on May 18 and 19. They extend this special invitation and hope many will respond. Should any reach Buffalo on Sunday morning they can reach Stevensville with the 8 a.m. train out of Buffalo. This train stops at Stevensville on Sunday mornings only.

When the above was already in type we received the following letter from Bro. John A. Climenhaga, which gives more full directions in the matter of going to Conference.

By request of the Pennsylvania State Council I have taken up the matter of going to Conference which is to be held at Stevensville, Ont., May 21-2-3-4, 1912, with Mr. Timmons, "Traveling Passenger Agent" of the Pennsylvania railroad, and am informed by him that a special steel coach can be obtained for a party of forty or more. Nothing cheaper than a two-cent rate can be gotten. One thousand mile mileage books or a party ticket, party to consist of ten or more, can be purchased. One mileage book can be used by any number of persons. Five mileage books will nearly suffice for seven return fares. Mileage books are good for one year from date of sale. Party tickets only sold for a one-way fare.

Since there are some who expect to attend the love feast, to be held Saturday and Sunday, May 18 and 19, it will be necessary to have two times of going. All who expect to attend the love feast should leave Harrisburg on Friday, May 17, at 10.57 p.m., arriving in Buffalo 7.30 a.m. the following morning. Those who do not expect to attend the love feast should leave Sunday, May 19, 10.57 p.m., arriving in Buffalo at the above stated time. Arrangements are being made with the Michigan Central railroad agent to get from Buffalo to Stevensville.

I would appreciate very much if each district in Pennsylvania intending to make Harrisburg or Mt. Joy their starting point, would notify me of the number intending to go and the time of going, no later than May 8, so I can make the necessary arrangements with the Pennsylvania Passenger Agent.

Yours for service,

JOHN A. CLIMENHAGA.
NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Hersey, Sallie K. Dorab, Matopo Mission, Bulawayo, South Africa.

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


Johannesburg, South Africa.

Landis, No. 11 Beckbagan Lane, Ballygunj


kills more than it cures.—Charles G.

qualities, if you can discover any. And

street, in charge of Brother H. J. and Sr.

Wainfleet, June 22, 23.

Edna Wagaman.

street, in charge of Sr. Mary K. Stover.

Nottawa, June 1, 2.

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

Our City Missions.

Philadelphia Mission, 2423 North Second street, in charge of Mr. Mary K. Stover.

Buffalo, N. Y., Mission, 23 Hawley street, in charge of Brother H. J. and Sr. Edna Wagaman.

Chicago Mission, 6039 Halstead street, in charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nanc Shirk.


Jabok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 13, Box 11.

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

Canada Love Feast Dates.

Ontario.

Black Creek, May 19, 19.

Markham, May 25, 26.

Nottawa, June 1, 2.

Howick, June 9.

Waterloo, June 15, 16.

Wainfleet, June 22, 23.

Love Feasts.

Pennsylvania.

Elizabethtown, May 1, 2.

Opening service and closing, May 1.

Mastersonville M. H., May 29, 30.

Air Hill, May 29, 30.

Grater Ford, June 1, 2.

Come by train to Pottstown and by trolley to Trappe.

Martinsburg, June 1, 2.

Pequea, June 1, 2.

Changed from 10 a. m. on 10 a. m. on 10 a. m. on 10 a. m. on 10 a. m. on.

R. R. station Lancaster. Take Millersville trolley to Parkville, then York Furnace car to Morton's shop.

Mechanicsburg, June 1, 2.

Antrim M. H., June 4, 5, R. R. station, Greensdale. Trolley stop 60.

Fairland M. H., June 5, 6.

Silverdale, June 7, 8.

Lykens Valley, June 12, 13.

At the home of Bro. A. B. Lauver near Millerburg, Pa.

Ohio.

Valley Chapel, May 25, 26.

Meeting begins Saturday morning.

Ashland and Richland dist., June 1, 2.

Highland M. H., June 1, 2.

Paradise M. H., June 1, 2.

Opening service at 10 a. m. on the 15th.

Indiana.

Elkhart, June 8, 9.

Kansas.

Bethel, May 11, 12.

Clay County, June 22, 23.

A cordial invitation to attend these love feasts is extended.

A Mission in Dayton, Ohio.

Dear readers of The Visitor: I feel led to write briefly of our convictions and leadings to the mission work in Dayton. First, I will say, praise the Lord for a salvation that saves us from sin, and keeps us saved, and leads us out into active, useful service for our Master in seeking the lost of eternity. I am so glad that we ever became willing to give a deep yes in our hearts to the will of God. It surely does mean much to say yes to our God. But dear ones, it pays all through life, and through all eternity.

As I had lived in Dayton seventeen years, and viewed life on all sides, I was daily made conscious of the great need existing here as a field of labor. The Spirit began to reveal to me my call to the ministry. O, how many times the Lord met me in various ways, in dreams, visions and heavy burden of heart. In my shop life my shopmates would come and tell me their troubles, and sad stories; and often they would ask me questions concerning the Bible. All this bore upon my heart and interested me in Bible study. And they are falling, and they are falling towards us, Lord, as we reach the street within sight of six saloons, in that dark place surrounded by poor drunken men, to my surprise I was led to cry, in my heart: "The Lord is near!" There were there we were much impressed with the need of the Lord's Spirit taking possession of my heart, and in view of that fact that our last year in the house I went East. We were led out into the country for four years, and learned many lessons of patience and trusting in God, being permitted to associate with the little band at Fairview, which was the means of much spiritual help and encouragement to our souls.

The first two years I worked for my cousin, Bro. Levi Hoke, whose kindness to us we appreciated very much; and also the quiet country life where we had the privilege to steal away in secluded places in prayer, talking with God.

After this we were welcomed into Bro. Levi Herr's home, and spent the last year of his life with him. He very tenderly and prayerfully encouraged me to move forward in my call to the ministry. As the Lord opened my way, I obeyed and was ordained a few months before our dear brother left us. Our last year in the country we were permitted to share with Sr. Herr in her bereavement, and keenly felt the loss and vacancy in the home, and around the family altar.

During these mysterious providences of God the Lord definitely felt the call to the Dayton Mission work to which we, by His grace have responded. Our call was accepted by our district, then by the State Board. And thus the way has been prepared for me to give this account of our mission services were held April 7, 2 p. m., being conducted by Bishop J. N. Hoover and Eld. Orrville Ueler, Texts—Acts 9:6.

We had a very interesting and inspiring service. The great need of mission work was held forth;—also the many dangers and responsibilities connected with the work. The attendance was good. Our dear brethren and sisters came from vari-
ous districts, ministering to us comfort and encouragement by their presence, prayers, testimonies and also their means. May the dear Lord greatly bless and reward them is dear to us.

We especially crave an interest in the prayers of all the dear Vistor family, and would be pleased at any time to receive words of encouragement from those who may be interested. May this little Mission now begun in Dayton grow and meet the approbation of God, and may we be kept humble and submissive in His hands. And may precious souls be won for Him, is our prayer.

Address,

W. H. AND SUSIE BOYD.

607 Taylor St., Dayton, O.

Two Michigan Letters.

Greeting to all the dear ones in Jesus' precious name. Surely goodness and mercy has followed us all the days of our life. I can not express how thankful we at this place are at present for His wonderful love toward us. It is only in obedience to God that we get the blessing. I feel this morning to let God have His way in my life, and stand as a living witness for Him. I realize it is through severe trials and tests that I have been brought near to Him to Himself. Perhaps only those who have opposition to work against know what it means. I feel to say with the poet:

"I will, God helping me.

I will be Thine, O Lord;

His precious blood was shed to purchase me.

And I will be Thine, O Lord."

Well, this morning finds us all very much encouraged to press on toward the mark of the prize of the high calling which is in Christ Jesus; as the dear Lord has sent our dear Bro. Vernon L. Stump and family here to labor with us. We, as a little band, do not know how to express our thanks for the favor shown us. Some way to me it seems almost too good to be real. You know we were used to seeing our dear brethren come from Carland and Brown City, and be with us over Sunday and leave again the next Monday. It just seemed as if Bro. Stump was here for to-day and to-morrow he would be gone again.

We feel to praise God for the oneness that has been felt in the short time they have been here. We are glad to say there are those who have a desire to follow the word more closely.

Then again there is much to be done. Here are many poor souls trampling God's mercy under their feet for the lack of Bible teaching. You know at this day and age of the world things are moving at a rapid rate and the churches are moving along with it. Pride and the love of riches and worldliness are destroying the real Spirit of God out of the hearts of men and women. Just now, here in one of our neighbor churches there is to be a box social. The men are to do one thing, and the ladies to buy them, and the minister is planning what fun they will have.

Brothers and sisters, I feel like this, if we are unwilling to present to our church business or Sunday-school, let us say, "Here, Lord, am I, pocket-book and all. Just have Thy way." And we won't lack funds to carry on our church work. I am so glad I have saved me from all such worldliness, and planted

within my heart new desires. He also placed my feet on the Rock, Christ Jesus. Then again, as we are only a few in number here, if any one would feel like taking up a new home here, they would have desire to come this way to make a home here, we would be very glad to have them come. There are some, sometimes, who think of moving where they could do better. Some people think Michigan is not a very good place to get along. But I would say, we are in a land of plenty, and would only be glad for a few brethren to move here and be with us that we might work together in love and for the upbuilding of God's cause. I would say further, pray for the special meetings at this place, that there may be many brought from darkness into the light.

From your sister in Christ.

MRS. TILLIE SNELL.

Sandleusky, Mich.

How fast time flies! In looking over the Winter which is now in the past many thoughts present themselves to our minds. How many times we have heard it said, "We have had a long, cold Winter." The saying is true, and yet how soon it has passed away. How many changes have taken place. How many loved ones who commenced the Winter with us, whose voices were heard in giving praise to God, are silent now; who, we believe, have joined the blood-washed company, on the bright banks of eternal deliverance. Others who failed to accept Christ as their Saviour have given heed to the messenger of death, and are gone beyond the limits of time.

Reader, what is your outlook for the future? What have the coming Summer months in store for you and me? The Winter came bringing with it many blessed privileges, but with the Winter they have passed away, never more to return. If we have improvised a glorious reward is awaiting us, if unimproved, sad, sad will be the reckoning.

We rejoice to say we have seen those who were sick of sin come to Jesus. May the Lord keep them there. Others turned away from the blessed Spirit, only to wander deeper into sin. "O that men would praise the Lord for His goodness and His wonderful works to the children of men."

We are thankful to note some of the changes which have taken place. Among them we wish to mention this: as the Michigan members were looking and praying with work in the past months, we were unable to give the report for the month ending March 15, hence the two months are in this number.

We wish to thank all who have given a helping hand in the work of the Lord and pray His blessing may rest upon all saints. All grace be with you to the Lord Jesus Christ the Son of the Father, in Him is truth and love. We trust you will continue to pray for the work at this place. We are weak but through prayer and faith in Him we are made strong.

Yours in Him,

SABRINN BERT AND WORKERS.

6099 Halsted St., Englewood, Ill.

Chicago Mission Building Report.

The last report of money received for the Mission building, 6099 Halsted street, Chicago, Ill., given 1911, was $18,190.50.

Donations received since then are as follows:

| Number 150 | $5 | No. 151 | $1 | No. 152 | $15.19 |
| No. 153 | $2 | No. 154 | $1 | No. 155 | $5 |
| No. 156 | $1 | No. 157 | $1 | No. 158 | $1 |
| No. 159 | $10 | No. 160 | $1.66 | No. 161 | $10 |
| No. 162 | $5 | No. 163 | $1 | No. 164 | $1 |
| No. 165 | $1 | No. 166 | $1 | No. 167 | $1 |
| No. 168 | $10 | No. 169 | $13 | No. 170 | $13.44 |
| No. 171 | $1 | No. 172 | $10 | No. 173 | $8.85 |
| No. 174 | $1 | No. 175 | $5 | No. 176 | $3 |
| No. 177 | $10 | No. 178 | $12 | No. 179 | $18.71 |
| No. 180 | $1 | No. 181 | $2.50 | No. 182 | $1 |
| No. 183 | $2 | No. 184 | $2 | No. 185 | $2 |
| No. 186 | $28 | No. 187 | $25.44 | No. 188 | $5 |
| No. 189 | $1 | No. 190 | $10 | No. 191 | $10 |
| No. 192 | $1 | No. 193 | $1 | No. 194 | $1 |
| No. 195 | $10 | No. 196 | $10 | No. 197 | $2 |
| No. 198 | $1 | No. 199 | $2 | No. 200 | $1 |
| No. 201 | $2 | No. 202 | $1 | No. 203 | $2 |
| Total received, $8,822.02, leaving balance unpaid of $10,368.50.

We desired very much that this enduedness might be canceled before the end or this conference year. We still look forward with courage and hope. Let each one of you who has set apart the work for Himself in the Lord for that which has been done by the Spirit through His saints, and for the marvelous things which have been done in the Lord in the two years that we have been in the new Mission; to God we give the glory. We
want to thank all who have thus helped to bear the burden with their substance and through their prayer brought joy to hearts that were burdened with sin. Thus to get if we continue faithful we shall receive our reward. The Lord's will.

Let us therefore honor the Lord with our substance and with the first-fruits of all our increase (Prov. 3:9).

In His Name,
B. L. BRUBAKER AND WORKERS.

Report of Meetings in the Elkhart, Ind., District.

On January 23, Eld. W. J. Myers, of Massillon, Ohio, came to this district to assist in our continued meetings. Bro. Myers came in the spirit of the Master and preached the word with boldness, which resulted in that both saints and sinners became interested. The saints were brought to earnest prayer and church sinners and such as had never sought the Lord, to seek Him.

The first meeting was held at Lock, where some twenty souls sought the Lord. Quite a number reached to where they had a bright experience. This meeting closed on February 4.

The next meeting was held at the Union Grove church. Here the Lord honored His word by bringing conviction on the people as had occurred at the first meeting, about twelve seeking the Lord. This meeting closed February 27. A few meetings were held at the third place. Bro. Myers left for home March 5. May the dear Lord bless and reward our dear brethren in making faithful labors while among us. We will not soon forget the sweet fellowship we enjoyed with each other, and we pray the dear Lord may bless the dear brother in his future labors at home or elsewhere.

JOHN A. STUMP.

Testimony.

Dear readers of the Visitor: I was very impressed this week, to write a little for the Visitor, as I have only read the testi­monies, and the articles, as they are all very interesting, and encouraging. I have been helped along many a time in the good work of the Lord, as I realize He has done wonderful things while among us. We will not soon forget the sweet fellowship we enjoyed with each other, and I am sure to write that interest would grow day by day. And that very day the pain left me, and I could feel the Lord heard me and healed me. Oh, it pays to serve Jesus. I speak from my heart.

I find so many good things in God's word, and that helps me along the way. I surely feel thankful for the sweet influence of the Holy Ghost, and I can read it more when I am out with other people who do not have the real Christian influence. I know it is a privilege we should all enjoy, but some do not enjoy it. Many a time I have been out with others. I have prayed that the Lord would give me to others in the same way I was so many times.

I am glad that the Lord called me in my young years, as God's word teaches that youth is the time to serve the Lord. Although I didn't yield as young as some do, I surely do rejoice to see when the young folks give their hearts to the Lord. It encourages me on the way when I hear of others coming on the way. Surely God's mercy is great as I can see every day, how people trifle their time away, with the foolish things of this world. I am glad the Lord has taken the trifling things out of my heart. His word teaches we should not our affections away from our worldly things.

The greatest pleasures I can enjoy is in God's service. I want to be a worker in His vineyard as there is enough for us all to do. I find it is of great importance that we let our lights shine, mean by God's power to work on in the Christian life, and do more for the Master, as He has been so precious to me. He can help when no one else can.

I hope and pray that many souls may be gathered in before it is too late. I ask a interest in the prayers of all God's people that I may stand true to all He has for me to do.

Your unworthy sister,
SUSIE C. WINEGRET.

A Testimony.

Dear readers of the Visitor: I have often felt impressed to write for the Vis­itor but the enemy would say, "You have nothing to write about, you would interest others," and so I would put off writing. But a few weeks ago, as I lay on my sick bed, the voice came to me again that I should write, and now I want to be obedient. I promised the Lord and gave myself up more fully than ever, for sacrifice or service. And oh, how my soul was blessed!

I praise God that He called me in my young years to serve Him. Then the enemy would say to me to go back into the world, and when I got older I could give my heart to the Lord. But I praise His dear name that there was a power that kept me in His service. As we read, "To them gave He power to become the sons of God." And that same power has kept me up till now. This morning I was up to read this Jesus as one that saves and keeps, and one that can heal our body as well as our souls, for I have proved this true. While on my sick bed suffering pain I prayed to the dear Lord to let the pain go away if it was His will, and if not to give me grace to bear it. And that very day the pain left me, and I could feel the Lord heard me and healed me. Oh, it pays to serve Jesus. I speak from my heart.

I would say to the unsaved: Oh, give God your heart while you have your health and strength. Then when death stakes you in the face your soul will be ready. I experienced what peace there is, to be ready to leave this world, and I mean by God's help to live so I can one day meet all our loved ones once again on the other shore.

BARBARA CHURCH.

An Aged Sister's Letter.

Dear readers of the Visitor: I grew in Jesus' precious name. When I get the Visitor I always look for the experiences of others; they always do me so much good. So I thought the Lord should say a little about that wonderful love that we can get if we see ourselves in the light of God and see that we are lost and away from God. That is the time we begin to call on the Lord and get a hunger and thirst after God and His righteousness. The Bible tells us, "Blessed are they that hunger and thirst after righteousness for they shall be filled." I praise His holy name!

The dear Lord is so willing to help us and give us that love that has been ex­pressed with tongue. As I was in meet­ing and the text was about that great love, it just came to me, Am I about my Father's business, as Jesus said when His parents found Him in the temple after seeking for Him three days? It means so much to live in this world. "If the righteous scarcely be saved where will the ungodly and the sinner appear?" How can we help to keep it up and a doing in the service of the Lord.

There is so much joining church, but that is not salvation. I feel to tell it out, and I am not ashamed to say that I had to come as a lost sinner and the dear Lord gave me that love that no man can give and no man can take. Praise His name. I feel to say that my time is almost past. But still it is my desire to do the will of God. He has done so much for me,—called me out of the world and has shown me the beauty of the Lord.

M. H. ROSENBERGER.

Souderton, Pa.

A Sister's Letter.

Dear readers of the Visitor: I felt im­pressed for some time to write a few lines for the Visitor, but have put it off time after time; so this afternoon, by the help of the Lord, I will try and tell how I am getting along in the service of the Lord. I am sorry to say that for some time I had lost some power. I would pray to the Lord to help me and give me light whereas I was in darkness, but it seemed I got no light. So while I was tending a series of meetings last Winter, hymn 111 was given out. I thought that hymn just suited me, so I just took it right to heart, and I can say when my trials and temptations would come these words would come to my mind,

"Just lean upon the arms of Jesus, He'll help you along."

And I can say that when I just look to Jesus He surely does help me along. Oh, I feel to praise Him this afternoon for what He has done for me, and also to say as our boy is lying in the hospital at this time. If it would not have been for the help of the Lord and us giving our wills to His will, our boy would be under the same care as the doctor told us he had appendicitis, and that he would advise us to take him to the hospital we thought he would get well without going away. But he still became worse, and we began to see that nothing else would do but an operation; but it seemed so hard to give him up. At last it just seemed to me that I was just to become willing to give my child as a living sacrifice,—that was to give him in the hands of the Lord to use him as He saw best. You don't know what a hard thing that was for me to do. When the doctors said it up to this that he should go as soon as possible, oh, I thought I could not give him up, yet feel­ing it was the best as he was suffering so I thought he could not stand it to go to the hospital. But I can thank the Lord just as soon as I became willing to give him up, his pain ceased and I could go and help to get him ready to go. And how thankful we are that we became willing to give him

[April 29, 1912.]

EVANGELICAL VISITOR.
in the hands of the Lord. He stood the operation good, and is getting along fine; we expect to have him home with us before so long.

As I was thinking over what the Lord has done for us this passage of Scripture came in my mind: "All things work together for good to them that love God." (Rom. viii: 28.) I can say that I certainly have great reasons to thank and praise the Lord for what He has done for us, and it is my earnest wish that desire to do His whole will and be dead to sin. It is our service just as He sees best; yet I feel myself weak in His service and not so well in body, but I just want to be willing to bear my afflictions until the Lord sees fit to remove them from me. I know He has all power, but I feel that I lack and come short, and am weak in His service. It is my wish and desire that I may just be where He can use me in any way that He sees best. I ask of all God's people, who know the worth and value of prayer, to remember me in your prayers.

From your unworthy sister,

Alice Myers.

Greencastle, Pa.

Macba Mission.

Dear readers of the Visitor:

It is a long time since I sent a letter to you. A lot has happened since my last note. The work is very busy one, that when one could find time to relax from the strenuous labors it was necessary to rest; but, praise the Lord, He always gives strength for the work He assigns us.

School closed on Christmas day with the usual services and closing exercises. Four hundred and forty-six persons were present, so that the new church was well crowded. All seemed much pleased with their little present of salt. For a few months the latter part of the year there had been school in four of the villages, with an enrollment of one hundred and twenty-five and an average attendance of eighty. Some of these also sang a little and repeated a verse of Scripture in concert.

During the month of vacation which followed, all were at liberty to go to their homes, but seventeen remained to help on the farm and in herding. We were very glad for their assistance as the rains had been a month late, and this, together with the late building, had greatly delayed putting in the crops.

Some of the boys who had been with us for several years were eager to go away to work to earn money and to see a white man's town. We were sorry to see them go. Knowing the temptations that would meet them. But human nature is the same the world over, and boys are boys; but I trust that they will do us good. The last named place is about fifteen miles from here, and in July we visited there and were present at the services. This is only one of the many villages which he visits to break unto them the bread of eternal life.

We have been troubled somewhat with the fever this season, but no one has been seriously ill, and are all well at present writing. We are made to feel many times when the burdens are unusually heavy and one's strength seems small, that there are many in the home land who are holding us up in prayer. God is wonderfully answering their prayers. There are many who from age or ill health or other conditions are unable to go themselves, but may you realize continually your privileges as intercessors. Your prayers mean so much to us and to the work and to these precious souls about us. If success were to depend upon our feeble efforts, we would have given up in despair long ere this; but it is a work of His planting, hence success is assured for He never fails. Yea, though the work He seeks to do through us may soon come to an end, and He may say, "It is enough," yet He will have other instruments ready and His work will go on. Praise His name for His great condescension in allowing weak mortals to be workers with Him.

Yours in His service, 

H. Frances Davidson.

Feb. 16, 1912.

The service of God is the only thing which makes life valuable. Pleasure is vanity—a fleeting breath. Business is weariness. Ambition—disappointment. So says Bishop Medley. Religion alone is solid reality; a sweet and satisfying portion; an heart's eternal sacred, sure—Rev. W. T. Kruse.

Another's Faults.

In speaking of another's faults, pray, don't forget your own; remember those with homes of glass should seldom throw a stone.

If we have nothing else to do but talk of those who are careless, Tis better we commence at home and from that point begin.

We have no right to judge a man until he's fairly tried. Should we not like his company. We know the world is wide. Some may have faults—and who has not, as well as young? Perhaps we may, for all we know, have fifty to their one.

I will tell you of a better plan, I find it works quite well: To try my own defects to cure before of others tell.

And though I sometimes hope to be no worse than I myself. My own short-comings bid me let the faults of others go.

Then let all, when we commence to slander friend or foe, Think of the harm that coward might do To those we little know.

Remember, curses sometimes, like Our chickens, "roost at home." Don't speak of others' faults until We have none of our own.


Saving and Serving.

Saving and serving, our watchword shall be: Living for others and living for Thee; Help us, dear Lord, to be true to our trust, Serving the Master and saving the lost.

Chorus.

Serving the Lord and saving the lost; Shrink not from danger, counting not the cost; Keep us, blessed Master, true to our trust, Serving the Lord and saving the lost.

Serving a Master so good and so true, Finding some service in all that we do, Seeking His glory and doing His will, Waiting and working, but serving Him still.

Saving the lost ones wherever they roam, Seeking the wanderers and bringing them home; Going where darkness or sorrow are found, Seeking the lost to earth's uttermost bound.

Saving and serving, O blessed employ! Heaven itself has no holier joy; And we shall win heaven's richest reward, By saving the lost ones and serving the Lord.

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There are two who are bidding for the soul of man. First Satan, under whose power we have fallen by transgression, first by our first parents' disobedience, and second by our choice, choosing the broad road that leadeth to destruction. In John 15:16, we read: "Ye have not chosen me, but I have chosen you and ordained you that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it you." Jesus here says of His love for us in choosing us who are held in captivity by an armed one. Luke 11:21: "When a strong man armed keepeth his palace his goods are in peace." The devil is here represented as a strong man armed; and the people are his goods. Satan holds us and we are agreed to serve him and remain in bondage because we are under the power of the "strong man armed." He has power but he is not all powerful. He defends his goods, his subjects, over whom he has influence and power to hold as long as none stronger comes upon him and takes his armor. V. 22: "But when a stronger than he shall come upon him and overcome him he taketh from him all his armor wherein he trusted and divideth his spoils." Herein He (Jesus) the stronger proves that He has chosen us, as in our text, and "ordained us to bring forth fruit." God created man upright. He endowed him with reasoning faculties, with good common sense, and natural affections, a perfect human being, superior to all other creatures in the garden. But he (man) chose to listen to the voice of the woman who was given to him as his helper meet. But she (the woman) fell under the power of Satan, and her husband likewise became of the devil's spoils, became his possession. Man fell under the power of the "strong man armed," and much of the good in him was spoiled.

We again come to our text: "Ye have not chosen me," the One who is all powerful. Man realized his condition as fallen under the power of the one who controlled him at his will: yet he gave evidence of God's consciousness in him when he sewed fig leaves together to cover his nakedness. But he consented to serve him under whose power he had fallen; but now, when the stronger has taken his power, all his armor wherein he trusted is taken from him. Man, under the power of Satan, "the armed man," trusts, but now the stronger comes upon him and takes away all in which he has trusted and the stronger, and he who has been rescued, divide the spoils. The good traits of character, his honest principles, his good moral life, was all right. He lived under the strong man, but now the stronger takes all his armour from him and he subjects himself unreservedly to the stronger. His good, honest morals are all right, and he is now rescued from the strong man and a subject to the stronger.

Verse 23: "He that is not with me is against me, and he that gathereth not with me scattereth."

Here there is room for thought. The test of our obedience to the stronger who has rescued us from the strong man. Verse 24: "When the unclean spirit is gone out of a man he walketh through dry places, seeking rest and finding none. He saith, I will return into my house whence I came out." Here is the representative of the first strong man—the devil, the spoils divided, the evils cast out. We read of one out of whom the stronger cast seven devils. These spoils belong to Satan, but here represented as having lived in a house, but are cast out so naturally will seek shelter in the house in the heart of man out of whom the stronger has cast the spoils that belongs to the devil. The house here represents the stronger man's place or house. "Ye have not chosen me," but I have taken the power of the strong man. I have sacrificed my body for your sins. I have paid the price of your redemption. You are free.

The power of the devil is broken. Man realizes that the heart is cleansed from the power of the enemy. The house formerly occupied by the evil one is now clean, swept and garnished. Why, is it empty? Yes, the evil spirits all gone out and the house (the heart) empty, ready now for another one to occupy. Jesus said, "I have chosen you," as in the parable of the king's supper; all in readiness and the chosen ones were informed to come, but they made excuses and that is the secret that the house was empty.

Jesus said, "If any man will follow me let him deny himself and take up his cross and follow me." Oh, how sad to learn that thousands come so far that they realize that they are bought, free, the debt paid on atonement made for all who will, can accept the conditions. I have chosen you, I have taken the power of the devil and the armor that he had on you. I have divided the spoils. I don't ask any price. It is all free to you. I have chosen you. Will you accept the conditions? They are these: "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." (Matt. 11:28, 29, 30.)

To understand why the house is not occupied right after the soul is regenerated, the evil spirit cast out, the (house) heart cleansed, the stronger got possession of the soul, rescued from the strong man. But now comes the acceptance. Will you have Christ or the world? Read Paul's letter, II Cor. 6:17. He says, "Wherefore come out from them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." Verse 18: "And will be a Father unto you and ye shall be my sons and daughters, saith the Lord Almighty." Oh, the sadness! that he goes back and finds the house empty, and goes and takes seven other spirits more wicked than himself, and they enter in and dwell there, and the last estate of that man is worse than the first.

"Ye have not chosen me, but I have chosen you." I am so glad that I have accepted Him and that I am one of His little ones who am laboring for Him. Though I am way down here in the State of Florida, We came here for our health and rest for our bodies. To the beloved readers of The Visitor we would love to administer the word to you, so we can only do it at present through the pen. But we long to come North again to meet you dear saints. Though one by one is passing on, our dear sister Shumberger has gone, and we are here in Miami, Florida, where her only daughter and husband and one of the granddaughters and husband are visiting. And as her daughter was not able to come to her mother's funeral, we were present at the house of the daughter and read some Scripture and had a short talk and prayer at the same hour of the funeral at Harrisburg, Pa.

In much love to all, waiting for the soon coming of our blessed Lord. We are well.

Miami, Florida, March 13, 1912.

The late Arthur T. Pierson, in writing on "The Holy Care of the Body," has this to say: "If I could reach with my counsel every young man
who is a student for the ministry, I
would advise him to let tea, coffee,
tobacco, and all forms of alcoholic
beverages, severely alone; to use very
sparingly flesh meat, and to depend
upon a liberal diet of vegetables, fruit,
nuts, and nature's great food—good,
pure milk; to limit the quantity of
diet, and thoroughly masticate all
food. I would further advise never to
eat heartily before a public address,
and never to work hard at a study
table, or with the brain, within two
hours after a hearty meal; to take
from five to ten miles of exercise in
the open air daily; to sleep at least
seven or eight hours in the twenty-
four, and not to study in the evening,
but, as far as possible, to confine in-
tellectual labors to the morning hours,
leaving the afternoon and evening
free for outside exercise and family
companionships and recreations. It
will be found that thus the brain
comes to its daily work energized and
elastic, and that better work can be
done in a few hours of concentrated
study than in twice the time when
brain-wearied.

For the EVANGELICAL VISITOR.


When we speak of witnessing for
Jesus our minds may think of it only
as testifying or telling our experience,
or as to what the Lord has done for us
as testifying or telling our experience,
There is a sin of commission and
there is also a sin of omission.
I will by His grace and help point
out some things which whether com-
mitted or omitted, as the case may
be, do not witness for Him. It may
be only in a small way that I do this,
the Spirit itself bearing witness.
If we have not a friendly good
morning in our hearts for every one
we meet, (although opportunity may
not always afford to express it) we
are not witnessing for Him.
If we are riding in a car and have
a good seat, while those who are older
and more feeble than we (especially
women) have to stand, and we do not
offer them our seat, we do not witness
for Him, as true salvation will take all
selfishness out of a man's heart.
When we speak of witnessing for
Jesus our minds may think of it only
as testifying or telling our experience,
or as to what the Lord has done for us
as testifying or telling our experience,
and witness for Him in both great and small things.

Florin, Pa.

For the Evangelical Visitor.

The Church at Antioch.

By David Zook.

Paper No. 3.

"Then the disciples, every man according to his ability, determined to send relief unto the brethren, whom dwelt in Judea: which also they did." (Acts 11:30.)

There were many evidences of the Spirit's presence in this church that are left on record for our consideration, and example to follow, as being alive to their responsibilities and opportunities.

In the gracious revival that they had at Jerusalem many that were among the believers were from the poorer class. The liberality of this body is described in these words: "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need." (Acts 2:44,45.) There seems at this time to have been an unbounded selflessness amongst them and an equal sharing of one another's things as they had need. This does not mean they had one common purse, but each man sold what he had no special need of, and gave to whomsoever he saw had need. The Lord's approval was upon them, and "they did eat their meat with gladness and singleness of heart."

At Antioch there does not seem to have been that poverty that we find at Jerusalem; but they were men of means. It is possible they were merchantmen, or real estate men, or even bankers. One thing is certain they did not allow their money to come between them and the Lord. As yet they have not had the opportunity of giving as did the first church. Their first need was to get established in the Lord. For this purpose the Lord sent to them such men as Barnabas and Paul. Men who knew well the Scriptures. Now there come to them prophets. They were prophets in the true sense of the word. We are not told all that they said. But one man "signified by the Spirit that there should be a great dearth throughout all the world, which came to pass."

Now comes the opportunity. "When one member of the body suffers all the rest of the body suffers with it." Dearth brings suffering especially upon those that are poor. While there were no poor among the believers at Antioch there were many of the Lord's poor in Judea. There was fellowship between the church in Judea and the one in Antioch. They were ONE in Christ. "If it is really true there is going to be such a famine as all this then we must do something to help those poor brethren." They were not long in deciding, and the decision was a unanimous one. "Then the disciples, every man...determined to send relief." If there were such unity in the moves of the church to-day, much good would be accomplished. The trouble nowadays is, we have got too many faultfinders. These people that cannot fall in line with the workings of the Spirit and help a good cause along that the church may undertake, content themselves with putting as many obstacles as possible in the way, hindering others. Were it not for these hinderers there would be great progress in the work of the church.

How much shall we give? One brother stands up in the assembly and talks about the widow's mite. He thinks he does well if he gives that. But these widow's-mite people, what do they mean? Let us look at him at his circumstances and watch him give and then we will understand what he means by that expression. He is well dressed, and came to church in an automobile, or a carriage drawn by a fine span of horses. We go with him home to dinner and we are set to a table loaded with such things that indicate his store houses are well filled. His house is built after the modern fashion fitted up with every convenience and the best of furniture. In our conversation we soon discern that he has this and much more, all paid for and a nice sum laid up for a rainy day, and for his children when they come to a marriageable age. Now he is the man that is giving the widow's mite. What was that he dropped in the offering? It was a small piece of silver. Its value he says is equal to the widow's mite. But the value of the widow's mite was "all her living." The Lord did not rebuke her for her gift, but commended her. If our brother's widow's mite would equal this, he too, would be worthy of being commended, but on the other hand he deserves a rebuke for his stinginess.

What did the Antioch brethren do? They did not talk widow's-mite as in our parable above, but "every man according to his ability, determined to send relief." There was true liberality in his decision. How much it amounted to we are not told. But it was large enough so as to demand the service of two persons to carry it to Jerusalem and give it into the hands of the elders. We know, too, that at this time the number at Jerusalem was very large. This instance is given us by the Holy Spirit to let us see how He will use us with our means if we allow Him His right-of-way. This was their home-mission work. The church at Jerusalem had ministered unto them of their spiritual gifts and this church in turn ministers to them of their substance. Did they owe it to them? Yes, they owed it to them as a part of their brotherhood. It was their opportunity of doing their brethren good, and they did it.

This liberality does not apply to one line only. The Holy Spirit sets before the church many opportunities. We here insert a few suggestions on one line that we copy from a paper, that may be taken for a rule for any line that may present itself to us.

How much shall I give? If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign lands. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution. If I give the same as formerly, I favor holding the ground already won. But I oppose a forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended His army to take shelter in a fort. All of His soldiers are under marching orders, always. They are commanded to "go." If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. If I add one hundred per cent. to my former contributions then I favor doubling the missionary force at once. If I add fifty per cent. I say, send one half as many more, and if I add twenty-five per cent., I say to our missionary society, send one-fourth more than are now on the field.

India.

"There is nothing like going over the way. A road you only have in the directions given, however clear the directions may be, does not look so familiar, comfortable, and safe as the road you pass over. 'This is the way, walk ye in it.' In beginning directions is all we have, or can have, but 'walking in it' brings, as we advance, confidence, security, and peace."

"Cowardice sees lions, but courage forges chains for them."
Again we read that light is sown for the righteous and gladness for the upright in heart, light having reference to the truth. The Holy Spirit does the sowing. It is similar to the Spirit guiding the believer into all truth by a diligent and careful study of the same. Light, wisdom, intelligence, reason, are always associated with the truth. Upon the other hand superstition, blind credulity, unintellectual mutterings of spiritism and other similar isms are always associated with error, ignorance and darkness. The Holy Spirit never leads into anything but the truth. Note, it is understood that the letter and Spirit of the truth are inseparably connected with the true worshipers who worship the Father in Spirit and in truth. “My words they are spirit and they are life.” See John 6:63. Mark those who would feign set their consciences, dreams, experiences, imaginary flash-lights from heaven, etc., up as it were, against God’s word of truth. We have met with instances, individuals, who seemed to have gotten, as it were, beyond the need of the written word, claiming to be wholly under the influence of the Spirit. And if they would have occasion to refer to the word it generally happens to be statements that need some change to fit their peculiar experience. The Spirit also seems to be in such instances much diversified, leading one in one direction and another some other way, and, as it so often seems to happen, outside of the word too. There were some also in olden times outside of the Holy prophets who had visions and dreams, etc., and attempted to set them up as inspired standards, but when weighed in the divine balances they were found wanting, proved to be chaff. Discriminating between the true and false, the prophet Isaiah at one time said to some, “He that hath a dream let him tell a dream; he that hath my word let him speak my word faithfully, for what is the chaff to the wheat?” Thank God we need not go on the gueswork of unenlightened and unsanctified consciences, dreams, and other imaginary flash-lights. For “Thy word is a lamp unto my feet and a light unto my path.” “To the law and to the testimony, if they speak not according to this word it is because there is no light in them.” “And hereby we do know that we know him if we keep his commandments.” By virtue of faith in the blood of the Lamb of God, obedience to the truth sanctifies believers. But we also read that it is through sanctification of the Spirit (I. Peter 1:2). Yes, truly but note the office of the Spirit. To “reprove the world of sin and of righteousness and of judgment.” By what means? By the teaching and preaching of God’s word. The word of God is the sword of the Spirit. God’s representatives, being instrumental, “Go ye therefore and teach all nations.” For what purpose? That they might repent; believe the gospel and be saved.

Furthermore, the Spirit is to dwell in believers as a seal of sonship, and guide them into all truth, and show them things to come, that they might obey it and become more and more sanctified by it and teach it to others for the same purpose.

Now compare the testimony through I. Peter 1:22: “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of brethren; see that ye love one another with a pure heart, fervently.” Thus seen the Holy Spirit sanctifies by means of the word of truth and this is what produces the unfeigned love of God in the soul, shed abroad in the heart, and will show up in the every day life of all those who possess it. The absence of the love of God in the soul means the absence of the Spirit of Christ, and consequently the absence of sanctification, regardless of what we may profess. And profession under such circumstances is not anything but a lifeless, powerless form. The fact that so many professors are lame in the Spirit of Christ and of sanctification is not always due to not being converted right in the start, nor due to not having been sanctified either. Many start out all right, but often fail to keep in the narrow way. We have this treasure in earthen vessels; that is, wisdom, righteousness, sanctification through Christ, and the Holy Spirit, dwells in our hearts by faith, and if we are not watchful and prayerful, looking unto Jesus who is the author and finisher of our faith we are likely to let these things slip away from us. Our adversary is on the alert to take advantage of every unguarded moment. Please compare Heb. 2:7; Gal. 3:1-4; Gal. 5:9; James 5:19-20. Note that the references indicate that both sanctification and justification will slip away if we do not give the more earnest heed, and that the result would be, fallen from grace into condemnation, for how could a soul be recovered from death if it had not fallen from grace under condemnation? The Apostle James intimates some of the works of the flesh as of bitter envying and strife, causing confusion and every evil work, as not wisdom from above but earthly, sensual, devilish.

In conclusion, following are a few of the many scriptures which have been very helpful to me, as to how to take heed unto myself and become more and more able to discriminate along the lines of sanctification between the wheat and chaff. “Blessed are the poor in spirit.” “Charity vaunteth not itself.” “But in lowliness of mind. Let each esteem others better than themselves.” “In honor preferring one another.” “For not he that commendeth himself is approved but whom the Lord commendeth.” “Blessed are they that hear the word of God and keep it.” “Not as being lords over God’s heritage.” “Even a child is known by his doings whether his work be pure and whether it be right.” “The fruit of the Spirit is in all goodness and righteousness and truth.” “For he that in these things serves Christ is acceptable to God and approved of men.” Thus can God use us to His honor and glory for the enlightenment, blessing and uplift of others and make us meet for the inheritance of the saints in light.

*“The Only Remedy for Sin.”

We preach Jesus as the Lamb of God, which taketh away the sin of the world. This is the old, old story; it is a very simple story, but the telling of it will save the people. Keep to the Gospel.

Many have lost faith in it. It is hoped that people will now be saved by new socialistic arrangements, by moral precepts, by amusements, by societies, and what not. You that are sent to preach Christ, if you take to doing something else, and become philosophical, socialistic, philanthropic, and all that, what is to become of the spiritual nature of men? Keep you to your work, go and preach Christ to the people.

I have not lost faith in the old Gospel. No; my faith in it grows as I see the speedy failure of all the quackeries of succeeding years. The methods of the modern school are a bottle of smoke; Christ crucified is the only remedy for sin.—Spurgeon. 

“God sometimes finds out what kind of Christians we are by letting people lie about us.”
Notes of a Sermon at the Good Will Purity Society Meeting at the M. B. S. and M. T. H., Grantham, Pa., by Bishop J. R. Zook, of Des Moines, Iowa.

Topic—Knowledge of Sex. (a) Its source; (b) Its influence.

I feel greatly honored to be a member of the Good Will Purity Society of this school, and truly hope that I may be worthy, and that my name may ever be in the Purity Book in heaven, as well as in this society. May the two books correspond.

I have selected the following texts: “The people perish for lack of knowledge.” (Hosea 4:6.) “It is not good that a soul be without knowledge.” (Prov. 19:2.)

God Created Male and Female.

And immediately said multiply, and replenish the earth. God could have created nations of human beings, just as he created angels, but he chose this method to populate the world, which no doubt would have been a greater success had man chosen the way the Lord provided—by the way of the Tree of Life.

For myself I would not have missed the joy and influence of a mother’s love for the world. If any one objects to the way that God has taken, can you, and do you think less of your mother and father? Some people turn everything into vulgarity, even some of the Holy Scriptures had stolen.

Max Jukes of New York, a confirmed drunkard. In seventy-five years, there were on his family tree 285 invalids, by blindness, consumption, etc., 200 thieves and drunkards, 90 prostitutes, 300 children died premature and it behooved the state of New York over a million dollars.

Lust is the devil’s counterfeit for God’s beautiful, pure love.

This great evil is filling our asylums, almshouses, and prisons, and spreading the most heinous diseases. Men are more in the fault, as a rule, than women. It is said there are five fallen men to every fallen woman. Shame! The stronger should protect the weaker, instead of breaking down her virtue. Society’s attitude is wrong in looking on a fallen girl or woman with more contempt than on a fallen man.
have themselves as well as women, we would not have one-tenth the sexual debauchery we have. Let us take our medicine, men. Ladies, if any man insists or even suggests this sin to you, drop him at once, for he is not worthy your companionship.

Since this school has a Missionary Training Department, the following report might prove beneficial:

At an Ecumenical Conference held in New York City in 1900, J. Hudson Taylor said:

"I know of one missionary who has six wives lying in a cemetery in China, and one more in a cemetery in America. A large number of our missionaries are living with their third wives. At our mission we buried young wives until we were constrained to make a rule that a missionary must live three years in the country before marrying. Twice as many of our married missionaries have to take furloughs as those unmarried. Single men and women do not break down in China.

It has been our experience that those who went out married have not acquired the language so easily as single missionaries. Indeed they have separated themselves for a season in order to study by themselves. This is self-explanatory and is worthy of consideration in reference to our foreign mission work.

The secretion of the life-conferring glands possess remarkable properties which furnish strength to the muscles and impart general vigor and vitality.

Dr. J. H. Kellogg, says in substance: "Reproduction is produced at the sacrifice of an individual's interests, a law that prevails throughout the whole organic world. In some instances so pronounced that the development of progeny is accomplished only through the death of both parents." When this sacrifice is made to launch or help God create a human life it is justifiable. Otherwise it seems criminal. "The wages of sin is death." It pays to adhere to all God's holy laws.

I have carefully and regularly read the Holy Scriptures, and I am of opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than could be collected from all other books, in whatever age or language they may have been composed.—Sir William Jones.

**EVANGELICAL VISITOR.**

**The Rejected Bishop.**

Once upon a time a famous bishop was expected to preach in a country church in a rich neighborhood. A wealthy farmer who lived near the church had made great preparations to receive and entertain the eminent divine. The choicest fowls were slain and dressed, and everything else was in readiness. Everybody looked forward with great expectations to see and hear this popular bishop, as he had never before been seen in that community.

Great disappointment was felt on Saturday toward sunset, as the bishop had not yet arrived. Anxious eyes were scanning all the incoming roads and watching every carriage in the hope of catching a glimpse of the expected guest, but all in vain.

At events the tramp in ragged attire came along and called at the door of the rich man's house and asked for something to eat. Some remnants of food were given to him, which he ate upon the back porch. After this he earnestly besought the master of the house for a night's lodging, but the farmer said he was watching every moment for the arrival of a highly-honored guest, and that they could not spare any room for a stranger, whereupon the tramp begged that he might be given lodging in the stable and after some hesitation this request was granted.

Night came on and still the bishop had not arrived. The next morning a constant watch was again kept, but up to the hour of bell-ringing he was not seen. The sexton, however, rang the church bell as usual, and the people of the whole community thinking that the bishop had arrived were now preparing to attend services. Long before time for the meeting to begin the beautiful edifice was crowded with expectant people, all anxiously waiting. A few moments before time for the services to begin the old tramp entered the church, walked calmly down the aisle and took his seat near the pulpit. Every eye was fixed intently upon the stranger, who in a few moments arose and laid off his long coat of rags, thereby revealing a costly garment underneath. After another moment of deep silence, he ascended the pulpit and took his place. At once the pastor of the church approached him, and after a low conversation the announcement was made that the long-awaited bishop had arrived.

The bishop took for his text: "He came unto His own and His own received Him not," and preached a powerful sermon. It was needless to say that the farmer offered numberless apologies and asked forgiveness for the manner in which he had treated the stranger whom he thought to be a tramp.

The lesson is: Because Christ did not come in the way He was expected, a tramp, a tramp, throngs, and give Him lodging in the stable.—**Selected by Mrs. Abm. Shenk, Manheim, Pa.**

**The Law of Tithing.**

We are asked to say whether the law of tithing is binding on the Christian people of this age. The law of tithing, or giving one-tenth, is a very old institution, antedating the giving of the law, and though it was incorporated in the Mosaic institutions, we do not consider it binding, as a law, on the Christian people of the New Testament dispensation. We now have a higher law,—one that each man may apply for himself,—and the results ought to exceed those produced by the tithing system. Paul refers to this law in I Cor. 16:2, "Let every one of you lay by him in store, as God hath prospered him." This may mean one-tenth or it may mean more, and sometimes less. As a rule it ought to mean more, for the reason that the results of the Christian system should exceed those of the Mosaic law. Christians are supposed to be living on a higher plane than the Jews did, and if that be correct, they ought to give more for charitable and religious purposes. Each man ought to lay by him in store as the Lord has prospered him. Some weeks he receives little and can lay by but little, but when he receives much he should lay by much. The man who makes one thousand dollars a year ought to turn one hundred dollars over to the Lord. He who makes ten thousand dollars a year can well afford to use one-third or one-half of it for religious, charitable and educational purposes. The man with a large family, and an income of only three hundred dollars a year, may not be able to give thirty dollars a year, may not be able to give thirty dollars to the Lord and do justice to his family, but he can do something. He can apply the law of giving to suit his condition, but to give nothing would be a sin. This law is a fine one, and will produce ideal results when properly understood and wisely applied.—Sel. by Elizabeth Gnagy.

"That 'time is money' expresses the least value that can be put upon it."
Satan has so many traps for God's people to-day, and if he cannot catch us in one way he is sure to try another. I want to ever have on the whole armor of God, so as to stand against the fiery darts of Satan.

I am glad this Easter Sunday that I can rejoice in a Christian rose from the dead, so shall we also rise. I Thess. 4:16, 17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." What a wonderful time this will be to the children of God. Then in 1 Cor. 15:51, 52, we read: "Behold I show you a mystery: we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, the dead shall be raised incorruptible, and we shall be changed." This afternoon I am looking forward for His coming, and I do want to be faithful and true till He comes.

My prayer is daily that precious souls might be saved. This is a dark world indeed without Jesus. I want to follow on in the narrow way and let my light shine for Him each day. Yours in His service,

Lavon Steckley. Bethesda, Ont.

A Work of Grace.

During the Spring vacation at the Bidwell Deaconess School at Des Moines, Ia., the writer was discussing some Biblical truths with one of the students. Feeling my inability to answer some of the puzzling questions that my friend was asking, I suggested that we see Rev. J. R. Zook. During the Spring vacation at the Bidwell Deaconess School, 1155 W. 9th St., Des Moines, Ia.

If You Wish to be Beloved.

Don't rudely contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.

Don't undertake anything because you don't possess it.

Don't believe that everybody else in the world is happier than you.

Don't conclude that you have never had any opportunity in life.

Don't believe all the evil you hear.

Don't repeat gossip, even if it does interest a crowd.

Don't go uninvited on the plea that everybody knows you.

Don't be rude to your inferiors in social position.

Don't over-dress, or under-dress.

Don't jeer at anybody's religious belief.

Learn to hide your aches and pains under a pleasant smile.

Learn to attend to your own business—a very important point.

Don't try to be anything else but a gentleman or a gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you wish to be done by."—Sel. by Elizabeth Cassel.

The life without regret is the life without gain. Regret is but the light of fuller wisdom from our past, illuminating our future. It means that we are wiser to-day than we were yesterday. This new wisdom means responsibility, new privileges; it is a new chance for a better life. But if regret remains merely "regret," it is useless. It must become the revelation of new possibilities, and the inspiration and source of strength to realize them.—William C. Jordan.

Satan had thought that the gifts of God were for certain individuals and that perhaps she should be satisfied with what she already had, but when Bro. Zook informed her that God said in His word that He would pour forth of His Spirit upon all flesh, having emphasized the adjective "all," she was satisfied that the promise was for her as much as for any one else. Much instruction was given and questions were satisfactorily answered. Convinced that the baptism of the Holy Spirit was for her right then and there, she un­knuckled down and earnestly and believingly asked for that which her soul desired above all else.

Near half an hour she was shut away from the outside world. The consecration became complete, her faith touched the throne, and the divine Spirit gradually raised her up. After standing a few moments with upturned face she sank down in her chair. But now it was a new world.

She exclaimed, "Where have I been? Such a peace has come into my soul!" For a few minutes it seemed that heaven had come down, so intense was the rapture that filled our hearts!

She asked for the sanctifying power of God, and the prayer was answered. "If ye, then being evil, know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him?"

Mary Doonier.

THE MASTER IS COMING.

They said: The Master is coming. To honor the town to-day; I said I can tell at what house or home The Master will choose to stay, And I thought as my heart beat wildly, to His dear Father, With assurance of being in Our Father's heart, I praised Him to-day, And the anointing, they were using, But to-day I feel His abiding presence. The Master will make me what I am, after all my mistakes in life, He wants me to obey, And I do want to be faithful to-day.

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Confession of An Actress.

The following is the substance of a confession of an actress of many years' experience, which appeared in the Vanguard:

"After a period of service covering more years of service than I like to confess, I am convinced that the theatrical business is the most corrupt in the world; corrupt from every possible viewpoint; corrupt commercially, artistically, educationally, morally. The noted life insurance exposures, the revelations of trust methods, of political graft, official, commercial, and personal corruption, are all startling enough, but they pale before the putrescence of the stage, which is rotten and foul in nearly every phase of its business and social life, from the forming and breaking of its contracts to the presentation of its plays.

"I have seen much, and I am heart-sick every time I observe a fresh young face in the ranks. I can note the instant when the tell-tale marks that reveal the working of the poison begin to appear, and I warn all fathers and mothers to hear me say that I would rather, oh! a thousand times rather, see my daughter with the pure lily of death in her waxen fingers than with the glow of the footlights for one moment upon her flushed face. Sometimes I am filled with such loathing for this unholy profession that I am ashamed of the very applause that is the only fascination of the stage. Vanity, sheer vanity! That we may sway the emotions of the people and have them praise us to our faces because we have forced them to hysterical tears of laughter—that is the high ambition which drives us on—truly a noble art! I loathe it—and I remain in the shadow. My lot is cast, and I abide with it, but I wish with all the sorrow of a disillusioned soul that I had been the wife of some good man and could have spent my days in mending and darning and cooking; that I could have lived a peaceful and happy life some place where the prattle of children, my children, could have taken the place, forever, of that burst of applause which is, after all, but a tribute to my cleverness in the portrayal of emotions which I do not truly feel.

"Every year the stage swallows up an army of pretty, fresh-cheeked young women for the rows of its choruses. These girls are the quickest to succumb to the temptations surrounding them, and are the quickest to drop out. One season, perhaps two, almost certainly not more than three, and they have lost the fresh beauty which alone was their stock in trade. They disappear from the ranks, and one dares not ask whether they have gone. Of these girls, not one per cent. stay in it, nor one per cent. escape the damnation that withers soul and body ere the years of youth have fairly passed.

"It is for these reasons that I have written this article, that I have finally dared pen words which I have longed to for many years. But the conditions are growing so much worse each year, that I can no longer preserve silence. I feel that I must do something to save a portion, at least, of that new army of young men and women that the monster waits to devour. The taint which penetrates theaterland is so overwhelming that the purest young boy or girl, man or woman, who inhales its malodorous atmosphere comes, quickly or slowly, to be coarsened by its putrescence, and then the subtle process by which black becomes white and wrong right quickly completes its work.

"From manager to call-boy, the vast majority of men behind the curtain line are insatiate in the pursuit of vices which recoil and take their own terrible revenge, and they have no scruples in their manner of securing the indulgences which destroy them morally and physically. From the moment a girl enters the manager's office she is almost certainly doomed if she has beauty. If she has no beauty she may as well stay away. The manager may or may not be one who conceives a wish to destroy her, but he is a cynic at best, and if he does not plan her destruction himself, he is quite willing to pass her on to some one else who will. To realize the environment into which such a girl must nearly always pass, one has only to listen to the conversation, which comes from the open door of the average chorus girl's dressing-room. The language averages so foul that the man unaccustomed to such things is shocked or sickened. Long acquaintance with this sort of thing is likely to convince the ordinary man that no girl he may select is likely to be shocked by his advances.

"I cannot too often nor too strongly repeat that the whole system is rotten to the core. There are many companies, and they are almost the rule rather than the exception, where no woman can hold her position who refuses any advances that may be made her by the owner, the manager or the star. Nor are these the only wretches whose viciousness the modern system of stage ownership has fostered. One of our greatest stage managers is noted for the fact that no girl ever withstood his advances and held her position, while it is a common knowledge that certain managers make expensive productions year after year solely through funds contributed by rich men whose proteges have an inclination to shine behind the footlights. Retribution is not slow in such cases. As a rule, such an entrance into stagemom is but the beginning of the end, both of dramatic hopes and the support of the millionaire. Such women do not keep hold upon their patrons for long, for when they invariably fail as stars, they fail altogether and are heard of no more. They join that great throng of the unknown and forgotten. This is one explanation of the annual crop of 'stars' who are never heard of a second time.

"I want to relate an incident, one of the most startling that ever came under my observation. It was the first matinee day of a new production that employed a vast number of people. In the chorus was a most beautiful young girl of almost faultless coloring and physique. She looked pure and good and wholesome, and I believe that she was. How she had escaped the attention of the manager all during rehearsals I cannot say, but she did. After the closing chorus of that afternoon performance, this man called to the girl from across the stage:

"'Come here!' he said beckoning with one fat forefinger; 'I want you!'

"'She came over to where he stood. 'I want you to go with me between this performance and the evening show,' he said, and he told her in the most unmistakably coarse words just where he wanted her to go.

"The girl's breath was stopped. She trembled and started to speak, and at last she broke down and cried. The tears gave her some relief and restored to her voice enough to reply:

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"The girl's breath was stopped. She trembled and started to speak, and at last she broke down and cried. The tears gave her some relief and restored to her voice enough to reply:

"'For answer he lifted up his great, flabby paw and slapped her. A torrent of foul names followed. 'You will go with me,' he exclaimed, 'or I will fire you! Moreover, I will blacklist you! You will never get another job on the stage! I will give you just twenty minutes to get into your street clothes.' The girls of the chorus advised with her, and their almost unanimous advice was for her to accept the inevitable."

What about professed Christians
who, by their patronage of the theater, become participants in the ruin, both of those of the stage and those who witness the plays?

Perfect Through Suffering.

God never would send us the darkness, If He felt we should be the light; But we would not cling to His guiding hand, If we were always bright.

And we would not care to walk by faith, Could we always walk by sight. Tis true He has many an anguish For your sorrowful heart to bear, And many a cruel Bondage—For your tired heart to wear; He knows how few would reach heaven at all If pain did not guide them there.

And He sends you the blinding darkness, And the furnace of sevenfold heat, Tis the only way, believe me To keep you close to His feet; For you are always so easy to wander When our lives are glad and sweet.

Then nestle your hand in your Father's And sing, if you can, as you go; Your song may cheer some one behind you Whose courage is sinking low; And—well, if your lips do quiver, God will love you the better so.

OBITUARIES.

SHEETZ—Jonas M. Sheetz was born February 3, 1842, and died April 12, 1912, aged 70 years, 4 months and 17 days. Deceased was twice married. His second wife, Sr. Annie Hitz, with seven children, died April 7, 1912, aged 80 years, 11 months and 2 days. A few weeks preceding the mother's death, she was left alone for some time, Bro. Martin Oberholtzer and Bro. Henry O. Schertz and Clayton M. Egle.

HENNA—Sophia Hanna, of Merrill, Mich., was born in Upper Canada, November 14, 1834, died April 5, 1912, aged 77 years, 5 months and 2 days. A few weeks previous to the death of the deceased, the writer had the privilege of visiting her, and in conversation she said only her hope and her faith. She died February 10, 1892, aged 70 years, 4 months and 1 day. One of the services was held on February 12, at the Masterstown M. H. conducted by Eld. H. B. Hoffer, John B. Snavely, Mennonite, and H. Buhney, United Brethren. Text—Job 1:22. Interment in adjoining cemetery.

BRUBAKER—Sr. Barbara Brubaker, of the Dauphin and Lebanon, Pa., district, was born on February 10, 1842, and died April 19, 1912, aged 70 years, 4 months and 17 days. Deceased was married to David Brubaker, Sr. and to Mrs. David Ulmer, and nine children are left to mourn their loss, which, we hope, may have been a blessing. She was a faithful member of the Brethren in Christ church for a number of years. Services were held on February 23, at the Swatara Hill church near Middlebrook, with interment in adjoining cemetery. Services were conducted by Elders H. O. Musser and Clayton M. Egle.

HITZ—Adam H. Hitz, formerly of Hummelstown, Pa., but for the last twelve years an inmate of Messiah Home, Har­bison, Ohio, died April 16, 1912, aged 77 years, 7 months and 7 days. Deceased was twice married. His second wife, Sr. Elizabeth Hitz, with seven children by his first wife, four sons and two daughters, and one great-grandchild survive. His health had been on the decline for nearly a year.

He was for many years a member of the Hummelstown, Pa., United Brethren Church, and lived as became him as a believer. His dying testimony was that he was trusting in Jesus Christ as his only salvation. A brief service was held at the Messiah Home chapel on April 10, p. m., conducted by Elds. Geo. Detwiler and J. C. Diekf. ye second service was held in the Hummelstown U. B. church, conducted by Rev. Lehman, pastor. Interment in Hum­melstown cemetery.

TURNER—Cassie E. Turner, son of Bro. William E. and Sr. Anna Turner, of Henderson, Mich., was born, April 7, 1890, died March 24, 1912, aged 11 years, 11 months and 14 days, after six years of more or less suffering which became very severe in the last months of his life. Yet in the midst of his severe suffering he expressed himself so thankful to God for His great love shown to him. He gave his heart to God a few years before his death, and when always was at the meetings with a testimony for his Sav­iour. On the above named date he fell asleep in Jesus, bidding adieu to sickness, sorrow and pain, to taste the realities of those things which await the children of God. He leaves his parents, three brothers and two sisters, grandchildren, uncles and aunts, and other relatives, to mourn their loss, with this assurance that his loss is his eternal gain. Services were conducted by Eld. J. Lyons, assisted by Bro. Geo. Kiley. Text—1 Cor. 15:55.

HARLACHER—Sr. Maria Harlacher was born near Lebanon, Pa., October 5, 1835, departed this life March 13, 1912, at the home of her daughter, Mrs. Alspaugh, near Pleasant Hill, O. She came to Ohio, at the age of eighteen years, and it is believed, she was married to John Long. To this union were born five children, four sons, and one daughter. The daughter, two sons, and the father, have passed into the beyond. The two remaining children, Cyrus and Noah, who reside at West Milton, O., on April 30, 1883, she was married to Samuel Harlacher. To them were born two daughters and one son. One daughter and the son have preceded her to the spirit world. She was a faithful and consistent member of the Brethren in Christ church. She leaves to mourn two twins, one daughter, ten grandchildren, eight grand-children, one brother, Geo. Loudenslayer, and one sister, Susan Frederick, a host of friends and neighbors to mourn her passing. Funeral service was held in the Brethren in Christ church in Pleasant Hill, conducted by Bro. J. H. Hoover. Text—John 3:16. (Chosen by the departed.) Interment in the Sugar Grove cemetery.

BUCHER—Bro. Michael Bucher, of near New Carlisle, O. county, Ohio, was born in Adams county, Pa., January 8, 1827, died, April 7, 1912, aged 85 years, 2 months and 18 days. Father Bucher was married to Lydia Allewelt in December, 1845, which union was blessed with three sons and two daughters. One daughter preceded the mother to the spirit world. On January 2, 1912, Sr. Sister Bucher, after a long and faithful life, went to join the many who had preceded her before. After having been left alone for some time, Bro. Bucher was again united in marriage to Nancy Fleury, a faithful, devout wife, together with three sons and one daughter, fourteen grandchildren, and six great-grandchildren are left to mourn the loss of a kind husband and father, one who was a good neighbor, patient and benevolent. He was converted and united with the River Brethren church some forty-five years ago, and united by faith with the Christ of Wis. Besides he had a host of friends and neighbors who respected him for his piety and integrity. By his death the community loses a respected citizen, the church a faithful and devout member and the ministry a true and tried elder. The meeting with the spirit of the truth. The last days of his earthly pilgrimage were spent in the Great White Trunel. Funeral services were held at the home of his son, Isaac, near Fayetteville, Pa., Sunday evening, April 7, 1912, aged 80 years, 11 months and 7 days. He was affected with the infirmities of old age; two days before death he sustained a paralytic stroke. He united with his friends and neighbors in the church and the church in the church of Christ in early life, and held the office of deacon for a number of years. He is survived by five children as follows: Mrs. John D. Wingert, Bro. Martin Oberholtzer, Bro. Joseph Oberholtzer, Bro. S. Sollenberger, and Mrs. Albert Hess. Twenty-five grandchildren and twenty-two great-grandchildren also preceded him to the spirit world. Funeral services were held at the New Guildford church on April 10, conducted by Eld. Martin Oberholtzer and H. H. Wenger. Text—Heb. 13:14. His com­munity, his church, his friends, his neighbors, they who loved him, they who he loved, and he himself, they gained his soul's happy release.

No sickness, or sorrow, or pain, Shall ever disquiet them now, For the bright and peaceful they Saw in the kingdom of love.

No sickness, or sorrow, or pain, Shall ever disquiet them now, For the bright and peaceful they Saw in the kingdom of love.

Sollenberger—Bro. Abram W. Sollenberger was born near Pleasantville, Pa., October 5, 1842, and died March 28, 1912, aged 70 years, 11 months and 12 days. He was affected with the infirmities of old age; two days before death he sustained a paralytic stroke. He united with his friends and neighbors in the church and the church in the church of Christ in early life, and held the office of deacon for a number of years. He is survived by five children as follows: Mrs. John D. Wingert, Bro. Martin Oberholtzer, Bro. S. Sollenberger, and Mrs. Albert Hess. Twenty-five grandchildren and twenty-two great-grandchildren also preceded him to the spirit world. Funeral services were held at the New Guildford church on April 10, conducted by Eld. Martin Oberholtzer and H. H. Wenger. Text—Heb. 13:14. His com­munity, his church, his friends, his neighbors, they who loved him, they who he loved, and he himself, they gained his soul's happy release.

In memory of Bro. Abram and Sr. Mary Sollenberger. Arranged by the family. They finished the conflict at peace.

The heaven-born spirit is fed; Their wishes are accomplished at last, Their work is now consummated, They are in peace and in rest.

The days and the nights of distress; We are left in the world, They've gain'd their soul's happy release.

In memory of Bro. Abram and Sr. Mary Sollenberger. Arranged by the family. They finished the conflict at peace.

The heaven-born spirit is fed; Their wishes are accomplished at last, Their work is now consummated, They are in peace and in rest.

The days and the nights of distress; We are left in the world, They've gain'd their soul's happy release.

No sickness, or sorrow, or pain, Shall ever disquiet them now, For the bright and peaceful they Saw in the kingdom of love.

No sickness, or sorrow, or pain, Shall ever disquiet them now, For the bright and peaceful they Saw in the kingdom of love.

And dwell in the kingdom of love.