7-1-1907


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The nature of some of these protests was that, since this is a general question interests only a few in a district instead of passing criticism on what was intended for the good of the Brotherhood at present and in the future.

In answer to the second item, the question is, whether the Committee is actually setting a precedent or whether precedents have not already been set in some actions. I do not intend to directly vindicate the Committee by presenting what I have personally heard and witnessed, but in connection with this, I take the liberty to refer to the fact, not naming persons, that Conference decisions have been voluntarily set aside with a frank expression, "We care not what Conference decides, we do as we please in this matter," and the actions have really proved that what was said was meant. I often felt that the work of Conference was largely set aside by our conduct and work following Conference, to the extent that it has been a serious question with me, whether a little less Conference would not serve us better.

As to giving a diagnosis as to what would be the most practical and useful for the Brotherhood, round or shaped notes, I can only briefly present what I observed and as I see the condition. My experience has been, that people who are acquainted with the shaped notes and who have only learned them by shape, can never sing the round notes without starting in the beginning, getting a rudimental knowledge of vocal music, while those who have learned to sing the round notes, can sing either one, and are ready, local or foreign. A general question pertains to the Brotherhood at large and necessarily involves a principle. All local work pertains to districts, localities or persons. Foreign work pertains to the three combined in the foreign field. A local question interests only a few in a district and if Conference passes on the question, it does not involve the whole Brotherhood, therefore, on behalf of the Committee, I plead that the Brotherhood shall withhold judgment concerning the action of the Committee in referring this question back to the respective districts instead of passing criticism on what was intended for the good of the Brotherhood at present and in the future.
The light of the gospel of Jesus Christ is the greatest of all boons to humanity. Without it men are represented as sitting in darkness; in the shadow of death. It is left to those who have received the light of the gospel to make it known to others not so favored. Millions are yet deprived of this light, and the poet asks whether those whose souls are lighted should deny “this lamp of life” to men who are yet benighted. This question can only have one answer which the poet also proceeds to give:

“Salvation! O Salvation! The joyful sound proclaims, ‘Till earth’s remotest nation Has learned Messiah’s name.’”

“Belief cometh by hearing, and hearing by the word of Christ.” (Rom. 10:17, R. V.) But the apostle also says, “How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?” (Rom. 10:14, R. V.)

The church of Thessalonica has the distinction of being a missionary church. From them the word of the Lord was sounded forth, and their faith to God-ward went out to every place. A live, spiritual church cannot do otherwise than become a missionary church and send forth the light into the darkness beyond.

The Brethren as a church, were a long time in getting their eyes on the fields which the Savior commanded, saying they are ripe already unto the harvest, but it is a matter of rejoicing that since the first going forth took place the interest has been steadily on the increase, and there still are those who are going forth to carry out our Lord’s last and Great Commission. It is also a matter for devout thankfulness that success has crowned the self-denying labors of those who have gone forth to the extent that it has, and it is hoped that as more missionaries go forth the work will be extended and stations be established, resulting in the enlightenment and salvation of ever increasing numbers. Every brother and sister in the church can have an interest in and share a part in the work and the blessing resulting therefrom.

As the work in Africa is enlarging and extending, the expenses will necessarily increase, especially in the line of equipment needs, and it will be necessary that a proportionate enlargement of hearts in the home land will take place in order that the free-will offerings may be equal to the need. The poet’s “Waft, waft, ye winds the story, And souls that have the faith of Christ as my Savior by faith on that memorable night. Praise his name forever! I did not get salvation by doing but by believing God. And souls that have the faith of Jesus Christ will not fail to do what God requires of them, neither will they put anything on their bodies that is for show one way or the other. The man or woman who has full salvation will not permit himself or herself to be yoked up with unbelievers, socially or in business speculations. They are separate people; their citizenship is in heaven.”

No doubt several hundred children in the homes where the Visitor goes are attending Sunday-school and are studying the International Lessons. Yesterday, June 23, was Review of the Second Quarter’s Lessons. At our school at the Messiah Home we enjoyed the service and we believe a number of scholars are able to make a creditable record in a written examination of the quarter’s lessons. No
Sunday, June 23, was a day of blessing for us at Harrisburg. In the morning service brother T. A. Long preached on baptism, and six precious souls were received into church fellowship. The baptism took place in the afternoon in the river. The weather was fine and the river in good condition. At 6 p.m. a service was held in the Capitol Park, where brother Long addressed a fair-sized gathering. At 7.30 p.m. services were held in the Orphanage school room because of a death having occurred in the Messiah Home the same evening. The service was interesting and impressive. Brother Long and brother H. Light, of Cleona, Pa., addressed the assembly, and it was felt that God was near. Bishop A. Martin officiated at the baptism.

Every reader of the Visitor will no doubt rejoice to hear that Sister Steigerwald's recovery is progressing quite satisfactorily. Under date of May 25, Brother Steigerwald writes that his "dear wife is rapidly improving. The worst is now over and we have only to wait for her strength to return until we can go back to our labor. We have much to praise God for these days. He has so wonderfully helped us through it all." We are encouraged to hope our sister may be completely restored, and enabled to still assist the great work at the Matoppo Mission. Further word bearing date May 28, has the same tone of hope and cheer. Sister S. had been out on the wheel chair, and also permitted to stand on her feet.

The school at the Messiah Orphanage has closed for its Summer vacation. The success of the school is quite marked. A visit to the school is always interesting. Sister Hoffman, who has had charge of the school for two seasons now, is a teacher of evident ability, and her example of cheerful piety cannot fail to make a lasting and beneficial impression on the children. Indeed the Orphanage is fortunate in having such a worthy staff of devoted workers, and we feel confident the influence for good that is exercised will be of lasting benefit to the children who are so fortunate as to enjoy the privileges of this excellent institution. May it continue to enjoy the favor of the heavenly Father. Among those who were baptized as stated elsewhere were two of the girls of the institution. Nine girls had been in church fellowship previously.

We wish to correct a mistake in the obituary of Sister Moist, of Ohio in last issue. The types made the name of the officiating minister read Hen instead of Herr. Read Levi Herr. We regret that the mistake occurred.

Up to the time of going to press we have received no word from brother Myron Taylor, who sailed for Africa immediately after Conference. We trust he is enjoying the favor of God in being permitted to make the voyage safely. Sister Elizabeth Engle, daughter of brother Jeremiah Engle, of Abilene, Kansa, expects to sail July 2.

It will be noticed in the Missionary Addresses as given elsewhere, that the Mapane Mission workers have changed their mail address from Bulawayo to Gwanda—same as that of brother Frey. It is more convenient for them, which is the reason for the change. Persons writing to them will note the change.

On account of a desire expressed by several correspondents we devote considerable space to a discussion of the "note" question. Brother Smith is able to present the two sides, and we hope his article will enable those who are seeking for light, to decide intelligently and when the time comes, vote right. The Bible School announcement should also be carefully read by all.

Not Understanding, But Belief.—Dr. James M. Gray has frequently told of a company of boys who were standing wistfully at the east entrance of the building in which the great exhibition of the Mechanics' Charitable Association was being held. They wanted to go in, but they had not the price. A gentleman, seeing them, said, "Boys, would you like to go in?" was a vociferous affirmative. "Then run down to the center door, and just say, "Mr. Jenkins of the New York Tribune," and the marshals will let you in." "Do you think we're so green as to believe that?" the boys shouted in answer. All but one—the son of Dr. Gray. He thought it was worth a try. Stepping out slowly from the others, and approaching the door cautiously, he uttered the tallmanics, and gained admission. With a yell and a rush his companions followed. Not one of them was admitted. But the boy who had the faith to use the strange words was at liberty to enter, not only on that day, but—with a single exception—on every other day of the fair, during the three months of its continuance.—Selected.

"Jealousy and true love never get along well together in the same heart."

"Be noble and the nobleness that lies in other men sleeping, but never dead, Will rise in majesty to meet thine own. There are loyal hearts, there are spirits brave, There are souls that are good and true. Then give to the world the best that you have, And the best will come back to you."
The Church Hymnal and Shaped Notes.

(Continued from page 1.)

without doubt the best singers, for the reason that they are more capable of locating pitch, than those who ascertain the key only by the shape.

There is another serious question which was considered, yet not acted on, that in the issue of a new Church Hymnal, which should not be a work for a few years only, but should be such that will meet the needs and wants for years to come without incurring unnecessary work and expense by reissuing another series wherein the changes would have to be made. In the course of a few years, the conditions will materially change, that those who learned to read the notes by shape only will either pass away or change their views, and since the round notes, the one which is almost universally used, would make it a cheaper edition and since the number that we could use would be so limited, that it would make it an expensive edition in the shaped notes unless we would borrow nearly all old tunes, which would again not be satisfactory. The church should also consider that we are not a large publishing firm, able to issue several hundred thousand copies at a time, but that we are so largely in the minority in number, that we should deal consistently with the matter. A book that would not be popular in price would not receive the endorsement from the church at large and would therefore be another encumbrance. As for the music, there is no difference between the round notes and the shaped notes. Both are written on the same scale, same key and the same pitch, only one is named by shape as well as by position, where the round note is named by position only; we must therefore admit that the round note is the better to make good, expressive singers.

The mere naming of a note or character is no more following the key on which it is written, than the naming the syllables that compose the poetry; hence, it is evident that something else must be employed to indicate the pitch of sound which is selected to make the melody, and to overcome this, a staff is supplied representing different degree which are first represented by alphabetical letters, to indicate the key on which this music is written; and in the selection of the different keys, there is a transposition of the nominal scale, invariably changing the name of the character or note written on the same degree of the staff; therefore, the position of the note must give it the name and not the shape; then, why employ both, since the only way to supply a name to the note used is to give it according to the position? I admit that it is easier to learn the name of a note by shape, since it is only the work of an hour or so, but is it the way we learn children to read prose or poetry, by simply teaching them the names of the letters that make up the words instead of teaching them to formulate syllables, and from syllables formulate words, and from words formulate sentences, and since we must all say this would be impracticable, why not apply the same method to the reading of music.

These are some of my views as I have expressed myself at General Conference, and as some know that I voted in favor of the shaped notes, I must give my reason for that at Conference to those that heard it. I am sorry to say, however, that members of Conference were not so well represented when this question was considered, and in looking over the vote of Conference, there was only about 60 per cent. voted on this question and the number voting in favor of the shaped notes was a small majority over the round notes. It is generally said silence gives consent, but in this case the question at issue was not understood and therefore had no voice. In voting on this question at Conference, it was not what I considered for the best of the church in the future or even to-day, looking from a broader view than our immediate surroundings, but as I then considered it, possibly for the better for the peace of the church until the church will realize the actual need. I have learned by past experience that we have not fully learned to submit ourselves to the will of others and thereby set a precedent to the extent of discord and division, and for this reason only, I voted against my own sentiment. Someone has said that this was a poor example of me, and I must say on the one side it is true, yet I feel that we all have a privilege to decide for ourselves in cases of emergency and should therefore act conscientiously.

I have come to the conclusion that it should not be so much as to what I want, but as to what would be the Lord's will. I would therefore kindly advise that we should all use love and forbearance with each other in this matter and take our place when there is a call to cast our lot, and when the church majority say "Yes," that we may all say "Yes," and when the church majority say "No," that we may all say "No," and thereby be of one mind, as the Apostle admonishes us.

In conclusion would again say, as in our former notice, that since the Committee is in the mark, we trust that the Elders and Overseers of the respective districts will not hesitate to have this matter considered at once because we are not far from the margin that will warrant us to proceed with the work.

Your humble servant,

S. R. SMITH,
Secy. Church Hymnal Committee.

The Bible School and Training Home.

By virtue of Article 32, General Conference of the Brethren in Christ of 1906, and Articles 25 and 26 of General Conference of 1907, the Incorporating Board as appointed under Article 26, met at the Buffalo Mission on June 18, 1907, and opened with prayer at 9:30 a.m. and had a three-day and several night sessions.

The question of how, when and where the Bible School and Missionary Training Home should be established was considered in its various phases. The conditions in brief under which the School and Training Home is to be conducted are as follows:

The study of the Bible in all its various departments. A preparatory course for those who are not versed in language and other literature to properly study the Bible. The Missionary Training Department shall be used only for those who contemplate doing Home and Foreign Mission work and who must first be recommended by the Home District, examined by either the Home or Foreign Mission Board, and the Examining Committee and only upon the proper certificates can be admitted to this Department. The study of the Missionary Training Department will be the same as the regular Bible course of study, together with a certain amount of mission work to be performed every day, by visiting the sick and the poor, by distributing tracts, by holding street services, etc. The term Bible School shall be the motto for every undertaking and nothing shall be introduced into the school that cannot stand side by side with God's Word outside of the necessities of life, eliminating games of every kind.

(Continued on page 10.)
They look just like a rainbow wrecked
'Twas only fifteen farther on,
Almost a hundred years have passed
The music has gone out you know,
Just 'like four green oases in
The grand old quarterly meetin's were
And while they raised their sermon bents
The fragrant flowers of heaven
But when they rose to preach the word—
The circuit-riders of those days
But now our congregations are
They used to tell a Methodist
As far as eye could scan—
No gev-gaws on a woman then,
But now our congregations are
So much by fashion led,
They roset like a rainbow wrecked
Upon a poby sand.
The circuit-riders of those days
Weren't not as fine and grand;
They wear degrees a haslin' logs
And clearin' up the land,
But when they rose to preach the word,—
I tell you we could smell
The fragrant flowers of heaven
And the stifling smoke of hell.
We had an "amen corner" too,
Beside the pulpit stairs,
And while they raised their sermon bents
We lifted with our prayers,
We throw in many a loud "Thank God!",
We had an "amen corner" too,
Wherein we could resign
The gospel plow went very deep
And heard 'em groan and scream.
We lifted with our prayers,
We were not obliged to go
We had to hold the sermon dear.
And clearin' up the land,
Upon a west side hill.
And when it was wholly given to idolatry. This
Who would weep and pray?
And the God that makes these confessions with great in-
But when they rose to preach the word—
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he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God. And this is the condemnation that light is come into the world and men loved darkness rather than light, because their deeds were evil.” (John 3:18-19.) We learn from these Scriptures that the whole world stands condemned by the law of God and cannot justify themselves, because of unbelief and general corruption and estrangement from God, and thus they have a broken law crying against them—hence are guilty and convicted whether they feel it or not and are condemned at the judgment bar of God. The thought is entertained by some that convictions are not felt so pungently in these days as they were in gone-by days by penitents. This may be only too true, as the prevailing unbelief and self-righteousness may so harden the heart that the Holy Spirit may not make the impressions that would be made under more favorable circumstances. A recent author says that the work of the church is too superficial; that the Holy Spirit can not use it as an instrumentality and therefore is grieved. This is the import of his thought. If the fallow ground of the heart be thoroughly broken up and sin becomes exceedingly sinful it will bring about, 3. Sorrow for Sin. The Apostle Paul personating a convicted sinner as well as giving his personal experience in his conversion, cried out, “O, wretched man that I am; who shall deliver me from the body of this death?” (Rom. 7:24).

David expressed his sorrow thus: “I am weary with my groaning; all the night I make my bed to swim; I water my couch with tears. Mine eye is consumed because of grief!” (Psa. 6:6, 7). Again Paul says: “For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.” (II. Cor. 7:10.) Godly sorrow is sorrow, because we have offended God; the sorrow of the world is sorrow because the sinner has brought trouble upon himself. By a profligate life he may have brought poverty, shame and suffering upon himself and friends, for which he may be sorry. Trampling God’s laws under foot, divine, civil and natural, will bring misery, loss of health and death. We have two illustrations in the gospels of these sorrows. Judas Iscariot betrayed the Master for gain. When he became conscious of the enormity of his sin he returned the blood money and committed suicide.

The sorrow of the world overwhelmed him. Peter denied the Master three times and the last with cursing and swearing. When the cock crew and the Savior looked upon him he was convicted of his sin; godly sorrow filled his heart. He went out and wept bitterly. He forgot himself. He only thought of how he grieved the Master. He was thoroughly penitent and was forgiven and restored to his apostolic office. He became a zealous worker in the Savior’s cause. After sorrow for sin comes 4. Confession of Sin. If the sorrow is godly the confession will follow. There is no cloak for sin. (John 15:2; I Peter 2:16.) David says, “I acknowledged my sin unto thee, and my iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin.” (Psa. 32:5.) Paul instructed his Jewish brethren thus: The righteousness which is of faith speaketh on this wise * * * * If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God has raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” (Rom. 10:9-10.) Sins committed against God alone need only to be confessed to God. Sins committed against our fellow-men must also be confessed to those we have wronged or grieved and if possible reconciliation effected. 5. Forsaking Sin. Christ came into the world to save the people from their sins. With their sins he could not save them. Here the sinner has something to do. He must withdraw from all that is evil according to the best light he has and also assume new duties as there are sins of omission as well as those of commission. Dear sinner, let the Holy Spirit direct you on both of these lines. Begin where the Spirit leads. It is likely that your whole life will come up before you like a panorama. You will see all the evil you have done and all the good you ought to have done but did not do. There may be evil habits to correct, new relations to assume, old associates and associations to forsake, things to lay off and to put on. “The friendship of the world is enmity with God. Whosoever will be a friend of the world is the enemy of God.” (James 4:4.) “The kingdom of heaven suffereth violence and the violent take it by force.” (Matt. 11:12.) “Say unto them, As I live, saith the Lord, God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways: for why will ye die, 0 house of Israel.” (Ez. 33:11.) “Seek ye the Lord while he may be found; call upon him while he is near: Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God and he will abundantly pardon.” (Isa. 55:5-7.)

6. Restitution. Is an important factor in a true repentance, that is, giving back what has been unlawfully taken in whatever manner this has been done, by robbery, theft, defrauding, getting by false pretense, graft, etc. This was an important item under the Mosaic law. If the reader will turn to Ex. 22:15, he will find specific laws regulating restitution. Also see also Levit. 6:1-7; Isa. 40:4; 42:16; Luke 3:5; 19:8. Zacchaeus is a noted example. 7. Desire for grace. When the above described processes exert their influence fully—for they often work together—then arises in the penitent soul a longing for grace. He is tired of sin and suffering. He was led by Satan captive at his will long enough. (2 Tim. 2:26.) He now earnestly desires to be delivered from this bondage and enter into the glorious liberty of the children of God. David expresses this condition thus: “As the hart panteth after the water brooks, so panteth my soul after thee, 0 God. My soul thirsteth for God; for the living God; when shall I come and appear before God? (Psa. 41:1-2.) “None but God can satisfy the longings of an immortal soul, that as the heart was made for him, so he only can fill it.”—Trench.

These conditions teach the penitent sinner to pray. When every resource is abandoned but a firm faith in Christ and the efficacy of the sacrifice he made by giving his life blood to save sinners from their doom, looking to him only for deliverance, God will meet him. His sins are forgiven. He is justified by faith. God’s Spirit beareth witness that he is a child of God. (Rom. 8:16.) He is a new creature born of God. There is joy in the new born soul. There is joy in heaven among the angels because a sinner is reclaimed. The words of the prophet are fulfilled in the heart of the sinner: “0 to appoint thy faith that turn will ye die, to give unto them beauty for ashes: the oil of joy for mourning, the garment of praise for the spirit of heaviness.” (Isa. 61:3.) Also the words of Paul came true: 607.
"There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. 8:1-2)

My dear sinner friend, if you have not repented, remember that every moment you live without Christ is a moment of danger. An eternity of moment you live without Christ is a from the law of sin and death. (Rom. 8:1-2).

"There is now no condemnation to every moment of danger. An eternity of moment you live without Christ is a from the law of sin and death." (Rom. 8:1-2).

"Come ye sinners, poor and needy, Weak and wounded, sick and sore, Jesus ready stands to save you. Full of pity, love and power: He is able, He is willing; doubt no more." W. O. BAKER.

The Great Teacher.

[Brother P. J. Wiebe, of Shippensburg, Pa., the writer of the following article, graduates from the Shippensburg State Normal School this Spring. The article was prepared by him as a thesis for the graduation exercises.—Editor.]

It is sometimes asked who was the greatest teacher. By studying the lives of noted men of the past we find among them many excellent teachers, but if we examine their lives carefully we still find some points in which they lacked perfection. Erasmus was a good teacher and recognized as the supreme literary authority of the world, but it was the ambition for this lofty position that stimulated him to action. It is said of Melanchton that he was a "born teacher," yet he had to be stimulated by Luther, and Luther in turn was checked by Melanchton. Tertullian was a noted teacher, yet he was so narrow-hearted that he spoiled his own usefulness. By examining and comparing the lives and work of these ancient teachers we come to the conclusion that there was only one Great Teacher—Jesus of Nazareth. Let us consider some of the qualities that made Christ the Great Teacher.

A Spartan was once asked how it came that they had such good generals. He replied that their generals had learned to obey. Christ, in his childhood, was obedient to his parents, and laid down an example to be followed by all children. In his later life he was obedient to his heavenly Father, even unto death. He also showed his concern for the work which he was to accomplish, for at the age of twelve we find him in the Temple listening to the doctors, because as he said, "I must be about my Father's business."

Professor Seeley, in his School Management, mentions several qualifications that a teacher should possess. If we compare these qualifications with the life and character of Christ we find that he possessed all these and more.

"A teacher must be genuine, whole-souled, honest, manly, true." No one, who is acquainted with the life of Christ, would dare say that he was not genuine, whole-souled and honest. In the Scripture he is represented to us as "A Lamb without blemish and without spot." Even the Roman governor declared that he found no fault in him. In his daily walk and conduct Christ was manly and true. His manly spirit was shown in his attitude toward others. Never did he try to undermine or defame any one, but he looked more after the welfare of others than after his own. Christ was not afraid to speak the truth, but as some one has said, "He was the very essence of truth." When he saw the wickedness and hypocrisy of the Scribes and Pharisees he denounced them without fear. Never did he utter the slightest falsehood, but "he gave himself a sacrifice for the truth."

"A teacher must possess patience, sympathy, and love for children." Christ was the embodiment of these three qualities. For three years he patiently taught the ignorant fishermen to prepare them for the work which was before them. Christ showed his love by always helping the poor and needy, healing the sick, feeding the hungry, and by weeping at the grave of Lazarus. He showed his love for children by rebuking his disciples when they would have prevented the mothers from bringing their children to him. He took the children in his arms and blessed them.

"A teacher should possess a happy disposition." While we cannot read that Christ was of a light-minded or frivolous disposition, yet we can gather enough to show us that he had a happy disposition. A person who is of a sad or sullen disposition repels people and his company is not sought. Christ attracted thousands of people to the wilderness. A man with a gloomy disposition cannot cheer others. Christ was ever ready to comfort and cheer those who were troubled and distressed.

"A teacher must be capable of thinking and speaking clearly and logically." While Christ made no attempt of being philosophical, yet his sermons show the clearest thought and the best logic. It is simple enough for the unlearned and children to understand, and it is deep enough to give food for thought to the brightest intellects.

"A teacher must be an altruist." Some one has said that "to be a successful teacher one needs first of all a heart yearning for the good of others." The Bible says, "that Christ went about doing good." He was not concerned so much for his own welfare as for that of others. When he came weary and hungry to the well he cared not for his own wants, but sought to show the way of salvation to the Samaritan woman. Even while he was hanging on the cross he showed his concern for his mother, by telling John, "Behold thy mother."

"He gave his life a sacrifice for others."

It would be well to consider some of the methods employed by this great Teacher. "His method is the foundation of all true teaching," says Professor Seeley, and then goes on to show the methods that Christ employed in his teaching, viz.: "It was suited to his hearers." Christ talked to the people about things which they could understand. In his teaching he used the parables of the sower, the ten virgins, the lost sheep, the prodigal son, etc., things with which his hearers were acquainted. As Professor Seeley says, "He was the most remarkable example of a teacher suiting himself to his hearers."

"His teaching was full of illustrations." By the parable of the rich man and his barns he taught the evil of covetousness. By the parable of the talents he taught the reward of faithfulness. By the parable of the ninety and nine he showed his concern for the lost and the joy over repentance.

"His teaching drew from nature." Christ was familiar with nature and often called on her for examples and illustrations. "Consider the lilies of the field how they grow;" "Behold the fowls of the air;" "A sower went forth to sow;" "Lift up your eyes and look on the fields; for they are white already to harvest;" these are some of the many illustrations Christ drew from nature.

Although almost two thousand years have passed since Christ was upon earth, yet the influence of his
teaching is still felt. Wherever his teaching is obeyed it brings peace and joy. The most liberty of conscience and thought, the best development of intellect, and the highest respect for womanhood can be found in those countries that have come under his teaching. Two of the most important of his principles—the common fatherhood of God and the brotherhood of man.

P. J. WIRE.

Shippenburg, Pa.

A Sister's Concern.

Dear readers of the Visitor, greeting: I am glad for the privilege of being numbered among those who are of the household of faith and of testifying to the goodness and mercy of our dear Savior—the Savior of all the world; not only for us whose lots have been cast in this beautiful, enlightened land of America, but for all the precious souls in Africa, India, China, and so on. Bless his name! The thought occurs to me now (as it does frequently) of the many millions who need salvation and of the comparatively few who have become willing to sacrifice all that they might bear the glad tidings to those in darkness.

Yet we feel glad for the way the Holy Spirit moves upon hearts and each successive year sends forth more laborers. The harvest truly is great and it behooves each one of us to be at his post of duty. There are hundreds of golden opportunities to work for Jesus and to help men and women and children into a better and higher life. We are all here for a purpose and it is our privilege as well as our duty to do the best that lieth in us.

I do feel to praise God for the way he has been leading me and I know what it means to have peace in the soul, and joy that the world can neither give nor take away. The following words of the poet are expressive of my experience:

"I have learned the wondrous secret
Of abiding in the Lord;
I have found the strength and sweetness
Of confiding in his word.
I have tasted life's pure fountain,
I am trusting in his blood;
I have lost myself in Jesus,
I am sinking into God."

It is well worth our while to wholly surrender our wills to God and it is a most blessed life to live. It seems to me I cannot praise God enough for the way he has brought me out and the way he keeps me day by day. It means much to go all the way with Jesus but it means more if, after we have received the light, we refuse to walk in it. We read in James 1:2-4, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.' This seems to be a real testing time for me and I have learned that God's ways are not our ways. I do not understand his plans, but I know "that all things work together for good to them that love God." I feel to praise him for even these tests, for they teach me so many things and help me to get more and more in touch with the life of the Master. I earnestly desire to be, in my daily life, a comfort and blessing to those about me and to be in the place that God can best use me to his own honor and glory.

Your sister in Christ,

CHARLOTTE T. NEWCOMER.

Dayton, Ohio.

"When Ye Pray, Say 'Our Father.'"

I am glad I can say "Our Father," when I pray to the Lord of all, for he is the great Maker, and I the creature small. I should never expect Him to hear me when out of my sorrow I cry. But since I may say "Our Father," on His love I may surely rely.

I know what it is as a father to feel a soft cheek on my own, and my neck with two tiny arms circled—then my heart is with love overflowed.

And if I who am human and sinful, can so tenderly feel for my child, how deep is His love who is holy, and never with passion defiled?

When dark is my way, and I stumble, and I feel for a hand far above, then I'm glad I can say, "Our Father," and know He will lead me in love. What would I not do for my children, to save them from sorrow and sin? Much more will He do for His loved ones to help them to holiness win.

Sometimes when the way is so dreary, and the clouds are everywhere, and life is so weary, weary, I can hardly bear its burdens any more.

Then I look for the rainbow promise that spans the dark clouds of care.

"When ye pray, ye may say, 'Our Father,'" and I trust and rest me there.

With the gift of a loving Savior, He offers us all things beside.

If we wearily wander, it's because we forget our Guide;

If we grope in the darkness, it is not that He sends us night—

It is we that forget "Our Father," who giveth eternal light.

"Our Father who art in heaven," thy love we can ever claim,

For in Thine infinite goodness Thou givest that honored name.

Oh, grant us the grace, "Our Father," Thy children more worthy to be.

And so, in the great hereafter, find our home forevermore with Thee.


Saved in Three Minutes.

Coming out of church not long since at the close of the morning service, a messenger met me, requesting that I would go at once to a neighboring house to see a young man who was considered to be near his end. I hurried to the place accordingly, and, being ushered into the room, I sat down by the bed of the dying youth. Knowing that the time was short, I came at once to the all-important subject, and said:

"My dear friend, I see that you are very ill. Are you prepared for what may be before you?"

"Oh, if I only were," he replied, giving me a look, in which despair and impurity seemed strangely blended, "and if I could be spared two or three weeks I might be prepared; but the doctor tells me I can live only a few hours."

So saying he caught hold of my hand and held it as a drowning man might hold to a plank or an overhanging limb.

"Three weeks?" I said, "why do you want three weeks?" And then he went on to give me his idea of conversion. There must first be conviction; and in order that this should be genuine and thorough-going, time must be had for a careful review of the life, and an accurate weighing of its sins. And then there must be repentance; and the experience of godly sorrow must be long and deep to be acceptable to the Lord; and then faith and the new-birth must come when the heart, by this process has been made ready. All of which he declared would occupy weeks in its accomplishment.

Having given me this detailed account of "the plan of salvation," as it lay in his mind, he sank back exhausted, and with a look that told how hopeless he regarded his condition, he looked imploringly into my eyes as though to say, "You see you can do nothing for me."

"Three weeks in order to be saved!" I exclaimed, "let me tell you how you may be saved in three minutes." So saying, I opened the Word of God and read: "As many as received him received life, and an accurate weighing of its sins. And then there must be repentance; and the experience of godly sorrow must be long and deep to be acceptable to the Lord; and then faith and the new-birth must come when the heart, by this process has been made ready. All of which he declared would occupy weeks in its accomplishment.

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"Three weeks in order to be saved!" I exclaimed, "let me tell you how you may be saved in three minutes." So saying, I opened the Word of God and read: "As many as received him to them gave He power to become the sons of God, even to them that believe on his name." (John 1:12)

"If I give you this watch," I asked, "how long would it take you to receive it? Could you not take it at once?" He asserted that he had "The gift of God is eternal life," (Rom. 6:23) , I said, reading from the Bible. "What have you to do
with a gift? Do you buy it or beg it, or wait a long time to be prepared to accept it? Now God has given you his son and eternal life in him, so that the Scripture declares, "He that hath the Son of God hath life." (1 John 5:12.) In order to have a gift you must take it; and in order to have the Son of God you must take him.

"Now," I said, "if you want to be saved, just accept Jesus as your Saviour and tell Him that you do so." So saying, I knelt by his side and bade him follow me in a simple prayer of acceptance. "Lord Jesus, I come to thee. I am a sinner, thou art the Saviour. I take thee now to be my Saviour. I trust thee, I receive thee. I put my son in thy hands." That was all. We went away to attend to other duties, confident that saving faith had been exercised; and in the edge of evening I was called again. I was shown into the room, where the conversation had taken place, and there lay the young man in the still sleep of death, but with the calm of heaven on his face.

"Oh, if you could have heard him talk after you went away!" said the lady of the house. "He called us all in and said, 'Isn't it wonderful? That minister showed me how I could be saved in three minutes, when I thought I must have weeks to prepare to die.' And calling upon the man of the house, who had been for some time a back-slidden Christian, he said, 'Oh, come and kneel down here and praise God that he has saved me.' And when the man demurred he pressed him with great earnestness, till he gave in, and the cold Christian was melted in the warmth of the young convert's love.

"Such a triumphant death," said the lady, "I never witnessed before." Without fear of contradiction, we do assert that one may be without eternal life at one moment, and possess eternal life at the next. "He that believeth on the Son hath eternal life," (John 3:36)—has it the moment he believes. That is to say, he has it in principle and in germ. As by taking the acorn in my hand, I have the oak that is to be, because the tree is wrapped up in the seed, so the moment I accept Christ I have eternal life which is in Christ. "And this is the record, that God hath given unto us eternal life, and this life is in his son. He that hath the son hath life." (I John 5:11.) Instantaneous conversion is no more incredible than instantaneous enlistment. In the British army a recruit is enlisted by accepting an English shilling. The moment the coin touches his palm he is a soldier. He may be a very raw recruit, and many months may be required for his perfecting in the drill and tactics of the army, but instantaneously he becomes a soldier. So surely the moment one receives the Lord Jesus he is a disciple, he "is passed from death unto life." (John 5:24.) The perfecting and developing of his Christian life is quite another matter. That may take years. "I am come that they might have life," says Jesus, "and that they might have it more abundantly." (John 10:10.) "He that believeth on the Son hath life." (John 3:36.) He that continues in the faith and grows in grace will have life more abundant.

Blessed be God for a gospel that can save us in three minutes—yea, in one minute, when we simply believe in God's son.

As God's word warns us against proposing what we will do to-morrow: "Whereas thou knowest not what shall be in the morrow," it will not surely offer us a way of salvation which it will take many morrows to accomplish. "Now is the accepted time, now is the day of salvation." (2 Cor. 6:2.) And reader, be assured that now if you accept Christ, "this day is salvation come to thy house." (Luke 19:9.)—A. J. Gordon.—Selected.

The Infidel and His Board.

The owner of that pretty little cottage was an atheist. As regards this world he was very prosperous—a carpenter by trade—he had plenty of work, health and strength, and all he wanted. For years he lived despising God. He had a loving, pray ing, pious wife, but she had a long, long time to wait before her prayers were answered, though at last they were answered, and in a wonderful way, too. One other treasure the carpenter possessed, a dear little girl, whom he loved with as fond a love as a father ever bestowed on a child; but, alas! such was his hatred of God that notwithstanding the entreaties of his wife, he would not hear of his child going to school, lest she should learn to read the Bible and be taught about the Christian's God. So the little girl lived untaught save by her mother, who ceased not to pray that her husband's heart might be softened to receive the truth.

At last the carpenter was taken ill; he became more and more so. His wife's fears were aroused. "Oh, if he should die!" thought she, "what will become of his soul?" She prayed and prayed, and when she saw the strong man become as weak as a child, she went to a Christian friend and entreated him to visit her poor, sick husband. That friend had long striven in vain to speak words of truth to the atheist, but he had resisted his every approach with insult and scorn. Now the messenger of peace at once rose joyfully to go with the anxious wife; but no sooner did the sick man get a glimpse of him than he assailed him with oaths and curses, and bade him be gone and never darken his door again. The godly man, seeing it was useless to remain, mournfully left the wretched man, inwardly praying that he might yet turn and repent.

The terrified wife came in for no small share of abuse at daring to bring any one to speak to him about Christ. Meekly she bore it all, and continued lifting up her heart in prayer for her husband. Presently he exclaimed, "I'll never let that man into my room again to talk of his God, in whom I don't believe. Bring me a board and a piece of chalk." The wife obeyed, and what were her feelings of horror when she saw his hot, feverish fingers slowly write in capital letters, "God is no where." "Place this," said he, "at the bottom of my bed, that I may see it every time I open my eyes and that all who enter may see my creed."

The poor wife dared not expostulate and tremblingly did as he bade her; then she sat apart, still pleading for forgiveness for her hardened husband. The fever increased until delirium came on, and the life of the atheist was in imminent danger. Death seemed at the threshold.

Again the Christian friend came to the chamber of disease; his presence was unnoticed now, for reason was obscured. He strengthened the sorrowful wife and prayed with her. The little girl was received as a sacred loan by her friend's wife, who determined to improve the short time she might be with her, and teach her about Jesus. She found her an apt and willing learner. She took her to the Sunday school, where, for the first time, she heard the word of God read and explained to the assembled children. She was allowed to be present at family prayers, and heard with delight her father prayed for that he might recover.

Ere long, God, in his infinite mercy, arrested the hand of death, the fever
abated, and then was subdued, the poor man pronounced out of danger. The wife’s heart overflowed with gratitude. The first request the sick man made was that his treasured little girl might be brought to him, and the doctor promised that, if all went on well, in a little time he might see her. Days passed, and the sick man gained strength, but he showed no gratitude to God, and his eyes still fell on the words of the terrible board at the bottom of his bed, for his wife had not dared to run the risk of exciting him by removing it. At length permission was given for his little girl to see him for a few minutes. Those few moments were full of eternal import. She was placed on a pillow near her father, and that heart, which was at enmity with God, was softened with the tenderest emotions toward his child.

“Well, my pet,” said the carpenter, “where have you been while father has been lying ill?”

“Oh!” said the little one, “I’ve been so happy! The lady is so kind; I love her so. The good man took me away, and has been so good to me, and they have taught me to read, and given me a book full of beautiful pictures, and I can read ever so little words.” The father listened with delight to her sweet, artless prattle, then said: “You can’t read much yet, I should think; could you read to me the words on that board at the bottom of my bed?”

“Oh, yes, father, let me try,” said the little one; and she began, slowly spelling and repeating each—“God is”—She stopped, got very red, looked again, then said, “O father! I’ve got it: ‘God is now here!’” and added, “Yes, father, so he is; he’s been here all the time you’ve been ill.”

“You must go now, darling,” said the father, in a low, choking voice. The door closed, a burst of repentant tears followed, and sounds, blessed sounds, which rejoiced the angels in heaven, came from that sick man’s room: sounds of prayer, sounds of deep contrition for sin. The requests of the loving, praying wife, long ungranted, but not forgotten, were now fulfilled; the atheist became a penitent. Satan was taken in his own snare. The very same letters he had tempted the unhappy man to write were the self-same letters employed for his conversion. He now called on God, the living, the prayer-hearing God, for mercy. He was awakened to a sense of his transgressions, he was broken-hearted before God, and he now earnestly desired to be led to the Savior. The same messenger of love and kindness who before was such an unwelcome visitor, at once went to him, showed him how he could obtain peace and salvation by Jesus, and he had the joy of beholding him rise from that bed of sickness a new man in Christ.—(Mrs. E. M. Walker)—Selected.

**The Sanctified Voice.**

Many years ago an ancient evangelist said to a young man who had recently been sanctified, but whose zeal had not been chastened into discretion, “I believe God has sanctified your heart, but your voice is not sanctified yet.” This is an important truth that all Christian workers need to heed to. Unless the love of Jesus so fills and subdues us as to sweeten our spirits, soften our manners and modulate our voices, the very best aim to do may make a wrong impression. It is how we say a thing that renders it potent, just as much as the truth we utter. A short, sharp, snappy voice, or way of speaking makes ruinous impression, even though what we say be the purest, richest truth. Recently a prominent and useful soul saver was holding a revival meeting in a certain city, and preached nothing but the truth; but the way he pronounced the word “God,” was so short and fierce in its tone as to shock the finer feelings of the most devout in the congregation, and he had a habit of speaking so incessantly the word “devil,” so as to grieve refined and spiritual taste.

It was simply another case of a sanctified heart without a sanctified voice. There are some Christian workers who think they are compromising if they have a mild voice, and gentle, refined manners, and that to be rough and sarcastic, and harsh in voice and gesture, is a proof of extra courage, and being dead to the opinions of others; but some day they will find such things only indicate a good deal of religious self, and that a deeper death of self will make them gentle and winsome in spirit and in speech. We need Jesus in our voices as well as in our hearts.—Living words. Selected by S. Elizabeth Cassel.

Few things should make us hunger more for a holy life than the knowledge that the “godly man” is the “ungodly man’s” Bible, and many around us read no other.—Selected.

**The Bible School and Training Home.**

(Continued from page 4.)

societies that are in any form tainted with secrecy, thus making a school where even the most fastidious need have no fear to send their sons and daughters. The school must be self-supporting; a regular fee will be charged for the Bible course, together with a certain amount for boarding and use of books for those who contemplate to board. These figures will not be decided on until there are provisions on hand to launch the project as outlined under Article 25, section 2, Conference Minutes, 1907. By virtue of the latter clause under Article 25, the Board decided that the school shall be located at or in the vicinity of Harrisburg, Pa., and shall be known as the Messiah Bible School and Missionary Training Home. As soon as the proper papers can be prepared, the work of soliciting will begin and it remains for the friends of the school, and those who have been advocating it to decide whether there shall be a school established or not.

Note.—A small descriptive catalog will soon be issued and all those desiring some will please forward their order with stamps at the rate of one cent per copy.

S. R. SMITH.

_Secy. and Treas., Messiah Bible School and Miss. Training Home._

A life spent in brushing clothes, and washing crockery, and sweeping floors—a life which the proud of earth would have treated as the dust under their feet; a life spent at the clerk’s desk; a life spent in the narrow shop; a life spent in the laborer’s hut, may yet be a life so ennobled by God’s loving mercy that for the sake of it a king might gladly yield his crown.

Christ would still seek the lost, but he must do it now on our feet. He would still minister, but he must do it now on our feet. He would still warn us, and wash our feet, and give us a new heart; he must do it now on our feet. He would still warn us as the Messiah Bible School and Missionary Training Home.

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Self-denial is the first lesson to be learned in Christ’s school, and poverty of spirit is entitled to the first beatitude. The foundation of all graces is laid in humility. Those who would build high must begin low.—Matthew Henry.

1. Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.
2. Thou shalt not kill.
3. Thou shalt not commit adultery.
4. Thou shalt not bear false witness against thy neighbor.
5. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

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Commit to memory verses 12-17.


When? Fifty days after leaving Egypt.

The day of Pentecost was on a summer's morn in May, 1491 B. C. (Ussher).

Fulfilling by

T. Lev. 19:11-18.—Fifth Commandment. 

S. Rom. 12:10.—Fifth Commandment.

F. Rom. 13:7-14.—The Law Forgotten.

The Second Tables.

The Law Forgotten.

When? Toward the close of Moses' life, forty days on the Mount. July, 1491 B. C.

Where? Mt. Sinai.

Upon these commandments depend the welfare of men, the protection of children, the security of life, and the prosperity of the nation. But, when those commandments are violated, the results are ruinous. When the Commandments are broken, the people are rejected by Jehovah, and the consequences are bitter.

Comment.

T. Remember these untrained people were like children. Aaron himself proves to be no leader, unsafe in an emergency.

Some years ago, in an article in The New York Journal, John L. Sullivan said: "Some of them that try it fall and break their necks, and others are lamed for life. Since they see me tread it with impunity, some of them that try it fail and break their necks, and others are lamed for life. Now, what sort of man, much more, what sort of Christian should I be, if under these circumstances I persist in going down that dangerous path, to throw away the laws of the land, and to cheat my children, my friends, my neighbors? Suppose that I have one particle of magnanimity of soul, if I have been at all taught of Christ, I shall put a strong fence across that narrow path, and never tread it any more. That is my position on the total abstinence question."—Selected.

The Pilgrim Teacher asks Superintendents and teachers, especially in the opening paragraphs, to remember that the millions of children of school age in our country are not in the Sunday-school. That is a large group, and are they not, like ourselves, to be taught the duties and responsibilities of our government, the value of worship as a spiritual power for training men in character and worship.

Select Notes. Aaron, John L. (July 10:16, 20), compromised Jehovah-worship with calf-worship. Play, "including indecent dancing."—Ellicott. 7:18. Moses suddenly appears and can't see eye to eye with his father, and accused him of coveting his neighbors. 30-35. The closing verses are a sweet story of Moses' regard for the parents of the people and God's willingness to forgive.

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EVANGELICAL VISITOR.

CHURCH WORK.

Special Notice.

SOUTH DAYTON DEPT., OHIO.

We hereby make known through the columns of the Visitor, that we wish to give opportunity in general throughout the church to all who may wish to help in free-will offerings, toward the traveling expenses of Brother Jesse Wenger and wife, and Sister Mary E. Halsey, of this district, missionaries to South Africa, who are arranging to sail this Summer.

Contributions will be received by Elder A. M. Engle, No. 63 Vincent street, Dayton, Ohio.

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DEs MOINES MISSION.

Report for May 1907.

RECEIPTS.

Sara Ebshelman, Ramona, Kans., $1; a brother, Hope, Kans., $2.50; a brother, Laporte City, Ia., $2; Harry Wagaman, Abilene, Kans., $1; Home Department, Abilene S. S., $2.50; D. E. W., Des Moines, Ia., $1.50; also $1 for the poor. Total, $15.50.

EXPENDITURES.

Groceries and gas, $10.75; car fare, poor and incidentals, $2.75.

We hereby thank all who have contributed toward our needs and praise God for thus caring for us through his dear children.

We wish to express our thanks to the following for their contributions to the work of this church.

J. M. Welsch, Peoria, Ill., $1; H. F. Siegel, Peoria, Ill., $1; a Brother, Peoria, Ill., $1; a Brother, Hope, Kans., $1; Mrs. Sisson, Hope, Kans., $1; Mrs. Hamil, Chicago, Ill., $1.

REPORT FROM DES MOINES MISSION.

Balance on hand, $60.00.

RECEIPTS.

Sara Ebshelman, Ramona, Kans., $5; Millard Engle, Kans., $2; Sister Shirk, Ramona, Kans., $2; G. F. Shirk, Ramona, Kans., $2; J. George, Des Moines, Ia., $2; J. M. Welsch, Peoria, Ill., $2; Harry Wagaman, Abilene, Kans., $2; Home Department, Abilene S. S., $2.50; D. E. W., Des Moines, Ia., $1.50; also $1 for the poor. Total, $25.00.

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On the evening of the 7th we met with the Brethren in the hall at Mt. Joy, and continued for three nights. Large crowds came out to hear the gospel. On the last evening not nearly all could get into the large hall. On praying for prayer, I believe the seed sown will in due time become fruitful. The Brethren here seem very much in earnest. I believe this is a ripe field.

Leaving here on the 10th for Chambersburg I preached at the Air Hill M. H. the same evening and on the 11th and 12th attended the love feast here. This certainly was a season refreshing to us all. God honored him and a number rose for prayers on Sunday morning. Here we met with many whom we have had many blessed seasons in the Lord. We also here met Brother and Sister Noah Zook, evangelists. On Sunday evening I preached in the new mission in Chambersburg by request. The house is certainly a credit to the dear ones who have responded to the call of God. May many more such life-saving stations be opened up. Much might be said but space will not permit.

Early Monday morning we came to Lancaster to spread the good news with my dear parents. On the 18th I preached my farewell to a large crowd in the U. B. church in Lancaster. Coming to Conference on the 19th, which was a time long to be remembered, because of the presence of the Holy Ghost, we took the P. R. R. Limited train at 9.50 the last night of Conference, and by special arrangement this train was stopped at Warsaw, where we made us off, to make it possible for us to attend the love feast at Union Grove church on the 20th and 21st. Here we were enabled to see some of the fruits of the meeting held by Brother Noah and Sister Mary Zook. Several rose for prayer during this feast. On May 20 and 21 I held forth the word of life at Garrett, where I had held a meeting in Pembroke. On the 22d we started westward. Stopped one day in Chicago, and at Abilene, Kansas. Held a service in the Abilene M. H. on the 26th in the morning and at Zion church in the evening. Here our time was spent in visiting with the Brethren with whom my wife had not met for nine years. Here it was where our early life was spent and where we were received into church fellowship sixteen years ago. The place seemed strange because of the many missing ones. Very few are left here of those whom we used to see. Some are lying in the adjoining graveyard; others are scattered in different states and foreign lands laboring for the lost of earth. O what a gathering that will be when we gather at last over Jordan, bringing our dearest ones together; when the pilgrimage of the saints is ended, we shall take the humble way.

While I find the strain has been heavy upon me, I do praise God for the health and strength he has given me, so that I did not even take a cold. Several times I was threatened with the grip, yet God mercifully interposed. The weary pilgrim shall reach his goal. My heart's desire is to obey God and do his bidding and the duty I owe to our dear children as a father, which they so much need is a question of grave importance to us. It is a life of continual sacrifice. My health has never been better, and as I am now laboring for the Lord and my family, I ask special prayers in our behalf, that God may make his will plain concerning ourselves.

"So on I go, not knowing, I would not if I might. I had rather go with him by night than go alone by sight. God, in his goodness revealing, only one step at a time."
get glory out of even this. The sentiment of my heart to-night is

"Moment by moment I'm kept in his love,
Moment by moment I have light from above.
Looking to Jesus till glory does shine,
Moment by moment, dear Lord, I am thine."

Unworthy yours in Jesus, looking for his coming. Amen.

J. B. LEAMAN.

Upsilon, California.

Two Letters.

Dear readers of the Visitor: I greet you all in the precious name of Jesus who has done so richly for us, and also with Evcl. 11:4, "Cast thy bread upon the waters: for thou shalt find it after many days."

As I write there springs up within me a deep praise to God because he sent his Son, his only heir, that you and I might some day live with him. And because he has put within me that peace which the world cannot give nor can it take away, and because the exception he has counted me worthy to be one whom he has chosen to go into his vineyard and work. I deem this a privilege far above any earthly calling, though the cost is home and friends, time and talent and, not only that but also future plans. But these are all small compared to what Jesus gave up for us. Heaven for a stable, riches for poverty, glory, for humility, joy for sorrow, and last of all his life: he bore the sins of the world.

But underneath all those things comes a peace and joy that can't be expressed, a closer touch with God, a greater dependence on him. I have noted how anxious the foreign missionaries are to return to their fields of labor. So there is a drawing and a driving and a need, not only that but also future plans. But these are all small compared to what Jesus gave up for us. Heaven for a stable, riches for poverty, glory, for humility, joy for sorrow, and last of all his life: he bore the sins of the world.

When this comes to your notice, remember that feeling, but still lived in hope. Now, let me say it is consecrated workers we need. That means something. I shall never forget when talking of coming to the work how the side with tests, trials, storms were brought to my notice, but I little knew what it meant to be one whom he has chosen to go into his vineyard and work. I deem this a privilege far above any earthly calling, though the cost is home and friends, time and talent and, not only that but also future plans. But these are all small compared to what Jesus gave up for us. Heaven for a stable, riches for poverty, glory, for humility, joy for sorrow, and last of all his life: he bore the sins of the world.

As I think of the number of young people, even of my acquaintance over the different States, then of others also, I ask, is there not some whom God is calling to his vineyard and work. To live faithful through the trials of life.

Dear readers, I pray God may draw near and touch your hearts. There is one thing better than making a living—making the living first. I pray you will turn from the eating class, said: "Remember that there is no use in being married or in being a Christian, if you are not making the living first."

As I write there springs up within me a deep praise to God because he sent his Son, his only heir, that you and I might some day live with him. And because he has put within me that peace which the world cannot give nor can it take away, and because the exception he has counted me worthy to be one whom he has chosen to go into his vineyard and work. I deem this a privilege far above any earthly calling, though the cost is home and friends, time and talent and, not only that but also future plans. But these are all small compared to what Jesus gave up for us. Heaven for a stable, riches for poverty, glory, for humility, joy for sorrow, and last of all his life: he bore the sins of the world.

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As I think of the number of young people, even of my acquaintance over the different States, then of others also, I ask, is there not some whom God is calling to his vineyard and work. To live faithful through the trials of life.

Dear readers, I pray God may draw near and in a way different than ever before impress you of his ripened vineyard.

Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Amen.

Yours in his service,

BEULAH MUSSER.

5950 Peoria St., Chicago, Ill.

Dear readers of the Visitor, we greet you in the precious name of Jesus. The future has been veiled before us and through God revealing some light his love has constrained me to obedience. I can now look back and see that he has been speaking to us. I suppose it will soon be known to all that sister Hess has fallen asleep. The first day that he took his bed it was my privilege to spend a little time with him, while my husband called on the doctor, trying to give him what comfort was required at our hands. As was his way of admonishing we soon began to speak of spiritual things. (It is now known to many of the lot that has fallen asleep. He told me at that time he felt that it might hit us and gave some advice; yet knowing our weakness and as his word teaches us to esteem others better, than ourselves, we did not give room to that feeling, but still lived in hope. Now, the time has come that we must believe, and to some extent our eyes have been opened. My husband spent much of his time with his father and he would frequently tell me that he would still ask him just to let him put his arms around him, which now speaks of his sympathy for him. The evening before we laid father away to his last resting place, the message was brought to bid. It was an evening that had been appointed for a prayer-meeting, but on account of father passing away was postponed, but we had a real prayer service which I believe came from God and went to God. This was on Sunday evening.

Now I will relate what took place that morning when I was arranging my bed-room. I had the two windows hoisted, I now believe so ordered by God, a bird entered the room and flew through the other window back and through again also the third time. One of my boys just happened to be in the room and made the remark if it came in again he would try to catch it, but it came no more. Now strange as it may seem we did not say anything to the rest of the family about it, not even to my companion. It was withheld from us until the message came then it came for me to relate it, but still seemed dark until the morning after father's funeral; then the message was brought to bid. It was the message that as we were baptized in the name of the Father, Son, and Holy Ghost, so the actions of the little bird were directed, that if we were obedient like the bird his wings would bear us along over the rough places of life. Praise God forever.

It appears to me that filling the office of a deacon is like serving in a kitchen in a household. We have been trying to fill father's place on the farm but it appears now but now to step in and take his place in the church fills both our hearts and eyes. Still, we rejoice in a love service, obedient to God's will, having realized what a strong arm we have to lean upon. I now humbly thank all the dear ones who have been holding us up, at a throne of grace. I pray they will continue; also the workers in the West, those who were with us four weeks before lovefeast (the last time father was with us in the church); also those who were with us over lovefeast. When this comes to your notice, remember us. And now may the Lord keep our hearts and minds through Jesus Christ our Lord. Amen.

Yours, resting at his feet,

Sue Hess.

[While sister Hess does not so state it, and we have no word about it from any other source, we infer that her husband, brother C. Hess, has recently been appointed to the deaconship in the Pequannock church.]"
MISSIONARY.

Addresses of Missionaries.

Africa.

H. P. and Grace Steigerwald, Abbé Bert, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda Ingles, Mocha Mission, Kalomo, N. W. Rhodesia.

J. J. and Emma Frey, Levi and Sally Doner, Maria Werkman, Mshabezi Mission, Gwanda, Rhodesia, South Africa.

C. Innes, Transvaal, South Africa.

Jesse R. and Malinda Eyster, Mission Gwanda, Rhodesia, South Africa.

H. P. O. (Intokozo Training School), via Landis, No. 90 Cantonment, Lucknow, India.

H. P. O. (Intokozo Training School), via Landis, No. 90 Cantonment, Lucknow, India.

G. Landis, No. 90 Cantonment, Lucknow, India.

Jesse R. and Malinda Eyster, Mission Gwanda, Rhodesia, South Africa.

Macha Mission, Kalomo, N. W. Rhodesia, and even months pass before we are reminded of our duty to our...
A Premananda Letter.

PREMANANDA P. O.,
BANKURA DIST.,
BENGAL, INDIA,
May 27, 1907.

To the readers of the Visitor: Dearly beloved in the Lord: "The Lord increases you more and more." Amen.

It is some time since we have been heard of through these columns. The best thing we have to say is that we are with the Lord, with us, and give us the victory continually. We find it very precious to trust in the Lord. Amongst us as a band of workers we have had some severe cases of sickness which kept us pressed down for some time but God came to the help of the dear ones and has raised them.

May 27, 1907.

As Paul had his Macedonia we believe we have something similar.

D. W. ZOOK.

... •••••

EVANGELICAL VISITOR.

July 1, 1907.

are generally more susceptible to the gospel away from their home than at home. So we have found it in these Eastern countries. This was our experience while in Japan amongst the Chinese. This is their experience also in South Africa, so far as we have been able to gather from their writings. The better place we have found so far for a location is a railway junction not far from these coal mines. We ask those who are interested to take interest upon their hearts and pray earnestly that God would have his way in this location as we must decide soon. We want to do only that which will result in the reaching of the greatest number of souls.

D. W. ZOOK.

In the year 1854, Murata, a noble of Japan, stationed in the harbor of Nagasaki, found a book, printed in an unknown tongue, floating on the water. He made inquiry, and found it was an English Bible. Quietly but persistently he sought to learn the contents, and went on perseveringly until he had mastered it. In 1866 he sought the Rev. Guido Verbeck, the missionary, and asked for baptism. In the course of conversation, the missionary said: "Sir, I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I have never seen or heard of such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of his nature and life."—Selected.

He who is truth, that merciful, kindly, does his duty to his race, and fulfills his great end in creation, no matter whether the rays of his light are actually visibly beyond the walls of his household or whether they strike the earth of the ends of the earth.—Lord Lytton.

Are the Children Safe?

Thank God my darling is resting! Safe in the bosom of God!

Praise Him for little hands folded
Under the churchyard sod!
I'm glad that on my white forehead
I've printed the last, long kiss!
Do you ask why I'm glad and thankful,
And can pretend to feel this way?

Last night as I sat in my window,
Looking out on the moonlight street,
My neighbor's once beautiful boy
Went by with unsteady feet;
And I remember how I had envied
His mother that sorrowful time
When God sent his white-winged angel
And leaving her boy, took mine.

But now she sits in her lonely home,
In tears, broken-hearted and old;
While the stainless feet of my darling
Are walking the streets of gold.

Thank God for taking my child so soon,
To lure our boys in. Then?

The curse on ourselves we shall bring,
When we cry not aloud against it,
For as long as are licensed to sell
The curse on ourselves we shall bring.

Shall we fling wide the doors of temptation
To lure our boys in, then?

We all have a voice in the matter.
And you and I shall have to stand
In that last great day of judgment
At the bar of God's command
To give account whether for or against
This cell shall have been raised up
How for God or sin, for gold or souls,
We made everlasting choice.

Sel. by Catherine Lehman.

A Testimony.

Dear readers of the Visitor: I often have felt that I should write to the Visitor, but I keep neglecting it. I love to read the testimonalies of others; they seem to be an assurance to me. By God's grace I will endeavor to write a few lines. I just want to obey the Spirit of Christ, when he speaks to me. Sometimes I do not know whether Jesus is speaking or Satan. Often Satan comes at an angel of light. It says in God's word that we should try the spirits and see whether they are of God or not. I thank the Lord that he can give us a discerning spirit if we ask him. I desire to become more and more like him.

"More and more like him."—Revel. 19:4. Repeal the best story over and over again.

Changed by his Spirit from glory to glory,
I shall be satisfied then."—2 Cor. 3:18.

Christ is all and in all to me. I am glad for the victory we can have through him. When I came to Christ I started for life, and I am glad to-day that I am still on the way. I have no desire to turn back to the world for enjoyment. We find true enjoyment only in Jesus. I want to be ever led by the Spirit of Christ and do his holy will.

Yours in the Master's service,
Hamlin, N. Y.
L. B. Stedlery.

MARRIAGES.

CARVER—BALL.—On June 19, 1907, at the home of the officiating minister, Rev. J. C. Carlson, Buffalo, N. Y., William Carver and Miss Lucy Ball, both of Buffalo, N. Y., were united in holy wedlock.

OBITUARIES.

MYERS.—Sister Annie Heisey, wife of brother A. C. Myers, died at her home, near Mercersburg, Pa., on the evening of June 4, 1907, aged 42 years, 6 months and 1 day. She was converted and united with the church fourteen years ago. She bore her suffering, which was of long duration, with Christian patience. Her daily life manifested her possession of the ornament of a meek and quiet spirit, which is in the sight of God of great price. She will be missed from the little family circle from which she has been called, and to which she has been a loving and devoted mother and wife. But we feel that their loss is her eternal gain. She leaves to mourn her loss a husband and two daughters, 14 and 4 years respectively, one brother, Henry Heisey, of Upton, Pa., and one sister, Barbara, wife of Wesley Plum, Upland, Cal. Services will be held in the Montgomery church on June 7, conducted by Brethren C. E. Lues and Jerome Funk. Text: Hebrews 11:49.