
Henry Davidson
EASTER HYMN.

Oh, glorious Easter morning!  
Oh, day of peace and light!  
One precious name adorning  
With lilies pure and white.  
A gladsome message bringing  
Of love that knows no fear,  
The sweetest anthem singing,  
"The risen Christ is here!"

He comes with gifts of healing  
For wounded hearts that mourn;  
A sunlit path revealing,  
A world with pain unknown.  
He comes with life eternal,  
With hope and joy and peace,  
Oh, happiness supernal,  
When want and woe shall cease!

He gave His life for others,  
Alike for you and me;  
He counts us as His brothers,  
All one, no bond nor free.  
The bands of sin are broken,  
The poor and the oppressed  
Hear the sweet Gospel spoken,  
"Come unto me and rest."

Oh, glorious Easter morning!  
Oh, day of peace and light!  
One precious name adorning  
With lilies pure and white.  
A gladsome message bringing  
Of love that knows no fear;  
The sweetest anthem singing,  
"The risen Christ is near."

—Sarah K. Bolton.

For the Evangelical Visitor.  
EUDOKIA.

My dear aged Brother:  
There is no wrong in writing  
anonymous letters if the motive  
is as pure as the Epistle to the  
Hebrews. Such, I believe, yours is.  
I am happy to know that, as your  
hand rests on the door-latch of eternity  
waiting for your summons, you  
find nourishment and invigoration  
in my humble pen-ministry. It  
seems to be a question with you why  
the Lord has spared you and your  
companion so long. You conjecture  
there must be something for you to  
do yet. Rest assured that this is  
the fact. The word which I have  
placed at the head of this article is  
the Greek for "good will" in Luke  
2:14. That angelic evangel is the  
watchword of the saints. "Good will  
toward men," is the essence and  
sum of the gospel. God waited four  
thousand years for the fulfillment of  
his great promise in Eden; but  
"when the fullness of time was  
come," the event was sublime and  
significant enough to justify the  
delay and satisfy all the antecedent  
longings of humanity, and fulfill the  
hopes of all generations to the end  
of time.

Your beautiful letter, and the  
love-bathed contribution of stamps  
it enclosed, is the product of long  
Divine training, and unfolding of  
the God-man to your soul. Many  
got older than you and never learn  
to do anything steeped in the beauty  
and purity of the Holy Incarnation.  
We are slow to believe that the very  
glory of God can be revealed in so  
trifling an act as recorded in Matt.  
10:42. We forget the "sign" with  
which God's great Eudokia is con­ 

nected: swaddling clothes and a man­ 
ger. It is the little things of life  
that reveal us. There is more in  
the word "looked" in Luke 22:31,  
than in a millennium of sermons.  
We carry our character in our faces.  
Our words and tones reflect our  
souls. When Eph. 3:16-19, and  
Philip. 4:7, are realized the whole  
outcome of life will be the manifes­ 
tation of the "Indwelling Christ."

At home is the place to test the  
true quality of our being. The per­ 
fect dominion of our life by the  
Holy Ghost in all the relations and  
duties and trials of our daily voca­ 
tion, is the unmistakable index of  
our divine lineage. If we want to  
know whether there is any more  
work for us to do at four score, let  
us look into the intricacies and sac­ 
tieties of the home life. Does every­ 
thing shine with the beauty of holi­ 
ness, and is every act and word and  
look bathed with the sweetness of  
divine love? Only such crystalline  
souls can pass through the Gates of  
Pearl. Is Col. 3:3, and Gal. 2:20,  
and 2 Cor. 3:18, ours?

C. H. BALSBAUGH.
Union Deposit, Pa.

The World needs more of the  
kind of religion that won't stop go­ 
ing to church whenever it happens  
to have its feelings hurt.—Ram's  
Horn.
I AM GOING WHERE FATHER GOES.

"Where are you going, my son?"
I said to the five year old.
The bright little one with the truthful eyes
And the locks like burnished gold:
"Where are you going, my son?"
And he danced on his dainty toes,
And he leaped in his pretty, winning tones,
"I'm going where father goes."

Father, so thoughtless now,
So little inclined to heed,
Do you ever think of the little feet
That will go where your footsteps lead?
Of the beautiful, trusting boy,
With his face so full of light,
That ever thinks in his childish faith,
What the father does is right.

How many of us who slip,
How many of us who stray,
Ever think of the tracks that follow ours
As we step from the narrow way?
Let us order our steps aright,
That in seeking heaven's repose,
Our little ones may say in truth,
"We are going where father goes."

HOME MISSIONARY WORK.

There is no other work so grand,
or in which we can use the true
spirit of our blessed Master as we
can in the home missionary work—
the missionary work which lies next
to our door, the missionary work
which we can help to flow on as we
glide down life's stream each and
every day. How beautifully the
Master has said, "As ye have done it
unto one of the least of these my
brethren, ye have done it unto me."
"For God so loved the
world that He gave His only begotten
Son, and that love is for the
human being to-day just as strong
and deep as the time when He gave
His Son to die upon the cross.

Then, my sister, do you realize
the golden opportunities you are let­
ting slip by each day, to bring some
poor wanderer, whom God loves, up
higher? There is not a day passes
in which, if you will only watch, you
cannot help some one, not in China,
or Africa, or Japan, but at your own
door. Missionary work must and
always does commence at home.
While we send abroad our mission­
aries, let us, who do not cross the
great blue ocean, remember there is
a work to do for each one of us here.

How can we do it.

First pray for opportunities, then
watch for them; next, be ready to
meet them and sacrifice. In the
country there is, perhaps, a tired,
worn-out mother, who toils all day.
She has her flock of little ones to
care for, hence does not get out of
the house even to breathe the pure
fresh air. She never attends church
because baby is cross, and she does
not go visiting because she has not
time. Go often into the house of
that tired mother, roll up your
sleeves, tie on a big apron, and help
her bear her burden a little while.
Romp with those children, whose
mamma never has time; offer to
care for the cross baby while she at­
tends public service once in a while.
You go so often, you might share
that privilege with her sometimes.
Have her come and spend the day
with you. The children may be
rude, and she may not be pleasant,
but you prayed for the opportunity;
it has come; sacrifice and meet it.
There is perhaps in the neighbor­
hood an old, old mother, whose sil­
ver locks are as white as the driven
snow. Her birds have long since
left their home nest, and as she sits
she thinks of the happy past when
the children were all at home. She
is so lonely; go often into that
home and tell her about the girlish
jokes and see her laugh. She re­
members when she was young; help
her to forget she is lonely. Then,
perhaps not far distant, there is a
poor old man, sitting all day long in
a chair; maybe he is blind. Help
him, read to him, tell him what the
new pastor said last Sunday in his
sermon. Then there is a family
without a mother; how hard the
struggle! That father's heart is
well nigh broken, so heavy is his
burden in trying to be both father
and mother. Cheer his pathway,
help him to forget his troubles;
then when he is at work, go to that
home and be a girl with his girls;
tell them how your mother taught
you to do this or that. But above all,
help that reckless boy, who has
never known a mother's love; help
him to feel that you care for him,
and oh, tell him that there is One
who cares for him far more than
ever you can. Speak to everyone
you meet, and whenever you meet
them, black or white, friend or
stranger, speak to them every time
you meet them. Do not mumble
over something that cannot be un­
derstood, but make it clear, kind
and distinct. You know not the
good a bright "good morning" may
do you. You, who live in country
villages, do this in the Master's
name. Why should we wait until
we have gone through the form of
introduction before speaking? We
are all human beings, loved by the
same God. This formal way may
do in the cities, where there are
dudes and "dudeens," flirts and
day, and see him roll his big eyes glad" to have them. Another form kind and thoughtful to the poor. You speak to him. Send them, or ask them why they do not, but tell them you would "be glad" to have them. Another form of missionary work is visiting the sick. Go often; their's is a hard lot. Be cheerful; make their hearts light, if the head does not feel heavy and painful. Drop your book and gather a bouquet to place near the bed. Let your fancy work cease for the family. Ye have done it unto and of the least of these, my brethren, ye have done it unto me." Then if every Christian would each day do some home missionary work, how soon the light would shine into the souls of all men, and how much more happiness there would be here below? Will you help, my brother, my sister? LELIA BON.

For the Evangelical Visitor.
GIVE YE THEM TO EAT.—LUKE 9:13.

A voice from above is falling
Solemn and sad and low:
"Is the voice of the Master calling,
Whom shall we send, and who will go?"

In several of the miracles performed by our Lord, it is noticeable that he afterward speaks of being moved with compassion for the multitude, and charges his followers with some commission in regard to them.

In Matt. 9:38 he said, "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest."

In the instance given of the loaves and fishes (Luke 9) the disciples were inclined to eat their repast, and let the hungry people who surrounded them shift for themselves. But our Lord, moved with divine pity, said: "Give ye them to eat." Human nature is much the same now as then. We sit in our fine churches, or in our comfortable homes, eating of the heavenly manna—with neither a thought or care for the famishing thousands, notwithstanding the fact that we are stewards divinely commissioned.

Let us read this command several times, emphasizing a different word each time:

"Give ye them to eat." We here see the idea of salvation being a free gift is shown. Truly we have purchased it "without money and without price." (Isaiah 55:1.) Should we be slow in giving it to others who are hungry?

Oh! our Lord is rich in giving and the greatest gift is eternal life.
(Read John 10:28.)

Again, "Give ye them to eat." There we may see our personal responsibility; that unto us is given the "ministry of reconciliation."

"Ye are witnesses of these things."

"But tarry ye in Jerusalem (how long? till your spirit is crushed down? no) till ye be endued with power from on high." What then? Go ye, therefore, and teach all nations, etc. Brethren some of us have tarried long enough; we have the promise of the Father; let us obey and go.

Let us read again: "Give ye them to eat." Who? The hungry multitude, the voice of whose wailing comes to us from the uttermost parts of the earth. In fancy, I can hear the cries of the women in opium-cursed, Christless China. Women, did I say? Nay, the little girls, bartered off, often in infancy, to become wives of brutal men, and who are committing suicide by the hundreds to avoid, or throw off, the galling yoke.

From Northern Africa comes the cry of starving prisoners, whose only food is that given by charity, and whose offense perhaps is the refusal to keep some heathen feast.

Lower down on the Congo, I imagine I can see the mute appeal of
the women who are traded for cattle and treated as such; women who know nothing of the honors of wifehood, and who are denied love's privileges in maternity. From the burning sands of the deserts, from the icy mountains, from the isles of the sea, comes the voice of pleading. Listen—

"A voice from afar is falling,
Falling in tones of woe;
'Tis the voice of the heathen calling,
Mournfully calling 'Who will go?'" Again, "Give ye them to eat." In connection with Isaiah 55:1 read John 6 from 51 to 59, and a new force and beauty is given.

Dare we longer withhold this living Bread, when in our Brotherhood there are some consecrated men and women with "souls on fire with heavenly love" who are eager to obey? "A voice from (our) midst is falling, How can we answer, no? "Tis the voice of our brothers calling "Oh, who will send us? We will go."

In John 6:9 we find that even a little child may hold out the Bread of Life, which, blessed by the Master, will multiply more than an hundred fold. God bless the ministry of childhood!

He charged His disciples to gather up the fragments that remained, that nothing might be lost. "And there were taken up of fragments that remained twelve baskets."

Oh, divine economy, that will not allow so much as a crumb to be wasted! Oh, blessed Bread of Life, ever filling the hungry soul, yet never decreasing!

"Give ye them to eat." Brethren, let us be up and doing now, "while 'tis called to-day" for "A voice from the heaven will soon be falling.
Shaking the earth below;
'Tis the voice of the Bridegroom calling;
Oh, who will haste, who will go?"

RHODA E. LEE.
Long and Brother Myers. They have been instruments in the hands of the Lord to save me from myself and the devil. It all happened this way: I was somewhat of a politician, and a friend of mine, Mr. Hill, thought it would be a good thing to make ourselves “solid with the church people,” as we termed it. So we went to a Bible reading with that purpose in view, and then and there the Lord marked me as one of His own flock; for my peace of mind was gone from that night. What struggles I had with the Lord, and how I was determined to go back to the mission solely to find some fault, that I might hold it up to them and to the world, to show that purpose in view, and then and there the Lord marked me as one of His own flock; for my peace of mind was gone from that night. What struggles I had with the Lord, and how I was determined to go back to the world to live! But the more I struggled the weaker I got, until at last in sheer desperation I attended the mission solely to find some fault, some flaw, that I might hold it up to them and to the world, to show others that they were hypocrites, and what other things that I might see that would relieve me of this terrible battle going on within me. For it was terrible. I was suffering torments, but I kept going to the mission against my will, until one night Brother Long said it was a useless fight to try to do anything for yourself, but ask the Lord to do it for you. It seemed as if scales fell from my eyes. All of a sudden I saw where I made my mistake. I went home, got down on my knees and asked the Lord to make a Christian out of me, to take the evil thoughts, the evil habits, and all that was bad, away from me. And glory be to God he heard me. I was saved from that minute. I had not got off my knees before I was saved. I had smoked, drank, chewed, gambled, lied and stole what belonged to my family. But—glory—I asked God to take all of these things away from me; and He did. But to try me a little further, He allowed the evil one to persuade me that smoking was all right, so I clung to that. God wanted to show what a terrible defeat he was going to give the devil, so for the first time in my life smoking made me sick. I struggled on for a while. I prayed; but when I prayed it seemed as if something was wrong. I was not satisfied. One day, a brother, Mr. Henson, superintendent of the Baptist mission, was telling me about a friend of his who had started as a Christian and had given up smoking. He would ask the Lord for strength whenever he had a desire for it. That was the Lord’s last stroke. I went home and told the Lord that he should relieve me from smoking, and—glory to His name—He did it. Now I am in close communion with my God every hour of the day.

The following is a letter written by Mr. Wesley to Mr. Maxfield:

JOHN WESLEY ON HOLINESS.

1. I like your doctrine of perfection, or pure love—love excluding sin; your insisting that it is merely by faith; that consequently it is instantaneous (though preceded and followed by a gradual work), and that it may be now at this instant. But I dislike your saying that a man may be as perfect as an angel; that he can be absolutely perfect, and that he can be infallible, or above being tempted; or that the moment he is pure in heart he cannot fall from it.

2. I dislike your directly or indirectly depreciating justification, saying a justified person is not in Christ, is not born of God, is not sanctified, not a temple of the Holy Ghost, or that he cannot please God, or cannot grow in grace.

I dislike your saying that one saved from sin needs nothing more than looking to Jesus, needs not to hear or think of anything else; believe, believe is enough; that he needs no self-examination, no times of private prayer; need not mind little or outward things; and that he has no effect on me. I have slipped on two or three occasions, but the Lord was right there to strengthen me all the time.

So I find it easier every day to live this short life trusting in God for all things. And when I have lived my allotted time I want to be ready to meet Jesus and say, Lord, I thank thee that thou hast saved me from Satan.

The Lord be with you all for ever and ever. Amen.

FRANK PERKINS.
cannot be taught by any person who is not in the same state.

I dislike your affirming that justified persons in general persecute them that are saved from sin, and that they have persecuted you on this account.

2. As to your spirit, I like your confidence in God, and your zeal for the salvation of souls.

I dislike something which has the appearance of pride, of over-valuing yourself and under-valuing others, particularly the preachers, thinking not only they are blind, but that they are not sent of God, but even that they are dead—dead to God, and walking in the way to hell; that they are going one way and you another; that they have no life in them; you speaking of yourselves as though you were the only men who knew and taught the Gospel; and as if not only all clergy, but all the Methodists besides, were in utter darkness.

I dislike the appearance of enthusiasm; over-valuing feeling and inward impressions; mistaking the mere work of imagination for the voice of the Spirit; expecting the end without the means, and under-valuing reason, knowledge, and wisdom in general.

I dislike something which has the appearance of Antinomianism; not magnifying the law and making it honorable; not enough valuing tenderness of conscience and exact watchfulness in order thereto; using faith rather as contra-distinguished from holiness than as productive of it.

But what I most of all dislike is your littleness of love to your brethren; your want of meekness, gentleness, long-suffering; your impatience of contradiction, counting every man your enemy that reproves or admonishes you in love; your bigotry and narrowness in spirit, loving only those that love you; censoriousness, proneness to think hardly of those that do not earnestly agree with you; in one word, your derivitive spirit.

Indeed, I do not believe that any of you design or desire a separation; but you do not enough fear, abhor and detest it, shuddering at the very thought. All the preceding tempers tend to it, and gradually prepare you for it.

3. As to your outward behavior, I like the general tenor of your life, devoted to God and spent in good doing.

I dislike your appointing such meetings as hinder others from attending either the public preaching or their class or band.

I dislike your spending so much time in several meetings, as many that attend can ill spare it from other duties of their calling, unless they omit either their preaching or class or band. This naturally tends to dissolve our society by cutting the sinews of it.

As to your more public meetings, I like the praying fervently and largely for the blessings of God. I know much good has been done thereby, and I hope much more will be done. But I dislike several things therein. The using of improper expressions in prayer, sometimes too bold, if not irreverent; sometimes too pompous and magnificent; extolling yourselves rather than God, and telling him what you are, not what you want. Your affirming people will be sanctified or justified just now. Your affirming they are what they are not. The bidding them say, "I believe." The bitterly condemning any that oppose, calling them wolves, etc., and pronouncing them hypocrites or not justified.

Read this calmly and impartially before the Lord in prayer. So shall the evil cease and the good remain. And you will then more than ever be united to your affectionate brother,

J. WESLEY.

Canterbury, Nov. 2, 1762.
mention the Brethren's hair, not having it as short as the world. Some say make an excursion and have it too long, which through the teachings of nature is derisive. Taking as an example the yoked oxen, the Christian to put his head down, have it too long, which through the wind and therefore deceitful, and not be driven about by every vice. In the summer of 1765 he was ordained minister of the Baptist Society at Wainsgate. His work here was hard; but his zeal and far-reaching sympathies won the hearts of his people and opened the way for pastoral success. In 1772, after a pastorate of seven years, in which he had steadily grown in the attachment of a prosperous society, he went to London to preach for Dr. Gill, who was about resigning his ministerial office on account of his age and infirmities. Dr. Gill's people were so much pleased with his deportment and discourses that they gave him a call to become their pastor.

His church in Wainsgate was scattered and poor; that in London was large, with ample resources, and presented a most promising field for a man with growing capacities. His goods were loaded for removal to London, and his parishioners assembled to bid him a final adieu. An affecting scene followed, the poor people he had so long instructed and discourses that they gave him a call to become their pastor.

Dr. Fawcett was a great sufferer towards the end of his life; but he seemed to dwell, as it were, on the confines of a better world, with the celestial country full in view. His last words were, "Come, Lord Jesus; come quickly."—Butterworth's "Story of the Hymns."

While there is much to depurate in the acts and in the non-action of the recently retired Congress, every true patriot may rejoice at the passage of the "Lodge liquor investigating law." Such a law has passed the senate and then been lost in the house again and again. At last, however, the department of labor is required "to use its statistical experts to ascertain the influence of the liquor traffic and drinking usages upon society." Mr. Carroll D. Wright, the chief of the department asserts that with full power the investigation will begin before long. The silence of the press in regard to the passage of the bill is phenomenal.—Cynosure.

If there be no resurrection of the dead then is Christ not risen. And if Christ be not risen then is our preaching vain and your faith is also vain. But now is Christ risen from the dead and become the first fruit of those that slept.—1 Cor; 13,14,25.

My son, give me thine heart, and let mine eyes observe thy ways.
EVANGELICAL VISITOR.
For the exposition of true, practical piety.
Published in the interest of the church of the Brethren in Christ, commonly called, in the United States, "River Brethren," and in Canada "Tunkers."

Subscription, $1.00 per year; six months, 50c.
Payment in advance. Sample copies free.

Edited by
H. DAVIDSON, Abilene, Kans.
To whom all communications and letters of business are to be addressed.

To Correspondents.—Write only on one side of the paper, with black ink, and not too near the edge.

Communications for publication should always be accompanied by the author's name. Not necessarily for publication but as a guarantee of good faith.

Communications for all subsequent numbers of the Visitor should be sent in at least ten days before date of issue.

If you wish your paper changed from one Post Office to another, always give the Office where you now receive it, as well as the Office to which you desire it sent.

If you do not receive the Visitor in ten days from date of issue, write us and we will send you the necessary number.

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Entered as second-class matter at the Postoffice at Abilene, Kansas.

Abilene, Kansas, April 1, 1895.

BENEVOLENT FUND.

Fannie E. Gish, Ohio, $1.00
Fannie Eyer, Pa., $1.00
Elizabeth Musser, Pa., $1.00

We are now prepared to deliver the third bound volume of the EVANGELICAL VISITOR to those who have purchased the first and second. They contain the publication of the Visitor for 1893 and 1894. The price bound in cloth, in good style, is $1.25 at this office. Those delivered by mail will cost 50 cents more for postage.

The love feast for the Shannon district, Ill., will be held May 25 and 26 at the Shannon church, Cavvoll county, Ill.

We trust our correspondents will bear with us if some of their articles are not published as soon as they may have expected, as we are having a very liberal supply just now, and some will have to be delayed.

We think especial care and attention should be given to those who have lately enlisted under the banner of Christ. At such times many efforts are made to lead astray. It is said that "Satan transforms himself into an angel of light and if Satan is transformed into an angel of light much more his ministers." The heart of the young convert is open to conviction and although the convert is honest and desires only the right, yet through the perversion of the Scripture they are led to choose error and when once they become established in it then it is very difficult to undo what has been wrongly done.

The meetings at the Brethren's house of worship in Union township, Elkhart county, Ind., at which Bro. B. F. Hoover of Mansfield, Ohio, and Brother and Sister J. W. Hoover of South Cayuga, Ont., all labored, resulted in the conversion and baptism of 8 or 9 and one was received by the hand of fellowship. Evidently the Lord has very graciously visited the church in northern Indiana at the different appointments, first at the Mission church in Dekalb, county, then at the Brethren's house of worship in Union township, Elkhart county; verily they have great reason to rejoice. May the Lord lead all in the right path.
arrangements made for the prosecution of church work, if possible more effectually. Some matters were referred to general conference for action and approval. The Sunday School Conference had under consideration many subjects of interest, but only one that we will especially notice and that is, the object of the Sunday School. Too much stress cannot be laid upon the purpose for which Sunday Schools should be held. Too many schools seem to be held for the sole purpose of having a good time—probably for the opportunity that it gives to meet friends and associates. And they forget the great purpose should be to lead the unsaved to Christ. If this is lost sight of then much that is good is lost to those who attend. There is still much room for improvement and we trust the matter will solicit the earnest attention of all concerned.

It was once said by a very devoted patriot that "Eternal vigilance is the price of Liberty," and we think it might with more propriety be said in reference to the watchfulness necessary in the ministers of the Gospel or the editors of religious journals, that eternal vigilance is the price of the retention of a pure Christianity. The times are perilous, indeed. On the one side we have presented to us that cold formality that is made up of theories are right in their proper connection, yet they are not right when separated from each other and should not be used in that way. They are inseparable. While no one can be saved by his works yet "faith without works is dead even as the body without the Spirit." Let us take God's way and leave out the sophistry of man.

**GOSPEL TENT WORK.**

It is to be sincerely hoped that this year will see a great advance made in all kinds of out-door Gospel work. One of these lines which has been wonderfully successful wherever it has been tried is the Gospel tent meeting. In the summer time people are so anxious to be out of doors and to be in the air that it is almost impossible to have any success in in-door meetings; therefore the Gospel tent comes into play and serves an excellent purpose. A number of churches have tried this plan and have carried on tent work in the summer season. Some have secured a vacant lot next the church or near by and made that service the church service. Others have erected a tent in a neighborhood destitute of church influences and carried on the work there through its members, and sometimes with outside help.

The cost for such work is very slight and the amount of good accomplished by it is impossible to calculate. If there is no such work in your church or community, will you not take the matter up, pray over it, talk with your pastor and with other Christians and see what can be done? Sometimes tents can be rented; sometimes bought very cheap. At all events the expense is slight compared with the amount of good that will result from the work done.

**THE PRECIOUS WORD.**

God's Word, Our Bible, "The Book," is or ought to be very precious to all God's children. I fear we do not love it more because we do not know it.

Below we give you only a few chapters of special interest which we commend to your special reading.

May these inspire you to read on and drink deep at the never failing fountain:

Matthew 5, 6 and 7. The Beatitudes and the doctrines of Christ's kingdom.

John 3. God's love; present salvation.

John 17. Christ's prayer for all of us.

Romans 12 and 13. Exhortations.

I Corinthians 13. The best, most important, and most enduring thing—Love.

II Peter 1. Precious promises and the steps that follow faith.

Philippians 4. Practical Holiness.

Revelations 7. A glimpse of heaven.

He is not here for he is risen as he said. Come see the place where the Lord lay.—Matt. 28:6.

Even so them also which sleep in Jesus will God bring with him.—I Thess. 4:14.

"LET THEM BE HEARD."

In order to a right understanding of this subject, it is necessary for us to remember that we are living in the dispensation of the Spirit—a dispensation that is radically different to the law which precedes it. As the day of Pentecost ushered in this new economy, so the prophecy of Joel, which Peter rehearsed on that day, outlined its great characteristic features. Let us briefly consider this prophecy:

17 And it shall be in the last days, saith God, I will pour forth my Spirit upon all flesh:

And your sons and your daughters shall prophesy,

And your young men shall see visions,

And your old men shall dream dreams:
18 Yea, and on my servants and on my handmaidens in those days Will I pour forth of my Spirit: and they shall prophesy.

19 And I will shew wonders in the heaven above, And signs on the earth beneath; Blood and fire, and vapor of smoke:

20 The sun shall be turned into darkness, And the moon into blood, Before the day of the Lord come, That great and notable day:

21 And it shall be that whosoever shall call on the name of the Lord shall be served. (Acts ii, 17-24, r. v.)

It will be observed here that four classes are here named as being brought into equal privileges under the outpoured Spirit.

1. Jew and Gentile: 'All flesh,' seems to be equivalent to 'everyone who' or 'whosoever,' named in the twenty-first verse. Paul expounds this phrase to mean both Jew and Gentile (Rom. x: 13): 'For there is no difference between Jew and Greek: all have sinned, and come short of the glory of God.'

2. Male and female: 'And your sons and your daughters shall prophesy.'

3. Old and young: 'Your young men shall see visions, and your old men dream dreams.'

4. Bondmen and housemaidens (vide R. V. margin): 'And on my servants and on my handmaidens of those days will I pour forth of my Spirit, and they shall prophesy.'

Now, evidently, these several classes are not mentioned without a definite intention and significance; for Paul, in referring back to the great baptism through which the church of the new covenant was ushered in, says: 'For in one Spirit we were all baptised into one body, whether Jew or Greek, whether bond or free.' (1 Cor. 12: 13, R. V.) Here he enumerates two classes mentioned in Joel's prophecy; and in another passage he mentions three: 'For as many of you as were baptized into Christ did put on Christ: there can be neither Jew nor Greek; there can be neither bond nor free; there can be no male and female; for ye are all one man in Jesus Christ.' (Gal. iii: 2, R. V.)

We often hear this phrase, 'neither male nor female' quoted as though it was a rhetorical figure; but we insist that the inference is just, that if the Gentile came into vastly higher privileges under grace than under the law, so did the woman; for both are spoken of in the same category.

Here, then, we take our starting point for the discussion. This prophecy of Joel, realized at Pentecost, is the Magna Charta of the Christian church.

It gives the woman a status in the Spirit hitherto unknown. And, as in civil legislation, no law can be enacted which conflicts with the constitution, so in scripture we shall expect to find no text which denies to woman her divinely appointed rights in the new dispensation.

'Your sons and your daughters shall prophesy.' Here is woman's equal warrant with man's for telling out of the gospel of the grace of God. So it seems, at least, for this prophecy in the New Testament, signifies not merely to foretell future events, but to communicate religious truth in general under a divine inspiration (vide Hackett on 'Acts,' p. 49), and the spirit of prophecy was henceforth to rest, not upon the favored few, but upon the many, without regard to race, or age, or sex. All we can gather from the New Testament use of this word leads us to believe that it embraces that faithful witnessing for Christ, that fervent telling out of the gospel under the influence of the Holy Spirit, which was found in the early Church, and is found just as truly among the faithful to-day.

Some, indeed, foreseeing whither such an admission might lead, have insisted on limiting the word 'prophecy' to its highest meaning—that of inspiring prediction or miraculous revelation—and have then affirmed that the age of miracles having ceased, therefore Joel's prophecy cannot be cited as authority for woman's public witnessing for Christ to-day.

This method of reasoning has been repeatedly resorted to in similar exigencies of interpretation, but it has not proved satisfactory. When William Carey put his fingers on the words, 'Go ye into all the world and preach the gospel to every creature,' and asked if this command were not still binding upon the Church, he was answered by his brethren: 'No! The great commission was accompanied by the miraculous gift of tongues; this miracle has ceased in the Church, and therefore we cannot hope to succeed in such an enterprise unless God shall send another Pentecost.' But Carey maintained that the power of the Spirit could still be depended on, as in the beginning, for carrying out the great commission; and a century of missions has vindicated the correctness of his judgment. When, within a few years, some thoughtful Christians have asked whether the promise 'The prayer of faith shall save the sick,' is not still in force, the theologians have replied: 'No; this refers to miraculous healing; and the age of miracles ended with the apostles.' And now it is said that prophecy also belongs in the same catalogue of miraculous gifts which passed away with the apostles. It is certainly incumbent upon those who advocate this view to bring forward
some evidence of its correctness from scriptures, which, after repeated challenges, they have failed to do, and must fail to do. Our greatest objection to the theory is, that it fails to make due recognition of the Holy Spirit's perpetual presence in the Church—a presence which implies the equal perpetuity of his gifts and endowments.

If, now, we turn to the history of the primitive Church, we find the practice corresponding to the prophecy. In the instance of Phillip's household, we read: 'Now this man had four daughters, which did prophesy.'—Acts 21:9; and in connection with the Church in Corinth we read: 'Every woman praying and prophesying with her head unveiled,'—I Cor. 11:5, which passage we shall consider further on, only rejoicing as we pass 'that praying has now been remedied exclusively to the apostolic age.

Having touched thus briefly on the positive side of the question, we now propose to consider the alleged prohibition of women's participation in the public meetings of the Church found in the writings of Paul. We shall examine, first, the crucial text contained in I Tim. 2:8-11:

8 I desire, therefore, that men pray in every place, lifting up holy hands without wrath and doubting.
9 In like manner that women adorn themselves in modest apparel with shamefastness and sobriety; not with braided hair and gold or 10 pearls or costly raiment; but (which becometh women professing god.
11 Finess) through good works. Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness, etc. (v. c.)

This passage has generally been regarded as perhaps the strongest and most decisive for the silence of women in the church. It would be very startling, therefore, were it shown that it really contains an exhortation to the orderly and decorous participation of woman in public prayer. Yet, such is the conclusion of some of the best exegetes.

By general consent the force of the suicidal, 'I will,' is carried over from the eighth verse into the ninth: 'I will that woman,' (vide Alford). And what is it that the apostle will have women do? The words, 'in like manner,' furnish a very suggestive hint toward one answer, and a very suggestive hindrance to another and common answer. Is it meant that he would have the men pray in every place, and the women 'in like manner' to be silent? But where would be the similarity of conduct in the two instances? Or does the intended likeness lie between the man's 'lifting up holy hands,' and the women adorning themselves in modest apparel? So unlikely is either one of these conclusions from the apostle's language, that as Alford concedes, 'Chrysostom and commentators supply proseuchesthai, to pray, in order to complete the sense.' If they are right in so construing the passage—and we believe the osutos, 'in like manner,' compels them to this course—then the meaning is unquestionable. 'I will, therefore, that men pray everywhere, lifting up holy hands, etc. In like manner I will that women pray in modest apparel, etc.'

In one of the most incisive and clearly reasoned pieces of exegesis with which we are acquainted, Wiesinger, the eminent commentator, thus interprets the passage, and, as it seems to us, clearly justifies his conclusions. We have not space to transfer his argument to these pages, but we may, in a few words, give a summary of it, mostly in his own language. He says:

1. In the words 'in every place' it is chiefly to be observed that it is public prayer and not secret prayer that is spoken of.
2. The proseuchesthai, "to pray," is to be supplied in verse 9, and to be connected with "in modest apparel," so that this special injunction as to the conduct of women in prayer corresponds to that given to the men in the words "lifting up holy hands." This verse, then, from the beginning, refers to prayer; and what is said of women, in verses 9 and 10, is to be understood as referring primarily to public prayer.

3. The transition in verse 11, from gynaikas to gune shows that it is chiefly to be observed that it is public prayer and not secret prayer.

In a word, our commentator finds no evidence from this passage that women were forbidden to pray in the public assemblies of the church, though reasoning back from the twelfth verse to those before, he considers that they may have been enjoined from public teaching. The latter question we shall consider further on.

The interpretation just given has strong presumption in its favor, from the likeness of the passage to another which we will now consider.

4. Every man praying or prophesying, having his head covered, dishonoreth his head.
5. But every woman praying or prophesying with her head unveiled dishonoreth her head. —Cor. 11:4,5.

By common consent the reference here is to public worship; and the decorous manner of taking part therein is pointed out first for the man and then for the woman. 'Every woman praying or prophesying,'
Bengel's terse comment: 'Therefore women were not excluded from these duties,' is natural and reasonable. It is quite incredible, on the contrary, that the apostle should give himself the trouble to prune a custom which he desired to uproot, or that he should expend his breath condemning a forbidden method of doing a forbidden thing. This passage is strikingly like the one just considered, in that the proper order of doing having been prescribed first for the man, and then for the woman, it is impossible to conclude that the thing to be done is then enjoined upon one party, and forbidden to the other. If the 'in like manner' has proved such a barrier to commentators against finding an injunction for the silence of women in 1 Tim. 3:9, the unlike manner pointed out in this passage is not less difficult to be surmounted by those who hold that women are forbidden to participate in public worship. As the first passage has been shown to give sanction to woman's praying in public, this one points not less strongly to her habit of both praying and prophesying in public.

We turn now to the only remaining passage which has been urged as decisive for the silence of women—viz., 1 Cor. 14:34-35.

34. Let the women keep silence in the churches; for it is not permitted unto them to speak; but let them be in subjection, as also saith the law.

35. And if they would learn anything let them ask their husbands at home; for it is shameful for a woman to speak in the church.

Here, again, the conduct of women in the church should be studied in relation to that of men if we should rightly understand the apostle's teaching. Let us observe, then, that the injunction to silence is three times served by the use of the Greek word, sigato, twice on men and once on women, and that in every case the silence commanded was conditional, not absolute.

'Let him keep silence in the church' (verse 28) it is said to one speaking with tongues, but on the condition that 'there be no interpreter.' 'Let the first keep silence' (verse 30), it is said of the prophets speaking by two or three; but it is on condition that 'a revelation be made to another sitting by.'

'Let the women keep silence in the church,' it is said again, but it is evidently on condition of their interrupting the service with questions, since it is added, 'for it is not permitted them to speak * * * and if they would learn anything let them ask their husbands at home.' This last clause takes the injunction clearly out of all reference to praying and prophesying, and shows—what the whole chapter indicates—that the apostle is here dealing with the various forms of disorder and confusion in the church; not that he is repressing the decorous exercise of spiritual gifts, either by men or by women. If he were forbidding women to pray or to prophesy in public, as some argue, what could be more irrelevant and meaningless than his direction concerning the case: 'If they will learn anything, let them ask their husbands at home?'

In fine, we may reasonably insist that this text, as well as the others discussed above, be considered in the light of the entire New Testament teaching—the teaching of prophecy, the teaching of practice, and the teaching of contemporary history—if it would find the true meaning.

Dr. Jacob, in his admirable work, 'The Ecclesiastical polity of the New Testament,' considering the question after this broad method, thus candidly, and, it seems to us, justly, sums up the whole question:

(to be continued)

CORRECTION.

In the last issue of the Visitor, in the article by Noah Zook, entitled Home Again, there are several errors which we will correct. On page 106, second column, line 27 from the top, read humility. In the same column, 17th line from bottom, read last November. In column 3, 6th line from top read M'Paul.

EASTER.

As I have been wanting to write for the Visitor so long I will try and obey the Spirit by choosing for my subject the day on which "Christ was risen"—"Easter." Our Savior says: "I am the resurrection and the life." But we forget this when we look at the lives of people around us in this busy world. We learn to think that death and the resurrection is only a result of what has been, when it is really only the beginning of what is to come. And all that comes before is only the getting ready for the beginning. We saw only the flowers, not discovering the cross beneath. When the cross was first revealed to us and we first caught a glimpse of what life was to be. With what agony of spirit we cried out. And we are learning year by year to add new blossoms, and with each added flower comes a greater peace and more wonderful blessedness.

At this Easter time, as we think of these things and of Him who came to earth to teach us these lessons, the centuries seem to vanish, and bring Him present to us, a real living helper and friend. We are little and unknown, loved and prized of God alone. We never think it our own fault if we go through the world and out of it, making the world no better as we pass along, fewer feeling interested in our exit than at our incoming.
Have we sometimes wondered why the disciples when they were with their Master could not understand him? Even John, with all his ardent love for Jesus, wrote long years after that the great truth of life only flashed upon him when he followed Peter into the sepulcher. John says then he saw and believed. But woman like, I wonder what he believed. If our lives are hid with Christ in God and in all our sorrows, all our cares,—yours and mine sister,—"all"—the great ones and the most humble, if in all our comforts and joys one hope is ever before us, I shall be satisfied when I awake in His likeness.

ELLA BRENEMAN.
Pleasant Hill, Ohio.

For the Evangelical Visitor.

DANGER IN DELAY.

I will write a few lines for the Visitor and hope that the Lord Jesus will direct me to write a few words for the love which he has shed abroad in my heart. O, I am so glad that he did not cut my life short in this world, that he did not take me out of this world, because I know I would have been lost forever. I will tell you so much. What I hated, I love. I would advise every sinner to come to Christ and not to put off their salvation any longer, for delaying is very dangerous. We do not know how long we have to live here, and what we sow here we must reap in yonder world to come. I pray to God, our Lord Jesus Christ, that many will be called to repentance before it is too late. If the Father had not waited so willingly and patiently on me, where would I be? I am so glad that Jesus will be our Comforter when we are in distress and in sorrow.

I must say to my shame that I have been so disobedient and have put off so long to serve my Master, but I am glad that he has called me time and again until I did yield. By the help and grace of God I will keep on and follow him as long as I live. But I would advise all sinners to come to Christ the Crucified One and taste of his goodness and mercy, which he is showing towards us. Will ask an interest in your prayers, that I may always look to Jesus, and also ask you to pray for my companion, that he will not put off coming to Jesus so long, but that he will come and serve the Master. I will ask the prayers of God’s people.

FANNIE HOOVER.

CHURCH NEWS.

CHICAGO MISSION.

Donations to the poor fund for March are as follows:
Brethren of Nottawa, Ill., by N. Zook $10.35
S. B. Shick, Sedgwick, Kansas,........... 2.60
Mrs. J. G. Engle, Denogene, Kan.,........ 5.00
Lizzie Zook, Clay Center, Kan.,........... 1.00
Montgomery district, Dayton, Ohio........ 17.01
Midway district, Clark county, Ill.,..... 14.44
J. E. Lautenslager, Duncanville, Pa.,... 50
J. H. Eshelman, Sedgwick, Kan.,......... 1.00
A. Brother, Shannon, Ill.,................. 5.00
Collection by Ellen Eyer, Grandale, Ariz., 8.00
Alice Heise, S. B. class, Falls City, Neb., 1.30
Moses Myer, Faulkner, Iowa,.............. 3.00
Total...................................$57.10

Expenses for poor and sewing school were as follows:
Shoes....................................$3.10
Boy’s suit................................1.00
Groceries, etc............................2.24
Dry goods................................12.55
Total....................................$19.19

In addition to the above we have received from the Brethren of Sedgwick, Kansas, a barrel of goods; from Mrs. Rebecca Coup, Mt. Vernon, Ohio, a large box containing many useful articles; and the Brethren at the Joint Council at Abilene, Kansas, held a collection for the purchasing of a sewing machine, which was donated to the Mission sewing school. We are glad that so many of the Brethren manifest such an interest in the Mission, which gives us new courage, believing it to be the Lord working through them. We pray that God may bless each one of them abundantly, and that by these means His cause and kingdom may be furthered, here and elsewhere, is the prayer of your unworthy sister, SARAH BERT.

ELKHART, INDIANA.

Our district council was held March 23 at the Brethren’s meeting house. May we now put into practice the good resolutions that were made. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldst vow and not pay. Ec. 5:4-5.

SOUTH PELHAM, ONT.

Brother George Detwiler of Skerston came here on the 10th of March by instruction of the mission board, and commenced a series of meetings in the school house. The roads and weather were all that could be wished for, the attendance was good with a fair interest manifest and the re-
A. J. PATTISON.

TO THE CHILDREN.

As we have not heard from Aunt Mattie for a long time, I thought I would write a few words to the children. We do not want to forget you little boys and girls, for Jesus loves you and we would like you to learn to love him.

Now I wonder how many little boys and girls under eleven years can tell where Jesus was born, and also tell who told the shepherds that it was the Savior, “Christ the Lord.” I believe there are lots of you little boys and girls who can tell me. I suppose you go to Sunday school, and mammas and papas often tell their little ones about this lovely Jesus. He was once a little child too, and we must believe He was lovely, gentle and kind; he is still the same. How can we help but love him.

Well, how many Johnnies, Willies, Anniees, Maggiees or any others will try to answer.

AUNTY LINA.

EXPERIENCE.

This is the fifth day of the spring of 1895. The winter seems to be over. The buds are already pushing out on the early trees. The early flowers are coming out of the hiding places. Soon the fields will be green and the early flowers will bloom, and the birds will sing in the air—they, too, seem to be glad that springtime is here.

Do we really appreciate the goodness and mercy of our heavenly Father, as shown toward us? or do we not think about it?

I do not praise and thank Him as much as I should. Of late I was made to think and examine myself more, and the only conclusion I could come to was that I should read my Bible more and obey him more devotedly and humbly than I had been doing.

Once I was lost and had wandered away from my Lord. But the shepherd brought me back into his fold again and now I can truly say, “The Lord is my shepherd, I shall not want; he maketh me to lie down in green pastures; he leadeth me beside the still waters.”—Psalms 23:1-2.

“The angels rejoice more over one sinner that repenteth than over ninety and nine that need no repentance.” Oh, if those dear ones who are around us would know and believe how blessed it is to be a child of God, how happy we can live, and how we need have no fears. If they would think of death we believe they would not put off their return to God one day. But Satan keeps them under his power as long as he can. So he did with me, but I believe if we earnestly try we can overcome him through faith and prayer.

But sometimes we do not let our light shine, I fear, as we should, and do not live as near to Christ as it is our privilege to live, and that we ought to live. But I do want to trust more and more in him, that when my journey is over it may be well with me. I went to, and I have, built my hopes of heaven on the rock Christ Jesus—that rock

B. J. PATTISON.
EVANGELICAL VISITOR.

which is a sure foundation to all who build thereon.

The more I think of God and of heaven, of Jesus and the resurrection, the more I am led to look beyond this world and to look for that blessed hope and the glorious appearing of the Lord Jesus. I would ask all God’s children to remember me in their prayers that I may grow in grace. Your weak sister in the faith.

Columbia, Pa.

MAMIE M. HOFFER.

OUR LETTER BOX.

Dear Editor:—

I thought I would write a few lines for the Visitor, and for little folks to read, as I am a little girl eight years old. This is the first time I have written for the Visitor. I have my home at J. W. Hoover’s, South Cayuga, Ont. I came here five years ago. My mother died when I was two years old. After that I went to my grandma’s and stayed there one year. Since that I have stayed here. I have six brothers and six sisters. I like my home here. I go to Sunday school and to day school, and my studies are spelling, reading and arithmetic. I like to read the letters in the Visitor. My Pa Hoover preaches for the Brethren. He is away from home a great deal and ma and I stay at home. Sometimes ma goes along with him, and then I go to grandma’s till they return. I love to go to meetings and prayer-meetings and hear of Jesus, and tell what the Lord does for me. I hope when I die I will go to heaven.

I will close for this time.

JESSIE HOOVER.

South Cayuga, Ont., March 11, 1896.

DEATH OF SAMUEL ESHELMAN.

Brother Samuel Eshelman, the oldest Deacon in the Cumberland District, died on Monday, March 25, aged 77 years, 1 month and 22 days. The funeral was held on Friday morning, preaching in the Brethren’s church, and interment in the Mechanicsburg Cemetery close by.

For about thirty years he served his church as a deacon, and served it faithfully. This office requires much labor, as a membership scattered over a large territory must be visited by this official at least once a year. He was always charitable, entertained many and gladly, and while never vested with a large amount of this world’s store, he was ever willing to share with his more unfortunate brother. No hungry pauper was ever turned from his door, and in other charities he always did his part. Especially was this true of the needs of his Church, in which he took great interest.

In the building of the church on Marble street a few years ago he took a large interest and was at his death a trustee therein. Of late years his bodily strength prevented his performing all the duties in the church and family he was wont, yet he will be missed as a loving husband, a kind father, an indulgent grandfather, an earnest Christian brother, deacon, trustee, a good neighbor, citizen and friend.

A. Z. MYERS.

LOVE-FEASTS.

June 1 and 2, at Martinsburg, Blair county, Pennsylvania.

May 18, Nottawa, Simcoe county, Ont.

May 25, Markham, York county, Ont.

June 1, Blackcreek, Welland county, Ont.

June 1, Howick, Haron county, Ont.

June 8, Wainfleet, Welland county, Ont.

June 15, Clarence Center, Erie county, N. Y.

A cordial invitation is extended to all those attending conference to remain over the love-feasts.

E. R. REESE.

Victoria Square, April 3.

OUR DEAD.

REICHERD.—Died, near Fisherville, Ont., Friday, March 25, 1898, Sister Julian Reicherd, aged 48 years and 20 days. Funeral in Bethel church, Barnhart, interment in adjoining cemetery, on March 31st. Services by the writer from John 11: 26: “The Master is come and calleth for thee.” Sister Reich-
Funeral services were held in the old Mennonite church, by Bros. M. Cressman and B. Shupe from Matt. 24:44. Interment in the Henham cemetery. Although the deceased was not a member of any church at the time of his death, in former years he was a member of the Mennonite church; yet from the testimony of those who were acquainted with his life, it was evident that he lived an honest and upright life. We believe that he was prepared for the change and that his hope was fixed on Christ. Oh, how seldom have we been called upon to attend a service that was so affecting as this. But all these ties could not stay the hand of death, but when the message came nothing could prevent the fulfillment of the stern decree. So we see how necessary it is to be ready. Although our health may be good yet death stands ready at the door.

Fanny Hunsperger.

NEISLEY.—Died, February 14, 1895, near Carlisle, Cumberland county, Pa., Fannie H. Neisley, aged 84 years, 1 month and 10 days. Funeral services were held at Kutz's church on the 18th, and remains interred in adjoining cemetery. Text Psalms 116:15: "Precious in the sight of the Lord is the death of his saints." Truly we believe the deceased was a true and devoted follower of the Master. As she was in the decline of life, and could not attend to her household duties as she was accustomed to, she showed that her delight was in the Lord, by meditating and repeating Scripture and those beautiful old German songs which she was accustomed to sing. And as the end drew nigh amidst all her suffering she bore up patiently, and when asked by one of the family whether she would like to go replied that she was ready and willing to go, that she had drank of that living water which would spring up into everlasting life. We feel glad to say all her children have accepted that life, and if faithful they may be reunited. Deceased was born Jan. 4, 1811, in Lebanon county, Pa. She was a daughter of Benjamin and Jane Carlisle, and was married twice; first, to Abraham Shelly, by whom she had one son, Elder Benjamin Shelly, Lane county, Pa., deceased; afterward to Jacob B. Neisley. By him she had nine children: Fannie B., wife of John Lehman, Donegal, Dickinson county, Pa.; Deceased was the widow of Rev. George Reicherd.

NEISLEY.—Died, February 15, 1895, near Carlisle, Cumberland county, Pa., Fannie H. Neisley, aged 84 years, 1 month and 10 days. Funeral services were held at Kutz's church on the 18th, and remains interred in adjoining cemetery. Text Psalms 116:15: "Precious in the sight of the Lord is the death of his saints." Truly we believe the deceased was a true and devoted follower of the Master. As she was in the decline of life, and could not attend to her household duties as she was accustomed to, she showed that her delight was in the Lord, by meditating and repeating Scripture and those beautiful old German songs which she was accustomed to sing. And as the end drew nigh amidst all her suffering she bore up patiently, and when asked by one of the family whether she would like to go replied that she was ready and willing to go, that she had drank of that living water which would spring up into everlasting life. We feel glad to say all her children have accepted that life, and if faithful they may be reunited. Deceased was born Jan. 4, 1811, in Lebanon county, Pa. She was a daughter of Benjamin and Jane Carlisle, and was married twice; first, to Abraham Shelly, by whom she had one son, Elder Benjamin Shelly, Lane county, Pa., deceased; afterward to Jacob B. Neisley. By him she had nine children: Fannie B., wife of John Lehman, Donegal, Dickinson county, Pa.; Deceased was the widow of Rev. George Reicherd.

JONATHAN WEBE.