

# Messenger of Truth

Entered at Scottsdale P. O. as second-class matter.

"Having the everlasting gospel to preach unto them that dwell on the earth." Rev. 14:6  
"And let him that heareth say, Come." Rev. 22:17.

Vol. 25

SCOTTDALE, PA., TUESDAY, NOV. 25, 1926

No. 24

## THANKSGIVING

The President of the United States has again set apart the last Thursday in November, namely: November the 25th for Thanksgiving day for this country. This day has been the custom for observance for many years past. While in Canada they observe their national day of Thanksgiving November the 8th.

To be thankful and to give special thanks to God, and to appoint a day for this purpose is not at all conflicting with God's law, but is actually in compliance: therefore we should for such acts respect our rulers the more and be the more in submission to them and thankful for not only such liberties, but the more that they request this.

The question Thankfulness: it is not thankfulness that God wants to hear of, when we meet to eat our fill, that we are actually in distress. To this the Lord would send a prophet, a preacher, a man of God, or any child of His to say with the prophet Isaiah, "Bring no more vain oblations: incense is an abomination unto me." Read carefully Isa. 1:12-18.

The Lord wants us to care for the needy, care for the orphans and widows, instead of over-eating and feasting to our own hurt both body and soul. In this spirit we cannot be thankful. He says in the above chapter, "Learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the widow." This will please the Lord,

and when we so do, and then send a special thanksgiving offering, it is a sweet smelling savor unto the Lord, and he will bless us for our works and thanksoffering.

We certainly have abundant reasons to be thankful to God for His kindness that we in this land of liberty and plenty are so well provided; while we read of so much suffering famines and starving in foreign countries. Let us all bring God a special thanksoffering in each home, and then in each congregation. God loves to hear the heartfelt thanks; they smell so sweet to Him.

When the children of God had been driven away from their place of worship, from their Temple where they met especially to thank God and bring unto Him various offerings; and later after many prayers of sorrow and confessions were sent to Him, He forgave and made a way of escape from their captivity, protecting them wonderfully from their enemies, so that they were able to rebuild the torn down walls of their temple, or the temple of God. They then after its completion, were especially thankful, and brought unto God a special thanksoffering, that they now again to come to this House and bring special offerings, and again serve their God according to the dictates of their conscience undisturbed, unrestricted. They certainly must have felt thankful.

But with all this there was a complaint, there were those who felt sad, and the more so, when they saw others were so happy which they could

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and should be for what God had done for them. But these felt more sad, when others rejoiced for God's blessing, when they saw them in their comforts of life, with their lands all free and their wives all with them and their children all rejoicing too; but their lands were all taken away from them through mortgages and even their children were mortgaged and this broke their hearts causing renewed wounds. They were open hearted to Nehemiah, who at once looked into the question and looked up the law of God, and soon had this trouble and sorrow adjusted. Then they also were happy, yes a real happiness all around. It just seems I can see also how much better those felt when they had released the mortgages, and then saw those parents (their own brethren in faith) rejoice with their children in their own homes.

Jesus simply tells you and me with a few words covering all we are to do by saying as He did when here on earth, "Do likewise."

Editor.

### PRAYER

Often thinking of the very important subject I feel to bring a few thoughts on it.

In Luke 18:1 Jesus said that "men ought ALWAYS to pray and not faint." In Eph. 6:18, the apostle commands, "to pray ALWAYS with ALL prayer and supplication in the spirit and watching there unto with all perseverance and supplication for all saints." God knows the natural slothfulness of man, especially of his prayer life. How often we never pray or council with God. How seldom we keep on praying till we have an answer, when praying about our problems. How often we are at the verge of receiving a great blessing and victory, but give up too soon. Prayer is God's appointed way for receiving our needs. Ask, seek, and

knock, the Savior advises us both for our temporal and spiritual needs. Thus lack of prayer robs us of the blessings in store for us. In the Gospel we find that Jesus went out many times early and late to pray. If Jesus needed it how much more do we need it!

True religion and true prayer is in this age in a sad plight.

In such a time who will pray? To pray means to entreat, to implore to come to God with adoration, confession, supplication and thanksgiving. This is a prayerless age and what is in the world tries, and too often creeps into the Christian. One reason prayer does not do more today is because it often comes out of an impure motive or heart.

Will God hear our prayers if our lives are not offered up to God as a living sacrifice, with a complete surrender, so we can truthfully say, "Not mine but thy will be done" as Jesus did in the garden of Gethsemane? If our own will is so strong that we cannot make the sacrifice necessary, then we ask God that our will be carried out and that we may turn to our own way, which has always been the great sin of man. Thus the reason that there is so little accomplished by prayer, and on the other hand give Satan the victory.

Prayer may be for our blessing and prayer may be for our cursing.

Prayer may be a very dangerous exercise, yet it is very, very dangerous not to pray, for when our prayers are amiss as in James 4:3, we should not faint but pray for the removal of things that hinder availing prayer. We are told to pray without ceasing. Though we have the law and the gospel it will be impossible to observe either one unless we have availing prayer. Without prayer no one can be saved.

It started with Jesus Christ who is still interceding for us. We are not to pray for ourselves only, but for

others also. But have the kind starts us out help others, th what brings Ge by helping the

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others also. But first of all we must have the kind of prayer life that starts us out right before we can help others, then helping others is what brings God's blessings upon us by helping them the right way.

If we would all live in Jno. 15:7 Jesus tells us that our petitions would all be granted to us. "Ye shall ask what ye will and it shall be done unto you."

Brothers and sisters, do we want to meet those conditions, namely, "If ye abide in me and my words abide in you," would we then not have a real revival as individuals first, then as a church?

The effectual fervent prayer brings revivals. God is ready to supply all our needs as He did to the apostles in the ten days before Pentecost when several thousand were converted. He is listening for the voice of prayer; will He hear it from us so we may all be revived, and sinners brought out of sin and Satan to God before it is too late? May the Lord help us that the various hindrances to prayer may be removed.

A. L. Yost.

#### A LAND BEYOND THE GRAVE

There our joys will never cease  
In that land beyond the grave,  
And our blessings ne'er decrease  
In that land beyond the grave.  
He has died upon the tree  
Just for lost like you and me;  
And at last with Him we'll be  
In that land beyond the grave.

I've a living hope within,  
For that land beyond the grave,  
To be ever free from sin,  
In that land beyond the grave.  
Could I ever trust Him more,  
Till at last I rise to soar  
To that bright and shining shore  
Which lies just beyond the grave.

I have friends that's gone before  
To that land beyond the grave,

Which I hope to see once more  
In that land beyond the grave.  
Soon I'll join their happy band,  
On that golden street I'll stand;  
And we'll ne'er take parting hand  
In that land beyond the grave.

Will I see you in that Land  
Which lies just beyond the grave?  
Can I grasp you by the hand,  
In that land beyond the grave?  
We must serve Him here below,  
If to that land we would go  
Satan will not be our foe  
In that land beyond the grave.

Clifford L. Mastre.

#### DEVOTIONAL COVERING

I feel to briefly give some of my views concerning devotional covering. Will a bonnet or a hat take the place for a devotional covering? No, this is a covering for protection from the sun or cold as the case might be, and therefore is not a sign for a prayer covering. The question arose in my mind, will the Scriptures bear us out to accept these for devotional head covering?

Why are the sisters to wear the head covering for prayer? We will first take into consideration, what the meaning "Head" is. As our bodies have a head, thus the husband is called the head of the wife or his family. As the apostle tells us, "Man was created first then the woman." And as the apostle again says, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Man is to be in subjection unto Christ, so the woman is to be in subjection unto her husband. For this reason the apostle teaches that the woman should wear the covering for a "sign of authority," as the revised version renders it.

When the sisters wear the devotional covering it is a sign that they want to be in submission to their



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heads, their husbands; thus are obedient to Christ the head of the Church. But when a sister wears the devotional covering and is not in subjection to her husband, then this sign is not a real sign, and the Lord who knows all things and the inward part of us, our motives, He will not reward such a sister.

When all sisters wear the form of covering adopted by the church, they are distinctly known by the world and understood by them the purpose for wearing it; which then is a true sign when it comes from the heart. But for protection of heat, cold, wind and rain, so many different kinds of coverings are used, and are considered by even the outside world for that purpose only. When a sister is wearing the covering from a sincere heart, she is ready to learn of her husband and be in submissiveness, according to the teaching of Christ and the apostles. It is true that the husband should be God-fearing, if he wishes to be the true head to his wife.

"The hair is given her for a covering." If this is to be understood for the real devotional covering as some wish to interpret it, then the little unconverted girls are wearing this sign. But this the Lord has given and Paul calls it nature's covering; which also answers for protection for heat or cold, etc.

The apostle writes, "If the woman

be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered." Paul does certainly not want to be understood that the husband shall take away the covering (hair), from her; but if she will not wear the artificial covering, a veil, for a prayer covering, then let her be shorn or shaven. As much as to say, since it is a shame to have her hair cut, thus it is and should be to them, to be without the devotional covering or veil. Her hair is a glory to her; thus her devotional covering when it is also real at heart is a glory to her and the church.

Does this covering apply only to sisters who are married, having a husband? It has reference to sisters in general, Paul wanting sisters all to be submissive and apt to want to be taught and learn; therefore the apostle forbids a woman to teach or preach, and wants them to remain silent in the churches. May the spirit of subjection be deeper born in our hearts. That is women in subjection to their husbands and brethren in subjection to their head, Christ.

D. J. H. Schmidt,  
Montezuma, Kans.

## PREJUDICE

One of the greatest difficulties in getting people to think right, lies in the fact that people mistake their prejudices for true convictions, and oftentimes would close their ears and hearts to facts in order to preserve their prejudices.

They think if they lose their prejudices they are side tracked from the truth.

Prejudice closes our eyes to facts, prevents our investigations, dulls our conscience, and makes us utterly unfit to judge our fellow man or brethren, and prevents us from keeping or obeying Matt. 18:15-18, or to apply the golden rule which says, "Do

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unto others as you would have others do unto you," building or relying on hear-say, rather than proving all things, lest it interfere with our prejudices. Too many people are shutting their eyes to all facts except those on which their personal views and prejudices are founded or which will strengthen those views and prejudices. The result is that truth and fact have little chance.

Brother, are you free from prejudice, which is near kin to envy? Are we always careful not to judge until we have investigated both sides being careful that we do not misjudge and thereby wrong our fellowmen or brethren, remembering Jesus says, "For with what judgment ye judge ye shall be judged: and with what measure ye mete it shall be measured to you again. Matt. 7:2; also Matt. 7:3-5. May we always be careful to judge a righteous judgment, lest we be judged.

F. H. Wenger.

"HE MUST INCREASE, BUT I MUST DECREASE"

These words were spoken by John the Baptist, a humble man of God. At another time he said, "There cometh one...after me, the latches of whose shoes I am not worthy to stoop down and unloose." There was something about John that attracted attention. It was not his clothing of camel's hair, his peculiar way of living, nor the eloquence of the language he used, neither was it his personality. It was Jesus whom he lifted up. John 12:32 says: "And I, if I be lifted up, will draw all men unto Me." This does not mean that all men will be saved, for they are crucifying Him in thought, word and deed every day after they have seen Him, and some after they have known Him. The thought in my mind is, Jesus being lifted up in the life of a Christian. There is nothing in all this world that will attract at-

attention and leave an impression like seeing Jesus. To some it is a savor of life unto life and to others of death unto death. Worldly things make a show and cause people to look, but it is soon gone and forgotten, but they cannot get away from an impression made by Jesus. But how does self appear when lifted up instead of Christ? It is repulsive and disgusting.

I once heard a remark in a sermon that I have never forgotten. "Every time we lift up Christ we nail self to the cross, and every time we lift self we nail Christ to the cross." Oh, what a wonderfully high calling the Christian has—the privilege of being made a spectacle to the world as we go through life lifting up Jesus to lost and dying souls. To do that "He must increase, but we must decrease." Our daily heart cry must be, "None of self and all of thee." One cannot go anywhere on the face of this wide earth without seeing the great and sore need of the millions of souls in distress and trouble and without hearing the cry of the lost, and the only possible way to get help to them is to lift up Jesus. When Jesus left this earth he left the key to the great storehouse of help for all those in need.

A cry comes from the depths of my soul, "Help thy church, O God, every one individually, to daily nail self to the cross." Thus we can lift Jesus up and draw never dying souls to Him.—Sel.

NOTICE

We are mailing to all congregations a list of Messenger Subscriptions of each respective congregation to the brother who has formerly collected in your congregation. We would advise each subscriber to promptly renew your subscription; which will save the brother much time and care to get the renewals and it will also save us much un-

necessary labor in correcting the list, when all of each congregation is mailed to us at one time. While with you it takes no longer now than some future time, nor does it cost you any more now than later. If any errors have crept in the list we shall cheerfully correct on notice. If any have not been getting their Messenger or only a few copies, who paid for the past we shall gladly mail them the coming year free to make up what they paid for and did not receive. Thanking you in advance for your promptness, and especially shall we be grateful for every new subscriber mailed in to us. May the Lord better reward you all for your kind assistance in the good work for the Master:

Address all orders for renewals and new subscriptions to F. C. Fricke, Ithaca, Michigan, instead of to Scottsdale, Pa. Editor.

### CHRISTMAS ONCE, CHRISTMAS STILL

When they were with Jesus on the Mount of Transfiguration, Peter and John felt that it was a "good" thing to be there. Doubtless it was a chilling experience for them to come down from the Mount into common life again. But Jesus would have all common life lighted up with a Divine glory. He came into the world and lived His life with its Transfiguration and its Gethsemane, and died His death; subdued its conqueror, in order that all the life of each of His disciples might be wholly lived in His peace and strength. He was the unique Savior in order that all might enter into that which His uniqueness was intended to show, might be common.

And this principle ought surely to apply to the Christmas spirit. It is good for Christmas, it is good for all days, and it ought to be carried through all days, and all days, be

filled with its joy and grace and unselfishness. If there were anything bad in the Christmas spirit, it would be well not only to confine it to one day, but to expel it wholly. If the Christmas spirit is at all good, then there is nothing too good for every day.

The Christmas spirit is a glad spirit. Every day should be glad. Our Lord left His peace and joy with us that our peace should be abiding, and our joy full always. The Christmas spirit is an unselfish spirit. Every day should be unselfish. Our Lord came not to be ministered unto, but to minister, and He bade us to be content to be as our Master, and to imitate His life of service among men. The Christmas spirit is a spirit of kindly fellowship. We lay aside all grudges then; we envy no one; we rejoice in all men's joy. We feel that we are brothers to all mankind. But our Lord came to make such kindly brotherhood as this, universal and abiding. The very things that make Christmas so good a day are what we need to make all days Heavenly.

We can carry the Christmas spirit through the year by carrying Christ through the year. We do wrong when we confine Him to certain seasons or places. Christ longs to be used, to be carried into all the common life, felt as a guest at every table, as an influence in every home, as a friend in every difficulty, as a deliverer in every temptation, as a sharer in every joy, as a solace in every sorrow, as strength in every weakness. There is not a need in which He can not supply, or an hour when He ought not to be felt to be near.

We need not fear that the Christmas spirit could wear out.

Christ can never be used too much.

"Let us look forward and upward and ever hope and trust and praise."

### BAPTIS

Halstead, Kansas (reported.) While the revival meeting brother John A. came convicted and were added unto ship through baptism Buller's wife, Susie of brother and Smith; Anna daughter and sister Simon

May God's blessing be upon them during every main loyal unto to be found worthy of life.

Swalwell, Alberta 1926. Jacob Esau and sister Abraham, Manitoba, and then was taken fellowship through grace of God ever to remain loyal be found worthy crown of life.

### NEWS

Brother D. B. Mo., who is called ministerial work in is on his way to ville, Ohio, for S

Brother F. W. at Pettisville, in gregation, November there with brother

Brother Earve Ohio, and arrived Monday, Nov. 1 there for home, Tuesday night,

Brothers F. H. Yost were in M



BAPTISMALS

Halstead, Kansas. (Date not reported.) While the church were having revival meetings conducted by brother John A. Koehn, several became convicted and the following were added unto the church fellowship through baptism: friend Enoch Buller's wife, Susie; Emma, daughter of brother and sister Henry A. Smith; Anna, daughter of brother and sister Simon D. Koehn.

May God's blessings ever retain them during every trial of life to remain loyal unto their end and then be found worthy of the eternal crown of life. Cor.

Swalwell, Alberta, November 7th, 1926. Jacob Esau, son of brother and sister Abraham Esaus' of Steinbach, Manitoba, repented of his sins and then was taken into the church fellowship through baptism officiated by brother Samuel Boese. May the grace of God ever be with the brother to remain loyal to his vows and be found worthy of the eternal crown of life. Cor.

NEWS ITEMS

Brother D. B. Holdeman, Butler, Mo., who is called to come for ministerial work in Michigan and Ohio, is on his way and will be at Pettisville, Ohio, for Sunday, Nov. 21.

Brother F. Wenger, expected to be at Pettisville, in the Pettisville congregation, November 18th, and be there with brother Holdeman.

Brother Earvey Yost left Medina, Ohio, and arrived at Pettisville, O., Monday, Nov. 15, and then left from there for home, Moundridge, Kans., Tuesday night, November 16th.

Brothers F. H. Wenger and Earvey Yost were in Medina County, Ohio,

having a series of meetings with good success.

Brother Clifford Mastre, of Grafton, N. Dak., reports that his brother Frank, who is at Colorado Springs, Colo., is improving. Friend Frank has been in Colorado a long time for his health, and last year his family came also to live there. We are glad with them for his improvement, and we are hoping and hearing that there is hope for everlasting joy. Some of brother Mastre's are intending to visit Frank and his family this winter.

Brothers and sisters Frank Mininger and wife, Irvan Johnson, Louis Mears and Edith Litwiller all drove in a car from Grafton, N. Dak., for Ithaca, Michigan, arriving there safe and well November 12th. Brother Mininger and sister Edith Litwiller have their parents and other near relatives near Ithaca. They intend to visit some time.

Brother Silas Johnson and family who are visiting in Michigan, their relatives, will leave about the 29th of November for Indiana to visit near relatives of the sister and then leave for Halstead, Kansas, where they may make their home again.

Brother and sister Samuel Boese, of Winton, California, who were called to the funeral of their son Elias, at Swalwell, Alberta, are visiting with the congregation there and holding meetings.

The visiting brothers and sisters from Kansas to Manitoba, have returned safely in their autos, although some encountered at places muddy roads.

Brother minister and sister Abraham Isaac and wife, who have been making an extensive trip to various parts of Kansas, and also to California, visiting near relatives and the

brotherhood, preaching to the congregations, left at Inman, November the 9th for their home at Kleefeld, Manitoba.

Sister Andreas Koehn, near Durham, Kansas, who is afflicted with a cancer in her eye and her eye had been taken out, relieving her only temporarily the suffering growing worse, therefore the brother and sister decided to go to the well known cancer specialists: Drs. Root and McNeill, who have a fine hospital in Indianapolis, Ind. Where the sister is being treated. May we pray for her, trusting that she will find relief there. Sister Mrs. John Hiebert, of Hitchcock, Okla., is in company with them, also receiving treatment for cancer. May our prayer also be concerned for her behalf. Their address is 538 West New York Street, Indianapolis, Ind.

#### MARRIAGES

Wine—Mastre.—Brother Frank H. Wine of Rich Hill, Mo.; a son of friend S. L. Wines, and sister Katherine Mastre, a daughter of brother and sister I. N. Mastre at Grafton, N. Dak., were united in matrimony November the 7th, 1926, in the Mandt Mission Hall, near Grafton, officiated by brother I. N. Mastre. May the Lord bless them with His everlasting blessings of joy and firmness to their vows. They intend to make their home on a farm near Grafton. C. Mastre.

Becker—Nightingale.—Bro. Erwin Becker, a son of brother and sister John A. Beckers, near Galva, Kans., and sister Adeline, a daughter of the sister, widow Mrs. H. B. Nightingale, also near Galva, Kansas, were united in marriage November 7th, 1926, by brother J. A. Becker.

May their journey be blessed with grace from on high to ever seek the needful part to enter into the heav-

enly kingdom, then the Lord will add the comforts of life.

Leatherman—Buerge.—Brother Noah Leatherman and sister Ida, a daughter of brother and sister C. G. Buerge, near Wadsworth, O., were united in marriage in the Riverstyx Church, near Wadsworth, by brother F. H. Wenger, November the 17th, 1926.

May the Lord's blessings ever be their lot during life's journey to enjoy their sojourn in peace and love and be found worthy of the everlasting crown of life.

#### OBITUARY

Boese.—Elias, son of brother and sister Samuel Boese, was born near Dallas, Oregon, November 11, 1892. He later was taken with his parents to Swalwell, Alberta. Elias became ill several weeks before when the death messenger came to his relief October 30, 1926, at his age of 33 years, 11 months and 19 days; leaving his parents, 4 brothers and 3 sisters; 1 brother and 2 sisters preceded him to the great beyond. Elias has been mentally incompetent from his birth, and has had the best of care. His parents always cared for him, excepting several times when brother Boese and wife were on ministerial trips when sister Mrs. John Shardner cared for him. And since brother and sister Boese were requested by the conference to move to Winton, California to take charge of that congregation, they arranged with brother and sister Shardners to care for their son, which they faithfully did since fall of 1925 until his end.

Funeral services were conducted by brothers Frank Hiebert and Ger. de Veer, preaching from text Isaiah 38:1, in the Linden Church, near Swalwell, Alberta. The remains were laid to rest in the nearby cemetery. I. Toews.

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Many, many much time an Xmas for a me our Lord and have no knowl read. "They w other. Learn but they shall

The fault is Master, but The Lord wi Himself unto use of this; will misuse E and His Wor King Herod, many, many will misuse I unto all who in their heart Him and His with their w and strength.

To those H and enter in will know th so the Sheph to them. "A unto you: wrapped in in a manger this message them, the L this angel al ly, that they a manger. e proof that t our Savior for so many