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. xx. 7.

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FOR THE EVANGELICAL VISITOR
Grave-Stone Inscriptions.

It has been my privilege to visit several of the largest cities in this country and in Europe. Two places in a great city have special attraction for me—its crowded thoroughfares and its silent city of the dead. I stood near a station, in London, while the trains, loaded with workmen, arrived from the suburbs; and cannot describe my feelings as I looked into that sea of human faces. On some were the marks of sin, others looked burdened with care, a few were lit up by the love of God.

Lessons learned from grave-stone inscriptions have also made a deep impression upon me. One Summer morning I turned into a little churchyard, near this city, and found this inscription, "Glory Hallelujah, good by to all." What a blessed departure, thought I, must that have been. Even in the dark valley of death, that woman had glory in her soul, and with a hallelujah on her lips, she was silenced by death, that she might shout again in the presence of her Redeemer.

In a cemetery in Scotland four infants are buried side by side. A stone with the following inscription has been erected on the grave. Christian to the infidel:

“Bold infidelity turn pale and die,
Beneath this tomb four sleeping infants lie!
Say, are they lost or saved?”

Infidel answer:

“If death is by sin, they must have sinned, for they are here;
If heaven is by works, in heaven they can’t appear.”

Christian answer:

“At reason how depraved, reverse the Bible’s sacred page;
They died for Adam sinned, they live for Jesus died.”

The parents of those children understood the 5th chapter of Romans.

When death robbed them of their children, they well knew that the penalty of sin had been paid, but they also knew that, as death had come to all through the fall of the first Adam, so life had come to all through the death of the second Adam. As they looked into the open grave, containing their most precious treasure, they could triumphantly say, "Thanks be unto God, who giveth us the victory through our Lord Jesus Christ." Such submission under the chastening hand of God, and such faith in the atonement of Christ shed light upon the path, where, otherwise, there would be deep darkness.

In the Arm’s Vale cemetery, Bristol, I found a plain granite monument denoting the resting place of George Muller. Aside from the costly monuments of the rich stood this plain stone, but its inscription indicated that beneath it there lay the ashes of one who had been "rich toward God." It reads as follows: "He trusted in God with whom nothing shall be impossible. And in Jesus Christ, his blessed Son, our Lord, who said, I go unto my Father, and whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son." And in his inspired word which declares that all things are possible to him that believeth." And God fulfilled these declarations in the experience of his servant by enabling him to provide and care for about ten thousand orphans.”

I read nearly every inscription in the grave-yard surrounding the little village church, in my home country. From moss-covered stones I learned that God is the same in every age and in every country. Pilgrims of the cross have with their latest breath whispered the sweet love of Jesus. Upon one stone was the testimony of an aged woman, which translated, is as follows:

“God’s Spirit my poor soul did bring To the cross, where Jesus took me in; His blood did cleanse me, I am free, My sin and guilt no more I see.”

My dear reader, has Jesus delivered you from the fear of death? Are you willing to fall asleep anywhere, if only it be in Jesus?

“A sleep in Jesus! time nor space
Affects this precious hiding place;
On Indian plains or Lapland snows,
Believers find the same repose.”

Des Moines, la. Max Mahler.

EDITORIAL NOTES.

Sister H. Frances Davidson closed up her visit in Cumberland and Franklin districts on February 19. She reports having met with very kind reception by the Brethren and others, that the meetings were well attended and interesting, and the missionary cause received quite liberal encouragement by free-will offerings. She will spend several weeks in Lancaster county, and then proceed to Philadelphia, and Bucks and Montgomery counties, and a week more in Lebanon and Dauphin county district. May the Lord prepare the way for her wherever she goes. Editor.

Bro. Josiah Martin and his wife have taken charge of the Mission at Ragunathpur, "P. O., Manbhum Dist., Bengal, India, during the time of Bro. and Sister Sparrow’s visit to the home-land. Anyone writing to Bro. and Sister Martin please note the change of address. Editor.

Sister Lydia S. Heisey writes hopefully from Africa. The language is beyond her, but she can be a helper otherwise.
EVANGELICAL VISITOR


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Geo. Detwiler, Office Manager.

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EDITORIAL.

The Purpose of Religion.

Some Gleanings from "Thoughts on Holiness," by Mark Guy Pearse.

HERE IS CHRIST'S IDEA OF HIS HOLY RELIGION.

This is what it is to do for us: It is to make us like God. This is the aim and purpose of it all.

What is our idea of religion? Very much, one might almost say everything, depends upon the answer. The prayers we offer, the sins we confess, the standard by which we measure ourselves, the aim and effort of the daily life, all depend upon our thought of what religion is and what it is for.

There is a still lingering amongst some that religion is, doing the best we can, and God will do the rest. We must not do anything very outrageous—must not steal or lie, that is, any more than other people do, and then we need not fear. Now, all of us are prepared to condemn severely such a view of religion as that. Such an one has neither part nor lot in this matter. 'Here may be exceptions, but, generally speaking, such a man dare not look into the Bible honestly and find out what the will of God is. He dare not ask himself earnestly what is the meaning of the Cross. He dare not let his thoughts go on to meet the great white Throne where there sitteth the Judge of the whole earth. For such an one the only comfort is to get away from all these uncomfortable things as far as he can.

But amongst many of those who would most zealously repudiate such a false thought of religion, there is an idea, a hundredfold more common, and perhaps a hundredfold more mischievous: That the death of the Lord Jesus has provided for us an easy escape from the punishment of sin. * Christ has died for us, and now we are saved—from what? From hell. We may be cross, uncharitable, envious, spiteful, but we believe Christ died for us, of course we are saved. We perhaps may be given to exaggeration, over-coloring, under-coloring, to suit our prejudice or convenience—but it is all right—we believe that Christ died for us.

We may be eager after gain, as eager as any man in the world; we may be keen and hard at a bargain; swift to take advantage of ignorance or innocence; but there comes in the comfortable explanation, "Of course, you know, we don't pretend to be perfect, but we believe that Christ died for sinners, the Just for the unjust."

Now set these two ideas of religion side by side. The old idea of doing the best you can is a purer, truer, better doctrine than this: That Christ came into the world for this one thing—to make it easy for us to be forgiven; that all the great love of God, and the life and death of Christ, and all the round of religious service, are for this one purpose—to save us from hell. Christ has taken away the penalty of sin—never mind about its power! Christ has borne the curse of sin; but the source and cause of it is left!

Surely it were better Christ had never come at all. This is to make him a very crook and minister of sin. He who brings down Christ's holy religion to such a level can never have looked with any care into the Scriptures; he can never have seen the real horror of sin; he can never have learnt the meaning of the Cross. This is to make the Cross of Christ of none effect—and worse. Surely it was such as these who stirred Paul's soul to indignant grief, so that he could only speak of them with tears. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ."

What saith the Scripture? "His name shall be called Jesus, for he shall save his people from their sins." "Christ loved the Church, and gave himself for it." Why? That he might save it from future punishment of sin? No. "That he might sanctify and cleanse it by the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish."

We lift our eyes to Calvary and think, "It is finished; my debt is paid; the law is satisfied." That is true—blessedly true. But though salvation begin there, it cannot end there. The death of the Savior is not a great legal transaction outside of me, which was finished long ago. Paul leads up the hill again, and points us to the Cross. I am crucified with Christ.

What! has Christ died to save me from hell, and now I can be eager for the world, and its honours, and its gain, and its coveted positions of eminence, even as others! Once more Paul takes us up in sight of the Crucified Savior, and in an outburst of passionate protest and entreaty cries, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." To know Christ is this—we dare not make it less than this—to know the power of God in us overcoming sin, and self, and the world. To know Christ is to be in the blessed mystery of oneness with him, crucified with him, buried with him, risen with him in newness of life, seated together with him in the heavenly places. In one word, it is gathered in this command, "Be ye therefore perfect, even as your father which is in heaven is perfect."

This, then, is Christ's idea of his holy religion. It is to make men like God, corresponding to him, answering to him. This is the aim and end of every part of it—to make men think as God thinks; to make men will as God wills; to make men do as God commands.

To think as God thinks—that is, to love God with all the mind.

To will as God wills—that is, to love God with all the heart.

To do what God commands—that is, to love God with all the strength.
SPECIAL NOTICE.

CHANGE OF ADDRESS.

After March 8, the address of the Evangelical Visitor, as also our own, will be 1929 Forster street, Harrisburg, Pa., instead of 1185 Bailey street. Let all who write us make a note of this and address us at our new office as given above after the date given.

The following letter was recently received. We give it here, as it is perhaps what others of our readers have thought and would say if they were to express their minds. The letter is written by Bro. John Keefer, of Freestone, P. O., Pa., and is as follows:

My dear brother and editor: As I am late to send in my renewal for the Visitor I ask your pardon for the delay. * * * I was much interested in the last issue—February 1—and especially in the article on the resurrection. It is 80 good and instructive. I often think about the people coming from all parts of the world to sit down with Abraham, Isaac and Jacob in the kingdom of God never to part any more from King Jesus. Won't it be joyful to meet all the dear people? * * * I do not understand Bro. J. R. Zook's way of printing things. It seems according to his way there must be two spirits, the one converts, and is not able to do the rest,—the other more powerful than the first, and able to do the rest. I always thought that sanctification starts with repentance. It grew while men slept, first the blade, then the stock, then the ear, and when ripe it was reaped. I thought that sanctification was just simple obedience; but we cannot be sanctified without obeying God's word. But the most danger is in our start after we are converted. Here is the danger point. If we do not become regenerated, the devil will sidetrack us and we will not be chosen. There must be a mighty forsaking of sin. We must be brought from our former life of sin into the new and living way. We must take the mark of the world off and be a plain people. Right here is where so many are side-tracked by the devil.

It will be noticed that Bro. Keefer is not in agreement with Bro. Zook's teaching on "Holiness and Empowerment" as now appearing in the Visitor. The editor hopes there will be large forbearance and charity. He possibly is being censured by some for publishing the articles, claiming that the teaching is contrary to the doctrine of the church. To this he answers that in the preliminary arrangements for writing and publishing the articles Bro. Zook distinctly stated that what he would write would not do violence to the Constitution of the church nor its doctrine as formulated in Church Government and the decisions of General Conference. Under these conditions the editor could not well do otherwise than to publish the articles even though himself could not agree with Bro. Zook's teaching in all points. On the other hand we may say we have received letters commendatory of the articles, so that we learn that opinion is divided on the subject. "See that ye fall not out by the way." (Gen. xlv. 25, last clause.)

Interesting private letters from the Matoppen Mission workers speak of the prevalence of fever to rather an unusual degree. At the date of writing Bro. Doner was undergoing a severe spell of it. When Bro. Steigerwald was moving the outfit from Mapane land Bro. Doner became violently sick on the way and Bro. Steigerwald had to resort to heroic water treatment to measurably control the fever. And Sister Kreider was also having an attack after her return to the Mission. A number of the native boys were also down with the fever. After a prolonged drouth, they were favored with a protracted rain, which, though too late to insure a full crop, would, after all, divert an impending famine. The condition of things appeals very strongly to our sympathy, and instant and earnest united prayers should ascend from every heart for the devoted band at the Mission.

Bro. Levi F. Sheetz, of Florin, Pa., has recently established himself as a Job Printer and is prepared to do all kinds of work in his line with neatness and dispatch. We have received from him in neat pamphlet form the article "Christ is All in All," by L. W. Collins, as printed in January, 16 issue of the Visitor. He wishes us to say that the booklet may be obtained from him at 2 cents per copy, or 20 cents per dozen. Address him as above.

It is the opinion of some that the great frequency of appendicitis in these days, a sickness of which we hardly knew anything a score of years ago, is largely caused by the use of baking powders. The tartar they contain, combined with constipation, keeps the tartar packed against the lining membrane of the bowels, and the inside lining is eaten off, like laundry soap used to wash the hands with, makes them sore, and the bowels fester. Gangrene follows and death ensues. No appendixes comes on in a few days, but the wasting of the intestines causes no pain until the sore is dangerous." It is better to use yeast in baking.

We are requested by Elder J. H. Smith to announce through the Visitor that Ohio State Council will convene at the Paradise church, Wayne county, Ohio, on Friday and Saturday, March 17 and 18, 1905. The R. R. station nearest the church is Smithville, on the Fort Wayne R. R. All who intend to attend from a distance are requested to be on hand, ready for duty on March 17, at 10 a.m. Elder Smith's P. O. is Weilersville, Ohio.

Some matter which the writers likely intended for this issue came too late, as sufficient and more, to fill it was already in type. So the writers will please have patience. We will not be able to supply any more papers of the February 15 number, as the supply is exhausted. There must be something wrong with the mail delivery that so many papers should fail to reach their destination.

Bro. Stover's call for a consecrated sister, fitted for city mission work, ought to appeal to our readers, and we hope some sister will soon be found who feels called to the service.

The Eagle at Niagara.

A gentleman standing by Niagara saw an eagle swoop down upon a frozen lamb incased in a floating piece of ice. The eagle stood upon it as it went too far.—Selected.

The cardinal principle of life is truth.
OUR CONTRIBUTORS.

A Rest for God's People.

Hebrews iv. 9.

Lord, I believe a rest remains,
To all thy people known:—
A rest where pure enjoyment reigns,
And thou art Lord alone.

A rest where all our soul's desire
Is fixed on things above;
Where fear, and sin, and grief expire,—
Cast out by perfect love.

O that I now that rest might know,
Believe and enter in!
Now, Savior: now thy power bestow,
And let me cease from sin.

Remove this hardness from my heart,
This unbelief remove:
To me the rest of faith impart—
The Sabbath of thy love.

I would be thine, thou know'st I would,
And have thee all my own;
There, O my all-sufficient good,
I want and thee alone.

Thy name to me, thy nature grant!
This—only this be given—
Nothing beside my God I want—
Nothing in earth or heaven.
—C. Wesley.

For the Evangelical Visitor.

"Preach the Word."

(II. Tim. iv. 2.)

"Preach the word" was the injunction given by Paul unto Timothy. It is supposed that Paul was a prisoner at Rome at that time, and that his imprisonment was due to charging having been made against him as leader of the Christians, for being implicated in the burning of the city. On account of this serious—but false charge laid against him, he saw that his end was nigh. And, knowing that a great many selfish, worldly-minded and vain-glory men had crept into the church, who with a wonderful art propagated their delusions and enticed followers, especially the ignorant and unsettled, Paul felt impressed out of love to his Master to give unto Timothy this last and important farewell charge.

That the injunction "preach the word" is imperative to every minister-to-day, is beyond gainsaying. Worldly-minded men and seducers are as numerous, if not more so, in the church to-day, than in the days of the apostles. Since the above is true, it is the duty of the church to be on the alert and receive none into its number, save such who show a visible sign of a genuine conversion. Then, as regards the ministry, none ought be installed into office who have not the proper Scripture qualifications, and in whom the church has no confidence. Yet, notwithstanding the alertness of the church in the past, many unprincipled and unqualified men have succeeded in working their way into the ministry. Jer. xxiii. 21 says: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." Such men are generally ready of speech, but indolently inclined. They imagine that their gift of speech is a token of a calling to the ministry. They are generally self-willed and ready to clasp hands with all classes of Christians believers. Such, if installed into the ministry, will invariably make trouble; consequently, instead of building up the cause of God, they are rather a detriment.

A minister who has been duly installed into the ministry, if he wants to succeed in "preaching the word," must again consecrate himself fully to God. A half-consecrated minister will never succeed. By all means, we do not mean that he must give up his occupation, whereby he makes his living; but we do mean that he must not allow his daily work hinder him from doing his ministerial duties. Then, too, in order to be successful in "preaching the word" he must give himself to the reading and to the study of the Scripture. These two points he ought by no means neglect. Paul knew the benefit of it so well that he felt it his duty to exhort Timothy on that line. He saw that it was an absolute necessity for a minister to be widely read, and to have made a careful study of the Scripture.

The minister who is acquainted with his Bible, and has the love of God in his heart, will be able to "preach the word" without fear. He will not hesitate to tell the people that "repentance toward God, and faith toward our Lord Jesus Christ" are the first requisites to insure our salvation. See Acts xx. 21. "That our old man is crucified with him (Christ) that the body of sin might be destroyed," cease,.authoeren, as the German has it. The crucifixion of our old man, and being dead to sin, is so beautifully symbolized by baptism, that we think none can fail to comprehend its import. (See Rom. vi. 2-6; Col. iii. 3.)

Naturally speaking, we bury no one unless we know he or she is dead. Neither does the Scripture warrant us to bury any by baptism unless they have previously died to sin. In the face of the plain words of the apostle, we wonder why some teach that the "death to sin" only takes place at a subsequent time after we are born again?

"Preach the word" means "to declare—all the counsel of God" (Acts xx. 27). If we "preach the word" we tell the people that Jesus suffered without the gate "that he might sanctify the people with his own blood" (Heb. xii. 12). We tell them that they were sanctified by faith in the efficacious merits of the blood of Christ in the days of Paul, and if sanctified by it at that time, we are safe in preaching that they are sanctified by it to-day. (See Heb. x. 29). The person who has thus been sanctified, will be constrained by the love of God which was shed abroad "in his heart by the Holy Ghost which is given unto us" at that time, to present himself as "a living sacrifice, holy, acceptable unto God," without delay. (See Rom. v. 5; xii. 1). This is the natural outcome of a sanctified heart. We do not give ourselves to God "as a living sacrifice" in order to become "holy." But because we have been "sanctified," and have been made "holy," we are constrained by love, to give ourselves unreservedly to God. Some one will say "the altar sanctifieth the gift" (Matt. xxi. 17). Yes! But, do you not know that the altar never made the Jewish sacrifices any purer and more embellished? The Jews were to offer none but pure and embellished offerings. The altar certainly gave the offering a hallowed worth, that is, it now belonged to God, and no more to the giver. So we, when we have been cleansed by faith in the merits of Christ's blood, give ourselves in that "holy" state to God, then we are no more our own, but belong to God.

Again, if we "preach the word," we will tell the people if we have thus been sanctified and given ourselves to God, we are, after all, yet to be sanctified through the truth. The Savior says (John xvii. 17-19). "Sanctify them through the truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they might be sanctified through the truth." The question is, how did the Savior sanctify himself? We answer, by doing His Father's will. In like manner are we "sanctified through the truth," if we do the will of him, who has called us "out of darkness into his marvelous light" (I. Peter ii. 9). Surely all will agree with us, that this is a life work.
God" (Rom. iii. 23). But who is there that does not know there is a difference in this between the Jew and the Gentile? We are told the apostles had to wait at Jerusalem for the gift of the Holy Ghost, and that surely they were converted men. We know that they were Jews and belonged to the so-called children of God, but their conversion from Judaism to Christianity before they received the gift of the Holy Ghost is a question. They always expected, even up to the day of Pentecost that Christ would establish an earthly kingdom at Jerusalem, but as soon as they had received the gift of the Holy Ghost, they saw things in a different light. They saw then that it was not an earthly kingdom Christ came to erect, but a spiritual. And who can say that the disciples were not converted, in that respect, from Judaism to Christianity, at that time? They only now could discern spiritual things, but not before.

They also tell us Paul was a Benjamite, and that he received the gift of the Holy Spirit after baptism and laying on of hands. As much as to say since Paul was a Benjamite, he was no Jew. Who does not know that the Benjamites had espoused the cause of Judah, and that Jerusalem belonged to the district of Benjamin, and that the Benjamites were called Jews, as well as those of the tribe of Judah? If we turn to Acts xxii. 39, we find that Paul says “I am a man which am a Jew,” etc.

We are also pointed to the Samaritans, who “had received the word of God,” and afterwards only received the gift of the Holy Ghost at the laying on of hands by Peter and John. They say the Samaritans were an amalgamated people, and were intensely hated by the Jews. We know they were a mixed people, and that the Jews had no dealings with them (John iv. 9). We know also that a Jewish priest of rank was expelled by Nehemiah in 432, who organized a Samaritan church and a Samaritan worship, on the Jerusalem model, and the basis of a but slightly modified Jerusalem Pentateuch. And we wonder whether the Samaritan worship was more corrupt at the time of the apostles than the worship of the Jews at Jerusalem? If the disciples looked upon the Samaritans in the same light as on the Gentiles, how is it that not a word was said against Philip after he had gone to Samaria to preach? And, how is it that Peter and John went there without hesitation? And again, how is it, if the disciples looked upon the Samaritans as on other Gentiles, that they did not discover at the conversion of the Samaritans that God granted repentance unto the Gentiles? But as soon as Peter had preached the word to Cornelius, who was a Gentile indeed, complaint was brought against him. And then, when Peter rehearsed the matter, they only discovered the hidden mystery that “God had granted repentance unto life to the Gentiles” (Acts xii. 18).

Again, we are told the case of the twelve disciples whom Paul found at Ephesus is another evidence that we must first become a child of God before we can receive the gift of the Holy Ghost. Paul said unto them “Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost (Acts xix. 2). From these words we learn that these disciples had not heard the full gospel preached. We know that full results cannot be expected from improper teaching. It is supposed these disciples had been taught and baptized by Apollos, who did not know the teachings of the gospel fully until “Aquilla and Priscilla expounded unto him the way of God more perfectly” (Acts xviii. 26). We believe if these disciples had heard that there is a Holy Ghost, they would have received him when they believed. Our German version bears us out in this. It says “da ihr glaubt geworden seid,” at the time ye believed. The same as the new version “when ye believed.”

Next we will consider the case of Cornelius. No doubt all agree with us that he was actually a Gentile. Some one will say Cornelius was “a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway,” if he was not a converted man, and a beautiful Christian character, where will we find one? Cornelius was certainly a noble character, and we admit all the Scripture says of him, but would ask our friends not to form a hasty conclusion. Hasty conclusions are seldom right. We believe this important subject demands a careful consideration. Who does not know that the old order of things had passed away, and a new order of things had set in? Man could no more be saved by works, but by “faith in Christ. “For by grace are ye saved through faith” (Eph. ii. 8). “Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith” (Rom. iii. 27). “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Jesus Christ, and not by the works of the law: for by the works of the law shall no flesh be justified” (Gal. ii. 16).

Thus we see that “faith in Christ” is the essential upon which our salvation rests. And “faith in Christ” is what Cornelius lacked. He had plenty of works, and believed in God, and had heard and knew all about Christ, but the Scripture gives us no intimation that he “believed in Christ,” consequently he was not a saved man. And, when God, who knows the hearts of all men, and wills that “all should come to repentance,” saw his sincerity, he directed an angel to go to Cornelius to tell him to send for Peter, who, the angel said, “shall tell thee what thou oughtest to do.” Peter says, “Who shall tell thee words, whereby thou shalt be saved” (Acts xi. 14). From these words we understand if Cornelius had refused to send for Peter, and accept his words by “faith,” he, nor all his house, with all their good works, would not have been saved. But when Cornelius had sent for Peter, and when Peter spake the following words “To him give all the prophets witness, that through his name, whosoever believeth on him, shall receive remission of sins.” Notice “believeth in him,” in Christ. As soon as Cornelius “believed” the words spoken by Peter concerning Christ, “the Holy Ghost fell on all them which he had heard” (Acts x. 43, 44). Surely this ought to convince every candid soul that Cornelius received the Holy Ghost by “faith in Christ.”

To corroborate our position in connection with the gift of the Holy Ghost we will consider Eph. i. 13. That the Ephesian brethren were principally heathen converts, no doubt, none will deny. Ephesus was famous for the temple of Diana, for human wisdom and knowledge, but more for idolatry, lasciviousness and magical arts. Here in the midst of the darkest of heathenism Paul preached and planted a church. It was to these brethren who had been steeped in idolatry that Paul wrote the following words, “In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise.” We are told, because Paul says, “after ye heard” and after “ye believed,” that the sealing with that Holy Spirit is a subsequent work. If we consult the German, we find that it says “da ihr glaubt,” at the time ye believed. The question
arises, how long is a person to hear before he is expected to believe? And, how long is a person to believe before he can expect the “sealing with that Holy Spirit?” Who is there that does not know that a public document of moment is not complete without having the seal affixed to it? There are certainly different phases of work necessary for the preparation of the document for the reception of the seal; but the document is not complete, nor its authenticity ratified, until the seal has been affixed. Neither are we complete in Christ, unless we have been “sealed with that Holy Spirit of promise.” And as above stated, the Ephesians were sealed with that “Spirit” at the time they “believed in Christ.” Hence, we conclude if we “preach the word,” we preach it in harmony with the above.

We will now consider Gal. iii. 2. “This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?” The Galatians were a semi-barbarous people, among whom Paul had preached the gospel and planted several churches, and afterwards addressed them in a letter as above stated. As much as to say, were ye made partakers of the Holy Ghost by obedience unto the law, or by embracing the doctrine of Christ by “faith?” Paul, throughout all his epistles puts special emphasis upon “faith.” He says, “But without faith it is impossible to please him” (Heb. xi. 6). Therefore, we conclude the Galatians received the Holy Ghost like Cornelius and the Ephesians, by faith in Christ at the time the word was preached unto them.

The Anointing with the Holy Ghost and with Power.

Peter tells us in Acts x. 38, “How God anointed Jesus of Nazareth with the Holy Ghost and with power.” No doubt, all agree with us that the “gift of the Holy Ghost,” “the anointing,” and “the sealing with the Holy Spirit” are one. The question is, if Jesus received the “power” the time he was anointed with the Holy Ghost, do we not in like manner receive the “power” when we receive the Holy Spirit by “faith in Christ?” Some, no doubt, receive more “power” than others, “for God giveth not the Spirit by measure unto him” (Christ) “But unto every one of us is given grace according to the measure of the gift of “Christ” (Eph. iv. 7). To prove still further that all God’s children receive the anointing we will point you to I. John ii. 27, and H. Cor. i. 21. If we consider these passages we find that either of the apostles speaks in the past tense, while John makes use of the pronoun “ye,” and Paul makes use of the pronoun “us.” Indicating that all unto whom the apostles had written, had received the “anointing.” Hence, if we “preach the word,” we tell the people, all who believe in Christ with all their heart, will receive the gift of the Holy Ghost, or the anointing, and consequently the power at that time. We do not feel justified in concluding this article before we consider I. Cor. iii. for a short time. We hear it preached all around us that people are yet carnal after they are converted. This they try to prove from the following words: “For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?” They tell us, because Paul says to the Corinthians “are ye not carnal?” that all God’s children are carnal likewise and in order to have the carnality removed they must be sanctified by a subsequent work. Who is there that does not know that carnality is generally applied to the unconverted? Paul certainly says, “For ye are yet carnal,” but this is no guarantee that they were carnal after they were converted. We admit a casual reader may conclude that all are yet carnal after conversion, but an honest soul, who is bent on discovering the truth will see it altogether in a different light. That person will discover that the Corinthians had all been sanctified and had come behind in no gift (I. Cor. ii. 7). Further, he will discover, although some of the Corinthians had fallen into carnality, that a number of them had maintained their sanctification and still the Spirit of God dwelling in them at that time (I. Cor. iii. 16; vi. 11). If we notice in verse 3 where Paul says, “whereas,” etc., “are ye not carnal?” As much as to say, if these things exist among you, “are ye not carnal?” The question is, did these things exist among them right after Paul had preached to them? We answer, no! Paul had labored there about two years, but afterwards false teachers crept in among them; erroneous and heretical doctrines were introduced, and divisions were introduced, but were not accepted by all, as stated above. Some, of course, had fallen into error, and thus had again become “carnal,” or rather, as different commentators put it, “many of them acted as unregenerated men,” “acted like men of the world.” Or, note, “according to man.”

Thus, we conclude, the Corinthians were not carnal when they were sanctified and had received the Spirit of God by “faith in Christ” at their conversion, and neither are we. “Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new.” (II. Cor. v. 17).

For the Evangelical Visitor.

Reverence and Godly Fear.

Heb. xii. 28: “Wherefore receiving a kingdom that cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence, and with godly fear.”

These are solemn words indeed, containing promise and also admonition. Promise, from the fact that we are receiving (or entitled to receive) a kingdom that cannot be moved. We are “heirs of God and joint heirs with Christ.” I do not think the apostle here refers to the kingdom of God “within you,” but to “the glory to be revealed” at the coming of the Lord Jesus. The immovability of that kingdom, compared with the shifting scenes of earthly thrones and empires, stands out in bold relief. This kingdom is ruled by an immortal King; to him there will be no successors, and no other dynasty will ever ascend his throne, “for of his kingdom there shall be no end.” It follows, then, that his subjects will be immortal also, and thus the eternal character of King, kingdom and subjects will harmonize together. Those of us who have read history, have found no record of a permanent kingdom or an undying king; their glories were fleeting; it was rise, fall and disappear. Created by war, death and dissolution, the same process eventually proved their own destruction. We, may the poet, surveying such scenes, say,

“It is not for me to be seeking my bliss,
Or fixing my hopes on a region like this;
I look for a city which hands have not piled,
I pant for a country by sin undefiled.”

With this grand inspiring incentive before us, does not each sincere believer desire to serve God acceptably? Surely, they all do. Then says Paul, “let us have grace, whereby we may.” Yes, indeed, we have learned the bitter lesson of trying to do right by our poor human efforts; we must have grace in the sense of divine power. Having this, what are the accessories thereunto? “Reverence and godly fear.”
Now we have reached our subject, and I fear I shall do it scant justice. There is probably no feature, or essential of Christian worship, or service, stands in more need of reviving than the above. The pulpit and the press, both secular and religious, the varied grades of educational institutions, and even the Sunday-schools, but worst of all in the family, fail to exhibit or inculcate the reverential attitude of our fathers. It seems passing strange, that the more the doctrine of free grace has been preached, and the astounding love of God dwelt upon, reverence has in a corresponding degree decreased. The element of fear once so abundantly evident, has well nigh departed. How seldom do we hear a sermon on “Fleeing from the wrath to come,” even among the Brethren. Everywhere God is displayed as a merciful being, whose all-absorbing attribute is love. His individual and kingly character is entirely overlooked or ignored, and future punishment is fast becoming a bugbear of the uncultivated past.

Some fifteen years ago in the corridor of a Toronto hotel I heard three small boys talking when one of them said, “The dearest idol I have known, the learned theologians spread out more thinly; the doctrine and its effects are the same. What would our country come to if our courts and judges acquitted every case, and trials were only a farce? How long would it be till people who are now quiet and respectable would do things they would once have shuddered at. When we go into our courts of justice (I speak of Canada) we uncover our heads, and quietly and decorously take seats. Why? There at his desk sits the judge in his robes of office. In his person and office he represents his Majesty, the King, and behind that judge stands all the power of the British Empire to carry his sentence into effect. When we see men and women for the crimes committed, imprisoned or executed, and the innocent set at liberty, is it wonder we reverence and respect him? O, how much more so we should feel toward God, for while the best judges are subject to human weakness, and can only go by the evidence he can get from others, and may miss a link, and draw wrong conclusions, God knew the thoughts and intents of the heart and saw the deeds committed. Will he not then render to each “disobedience its just recompense and reward? And how shall we escape” his righteous penalty?

Let us examine godly fear.” Before we can have godly fear, we must become godly, for a corrupt tree does not bear good fruit, so to become godly, we must be born of God. It is one thing to have an abject fear of God such as a slave might feel towards a cruel master; it is quite another to have that which springs from a realization that God is my Father, Jesus my Redeemer, and the Holy Spirit my witness and guide. The one is the “spirit of bondage unto fear;” the other is “the spirit of adoption, whereby we cry Abba Father.” When we consider the fallen state of man, his awful rebellion against God and his ever increasing perversity as the ages went by, and then think of the wonderful love of the Father to send his only begotten son to seek and save the lost, O how shall we sufficiently reverence and fear him.

“Godly fear” is not dread or terror, but a product of the love of God shed abroad in the heart by the Holy Spirit which is given unto us. The greater the degree of our love, so also will be that of our “godly fear.” Godly fear says, look, how God loves me, see, how he saved me, how his grace sustains me, how his divine power protects, and his promises cheer me. How shall I live so as not to grieve his loving heart, or break his holy laws. Though his love and condescension has reached me and made me his child, shall I forget that my Father is the King of kings, and that I am a subject as well as a child; that I am amenable to his laws, and if disobedient, liable to its penalties? Knowing all this, if I wilfully disobey him will he not in love chastise me, and even if I do not lose my salvation, will I not lose its joy? How can I travel life’s weary way without fellowship with God? O my soul, be filled with “godly fear” and say “The dearest idol I have known, Whate’er that idol be; Help me to tear it from thy throne, And worship only thee.”

In what way shall I serve him with “reverence and godly fear”? In prayer. I should approach him with a due sense of his majesty and power, and of my own weakness and unworthiness, remembering that I owe my relationship alone to the merits of his dear Son, whose blood has bought and cleansed me. My words, tones and manner should denote who I am addressing, for I would not address an earthly potentate in a monotonous, sing-song, or with the easy familiarity of an equal, how much less to God.

In posture, we would “yield our bodies a living sacrifice,” bend our stiff knees and say with the Psalmist, “O come let us worship and bow down, let us kneel before the Lord our Maker.” When we enter the house of God or public assembly, we should remember it is (for the time being) the presence chamber of the King, for Jesus said “where two or three are gathered together in my name, am I in the midst of them.” Yes, the King invisible right among us. O, what a sense of holy awe we should feel as we join in the services of the sanctuary, realizing a pervading sense of the divine presence! Would it not conquer sleep, gawking around, and all idle curiosity; and would not “Heaven come down our souls to greet, And glory crown the mercy seat.”

Yes, for “God is greatly to be feared in the assembly of the saints and to be had in reverence of all them that are about him.” (Ps. lxxix. 7.)

I venture to say, if our preaching, singing, praying and testifying were more fully imbued with heartfelt “reverence and godly fear,” they would produce more satisfactory results. While I think it quite in order to “let the people say, Amen,” in proper order, yet I fail to find “reverence” in those “scenes of confusion” where numbers are trying to pray aloud at once, or interjecting a perfect fusilade of exclamatory sentences to the annoyance of those who wish to follow the leader in spirit and to edify. Some think this indicates power, but the one who shouts the hardest does not always lift the most.

Further, a proper degree of “reverence and godly fear” is needful to shape our lives and conduct aright. It is said of the wicked, “There is no fear of God before their eyes,” but the godly should always realize that “Thou God seest me.” There should ever recur the question, “will this or that please God; not, will it please me?” Is it not the lack of “reverence and godly fear,” that turns churches into places of amusement, and preachers into amateur clowns, taking toll of the devil for the work of the Lord? Is it not this lack that allows choir galleries to be filled with giddy young people with unsanctified voices, and unsaved souls? Is it not a lack of this, that allows professing Christians, and even ministers, to join the ungodly
lodge and fraternize with saloonkeepers, libertines and all other kinds of sinners? Had they possessed more "reverence and godly fear," would they not have discerned that this way that seemeth right unto (unsaved) man, the end thereof are the ways of death, and that they thereby open the Master's wounds afresh, and put him to an open shame? Could they be connected with monopolies and corporations that gobble up everything in sight, and oppress the poor?

Where this attitude is maintained before God, it will manifest itself before men in everyday affairs. There will be no charging people all they can stand regardless of current values, or bantering others down when the position is reversed. The apples will be the same in the bottom of the barrel as on top, and the farmer's wife will not sell eggs of doubtful character, as "strictly fresh." The constant realization of God's immediate presence, coupled with a godly fear of displeasing him, would so outweigh every other consideration, that even the thought of such things would be "brought into captivity to the law of Christ."

Once more, and this to our unsaved friends whose souls we love. Though you cannot have a godly fear in your present state, you need that "fear of the Lord." "There is a worse calamity impending you; you are in danger of eternal death. Even now, the 'wrath of God abideth upon' you. In that sprightly, animated body of yours, you are carrying a dead, a lost soul. Just as sure as God exists, unless you repent, his justice will overtake you, and his mercy desert you. It was completed years ago on Calvary, it open stands for old and young, when Jesus said, 'It is finished;' and now when he washes your hearts clean from all sin, and the heart is then clean and pure, and when we come to Christ he washes our hearts clean from all sin, and the heart is then clean and pure, and then we will plead with God for the same gift. For the Son to do the Son fulfilled,—the will of the Father. Jesus left not one thing undone, he fulfilled all. Then we read that the Comforter is to guide us into all truth. Paul says, he was sanctified by the Holy Ghost. (Rom. xv. 16.) Let us then measure ourselves by the truth which is the word of God; and don't say you are sanctified because you think that you are just as good as Jones, for he (Jones) may say he is sanctified, and he tells lies, and the truth is not in him. You must live the truth. When we get mad at home, and gnash our teeth because the husband comes home drunk, we are far from being sanctified. When we get mad because the wife has gone out to one of the neighbors, and talked so long she has not supper ready now, and we are hungry, and tired after a hard day's work, and we start in to smash the dishes, we are not sanctified.

I have heard some people say in their testimony, "Glory to God, I am sanctified," "I am dead to self," "I am all on fire for God," "I do a lot of shouting because I am happy; the devil shouts too, therefore I have a right to shout for God." Then others will get up, and with a stern countenance will say, "I am saved and sanctified;" "I am kept by the power of God unto salvation," and immediately after meeting these very people will talk (I will call them A and B). A says, "B has no shout in him, he doesn't make a bit of noise, he thinks because he observes the ordinances he is sanctified, and because he never says anything out of the way. But, oh my, the poor fellow is entirely dead. The Lord wants his people to be all on fire, and make a loud noise." And B will say, "Oh my, A he says, he is sanctified. If he were, he would not wear that gold watch, and another will join in saying, he would shave off his mustache, or else let all his beard grow, for I never saw a man yet that would shave one part of his beard, and let the other grow when he is sanctified." A third one will join in, and say, "the way A shouts, and jumps, that is, I believe of the devil," and they all agree that A knows not even what sanctification means. A will
that asketh you a reason of the hope that is in you with meekness and fear." (1 Pet. iii. 15.)

I humbly ask all to pray for me that I may remain faithful to God, and to my calling.

Your brother in Christ,

Buffalo, N. Y.

JOHN BOCK.

For the EVANGELICAL VISITOR.

The Grace of God that Bringeth Salvation.

Titus ii. 11, 12, 13.

This text is very easy understood, knowing that by forsaking ungodliness and worldly lusts, and by living godly lives we are, and have all that belongs to life and godliness. It brings complete salvation. And when Jesus comes he will find us at peace and blameless, by us obeying the teaching of grace. This teaching is first experienced when the sanctifying act of God's grace teacheth us our lost condition, and, if we are teachable, will give us godly sorrow, which worketh a repentance not to be repented of. This is a broken heart and a contrite spirit, which God will not despise. At this point the contrite soul can get full pardon for his sins in the sanctifying blood of Christ, and is now saved by the washing of regeneration, and the renewing of the Holy Ghost. This also means full consecration or entire submission to God. At this point the soul can also have the love of God shed abroad in his heart, by hanging on to God for it. Many have found it so; and we also may cry, "Abba, Father," because we are new children. At this point we are wholly sanctified up-to-date, all is pardoned up to date, and if there is anything yet unknown, he saith, soon as I know I will make it right from this point on. As the teaching of grace leads, so the contrite soul will follow into the sanctification of obeying the truth, till soul, body and spirit are preserved blameless, through and through, unto the coming of Christ.

A soul in going through a process like that set forth in the text, will find that the evil spirit is gone out of the man, which Jesus speaks of, and, if the man keep his heart fixed, so his will power is fixed, then the evil spirit cannot enter again. But when the devil can break our will to sin, then soul and body will love to sin which means death. Christ had weak humanity as we; he partook of the same, but he never let the spirit of sin get into his soul nor his flesh, and therefore he never did sin. God help us to do so when we know the right.

Morrill, Kans. C. HALDEMAN.

For the EVANGELICAL VISITOR.

The Resurrection Life in Christ.

"That I may know him and the power of his resurrection and the fellowship of his sufferings, being made conformable unto his death" (Phil. iii. 10).

Dear Christian friends, at the close of the year 1904, of the Christian dispensation, how does our life correspond with the above Scripture? Have we that intense longing as Paul had? Do we in the depth of our soul, long, oh, that I may know him? There are no doubt many brethren like James and John who were desired to sit or be with Christ, but the life Paul has in view is the life that has learned what the sufferings are which James and John afterwards learned. Yet at the time when they said yes, they did not fully know what that baptism of Jesus was, yet we believe in the sincerity of soul they said yes; and therefore, they were made worthy. Paul here longs to know the power of the resurrection life of Christ Jesus our Lord. Oh, what a pity that there are so many of God's dear children who only know Christ on the cross crucified and buried. Well, glory to God for the justified life. What do you say about it, my brother? Are you justified by faith and therefore you have peace with God through our Lord Jesus Christ? Are you sure at the close of this year that you have not lost your justification? There is danger that we put too much in justification, and there is danger lest we put too little in it or undervalue justification.

We are closing this year to-day, and we ask what has it profitted us to have added another year to our life if we are to-day yet at the cross or only justified because we have believed on the Lord Jesus as he who died for us? But Paul so wishfully desires to know the power of the resurrection life; because he wanted fellowship and that is what constitutes the true faith in the gospel. In justification we alone have the benefit in the resurrection life experience. We have fellowship; if one member suffers the whole body (the church) suffers, and we firmly believe, if we, all the members, are in the risen experience Paul speaks of in his epistle to the church at Colosse, then they are in the fellowship of the saints and bear its sufferings. We could lay down our lives for the brethren, yet we can make the fellowship of suffering of a more personal matter. You, brother, when justified, at least you professed to be last
year, and you had aught against your brother and you unchristianized him; perhaps, not to his face, but you spoke to that other man or brother because you said, oh, I don't think he is called of the Lord and I am not going to give anything to the support of the mission work.

What has the year done for you, are you nearer to God or have you really to-day, the last of the year, the longing that Paul had? If so, that you have a resurrection experience the dear Lord wants fruit or he wants you to bear fruit and enter into the fellowship of the resurrection life, and have a share in the sufferings. So you will also have the true fellowship of the sufferings and you will be made conformable with your brother who is called to preach the gospel at home or as a missionary.

No matter what you said when you professed justification, but now you have the real experience of the risen, the resurrection life, and with Paul you want the fellowship. Now help your brother and sister whom the Lord has laid his hand on and called them to a work that he has not called you to. But you are justified by the faith of the Lord Jesus Christ and with Paul, forgetting the things that are behind and looking forward to the things set before us, because of what is to be attained.

Dear readers of the Visitor, we report victory, having now been in Africa since the 16th of May, and to-day, the last day of the year, we are eighty-four miles south of Durban, on the South Coast, at the Swed Union Mission. We are about usually well. We feel the weakness of the body and need the Lord for the body as well as for the soul, that we may enjoy what Paul says, I, Thess. v. 23: "And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." We have many open doors to preach the word of God, and we are courteously received, and we do learn some of Paul's lessons and peculiar experiences. He says, "Oh, ye Corinthians, our mouth is open unto you, your heart is enlarged." Praise God, dear friends in the gospel, when we go as Christ has given the commission we realize, and "lo I am with you." The prayers of the Saints at home and here in Africa are fulfilled. We have open doors and kind Christian friends, and our hearts are enlarged and open to them to preach of the power of God unto salvation. Yes, a present salvation to white and black, and we long to be used more as a light that shineth unto the perfect day.

We remain yours in love as we enter upon the new year, looking to God for greater possibilities in the gospel to a heathen world; and pray night and day for the fulfillment of Matthew xxiv. 14, and in the fullness of the resurrection life we exclaim, with John the Revelator, "Surely I come quickly, amen." "Even so come Lord Jesus." His righteousness we boast, not ours, we have none it is all free grace. Dear brother, dear sister, have you got it, are you ready? Pray for us. Yours for the lost of earth till Jesus comes. Amen.

JOHN H. MYERS AND WIFE.
December 21, 1904.
For the Evangelical Visitor.

Be Filled With the Spirit.

I feel as though I should write a little for the columns of the Visitor. I am so glad that this command is one as important as any other command. It means as much as feet-washing or partaking of the emblems of his broken body and shed blood. I praise God that he has filled me with his Spirit, and I want to say with the Psalmist that I will speak of his righteousness all the day long, and that his praises shall continually be on my lips. When we are filled with his Spirit we are different in our conversation than the world. We will not speak more about our worldly duties than must be. We will be free from jesting and boasting. When we are filled with the Spirit we have nothing but pure desires. We live to shun all appearance of evil. There are many ways to shun the appearance of evil and the Spirit is telling me the places where we shall avoid them.

I believe there are some brethren and sisters that are not really proud in heart, but through the influence of some one else they take the liberty in wearing something that has the appearance of pride. For God's sake be filled with the Spirit and let God show you through his word that the wearing of gold is an appearance of pride, and if you have no pride in it, nevertheless it has the appearance of it. The more I am getting filled with the Spirit the more I hate to see it in any form. O, how I hate what God hates, and what God loves I love. God wants us to be in order.

My prayer is that God shall reveal his word more to me about a certain passage of Scripture. In Revelation we read of taking from or adding to the word of God. How we must be careful that we do not do that. We must carefully study each passage as it is recorded. The knowledge of the Lord shall increase as the waters cover the sea. (Isa. xi. 9.)

I am, ever yours in the work of the Lord,
Ada Wolgemuth
Mount Joy, Pa.

For the Evangelical Visitor.

Come Over Into Canaan.

From my earliest recollection I had a strong desire to enjoy the blessings of God promised to his people in the land of Canaan. I earnestly sought after God, and so my father bought a book for me that treated on the children of Israel entering into Canaan. And I wondered much if this land is figurative of heaven, or of a victorious state, or Christian experience, to be enjoyed while we live in this world?

Now I can say to the praise of God that I enjoy this experience; this personal acquaintance with Jesus.

The "promised land" is the place where we are heirs of God's promises (Heb. vi. 17). For all the promises of God in him are yea, and in him (Jesus) Amen, unto the glory of God (II. Cor. i. 20). Jesus freely imparts himself to every soul that gives him room. And he takes away drudgery. Makes all things new. Then behold! "Israel, a prince with God."

EMMA C. LONG.

Have You Found Jesus?

Have you found the Christ, O stranger? Is he precious to your soul? Has he spoken peace and pardon, Touched your hand and made you whole? He more than temple, altar, stock and wine, or flowing well? More to you than royal palace, Where earth's proudest monarch dwells? More to you than friend or lover, Height of place, or worldly fame? More than earth's sweetest pleasure, Acres broad or titled name? Oh, if not, your wealth is ashes, Cheating dust and tinsel joy. Only yours for a brief moment Here to have and to enjoy!

All must perish with the using, Naught be kept for endless years: Life go out in bitter grieving, Vain regrets and useless tears. God calls you to his dear service. He hath need of such as Earth's broadvined needs tilling. Grand the work there is to do.

Up! delay not! Life is going, Swift the moments speed away; None can wear the crown of glory Who seek not the Christ to-day. Hear his words and be a doer, Grasp the gladness, none may tell, Being heir to life immortal. In a new-made earth to dwell.

Sweet it is to work for Jesus, Building for the ages long, Where will come no pain nor dying, Nor be heard sad sorrow's song. Work for him in last service, Widening, broadening, moving on, Till the world's last field of battle Shall for the Christ be won.

MRS. S. Rozana Wince, in Young People's Paper.
"No, I promised mother, and she trusted me," said Nannie to herself, and she sat down again, and went to sewing. Soon the door burst open, and in rushed several little girls. "Nannie, Nannie, where are you? There's a monkey out here, and a trained dog, and they're playing lovely tricks. Come on!"

"I can't; I promised mother, and she trusted me," she answered. They coaxed and scolded, but all to no purpose; so they left her. Just as she finished the last napkin her mother came in. "My little heroine, I know all!" she said, as she kissed Nannie.

"Why, mother, I didn't save anything, life, nor do anything brave; I only kept my promise, answered Nannie, wonderfully.

"It is sometimes harder to keep a promise and do one's duty than to save a life. You did a brave, noble thing, and I thank God for you, my dear," said Mrs. Barton—Our Little Ones.

"Frank! Come quickly!"

Frank, a boy from the city, had been picking raspberries in the woods. As he was on his way home a violent storm arose. It began raining and lightning, and to thunder fearfully. Frank was very much frightened, and in front of the house. He dropped the thimble, and began work. Pretty soon he was standing in the midst of fire. But scarcely had he gone a hundred feet when the lightning struck the tree: but only kept my promise, answered Nannie.

"Tell me, Frank, how did this happen?"

"Tell me, Frank, how did this happen?"

Frank jumped instantly from the tree: but scarcely had he gone a hundred feet when the lightning struck the tree, the ground quaked beneath the terrified boy, and it seemed as if he was standing in the midst of fire. But he was not hurt at all, and exclaimed, with raised hands:

"That voice came from heaven! Thou, O dear Lord, hast saved me!"

But once more the voice was heard: "Frank! Frank! do you not hear?"

He looked around and saw a peasant woman who was calling. Frank ran to her and said:

"Here I am. What do you want of me?"

"I did not mean you but my own little Frank," the woman replied. "He was watching the geese by the brook, and must have hidden himself somewhere from the storm. I came to take him home. See! there he comes at last out from the bushes!"

Frank, the boy from the city, related how he had taken her voice for a voice from heaven. Then the peasant folded her arms devoutly and said:

"Oh, my child, do not thank God any the less that the voice came from the mouth of a poor peasant woman. It was he who willed that I should call your name, although I knew nothing about you."

"Yes, yes," said Frank; "God served himself by your voice, but my escape came from heaven."

Always remember that safety depends not on accident or chance, but on your heavenly Father. "Thou shalt not be afraid for the terror by night, nor for the arrow that flyeth by day." (Ps. xci. 5)—Selected. Life.

President Hadley, of Yale, in an address to the students, said, "We think of life as a goblet to be drained; it is not rather a measure to be filled?"

There is the whole difference between a wasted life and a successful one in that short sentence. The world forever needs, forever values, the men who fill existence with value for themselves and others. "What do I get out of it?" is the worst and, in the end, the most hopeless motto a man can have. Life, if we set ourselves to drain it, is a pitifully shallow cup. It holds a few pleasures, bitter often in the aftermath, a few brief joys, a little selfish ambition and happiness, but no more. All through the ages the men, from King Solomon down, who have drained the goblet have found it unsatisfying and have bewailed the fact.

But a measure to be filled—that makes life a different thing. How much high achievement, pure aspiration, noble deed, unselfish fellowship, makes life a different thing. How many men care—all those who get out of life; for what they get out of life; for their whole thought is occupied with life. Lincoln's measure, Gordon's measure, Moody's measure—how deep, how satisfying they were! Such men care nothing—and why should they care?—for what they get out of life; for what their whole thought is occupied with life. Life is shallow only when we are seeking to exhaust it; it enlarges as we seek to fill it, always. A goblet to be drained—a measure to be filled—which shall we choose that life shall be?—Sel.

Whatever else may be true concerning the church, if there be no additions by new birth, the church is dead, though it have a name to live. Life is always propagative, and that is nowhere so actually and forcefully true as in the realm of Christianity.
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Our City Missions.

Philadelphia, 3427 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Chicago Mission, 9506 Peoria street. In charge of Brother and Sister B. Brubaker, Sisters Anna and Sarah Bert and Brother G. C. Hess, pastor.

Des Moines, Iowa, Mission, 737 Ninth street, in charge of Mr. and Mrs. J. H. Eshelman, Sedgwick.

Young People's meeting, at Mission, Des Moines.

Meetings at Fairview,Ohio.

According to previous arrangements, Bro. D. H. Rohrer, of Louisville, O., came to us January 19, and began a series of meetings, which lasted three weeks. The word of life was held forth with power and many heart-searching sermons were delivered. A few souls found a deeper experience for which we greatly rejoice.

Unsaved souls certainly were awakened, but did not "arise from the dead." How very sad the thought that our dear young friends will not gather their interest in the atoning blood of Jesus for a few fleeting joys of time. Though the wandering ones will not yield to the loving Christ, yet the joy of believers abounds more and more. Praise his dear name.

Feb. 13, 1905.

C. E. Celelge.

Meetings at Walpole, Ont.

On January 8, Bro. Girven Bearss and wife came to us and commenced a series of meetings. Bro. Bearss remained two weeks and conducted the meetings, being assisted by other help from Bertie and Rainham.

Another week the meetings were continued, being conducted by Bro. Abraham Winger, of Vaughn. During these meetings the brethren and sisters were greatly revived and made to feel that the Lord was working in our midst, and six precious souls made a start for the kingdom, and we are thankful that among them ten testified to the Lord and also be brought into the fold of God before it is eternally too late is my prayer.

C. Winger.

Springvale, Ont.

Meetings at Nottawa, Ont.

It was decided at our Quarterly Council to hold a series of meetings and to send a "Macedonian cry" to the Brethren in Markham. The call was heeded by Brethren Peter Steckley and T. C. Dinger, and on the evening of January 14 they arrived at Stayner, and were met by Elder Charles Baker, who conveyed them to his home.

January 15 we had service in the morning. The first week, during the day time, was spent by the two brethren in visiting the members who live some distance away and the week of service was held service each night in the church.

The prayer-meetings were begun on the second Sunday in the afternoon, and were continued each afternoon for the following three weeks. The brethren seemed to have real fellowship with one another in the prayer-meetings.
The weather was stormy and cold, and the roads were very heavy for traveling, but there were always some gathered at every meeting. The church was much encouraged and some were convinced, eleven making a public demonstration that they wanted to get right with God. A few of them found Jesus precious to their souls, and may the rest of them become their hiding place is my prayer. We believe there were many others that felt the drawings of the Father, but Satan hindered them from accepting. Oh! may the Lord may abundantly reward them unto himself.

In the conversion of souls who know not a trust in God who uses humanity as instruments in laboring with him for his glory.

We believe there were many others that felt the drawings of the Father, but Satan hindered them from accepting. Oh! may the Lord continue to draw them unto himself.

The brethren labored faithfully and persistently while among us, and we pray that the Lord may abundantly reward them for their labor of love in that great way. The meetings closed on Sunday evening, February 5th, with a very large congregation and good interest. May the dear Lord continue to be with us.

ISAAC SWALM.

"For We Are Laborers Together With Him" A Georgia Letter.

Dear Brethren and Sisters: Greeting in the precious name of Jesus. There is a call for a consecrated sister to assist at the Philadelphia Mission, both temporal and spiritual duties, as there is so much to do in the line of visiting, Sunday-school work and slum work.

Perhaps some one has a call, and is waiting for the Lord to open the way. This is an opening, but we do not want any one to think there is nothing to do, for the field is wide, and God's people are a busy people, continually about their Father's business. Dear Lord, open the heart of some one who is fitted to fill the place.

From your brother and sister, Peter Suyver and wife 3423 N. Second St. Phila., Pa.

Philadelphia Mission.

Dear Brethren and Sisters: Greeting in Jesus' name. I have felt impressed for quite a while to write for the Visitor, but as temporal duties occupied so much of my time, it has been very delayed from time to time. So now, this morning, I will lay aside all temporal duties, and will, by the help and grace of God, obey my convictions. I hope it may all be to the honor and glory of God.

How blessed that the dear Lord has a place for each of his children to fill, and would to God that each and every one might be in a proper position to fill it. I, for myself, desire to be filled more and more with the Spirit of Christ, that I may at all times, and in all circumstances, be in divine order, amid all the trials and temptations that surround me. I have no doubt in the least, that I am not at the place where God has called me, but how often in the past I have failed and come short, but praise God for his precious promises, that although we have failed, he has mercy and pardon for all.

Ofttimes amid sore trials, the enemy has tried to make me doubt my calling, but praise God, for the still small comforting voice, that gives us victory in our souls. I feel as though my place were not in the battle's front, noticed by all around, yet there are many things to be done that none but those who are in the work know what it means.

This Winter has been a specially busy time to us here at the Mission. It seems like a recruiting station to such who have fallen into troubles and trials by the way. The enemy has been trying his very utmost to seek shelter and comfort when all else has failed. I know that oftimes we have been blamed and misunderstood by those around, especially where, being opposed by all the opposition, struggles and trials, the work seems to be prospering. "If God be for us, who can be against us?" Next week he intends taking two children away again that had their home here at the Mission this Winter.
to their Maker, etc. However, we also had a few cold waves from the North. I presume it was at the time you people up North had those blizzards. We also had some sleet, rain, and snow, so that the plantation was covered the depth of an inch.

Dear ones, there is indeed a large open door, open for mission work here in the plantation. It was covered with the depth of an inch of sleet, rain, and snow, so that the organization was postponed one week. The organization will take place by Northern immigrants, bearing the name as a Union Sabbath-school. Wife and I will, D. V., leave Austell, Ga., on the 24th of February. Expect to go by way of the Lancaster city, and visit some of our friends and then take trolley for Manheim, Lancaster county, Pa., and stop a few nights with our son Christian and family, and from there we go to Harrisburg, and spend a few days and nights with our sons Amos and David's families, i. e., D. V., and then from there we expect to take train for Calhoun, Pa.

We beg to remain,
Your affectionate brother and sister.

J. S. LEEHAN AND WIFE.
Austell, Ga., Feb. 7, 1905.

[Note—This letter was intended for last issue, but was received too late. Editor.]

EXPERIENCE.

Dear readers of the VISITOR: For some time I felt it my duty, as well as privilege, to write for the VISITOR by way of telling my experience and leading.

We need not wander so far in sin and folly, or by observing someone who is not quite as we should be. It seems to be his greatest pleasure to do so.

Oh dear reader, if you are yet on the broad road to ruin, and think you are enjoying your life of morality, or sin, I commend to you a noble, higher and sweeter life. It is a great sin not to accept Jesus for our Savior. He came to save us from our own righteousness. Oh, how I rejoice as I write, that I accepted Jesus in my youth. There is no greater joy on earth than to live for him who came to save. How many have lost their influence for Satan. It is my desire to learn of his ways, become more like him, the perfect pattern. Dear reader, if you are a friend of Jesus, pray for me.

A. M. SNYDER.

My Experience.

"Jesus, I would humbly pray,
Guide and keep me on the way;
Every gift and blessing hasten,
Wear my heart from things below."

Dear readers of the VISITOR, I felt very much impressed to write for the VISITOR. One year ago I opened the door of my heart and let Jesus come in, and in this one year I had much more pleasure in serving God than I had when I lived in sin. The Lord called me in fear one evening; I was sitting at the table and He spoke a few words to me and while He spoke I did not have the peace that I have now. The next day He spoke to me again, and I did not want to do that, but I knew He was there. I thank Jesus for it. Then I was to put on plain clothes, and I did not want to do that, but I received such a blessing in obeying Jesus on that day, I am so happy in Jesus this afternoon. I see a beauty in serving Christ Jesus.

I will say, dear brethren and sisters, let us try to humble at the cross and follow Jesus.

A. M. SNYDER.

A SISTER'S LETTER.

"Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. lx. 1). I really realize that I was so in my case and is with every child who calls upon the Father for help. O, I am so glad to see the many souls coming to God. Our meetings seem so full of real grace and so many are getting down to the truth and feeling the need of a blessed Savior. Some on beds of sickness have made a full surrender to God and have promised to go all the way with Jesus; and another came for help early one morning, not temporal, being so low down and forsaken, and begged and craved the prayers and help of God's children, to teach them the way to Christ, which they were only too glad to do, and he has been happily saved. He and his wife are children of God from every meeting since. And still another came to the Mission; one that was in the world, but never had any use for such people, but God began to work. The prayers of loved ones were heard. The high must come down; the low must come up, and now we can all meet in the common mercy seat. Praise His dear name. It is so grand to see them all confessing Christ as their Savior, and still others..."
Meetings at Ashland, Ohio.

Revival meetings were commenced at the Chestnut Grove church, near Ashland, Ohio, on Jan. 11, 1905, conducted by Bro. J. D. Meines, Des Moines, Iowa.

The meetings opened with good interest. Many of the professed Christians at this place realized that they were not living up to their privileges, but the hearts of all were touched and opened by the Spirit of the Lord. The meetings closed on Sunday evening, March 1, 1905.

Beloved, let us bear "them up in our prayers, not forgetting our beloved pastor, and all who are concerned in these meetings, that God may be honored and glorified in it all.

Yours, yet his,

Missionary.

Meetings at Ashland, Ohio.

The meetings closed on Sunday evening, February 19, May the Lord abundantly crown our brother for his faithful service while among us; also crown his labors with success as he goes to other fields of labor. Some of the converts were received into the church by the right hand of fellowship on Sunday; baptismal services on Monday following. Others in these meetings, that God may be honored and glorified in it all.

Yours, yet his,

A Voice from Africa.

"I will extol thee, my God, O King; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable." (Ps. cxlv. 1.)

No calling is more noble, and no life more satisfactory, and no heart more joyous, than the one which continually sends forth a sweet savour of praise unto the Lord as doth the Psalmist in the above words. To praise is not so much a duty as a joyous privilege. It is an appreciation expressed, or unexpressed, of what we are in possession of, which has been given to us by God. Who has not something to praise God for? And who is more worthy of praise than he who "giveth us life and breath, and all things to enjoy?" "in whom we live and move and have our being." "He that spared not his own Son, but delivered him up for us all." How shall we not with him give us freely all things to enjoy.

Beloved, let us praise him. Hast thou been carrying a burden? Cast it upon the Lord, trusting in him, and behold a new-found joy shall burst forth in praise to God. Art thou weary, cast down or in some trial? We have triumphed, for thou shalt yet praise him. For this is our calling, brethren, that we should "saw forth the excellencies of him who hath put off the man of sin out of his marvelous light." So, then, if we are in possession of this pure, never-failing stream of grateful praise to God, how it will overflow us and bless others. Perfect love has the power of lifting up above every fear. Bless the Lord, ye his saints, and all that be near him. Praise his name! We'll give the glory to him! We'll sing praises to his name. Amen.

From Brother Doner.

Dear readers of the Visor: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things have passed away." (Rev. xxv. 4.)

Since my last communication to you I have had a very sad experience, and have passed through deep waters; but the Lord, who is ever gracious, was a very present help in time of need.

On the Lord's day last the Lord laid his hand upon me and called me away to my reward. After her transit she seemed to have had her refreshments and remained one month. I visited quite a number of kraals and was received cordially by the natives. I found them very ready to listen to the message. Most of the natives are reading in their native languages now, and we found numbers of them gathered to digging bees. There they had large jugs of native beer to give to the people for refreshment. Some of the natives in the immediate neighborhood do not work on Sunday, but occasionally they come to ask permission to dig on Sunday. The people are more free to come out on Sunday to hear the gospel. The last Sunday we had the largest congregation. As a result of our labors three souls gave their hearts to God and they seem to be steadfast.

I have now left the work in the care of Brother Matoppo and have come to Mapatso Mission for awhile. Mapatso is a very good place for fever. The natives, too, are much troubled with it there. The work here is about as usual; but we are trusting for a revival here soon; for we believe the Lord is working with these people.

Yours for Africa's lost.

LAVI DONER.

Matoppo Mission, Bulawayo, So. Africa.

Jan. 7, 1905.

EVANGELICAL VISITOR.
TRUSTFULNESS.

In a poor but thrifty peasant's home sat a young mother plying her needle in the Autumn twilight, for the wee Willie, whose ringing laughter from the little garden told its own sweet tale. The husband sat near his wife, in that weary listlessness which is made such a luxury by a hard day's toil. "How shall we ever get on when Winter comes, George? 'Tis hard enough in Summer; what will it be then?" The question awoke something within that man's slumbering soul that sent a quiet glow over every room. "Mary, lass, what art making there?"

"A warm Winter coat for Willie, George."

"I guessed as much. Does the young rogue know about it?"

"Not he, dear lamb!

"Won't you tell him to hinder his worrying about Winter?"

"He won't. Why, hearken to him. George? He's as trimm'n as the day is long; and even if he had the sense to think about Winter, he'd trust mother to keep him warm.

"Aye, lass, and I vow the boy is wiser than his mother.

Mary's eye filled as she caught her husband's upward look, and the cloud of distrust was rolled from the hearth. "Blessings brighten them will we see. Blessings brighten the Christian church; and in the Christian church they are made in cemeteries adjoining. Text, H. Cor. vi. 10.

OBITUARIES.

HOOVER-HERR.—On Feb. 15, 1905, at 8 p.m., Mrs. Bro. D. V. Heise officiating, Vincent Hoover and Louisa Herr, all of Clarence Center, N. Y., were united in holy wedlock. The ceremony took place in the Christian church. Her mother, the sprightly Mrs. Anna Smiley of Souderton, Pa., was the matron of the brite, Clarence Center, N. Y.

BREHM.—Ezra Fackler, youngest child of David Brehm, was born Oct. 12, 1892, died Feb. 13, 1905, at Hope, Kans., aged 2 years, 3 months and 19 days. Services were conducted by Bro. Jacob N. Eicher, assisted by Bro. Herman Bohen, were held at the Christian church, Hope. Interment in "Pilgrim's Home cemetery."

STOVER.—At Gormley, Ont., Jan. 27, 1904, Sister Lydia Stover, in her 76th year. Funeral services were held in the Brethren's M. H. Brother F. Elliott, as- sisted by Elder Jacob N. Engle, Burial at the Enterprise cemetery. Text, H. Cor. vi. 10.

BRUBAKER.—Alice, wife of Amos R. Brubaker, of Lawn, Pa., died on Jan. 17, 1905, aged 32 years, 10 months and 13 days. She leaves a sorrowing husband and six little children to mourn her early departure. She was a consistent member of the German Baptist church. Services were conducted by Elder J. H. Longenecker and Mrs. Geeser at Elizabethtown. Text, Phil. ii. 23-25.

STOVER.—At Gormley, Ont., Jan. 27, 1904, Sister Lydia Stover, in her 76th year. Funeral services were held in the Brethren's M. H. Brother F. Elliott, as- sisted by Elder H. R. Heise and Rev. Ell- dor, conducted the service. Text, I. Pet. i. 23-25. Our sister was an on-heaten, generous woman, whose hospitable home her friends in her old age wished to welcome to God's children, or relieved the wants of the poor.

BRANDT.—Bro. Jacob S. Brandt, of Bachmansville, Pa., died Feb. 7, 1905, at the home of his brother, aged 89 years, 1 month and 6 days. He is survived by two sons, two daughters and a number of grandchildren. He was a member of the Brethren in Christ church for many years. His widow, Sister Caroline, is a member of the Brethren in Christ church. Interment at Senk's M. H. Text, H. Cor. v. t.

ZELLINGER.—John Michael Zellinger was born Jan. 15, 1849, died, near Narvarre, Kans., Feb. 13, 1905, aged 55 years and 28 days. He was a member of the German Lutheran church. Funeral services were conducted at the home by Elder Jacob N. Engle. Burial at the Enterprise cemetery. Text, H. Cor. vi. 10.

EDWARDS.—Mrs. Sadie Edwards, wife of Isaac Edwards, died at their home, near Pleasantville, Iowa, Thursday morning, Dec. 29, 1904, aged 48 years, 2 months and 21 days. A few hours before her depart- ure she called her family together and gave instructions with regard to her burial. She had been a patient sufferer for a number of years with lung trouble and asthma, but took suddenly sick with neuritis the Monday preceding her death. Decedent was the only surviving daughter of Mr. and Mrs. George Bates and granddaughter of Mr. and Mrs. David Bates. She was born near Martinsburg, Pa., Oct. 3, 1855. At 16 years of age she married Bro. R. F. Woodcock and they have been a happy couple. She was a member of the Improvement society. Interment at Valley Chapel cemetery. Text, Phil. iii. 21.

BRECHBILL.—Elizabeth Brechbill died at the home of her son Isaac, in Stark county, Ohio, on Feb. 10, 1905, aged 87 years. Her father, B. F. Brechbill, was born in Bedford county, Pa., where she lived until about 30 years of age, when she was united in marriage to Martin Brechbill, who preceded her to the beyond over 15 years. To this union were born five children, three sons and two daughters. One daughter preceded her nearly fifteen years. They had been a happy family and children, thirty-one children, many other friends to mourn their loss; but, while their love was converted in early life and united with the Brethren in Christ, and was a faithful member until death. She was a member of the church for 76 years. Services were conducted by Elder J. H. Longenecker and Rev. Chamberlain, of Iowa City. Interment in adjoining cemetery. Bro. Ramsey was a faithful member of the Brethren in Christ church for sixty years.

SOLLLENBERGER.—Emma Rebecca Sollenberger, daughter of Bro. Samuel and Sister Katie Sollenberger, of near Myers- ville, Franklin county, Pa., passed away Feb. 24, 1905, decd. Dec. 17, 1905, aged 4 years, 7 months and 2 days. A few hours before her death wasripphy. They were quar- antined and held a private funeral. The funeral services were held Feb. 19th, at Air Hill, at which place she was buried. Three brothers and one sister survive.

BREHM.—Sister Catherine, wife of Bro. Andrew Brehm, of Palmyra, Pa., passed to her reward on Monday morning, Feb. 2, 1905, aged 75 years and 13 days. A husband, eight children, twenty-four grandchildren and two great grand- children survive. She was a member of the church for seventy-two years old and united with the Brethren in Christ church. Services were held over a year, she often con- fessed the Savior's love to her and looked forward to the time of her departure. Ser- vice and interment at the Enterprise cemetery. Bro. Ramsey was a faithful member of the Brethren in Christ church for sixty years.

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