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George Detwiler

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Eternal Life

Many persons look forward to the time when they shall give up the present life and inherit eternal life. Eternal life they think of as a gift held for them just beyond the borders of the grave. If they live righteously here they hope for it as their reward. If they live in sin they hope for it as their reward too, though their reward will be different. This idea, however, is an error. The very word “eternal life” signify something different, and the Scriptures teach something different. Eternal life has always existed. It has existed in the past or the future. Eternal life is life without end—it is life without end in the past or the future. Eternal life is life without end—end in the past or the future. Eternal life has always existed. It has existed as long as God has existed. Were this not true it would not be eternal. This we must conclude from the meaning of the term.

Inasmuch, then, as eternal life always was, and always will be, it now is. It is this eternal life which is given to God’s children. Eternal life is given now; the gift is not withheld until after the death of the body, but is given as soon as we are adopted into God’s family. Christ meant this when he said, “He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life” (John 5:24). This represents actual possession of eternal life now. And in further support of this is John’s testimony: “We know that we have passed (not will pass) from death unto life” (1 John 3:14). We, therefore, possess eternal life right now.

It is this life of the soul which shall live on into the next world. The present is a part of eternity, and we possess the life which shall endure eternally. We are not given a different kind of a life in the next world; it is the same life now in our soul, but amidst different environments. There the adversary will have lost his destructive power. Our associates will be those who have eternal life, as we have. There will be no death in the land; there will be only beauty to see with our eyes, and only harmony to hear with our ears. All about us will be different. But it will be the same life we now have as soon as we become children of God. “This means that we are beginning to live heaven now, and that the divine life in us is striving now for the perfection of heaven—for its harmony, its unfalseness, its good-fellowship, its love and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly, upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers bent only, or mainly upon gain and its service. This means more than that pious idea that Christians are to sojourn in this world as strangers.
Evangelical Visitor

A Semi-Monthly Religious Journal
For the preservation of truth, practical piety and devotion to the spread of Evangelical truths and the unity of the church.

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EDITORIAL.

The Gift of Tongues.

We have so far abstained from noticing in any way the movement which is spoken of as the “Gift of Tongues,” or “Speaking with Tongues,” and which during the last year originated in California and later came to notice in more eastern States. We thought it best to not pay any attention to it because many of our readers have no knowledge of the movement, and would not understand it, and it might be confusing to many. However, our western brethren are coming in contact with it, and, no doubt, is interesting them, and we learn of a few cases where members have received the experience or blessing. Therefore, at the suggestion of one of the Western Bishops, we publish herewith what he regards as a reasonable and temperate opinion of this movement. It is taken from the Christian and Missionary Alliance, written by William T. MacArthur under the title “The Promise of the Father and ‘Speaking with Tongues’ in Chicago.” He says:

A movement which has attracted much attention in Los Angeles and elsewhere has reached Chicago. We have examined the work without the slightest prejudice, and have arrived at definite conclusions. The distinguishing feature of the work is, of course, “speaking in tongues.” It has brought much real blessing to many, and possibly only fancied blessings to others, which will yet eventuate in sorrow and discouragement. Like so many of these widespread movements, it is a mixture of good and evil, for Satan has not been asleep; he has sown his seeds of error in its very inception, which have already begun to bring forth fruit, after their kind. It seems paradoxical to say that such a movement is at once a blessing and a curse, but this is only history repeated. In fact, there have been very few religious movements in recent years which could be truthfully called unmitigated good. The proof of this statement let us consider how many people there are who can testify to the real help and blessing they received when they first touched “Dowiesism,” “Sandfordism,” and the like. The only pity is that they did not make God escape, before they had received sufficient injury to more than outweigh all their blessings.

In this brief paper we will consider three points: First, wherein is the blessing of this movement; second, wherein is the mischief; third, how may we secure the former and avoid the latter.

First, then, let us consider the good. The leaders in the movement begin by calling attention to the “promise of the Father” and all it embodies and implies; which simply means all the blessings of Pentecost. It takes very little argument to prove to the average professor that he does not and never did enjoy the fullness of this blessing. There is the power promised in Acts i, 8, and demonstrated in chapters ii., x., xix. There are the promises of the Comforter and of the “rivers of living water,” and of the “greater works,” and these present an unanswerable array of evidence that brings the hearer under deep conviction. There is no more important truth for present day teaching, and no shorter cut to blessing; especially when the seeker is made to understand that these experiences are actually possible in this life. Then our dear friends we have said are greatly blessed, and why should they not be? They have waited on God in humiliation and prayer and days together; with the definite expectation that God will bestow upon them all the blessings and gifts of Pentecost. Some have remained in fasting and prayer, as many as five days, and even longer. They have been in downright earnest in their approach to God; they have been thorough in their self-examination, and tireless in their waiting. They have been persistent, because they have been taught that they cannot claim their “Pentecost” until they have received the power to speak in a foreign language. This has held them to their prolonged fasting and prayer and their merciless self-judgment. Such a course apart from any doctrinal consideration, is bound to bring blessing. An earnest and honest seeker is sure to meet God, consequently the change and blessing in the lives of many is very marked, and exhibits all the characteristics of the genuine blessing of the Holy Ghost. There is a hunger and thirst after God, a joy in his service, a yearning for the lost, and a delight in Bible study. This is the blessing to which many testify and who dare say that it is not from God.

Having thus briefly considered the good we will next proceed to notice the evil, and by the help of God’s Word and his Holy Spirit, put a label upon it in the hope that some may be enabled to secure all the good without being touched by the evil.

The good then may be summed up in this one sentence: An honest soul, humbling itself before God, in judgment and important supplication. This has been an unanswerable blessing to the writer, and has proximately the emulation of their bold faith and enlarged expectation. They seek and doubtless obtain much more than ordinary Christians do.

Having now endeavored to set forth in the most unbiased manner the blessing which comes to those who have followed what has been called the “Pentecostal movement,” which has recently appeared in various parts of the country, let us consider the same sincerity point out the danger which is lurking in this movement.

The difficulty with this movement is that it is so much the same as found in the mixture of good and evil: viz: a strained interpretation of certain passages of God’s word. If we accept the first premise of any given heresy, we are as a rule compelled to accept the rest. For instance, if we admit the first proposition of Christian Science, which declares that “evil is only a seeming,” we must then follow wherever and whenever the second proposition, which is that there is a difference between receiving the Holy Ghost and receiving “Pentecost,” we must then admit their second proposition, which is that there was in the early Church a temporary and a permanent gift of tongues.

These premises are heretical in themselves and have been invented by the leaders to fit the emergency. These teachings at the first glance might seem unimportant, and it might appear to some, to be only a matter of mere language; however, we are commanded to “hold fast the form of sound words,” and it is of the utmost importance that our teaching be couched in Scriptural phrases.

As a result of the first of these we have conscientious people who have really received the Holy Ghost, adversely kneeling, in the presence of these teachers, who understand neither what they say nor wherein of them affirm seeking what they call their “Pentecost.” Thus some imaginary gift language excelled above the Giver, and the Holy Ghost itself slipped. Again as a result of their second premise, those whom God never intended to possess the gift of tongues are expected to wait for it, in the hope that some may be enabled to receive the Holy Ghost.

This work which this presents can be more easily imagined than described. Honest but disoriented people straining after something which God has never promised. The result
of this is inevitable, for when Chris-
tian people seek what God has never
promised to give they lay themselves
liable to the deceivers of the wicked
spirits that infest the air. These dear
friends acknowledge that much of the
speaking in tongues is the power of
the evil one, and that many of the un-
telligible utterances resemble the
crowing of roosters and the voices of
either the door is thrown wide open to
fanaticism, and weak minds have been
known to break down utterly under the
strain, and already several have been taken to
the insane asylum, and case came before
our personal observation. A young evangelist
who had been reading
of the great blessing in Los
Angeles, shut himself up in his room to
fast and pray until he should obtain
this blessing. He testified that after
some time of thus waiting he felt a
strange power coming over him which
continued to come stronger and
stronger for three days, at the end of
which time he found himself in pos-
session of the much coveted ability
to speak in foreign languages. An eye
witness of the writer in this case
was present in several Chinese laun-
dries and heard the young evangelist
speaking to the Chinese in what
seemed to be their native tongue. The
Chinese testified that they understood
him, although he did not understand
his own utterances. One of them of-
erred him money, saying he wished to
give something to Jesus. The gift,
however, was promptly refused. The
next day the young evangelist seemed
to be perfectly carried away by this
strange power coming over him which
it may be of the Holy Ghost. We
simply write these facts as a warning
to those who are seeking God's best,
and would in all humility endeavor to
point out a simple and effective reme-
dy for the evils described.

In the foregoing we have endeav-
ored in all sincerity and without prej-
udice, to set forth both the good and
the evil of this latest of religious
movements, which seems destined to
spread over the entire religious world.
It is folly to point out a danger
without at the same time showing a
way of escape. This we will now endeavor to
do. We have said that the evil
arises from the straining of certain
passages of Scripture, and reading in
into them meanings that were never
intended. The safety, therefore, and
the deliverance can only be found in
an intelligent and well poised attitude
toward the teachings of the entire
word of God. God has given us his
Spirit to guide us into all truth, but
Jesus adds, "Thy Word is Truth."

Any teaching, therefore, that does
not harmonize with all the Scripture
is "faddish" and unreliable. The first,
and perhaps the most important safe-
guard, therefore, is to throw around
us an impregnable wall of Scripture,
keeping out every foreign and expe-
rience, whether our own or someone
else's, that does not agree in every par-
ticular with the teachings of the New
Testament and the experiences of
New Testament characters. It is neces-
sary for us at the same time to
maintain both a positive and a nega-
tive attitude, determined to possess all
that God has promised us; and obsti-
nately refusing to receive anything
from the devil. The safest teaching
that we have been able to find is
which is embodied in our Alliance
Pledge, viz.: "The Blesser more than
the blessing." First, then, if we would
be delivered from the fanaticism into
which hundreds are falling, we must
see to it that we are really born of the
Spirit, that God's word is "communion of the Holy
Spirit." This message of the Holy
Ghost has been strongly emphasized
in our Alliance teaching, and also in
our hymnology, and yet we fear that
the certainty of the new birth
may be lost sight of. We answer, the
truth. Someone will say, "Then why
does the Bibles Society give
us in such an unmistakable manner as
this gift, together with all other gifts,
sees fit to speak with other tongues
through the lips of any of his servants
or handmaidens, we shall praise him;
and we shall, however, consider the place
God has given it in the catalogue of
gifts, being the least important of
them, and insist upon its being held
strictly within the bounds prescribed
in the twelfth and fourteenth chapters
of first Corinthians. It might be of
interest to add that the Lord has met
us in such an unmistakable manner as
to make us know that we are seeking
the fullness of God in a way that is
acceptable to him.

We would humbly recommend this
procedure to all who have not already
adopted it, assured that where
there is fullest expectancy, making sup-
mposition, first for ourselves, second
for one another, and then for those
whom we cannot pray, and for whom
one else is praying. Thus far there
have been no extraordinary manifes-
tations, no speaking with tongues; but
if the Holy Spirit, in whom is vested
all the gifts, being the least important of
them, and insist upon its being held
strictly within the bounds prescribed
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us in such an unmistakable manner as
to make us know that we are seeking
the fullness of God in a way that is
acceptable to him.

The Brotherhood in the State of
Pennsylvania please remember that
Pennsylvania State Council will be
this year on April 17 instead of first
Wednesday in May as heretofore.
Each District should be represented,
important business is before Coun-
cil. S. R. SMITH,
General Secretary.

To the Brotherhood at Large.

I would kindly advise the different
districts throughout the Brotherhood,
as well as overseers of Missions and
Mission Boards, to compile their re-
ports and send them to me as soon as
possible. Address all mail to 42 N.
Twelfth street, Harrisburg.
S. R. SMITH,
Gen. and Conference Secretary.

In the Rapho district, Pa., Brother
C. O. Lehman was recently chosen to
the ministry. The ordination took
place March 31. In the Manor dis-
trict there was also an election held
for two ministers. The choice fell on
brethren Jacob Heisey and C. N. Hos-
tetter. May these brethren prove
themselves faithful workmen, indeed,
"rightly dividing the word of truth,"
and become real soul-winners for
Jesus.
What Poor Mortals We Be!

One of the "shalt nots" of the Ten Commandments is "Thou shalt not bear false witness against thy neighbor." To what degree of nearness ordinary Christians attain in perfectly keeping this commandment, perhaps, God alone knows. But we venture the opinion that there are many violations of the commandment. The Apostle James gives it as his opinion that "sin in many things we all offend." And this being the case we do well to see to it that we have succeeded in removing the beam out of our own eye before we undertake to remove the mote out of brother's eye. But when a person has reached the state and experience of "entire sanctification" it is not unreasonable to expect that there will be perfect righteousness on that line. We were therefore much surprised to read in a paper entitled, "The Burning Bush," the testimony of one such who a few years ago was a member of the church, but who professedly found clearer light and larger and deeper experience, and in consequence severed his connection with the church which was of course his liberty to do. However, in his testimony it seems he could not refrain from throwing mud at the church which he left and which had placed in him large confidence and entrusted to him large responsibility.

Here are some of the things that he witnesses of the River Brethren:

"I lived in Philadelphia, Pa. I was hungering for God. I had pulled out from a denomination that was in my estimation still more dead than the River Brethren, with whom I then united. The minister of the River Brethren would lament over the fact that he would have to preach to empty benches. This man was and is still void of the power of God. He confessed himself that he felt he ought to leave the River Brethren, but nevertheless remained among them. These people preach from the pulpit that they sin every day and will greet them with a kiss and give the right hand of fellowship before every communion service. It takes a deaf, dumb and blind man who cannot see the devil in this. How long can a man stay a true child of God, and act that way you may judge. They would have so-called prayer-meetings and many times they had only about a dozen people present. Then the deacon would get up and confess how hard a time he had, and cry; then would say so few people are willing to take the narrow way. Numbers would come to the meetings, sit in the corner and pout because some other member was not dressed in the 'whole uniform of the church.' In their estimation, the members who did not so conform were 'too worldly,' and so the rest grumbled and claimed to be sanctified. Deacons would embrace the sisters in the church. The devil is easily seen here. The 'counsel' meetings of the church were more like children's fights than anything else, but some seemed to have their eyes open to that. There was no preaching on Hell-fire, or against laying up treasures upon earth: the more money some people had laid up the more they were thought of. They are after numbers, therefore afraid to hit on sin for fear they might lose some members. Thank God, I am delivered from them all."

We have quoted verbatim, sentence construction, spelling, punctuation and all. Now we protest that this is bearing false witness against the neighbor. Whatever irregularities may be found here and there locally, it is not true that "they preach from the pulpit that they sin every day;" it is not true that the prayer-meeting condition as he describes it is the prevalent condition throughout the church; it is not true that "deacons embrace the sisters in the church." If the one to whom he refers does it, or did it, he is a fit subject for discipline. Such conduct is not tolerated in the church.

As a rule, people who sever their connection with some church are prone to paint the church black in self-vindication, (and we are not sure but what we detect a little of that same spirit in one of the letters elsewhere in this issue), but this is not a Christian of the common class having attained to the "fulness" in Christ, even "perfect love," and of whom we might reasonably expect no bearing of false witness against any one, even his whilom church brethren. We do not write this in a vindictive vein but to remind us of the truth of our opening sentence, "what poor mortals we be!" and a prayer, from even this, "good Lord, deliver us."

We are requested to state that the name of the little boy to whom Brother Stover, of Philadelphia, Pa., referred in last Visitor, and for whom a home is sought as there stated, is Henry Stover, and not Harry Stover.

As to Railroad Rates for Conference.

Brother J. M. Hosetter, of Mount Joy, Pa., who is the Conference appointed agent to secure rates for Conference attendants, is not yet able to announce anything definitely on the matter further than that a fare and one-third on the certificate plan is granted in the Trunk Line Territory. This territory extends as far west as Pittsburg and north to Buffalo, N. Y., and Toronto, Canada. There must be no less than 100 persons holding certificates in attendance in order to secure the reduction. Tickets can be purchased not earlier than May 11, nor later than May 16, except from stations from which it is possible to reach place of meeting by noon of May 17, when tickets can be secured for the morning trains on the 17th. The return limit will be May 21. The condition of the certificate plan is that a full fare is paid for going and returning, if the certificate is presented, properly vouched, a fare and one-third will be the charge.

The Central Passenger Association has not yet given any decisive answer, and until it does so the Western Association cannot give us anything.

The matter will be more fully treated in the May 1 number.

Dowieism has suffered severe reverses during the last year, and Dowie himself has died, largely deserted and unhonored by even his own followers; and Sanfordism, a similar movement which had its headquarters at Shiloh, Maine, is also suffering in its reputation. More recently Mrs. Eddy and her Christian Science are figuring in a law suit in that Mrs. Eddy's son and other relatives demand an investigation of her financial affairs, and now there comes the report that the "God's Revivalists" people (the paper that has crowded the Visitor out of some homes) have an application for a receivership filed against them upon the grounds of the diverting of funds from the missionary and other purposes for which the donors gave them, to personal uses by certain trustees.

The following in reference to this was copied from "The Christian Conservator" of April 3, under the head, "A Sad Business Break."

"The Apostolic Holiness Union" church which has a Bible school and paper called "God's Revivalist," under its control at its headquarters, Cincinnati, Ohio, has an application for a receivership filed against it upon the grounds of the diverting of funds,
from the missionary and other purposes for which the donors gave them, to personal uses by certain trustees. It is asserted that the examination of the books and accounts by expert accountants has been denied and the only way to bring about an accounting is by court action. The application for a receiver was by a former bookkeeper, James Storey, and he is supported by W. Roettinger, John B. Martin, of Cincinnati, and a Mr. Eckhart, of Auburn, Indiana. The last named has given the concern about $3,000. Only crooked trustees of sacred funds could object to investigation. The children of this world are wiser in their generation than the children of light. Churches that wickedly ignore God's demand, "Not slothful in business," deserve to suffer and in time will reap their deserts. But the innocent donors become involved and grievously suffer. One body of Christians that brings reproach by dereliction and its undeserved suspicion, thus disheartening helpers. For the good of the cause in every way, every man who has to do with financial affairs should keep strict account and divert not a penny of the Lord's money.

The National Christian Association held its annual State convention at Elizabethtown, Pa., March 14-17. Several of our brethren of Lancaster county attended and report an interesting meeting. The special work of the Association is to expose the evils of, and work against lodgism. Brother Enos H. Hess suggests that we give room in the Visitsrox for the resolutions which were adopted by the meeting, and call the attention of our readers to the Christian Cynosure, the publication of the Association, as being a worthy paper to put into the homes of our readers, especially where there are boys. The paper is published in Chicago, Ill., 221 W. Madison street.

"The Association stands in open opposition to the lodge, and maintains that the work of the entire system of organized, oath-bound secrecy is detrimental to the best interests of the church, the home and the State."

**Resolutions Adopted.**

The convention passed the following resolutions:

Whereas, It is the duty of all Christians to oppose sin as well as to advocate truth; and

Whereas, We believe in the secret lodge system we find many forms of sin. Therefore, be it

Resolved, That we will seek the knowledge of the character and workings of the secret lodge that will better enable us to call attention to its evil nature.

Resolved, We will seek to make known the results of our investigations to our fellow believers, believing that some will be thus kept out and others brought out of these organizations.

Resolved, We believe that no Christian will oppose the proper investigation of any question, and that all will agree that evil designs and practices should be exposed.

Resolved, We will seek to know by their fruits. As the effect of lodge connection is found everywhere to diminish the spiritual life, we should guard our fellow against any association calculated to bring spiritual loss.

Resolved, We believe God would have us do works of charity through the church, and thus honor Christ, instead of through any organizations having no divine sanction.

Resolved, We believe the Christ-appointed brotherhood and the so-called brotherhood of the lodge are opposite and antagonistic. All Christians should refrain from being unequally "yoked with unbelievers."—Second Corinthians 6.

Resolved, We believe that all secret societies are wrong in teaching and tendency, though there is a wide difference in ceremony and practice.

Resolved, The festive promiscuities of most lodges are to be shunned, as they tend to destruction of soul and body.

Resolved, The oaths, the titles, the regalia and general display made by lodges are feeders of vanity rather than that humility that becomes the Christian life.

Will no every subscriber who is in arrears on his subscription remit the amount due, and renew for another year? In order that the Visitor account may show no deficit for this Conference year there must come this way no less than two hundred and fifty dollars. It would be considered a special favor if the friends would make a note of this and see that their credit is in the future before this month closes.

Our readers will remember that we had the pledge of seven fifty-dollar donations to the Matopo Mission Stock Fund on the condition that there would be ten found. Of these all but number one, Peabody, Kansas, have either paid their pledge to the General Fund or notified us that they v-v-uld do so. We are waiting to hear from No. 1. The money should all be paid in during April.

**Our Benevolent list is not decreasing in number, rather increasing. The special donations to that fund have run way behind this year. The amount received during the year up to April 2 is $23.25, while last year it was $43.75 for the year. Perhaps some of our friends will yet be prompted to remember this fund before May.**

We have written to quite a number who are in arrears with their credit on Visitor subscription. Some have responded but many more should. We will again use the blue mark as a last reminder that we are much in need that the renewal should be made before May. A few will make a deficit. It can be done if all will re-new at once who have not done so.

We regret to learn from Bro. J. O. Lehman, who, with his wife and adopted son, came home from the African mission field about a year ago on furlough, that his wife passed away suddenly of heart disease in Indianapolis, Ind., a week ago. She was apparently in good health, and passed away without a struggle. She had been enjoying special blessedness from God in the recent past. She was buried at Indianapolis. Bro. Lehman is hopeful of returning to Africa, and expects to have a number of new missionaries to accompany him.

Will the sister in Ohio who asked us some time ago for a Bound Volume of the 1905-1906 Visitor write us again? We would now be able to let her have one, but we don't have her name and address.

"Life is what one makes it, no matter of what it is made."

**March Credits.**

A maiden stood where the fields were ripe, 
And gathered the golden wheat; 
Gaily she sang as she bound her sheaves, 
And laid them about her feet.

One marked her there as she passed her by, 
Alone with her hard-earned spoil. 
And spoke of rest, for the sun was high, 
And the reaper spent with toil.

But the maiden smiled, as her glad voice said: 
"Nay, lady, I may not yield. 
The work is great, but the work is sweet, 
I toil in my father's field."

Gleaners of Christ, in your lonely toil, 
When weary and faint to yield, 
Take comfort here, though the work is great, 
"Ye toil in your Father's field."

And the Father's house lies over the hill, 
Where the sun of life goes down; 
There shall ye rest, and the Father's smile 
Forever your work shall crown.

God has no rest; he does not weary in reaching out after perishing souls. His chosen watchmen are to give him no rest day nor night, till he makes Jerusalem a praise in the earth.

The ministering angels who do his bidding, and the faithful followers of Jesus, are continually alert about their Master's business; they have no rest.

The devil and his marshalled host do not rest from their infernal activity to possess the souls of men. Even the wicked themselves for whom the powers of heaven and hell are contending, have no rest, for they are like the troubled sea which cannot rest, whose waters cast up mire and dirt.

The only one who rests whilst this awful warfare against sin and Satan is going on is the lukewarm Christian, the one who is neither cold nor hot, the one who is at ease in Zion.

The Christian who can sit still in a prayer-meeting and see God and man working mightily for the salvation of souls and yet he himself be all unmoved; who can see the sinner troubled on account of sin; who can see the deeps of a man's heart broken up, and feelings long crushed and held down in bondage, stirred and awakened into activity by the loving efforts of a heart filled with the compassion of God for dying sinners; the one who can see God dishonored by man's going down to hell unawakened, and he himself be at ease, be at rest, is an awful sight, and must cause the loving heart of Jesus to throb afresh with sorrow and set Him devising means by which this terrible exception, this fearful anomaly both of heaven and earth, shall cease to exist.

To be at ease, oh, how much danger there is in it. The branch once so fruitful now fruitless; now withering away; now drawing less and less vitality from the source of life. See the husbandman as he pinches and prunes; how he lops off these twigs that are hindering fruitfulness; soon not only the tiny twigs will be plucked off, but the useless dead branch will have to be severed from the fruitful vine; soon it will have to be done, for if not, this deadly disease will spread like a canker worm throughout the whole vine, and the useless wood will be gathered back by the world and burned in the un holy fires of its kindling. But the husbandman is God; he is faithful and just; he will not let his own choice vine be thus injured, thus caused to perish, through the lack of fruit-bearing of a few diseased branches. If pruning does not result in the cleansing of this deadly disease, if the efforts of the husbandman are unsuccessful then there will come a time when the branch will have to be severed; will have to be, in order to preserve the life of the vine.

Consider, are you lukewarm? Down deep in your heart do you see yourself resting in a past knowledge of sins forgiven, of being united to the living vine, and yet idling the precious moments away that God has given you to be fruitful in service to him? "Herein," Jesus says, "is my Father glorified, that ye bear much fruit." Is the holy light you received from Jesus so shining that men can see by its radiance your good works, and are they really glorifying God through you? If you are, you will know what I mean when I say God has no rest; for your prayers give him no rest. Day and night you see the need of him for a perishing world; day and night you will realize that he who never slumbers nor sleeps has heard your prayers and is really working, working through you, his human temple. If your prayers really meant anything, it meant that you were but an empty human vessel, for God to take possession of and use, working in a way which may make the human in you cry out in its reluctance to walk the narrow way of the cross; but the new creation in you, filled with zeal for God, will triumph, through Jesus who gives the victory over the world, the flesh and the very devil himself. If you are thus filled you will not slacken in your fervency of spirit in serving the Lord; you will not be weary in well-doing, and in due season you will reap the answers to your prayers and your efforts. Guilty, sin-stained men, unwashed in Jesus blood, will fly to the fountain for sin, and your Savior will see of the travail of his soul and be satisfied both with yourself and your results. You will be a joy and a blessing to your comrades in the fight, who have been bearing the strain of the battle until it seems as if they must break down unless help comes. God, in answering you and taking possession of your surrendered life, is making you a blessing and a reviving to all who come in contact with you.

But if you are at ease; if, whilst all nature and hell, and even heaven itself, are groaning under the awful warfare now on, you can rest under the knowledge of a past experience of forgiveness, and from a present freedom from pronounced transgressions, be careful, for you are just hastening to a more dangerous condition than the sinner who never heard the gospel. The good news may reach him, may fill his heart with peace and his life with fruitful service, but that same good news, that same gospel, you are withholding from those who need it. If the very essence of the gospel is that through the pardoning mercy of God in Christ Jesus you have been made a fit temple for God the Holy Spirit to dwell in, and you, as it were, are restraining him, are keeping him prisoner, are refusing to let him work through your lips, and through your hands, and through your entire ransomed being, his perfect will.

The gospel cannot be separated from the cross; Jesus had his cross and you have yours. You have to take it up and follow Jesus all the way or you cannot be his disciple—you cannot be at ease, at rest, except at the peril of your own soul.

Do you say, "I am spiritually rich; I am increased with heavenly goods, and have need of nothing," and knowest not that thou art wretched and miserable, and poor, and blind, and naked?

Jesus is still seeking the lost, still is lacking his joy in the lost sheep being found, and you are in need of nothing! Jesus is still needing cross-bearers to lay down their lives, if necessary, in the carrying of the salvation message to unawakened souls, and you are in need of nothing! A needy Savior, seeking to pour himself out to a world of lost souls, to fill his own people with his own zeal and love, and you are at rest, "needing nothing!" Jesus would rather have you in a cold dead state than in this lukewarm condition. Listen as he
talks with you: “I know thy works that thou art neither cold nor hot; so then because thou art lukewarm and neither cold nor hot I will spit thee out of my mouth.” Read the rest of this message; it is found in the third chapter of Revelations. Read it, ponder over it, act over it and repent of your lukewarm condition and become zealous in his service.

Bring your all to the altar, leave your gift there. Get right with your elder brother; tell him the story of how you have got away from that zealous first love, that love that would do and dare all things for him; tell it with the broken, contrite spirit which the dear Lord will never despise, and then come and lay your gift upon the altar—lay yourself with all your being to the Lord Jesus Christ, and wait in a willing and obedient spirit on the Lord and the fire will descend and you will be consumed with burning, loving zeal in the foundations of the Lord Jesus Christ. The God who loves you is beseeching you to present your body a living sacrifice, holy and acceptable to him. Do so, and he will transform you, will transfigure you into an angel of mercy, a messenger of peace to a lost world. And thus you will go forward unweariedly, proving in your own soul what is that good, and acceptable and perfect will of God.

Oh, beloved, we who have received Jesus the anointed into our lives, we who are united to him, have this Living Altar. Jesus offered himself to God on this altar; his sacred body, prepared by God, has been offered up in loyal service to God for your redemption, that you, too, might serve him in spirit and in truth, in “righteousness and holiness” all your days. You, by the mercy of God, are now united to Jesus, to this Living Christ, to this Altar that none else have a right to partake of. You are besought to follow Jesus all the way, to lay yourself unreservedly upon that ever enlarging Altar, that wonderful, that precious stone, which Daniel told the king of Babylon was being cut out without hands and was “to fill the whole earth.” Lay yourself upon this altar, and prove like he did that the altar truly sanctifies the gifts laid thereon—it is a reasonable service; hasten, then, to its performance.

The above message came to the writer’s heart a few months ago, under the Holy Spirit’s teachings, and stirred him up to a more devoted zeal for lost souls. It was noted down hurriedly, and is now given just as received, hoping it may stir up some other soul to its high privileges.

A. McG.

For the EVANGELICAL VISITOR.
Lot’s Choice.

“And Lot lifted up his eyes and beheld all the plain of Jordan that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah.” (Gen. 13:10.)

While meditating on articles published in the VISITOR from time to time, and more especially last Fall, about the time the colonization scheme struck quite a number of our brethren, I was made to think a good deal about the matter, being myself somewhat acquainted with a part of the West, the Dakotas and Minnesota, and from what I can learn the North-west averages about the same: a country where the majority are men of small capital, and regardless of honor or the Sabbath, are intending by hook or crook to have a start in the world financially: I might say, a goodly number of sharks, but not all, and to think of our brethren and sisters, even some isolating themselves away from any plain, God fearing people and the brethren.

I believe before making such a move the matter should be taken to the Lord and his approval obtained. I admit the West holds out great inducements for young men of good, sterling character and healthy body. Yet we must not lay ourselves liable for, “What will it profit a man if he gain the whole world and lose his own soul?” Times are good anywhere in the East, and if ye cannot go West with the salvation of souls and the glory of God as our guiding star, why have we had better move slowly, and not take Lot as an example or as a sample for our brethren by any means.

But it is the choice I am referring to particularly. Let us live as strangers and pilgrims on the earth, looking for that city which hath foundations, whose builder and maker is God.

Let us pray for our dear Brother Detwiler. He is before the brotherhood as editor of the VISITOR, to be censured and criticised by all who feel led that way, and while perhaps we cannot all see things just alike, we are apt to use the columns of the VISITOR to air our pet theories and our views and we might be troubled a little with atrophy of the heart along these lines. Let us take the old gospel flail (God’s word) and thresh out our contributions a little at home and send in the wheat only and save our brother editor a lot of trouble, and we will leave room for those that are coming down deep in the word to send us some of the hidden treasure (nuggets). Others who have gone on exploring farther in the land than we can send us word back what captures they have made and tell us more about the fruits that are to be found farther on.

Brethren, we need something to lift up, to edify us, to bring us to a closer relationship to our God. Praise his name!

I have felt in writing this, something like Eliph. Job 32:6, rather young, and I also have shown mine opinion. Hoping the blessing of God will accompany this, and that as brethren and sisters may be furthered on in this divine life, I am, your unworthy brother,

Winger, Ont. Webster Burch.
Faith is the substance of things hoped for, and without faith it is impossible to please God. And I am so glad that it is our every privilege to exercise this living faith and which God is so willing and ready to bestow upon us if we are just at the place where we have consecrated all that we know, and all that we do not know, but this we do not receive in its fulness until we have received the definite experience of entire sanctification and are filled with his Spirit, consequent to regeneration; glory to his matchless name! If we read his word and have his promises in possession through faith we sometimes feel as if it was too good to be true, with the small conception that we can grasp God's greatness. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For of him, and through him and to him, are all things: to whom be glory forever."

I have just finished reading such a wonderful good and spicy sermon on faith, in the latest "Revivalist" that it put a shout in my soul while at the wash tub.

Oh, praise the Lord for a faith, and an experience and victory over all worldliness and traditions of men, that make us to rejoice, and to glory in everything that comes along in our pathway. We read that some did not enter into the promised land because of unbelief; so let us press on for the life more abundant, so we will not fall in the same example of unbelief.

I am rejoicing in the God of my salvation more and more every day, as I see that nothing will hold out at that great day but entire and complete separation from the world and all its vanities and amusements, and be entirely surrendered to the will of God. "And this is the will of God, even your sanctification," and without holiness no one shall see God. Oh, let us believe this and not be satisfied with anything less than the very best that God has for us, and which is the privilege of all really, and genuinely, and scripturally, converted people to attain to, and nothing short of it.

Then, after we are wholly sanctified and made meet for the Master's use, there is yet much land to be possessed. Believed, this experience puts a glow on the cheek and a sparkle in the eye, and a spring in the heel which nothing else can. Praise his name. I would not give it for all that the world has, with all its formality and pomp and worldly honors and ecclesiastical nonsense, in church or outside. Oh, I am so glad that we can attain to this blessedness regardless of our surroundings whether we are privileged to belong to a society seeking church, or a plain church, the gospel lines will ever remain the same, and it is for us to accept them and nothing less. I do not know why I am so blessed, with such floods and waves of glory, that I have to think about the words which Paul uttered about being carried into the third heaven: but I must greatly attribute it to the words which we read in Matthew where Christ tells them to rejoice and be exceeding glad "when men persecute you, and separate you from their company, and speak all manner of evil against you, falsely, for my sake." Then we shall rejoice and be exceeding glad, for great is your reward in heaven. He also tells us to leap for joy, because he counts us worthy to suffer with him, for all that will live godly in Christ Jesus shall suffer persecution, of which I have already tasted a little since the Lord has saved and sanctified my soul. Oh, I'm feeding on his marvelous light and who always causeth us to triumph. Oh, let us go on to perfection: we cannot afford to take any chances to miss heaven. He says, his sheep will find pasture, and we certainly will find if we seek, and if we are hungering and eating of the grapes of Eschol, and honey out of the rock. We cannot read, and hear, and learn too much of the real thing. Praise his name forever.

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Oh, dear ones, we feel to raise our voice to the article we mean to publish. What is interest with church news and thoughts of what the word of God is to us, and what church fellowship should mean to us. Now we will likely be interested in anything we love. Jesus told Peter if he loved him he should feed his lambs.

We read that Christ loved the church and gave himself for it: that he might sanctify and cleanse it with the washing of water by the word. Now we need to apply the word. To whom? We answer to the church members. When we wash we apply the water to the article we mean to wash. There are different ways to apply the water, but we must have water to wash with.

It is evident that there is a washing needed, an application of the word which will produce a balm to heal and cleanse through the word. We need to be awakened to more actual church work: we have too few Bible students, or, if you please, Bible men and women, who know the word and can use it as the apostle commands, taking the word of God which is the sword of the Spirit whereby we shall be able to resist the devil. Why is the church not in a more vigorous condition? The apostle says there are so many sickly, and many sleep.

Is there no balm of healing? Why this faint and timid condition of so many of the members of the church? Oh, dear ones, we feel to raise our voice in triumph and say, glory to God there is victory through the blood of the Son of God!

When we are washed in that foun-
tian from all sin, when we die out to all of self, and make a full consecration to God for time and eternity, the inbred sin is destroyed. Then we are made to realize that the word of God is a lamp to our feet and a light to our path; and the more we read God's word the more we want to read it, and the more we are acquainted with the word the more we love the church. The reason so many fall back is they lack in church work. If we, as a body, had given our young people something to do in church work we would number ten to one. It is a sad reality to me to be confronted with the fact as it stands out before us.

We have too many members who are loose on church doctrine. Then, we have dear brethren and sisters who live a very conscientious life for themselves, but they are so reserved in their way of thinking that they only live for self, and when they pass on the church is minus of a member. God pity the church.

Brethren, what we want to be is workers. What a pity that our dear Brotherhood has held back so long before we had Sunday-school. Surely brethren, the Sunday-school is the nursery of the church; and missionary work is the very backbone of the church. Had our beloved Brotherhood launched out into church work twenty-five years before we did, what might we not have accomplished in holding our children, and been the means of bringing many into the fold! Yes, there is a healing balm for the wounded. We sorrow over the loss of time and precious souls who have been led astray.

The prophet says, "Why then is not the health of the daughters of my people recovered," when the remedy is here? Why, we answer, it has been withheld too long. But the church is launching out slowly but steadily in Sunday-schools, Missions in our cities, and across to Africa and India, and our young people are being put to work in Sunday-school, and helping in Missions, Children's Meetings and Young People's Meetings.

I was present not long since when there was a number of our brethren and sisters took part in the Young People's Meeting. A sister led the meeting and it would have done any sanctified soul good to have been present and heard the young members of the church read their scripture verse and give a thought on the meaning of the word of God that is food for the young soul who is a plant in the vineyard of God, the church. At the close

a young brother, a school boy, was appointed to lead the next meeting. Yes, but someone says, we might spoil our young people. That is so, but let us not fear to do good lest evil will ensue. We are feeling the loss of our young members; so let us take a lesson or warning and save them. How many of our members would do well from a natural point of view to take a lesson. Had you, brother and sister, not moved to town when you did your boys and girls might be saved and in the church, but you, for comfort for your natural body, did what may be the cause that your children are lost. The reason is they got out into society and are lost to the church and to God.

Brethren, we need our children in the church. Give them church work. Get them rooted and grounded in the word of the living God. Then send them out, I care not where, in the cities, across the sea, and they will stand. Yes, there is a balm in Gilead! Glory to our God who giveth us the victory through our Lord and Savior Jesus Christ! The sanctified soul, set apart for God, cleansed through the blood, don't get proud and haughty; it does not follow the fashion of the world.

May we profit with the few thoughts advanced in this article. God knows I have the burden of the church on my heart and feel to spend and be spent for the salvation of the lost in this land, and, if needs be, I should love to cross the great deep to help to push the chariot along. Pray for the coming of our Lord.

JOHN H. MYERS.

A missionary in Ningpo, China, wrote home of the death of a carpenter, who had been an earnest idolator. During his last illness, the pastor of the church near his shop went to see him. The message of salvation through Jesus Christ made a deep impression. He cried out for forgiveness, and made known his purpose to worship God only, whether he lived or died. When he was dying, his family wished to perform the usual heathen rites which attend a death, but he rejected them all. When asked, "Don't you want the lanterns lit?" (to light him through the dark valley), he replied, "Why do I want a lantern? It is all light about me." "Shall we burn the paper money?" (to pay his passage at the river of death.) "No, Jesus has paid the passage." Then he died in peace.—Selected.

Farmer Holden, an intelligent citizen, a kind neighbor, and loving husband and father, had arrived at middle life before he found God. When his interest grew into a half formulated belief, and his belief into certainty, a new life was opened before him that he wanted all his friends to share. For several years he was very active in church and Sunday-school work, a help to the pastor and zealous in every good work. It was noticeable, therefore, when he gave up attending the prayer-meeting regularly and was silent when he did come. At length, when he remained away from church two Sundays in succession, the pastor sought him out in the hay-field and said, as he picked up a fork and kept pace with him in picking out the fragment hay: "I have come to ask what has come over you to lessen your soul's prosperity?" For the farmer remained silent, and then, pausing to take a breath at the end of the windrow, he said: "It all began by my happening to think that my barn sets up considerably higher than my house." "What can that possibly have to do with it?" "Well, you see, pastor, when I was converted, and ever since, in fact, until this Summer, I made a point every evening of enjoying a season of prayer at the barn, and had always an uplifting sense of spiritual freedom. One night in the Spring, as I started out to go to the barn as usual for my devotions, I was confronted with the thought, and I was prompted to say just as I was speaking to someone else, 'I am tired; you can pray here just as well; it is uphill to the barn,' and, pastor, I was weak enough to kneel there at the turnstile at the foot of the hill. The next night I didn't go quite so far, and it wasn't long before I was making excuses to my sick soul by saying, 'I can have my private devotions just as well when I am comfortable in bed,' and soon after adopting this plan I dropped off to sleep, forgetting all about it, and for some time now I have ceased praying altogether, and have lost any inclination to meet with God's people."

"It is just another instance of lost communion with God," said the pastor sadly. "While you daily obeyed the injunction, 'Enter into thy closet,' your spiritual life prospered. As soon as you were tempted to disobey, and to neglect God in that important particular, your whole spiritual life felt the need of that stimulus, as a plant feels the need of the dews of heaven when wilted. Let us kneel right here
and ask for showers of refreshing that your growth in grace may not forever die;”

Farmer (afterwards Deacon) Holden used to relate this experience as often as the church was gladdened by the new converts. “Don’t stumble over the stone that I did,” he said; “don’t make the excuse that it is uphill to the barn, or upstairs to your closet, but every day have your season of communion with God, and he will bless you in proportion as you honor him.”—Selected by Catharine Lehman, Almira, Ont.

Jesus Is Coming.

The first thought that usually comes to us when we see the above words is that he, the Christ, is coming a second time. And true it is, that some day, or night, he will come in the clouds of heaven. Every eye shall see him, and all shall know that he is the Christ. Or, he may come to us in some other way. Is it a happy thought to us that he is coming?

When Martha and Mary waited at the bedside of their sick brother, they watched for Jesus through the anxious hours of his suffering, saw the approach of death, and as the eyes closed they must have thought it the last time for him on earth. The day came for the burial, and they laid him away in the tomb, turning with sad hearts to the home so lonely and desolate without the kind, helpful brother. Days passed before they saw the face of the One whom they hoped would restore their brother to health. He came at his appointed time. It may have seemed too late, but it was not. Their brother was restored to them, and they learned what a wonderful healer he was,—able to restore to life. The heart-broken widow who followed the remains of an only son through the gate at Nain little dreamed that the person coming was the Christ who was able to give back the boy she thought was separated from her forever in this life.

These instances should bring hope and cheer to all sorrowing ones. No matter what causes the grief, Jesus sees it, and although he carries long, he is on the way, and there will be a blessed meeting place soon where he will say, “It is enough.” His children sorrow not as others. We know that he hears us, and is coming to bring relief. Though we must wait through days and weeks and years of affliction or sorrow of some kind that he alone knows, he is on the way to meet us, and is longing to pour upon us the balm that soothes and comforts his weary ones.

The following beautiful poem is comforting:

Gladness of heart is Jesus’ Perfect Way.

“Twill be all right, sad, sorrowing friend, some day.

The valley where you walk will lead to heights sublime.

Where you shall gaze upon a bright and wondrous day.

So do not mourn and cry; God’s hand is in your hand.

And kindly leading you to some sweet, promised land.

Look up, and look away beyond the care and fret;

Put from your heart all anxious doubts and fears.

Some day, in his good time, your feet he’ll kindly set.

Within his open gate, and from your face the tears.

He’ll wipe away, and gently lead you on, out from your troubled night, into a cloudless dawn.

Fear not that he will lose his constant hold on you.

And let you wander on, alone and fearless.

But let this gracious thought your life and soul imbue.

That he is ever near, in gladness or distress.

You may not hear God’s step, as he walks by your side.

But he is ever there, your path to choose and guide.

Doubt not his love, doubt not his father care.

He watches over you, through all the day and night.

He would your every grief willing and gladly bear.

So true his love for you—so great, so infinite.

’Tis he whose arms are round you lest you fall.

Doubt not one little hour, God knows your sorrows, all.

He brings you near to him, he makes you conrade, friend.

When he holds to your lips the bitter cup of rue.

’Tis a sacrament whose meaning and whose end.

Is in the pledge between your God and you.

So, sorrow not, nor doubt; some sweet, some blessed day.

Your eyes with heavenly light shall see his perfect way.

—By Ella J. Brumbaugh—Selected by Lydia Olerwalt.

In that beautiful hymn of Addison’s, beginning, “When all thy mercies, O my God, my rising soul survey,” the poet adds that amid ten thousand mercies “not the least” is the gift of “a cheerful heart,” which tastes God’s other gifts with gratitude. It is the Apostle Paul, who, describing the most dreadful sins of a heathen world, traces the whole course of sin back to its fountainhead in lack of thankfulness. It is the want of this grace embitters the most favored lot. To the “cheerful heart” every condition in life presents occasion for praise; to the ungrateful, no condition.

Plain Dressing.

Plainness of dress seems almost a lost art. Churches look like flower gardens. Thousands of dollars are wasted on bows and ribbons, jewels and feathers by persons who profess to be followers of him who had not where to lay his head. Fashions change perpetually, and the tawdry finery is cast off almost unworn to make way for more which is soon to be discarded in the same way.

A few Christians maintain their integrity by a general avoidance of fashion and folly in this respect.

A young Christian woman a while ago started to go to Kansas. On the way the conductor of the train sat down opposite her and politely asked, “Why do you dress so plain?” She enquired what his motive was in asking that question, so that she might answer him accordingly. He replied that his wife always talked about the necessity of women dressing plainly, whilst he did not see any reason for doing so.

The young lady looked at him and said: Why do you wear this special uniform. He replied, because I serve the Rock Island Company, and comply with its orders in wearing it. So do I, was her quick reply, I have joined the Church of Christ, and am in the service of my Master, whose orders I must obey also in my dress, according to I. Tim, 2:9, where he says verbally that women shall adorn themselves in modest apparel.

Let Christian women put on this uniform and save time, money, labor, strength, and even life itself.

—Selected by Jennie S. Nissley.

Women ought to be very much interested in missions, for it is to women especially that the Christian religion brings blessings. A comparison of the condition of women in Christian lands with their condition in lands where Christ is not known, shows how much women owe to Christianity, even if we leave its greatest blessing—eternal life—out of consideration.

It was after Stephen had delivered a sermon that cut his hearers to the heart and made them gnash upon him with one accord and cast him out of the city and stoned him to death that he, being full of the Holy Ghost, looked up steadfastly into heaven, saw the glory of God, saw Jesus standing at the right hand of God, prayed for his murderers, committed his spirit to God, and fell asleep—the first Christian martyr.—Selected.
Lesson 5. May 2.—Joseph the Wise Ruler in Egypt.

(1) He was his father's beloved son. (2) His pre-eminance was forecast in his youth. (3) He was hated even by his brethren. (4) He was sold into slavery. (5) He was sorely tempted and tried. (6) He was falsely accused and condemned. (7) He was thrust out of the way. (8) He was raised to the throne. (9) He became dispensary of bread. (10) He commanded a great deliverer. (11) He was victor over all his foes, etc.

Lesson 6. May 9.—Joseph Forbids His Brethren.

Be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you. Eph. 4:32.

Then Joseph could not refrain himself before all his brethren; and heWept, and fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck.

COMMENT.

1.2.3. Could not refrain himself . . . weep aloud. His emotion was overpowering. The sound of his weeping was heard without. Love and pity for his brethren were more than all the feeling of hatred and revenge for their wrong treatment of him. The flood gates of love were broken down and all he could do was to kneel and weep. "I am Joseph." "Doth my father yet live?"

No wonder his brethren were troubled and could not answer him. They had forgotten they remembered their conduct towards him; how they had hated him, rejected him, sold him. They had been condemned. The famine had lasted for twenty-nine years, the time since they sold him. It grieved him that they were afraid. I am Joseph, your brother. So Jesus is brother to poor sinners. His heart yearns for them and over them as did that of Joseph. God did send me . . . to preserve you. His sorrows and hardships were all of God's ordering, and "all things work together for good." 6:8. Two years even before a heathen king (v. 16, 28)."—Torry.

In spite of this complete reconciliation there were all of God's ordering, and "all things work together for good." 6:8. Two years even before a heathen king (v. 16, 28)."—Torry.

Who? Joseph, Joseph, Joseph. The introduction.—Read between the lesson.

Where? The Palace of Pharaoh. Why? Pharaoh, Joseph, Asennath. What? Israel and Egypt. Note the prevailing lesson and the preceding one we learn that Joseph interpreted the baker's dream, too, and showed that he had been put there by God. Bible readers and, I believe, Bible interpreters came true. But the chief butler had died, and he lived only two years in prison. But at the end of the two years he was needed to interpret the dream of King Pharaoh. He was brought forth, and our lesson tells us how he became ruler of the nation.

COMMENT.

38-45. Can't we find a reason in whom the Spirit of God is? (1) He was a Israelite in faith and loyalty to God came out in the very first words he spoke to Pharaoh (v. 15). He was a man of the word. (2) He was a man who had been even before a heathen king (v. 16, 28).—Torry.

The children of Israel were to the heathen as to the heathen. The course to pursue was discreet, and the king recognized Joseph's fitness to be placed in authority and in a position to do the best for his brothers. He will have them all brought down to Egypt where he can nourish them. Not one, but all, is to be left behind. Jesus said, "I will come again and receive you unto myself, that where I am ye may be also. (1 Cor. 15:51-53)."

Then higher lift your eyes

And while he beckons thus,

The doors swing wide, God leads the way.

To Egypt where he can nourish them.

Who, in their willing exile,

This sweet home joys you know;

The doors swing wide, God leads the way;

And comforted them, and spake kindly to them. As thine forever more.

As thine forever more.

The heaven joys you know;

The church is a father to Pharaoh.

A father to Pharaoh... lord... ruler. He was in the place of authority and in a position to do the best for his brothers. 9:25. Hate ye, go to my father. He sends them home to tell father the good news. They will have "all brought down to Egypt where he can nourish them. Not one, but all, is to be left behind. Jesus said, "I will come again and receive you unto myself, that where I am ye may be also. (1 Cor. 15:51-53)."

A Call for Missions.

Oh souls that know the love of God;

And know it deep and true.

The doors swing wide, God leads the way;

And while he beckons thus,

And do you ask that God will bless The loved ones at your side.

Do you remember when you knelt,

To offer up an earnest strong appeal Through heathen lands their way to press,

Your loved ones at your side.

And hear his blessings on Who, in their willing exile, miss

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To Subscribers:—1. Our terms are cash in advance.
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To Young Poon—who are unable to pay, we send the paper free on the recommendation of others or upon their individual request. Individual requests must be renewed every six months as a matter of good faith.

5. Correspondence to the following addresses:

...
Our meetings are good; our school is prosperous. We give God the glory. Those who stand upon his promises shall abide in him and he in us, yet we need to pray with an abundance of grace. We truly realize these days that we have a living Christ who is the same yesterday, to-day and forever.

Special meetings commenced here on the evening of March 24 and 25. Sister J. R. Zook are laboring in our midst. Nearly a score of souls who have been walking in the clean light of the justified experience were ready to come out for the anointing of the Holy Ghost. Several have the witness and others are seeking. A few unsaved souls have also accepted Jesus as their personal Saviour. We are looking to the Lord to do much more in this place during these meetings.

Brothers, the grace of our Lord Jesus Christ be with your spirit. Amen.

Yours in bonds of perfect love,

GOD AND ERFIE WHEELER.

Conclusion of Building Fund.

Previously reported, $4,792.84.

DONATIONS.

George Galloway, N. Y. N., $2; Jno. Eilers, N. Y., $2; W. O. Baker, Ohio, $2; L. R. Henrickson, Ont., $5; Sister Shirk, $2; Anna Bert, Baker, $1; Eri Shisler, 50c.; a sister, $5; Dora Mater, $1; Joram Nigh, $2; Dora Mater, $1; Total, $1,498.84.

A Sister's Letter.

Dearly beloved in Christ Jesus. Greeting in the Lord. I feel very much impressed to write for the Visivors, stating I came to the Philadelphia Mission, March 14th.

The Lord willing, I will let you know what God is doing for me. How do I praise our precious Savior that he did with us in the work. If we have abiding in us, mother to father we can do all things, and the things he tells us to do will become a pleasure. Glory to his name. I feel very much obligated to him. He has blessed me already for the short time I am in the work. Truly the Lord is good to his children. We need not fear, and obey him and he will give us the desire of our hearts.

The Lord knows when our dear Brother and Sister Stover are in need; he always supplies their need. We were all so overjoyed when we saw the barrel of potatoes and apples come, and he sent a crate of eggs for Easter. Now is so full of praise to God for all those things. Now, may the Lord bless those dear ones who sent those things to us.

"It pays to serve Jesus whatever the cost." Now we are all so much for the work and workers at this place, and the work everywhere, that God will get all the glory.

Your sister in Christ Jesus,

MARY B. HARONEY.

Meetings at Fairview, Ohio.

A series of meetings was held at Fairview church, near Englewood, O., beginning March 19, continuing until the 31st, conducted by Brother Joseph Leaman, of Cal. The word of life as believed by the brethren who will not let souls slip through our midst was unusually good, especially so since quite a number have stepped on higher ground. Then, too, it was an enjoyable time for parents and others because a considerably number committed for the first time.

At the close of the Sunday morning service per a sister asked for those who were not free, and who felt the need of special prayer. Quite a number responded. Help was needed, and we did not have, very definitely.

Services were also held on Sunday evening at which time some felt the need of a Savior and rose for prayer. Brother J. B. Leaman was with us during the fast.

Meetings at Clarence Center, N. Y.

On February 17, a revival meeting began at the above named place, conducted by Brother J. R. and Sister Anna Zook, of Des Moines, Ia., who came filled with the power of the Holy Spirit and labored faithfully in behalf of souls for five weeks ending March 24.

Ten day meetings were held which were especially encouraging to the believers. Three children's meetings were held which were also very interesting and encouraging. The writer feels to encourage the work with the children. The future hope of the church lays in our children, and may we bring and train them up for God.

Some young men are near the kingdom and yet not willing to step in. May the many kind invitations, and the good seed sown have found lodging place in their souls and lead them to the Christ before it is too late.

The brethren feel greatly revived all around and may the work go on till we see scores saved. May the bread cast upon the waters return in God's own time bearing fruit unto everlasting life.

Your brother in Christ,

ALVIN H. BEERY.

Dr. Lorenz, the great Austrian surgeon, was present at a certain banquet given in his honor. Bottles were passed round the table, and many of the guests drank. The guest of honor, however, pushed his wine aside, untasted, and said to the waiter, "Bring me a cup of tea. German ideas of temperance are not to be despised." Then, some one asked him if he was a teetotaler. "I cannot say that I am a temperance agitator," said Dr. Lorenz. "My success depends upon my brain being clear, my muscles firm, and nerves steady. No one can take alcohol without blunting these physical powers which must be kept in working order by a surgeon. I must not drink."—Selected.
Eastward Bound.

To all the faithful brethren and scattered ones in Christ Jesus, grace and peace be multiplied, for Jesus' sake. Amen!

According to previous arrangement we left the home of our children in Des Moines, Iowa, on the morning of March 2, and arrived at the Chicago Mission about 5 p.m. We found the dear workers all well and in good spirits. Lately the Lord met them in power, after waiting on him in prayer for nearly days and nights at a time. Deep conviction took hold of quite a number of them. Sunday-school services of them came out and earnestly sought the Lord by confessing their sins, and were happily converted to God. We heard numbers of them giving a clear testimony of the salvation they have found in God. We, with the dear workers, greatly rejoiced in this harvest of souls to the encouragement of the workers, who have some very hard battles with the enemy, and have managed to surmount over the obstacles of the work on the corner of Peoria and Sixtieth streets, the place where they used to make drunkards. How glad we are that the place has been converted into a life-saving station instead of a place to prepare men for the lake of fire and brimstone. The work and workers are under the blessing of God and they and the work are worthy of support.

It was our privilege to meet our dear sister, Emma Hostetter, from the "Menonite Brethren in Christ," mission of Winnipeeg, Man., on her way to Conference and preparing for work in the Soudan field of Africa. We have known her for several years and have been with her in city mission work at Owen Sound, Ont., and Winnipeeg. On Sunday evening, March 5, she gave us a very good talk on the Soudan field and of her going forth. The Soudan is a very deadly field for our American people. We hope and pray the dear Lord will keep her from the plagues and pestilences until her work is done, and we pray she may win many of the poor lost souls of Africa to become gems in her crown of rejoicing. Those dark-skinned Africans who are washed in the precious blood of the Lamb will no doubt shine as bright when glorified with Jesus as the pale-faced race.

The success of our Chicago Mission may be attributed to the deep earnestness, and the unity of the workers; there is no dis­senting voice among them; in union there is strength.

We remained with them over two Lord's days. On March 12, we bade them farewell and took train for South Bend, Ind., where we visited with some of our relatives until Saturday, the 15th, when we took train for Nappanee, Elkhart county, Ind., and arrived there about 7:30 p.m. We were met at the train by a son of Elder J. A. Stump and conveyed to a meeting at Lock, a small town two and a half miles from Nappanee. We found the roads in bad condition, and arrived at the place of meeting at 8:15 p.m. We found a fair audience assembled in an old United Brethren church building to hear the word. The United Brethren ministers have abandoned this field and the few members of their congregation.

By the request of some of the people of Lock, Bro. Stump opened a meeting on the evening of our arrival. While we had intended stopping but one week, we were prevailed upon to prolong our stay and help in the work at the above place.

In visiting from house to house we found only a few people that make any profes­sion of salvation, only one or two members of the church was good, considering the bad con­dition of the roads. The attention of the audience was good, and as we came in contact with the people we found the Spirit of God was working. The meetings con­tinued with a good attendance for one week before any one made any effort pub­licly to get right with God. On Saturday evening, March 21, a young woman came out to seek the Lord, and went home re­joicing. Deep conviction took hold of many hearts, and some began to yield to the influence of the Spirit and the truth as given from the word.

Ten souls have come out publicly to seek the Lord. Some were very sick of their sins; something we love to see. A few years ago one aged mother, 61 years old, came out publicly after seeking se­cretly for some time.

We are glad to know these souls are going deep in this work. Some have put away the fashionable hat and gold rings and other ornaments. We praise the Lord for the good old way, and that souls are becoming willing to take the way. At present writing the interest and attendance are still good. Conviction has taken hold of hearts; possibly some are counting the cost.

While we had thought of stopping but one week, the third week is almost up, and we, as yet, see no time when we can justly turn our work to other places. The meetings are still indeterminately continued; we are still hopeful of greater results.

Lock is a new field for the Brethren to labor in, and we are hopeful that a good work may be established there on gospel grounds. Eld. Stump has a lease of the United Brethren church for ten years without rent, only that there be some repairing done. Will all who read these lines pray earnestly for the success of this place.

Yours, seeking the lost,

Joseph and Mary Zook,
Evangelists.

Nappanee, Ind., April 5, 1907.

(Permanent address, Harrisburg, Pa.)

Unity.

Brother Hill says, "I used to think and teach that the cleansing of Christian hearts by the baptism of the Holy Spirit was the only thing that would bring that union of his followers for which Jesus prayed in his Intercessory Prayer." Instead of getting weak in our faith on this point we ought to grow stronger and insist more emphatically on the necessity of this baptism. The captivity of God's ancient Israel was not an occasion for discounting the word of God, but rather a fulfilment of his word; for he not only promised them all the blessing of the land "flowing with milk and honey" on condition of obedience, but he promised them curses and bitterness for their disobedience.

The carnal mind is and ever has been the one cause of division among God's people. When Paul learned of the divisions at Corinth he unhesi­tatingly ascribed it to the carnal mind.

The only remedy for these "unseemly divisions" is "love that suffereth long and is kind," that "envieth not, is not puffed up, seeketh not her own." That intolerant spirit that has captured the holiness people in so many places is responsible for these numerous divisions. (Brother Hill was informed of "thirty-two different aggregations or sects of holiness people with a little president, or bishop, or moderator, or pope," but these were the leading sects; there are almost in-
numerable smaller divisions.) It begins with a criticising and fault-finding spirit toward the churches, caused usually by spiritual pride. Instead of bearing patiently and meekly with the faults and failings of the churches a spirit of discontent is imbibed in regard to church relations. As spiritual pride increases the faults and failings of the churches are magnified until they conclude that it is wrong to remain in the "old dead churches." "Come out from among them," say they, "and touch not the unclean thing." This first "breach of love" (Wesley) made, it is easy again to break from their brethren as soon as they see something that they do not like.

It will be found to be almost universal that people who have not grace and wisdom enough to remain in their churches and bear patiently the opposition and persecution that they often meet there, will not bear with each other; and hence these numerous divisions.—Texas Holiness Advocate.

Selected by A. Neslcy.

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**Book Notice.**

"The Man Without a Soul" would seem to be a queer title for a book. The Central Printing Company, of Harrisburg, Pa., has just issued a small volume in paper covers under that title, written by Rev. F. W. McGuire, Saxton, Pa. The price is twenty-five cents. Mr. McGuire is an interesting writer of ability and in this modest volume deals with some new teachings which are so assiduously promulgated by Adventism and Russellism. The author does not claim to say the last word on "soul-sleeping," "no hell-ism," "annihilation-ism," and kindred teachings, but those who have come in contact with these doctrines, and perhaps are puzzled in their minds as to whether they are true or false, cannot fail to receive light on these points according to the Bible from the book, and will therefore be better equipped to meet the advocates of these teachings. As to why the book was written we give the author's reason following this notice, as he presents it in "The Church Advocate" of April 7, over his own signature. The Church Advocate is the official organ of the Church of God (Winebrenner Church).

**Why It Was Written.**

Since "The Man Without a Soul" has become public property, a good brother wrote me to the effect that it might be a good book for the locality in which I preached, but where he preached people did not worry about such things. If he had considered, he would know that people are much alike the world over, and the only reason that the people he preaches for are safe is because they have not yet been reached by the "soul-sleeper."

One day this week I received two letters. One read, "Enclosed find twenty-five cents for book entitled, 'The Man Without a Soul.' I have a book called 'Bible Readings.' It claims that the body is the soul; so I want to compare." This brother, a reader of The Advocate, in the West, had the Advent's book, and was "mystified" by it.

The other was from an isolated member, who has held true to the Church for many years. He knew nothing of the book, but writes for advice. The letter says, "During the past two weeks, I have had an opportunity of reading considerable of the 'Watch Tower' literature. March 5th I heard for the first time a sermon by one of their ministers. He used only the Scriptures. I never heard a man bring them into a greater degree of harmony and unity than he did. Those texts which seem to oppose others he showed their relation, giving us a key to open the door to the knowledge of the coming kingdom. Now, my question to you is, what do you think of the 'Watch Tower' literature?"

These letters show how widespread and dangerous these doctrines are. Adventism, Dawnism, and these various heresies do us more harm than others because they agree with us on the following points:

First. They agree with us on baptism. Adventists observe feet-washing.

Second. They cry out against the "sects."

Third. They make their appeal to the Bible alone.

Fourth. They lament the evil times.

Fifth. They tell of the glorious time that is coming soon.

Sixth. They take up Scriptures which other preachers never mention, and of whose meaning people are ignorant.

Seventh. To a Bible people, whose sole authority is the Bible, their appeal along this line sounds plausible. They say, "We put none of these things in the Bible. Your pastor has been teaching you to immerse. That is right; and to wash feet, that is also right; but why has he joined hands with the deceivers, the Babylon of the sects, and taught the wicked doctrine of the immortality of the soul, a doctrine that is from the devil? Do you read anything about the immortality of the soul in the Bible? The Bible says that the soul that sinneth it shall die; that the wicked shall be as though they had not been, and yet to please men has he preached this sinful doctrine and deceived you."

In every community where these people go they find three classes of hearers:

First. They have a few who come to scoff, or who are so deeply rooted in their opinions that their preaching has no effect upon them.

Second. Men like "Thomas Turn-over," who receive them gladly, as they received the last religious fad, and will receive the next. And, of course, now and then they pick up some good, honest person who is convinced. But this number is so small that it is hardly worth while to worry about them.

Third. For every convert these people make they shake the faith of a hundred people, many of whom would not acknowledge the fact to their nearest friends. Arguments like the above are plausible. After all, may it not be true that God will have pity on all? After all, does it matter so much whether my neighbor is saved now? These men prove it from the Bible. My pastor says we stand by the Bible, and we must follow it. He does not preach on the subject. He says he believes in hell; but if the soul is immortal, why does he not preach on the subject? I asked him, and he said, "Oh, the best way to treat those people is to pay no attention to them; they know too much about hell." But that is just the way the "sects" treated Winebrenner. And, after all, is it fair to thus lightly put aside men who come preaching the same Bible, holding apparently the same faith?

It is this third class, far more numerous than any one imagines, that this book was written to help. Around the doctrine of the immortality of the soul clusters all Christian doctrine. Search the soul-sleeper, and he has no divine Christ. He has no complete atonement. He has no real conversion or salvation in this life. He has no real resurrection in the life to come. When a man denies the existence of the soul he must deny the divinity of Christ. He must reject the great doctrine of regeneration in this life. He must deny the resurrection. In this the "Watch Tower" literature is logical. It declares Christ a man who
is dead, forever dead. It says that no man is born again till the resurrection. It declares the resurrection to be a re-creation. Let the believer know that the doctrine of eternal punishment is linked to the divine Christ, and that the one cannot be destroyed without the other, and he will not so lightly yield it.

With this end in view I have written what I have written, believing that the Church needs it.


The nurse's opportunities are not limited to bodily means. For the Christian nurse wherever there is an unsaved soul, there is an eternal opportunity—an eternal responsibility. More souls have been directed into the kingdom of God by the tender hand of a nurse who knows him whom to know a right is life eternal, than by much-financed, flowery sermonizing. The Master himself set the example for the Christian nurse, and it is written in the book, "We were gentle among you, even as a nurse cherisheth her children."

Many a soul has wilfully withstood the Spirit of God until the body, weakened by disease, left the will less actively resistant, and then the Christian nurse, improving her opportunity, has found, instead of stubborn opposition, a gentle yielding that is almost equal to pleading on the part of her patient. And if the nurse who is in touch with your responsibility to God in the roll-call day for every soul whom you shall touch from this night on.—Dr. Carolyn Geisel, in the Medical Missionary.

Is it the real purpose of your soul to get on, to advance in the divine life, to grow in personal holiness? Then beware how you continue, for a single hour, in contact with what soils your hands and wounds your conscience, grieves the Holy Spirit and mars your communion.

MARRIAGES.

KLIPPERT—BAKER.—On March 27, 1907, Bro. Merton Klippert and Miss Lydia Baker, both of Nottawa, Ont., district, were united in marriage at the home of the bride's parents, Bro. Isaac C. Baker, Nottawa, Eld. Charles Baker officiating.

OBITUARIES.

GRIESBACH.—Bro. Charles Griesbach came from Germany in 1854, and died February 10, 1907, aged 73 years, 6 months and 19 days. He united with the Brethren in Christ about forty years ago, and lived a consistent Christian life until his death. Interment at the Sixth Line church cemetery, Nottawa. Funeral services conducted by the home Brethren.

FORRY.—On November 5, 1895, Martha Forry, wife of Isaac Forry, and daughter of Bro. and Sister Cyrus L. Engle, of near Bainbridge, Lancaster county, Pa., died, aged 36 years, 8 months and 21 days. Her husband and five children—three boys and two girls—are left to mourn their loss, which, we believe, was her gain. She was an earnest Christian, a member of the Mennoite church. Funeral service was held at Longenecker's meeting house, being conducted by her own pastor, S. Lesher, H. H. Heisey and J. M. Myers. Texts, Isaiah 55:1 and 1 Cor. 15:55. Interment in Montgomery cemetery.

KNISELY.—Esther Knisely (maiden name Troop) was born August 22, 1814, in Welland county, Ontario; died, March 38, 1907, aged 72 years, 7 months and 6 days. In the year 1855 she was united in marriage with John Knisely. In 1856 they, with her parents, emigrated to Elkhart county, Indiana, U. S. A. To this union were born four sons and five daughters. One son and one daughter preceded her to the spirit world. She leaves husband, three sons, four daughters and twenty-two grandchildren, with other relatives, to mourn their loss, which, we hope, is her eternal gain. She was converted forty years ago, and united with the Brethren in Christ. Funeral services were held at the White House German Baptist church, conducted by Evangelist Noah Zook, assisted by Eld. Jno. Snider, Handway, of the German Baptist (Dunkard) church. Scripture lesson: 1 Cor. 15:12-23, 35-57. Subject of text: Rev. 14:13. Interment in the White Head cemetery.

GOOD.—Mary Ann Stauffer was born in Lancaster county, Pa., February 17, 1828, died March 22, 1907, aged 79 years, 1 month and 5 days. Interment in the White House cemetery, October 5, 1898. To this union five children were born of whom four survive. Among them are two children. Susanah High. Levi Sensenich died September 10, 1898. To this union were born four children, seven grandchildren, seven great-grandchildren. She was converted and united with the Brethren in Christ church, in 1857, when only seventeen years of age, and continued a faithful member until death. She was affected with rheumatism for seventeen years and confined to her bed for nearly eight years. He leaves a wife and six children and two grandchildren to mourn their loss, which is his eternal gain. Funeral services were conducted by the Brethren in Christ church, conducted by Elders M. M. Shirk and Jno. Teeter. Text, Phil. 1:21, "For to me to live is Christ and to die is gain."

WAGNER.—Earl Melvin Wagner was born August 13, 1888, died February 26, 1907, aged 18 years, 6 months and 12 days. He leaves a father, mother, two sisters and one brother, and many friends and closes. His grandfather, a little sister and infant brother preceded him to the spirit world. Dearest Earl from us is gone. His voice we loved now is stilled; A vacant place is in our home, Which never can be filled.

Funeral service, conducted by Elder J. A. Stump, was held at the Brick Church. Text, John 11:16.