3-16-1908


George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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.
neither are they anxious to sleep. They
waiting for Sunday afternoons. And what a
difference it made!

We did not insist on all the dollsies
and playthings being put away. But
we read their Sunday-school papers to
them, and we told them Bible stories,
and somehow the dolls were crowded
out. Father and mother were better
than all the toys!

When the children were old enough
to read, we would give them Bible
references to hunt. The one who first
found the passage would stand up and
read it quickly. We would memorize
Scripture passages with them, and
then all would repeat them together
during the week, at prayers. Sometime,
we taught them the Sunday-
school lesson for the following Sun-
day, and illustrated it for them. We
would find out just what they thought
about the lesson; then we discovered
that our children had some very origi-
nal ideas. It was a surprise to find
how much of the lesson was remem-
bered the following Sunday.

As I read the denominational
papers, “The Sunday-School Times,”
and the lesson helps, I have made it a
habit to preserve clippings, illustrations,
children’s stories, and poems. These
are put away in large envelopes
for Sunday afternoons. And how the
children do enjoy them! They read
them over and over. Many times dur-
ing the week, when certain subjects
come up, one will say, “Why, that’s
just like what we read about out of the
envelope, last Sunday,” and then he
will go on and tell the story.

The children never ask to go to
other homes on Sunday. But we do
not discourage other children from
coming to our home. One interested
little boy, who spent one such after-
noon with us, met me on the street
a few days after, and asked, “When be
you going to have another Sunday
at your house already?”

The “treat” is purchased by the
children, and is a great secret all the
week. About five o’clock they prepare
a lunch of cake, sandwiches, etc., and
when everything is ready, we are in-
vited to come and eat. Instead of the
father asking the blessing, the child-
dren and parents sing the grace, “Be
present at our table, Lord.”

Not one feels that Sunday is too
long a day. We look forward to it
all the week. We never lose sight of
the fact that it is “God’s day.”

Last Fall we were away visiting rela-
tives, and the children asked, “When
may we go back home and have our
Sunday, as we used to?”

And after we have given ourselves
to them, we find we are not as tired,
when night comes, as when we spent
the day in seeking our own rest and
comfort. We enjoy the day far more,
and between us all there is a closer,
sweeter bond of fellowship.

Some one may say, “But this must
take considerable time on the part of
the mother.”

Yes, it does; but is it not worth
while?

“A partnership with God is mother-
hood.

What strength, what purity, what
self-control,
What love, what wisdom, should be-
long to her
Who helps God fashion an immor-
tal soul?”

—Mrs. Minnie J. Dickinson, in Sun-
day-School Times.

God is waiting for you; you wait
on him.

For the Evangelical Visitor.

The Visitor’s Message.

Evangelize the world at any cost,
Vanity should be thrown away and lost;
Anything to rid this world of sin,
Nourish it with something better thrown in;
Go tell the news of the gospel’s fame,
Tear down the walls of doubt and fear;
Raiment of gold and words of good cheer.

FRANK BRECHBILL.
Evangelical Visitor

A Semi-Monthly Religious Journal
For the expositon of true, practical piety and devoted to the spread of Evangelical truths and the unity of the church.

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EDITORIAL.

Another Colonization Project.

While Kansas brethren are booming the Texas colonization project, some Ohio brethren are moving in the direction of Colorado. On February 17, a delegation of Ohioans, including Elder A. M. Engle, Bro. Levi Hoke, Bro. Warren Dohner, Dr. H. R. Pearson and several others accompanied G. A. Davidson, of Colorado Springs, agent for Colorado lands, to Manzaola, Colo. After thoroughly going over the ground and deliberately and carefully considering the matter, looking at it from every side, comparing its advantages with those of other localities, the members of the party all bought land, to the aggregate number of 520 acres, the consideration being $50 per acre. This is a very low figure as the land is worth more than $200 per acre for farming purposes and fruit growing. The climate is very fine, and is an ideal place to live.

In connection with the foregoing preliminary steps towards this location for a colony, a subscription paper was started to secure funds to build a Brethren in Christ meeting-house. Seven hundred and twenty-five dollars were at once subscribed for this purpose. Four thousand acres of choice land are reserved for this colony.

Anyone desiring further information can write to G. A. Davidson, West Milton, Ohio, during the next sixty days.

SPECIAL NOTICE.

If there is a blue mark over your address label, it means that you ought to renew now, that if the post-office department should insist on strict enforcement of its new ruling your name would have to be dropped at once. You intend to pay what is due and renew. Why not do it now and avoid further trouble. If your credit reads Jan. 1908, or any date earlier than that, you are liable to be cut off now by order of the department. If you don't want to pay what is due, and not renew, please tell us so, or refuse to lift the paper, and let the postmaster inform us that it is refused.

A Proposition.

A brother who has become aroused in regard to the special burden Elder Steigerwald has to bear for lack of better means for traveling gives us the following:

Should not a special fund be started to buy another mule for Brother Steigerwald, so that he need not walk? How many of us even in our home-land would be willing to take his place?

Should we deny our dear missionaries, who have forsaken home comforts, relatives, etc., for the salvation of the heathen, the necessities of life? We all know that Brother Steigerwald or any other person will not stand the strain long to walk 30 or 40 miles, besides having the care and oversight of the work upon him.

Many hearts are often burdened as the indifference of God's children is seen towards the many calls for help. Were we all obeying Mal. 3:8-12, the mission cause would not need to go begging.

A brother of Hope, Kansas, will pledge himself to give $10 to a special fund if others will help. If eighteen or nineteen more will respond the amount would be raised. Who will come to the relief of our brother?

A Final Word About the Hymnal.

Our opinion is that the matter of notes and hymnal has been sufficiently discussed in these columns, in that the matter will again be reported to Conference, and delegates can then ventilate every phase of the question if Conference sees fit to open the question so broadly. In order, however, not to seem unfair in withholding criticism of what we said in last issue, we publish below a few thoughts sent us by Bro. David Magsam, of Green- castle, Pa. He writes as follows:

Editor of Evangelical Visitor:

Greeting: In reading the "editor's note" in reply to Sister Cleverstone's article, in the Visitor of March 2, I was impressed with a few thoughts which I will give for what they are worth. The note says, "General Conference has settled the matter in deciding that a new hymnal with tunes is to be issued," etc. Very good. My first impression was, Did not General Conference also say that the shaped notes should be used? Now should that not also be settled as well as that the hymnal shall be issued? My second impression was, Are not those who gave money, to be used only if the round note system be used, standing in open opposition to the decision of General Conference?

My prayer is that the church may become united on this as well as on all other questions, for only in unity there is strength.

Yours in love,

DAVID N. MAGSAM.

Brother Magsam makes out a good case. There is, however, this difference with regard to the decisions of Conference to be noted. In the decision of Conference in regard to the notes the delegates voted without instructions from their home districts as has been pointed out by the secretary in our last issue if we mistake not. Presumably in the hymnal decision this condition was not present. The whole discussion so far goes to prove how, almost hopelessly, confused we are. At Conference there always comes a time when the discussion closes. We move this discussion be closed for the present.

How much more smooth would be the path of the editor if all subscribers were as considerate as was an Ohio sister. In sending in her renewal she said her subscription is not due until June, but to save all bother to the editor because of the new ruling, if the strict observance of the new rule should be demanded. How easy it would be for every one whose credit is now expired to at once send in renewal and avoid the unpleasantness of dropping the name from the list, and charge up the amount due, which debt will once have to be met if it is not before the Judgment Day. Surely at least eighty out of every hundred that are now in arrears intend to renew. Why not do it now? Let everybody pay up before April 15,

[March 16, 1908.
and help to make the year one of financial success for the Visitor. Renew; renew; do it now.

We have been unable to fill all orders for February 15 issue, the one containing the account of the sickness and death of Josiah Martin in India. Inquiry has been made as to the advisability of issuing the letter of Rhoda Martin in tract form, and what the cost would be. If we had orders for one thousand we could put them out at thirty cents per hundred. Let all who would be willing to take one hundred or more drop us a card at once and we will issue the tract as soon as one thousand are ordered. A brother has also suggested that the sermon on Infant Saviour, given in our last issue, be issued in tract form. The price of this would likely be forty cents per hundred. If a thousand are ordered we will have it printed. No money need be sent now. Only the placing of the order, to be filled if the tract is published.

The following items of news came to us from Thomas, Okla. The district council for Oklahoma will convene on March 19. The brethren and sisters should be present, as much as possible. The council will be held in the Bethany M. H. near Thomas.

On the evening of February 26, the special meetings came to a close. It had continued for three weeks with grand victory. Quite a number testified to the saving grace of God, others of being sanctified. The house was crowded at the last meeting and deep conviction rested on the hearts of men and women. "Truly the Lord hath done great things for us whereof we are glad."

The labors of Bro. J. H. Byer, of Lake Ann, Mich., at Wabash, Ind., are being owned and blessed of God. Writing under date of March 2, he says: "We have now had twelve services here. A number have professed salvation and seem to have a real experience. Others are consecrating themselves to God as Christians. There are a number of real earnest Christians among the colored people here."

On February 12, Bro. Henry Landis, at the marriage of their daughter, Sadie, had a family reunion. After refreshments had been served there were devotional exercises. The hearts of all present were touched as "mother" gave her testimony. She told, in German, how that she often prayed that all her children might be saved. She often prayed for them in secret; many times while all the rest were off to sleep. It was the burden of her heart. And now she rejoices that God has answered her prayer. They are not only all saved and belonging to the church, but their companions also. 'Does this not say something to the heart of mothers who read this?'

On the 12th of February, Sister Mary L. Smelser and her two children safely reached Seattle, Wash. She has been in Yokahama, Japan, for several years doing city mission work. Her husband expects to come a little later and return together in the Autumn.

The meetings at Hummelstown, Pa., referred to several times erie this in these notes, are still in progress. The interest still continues and up to the time of our latest information, twenty-nine or thirty had made a start, and with the prospect of still others following.

A card just received from his father informs us that David Zook and his wife are bringing the twin children of Josiah and Rhoda Martin to this country. They were to sail from Calcutta, March 5, and hoped to land in New York about April 15.

Missionary Address at Bethany M. H., Thomas, Okla., by Bro. Girton.

Let us lift up our eyes and look out upon the harvest fields, for behold they are ripe already unto harvest. We need not look very far away, the heathen are at our very door. There is old Mexico, only a few miles to the south-east of us with over 12,000,000 people sitting in darkness. Shall we send them the light?

Not many years ago their doors were closed to us by Catholicism, but it is quite different now. A few years ago, the President's brother was murdered. The President being angry sent an army to that village and ordered that all the men under sixty years of age be shot down. Fearful was the sight!

He then issued an edict forbidding the priest and nun wearing their uniform under penalty of execution. A few priests disobeyed and were executed. Others then took a lesson from it and took off their religious uniforms. The President also ordered that all Protestant missionaries be protected.

People there mostly live in villages. Many of the villages have from twenty to eighty thousand inhabitants. Few of these have any missionary. I was there about four months, when I was suddenly called away. The Lord willing, I expect to return in the Fall.

Money could not hire me to go there, but I can say with Paul, "The love of Christ constraineth us."

Their houses are not as ours here, but are made of mud with dirt floors. They are a kind-hearted people. If you are out of food, they will divide up their last "torto" (their kind of bread) with you.

You have one of our orphan boys here. God bless you for all that you have done for him. You know his disposition. I cannot tell you all that God has done for him. He used to stay with his aunt. She was poor—too in washing for a living. God laid it upon my heart to take him, and raise him up for him. When any of their own people are called into his work and properly qualified, it seems that God can use them more effectively among their own people than one of us in the salvation of the precious souls.

Just the other day I received a letter from Bro. Widlow, saying that his two aunts have been converted. Oh, praise the Lord!

We have been having meetings here now for three weeks and still some of you have not given your hearts to God. How sad! Down there the people will come for miles and miles to hear the gospel.

I am not here to-day to ask you for your money, no; but what I want to ask for is workers.

Fathers and mothers, pray that God may send your children into the mission field. Now in conclusion let me ask if God has called any of you into the mission work and you have consecrated to go, to come forward and give me your hand. God bless you!

[One young brother promptly stepped forward—others followed.]

Now again, may I ask that if you parents have consecrated your children to God and you are praying that if God sees fit he shall call them into his mission field, to come and give me your right hand. [Quite a number responded.]

The free-will offering of $16.25 was then turned over to the speaker to help him on his way.

Reported by J. I. Long.

Bro. J. M. Wolgemuth, whose companion was recently taken away, has changed his post-office address from Rheems, Pa., to Elizabethtown, Pa.
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Jubbok Orphan Home, Thomas, Okla., in charge of Bro. and Sister A. L. Eisenhower.

Addresses of Missionaries.

Africa.

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

A. L. and Eliza F. Erwin, Addis Ababa, Ethiopia.


J. H. and Fannie Fuller, Gowalia, Gandhia, India.

A. L. and Eliza F. Erwin, Addis Ababa, Ethiopia.

Jubbok Orphan Home, Thomas, Okla., in charge of Bro. and Sister A. L. Eisenhower.

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Buffalo, N. Y.—"Praise ye the Lord! Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness, etc." (Ps. 150.)

It is so blessed to have an experience where you have a real song of praise and victory upon your soul. We do thank God and pray his special blessing upon all who have again contributed to the need of the Mission.

Finanically speaking, times are very hard in Buffalo, possibly as much, if not more so, as anywhere in the country. We have been very contented in feeling these conditions with the people. If worldly people can only understand, why shouldn't we, who realize that a man's life consists not in the abundance of the things which he possesses. It is not what you have in your pocket, or on your back, nor in the bank that makes you happy, but what you have in your heart. (Luke 12:15-40.) Praise the Lord!

We are especially blessed along spiritual lines. Have had meetings in the Mission nightly since the 8th of January. We as workers have all either renewed or deepened our consecration and have had a special visitation of the Holy Spirit. We did not know how much we had been living below the standard of holiness until he revealed it unto us by his Spirit through the word. Where you have failed to see the Christ life in us will you all forgive and pray that we may continue in our restored experience and abound in the fruit of the same. (Gal. 5:22, 23.)

At present we are canvassing this section of the city from house to house. We have never had so much missionary and blessing in this work. Doors and hearts seem to be open for the messengers and we pray God's blessing may also rest upon the messages given.

We do feel our utter dependence upon God. He knows we need your prayers.

Yours, for the salvation of souls,
Geo. F. WhiIer and Workers.

Des Moines, 1.A.—The work is moving along nicely, although we are not having any special air. We have five services every Sabbath in church and Mission.

Two Sunday-schools, two preaching services and a prayer and social service.

During the week we have two preaching services and a Bible study, lately organized.

Besides attending these services we have much visiting to do among the sick and elsewhere. So you see it means a busy life with great responsibilities; hence we need your fervent prayers and helpfulness.

We have the pleasure of seeing some receiving definite help in divine life. May we all be kept in his love and peace, and rejoice together in the hope of the glory of God. Amen. J. R. AND ANNA ZOOK.

MecHANICUSII, PA.—The brethren of this place held a series of meetings, which began February 16, and closed March 2. Services were conducted mostly by the home brethren. We expected Bro. S. R. Smith to be with us, but on account of ill health he was only permitted to be with us one evening. The meetings were fairly well attended. Although none were willing to come out on the Lord's side, we hope that the seed that was sown, has fallen on good ground, and will bring forth much fruit.

Mrs. WM. T. HEISKY.

NOTAWA, ONT.—Bro. T. S. Doner, of Gormley, came to labor in our midst during a series of meetings, which began on the evening of January 27th. The brethren fervently declared unto us the words of life; and not only those who enjoy salvation found the meetings a blessing to their souls, but five nobly made the meetings a decisional point for King Emmanuel. By the time of writing, we rejoice to know that the majority, if not all, are encouraged to seek after the kingdom of God and his righteousness.

We had hoped to continue the meetings another week, but by the decidedly continuous production of the storms, the meetings were brought to a close Sabbath evening, January 26th. Bro. Doner and Bro. P. Stockley, who also had been with us the last few days, though it best to return home.

With God's gracious word that he will not suffer his word to return unto him void, we commit the keeping of our labors unto him who ruleth all things well. May God's choicest blessing abundantly rest upon the brethren.

With the blessed assurance that he will hear the prayers and answer the petitions, we feel to "toil faithfully on, toil earnestly on, toil lovingly on."

Your sister in Christ,

LILLIAN BAKER.

Battuto, Ont, March 5, 1908.

PHILADELPHIA, PA.—"In famine he shall redeem thee from death" (Job 32:1). Which poor Job suffered the loss of all, yet he could have more than all; for though he could not say, my own, my sheep, my camels, my servants, my sons, my daughters, as formerly, yet he could say my Redeemer liveth and that he shall stand at the latter day upon the earth. The belief of this sweetened every bitter, lightened every cross, held his head above water, made up every loss, kept him from fainting, fortified his mind and enabled him to say in the midst of all his troubles, "Blessed be the name of the Lord." When the Christian meets danger threatening him he should be most believing for the Lord cannot fail; in calamity God can keep him in calamity. Dan. 3:17; "If he be so our God whom we serve is able to deliver us from the burning furnace, and he will deliver us out of thine hand, oh king." We need not expect to be long free from tribulation, but it is our privilege to rejoice in it. II. Cor. 4:14; "Great is my boldness of speech toward you; great is my confidence toward God." I am filled with comfort; I am exceeding joyful in all our tribulation." Glory to his name. Be not afraid of famine, for let who may go without food, you shall be fed. Ps. 37:35; "Trust in the Lord and do good so shall thou dwell in the land, and verily thou shalt be fed." The watchful eye of the Lord is over all those that fear him. Ps. 36:18, 19: "Behold the eye of the Lord is on them that fear him, upon them that hope in his mercy; to deliver their soul from death and to keep them alive in famine." Let it therefore not distress us should our prospect of bread for ourselves and those dependent upon us be cut off so long as it is written his bread shall be given us and his waters shall be sure. Isa. 33:16: "He shall dwell on high; his place of defense shall be the munitions of rocks; bread shall be given him, his waters shall be sure." Let those doubt who have no God to go to in time of trouble; but why should we doubt, when we have such a wonderful God to trust in; from calamity God can keep him in calamity. Amen. J. R. AND ANNA ZOOK.

Batheaul, Ont, March 3, 1908.
Christ. As I myself am a deacon, as such we should awake, to a sense of our duty, and put forth every effort to those who are low down, and in distress, and not be a hindrance to the good cause. Let us push the battle hard and lay up treasure in heaven, where moth and rust doth not corrupt and thieves do not break through and steal.

I once was a low-down drunkard. I know that others just as low can be reached by deeds of kindness. Let us step to the front of the battle and put on the whole armor of God that we may stand. Truly I feel encouraged since we enlaged the school, which numbered from 80 to 100, is we have learned of the sad condition of our workers for the lost. I wish you all to pray for us and all we can say to all donors is, "THANK YOU." I wish you could have seen the heavenly Father with pity and sympathy. He heard and answered prayer and touched my body with his divine power healing me of all the terrible diseases, made me every whit whole, gave me victory over every error, and all the rest for twenty months. Any one coming here will be counted as one in the Home, bed and room furnished, eat at the same table and if they need anything the same pocketbook bays for papa, mamma, children and all. When there is nothing they are expected to pray in faith with us. As this is the last appeal I shall make, will you say MUST have help soon as we are nearly broken down. Will you pray for us? By the time you get this we will have a blind girl—how could we refuse to take her? (Jas. 1:27) Brother and sister, when you pray about the matter, listen. We solicit correspondence with any who want to know more on this line. We beg to remain the friends of the friendless.

JABOBE FAITH ORPHANAGE,
A. L. EISENHOWER, Pres.
The women who came to the grave early in the morning on the first day of the week with sweet spices to anoint his body found the sepulchre empty and an angel sitting on the right side; and they were affrighted. The angel addressed them thus: "Be not affrighted: Ye seek Jesus of Nazareth, he which was crucified: he is risen; he is not here: behold the place where they have laid him." But go your way, tell his disciples, and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you." We presume that Peter joined the little band of disciples soon after the resurrection, met the Savior at least on several occasions with the other disciples, and according to Paul, I. Cor. 15:5, was possibly the first apostle that saw the Savior after his resurrection, though the particular occasion is not recorded. But why should the Savior single out Peter in a special invitation who had so recently denied him? He had fallen deeper than the rest, hence was less able to rise again. Here is exhibited the tender love of the true Shepherd for the flock. This was already foreseen by the prophet Isaiah 42:3: "A bruised reed shall he not break, and smoky flax shall he not quench." While Peter mingled with the disciples he was not restored to the apostleship. Jesus had a confession to demand of Peter and a commission to entrust to him, based on the confession. What occurred between the Savior and Peter on past occasions we are not informed. Time passed on until the third time that Jesus met his disciples after the resurrection. From the crucifixion to the resurrection and the reception of the commission and the gifts of the Holy Spirit the infant church was in an unsettled condition. It was not till after the day of Pentecost that the disciples were fully equipped for their mission. What the disciples did in the interim must be gathered from a few scattered references. The time was rapidly approaching when Christ would make his final exit out of the world. so far as his bodily presence is concerned. There was something to do yet. Peter had not made his confession and had not had his mission assigned him, nor was he restored to the apostolate. From some motive that we cannot assign, Peter said, "I go a fishing." They saw unto him, We go with thee. Whether this occurred at Jerusalem, where we infer that they had their home at this time, or at the sea of Tiberias, is not clear.

Peter and six of his brethren were at the sea now and entered into the ships to fish. Some censure those disciples for resorting to their old calling again. They seem to think that it savored of backsliding, and that it was the cause of a night's toil without success. We see no occasion for such an opinion. Inasmuch as the Savior expressed no censure whatever, but addressed them most tenderly: "Children have you any meat?" They answered him, No." He directed them where to cast the net. They obeyed and had a successful draft. May he the disciples forgot to consult the Savior before they began their work. This might account for their failure. It no doubt accounts for many of our failures. When they came to land they saw a fire of coals there, and fish laid thereon and bread. Whence came this fire, fish and bread? Was it a creative act then and there or was it brought there in a miraculous way? We know it was there; that suffices us. Jesus called for some of the fish just caught.

It is supposed that he mingled with those already there. The Savior now said to his disciples, "Come and dine." The disciples responded. He gave them fish and bread. Jesus had provided everything to make hungry, wet and cold fishermen comfortable. He provides for all our wants, for body and soul. We may pray for all these wants inside of the promises. But this feast had a much higher significance than simply supplying physical wants. The meal being past, Jesus addressed Peter thus: "Simon, son of Jonas, lovest thou me more than these?" Peter had expressed himself positively on this point, on the night of Christ's apprehension. When he said, "Though all men shall be offended because of thee, yet will I never be offended." The question implied. Do you love me more than Thomas, called Didymus, and Matthias of Cana of Galilee, and the sons of Zebedee, namely John and James, and Philip of Bethsaida and Andrew of Capernaum (these are supposed to be the two unnamed ones in the context) do? Peter answered, "Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest all things; dost thou me?" Peter was grieved, because he said unto him the third time, Lovest thou me? And he saith unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith to Simon Peter, Simon, son of Jonas, and to the rest of the disciples who had so recently denied him? He had fallen deeper than the rest, hence was less able to rise again. Here is exhibited the tender love of the true Shepherd for the flock. This was already foreseen by the prophet Isaiah 42:3: "A bruised reed shall he not break, and smoky flax shall he not quench." While Peter mingled with the disciples he was not restored to the apostleship. Jesus had a confession to demand of Peter and a commission to entrust to him, based on the confession. What occurred between the Savior and Peter on past occasions we are not informed. Time passed on until the third time that Jesus met his disciples after the resurrection. From the crucifixion to the resurrection and the reception of the commission and the gifts of the Holy Spirit the infant church was in an unsettled condition. It was not till after the day of Pentecost that the disciples were fully equipped for their mission. What the disciples did in the interim must be gathered from a few scattered references. The time was rapidly approaching when Christ would make his final exit out of the world. so far as his bodily presence is concerned. There was something to do yet. Peter had not made his confession and had not had his mission assigned him, nor was he restored to the apostolate. From some motive that we cannot assign, Peter said, "I go a fishing." They saw unto him, We go with thee. Whether this occurred at Jerusalem, where we infer that they had their home at this time, or at the sea of Tiberias, is not clear.

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me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Peter felt quite modest when Jesus said to him, Lovest thou me more than these? He had expressed himself firmly that he would not be offended with Christ in his humiliation though all the other disciples should do so. He now ignored any reference to his claim of superiority and answered only with reference to his feelings toward the Master. He had learned by sad experience what Paul later expressed, that "our sufficiency is of God." He did not appeal to his short history as a disciple, nor to his fellow disciples. He was on probation and failed, he appealed to the compassion of the Master. "Lord, thou knowest all things; thou knowest that I love thee." The word that the Savior used in addressing Peter the first and second time was expressive of the highest degree of love that pertains to God and man. Peter in reply used a term expressive of personal, emotional love: that, according to Lange, could be rendered, "I love thee dearly." The last time the Savior used the same term that Peter did in his replies, Peter had denied his Lord three times and now professed love to him three times. He was restored to his Apostleship that he had forfeited and received his mission from the Master to the church, and received a charge: "Follow thou me." Query: After Peter's restoration was anything assigned to him that was not assigned to the other Apostles? We think not, that was only restored to him which he had forfeited. It is to be noticed that Jesus did not address Peter by the surname he gave him, Peter or Simon. Perhaps to put Peter in mind that he failed to exhibit the rock characteristics and that he was a descendant of a weak and fallen race.

I. Qualifications for Feeding and Caring for the Sheep.

Knowledge and experience are essential factors. To get the proper knowledge we have a Text Book that is perfect in all its details. The Author is Alwise, Almighty, Just and Holy. It is given by inspiration through his servants. To gain this knowledge requires reading, study, meditation and prayer. We will quote a few passages from God's word for our instruction, "He will feed his flock like a shepherd, he will gather the lambs in his arms, and carry them in his bosom, and will gently lead those that have their young." ( Isa. 40:11.) "And I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord." (Jer. 23:4.) "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." (Psa. 23:1, 2.) "I am the good Shepherd: the good Shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeketh the wolf coming, and leaveth the sheep and fleeth: and the wolf catcheth them and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep. I am the good Shepherd and know my sheep, and am known of mine." (John 10:11-14.) "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II. Tim. 2:15.) "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine: but after their own lusts shall they heap to themselves teachers having itching ears: and shall turn away from the truth, and shall be turned unto fables. But watch thou in all things. Endure afflictions. Do the work of an evangelist, make full proof of thy ministry." (II. Tim. 4:2-5.)

Many more scriptures might be presented, but these will suffice on this line. As regards experience, the preacher who has passed through the crucible that separates the dross from the pure metal—"the refiner's fire and the fuller's soap"—would be an efficient shepherd not being qualified to give the proper soul food and care.

II. Feeding and Tending.

1. Feeding the lambs.

(1.) The Savior evidently meant the recent converts, those who are inexperienced, undeveloped in doctrine and practice; later the catechumens of the church. Fathers belonged to this class. These required special oversight and care. Paul prescribed milk for babes, a figurative expression, meaning therein, according to his own interpretation, "the first principles of the oracles of God." (Heb. 5:12, 13.) Peter uses the same figure. After certain prohibitions of sinful practices he says, "as newborn babes, desire the sincere milk of the word, that ye may grow thereby." (I. Peter 2:2.) Paul further says, "I have fed you with milk, and not with meat: for bithereto ye were not able to bear it, neither yet now are ye able." (I. Cor. 3:2.) and, "Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men." (I. Cor. 14:20.) From these passages we learn that the proper food for lambs is simple, digestible and nourishing. Milk is the only single food that contains all the elements in the human body. Hence it furnishes all the material for growth and repair. The use of the soul-food, prefigured is as extensive as the natural. It must answer the ends of sustaining life and growth. The simpler truths of the Gospel, that simple are easily understood by the untutored mind and easily applied in practice are in demand. Babes in Christ require proper teaching and training in Christian duties, especially in faith, and all the graces and in bringing forth the fruits of the Spirit. (Gal. 5:22, 23.)

The lambs also need spiritual culture. Paul says, "For every one that useth milk is unskilful in the word of righteousness: for he is a babe, but strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern good and evil." (Heb. 5:13, 14.) They should be encouraged to testify and exercise in prayer in public and the latter also privately. They need also to partake of humility and obedience, these two graces strengthen each other, also the other graces.

I. I think we can lawfully include in this class the young children as long as they are obedient and teachable. If they resist the family government, as they grow up, they no longer partake of the nature of lambs. This class is naturally under the supervision of the parents, especially the mother, as she has more influence over the children than the father. Later the teachers become co-supervisors with the parents. The common school teacher and the high school teacher up to the college professor are supposed to be of good, moral character. But our schools are legally secular. Some of the teachers are not moral; they set bad examples before their pupils and some are unbelievers, and teach their skepticism. The Sunday-school teacher is in line with the parents. The minds of
Jewish people and other distinguished juveniles; such as doing right, praying, believing God and his word, etc. There is some times an inclination manifested by some members of a Sunday-school to spring abstruse questions before a class of children, such as relate to predestination, the Trinity, free moral agency, will, atonement, Christian perfection, etc., which the immature mind cannot comprehend and children do not understand, may disgust them and great harm may result. These subjects may do for Bible classes to discuss and some of these subjects may be too profound for them.

(To be concluded in next issue.)

For the EVANGELICAL VISITOR. Hidden Things Revealed.

Levi F. Sheltz.

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known." (Luke 12:2.)

There are many people in the world to-day who seemingly do not realize the truth of this expression of Jesus. They seem to have the idea that it makes no difference what they do, just so no one knows it, or that it remains hid. It however, makes no difference how they try to hide their sins and wickedness, they will some day be revealed. This fact is beautifully illustrated in a number of Bible instances.

We find in Exodus 2:11-15, that when Moses was grown, he went out to see his brethren, the children of Israel, and he saw an Egyptian smiteth a Hebrew; and after he had looked around whether anyone would see him, and feeling assured that no one was in sight, he slew the Egyptian and hid him in the sand. The next day he went out again and saw two Hebrews fighting, and when he re­buked the one that done the wrong he answered him, "Who made thee a prince and a ruler over us? Intend­est thou to kill me, as thou killedst the Egyptian?" Moses was surprised to hear this, for he knew that the thing which he had done in secret was made known and he fled for his life.

No less than Moses, was Achan of the tribe of Judah, surprised when his sin was revealed. (Joshua 7.) He had taken a Babylonish garment, two hundred shekels of silver, a wedge of gold of fifty shekels weight from the	
spoil of Jericho and hid them under his tent, thinking that he would never be found out; but in this he was mistaken. The Lord saw the thing which he had done, and was greatly displeased with all the children of Israel for his sake. Israel went to fight the inhabitants of Ai and were defeated. When Joshua inquired of the Lord why they were not able to take the city, and the Lord told him that Israel had sinned and had taken of the accursed thing, and told him how he could find out who the guilty party was, and thus Achan was found out and the thing he had done was made known and he was stoned to death.

According to II. Kings 5:20-27, Gehazi, the servant of Elisha, was also mistaken when he thought that he could take the gift from Naaman, which his master refused, without Elisha’s knowledge. He brought it and put it in the house, and when his master asked him where he was, he denied that he had been anywhere. Elisha however knew where he was for he said that his heart had followed him and saw what was done, and he was punished by having Naaman’s leprosy come upon him.

In Act 23:12-22 we find that the Jews, who formed themselves into a band, swearing that they would not eat nor drink till they had killed Paul, were disappointed in their purpose; for their secret was revealed, and they had either to break their oath or starve to death.

There are many other similar instances recorded in the Scriptures, which plainly show that nothing can be hid which will not be made known, even if it be done behind locked doors, in caves of the mountains or in the darkest night. Remember, that there is an eye which never sleeps and can see through the thickest wall and in the uttermost parts of the earth. Let us therefore do nothing that we are ashamed to have made known in this life; for we can be assured that it will some day be made known, even if it is not until the final Judgment Day, when the books will be opened and every one will be judged according to the things written therein.

Floris, Pa.

Whatever God may deny us, he never denies us the opportunity of doing the right thing; out of that will come the largest blessings of life.

Do you seriously consider the value of time? Are you faithfully seeking to improve it to the glory of God, and the good of your fellow-men?

For the Evangelical Visitor.
A Wonderful Conversion.
T. A. LONG.

On January 17, 1898, the following testimony was given in the city of Dayton, Ohio, in one of the missions, by an aged father, stating, this night, seventeen years ago, at 5 o’clock P. M. I was saved in my saloon in the state of Indiana. After my conversion I told my bar keeper to empty all the bottles and replace them in the cases and send them back whence they belong. After doing so and cleaning up all my business I had two hundred dollars left which I gave back to the poor women whose husbands drank at my bar. I also gave or deeded the property I owned to a woman whose husband fell dead at my bar. I would gladly have given more to that poor woman if I would have had it to give, but I had now given back all I had in this world. Now I have received instead the joyful promises which the Lord made to me, and am cleansed up from the strong drink, tobacco, theater going, card playing, and all kindred vices and sins. Since that time I have had no desire for any of those sinful habits of vices.

The above testimony was given to me by brother L. O. Shellhaas, who heard the testimony, and was much impressed by it and the timely warning and exhortation given by the aged man. If every one who has been dealing in intoxicating liquors and kindred vices would be compelled to go through the experience of the aged man, many sad hearts would be helped out of their financial troubles caused by the reckless expenditures of fathers and brothers of families. May God speed the time when the curse of rum, beer, and tobacco will be obliterated from our land.

While here in Ohio, a brother who has taught in public schools for many years openly declared that according to the laws of the state of Ohio he was obliged to teach his pupils, that the use of tobacco is an injury to the body, and therefore wrong to use it, but while the laws compelled to teach this fact, fathers were raising and using the vile stuff. This puts us in mind of an expression made by a Jap who was sent to America to study our system of Christian civilization. On his return to his country he declared that he did not like our methods, as Americans do not practice their preaching. “O, consistency, thou art a jewel."

About the year 1844, on a vessel from Buffalo, N. Y., to Toledo, Ohio, an infidel was a passenger with a supply of books treating on the faith he upheld. Suddenly a very violent storm overtook the vessel and the infidel was seized with consternation, and was heard calling on God, but a large wave swept over the vessel taking books and infidel overboard and he was seen no more. “Be not deceived God is not mocked.”

For the Evangelical Visitor.

Authority and Sound Doctrine.

W. B. OGDEN.

Dear Brethren in Christ: I am impressed by the Spirit of truth to write some for the Visitor of him who is the Author and Finisher of our faith, who waved his authority back from heaven after he ascended. Let him that heareth say, Come.

Now, brethren, that means that every individual is authorized, as well as the church, to invite sinners to the waters of life. Sometimes the testimony and invitation of just one member, who is neither preacher nor church officer, if moved by the Spirit of truth, will give life to him that is athirst; but if none present is athirst then all hands may still labor to show how dry they look in their sins and get them to feel thirsty for the waters of life.

But all manuals will fail without sound doctrine for that is the habitation of the Spirit. The Spirit of truth that Bro. J. H. Myers wrote for the Visitor, December 26, on Non-resistance and the suffering of Christ, bore witness with my spirit as a quickening power to write glory, glory, glory, in the truth. We are sanctified in the truth, by his word, and we are under commandment to speak the things that become sound doctrine: again to sneek the same thing, and that same thing must be what the inspired writers sneeked and not what the doctrine and commandments of men speak. There he many in the different churches that do not speak the same thing, and some of them horrify me with the excuse that they don’t believe it was intended for all to see alike.

Now let us see about the main point of the gospel at issue, a point that brings the church and the world face to face. The head of the church speaks and says, “Put up the sword in its place (to the unbeliever) for he that useth the sword shall perish with the sword.” But the unbeliev-
ers (and many church members, so-called) say, "He that will not vote, hold office and bear arms does not make a good Christian. Now who is right? Who is on the Lord's side in this controversy? Why should they bring upon us the yoke of bondage after the Lord has set us free by his example of suffering? The Holy Ghost has laid upon us no greater burden than to keep ourselves from idols, and from blood, and from things strangled and from fornication. (Acts 15:20.) If we then are freed from the law and the carnal ordinances of the Mosaic law, why should we help men to make or to re-establish the carnal ordinances which Christ has abolished? Would we not help to make them by our votes? I affirm as brother Paul did, that we must be dead to the law before we are married to the church, else we are adulterers. (Rom. 7:1-5.) It is our actions that tell what we are and not our words. So if we say we are married to Christ and vote, hold office, and bear arms to help run men's laws and their doctrines and commandments, we would be brought to account for idle words. Why should we vote for a law, knowing that somebody would have to use the sword (or other arms) to back it up? God's law is not annulled or made void, but is established by his suffering and teaching: he has only abolished the carnal ordinances for the punishment for transgressing each article of the law, and that is the way he has spoiled principalities and powers. The parable of the tares helps to prove these things: "Let both grow together till the harvest." "If any man suffer as a Christian let him not be ashamed but glorify God on this behalf." Many churches are too short of sound doctrine. The Lord has somewhat against them for not coming clean out of Catholicism. But, "He that hath an ear to hear let him hear what the Spirit saith unto the churches. Sixteen church denominations in Oklahoma City: not speaking the same thing because they have not all found the same thing; but I hope the Lord has a few names there. O, Lord, lead us by the faith once delivered to the saints.

Never did any soul do good but it came readier to do the same again, with more enjoyment. Never was love or gratitude or bounty practiced but with increasing joy, which made the practitioner still more in love with the fair act.—Earl of Shaftsbury.

For the Evangelical Visitor.

Testimony.

MARY A. KEEPER.

Dear readers of the Visitor, as I have long been impressed to write something for the Visitor, so this morning as we can not go to church, I will try and do so with the help of God. It is twenty-four years this Winter that I gave my heart to God, and he gave me the evidence that I was freed from all sin. Then came the ordinances commanded in God's word in which I obeyed, but I always thought others were so much further than I was which made me feel backward, and so I was not as free as I should have been; but my desire was to go on. About six years ago some dear one sent us the Visitor which I appreciate very much. Through the testimonies I soon saw where I was lacking, and as I looked over my past life I felt very sorry and asked God to forgive me, and it soon seemed as if everything was wiped away except one thing namely, that I quenched the good Spirit many a time by not saying a word for Jesus, and there I lost the victory, but I asked the Lord to forgive me, and, with an honest heart I could say Lord take your way with me. Then the good Lord took hold of my case. First, he gave me a refreshing shower, but I did not know at the time what it meant, but I can see it now. I was not well in body at the time, having nervous trouble which brought me to think the more. This was in the Spring of 1904, which time I shall never forget: how hard it was for me to work, for I was sick in body and soul, but I kept on praying to God to bring me to the place where he wants me to be. There were so many things that I had to cut loose from but, thank God, he cut them all when I was willing to let 'em go and launch out into the deep. How glad am I that the Lord permitted me to enjoy what I have enjoyed during these last three years. It is better felt than told. Oh it means so much when we can give our hearts to Jesus for him to live in, and nothing can sever us from him. "If God be for us, who can be against us?" But we must abstain from all appearance of evil. I would advise those who are not satisfied in the way they are to ask God to give them the light they need, and then become willing to say, "Where he leads I'll follow," and, "Trust and obey. For there is no other way To be happy in Jesus. But to trust and obey." Then if we are happy in Jesus we are not stingy with it; we would give it to everybody if we could. But they must get it themselves.

I know of the time that I avoided such as spoke of this higher life, for I was not willing to go with Jesus all the way. To-day my heart rejoices to meet with them. Quite often my cup runneth over with the joy that fills my heart for the simple plan of salvation that is laid down for us: that we can be saved from sin and from shame. My desire is that God shall keep me, and not me only, cleansed from all selfishness, jealousy and prejudice, for that is what hides many happy hours. In place of taking a full meal with the Lord trying to live out of the scrap-basket or on other people's short-comings which is poor diet. It is no wonder there are so many complaints. I would say, for my part, let us surrender all to the Lord and just draw from him what we need daily. Now, the Lord wants nobody in view, but to have bright and shining faces for the Lord, for I believe, that the Lord wants happy children and not be gloomy ones. Now there would be much to be said yet, but may be, it is best to leave it to the Lord now as we would not get done telling of the good things of the Lord, "The half has never yet been told, of Jesus and his love."

I would ask all of God's children to remember me and my house at the throne of grace for we need your prayers to be kept faithful to the end of our journey.

Sincere love to all.

Derry Church, Pa.

God's Anvil.

Pain's furnace-heat within me quivers.
God's breath upon the flame doth blow,
And all my heart in anguish shivers,
And trembles at the fiery glow.

And in his hottest fire hold still.
And in his fiery glow hold still.
Breathe not a word for Jesus, and there I lost the victory, but I asked the Lord to forgive me, and, with an honest heart I could say Lord take your way with me. Then the good Lord took hold of my case. First, he gave me a refreshing shower, but I did not know at the time what it meant, but I can see it now. I was not well in body at the time, having nervous trouble which brought me to think the more. This was in the Spring of 1904, which time I shall never forget: how hard it was for me to work, for I was sick in body and soul, but I kept on praying to God to bring me to the place where he wants me to be. There were so many things that I had to cut loose from but, thank God, he cut them all when I was willing to let 'em go and launch out into the deep. How glad am I that the Lord permitted me to enjoy what I have enjoyed during these last three years. It is better felt than told. Oh it means so much when we can give our hearts to Jesus for him to live in, and nothing can sever us from him. "If God be for us, who can be against us?" But we must abstain from all appearance of evil. I would advise those who are not satisfied in the way they are to ask God to give them the light they need, and then become willing to say, "Where he leads I'll follow," and, "Trust and obey. For there is no other way To be happy in Jesus. But to trust and obey." Then if we are happy in Jesus we are not stingy with it; we would give it to everybody if we could. But they must get it themselves.

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Derry Church, Pa.
THE SUNDAY-SCHOOL.  

March 16, 1908]

Bro. Egle's MSS. failed to reach us up to 11 a.m., when we had to go to press, hence the substitution of the "Workman Quarterly."  


1. Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber.  

2. But he that entereth in by the door into the fold of the sheep, the same is the shepherd of the sheep.  

3. To him the porter openeth; and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out.  

4. When he bringeth forth his own sheep, he knoweth them, and they know him;  

5. And he moveth his own sheep.  

6. And other sheep he hath, which are not of this fold: I bring them in also, and they hear my voice; and there is one fold, and one shepherd.  

7. Jesus therefore spake again unto them, saying, I am the good shepherd: the good shepherd layeth down his life for the sheep.  

Commit of memory verse 9.  


Where? Jerusalem.  


Introduction.—In our study of the Gospel by the Teacher, a question naturally occurs: Why, in the 23rd chapter of John, we find that we are not sufficient to judge of the character of the author of the Gospel. The first line of this chapter is this: "I say unto you, verily, verily, I say unto you, Many of the Jews received the message; but not all the Jews were convinced. The shepherd is the person who has the right to enter. The thief cometh not but that he may steal, and kill, and destroy: I am the good shepherd: the good shepherd layeth down his life for the sheep.  

Comment and Word Studies.  

(V. 1) Sheenfold: Thomson (Land and Book) describes them as usually being low; flat buildings, erected on the sheltered sides of the hills, and often surrounded by a stone wall, crowned with sharp thorns, to protect against wolves and robbers. Sometimes a number of shepherds used the same fold together for safety.  

(V. 2) The door: The right way of entrance. Shepherd of the sheep: Rather, a shepherd of the sheep, one to whom it was a duty to lead out that to which a shepherd is shown by the act here mentioned. (V. 3) The porter: The guardian of the gate, a person who controlled the entrance to the fold.  

Commentary.  

Of the source of his healing this resolution might be stated. Owing to the persistent acknowledgment of the healing, the child of God should not only pray, but also remember the one who has been his source of life.  


Study John 11:1-57.  

32 Mary therefore, when she came where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.  

33 Jesus therefore saw her weeping, and the Jews also weeping, which said, The woman is mad.  

34 But when Jesus heard it, he said in a loud voice, This sickness was not sent, save for the glory of God.  

35 Then said they unto him, Who made him to die?  

36 Jesus therefore said: Take it again.  

37 Then said Thomas, which saith to his fellow, Let me touch his hand, and let me see his face; and he believed.  

38 Not unto death: Death was not its object. It had been permitted for another end.  

39 The glory of God: He was glorified by the resurrection of Lazarus, and the power of Christ is raised Lazarus from the grave. (V. 6) Laze: A name, perhaps of unknown significance.  

40 The glory of God: The resurrection of Lazarus and his resurrection would make the miracle more striking and would strengthen the faith.  

41 The glory of God: It would have been permitted for another reason.  

42 The glory of God: The glory of God: It would have been permitted for another reason.  

43 The glory of God: The glory of God: It would have been permitted for another reason.  

44 Glory of God: The glory of God: It would have been permitted for another reason.  

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56 The glory of God: The glory of God: It would have been permitted for another reason.  

57 The glory of God: The glory of God: It would have been permitted for another reason.  

[Joyce A. Slayton]  

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Commit to memory verse 43, 44.  


Where? Bethabara, where Jesus was at the time of Lazarus’ death; and Bethany, one of Mary, Martha and Lazarus, about two miles from Jerusalem, on the road to Jericho.  

Introduction.—Three or four months interve ne between the events of the last lesson and this. At that time Jesus continued his ministry in various places. Threatened with stoning and death, he had fled to Egypt, but had returned (John 10:13, 30, 40). Hither came a message that a beloved friend at Bethany was sick. He refused the visit, however, two Pharisees being sent out to comfort the afflicted sisters and perform the ritual whereby he might be glorified. The raising of Lazarus proved that the restoratim of one who had been dead, was a work whereby the Son of God might be glorified. The raising of Lazarus proved that the resurrection of one who had been dead, was a work whereby the Son of God might be glorified.  

Comment and Word Studies.  

(V. 1) Mary and Martha: Sisters of Lazarus. Perhaps not able to see. The raising of Lazarus, in whose house Jesus ever found a welcome resting place. The difference in their disposition is as well as their friendship with Jesus, are shown in Lu. 10:38-42, and (John 11:29-36). Mary's devotion is seen from John 12:3. Martha was probably the older sister. Lazarus: The raising of Lazarus was an event in the history of the evangelists but John, but his family is named or referred to by Matthew, Mark, and Luke. Th. John 11:32-45; W. John 11:32-45; Th. John 11:32-45. A number of Marys distinguished in gos- 

[Continued on page 14.]
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Yeast There Is Room.

Sel. By Justina Maud Free.

No father's house is full,
Even though there seems no resting place
Forgiving arms and doors do open wide
If one repentant child implore
Outside.

No mother's heart is full,
Unless it be with longing, burning wild
Heart throbings that no cheerful face can hide
The wish to clasp her sinning child

Inside.

God's flock is never full;
Fear not to enter boldly at his door;
None will be refused who there applied
He hath abiding place for more

Outside.

Love Feasts.

Philadelphia, May 2, 3.
Cross Roads, May 13, 14.
Mechanicsburg, Pa., June 6, 7.
Pequa, Lancaster county, May 30, 31. (Come by Millersville and Pequa trolley line. Leave car at B. Morton's shop, which is a short distance from the church. Teams will be provided for those not able to walk the distance.

Ohio.
Richland and Ashland, June 6, 7.

(Continued from page 5.)

pain was gone. I will say right here when the crisis had come and it appeared as though speedy relief had to come or death would come to end the terrible agony, I had to cry to my God; "O! have mercy on me, for the forsoaken me." Then the virtue of my blessed Jesus flowed through my body, the victory was won. Praise his Holy Name! I was very weak, but such a sweet calm spirit flowed over me that I felt as if I was in another world. I could not speak above a whisper; there was such a sweet heavenly atmosphere all over the room, all so still.

Surely I was dwelling in the secret place of the Most High and under the shadow of the Almighty. For he covered me with his feathers and under his wings I was trusting. Oh, hallelujah. Amen.

Amen.

I had a good night's rest; next morning I was well, all pain and distress was gone. Even that terrible stricture was gone. By God's divine operating power every organ was natural, and muscles all in their right order.

Oh, I cannot praise God enough for what he has done for me and the precious lessons I learned in trusting God; for the body as well as the soul for our blessed Jesus atoned for both. For our soul a full redemption was made, as obedient children, and our bodies are God's temple when he has cleansed us from all sin and given us the blessed Holy Spirit to dwell within. We are led and guided by the Holy Spirit and taught to follow our blessed Jesus' footsteps and we can testify of what he has done for us. No one knows or realizes without experience what a blessing it is when ye are healed by divine power.

Oh the sweetness of the virtue of the Christ life flowing through your entire being. So I realize more and more that those of us who have been healed by divine power must testify and tell to the world of our Great Physician. We are his obedient children. When we are saved . . .

Two years ago Bro. Stover visited me for the first time. He did not come many times until I saw that I was not right with God, but praise the Lord, through his faithfulness, and also that of the sisters, I am happy in the Lord. When any visitors come to the Mission, Bro. Stover brings them to see me. The brethren also held meetings outside my house nearly every Sunday last Summer. On Christmas eve they came at 12 o'clock and sang for me; and the sisters also held a meeting; and the singing was a blessed treat to me. Bro. Stover and the sisters are so kind, they
bring me many dainties that I could not cook nor get, so you see that Christ never forsakes his own.

And I am not the only one who is getting comfort from the Mission. Bro. Stover is to-day taking coal and food and clothing to the needy and sick for there is hardly any work here and the people are starving. I know that Bro. Stover is doing all he can to help the worthy people that go to him for aid. I told him of a case where the woman was sick and they had no food nor coal and Bro. Stover went and helped them and sent some of the sisters to help them. Their soul needs help as well as their body.

So my dear brethren, see how wonderfully God works with his own children. He gives the Spirit and supplies the needs; and if we take our burden to him he will give grace and strength to abide by his holy will. Praying God's richest blessing upon us all.

3309 Waterloo St., Philadelphia, Pa.

A Hindu Religious Fair.

At home no one would ever think of holding a fair in the name of any kind of religion. It is doubtful if there are ever any real prayers offered or any real worship of God at the place where a fair is held. Yet this is the custom of the Hindus—to meet at certain places at certain times of the year to do homage to their gods. Great crowds gather from villages far and near, some perhaps more to see the crowd than for any other purpose; others to fulfill some vow they had made to their gods at some previous time.

Recently it was our privilege to attend one of these religious fairs. There we saw men traveling by protruding themselves, marking the distance with their hands, then arising and putting their feet on the marks made with their hands, they would again prostrate, and thus they would slowly proceed, perhaps for many a weary mile, until they had arrived at the temple or some other place to which they had vowed to go.

Again we saw a pond, perhaps 25 x 25 feet and 8 or 10 feet deep, made by people digging the earth out by the handful; then slowly raising it to their foreheads in an attitude of worship, they would throw it upon the banks of the pond. This, too, was done to fulfill some vow made to their gods.

Another sad sight was that of Brahmins blessing the people. They stood with what looked like a feather duster in their hands with which they would touch the head of each worshiper as he or she bowed at the Brahmin's feet and threw a coin on a cloth spread to receive it. What a farce their religion is!

While on the one hand our hearts were saddened to see the thousands vainly trying to obtain blessing and favor from their gods, on the other hand we were glad that the Lord gave success in the sale of a good number of Gospels and other religious books in four or five different languages of the country, for which purpose we attended the fair. We implore every reader of this open letter to join our fervent prayers with ours that God will bless these books to the salvation of souls.

Yours for the heathen,

Anna Kraybill,
Ragunathpur, Manbhoom Dist.,
India.
Jan. 21, 1908.

REPORTS OF FUNDS.

Foreign Mission Fund.

Report for January and February, 1908.

General Fund.

Receipts.

Elkhart dist., Ind., $4; a helping hand, $100; Surrendered, in the Master's Name, $500; D. E. Winger, $10; $20; In His Name, $20; Lydia Johnston, Ind., $1; Shannon dist., Ill., $67.50; Carmi Mission S. S. Arch., $26.96; A. N. Weigle, Ohio, $14; A. H. Neat, Kans., $5; J. H. Meyers, $20; J. G. Engle, Kans., $5; In His Name, Pa., $20; Bethany S. S., Ohio, $20; Dallas Center dist., la., $4; 20th Ave., Kans., $3; Clay county, Kans., $2; Bethel dist., Kans., $20; S. Franklin, Pa., $27.25; Rapho dist., Pa., $33; Henry Winger and wife, Ont., $2; Des Moines, la., brethren, $3. Total, $504.05.

RESCUE HOME AND GIRLS' SCHOOL Fund.

Receipts.

Hanoverdale, Pa., a sister, $2; J. H. Myers, $120.96; In His Name, Ont., $10; J. H. Myers, $5; $200.08.

Philadelphia Mission.

Report for month of February.

Credit balance, $36 20.

Donations Received.

Elizabethown, Pa., $5; Philadelphia, Pa., $8; Lebanon, Pa., $1; Wayneport, Pa., $30; Mechanicsburg, Pa., $2; Abilene, Kans., $20.97; Dennville, Ohio, $10; Palmyra, Pa., $2; Abilene, Kans., $5; Louisville, Ohio, $3; Arizona, $10; California, $20; little boy and girl, Arizona, $30 cents; Clay town, Ohio, $5; Abilene, Kans., $10.90; Millersburg, Pa., $25; Total, $79.51.

Expenses.

Palmyra, 1 box clothing; Lebanon, Pa., 1 box clothing.

Expense.

Mission, $14 85.

Poor, $7 63.

Total, $22 48.

Truly, we have much to praise God for! Truly he is good, and kind! How he hears and answers prayers and cares for us, and many others right around us! Glory to his name and praise be his.

We are thankful to the dear saints for their carefulness in helping the poor and needy. Truly God will reward you at that day for he keeps all records. Praise his holy name. And now, may the love of God rest and abide upon all his children, is my prayer.

Yours in the battle,

Peru S. S., Jan. 1, 1893.

3422 N. Second St., Phila., Pa.

Des Moines Mission.

Report for the month of February.

Receipts.

Rose Bank S. S., $17.10; G. V. Decker, Chino, Cal., $6; D. B. Martin, Coleta, Ill., $3; J. W. Book, Rockford, Ill., $2; Sisters' Aid Society, Auburn, Ind., $6.90; A. C. Higgins, Des Moines, la., 20 cents; Richard Lynn, Des Moines, la., 20 cents; Mission S. S., March 1, Des Moines, la., 50 cents. Total for the month of February, $38.10.

Expenses.

Coal for residence and Mission, $43.75; for groceries and other staples, $10.25; for incidentals, $4.25. Total, $58.25.

Deficit, February 1, 1898, $40.00.

Balance due Mission, March 2, 1908, $35.61.

Buffalo Mission.

Report for month of February, 1908.

Balance on hand, $17 70.

Donations.

Elias Sider, $2; Jonas Winger, $2; Daniel Climenhaga, $1; Nancy Rhodes, $1.90; Anna Swalm, $1; a sister in Jesus, $2.50; a brother in Jesus, $1; Sister Mary Blake, $2; Henry Winger, 50 cents; a sister in Jesus, 50 cents; H. B. Hoffman, $1; Lottie Brunner, $1; for coal for special meetings, a brother, $0.25.

Expense.

Coal for special meetings, $0.25.

Groceries and sundries, 13 45

Mission work, 2 25.

Balance on hand, $1 70.

Proprieties Donated.

Friends from Smithville, Ohio, sent donation of provisions with Sister Mary Blake. Sister Nancy Rhodes, donation of provisions. Provisions from Clarence Centre, N. Y., apples, butter, etc.

Credits Up to March 10.


Rev. F. B. Meyer, the well-known London correspondent, says in his guides to a successful ministry are: 1. Never do a stroke you can get another man to do. 2. Have great schemes to offer your people. 4. Live out of reach of the man with a grievance. 13
God made the present earth as the home of man; but had he meant it as a mere lodging, a world less beautiful would have served the purpose. There was no need for the carpet of verdure, or the ceiling of blue; no need for the mountains, and cataracts, and forests; no need for the rainbow, no need for the flowers. A big round island, half of it arable, and half of it pasture, with a clump of trees in one corner, and a magazine of fuel in another, might have held and fed one corner, and a magazine of fuel; half of it verdure, or the ceiling of blue; no home of man; but had he meant it as a mere lesson-book of Deity.

He has an eye for the sublime and the beautiful, and his kind Creities. He has an eye for the sublime and the beautiful, and his kind Creations have provided man's abode with affluent materials for these nobler tastes. He has built Mount Blanc, and molten the lake in which its image sleeps. He has intoned Niagara's thunder, and has breathed the zephyr which sweeps its spray. He has shagged the steep with its king cups and daisies. He has made it a world of fragrance and music—a world of brightness and symmetry—a world where the grand and the graceful, the awful and lovely, rejoice together. In fashioning the home of man the Creator had an eye to something more than conveniences and built, not a barrack, but a palace, not a union work-house, but a palace, not a union work-house, but an Alhambra; something which should not only be very comfortable, but very splendid and very fair; something which should inspire the soul of its inhabitant, and even draw forth the "very good" of complacent Deity.

God also made the Bible as the guide and oracle of man; but had he meant it as a mere lesson-book of duty, a volume less various and less attractive would have answered every end. But in giving that Bible, its divine Author had regard to the mind of man. He knew that man has more curiosity than pietie, more taste than sanctity; and that more persons are anxious to hear some new, or real some beautiful thing, than to read or hear about God and the great salvation. He knew that few would ever ask, What must I do to be saved? till they came in contact with the Bible itself; and, therefore, he made the Bible not only an instructive book, but an attractive one,—not only true, but enticing. He filled it with marvelous incident and engaging history; with sunny pictures from Old World scenery, and affecting anecdotes from the patriarchal times. He replenished it with stately argument and thrilling verse, and sprinkled it over with sententious wisdom and proverbial pungency. He made it a book of lofty thoughts and noble images,—a book of heavenly doctrine, but withal of earthly adaptation. In preparing a guide to immortality, Infinite Wisdom gave, not a dictionary, nor a grammar, but a Bible—a book which, in trying to reach the heart of man, should captivate his taste; and which, in transforming his affections, should also expand his intellect. The pearl is of great price; but even the casket is of exquisite beauty. The sword is of eternal temper, and nothing cuts so keen as its double edge; but there are jewels on the hill, an exquisite inlaying on the scabbard. The shekels are of the purest ore; but even the scrip which contains them is of a texture more curious than any which the articles of earth can fashion. The apples are gold; but even the bascket is silver.

The Bible contains no ornamental passages, nothing written for mere display; its steadfast purpose is "Glory to God in the highest," and the truest blessedness of man; it abounds in passages of the purest beauty and stateliest grandeur, all the grander and all the more beautiful because they are casual and unsought. The fire which flashes from the iron hoof of the Tartar steed as he scours the midnight path is grander than the artificial firework; for it is the casual effect of speed and power.

The clang of ocean as he booms his billows on the rock, and the echoing caves give chorus, is more soul-filling and sublime than all the music of the orchestra, for it is the music of that main so mighty that there is a grandeur in all it does—in its sleep a melody, and in its mirth a stately psalm. And in the bow which paints the melting cloud there is a beauty which the stained glass or gorgeous drapery emulates in vain; for it is the glory which gilds beneficence, the brightness which bespeaks a double boon, the flush which cannot come forth but when both the sun and shower are there. The style of Scripture has all this glory. It has the gracefulness of a high utility; it has the majesty of intrinsic power; it has the charm of its own sanctity; it never labors, never strives, but, instinct with great realities and bent on blessed ends, it has all the translucent beauty and unstudied power which you might expect from its lofty object and all-wise Author.

Sympathy of heart for lost sinners is far more effective in winning souls to Christ than cold, scholarly sermons.

BY DR. JAS. HAMILTON.

The sweet by and by.

Many of the best thoughts come to us by a kind of accident. When they do come in this way it is well to crystallize them at once; put them in form so that they may be looked at again. There is, for example, that precious hymn, "In the Sweet By and By." All our readers know it; thousands of them have sung it; but how many know how it came to be written? Mr. Joseph P. Webster, the author of the music, was one day at his work, often subject to deep melancholy. One day he came into his office greatly downcast in spirit. "What is the matter now?" inquired his partner, Mr. Bennett. "No matter," replied Mr. Webster, "it will be all right in the sweet by and by." "The sweet by and by," repeated Mr. Bennett, "that would be a good theme for a hymn." He sat down, and in a little while wrote three stanzas and handed them to Mr. Webster. The latter read them with surprise and emotion, and at once drew the line of a musical staff and began writing notes. "This will do," said Mr. Bennett, "I have set music to your words. Come, let's sing it." The two men sang the piece, and within a few weeks people were singing it all over the land.

THE SUNDAY-SCHOOL LESSON.

The bandages that kept the sheet and spices around the body. "It was the custom to wrap the dead comparatively loosely in a winding sheet or shroud, which would have impeded, though not prevented arising and walking." Napkins: To support the chin and cover the face. Let him go: Let him depart whither he pleases. (V. 45) Of the Jews. The effect was tremendous on many of those whose witnessed the miracle. (V. 48) The Romans, etc.: If any of Christ were to occupy the position of leader of the people, the Romans, to whom they were subject, might take away the last vestige of their power. Our place: Their position probably as ecclesiastical rulers of the Jewish people. (V. 50) Expedient for us: With him, everything must rule. Like Boalaam Num. chap. 24. (V. 53) To purify themselves: This consisted in preparing themselves for the proper observance of the Passover, according to the commands of the law. (V. 36, 37) Then thought they, etc.: The people would have heard Jesus gladly; and the commandment of the commandment of the Lord and Pharisees was no doubt given with the intention of making our Lord appear to be one unworthy of their regard.
A POEM ON THE LIFE AND DEATH OF ELIZABETH SHOOP.

The following verses were written in memory of the late Elizabeth Shoop, who was an inhabitant of the township of Waterloo, in the District of Gore, Upper Canada, where she resided with her family until the day of her death. The time of her living in that place, was something like twenty-four years, which about one-half of that time, in the latter part of her life, she lived in a state of widowhood with her children. The following poem is a true and short history of her holy life and death. The late Elizabeth departed this mortal life, March 21, 1825; and the following remarks were made a few days after her death, by JOHN A. CORNWELL, an intimate acquaintance with her person, life, death, and character, whom had the great satisfaction to preach her funeral sermon to a numerous concourse of people, from the following words, taken from Heb. 4:9, "There remaineth therefore a rest to the people of God."

Ye nations of the earth give ear
To what your Maker learn to love and fear,
Prepare to leave this state.

The sacred truth I now indite,
Were always welcome at her door,
That they might fall at Jesus' feet
And join in holy prayer.

The age of sixty-two.

The church of God, she lov'd to meet,
Her heart to church and God was true,
She kept her Master's will.

The place of praise, the house of prayer,
The church above;
As she unto the end.

Her heart to church and God was true,
The church above;
To join the church above;

The Lord his messenger did send,
Her longing spirit left its clay,
To seek and serve the Lord.

The place of praise, the house of prayer,
As she unto the end.
To seek and serve the Lord.

Her love and charity was such,
Shall her own advantage by,
Her love and charity was such.

She laid her own advantage by,
Upon her Savior's blood.
To do the needy good.

Upon her Savior's blood.
Yet all her hopes without rely.
Yet to her heavenly Father's will.

She seemed to think her morning sun,
Her heart to church and God was true,
To seek and serve the Lord.

Was then, about to set;
Her heart to church and God was true,
To seek and serve the Lord.

She thank'd the Lord her work was done,
She laid the gates of death.
To long eternity.

She pass'd the gates of death.
Was then, about to set;
To long eternity.

The third of March she was taken ill,
The church of God, she lov'd to meet,
To long eternity.

And to her bed confin'd;
To seek and serve the Lord.
To long eternity.

The sacred truth I now indite,
She seemed to think her morning sun,
To long eternity.

Were always welcome at her door,
She laid her own advantage by,
To long eternity.

That they might fall at Jesus' feet
And join in holy prayer.

The Lord his messenger did send,
She laid her own advantage by,
To long eternity.

She was the poor, the orphan's friend,
Her heart to church and God was true,
To long eternity.

Likewise the Pilgrim's guide.
She was the poor, the orphan's friend,
To long eternity.

The sacred truth I now indite,
She was the poor, the orphan's friend,
To long eternity.

Were always welcome at her door,
She was the poor, the orphan's friend,
To long eternity.

That they might fall at Jesus' feet
And join in holy prayer.

The Lord his messenger did send,
She was the poor, the orphan's friend,
To long eternity.

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She was the poor, the orphan's friend,
To long eternity.

That they might fall at Jesus' feet
And join in holy prayer.

The Lord his messenger did send,
choose to continue on in sin, to follow the devices and desires of an unconverted heart, to refuse to be all that Christ would make you, and to grieve away the Holy Spirit of love, you are deliberately choosing eternal death; for you choose the path that leads to death.

You are not, and you cannot be, in a position of neutrality. Not to accept Jesus Christ is to reject Jesus Christ, and thus to throw away all the infinite advantages and blessings which he offers you. Instead of asking yourself the question, "Ought I to become a Christian?" you had better face the other question, "Have I refused to be a Christian?"

It is no unkindness to say to you that the only effectual hindrance to your becoming a Christian and securing eternal life is your own sins. Until you break off from them, you can not lay hold on Christ by faith, and come into heart union with him, and obedience to his commands. No man can serve two masters; you can not go in two opposite directions at the same time. Every day you spend and obedience to his commands. No

Men have lived to regret almost every conceivable step; but I never heard from your old sinful self and fasten the tree before it yields fruit. Abiding contact with the loving Son of God. A touch is enough to begin with; it must be followed by a strong and constant cleaving. The graft that is inserted in the cleft bough of an apple tree must become united to the tree before it yields fruit. Abiding in Christ, and only through that abiding, will you be a vigorous, fruitful and joyful Christian.

And if you become such a Christian, your wonder any your sorrow will be that you never became one before. Men have lived to regret almost every conceivable step; but I never heard of a person who repented of loving, obeying and serving the Lord Jesus Christ.—Dr. T. L. Cuyler.

True pleasure consists in clear thoughts, sedate affections, sweet reflections; a mind even and stayed, true to its God and true to itself.—Hopkins.

OBITUARIES.

WISMER.—Sister Elizabeth Wismer died, February 26, 1908, at the home of her son-in-law, Mr. and Mrs. Fred. Schmerdendorf, in Preston, Water-loo county, Ont., aged 63 years, 5 months and 23 days. She was the first convert in the Chippawa church for a number of years. She leaves a husband and seven children, two sons and five daughters, and twelve grandchildren to mourn her departure. Funeral services were held at the Union church, Puslinch. Interment was made in the adjoining cemetery. Services were conducted by Isaac Wambold (Mennonite), and Eld John Wildfong. Texts: Heb. 11:29-28, and I. Peter 1:3, 4.

KEEPORTS.—Charlotte Keeports, widow of Rev. Christian Keeports, who preceded her to the spirit world thirty-two years, was born June 2, 1825, and died February 18, 1908, aged 83 years, 5 months and 16 days. She is survived by four children, David of Philadelphia; Mrs. Jacob Good, of Pequa; Aaron, of Lancaster, and Mrs. Peters, of Lancaster, who at this writing is also passed to the spirit world, and also one brother, Elias Boole, of Kansas. Sister Keeports was converted to the Lord and united with the church a number of years ago and proved faithful till death. The funeral was held from her home, conducted by the brethren J. H. and H. W. Keeports, and was a devoted member of the Brethren in Christ church for many years. She leaves to mourn her departure, five children and seven great-grandchildren. The husband and one daughter and one son preceded her to the spirit world several years ago. A number of grandchildren and great-grand

HAWBAKER.—Charlotte Hawbaker was born in Maryland, January 1, 1845, and died February 17, 1908, aged 63 years, 1 month and 16 days. She was married to Daniel Hawbaker in the year 1865 in the State of Pennsylvania and in the year 1879 they moved to Iowa where she lived until her death, which occurred at the home of her daughter, Mrs. Martin Wolgemuth, aged 83 years, 5 months and 4 days. She died unexpectedly, having been on a visit to her daughter the day before her death, and was found dead in bed in the morning. Sister Wolgemuth, a devoted member of the Brethren in Christ church for many years, is for many years a minister in the Brethren in Christ church, was converted and united with the church at an in
ty-five years ago, on which she has been a consistent member since. In her departure the church feels the loss of a mother in Israel. Besides her husband, she is sur
erved by two daughters, Susan, and Mrs. Martin Wolgemuth, deceased, of Rheems, Pa.; Anna, wife of Reuben Nissly, of near her birthplace, and one son, William, who is for many years a minister in the Brethren in Christ church, was converted and united with the church at an in
ty-five years ago, on which she has been a consistent member since. In her departure the church feels the loss of a mother in Israel. Besides her husband, she is sur

LONG.—Sister Christiana Long, of Nottawa, departed this life November 16, 1907, in her 83rd year. Her long course from Germany to Markham township in her early years. She afterwards was married to John Long and moved to Nottawa, and they were among the first members of the Brethren in Christ church here. Her husband preceded her to the other world twenty years ago. Those who remain of their family are: Christian, Sarah, Zebulon, Jacob, Mary, Mary, Maria, John, William, and Sister Catharine Fisher. Sister Long was a consistent member of the church and always tried to be present at services. She was in usual good health until a few days prior to her death. She died of pneumonia at the home of her daughter, Sister Fisher. The funeral took place to the home cemetery; services were conducted by Bro. Wm. Klipper.