
George Detwiler
**EVANGELICAL VISITOR.**

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

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

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**OUR POSSIBILITIES.**

The following Oration was given by Joseph A. Smith, before the American Literary Society, of the Messiah Bible School and Missionary Training Home, at Grantham, Pa., on Sept. 13, 1912.  

To every human being, to every human organization, at some period of their growth, comes the question, "Of what am I capable; what are our possibilities?"

At the beginning of this, the third year of our Literary Society, we are, figuratively speaking, encamped at the vertex of two roads, the one leading upward, ever upward, where the paths are of sharpest rock and where the way is steepest and narrowest, but the end of that road is strength, broad-mindedness and success; the other, leading into peaceful valleys, where the warm sunshine and cool shadows continually dwell, where rivers of pleasure and delight, and free carelessness are forever at play, but the end of that road is degradation, disaster and ruin. One or the other of these two roads we must choose.

Which shall it be? You all know the end of the latter way. Then let us dwell upon the former; let us travel on it, live on it, and conquer it.

In your minds however, arises the question, "Can we do it; have we the strength and endurance for the survival of the terrible strain of this, the rugged road?" We will see. Look with me at the ranks of our Society and note the points of strength, the ingredients of great accomplishments portrayed in their bearing as they file to the front.

We have here on the one hand all the essentials needed for the development of the great Reciter, the renowned Declaimer, the popular Soliloquist and the famous Singer. All are in a condition of healthy, unpurveyed growth, staunch and robust. Surely, these are fast approaching the period of maturity, a state of complete development, fully prepared and equipped for the strenuous journey of this life. Sufficient it that they are in readiness. Again let me call forth others of our members.

Gaze upon them! Strong, sturdy essayists, vigorous orators, logical debaters and men who have compared favorably with not unknown lecturers of the day. Are they equal to the struggle? Can they endure? What? Endure? Why they laugh, laugh its difficulties to scorn. They scoff at them! They mock them! Improvised, expectantly, eagerly, yea even gleefully, they await the moment to move forward. What will you do with these? Retard them? If so, the failure of our Society be upon your heads.

But once more let me summon our members to the limelight of inspection. Behold them! An improperly nourished, unhealthily impoverished group of young men and women, unencouraged, impeded, held back, their spirits dampened by the frigid, unsympathetic bearing of their supposed co-workers toward them. Yet, these are they who form the back-bone of our Society. These are they who constitute the columns of our Legislative work. What shall be your attitude toward them? Have you, in the past, neglected them? then, in the future encourage them. Have you, at any time heretofore, retarded their growth? then give them a helping hand now. Get down to good solid, earnest effort. Organize. Become versed in the laws and usages of Parliamentary practice. Work in unison. Move onward and upward. And the one great possibility of our Society shall be the end of that road which leadeth to eternal success.

"I belong to the King." So read the legend on the collar of a little terrier which followed King Edward's bier. He was a mere dog, and not beautiful at that. But he had been loved by the king, had lain on a king's knee, had entree to royal apartments where courtiers and princes might not enter. Many were the affectionate glances he received as he trotted soberly in the funeral cortège, bearing this legend: "I am Caesar; I belong to the King." Thus many a lowly disciple has found himself exalted. Even humble service is worth while when one belongs to the King. Christ came to create this sense of relationship in us, to help us know ourselves and our privileges in Him. What temptations would be mastered, what bitterness accepted without complaint, what harsh words choked, what defilement indignantly repudiated, if in moments of stress we could say: "I belong to the King!"—George C. Peck.

**THE ANVIL.**

Last eve I passed beside a blacksmith's door,  
And heard the anvil sing the vespers chime;  
Then looking in, I saw upon the floor,  
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,  
"To wear and batter all these hammers so?"  
"Just one," he said; then, with a twinkling eye,  
"The anvil wears the hammers out, you know."  
And so, I thought, the anvil of God's Word  
For ages Skeptic blows have beat upon;  
Yet, though the noise of falling blows  
Was heard,  
The anvil is unharmed—the hammer's gone.  
Selected.
It is a matter of history that during the recent years quite a considerable part of the territory of the United States has come under laws prohibiting the liquor traffic. There are nine States that are under State-wide prohibition. Then there are fifteen States, (where a considerable part is dry by counties,) while twenty seven States including Alaska and District of Columbia, are known as saloon States. (where all or most of the State is wet). It appears we need to be frequently reminded of the fact that the different city missions are dependent on the Brotherhood at large for material support. While the human instrumentality is of importance the matter of greater importance is that the Holy Spirit be at the head of the work and the inspirer of every effort.

Sr. Doner informs us that we made a mistake in crediting her with selecting the article on page 12 of our last issue. While she sent it in, she did so at the request of Susan Whiteney. We apologize to Sr. Doner.

The Managing Board of the Messiah Home Orphanage, Harrisburg, Pa., would like to get in communication with a sister that would be willing and capable to take up the work of Matronship at the Orphanage. Sister Roxanna Anger would like to be relieved by Oct. 1, but will not allow the work to suffer. We are confident that the coming of Brother and Sister Doner will compensate for the loss of the others. But while the human instrumentality is of importance the matter of greater importance is that the Holy Spirit be at the head of the work and the inspirer of every effort.

Enos H. Hess, Sec.
Grantham, Pa.
As she saw her unconscious sin, she
We shall revere the person of Christ
bring forth fruit through us abundant­
ly, than it is to decide what fruit we
ought to leave the fruit to Christ and to
let Him, unconsciously to ourselves,
that she had hungered for. It is bet­
ter to leave the fruit to Christ and to
yielded up again to Christ in trust for
doing this she found again the peace
wanted to achieve in, her the branch.
fuller fruitage which Christ the vine
ed God, and of course hindered the
promise-keeping God"; a God at work
His people, and fulfilling in their ex­
for His people as He said He would
God is a "promise-making and a
passions and lusts of the body. Jesus
says, "Ye shall know the truth and
keep the Christian's heart and mind,
come day, come sickness, come health,
place. And even thus, come night,
which passeth all understanding will
cession at midday. You may see its
waves in the hour of tempest by the
lightning's flash, as well as in the day
of calm when the sun shineth brightly
on them. Ever is the river in its
place. And even thus, come night,
come, come sickness, come health,
come what will, the peace of God
which passeth all understanding will
keep the Christian's heart and mind,
through Jesus Christ."
But above all salvation brings us
hope. The Christian pilgrim hears
sweet notes of birds and brooks in the
midst of desolation and destruction,
the choicest flowers spring up along
his pathway for him, the glorious sun­
shine of the Savior's love lightens the
darkness of this present world—noth­ing
is able to quench the hopeful as­
pirations of the faithful Christian.
Paul writes, "We are troubled on
every side, yet not distressed; we are
perplexed but not in despair; perse­
cuted but not forsaken; cast down but
not destroyed;" for we "rejoice in
the hope of the glory of God." This glory
dawns on earth, though it only comes
to its noon tide in heaven: the glory of
sanctified character; the glory of vic­tory over sin, the glory of relation­
ship to God, the glory of union with
Christ can be tasted in a measure here
below. These glories send their beams
tuntry over sin, the glory of relation­
ship to God, the glory of union with
Christ can be tasted in a measure here
below. These glories send their beams
through Jesus Christ."
“It is not a trifling matter to learn how to know God’s will. It costs us our life. And in return we get Christ’s Life, Christ’s victory, Christ’s fruit-bearing; every spiritual blessing in the heavenly places in Christ. This is what the Holy Spirit will do for us if we let Him guide us into all the truth.”

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**A PLACE OF SAFETY,—THE ONLY ONE.**

When God was about to bring judgment upon the earth He provided a place of safety for those who trusted in Him (Gen. 6: 14-18): so now that “God hath appointed a day in which he will judge the world in righteousness.” He has provided full redemption and salvation from the wrath to come for all who believe in the name of His Son Jesus Christ (Rom 1: 16: 3; 24-26).

In the days of Noah there was but one place of safety, and that was the ark (Gen. 7: 23); and now there is but one way of salvation, and that is CHRIST. There was safety in the ark for whoever was in it; and there is salvation in Jesus, that “through his name, whoever believeth in Him shall receive remission of sins” (Acts 10:43). None could perish who were in the ark, for “the Lord had shut them in;” so those who are in Christ by faith “shall never perish, but are passed from death unto life.”

Noah believed that the flood was coming, not because he saw any sign of it, for he saw none; but simply because God declared that it should come: “By faith Noah, being warned by God, prepared an ark to the saving of his house.”

Dreadful judgment came, those who believed God were safe in the ark; those who despised the word of God were overtaken and destroyed in the midst of their thoughtlessness.

Dear reader, to which of these classes do you belong? Are you now taking refuge by faith in the Lord Jesus Christ, the true Ark of safety, or are you carelessly enjoying the pleasures of sin?—Selected.

**OUR CITY MISSIONS.**


By faith “shall never perish, but are passed from death unto life.”

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**FINANCIAL.**

Report from July 24, to Aug. 24, 1912.

**Addresses of Missionaries.**

**Africa.**

H. P. Steigerwald, Grace Steigerwald, Maputo Mission, Bulawayo, South Africa.

Elizabeth Engle, Walter O. Winger, Ada A. Winger, Mutshabezi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 2593, Johannesburg, South Africa.

L. Brubaker and Sister Nancy Shirk.

to face (Gen. 32:24). Daniel was left alone and saw a great vision (Dan 10:5-8). Solomon is the proper requisite for exalted communion. Worldly scenes and worldly circumstances will blind the eye and dull the ear to spiritual realities. We often alone would you have Jesus for your companion. —Selected.

DAYTON MISSION.

It is with love and gratitude in our hearts to your dear Savior, that we attempt to make this one more report. It is so blessed and encouraging to our hearts when we realize how bountifully our heavenly Father cares for us and how true and faithful He is to His children! O, then how we ought to love Him with our whole heart, and do our best to please Him.

We thank all who have so kindly helped us in our need. We can never repay you, but we are so glad for our heavenly Father and His hand above, Who, does reward and six souls were made to feel their need.

Sister Iva Herr to spend a day at her home. It was a day of enjoyment to the dear children. This was the first time in the country to which they came. You can imagine what it meant to them. It was a beautiful day, and was spent to the glory of God. There were about forty of us, and about twenty of the Springfield brethren joined us. We left on the eight o'clock car and reached the country in safety.

There the Fairview and Highland brethren met with us. —So in all there were in number about two hundred and seventy present. The barn in which we had our services was nicely arranged. The forenoon services were arranged for the children; beautiful hymns were sung, Luke 14:12-25, was read, then prayer. The first to interest the children was Sr. Elwood Cassel, telling them of the most beautiful little baby that had ever been born. His beautiful message meant to this lost world, because He was a good little boy, and grew up to be a good man.

The second was Sr. Alma Cassel, who explained the parable of the vineyard, and the various hours, and calls to service. Those who were called in the morning were as the children who give their hearts to Jesus early in life, and so on to the eleventh hour, those who had been idle to old age, then came to Jesus and only had a few years left to live for Him. She impressed upon them the great privilege, of shining a whole lifetime for Jesus, by coming to Him in childhood.

The third was Sr. Alice Cassel who brought a picture before them, how they can touch, touch, touch, hearts, feet, and especially their young hearts for Jesus. The fourth was Eld. Orville Uley who gave a demonstration of chemicals in their counterfeiting to reveal the great power of the work of Jesus to cleanse the record and heart of sin.

Then a very nice, and appropriate dinner was served. The afternoon services consisted of devotional and testimonial exercises. Eld. J. N. Hoover brought the message, followed by testimony service conducted by Eld. M. L. Dohner. It truly was bountiful. At first the altar call was given, and six souls were made to feel their need of the Lord and came forward for prayer. The conclusion of the day was the Lord for all the blessings of the day.

FINANCIAL.

Report for Aug. 1912.

Balance on hand, ............................... $86.27

Lester Leiber, Englewood, Ohio, $3.00;
Mary Hoover, Wirt Milton, Ohio, $1.00;
a sister, 75; Hannah Raiser, 35; Sada Sheltbans, Richland, P. O., $2.00;
Zion S. S., Abilene, Kans., $15.00; Mission offering, $56. Total, $109.22.

Expenses:

Rent, $18.00;
table supplies, $8.95;
gas, $24.75;
chair painting, $15.12; 12 chairs, $7.75;
car fare, 85; incidental, $1.26; Total, $59.62.

Balance on hand Sept. 1, 1912, $49.39.

Other Donations.

Rebecca Dohner, eggs, honey, cabbage, corn, pickles; Mary Hoover, strawberry preserves; Susie Heisey, corn, apples, cabbages; Sr. Hen Cassel, canned fruits; Isaac Engle, butter, potatoes, beans, sweet corn, tomatoes, and 34 cans of tomatoes; Anna Kippenger, tomatoes, cabbage; Grandma Herr, sweet corn; Iva Herr, butter, pears, sweet-corn, butter milk, tomatoes; Emma Cassel, beans, plums, butter; Emma Dohner, preserves, eggs; Davis Sando, potatoes; Joe Free, sweet corn; Harvey Engle, sweet corn; and many others, grapes, John Hershey, apples, tomatoes; Florence Bramhattan, pie, spreading; Elia Eister, cottage cheese; Lida Most, basket of fruit.

We remain faithfully yours,

J. W. H. and Susie Boyer.
101 Taylor St., Dayton, Ohio.

SPRINGFIELD, OHIO.

We come with Psa. 27:1, and Isa. 32:17, as the scene which we brought in face, comfort and victory into our heart and life.

We rejoice that we are in the service of the Lord.

We thank Him for a definite call, for the empowerment of His Spirit, for His sustaining grace.

We are glad for the privilege of accepting His precious promises and having them verified in our daily life.

While the circumstances surrounding the work at this place have not been perfect, but now are not all sunshine, we rejoice in this truth that it is part of His purpose to have the sunshine of God's love constantly abiding in our souls undimmed by fear or clouded by doubt. Hallelujah (Prov. 4:18; 1 John 1:7).

We praise God for His faithfulness as manifested in convicting, in pardoning, in cleansing, in keeping, all who come to Him with a single purpose of heart.

The Sunday school still shows a substantial increase, having reached the high mark on Sept. 2, of 110.

On this day also four souls received the ordinance of baptism, one an aged mother of seventy-four whom many sought to discourage as they feared she would not be able to endure it on account of her age. But on the contrary, she proved a real blessing to her soul as she came up from the water with uplifted hands praising God. She had been a servant of God for many years, but lately she had led to obey the word in all its demands. Two other sisters, were striking proofs of God's power.

It came about on this wise:

They had been living neighbors for some time, but through variance and strife, had become estranged and were not on even speaking terms with each other. Unknown to each other they happened to meet at the home of a brother, just as they were preparing to come to a Sunday evening service.

Both were invited to come along to the chapel and accepted the invitation for prayer. While the invitation for prayer was given, both raised a new song as a prayer of the heart. After a season of agonizing prayer they fell in each others arms, confessed out of their differences. God blessed and put His seal upon the work and they went home rejoicing, reconciled to God and each other.

Blessed be the name of the Lord.

The fourth applicant was a young sister. May God keep them all faithful and may they all keep before them the deeper things of God, is our prayer.

We find many homes open for prayer, and many souls desiring to know the love of God, yea, so many opportunities and calls for service: so, will you pray for the band of workers at this place that we may all be kept humble, true, and filled with the Spirit of God that we may fill the place God has chosen for us here.

O. B. U.

HARVEST MEETING.

A harvest meeting was held on Sat. evening Aug. 14, at the home of Bro. Garrett D. Tyson. The meeting was well attended considering the weather which kept some away. But the spiritual part, singing, preaching, praying and testimony services were inspiring as the Holy Spirit moved many hearts unto thankfulness for the blessings of God. The existing ministers were S. G. Engle of Philadelphia, Wm. Landis and Harvey Krazs (Mennonite) together with our home ministering brethren. These broke the bread of life unto the many present. In the evening the meeting was continued at the Souderon M. H., and the Lord blessed us with messages through the brethren whom the Holy Spirit used to bring to us the truths of the Word. The Sunday services were well attended; and we were glad to have Bro. and Sr. Jesse W. Wenger, who are on their way to South Africa with us. Thus we come together and mingle our voices and prayers, and our hearts are refreshed in the love of God, but soon we will be called higher. Be thus faithful unto death and I will give thee the crown of life. Let brotherly love continue.

Henry F. Rosenberger.

A PHILADELPHIA LETTER.

I felt impressed to write a few lines for your paper, as I am interested in the good work of the Master. Each day new visions loom up before me of the real Christ whom I learned to love about four years ago, through the instrumentality of the Brethren in Christ Mission, Bro. Engle, pastor at the time. I was compelled to be a good spirit towards me, far above what I could have given in return, through the prejudice and teach-
ings of the Roman Catholic church. But, praise be to God, I can say today that I rejoice in this that God saw fit to open my eyes and snatch me out of the darkness of Romanism and plant my feet on the solid rock which is Christ Jesus. I now can sing praises to Him in whom I have believed and know for a certainty that my past transgressions are all under the blood and I am a New Creature in Christ Jesus: old things have passed away and behold all things are new, and I have determined, indeed highly encouraged, to go on in the good work.

I have great reasons to rejoice at the present time of the glorious opportunity presented to me in working in conjunction with Bro. Stover and workers in the Italian Colony of Philadelphia which unfortunately are in the same predicament to wards realizing the value of a true and a living God as I had been, and I am earnestly endeavouring to point them to the cross of Calvary, and teach them the way of salvation, and to insist upon their ignorant minds and hearts the fact that the only true way to reach eternal glory is by repentance and believing on the Lord Jesus Christ in his person and Savior. Truly the Lord is blessing our efforts and has crowned them with success.

It's now about four years since brother and sister Stover have been out of the Philadelphia Mission, and now that God has seen fit to have him back in the Mission again it looks like home to see the old warriors' faces in the front of the last. But while he has been silent so long through the Visito rs those that know him in his home field know for a certainty that he is just as ambitious for souls as when he first started out for the Lord.

Mother Stover is happy and well and my prayers are that God may prosper them and crown them with success. From your sister in the faith,

Mrs. Bessee Dimmich.

THE HYMN OF CHILDREN.

Thine are all these gifts, O God!
Thine the broken bread;
Let the naked feet be shod.
And the starving fed.

Let Thy children by Thy grace
Give as they abound,
Till the poor have breathing space,
And the lost are found.

Wiser than the miser's hoards,
Is the giver's choice.
Sweeter than the song of birds
In the thankful voice.

Welcome smiles on faces sad
As the flowers of Spring;
Let the tender hearts be glad
With the joy they bring.

Happy for their pity's sake,
Make their sports and plays,
And from lips of childhood take
Their perfected praise.

—John Greenleaf Whittier.

...EVANGELICAL VISITOR.

September 23, 1921

CONTRIBUTIONS.

THE LAST COMMAND.

BY H. J. FREY.

"Go ye into all the world and preach the Gospel to every creature" (Mark 16:15). Jesus could have spoken the word and ten thousand angels would have been forthcoming to bring the world to Himself; but He chose rather to commit this great work to His disciples. To them He gave the command, and also the promise. Have we, as His disciples, ever stopped to consider the import of this, and, do we realize that the command is to us today? In Acts 1:8, He put it in another form, He told them that after receiving the Holy Ghost they shall be His witnesses. He did not say, they ought to be, but shall be; that is, in their fulness of joy in the new life it would only be natural for them to witness for Jesus. And not at one place only, but beginning at home, finally reach to the uttermost parts of the earth. Jesus included all in the embrace of His great heart of love. None were, or are, excluded. But how short-sighted are we when Jesus saves and blesses us, we forget that He does this not alone that we might be happy, but that we might make others happy.

The early disciples and apostles were not slow to carry out the desire of Jesus. After witnessing in their home country they also preached farther out, so that nearly all the apostles died outside of Palestine, at places where they had been witnessing for Christ. This witnessing was not confined to the apostles only, for in Acts 8:4, we read that they that were scattered abroad (after the martyrdom of Stephen) went everywhere preaching the word. That was their business. Christ was more precious to them than anything else in the world. It was born out in their very being to serve the Lord and to advance His cause. Though their faith brought persecution, and they were scattered, yet they preached all the more. That was their business, it was part of their being. They were so fully strangers and pilgrims here that they took joyfully the spoiling of their goods, knowing that in heaven they had an enduring substance. Had we more men like them today the home and foreign mission cause would never lack either for workers or for means.

But how can this work be carried out? The Scriptures make it plain. "Pray ye the Lord of the harvest that He would send forth laborers into his harvest." God must send forth laborers; but we are given the important office of prevailing with God to send them forth. How many of us are doing it? We attend missionary meetings, and rejoice when missionary goes, but have we had a share in praying them forth. This means more than simply saying our prayers. It means, prevailing, effectual prayer.

Again, if God calls, there must of necessity be those who are willing to go, and this implies consecration. Though He does not require all to go to foreign fields, He does demand of every one of us an utter abandonment to the will of God. From among us God will call a number indeed to go, even to the uttermost parts of the earth. Those who do not actually go, have in urgent call, every one of them to prayer, and sacrifice, and fellowship—ever a working together with Christ and with those who have gone to the front of the battle. Paul desired that his brethren pray for him. How much more does the true missionary need the prayers of the church today. There he is, standing all alone in the face of superstition and darkness and sin, with Satan doing his best to discourage, but the brethren at home prevail with God for him, and he is encouraged. There is the new convert, just from worshipping of idols, surrounded by the powers of darkness, drawing him back again if possible. He also needs the prayers of those not of the missionary alone, but of those who are holding the ropes at the other end.

Were the Church of Christ fully consecrated to do His will, then how soon Christ's command to preach the Gospel to every creature could be carried out. "God still lives," says one, "but He has no tongue but yours and ours. How must the Master feel, with His heart of love and resources of grace, but with those quite paralyzed who should be His willing hands and feet and voice?" May every one of us so yield himself to Christ that He can delight Himself in us because of our willingness to lie at His feet or run at His bidding.

(To be continued.)

Allene, Kans.

IT IS A PLEASANT sight to see anybody thanking God, for the air is heavy with the hum of murmuring, and the roads are dusty with complaints and lamentations.—Spurgeon.

EVER SINCE I HAVE seen God, I have seen that my own self-love has made me to be a malicious man to other men. —C.avin.
PRAYER FOR THE OLD PATHS.

The following letter was sent to us for publication by the one to whom it was written.

A. L. Eisenhower, Des Moines, Iowa.

My dear brother:

I read your recent article in the Visitor, on, “Back to the Old Paths,” with much interest. I think you struck a chord that should sound the keynote to the church in general in these perilous times of the last days, for how sad it is to fall from the good old days and ways of our forefathers, when one could tell a saint by the way they talked, lived and even dressed, for they had a personal experience and testimony for Jesus, and they were not ashamed to tell it forth to the world.

My father walked in the “good old way” and went home to glory in it nearly forty years ago. And for nearly that length of time I have been walking on the heaven side of the cross, in this blessed “old way,” that I have found to be a safe one, because it is the Christ way.

I am only a farmer of sixty-three years, with a young heart, and fifty-three years a Methodist, one of the United Brethren in Christ church, as our old class ceased to exist. But I feel I am a true believer in Christ and regard them as my brethren and sisters. I hope you will pardon me for referring to myself, but thought you might wish to know a little of me personally.

Things are not in the church as they once were since I can remember. So-called conversions are so superficial now; preachers in the popular churches tell people all they have to do is to put their names on a book to be a Christian. Alas! It was not so in my early days. It does seem to me that the church with its methods of work has sadly departed from the “good old way.” Much noise and organization, with little or no scriptural results—conversions.

Preachers are after positions that pay the highest salaries, and the people in general are grasping after the things of the world with both hands. In the old days people went to the meeting house to meet God and worship Him: now it is largely a “dress parade” affair with many, to show off their fine clothing. Preachers tell the people there is an easier way to heaven than by way of the Cross, a short cut across the New Thought way, which I regard as the devil’s own way to make hell more populous. But some one says there is no hell; that it is only a fable, and all will finally get to heaven. If they fail in this life, they will have a second probation. Oh! how Satan is leading souls astray from the “good old way” which alone leads to God and heaven.

Sometimes it is 11:00 at night as I lie on my bed and think over the deplorable condition of the church my heart aches and tears fill my eyes as to what the final result will be. This falling away is to me the strongest evidence that we are rapidly nearing the end of time, as has been foretold.

In your article you mentioned several names, among them, brother Noah Zook. I corresponded with him for some time and have his good letters yet. I never saw him, but believe that he was a great, noble Christian, as he is now a glorified saint in heaven at Jesus’ feet. He surely walked in the good old way that finally led him home, for no one was ever just while travailing in it. And the sainted Peter Cartwright was another. I times and how it thrilled and inspired have read his autobiography scores of times and how it thrilled and inspired, so that he was a grand, noble Christian man. I am glad we have the blessed Bible as our guide to heaven. Let us cling to the Whole Book, for there is nothing in the whole world equal to it. It is God’s own revelation of His everlasting love for sinners, and His true remedy for lost souls through the cleansing blood of His only Son our great and blessed Savior. All glory to His matchless name forever!

You may have seen my name in the Visitor, as I have taken it some years and occasionally write some for its columns.

And now, my brother, I will close: Keep ever in the “good old way” and Jesus will comfort and bring you home at last to many mansions in glory. Farewell till we meet at the judgment, Your brother in Christ.

W. R. Smith, Fredonia, Kansas.

PERSONAL RESPONSIBILITY.

The following essay was prepared and read by Tobias Fike at a Bible Reading in the Salem, Texas, neighborhood and is here published by request of Bro. T. A. Long.

Our subject is personal responsibility in work.

The question may be asked, when and where did man’s responsibility begin.

Let us go back to the creation. When God placed Adam and Eve in the garden of Eden, He commanded them to dress and keep the garden. This was their first responsibility.

But God also placed in the midst of the garden a tree of knowledge, the fruit of which He forbade them to eat. This was their second and greatest responsibility. But they transgressed God’s command and ate of the forbidden fruit and became responsible for the fall of man.

Bible history gives us many instances of personal responsibility in work. When God chose Moses to lead the children of Israel out of the land of Egypt, Moses said, “O! Lord why hast thou chosen me, seeing I am but slow of speech?” Moses realized his responsibility. This should serve as a warning to some of us today. If we were slower of speech we many times would not wound the hearts and hurt the feelings of our fellowmen. This is part of our responsibility.

The sceptic who thinks he has no responsibility, will ask the question, what is the greatest personal responsibility? Answer To live a true Christian life. By doing so we will realize our responsibility toward our fellowmen to lead them to Jesus, and to make them partial responsible. We should be an example to others and help them over the rough places in life.

However our responsibilities in work differ. The minister of the gospel, for example, has a greater and more important responsibility, to teach the word as it is revealed to him and not as he thinks. The responsibility and duty of his hearers is to stand by and assist him in his work.

In our daily business lives our responsibilities are varied. The Chief Executives of our Nation and States are responsible for the enactment of such laws, as will tend toward peace and prosperity. And we are responsible for the keeping of such laws, as far as consistent with God’s law.

We are living in a busy age, an age of prosperity. What does prosperity bring, but new responsibilities? Therefore let us realize our responsibilities and make the most of life.

“Life is real, life is earnest, And the grave is not it’s goal; Dust thou art, to dust returnest—”

THERE IS A DARK cloud upon the work of the Gospel among the Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work that I have been doing much and long about. But what was the word I spoke last? I recall that word my brothers, Amen! They have been poor and small and lean doings, and I will be the man who will throw the first stone at them all. Welcome joy! Come, Lord, come.—John Eliot’s dying words.
WHAT WOULD JESUS DO?

"What would Jesus do?" is the thought which should occupy the mind of every man woman and child. To write of it may be difficult; to continually think of it, more difficult; but to live the answer is the most difficult. Yet, I think all will agree with me in the statement that every Christian should do nothing less than to live out the answer to this question.

The question, itself, is so broad that it will cover every possible phrase of life and still more. This should make it all the easier for us to follow out the instruction in the answer, but how few there are who really find it so!

Just for a test, let us see how many there are in this audience to night, who, can, with a clear conscience, say that they, in their every act, strive to do exactly as they believe Jesus would do? All those who say this truthfully, hold up your hand.

Now, to those of you who have held up your hands, I have but a few words. Ever maintain the standard you have set before you. Do not drop it a degree. You say you strive to do; I say to you, do it. Be not satisfied until you do perform every act as you feel Jesus would do it. Whether in class work or in study, or recreation; whether in Christian work or in personal work, do as Jesus would do. You will find little time for self, you will find less time for compromise, you will find no time, whatsoever, for anything which is not good.

Christ would act upon principle and nothing but principle were He present on the earth. It is imperative that we should do likewise.

To you who have not held up your hand, I would say, get busy. Act. What think you a man with a spark of the Spirit of Christ would do in a like position? Do you think he would grumble and complain? Would he talk about other people's business, meddle with other people's affairs, become pessimistic and call the world in a decaying condition, and yet make no definite move for good but be contented with himself? If you think so you are greatly mistaken. He would do nothing less than fall upon his knees before God and pray that there be the possibility of his holding up his hands before that Almighty King and of saying, "I have done at all times as I have deemed that Thy Son would do." If such is not your thought, if such is not your intention, then I must say unto you, "Go to thon sluggard. Wash thy face in the mire of shame, clothe thyself in the cloak of humility for thou art not fit to be seen, for he only is fit to be seen in the sight of God who does as His Son would do."

Jesus always thought first, then felt, and lastly He acted, and acted in such a manner as to bring honor and glory to God. Do ye likewise.

"(The foregoing was prepared and given by Joseph A. Smith, at the Young Peoples' Meeting held at the Messiah Bible School at Grantham, Pa.)"

PRIDE.

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched out necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:

"Are haughty," meaning disdainfully or contemptuously proud. Here is pride in the strongest terms, and it is found among God's professed people. Pride originated with Satan. It was through pride that he was cast out from the service of God. "How art thou fallen from heaven, O Lucifer, son of the morning, how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. Whosoever exalteth himself shall be abased, whatsoever may be the design or object to be attained, humiliation must sooner or later follow a proud and haughty spirit. "He that humbleth himself shall be exalted." But even when God does exalt one in any sphere, there must of necessity be maintained that spirit of humility at all times. It is the meek that shall inherit the earth.

The spirit of pride is fostered from the cradle to the grave. It is not surprising that these things exist with the unsaved, those of the world, for Satan is their master, and rules in their hearts and lives. But how can so many of God's professed people fall in with the devil of pride? Usually before the little ones can even think, they, in their every act, strive to be seen in the sight of God who does as His Son would do."

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But as long as the devil of pride is in the heart he will be fostered and fed. Men are also full of pride and catering to the ungodly fashions. Yea, in their hearts pride becomes just as deep seated as it does in the hearts of the women. It takes the power of God and the blood of Christ to deliver one and all. Here men die just as hard as women.

When the heart is really cleansed from sin, the devil of pride and the gods of fashion will all go. There will be a house cleaning and a bonfire made of the whole lot of rubbish. Where our affections are there will our hearts be also.—Selected.

GOOD CHEER.

In the midst of so much that is dark and doubtful, how like a bright, clear patch of blue in the troubled sky, is St. Paul’s cheerful, “We know that all things work together for good to them that love God.” It will clear off some time! Weeping may endure for a night but joy cometh in the morning. It is always morning somewhere, even on this earth, and it is always morning everywhere with God. For “God is light, and in him is no darkness at all.”

The way out of darkness is to find God. How does St. Paul know that all things work together for good to them that love God? Does it look so? Did it look as if things were prospered and hopeful when he wrote, “We are troubled on every side yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed?” The very same cares, perplexities and disappointments were in his life and the lives of his friends as we experience now. And yet he said without hesitation or qualification, “We know that all things work together for good to them that love God.”

We very much need the comfort and strength of such a settled belief as this. Nothing helps so much in the battle of life as a cheerful courage. Discouragement takes the nerve out of us and hinders success; a buoyant spirit tones the whole being and sends us on to victory. What a solid basis of encouragement in the midst of difficulties is the assurance that things are surely coming right at last.

There were three ways by which St. Paul, under the guidance of the Holy Spirit arrived at this satisfactory and inspiring conclusion. First, he came to it by a logical inference from his process of reasoning, of which the book of Romans, and especially the eighth chapter, is full; second, he came to it through the emphatic declarations of the whole Word of God, all of which he believed had been given as a source of inspiration; and third, he came to it by his own experience. Now, if you and I can come to the same satisfactory conclusion by the same way, not to a theory, not to a hearsay, but to our own calm conviction that no matter how things look they truly are working together for good, then we will be ready to join in the psalm of rejoicing which bursts from the soul of the apostle when he cries out, “What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”

I noticed a little child the other day just before we entered the tunnel on the railway train. Her father knew that she would be afraid in the dark, and he leaned over and lifted her out of the seat in front of him into his arms. When we came out into the sunshine she was gazing in his face with an intense look of inquiry, a mingling of fear and trust; then a smile broke over her face—a smile that said so much! The tunnel had been dark, she did not enjoy it, but she was quiet through it because her father held her. When it was past she saw his face; she knew he had kept her safe; she answered his smile with glad acknowledgment, and all the while the dark passage had been a necessary part of the way to bring her to the place where she wished to go. Her father knew this while they were in the darkness; baby did not know it, but she was quiet in his arms. Oh, if we could enter the kingdom of God “as a little child!”

Many of God’s dear children meet with great disappointments; they lose their means of support; they suffer pain; they pass through mysterious sorrows which cut to the very heart’s core. Things do not come out as they would choose at all. Still, St. Paul says very decidedly they do work together for good. Let us go the way he went, and see if we can come out at the same delightful resting place. Let us look at what God has done for us, what He has wrought in us, what He purposes for us, how He has given us His Spirit so that we may know how to talk with Him in prayer. Let us read the history of His old-time people, and see how the very worst things in Jacob’s life worked into the golden chain of God’s providential care. See how the adverse circumstances of Joseph’s seemingly unfavourable life turned out for good, yet he stood empty-handed. And if in our own experience some clouds have not yet unrolled their silver lining, others have, and we may be absolutely sure the rest will.

Some of the hills of life are very rugged and steep. We can only mount them as we hold fast to our Guide. We shall slip, slip down into hopelessness and despair unless we hold fast to the strong assurance of Him whose word faileth never, “that all things work together for good to them that love Him.” Are you too tired to hold fast to Him? Well, never mind, He says, “I will hold thee by thy right hand.”—J. H. K.

IS IT WORTH WHILE?

A young man in India was a student in a certain school. He was of high social rank and had fine prospects from a worldly standpoint. He was a Mohammedan prince, yet he came under the influence of Christianity, when he knew that to be a Christian meant to choose between Christ and Mohammedanism. He came to the uncle that the young man had become a Christian, and out of that door you go together for good. Let us read the history of His old-time people, and see how the very worst things in Jacob’s life worked into the golden chain of God’s providential care. See how the adverse circumstances of Joseph’s seemingly unfavourable life turned out for good, yet he stood empty-handed. And if in our own experience some clouds have not yet unrolled their silver lining, others have, and we may be absolutely sure the rest will.

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disinherited, never to darken my door again. Give it up, and I will give you this winter palace, an allowance of a thousand a month, and by slaughter as your wife; but if you hold to it, you are gone. Choose."

It was a severe test to the young man's fidelity, but he was not long in giving the answer, "Uncle, I choose Christ."

The threat was at once put into effect. The youth's trunk was at once set down in the road, and he who had been of too high rank to carry a burden, lifted his trunk and went on his way, a Christian. He had turned his back upon a beautiful home and flattering friends, a winter palace, a rich monthly allowance and one whom he especially loved, but he was leaving all to follow Christ.

Is it worth while to send missionary agents to non-Christian lands with a Gospel mighty enough to produce such results?

In China a man named Chang had become a wreck from smoking opium. He was a gambler and far from being an upright man. He went to a Christian hospital for treatment with the hope of recovering his eyesight, which was nearly gone.

It was soon found that his case was hopeless, and hospital attendants advised him to go home while his sight lasted. On his way he was met by a conscience wrench, who told him that he would cure him for a small sum of money. He paid it, and the impostor destroyed the sight of both eyes.

He finally succeeded in reaching his home, but his condition was far from deplorable. At the hospital he heard the Gospel message and had received it. Chang told the story to his neighbors and in a year seven of them had been converted. Physically blind, he had been holding up the Light of the world. He was the means of the salvation of five hundred of his fellow-men.

A persecution arose later and Chang was given a chance to renounce Christianity, but he stood firm and died for the Master who had saved him. That Christian hospital failed to restore Chang's eyesight, but it sent him out to help the spiritually blind to see.

Missionary work has begun in Korea twenty-six years ago. There are now 300,000 Christians in that country with a total population of 11,000,000. There has been an average one Christian church organized there every day for twenty-six years, and an average of one conversion every hour. The Korean Christians are noted for their prayerfulness, love of the Bible, activity and generosity.

It is worth while to gather the cents and turn them into the treasuries of Christian missions, for the Gospel has lost none of its power, and is exactly suited to all nations in all times.—Light and Life Evangel.

UNKNOWN RICHES.

Several weeks ago an old man living in New Jersey discovered about $5,000,000 in a family Bible. The Bank notes were scattered throughout the book. In 1574 the aunt of this man had died and one clause of her will was as follows:

"To my beloved nephew, Steven Marsh, I will and bequeath my family Bible and all it contains, with the residue to my estate after my funeral expenses and just and lawful debts are paid." Th e estate amounted to a few hundred dollars, which were soon spent for more about 35 dollars his chief support had been a small pension from the government. He lived in poverty and all the time within reach there was the precious Bible containing thousands of dollars, sufficient for all his wants. He passed that Bible by. His eyes rested on it, perhaps his hands touched the old leather bound Bible with its brass clasps, but he did not open it once. At last while packing his trunk to move to his son, where he intended to spend his remaining days, he discovered the unknown riches, which were in his possession. What thoughts of regret must have come to his mind. If he only had opened that Bible years ago, he then might have used the money to great advantage. Instead of it the treasure laid idle for 35 years. And he might have had it and enjoyed it all that time.

This is a sad story. But there is something infinitely sadder than the experience of this man. It is the neglect of the Bible by God's people. Our Book of books is the storehouse of the wisdom man is capable of possessing is told out. All the child of God needs spiritually is to be found on its pages; all wants are there supplied. And yet these riches, put at our disposal by a loving Father, are unknown and unused riches. Instead of being enjoyed, used, and in using them multiplied, they are dragging along in a spiritually impoverished state, when they might have all their needs supplied and constantly increased in the knowledge of God. Occasionally we receive letters from aged Christians, including preachers. They tell us how they de- plore the fact that they did not know certain truths 30 and 40 years ago. "How different my Christian life and experience as well as my service might have been," is what an old Christian wrote to us recently. And all this time these riches were in the Bible, they might have enjoyed them. Oh, the neglected Bible! May we arise and possess our possessions.—Our Hope.

THE BIBLE BANISHED FROM SCHOOLS—WHAT FOLLOWS?

The nations are sunk down in the pit that they have made—The wicked shall return to shed and all the nations that forget God.

Psa. 9. R.V.

There have been times in the history of the world when heathen nations have made determined efforts to penalize and suppress Christianity, to put the name of God out of their knowledge and to prohibit all acknowledgement of Him, whether public or private; but it is for the Twentieth Century to witness the denial of Him by so-called Christian nations.

Many of the older generation can remember how the school-books which they studied in their early days are bounded in quotations from that "Book of books," by teacher and scholar alike not only acknowledged as the best of literature but reverenced as "The Word of God." What a contrast is presented by the school-books of to-day in both England and America, the leading Christian nations, for in them hardly a direct quotation from the Bible is to be found. Yet was the public recognition of the Bible and acknowledgement of its authority the accomplishment of the best and most prosperous times in the history of England from the Reformation to the present day. In America also, it was from this book that the founders of the nation drew their courage and inspiration as well as leaned for support upon its promises in times of difficulty and danger.

Nor is this national rejection and forgetfulness of God confined to the homelands, it also shows itself in the policy of these nations towards their dependencies. God gave England a glorious opportunity of acknowledging her indebtedness to and confidence in His Word by spreading the knowledge of it in similar opportunity in Cuba and the Philippines, yet what has been the almost identical religious policy of these two great nations in their foreign dependencies? Perhaps it can not be better described in a few words than in a quotation taken from the speech of a gentleman in England who served for many years in a high official position in India; for the report of whose speech we are indebted to the Bombay Guardian. He acknowledges "that there have been many servants of the Government, who through their ever strict interpretation of the principle of neutrality, have adopted an attitude of practical hostility to religion. They have not been wantonly hostile, but sometimes
not the less effectively so. In this, however, they have not done justice to the Government." In these words Sir Andrew Furse puts the case very mildly, for we believe that in both England and America through fear of offending the powers of the Roman Catholic church and yielding to the opposition of anti-Christian socialism and the outrages of popular demagogues, these Governments have adopted a policy of more or less opposition to the Bible, both at home and abroad, so that the bulk of their officials in pursuing a policy of "practical hostility to religion" are merely truly reflecting the opinion of the Governments they represent.

With regard to the results of this policy of ruling the Bible out of the public schools in the homeland and discouraging the teaching of it abroad, are they not reaping as they have sown, in labour strikes, agitation, rampant socialism, anarchy and almost every form of lawlessness? The moral restraint which the Bible imposes on men's consciences and conduct having been removed, there is nothing to restrain the forces of greed and selfishness while they keep within the bounds of the law of the land, or where they are strong enough to triumph over it.

That even in heathen lands this "divorce between religion and education does not meet with general approval is shown by the following quotations from various authorities in India, for reports of which we are again indebted to the Bombay Guardian.

"When Lord Minto was travelling round the Native States, he received addresses from many of the ruling chiefs in which the statement was clearly made that education was responsible for the wicked attitude assumed by some of the educated youth. There was no demand made by these chiefs for the restriction of education, but only an urgent request that an article by Swami Baba Bharati in The Nineteenth Century and After should be made. "The 'educated' classes, rapidly losing their reverence for the Bible, both at home and abroad, so that the bulk of their officials in pursuing a policy of 'practical hostility to religion' are merely truly reflecting the opinion of the Governments they represent."

"Mr. Seshagiri Aiyar, of the well-known Pachyappa College, who in a discussion on model secondary schools in the Madras Legislative Council in 1910 said—"

"So far as the requirements of the country are at present concerned, some sort of religious instruction is absolutely necessary in order that reverence may be checked and that there may be obedience to constituted authority."

And the following is quoted from an article by Swami Baba Bharati in The Nineteenth Century and After.

"The new English system of education is so nauseatingly materialistic, all-intellectual and soul-killing, that the Hindu mind, being essentially spiritual, has failed to assimilate it. The result is the unhinging of the mind, brain, and the heart-soul. The 'educated' classes, rapidly losing faith in everything relating to religion, gamble for His garments, and do it God and to ridicule the very idea of spiritual life."

Augmented armies and navies will prove a poor defence when God has withdrawn His protection and left the nations to their own devices, because they have forgotten or turned away from Him.—The India Alliance.

A FATAL MISTAKE.

So far as the Roman soldiers were concerned, they had little or nothing to do with the crucifixion of Jesus, except as executors of the law, and to preserve order. There may have been a hundred soldiers present, but only four of them took an active part in the proceeding, and they only in an executive manner. We refer to those who divided the Master's outer garments and cast lots for His seamless robe. Of course they were accustomed to all sorts of bloody scenes and associations, including shrieks of agony and writhing forms; but it makes one shudder to see them transfix the Son of God on the cross, drive the nails through His quivering nerves, and then heartlessly sit down and gamble for His garments, and do it right under His dying gazes! It is additionally shocking to reflect that one of these same men won and wore His sacred robe. If it had fallen to the lot of John to wear His sacred belongings it would seem more in place; for Jesus and John were very much alike and loved each other dearly. But between Jesus and the Roman soldiers, particularly those four, there would seem to have been no resemblance—not the slightest. It was all a matter of contrasts. It was meet that Elijah's mantle should fall on Elisha, for the reason that they were alike in their love and loyalty to God; but for the successful gambler of the Roman guard to don the Savior's robe, the mere hem of which when touched by faith, furnished health and healing to body and soul, seems strangely out of order.

But the fatal mistake that those soldiers made was this: They took the robe instead of the Christ! Lots of people, even cultivated and competent folk, with none of the coarseness of the Roman guard, and surrounded by none of the hardening influences which helped to make them so, still make that awful blunder, in the sense that they accept the whole gospel plan of redemption, but fail to receive the living Christ into their hearts and lives. When we accept the Christian system of religious truth and doctrine, including its outward forms and ceremonies, we should make sure that the Christ is in it. Christ Himself is the personal embodiment of these saving truths, and unless you get Him you miss them, with all their saving power and influence. "Christ formed within" is the one thing needful. "Put ye on the Lord Jesus Christ." Without the Christ the robe of religion will cover no man's nakedness, nor warm his heart with the fire of truth. "Christ liveth in me," is the way Paul puts his appropriation of vital gospel power.—Selected.

"Let us hold fast the profession of our faith" (Heb. 10: 23). The word is not faith but hope (R. V.) Faith is the present prop for the soul. It sustained Abraham in expectation of earthly things during his earthly lifetime. He got a son. His seed got Canaan. But hope has entirely to do with future and transcigured things. We hope for the Lord's return, and translation, and resurrection.—Selected.

How awful is their delusion, who are strangers to real religion, and yet flatter themselves that there is something good in them to recommend them to God! Their best actions flow from corrupt motives, and are in His sight but a kind of splendid sins.—Selected.
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Grantham, Pa., September 23, 1912.

Tracts.
The Worm That Never Dies, per hundred, 25c.
Prayer, per hundred, 15c.
Impulses toward better things seem at first. Later on it is, "As soon as she gets through the whooping cough, then"—Presently it is, "When she —gets a little older and more reasonable"— And so the little girl passes from babyhood to youth, and always there are fresh difficulties to be met: her temper, or her friends, or her disposition, or her manners, keep her parents anxious about her.

At last comes the day when she gets well into her teens. She has been carefully trained all the way along; she now has learned to obey, to study her lessons, to do little things about the house; she has had ten years in Sabbath-school and is undoubtedly a member of the church in good and regular standing. Now, surely, is time for her to show some results, and become a blessing to the family and repay her mother for all she has endured!

It sounds reasonable enough, but facts prevent one from too fondly believing in any such happy, foregone conclusion. The time for solid comfort has not yet arrived, for the teens period of life, a time of storm and stress. Self-will suddenly assumes uncontrolled proportions; vanity springs up hydra-headed; to "have a good time" seems the end and aim of the girl's existence. Where now are the sound principles so carefully instilled for warm clothing and rubbers. She thinks that her hours of sleep, her idea that now she is grown up. She never to be accepted as really what she appears on the surface to be. For her hours of sleep, her idea that now she is grown up. She never to be accepted as really what she appears on the surface to be. For

**THE GROWING GIRL.**

"As soon as the baby sleeps at night, things will be easier," says the mother at first. Later on it is, "As soon as she gets through the whooping cough, then"—Presently it is, "When she —gets a little older and more reasonable"— And so the little girl passes from babyhood to youth, and always there are fresh difficulties to be met: her temper, or her friends, or her disposition, or her manners, keep her parents anxious about her.

At last comes the day when she gets well into her teens. She has been carefully trained all the way along; she now has learned to obey, to study her lessons, to do little things about the house; she has had ten years in Sabbath-school and is undoubtedly a member of the church in good and regular standing. Now, surely, is time for her to show some results, and become a blessing to the family and repay her mother for all she has endured!

It sounds reasonable enough, but facts prevent one from too fondly believing in any such happy, foregone conclusion. The time for solid comfort has not yet arrived, for the teens period of life, a time of storm and stress. Self-will suddenly assumes uncontrolled proportions; vanity springs up hydra-headed; to "have a good time" seems the end and aim of the girl's existence. Where now are the sound principles so carefully instilled for warm clothing and rubbers. She thinks that her hours of sleep, her idea that now she is grown up. She never to be accepted as really what she appears on the surface to be. For her hours of sleep, her idea that now she is grown up. She never to be accepted as really what she appears on the surface to be. For

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EVANGELICAL VISITOR.

September 23, 1912.

relief escaped the Sufferer’s lips, but the next instant we find him submitting to his Father’s will. The distress of his mind is also seen in this, that he craved human sympathy—hence he went to his disciples, “backward and forward, twice he ran, as though he sought some help from man,” but the awakened disciples realized it not. So the lonely Sufferer trod the wine-press alone, a spectacle to heaven and hell. The Substituting is getting under the awful load of the world’s sin. He is now tasting the wormwood and the gall as he had never before realized it. The cup was bitter but he drank it dregs and all, and changed the cup of cursing into a chalice of blessing—the cup of reconciliation.

Calvary is the holy of holies in the sufferings of Christ, it is the climax of redemptive effort. It is on the Cross of Calvary that atonement for sin was actually made, here the innocent One died for the guilty, the Savior gave himself in sacrifice for the redemption of the sinner. In Gethsemane Christ’s agony was during the night watches, on Calvary he suffered and died in broad daylight. The tragedy on the cross was witnessed by earth, by heaven and by hell. The battle of the ages, and for the ages, was fought to a finish and a triumphant issue, when the Son of God slew his enemies, forced the powers from whence they had emanated. He foiled the tempter here as he did in Gethsemane, he robbed the spoiler of his spoil, and turned the wickedness of men into an inglorious defeat, and sent the cohorts of hell into a perpetual rout, robbing death of its victory and the grave of its sting. His victorious death and triumphant resurrection secured eternal salvation for mankind, satisfying divine justice, and upholding the majesty of the divine government.

Since Christ was victor on Calvary, the Cross has become an emblem of victory, and of universal conquest. It is at the Cross where the penitent soul discovers the hope of salvation, where he realizes the efficacy of the atonement for his sins, where he finds pardon, peace and joy in the Holy Ghost. It is there where the elements of world-conquest are centered, and from thence radiate the light and the dynamic force, that shall transform the wilderness into a blooming garden, that shall cause the idols of heathen nations to fall—fall into disuse, for he, and the victory of his cross, are set for the fall and rising again of many in Israel. He is the universal Conqueror, and his kingdom is everlasting and all-victorious.—Evangelical Messenger.

NO TIME FOR BIBLE READING.

How does the woman of today spend her time? Is a question often wondered over by the grandmothers as they look back to the time when they did all the spinning, weaving, and sewing for a large family of children, besides the other work necessary to be done in a pioneer home. Why is it that the days of the week are filled with the modern inventions that have been provided to assist her, can not find time to read God’s Word? A cartoon in the Religions Telescope of July 17, pictures a true answer to these questions. It depicts a minister who is calling at the home of one of his congregation—the home of modern woman of the day. He asks her for the Bible. With a look of inquiry and the face, she is standing facing the center-table, which is piled high with fashion-plates, novels, periodicals, and Sunday newspapers, saying in her mind, “Dear me, I do wonder what has become of that Bible?” Almost buried under the pile of trashy literature can be seen a Bible, which probably has not been handled for so long a time that she has forgotten its whereabouts.

There are many women who are fitly represented by this picture—women who have time for stories, novels, and secular matters; time for worldly pleasures—time to read God’s Word. The modern woman is thus engaged, her husband is spending his time in the great struggle to gain riches to satisfy the extravagant demands of his misguided home. When his work is done, he turns to the saloon, the card-table, the club, or the athletic field for his pleasure, seeking in vain, at every source but the right one, for something to satisfy the demands of his soul. And the children of such parents? Alas, they are following the example of their elders. They spend their evenings promenading the streets or visiting the theaters and moving-picture shows, learning the vile language of the streets and those things that can only debase the soul. Should not homes be so conducted that children and youth will early learn to honor the exhortation of the Wise Man, “Remember now thy Creator in the days of thy youth?” Satisfaction for the deepest delights of the soul can be found in God and His Word alone. Having named the things in which he used to glory, Paul said, “If anything be excellent, for the excellency of the knowledge of Christ Jesus my Lord.”—Selected.

There are but two ways to quiet the hearts of men about their spiritual and eternal concerns: the way of assurance and faith, or the way of ignorance and self-deceit; by one we are put beyond danger, by the other beyond fear, though the danger be greater.—Flavel.
OUR YOUNG PEOPLE.

A S A N F R A N C I S C O, CAL., LETTER.

Dear readers of the Visitor, Greeting:

I praise God for His sweet peace in my soul. The comfort that is in Him is often hard to explain. Back to the time before I knew God as my Father, Jesus as my Savior, and the Holy Ghost as my Comforter. Indeed, what a comfort it is to know your peace has been made with God. After I was saved I marveled to think that I enjoyed salvation. My heart was hungry for the things of God. It was as if I were starved; before I was so glad, as light came I walked in it. We are apt to let the little things that look like mountains before us keep us from surrendering to the Lord; but when we have once surrendered the mountains look very small, and we are ashamed that we ever let them hinder us at all.

The words that were impressed upon my heart at that time, while in secret prayer, were, Jesus will help if you try. How true it is in the things of the world. If there would never be an effort put forth, nothing would ever be accomplished. Just so in the work of the Lord; if we do our part, God is sure to do His, and He even gives us grace to do ours. He makes the task hard easy.

I have found in my Christian experience, when trials come and the way looks dark, the way out is just to get busy for the Lord, to do something for someone else. God wants us to be at the place where we can be an example, help and inspiration to others and not have to be working with ourselves all the time. We receive a blessing by being a blessing to others.

Paul says to Timothy: "Let no man despise thy youth: but be thou an example to them by thy speech, thy conduct, thy love, thy faith, thy patience." Let us all make it our duty to be a blessing by being a blessing to others. God wants us to be at the place where we can be an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. (1 Tim. 4: 12).

I am glad to know this reaches on down to us and that it is not impossible to be a true example or else it would not be required.

My desire is to be continually kept at that place, where I can hear the softest whisper of God's voice. I am glad God called me to work in His vineyard. There isn't anything I enjoy so much as to see souls get right with God. It is this desire that keeps our hearts blest as we see the wretchedness of mankind each evening, how they go heedlessly on neglecting their very best chance to break through and steal?" O what needless pain we bear; All because we do not carry Everything to God in prayer.

It makes me feel sad at times when I see how the church is drifting into pride. When those that have been on their way to Zion for a number of years, are becoming more like the Christian professor every day. You know there is such a difference between the professor and the posseor. So I think there should be a difference in the uniform also. And some are even losing part of the uniform. I wonder whether the soldiers in the army would be allowed to lay aside part of their uniform just any time they felt like it.

Some people think there is nothing in the clothing and even say so too. Here is a little something that happened a few years ago. Another sister and I went to a certain city quite a distance from home, a place we had never been before in our plain clothing. We entered a store and after selecting some articles desired, the clerk was asked to count them. He said, "If we can't trust the sisters whom can we trust?" What made him talk like that? How did he know we professed to be Christians? Judge for yourselves. I praise God that I didn't take the plain way until I saw it was the way He wanted me to take.

I often think back to the time when I was living in sin. I was at times almost persuaded to become a Christian but I looked at this narrow way as such a hard way. And how often I wished the Lord would let me alone so I could enjoy this life. But now I am just beginning to enjoy life since I have given my heart to Him. When the day is done my soul feels at rest. Joy life since I have given my heart to Him. What can the mothers of this large, and growing class be thinking of? The girls may be excused on the plea of youth, but the mothers can not. They surely know that such clothes and manners are the marks of our street magdalenes. Do they wish their daughters to ape that class, let alone the danger of their eventually joining it?

"Not many years ago it was the custom for the men of this country to do the courting, but lately things seem to be reversed. The way both city and country girls misbehave is disgusting. Girls will call up men to whom they have only been introduced, for 'a phone conversation.' Why can they not realize that if they wish to pursue the acquaintance, he will do the calling up? A telephone conversation is only one form of a social call; and because the conversation is conducted over a wire, several miles in length, should not be regarded as anything else.

"Few men have standards and ideals other than what their wives, mothers, and sisters possess. The woman has always been, and should be, the inspiration for the higher things of the race. It is one of the de-
pressing things of this age, that so many women seem to forget this, and have lowered their ideals.”—Selected.

LITTLE DOROTHY.

In a low mission bungalow, one hot spring day in far-off India, a little plump, pink-faced baby girl was born. The young father and mother had passed several years in India, always amid much loneliness and hardship; and what a joy it was to them to look in the wee, rosy face and fancy they saw some resemblance to father or mother in far-away America.

“She must be called Dorothy,” said the mother softly, “for is she not indeed our gift of God?”

“Little Dorothy,” said the father, looking once more into the baby face, “She will miss many things that the children at home enjoy, but God grant her the blessing of carrying His sunlight to many who sit in darkness.”

Out in the kitchen the servants tiptoed back and forth, talking to another in low, musical voices.

“What a pity!” they said again and again, “the sahib was so eager for a child, what a pity it could not have been a boy!”

And when the new father entered the room, they hung back in awkward silence, without one pleasant word to offer. But wonder dawned in their dark faces as they saw the new joy in his face, and the tenderness with which he spoke of the little stranger.

This was a wonderful God, this Jesus who taught men to love the girl baby even as the boy.

Little Dorothy grew and blossomed like a dainty flower; and it seemed but a very short time until her golden head was bobbing about from room to room, and her bright blue eyes were peering into every nook and corner. Always sunny and smiling, she lived in a happy world of her own, unconsciously that anything was lacking in her life. She loved the dark-faced servants with all her baby heart, and there was not one among them who did not love her, and so she was pattered by. As she grew older and became more conscious of the heathen world about her, her busy mind was full of many questionings.

“Mamma,” she asked one day, “did you ever see those little girls in old, ugly dresses who come by our house sometimes carrying heavy jars, and who seem so tired and sad? Their faces almost make me cry when I see them.”

“They are little widows, dear,” said her mother; “girls who were promised to some men for their wives, but the men died, and so people think that God is angry with them for their sin.”

And so, all the rest of their lives, they must wear mean clothes and do the roughest work and lead very hard, unhappy lives. They were going to the well for water when you saw them.

“Are the gods angry with you?” he said, turning roughly to his wife. The haggard, care-worn mother, lying on her bed of straw, turned her face to the wall and wept in shame and sorrow.

Mina, as she was called, grew and blossomed, too; but one could scarcely hope for happiness and beauty in the midst of want, unhappiness and neglect. When she was seven years old, a dreadful famine swept over the earth, and the new baby was soon suffering from hunger. One evening when the father came home, he said to his wife: “There is a man in the neighboring town who will be willing to marry a boy child for his son, and he is willing to take Mina to his home and feed and clothe her until the time of her marriage; so we will betroth her, and let her go, that we may have one less mouth to feed.”

But, alas! soon after the betrothal, the young lad died with the fever, and poor, innocent, little Mina was left a widow. How angry her father was then, and how cruelly he beat the little girl! “Can you bring us nothing but evil?” he asked. And so began Mina’s life of drudgery and despair which seemed to have no ending but the grave.

One day, when Dorothy was eight years old, she was missed from her play on the steps of the bungalow. A servant had been watching, but had gone inside the house for a moment, and, for the first time in her life, the little girl had slipped away. Soon the servants and the anxious mother were hurrying to and fro in the village streets, seeking the missing child. At last, thinking aloud, “Ah, if even you could see her face of a little girl about her own age. What a contrast they were, her own bright, happy child and this dull, sad faced Hindu child!”

How Dorothy had begun it her mother never knew, but she was telling, in childish fashion, the old, old story of Jesus of Nazareth, His goodness and love for one and all; and as she talked, the dark face beside her brightened with new interest.

“I feel so sorry for you,” she said, gently, “when I see you pass our house so worn and sad. Don’t you want to love Jesus, too, and let Him help you every day.”

“And a little child shall lead them,” murmured the mother to herself. And, sure enough, it was God’s will that Mina should be the first jewel in little Dorothy’s crown. —Junior Builders.

A HINDU GIRL LOOKING FOR JESUS.

Stolen from her home, a Hindu girl was carried to Calcutta, where she was sold as a slave. A rich Mohammedan lady bought her, and, as she was very pretty, brought her up as a companion and playmate. She had a happy life for years, until it came into her mind that she was a sinner and needed to be saved from sin. Her kind mistress, to divert her mind, sent for the rope-dancers and jugglers, the serpent-charmers and all the amusements of which she was fond, but the little girl was as sad as ever.

Since she had lived in Calcutta she had become a Mohammedan instead of a worshipper of Brahma, Vishnu and Siva, and so the lady brought a Mohammedan priest to comfort her. But, though she recited long prayers in an unknown tongue five days a week, with her bowed over toward Mecca, her trouble was not removed. After three weary weeks of waiting she went to a Brahman for relief, hoping, if she returned to the faith of her father to find peace.

At first the Brahman cursed her in the name of his god, but as she offered him money, he promised to give it all the help he could. Every morning, he told her she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a blood sacrifice.

In India every flower has its own meaning, and the flowers that this poor girl brought to please him meant a bleeding heart. She was so worried and troubled that she became quite ill. Ah, if she had known as you and I do, of the One who came to bind up the broken spirit, and who could alone give her rest and pardon!

At last she happened to pass a beggar in the streets. You would have thought that he was a strange looking beggar, with his turban wound around with strings of beads, his ragged clothes, his pipe and his wooden bowl. She had never seen just such a beggar before, and as she dropped a coin into his wooden bowl, she said almost as if thinking aloud, “Ah, if you could only tell me where I might find salvation.”

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And so, all the rest of their lives, they must wear mean clothes and do the roughest work and lead very hard, unhappy lives. They were going to the well for water when you saw them pass.”

“O, I am so sorry for them!” said Dorothy, her blue eyes filling; “can’t we tell them about Jesus, and teach their papas and mammas not to believe such awful things?”

“We are trying, dear child,” said the mother, gently, “but when people have such things for a long, long time, it is very hard to make them see a better way. But God is with us, and
Oh, take me to Him; for I am going to die, and what shall I do if I die without salvation?

The good man took her into the house and heard her sorrowful story.

"Now," she cried, "you know all, and where Jesus is, and I cannot wait longer to see Him."

And how do you think the teacher led her to the Savior, who she hoped was waiting for her in that very house?

She sat down beside her, and besought the dear Lord to open her eyes that she might see and believe in Him, Who was ready to give the salvation that she longed, and as he prayed the truth was revealed. By faith she saw the Son of God and the Shepherd, Who for so long had sought His child, folded her to His bosom, and she was at rest.

It mattered little now whether life or death were her portion. She had found Jesus, forgiveness and peace, and henceforth all things were hers.—Mission Day-spring. Selected by E. B. Musser.

AN EMPTY VINE.

Alas, of how many churches to-day may this sentence be uttered: "They bear no Fruit!" The annual reports of our people show that men are less moved than formerly by the appeals of Christ: the intensity of spiritual passion, which are essential conditions of soul-winning. Let us ask the Vinedresser to prune his "choice vine," and make the root to send forth tides of life!—Selected.

MARRIAGES.


OBITUARIES.

HOFFER.—Bro. John H. Son of Brother and Sister Allen B. Hoffer, was born Jan. 22, 1835, and died at his home of his illness near Old Lime, Pa., Aug. 31, 1892, aged 17 years 7 months, and 9 days. Deceased was converted when about twelve years of age and received into the church. He was of a quiet disposition, and a consistent young brother, leaving his parents and members of his family to mourn his loss, hoping their loss is his eternal gain. Services were held at the Mastersonville meeting house conducted by the home brethren. Text, Isaiah 57: 1.2. Interment in adjoining cemetery.

ZOOK.—Sister Mary M. Zook, nee Weaver, was born June 6, 1833, died May 11, 1912 aged 78 years, 6 months and 25 days. Sister Zook died at the home of her son-in-law, Amos Solomon, of Green village, Franklin county, Pa. She was a widow for a number of years and lived on the farm of John Zook, deceased where her son, David Zook now resides. She was afflicted for the last number of years with paralysis and not able to help herself. Her daughter, Prudence, tenderly cared for, and waited on, her during these years. She was a faithful Christian, a member of the Brethren in Christ for many years. Funeral service and buriel took place at the Pleasant Hill M. H.

GRINDER.—Sister Sarah, wife of Bro. Henry N. Ginder of Manheine, Pa., was born June 2, 1854, and died at Manheine, Pa., Feb. 14, 1881 aged 27 years. She was converted when young and united with the Brethren in Christ, and was a devoted conscientious Christian to the end of her life. She is survived by her husband and ten children, all living, and all members of the Brethren; four sons and six daughters; also forty-one grand children and five great grandchildren. Funeral was held at the Mastersonville church conducted by the home brethren. Text, Isaiah 3: 10ff. Interment in adjoining cemetery.

KAUFFMAN.—Susanna Mitman was born May 21, 1827, near Dover, York county, Pa., died at her home in Osborne, Ohio, Sept. 18, 1912, aged 85 years 8 months and 2 days. On Feb. 6, 1850, she was united in marriage to John Kauffman, to which union were born nine children of whom four little boys died in childhood, and a daughter passed away in 1893. Her husband, two sons, two daughters, and four grandchildren survive her. At the age of twenty-two years she united with the Reformed church but later in life God wonderfully dealt with her soul, and she frequently testified as to how she had been born of the Spirit, and received the witness of the Spirit to her acceptance with God. Sister Kauffman was led to unite with the Brethren in Christ, which fellowship she entered up to the hour of her death. She was a great lover of God's word, having committed much of it to memory, which was a great comfort to her as in later years she had lost her eyesight. During her last sickness in the hospital she always rejoiced when the things of God were mentioned, and funeral services were held Sept. 5, 2 P. M. at her late residence conducted by Bro. Orville B. Taylor. Text John 17: 3. Interment in Medway cemetery.

NYSEWANDER.—Nancy, widow of David Nysewander, and daughter of John and Elizabeth U sher, born in Franklin county, Pa., Aug. 16, 1800, died at her residence in Ohio, Sept. 1, 1912, aged 90 years 15 days. Deceased was buried with her parents and grandparents from Am to Ohio in 1840, and, excepting seven years residence in Champaign county, lived in Clark county in the home of her sister. She was married to David Nysewander, Aug. 9, 1846. To them were born eight children, all living. They are A. John, E. Allen Nysewander of New Carlisle, Ohio; D. J. Nysewander, Toledo, Ohio; B. F. Nysewander Chicago, Ill.; Joseph and Dr. C. Nysewander, Des Moines; Mrs. E. N. Furlay, Osborn, Ohio. During the summer of her later life she was tenderly cared for by her only daughter. There are fifteen grand children and eight great grandchildren. She was united with the church at the age of thirteen, and through all the 77 years of her Christian life gave a good testimony. She joined the Brethren in Christ several years after conversion. Was a member of the Menomonee Brethren in Christ at the time of her decease. Text, Rev. J. M. Bennett of the Osborn M. E. church. Funeral service and burial took place at the Pleasant Village church. New Carlisle, Sept. 3. Sermon by Elder Andrew Good.—assisted by elders. Moore and Taylor. Text John 17: 22. Interment in the later of the Brethren church, from Rev. 14: 13.

Mother, shall we meet, there.
In that home, sweet home?
And each other greet where
Sorrow is unknown there.
Yes, I want to meet you
With the purified;
And be there to greet you
As the Teacher predicted.