Evangelical Visitor- April 1, 1908. Vol. XXII. No. 7.

George Detwiler
EDITORIAL—

CONTRIBUTED—

POETRY—

THE SUNDAY-SCHOOL, n

SELECTED—

OBITUARY, ETC., 16

en, 'nd as for the folks in these

missions neither, for that matter.

"'em aint worth saven anyway, that's

United States—well more'n half of

'cording to Scripter, there's a chosen

en in China, or the child of the slum,

use, just a foolish waste of money as,

my opinion. Further more it aint no

verse 'Whosoever will may come,' and

as well as for you or any of his chosen

people did he not? And isn't there a

partly in pride at his daughter's abil­

ity.

"Tell It Again.

VELVA CALDWELL MELVILLE.

"'Taint no use Dellie, ye can't con­

vert me ter furrin missions ner home

missions neither, for that matter.

Why now see here, them heathen over

missions.

"Why didn't you Christians come sooner? It

has been hundreds of years, and

you have known it all the time. Why

didn't you come in time to save my

mother who died when I was a baby? She

could never have heard of Jesus,

for no one here had; oh, why didn't you

come before?' And, father—

but Deacon Deline was up and out of

the door before his daughter could

finish the sentence.

This was but one of many such

talks between parent and child, and

ended much as the rest had, but even

though Della siged, and even let fall

ended much as the rest had, but even

though Delia siged, and even let fall

a few tears, she had faith to believe

that "some day father will see differ­

cently."

The occasion of this particular con­

versation was Della asking him for a

contribution for foreign missions.

She was one of a committee for this

purpose, and one, too, who did with

her might what her hand found to do. Deacon Deline considered himself a

pillar in his church, and devoutly be­

lieved himself to be one of the elect;

besides these,

"That isn't the point, father. You

say that the heathen are content, and

yet not many years ago, when a

young heathen girl had heard the

story of the cross, she came to the

missionary with tears and said: 'Why

Tired of her own thoughts, she

Deacon Deline, sitting on the side

porch, smoked and listened, scarcely

able to appreciate the melody, but sat­

ished that it was Della playing.

(Continued on page 14.)
In the time of sorrow and bereavement the soul finds refuge in God. He is the God of all comfort. Jesus said, "I will not leave you comfortless; I will come unto you." When all else fails God remains the same, and Jesus, he who "loved me and gave himself for me," is ready to assure our hearts. Thus may our hearts be comforted when we consider the great love, wherewith he loved us. In this connection we appropriate a recent editorial by the editor of Our Hope under the above title:

The Great Apostle used these three words ever before us. "Thy love, Lord Jesus, ever be the link between thyself and me; Thy truth, the staff on which I lean; Thyself, the power from earth to wean; Thy strength in weakness perfect made, On thee, the Mighty, help is laid: Oh! let me never from thee stray, But keep me in the narrow way; Clothe me in thine armor bright, Keep me walking in the light; Ever looking off to thee.

Who Loved Me.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

Who Loved Me.

In the time of sorrow and bereavement the soul finds refuge in God. He is the God of all comfort. Jesus said, "I will not leave you comfortless; I will come unto you." When all else fails God remains the same, and Jesus, he who "loved me and gave himself for me," is ready to assure our hearts. Thus may our hearts be comforted when we consider the great love, wherewith he loved us. In this connection we appropriate a recent editorial by the editor of Our Hope under the above title:

The Great Apostle used these three blessed words after he had shown in me." The Holy Spirit will lead us in each believer has the right and gave himself for me" (Gal. ii:20). Each believer has the right to speak thus in fullest assurance: "who loved me and gave himself for me." The Holy Spirit will lead us in a deeper knowledge and appreciation of the blessed truth expressed in these words. Only then can we be happy and rejoice with joy unspeakable and full of glory, if we have the reality of these three words ever before us.

They are the Gospel. As one has expressed it:

"Wonder of wonders, the Lord loves me, A wretch—lost—ruined—sink in misery, He sought me—found me—raised me—set me free.
My soul, the order of the words approve, Christ first, me last—nothing between but love.

Oh! what a theme it is! It is the theme which never grows old. The theme for eternal praise. Just think over it again for a little while when you are alone in His presence. Who is he who loved me and gave himself for me? The only Begotten of the Father, the Son of God, one with God in Eternity and in Glory, the eternal Word, the Creator of the worlds, the Upholder of all things, by whom and for whom were all things created, that are in heaven, and that are in earth, visible and invisible, thrones, dominions, principalities and powers (Col. i:16); such is He and a thousand times more who has loved me. And who am I? A lost and guilty sinner by nature, alienated, an enemy by wicked works, dead in trespasses and sins, a child of disobedience, fulfilling the desires of the flesh and of the mind, a child of wrath; such and a thousand times more I am by nature. And how did he love me? He left the Father's glory. "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man. He humbled himself, and became obedient unto death, even the death of the cross" (Phil. ii:7, 8). He came to take my place and died for me. "Who his own self bore our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; or whose stripes ye were healed" (1 Pet. ii:24).

Oh! let me never from thee stray, But keep me in the narrow way; Clothe me in thine armor bright, Keep me walking in the light; Ever looking off to thee. Thy love, Lord Jesus, ever be the link between thyself and me; Thy truth, the staff on which I lean; Thyself, the power from earth to wean; Thy strength in weakness perfect made, On thee, the Mighty, help is laid: Oh! let me never from thee stray, But keep me in the narrow way; Clothe me in thine armor bright, Keep me walking in the light; Ever looking off to thee.

During the protracted illness of Sr. Detweiler we received many words of sympathy and encouragement from those whose hearts were touched, and many kind inquiries were made from time to time. We, now and then reported of her condition, but now we have come to the last report. On March 20, at 9.30 a.m., death came to her relief, the spirit took its flight, she fell asleep in Jesus, peacefully, calmly, without a struggle. While there had been no doubt for some time of what the final outcome would be, still the end came rather unexpectedly. There remained therefore for us the sad duty of preparing for her funeral—something that we naturally shrink from. But as when Sarah, Abraham's wife died, he sought a place where he might bury his dead out of his sight. So with us and on Tuesday, March 24, she was laid away to await the summons from on high, when those who are asleep in Jesus, shall be called forth and meet the Lord in the air. One of her last spoken sentences was, "My hope is built on nothing less than Jesus' blood and righteousness." Thus is left for us the sorrow of bereavement,
but, thank God, we sorrow not as those who have no hope. Her days and nights of suffering are now over. Her's is the joy in the presence of him whom she accepted as her Savior thirty-four years ago. "Abstain from the body, present with Christ." So with faith and trust and hope we take up our work. We are glad to know that we have your sympathy and prayer. Again we thank you all who have administered to us in any way whatsoever. God bless you all.

Change of Address.

Bro. Wm. Asper whose address was Newburg, Pa., has changed same to Mowersville, Pa., R. R. No. 1. Those writing to him will please remember the change.

Bro. H. H. Garwick, until recently of Dallas Center, Iowa, has removed to Friona, Farmer county, Texas, in the Panhandle. Friends writing to him will please address him as above.

He says, "We like our new location; and more of the Brethren ought to go to Mowersville, Pa., R. R. No. 1."

Again we thank you all who have administered to us in any way whatsoever. We ministered to them across the water and made them effective instruments in promoting the kingdom of Christ in the dark land. A nice lot of dried fruit had been sent here which goes with them to be enjoyed by the missionaries across the ocean. They sailed from New York March 28.

We are glad to say renewals have been coming in quite freely since our last issue, yet a good many more ought to respond at once. It is stated that the new ruling is to be enforced early in this month. If this is true quite a number of delinquents will have to be cut off. If you are one of them, will you repudiate the debt now and have it meet you at the judgment? It would be better to settle now. A small number of subscribers had the custom of paying at the end of the year. Such who have paid recently and have brought their credit up to now will also come under the ban of the new ruling. It will be necessary to pay in advance, which, if once commenced can be done just as easily as to pay at the end of the year. Once more, let every subscriber who is in arrears pay up and renew now—NOW—NOW. Will you do it?

The outgoing missionaries, Bro. and Sister Jesse Wenger, and Sister Mary Heisey, before leaving Ohio, gave farewell addresses at the Fairview M. H. near Englewood, Ohio. A large congregation was in attendance, and the meeting was of special interest.

Four other brethren have responded to the proposition in last Visitor for ten dollar donations towards a fund to furnish Bro. Steigerwald with a mule. There are therefore fifty dollars available. Are there others whose hearts the Lord stirs in this matter? Please respond now. Do not forward money until the number is full.

LETTER CREDITS UP TO MARCH 27.


Previously reported, $683 04
Fountain district, Pa., 22 00
Brebren's S. S., Upland, Cal., 20 00
Markham district, Ont., 12 47
Total, $737 27
Max Maier, Treasurer.

Toro Mission.

Report of receipts, continued, up to March 21: A sister, $1; S. R. Smith, $1; Shaffter, $4; A. Winger, $10; J. W. Heise, $5; Henry Winger, $5; Arza Leman, $6; S. E. Baker, $2; Markham brethren, $7. Total since last report, $53.

FOOD POISON.

Receipts since last report: Markham brethren, $10; S. Frances A. Long, Pa., $7.

Also a donation of $150 for Toronto Mission Sunday-school from the Markham Sunday-school.

We truly feel thankful to God and the dear brethren and sisters who have helped and rejoice in the work in building the Toronto Mission building, as also in sending aid for the poor. We also received eight sacks of clothing to be given out to the poor in the poor districts, Shacktown. The people are English who came from the old country. We have bought lots and have no money. So when the hard times come their families needed help. The clothing was sent in by the Markham Brethren.

We also wish to state to the brethren and all that we purpose dedicating our church on April 12, 1908, at 10:30 a. m. At 2:30 p. m. we will organize a Sunday-school. And in the evening at 7 o'clock another meeting will be held.

A cordial invitation is extended to all. We wish all the brethren who intend to come and take their places in the meetings to let us know before so we can provide for their entertainment at our place. We intend to entertain all who come from a distance at our home, 51 Edwin street, Toronto. We intend to have a continued meeting after the dedication.

Ministers are especially invited to come to the dedication. We hope to have the work.

J. W. and Harriet Hoover.
51 Edwin St., Toronto, Ont.

If at any time this life of our grows feel too, or too lonely, I know no other remedy than to return to its Eternal Source of God himself; and through him all the means of grace become again living and true, and through him all his creatures become again near and dear and accessible.

—Elizabeth Rundle Charles.
NEWS OF CHURCH ACTIVITY
IN THE HOME AND FOREIGN FIELDS

Our City Missions.

Philadelphia, 3449 N. Second street, in charge of Brother Peter Stover and Sister Stover.


Chicago Mission, 9235 Peoria street, in charge of Brother A. M. and Sister Anna Zook.

Lakeshore, Lucknow, India.


Kershaw, Transvaal, South Africa.


Addresses of Missionaries.

Africa.

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


J. H. and Anna Sparrow, Bucktown Mission, Bengal, India.

J. H. and Anna Sparrow, Magusnathpur P. O., Manbhum district, India.

D. W. and Mrs. D. W. Zook, Sipit, Purunia, Bankdura district, Bengal, India.

J. H. and Anna Sparrow, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Govalia, Tank Road, Bombay, India.

Mrs. Martha Keech, Cardington, Bedford, England.

Central America.

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

Philadelphia Mission.—"And if we walk in the light as he is in the light we have fellowship one with another and the love of Jesus Christ, his Son, cleansest us from all sin." "Ye are of God, little children, and have overcome them because greater is he that is in you than he that is in the world." Glory to his name.

"Who is he that overcometh the world but he that believeth that Jesus is the Son of God? We must believe that he is, and that he is a rewarder of those that diligently seek him. If we abide in him and his words in us we shall ask what we will and it shall be done." Praise his name for ever! Glorious promise, that we shall ask what we will and it shall be done, if we are God's true children. We have proved it and found it to be true.

To report I spent ten days in the country, visiting the children that we have put out from the Mission. Truly, I felt encouraged to see that they are getting along so nicely. Also a boy in Mechanicsburg with Brother Charleston, and another with Brother Light in Lebanon county. We hope they will all grow up to be good men and women. There are also nine at the Harpeth Orphanage. Will you pray that they will all grow up to be Christians?

God wants to save us and then we should be the means of saving others. While on my trip to the country I attended meeting at Mt. Rock where Bro. S. G. Engle and Bro. Noah Zook heralded forth the gospel in its fulness. I was also at the Chambersburg Mission the first time, and enjoyed myself very much. Truly I believe they are doing a good work. May the Lord bless them in their labor, is my prayer.

I came to Harrisburg and visited the Orphanage and the Home, and enjoyed myself there also. Truly they are doing a good work. May the Lord supply their every need. I also visited at Elizabethtown with Eld. Aaron Martin, who has not been very well, but is getting better. I also was at Marietta where Bro. Abner Martin gave some opening meeting in a chapel. The house was filled with people of the town. There were only a few brethren and sisters attending. I was glad for the plain gospel truth which Brother Martin gave; and also glad that Bro. Amos Shank took such an active part in the meeting. May God bless the young brethren who write and do such good work.

This writing finds me home again, busy at work. We have had meetings for nearly two weeks. Bro. Henry Wenger of Mt. Rock was with us. Surely his sermons were a feast to our souls.

Brother Charleston, of Mechanicsburg, was with us also a few nights. Surely the meetings have been an encouragement to believers, and, we hope and trust, conviction came to the unsaved. Several came out for prayers.

So we see our labors are not all in vain; the Word says, one soul is worth more than the whole world. Ever remember us in your prayers, that we may prove faithful.

Peter Stover and Wife.

P. S.—Any freight that is sent to us over the Pennsylvania lines should be addressed North Penn Junction. If via the other way, they rather would go north than the other way, they rather would go where there is a little pride. We have been out visiting the brothers and sisters of Silverdale, they know, how to send clothes, they were so nice. May the Lord reward them is our prayer. We gave some of them out to where we thought there was need and they were glad. It is our delight if we can do something for one's home. May we be true to him.

We received a barrel of clothing from the brothers and sisters of Silverdale, they know, how to send clothes, they were so nice. May the Lord reward them is our prayer.

The meetings closed March 8, and two meetings were held at Locke M. H. Two souls there expressed their desire to go all the way with Jesus. A great work has been done and a great one remains for God's children to do. May the dear Father help us to be true to him.

Brother and Sister Menagh left for Morrow, Ill., where they will continue their labors.

Vernon L. Stump.

March 16, 1908.

Wainfleet, Ont.—Greeting in Jesus' name, we feel the gladness of the report of victory in Jesus' name. The Brethren Peter Steckley and T. S. Doner held a revival meeting here in the Wainfleet M. H. The word was preached in the power of the Holy Ghost and introduced into the hearts of the people. Six or more professed to have found pardon of their sins
through Jesus' blood, and a number re­newed their covenant with the Lord for all of whom we praise the Lord. The whole church was greatly encouraged. The brethren preached the old, clean way. If you talk too much to a raw native, insist upon him to repent, he will think you have a selfish interest in him, and he will get a fear of you. Words alone will never persuade him. How distinc­tively and visibly has the gospel marked itself as the power of God into salvation through Jesus' blood, and a number re­newed their covenant with the Lord for all in chapter 35:8, 9, 10; also Titus 2:11, 12, 13, 14 and John 17:21-21—Jesus' own words. We all praise God for his gra­cious presence.
The meeting commenced February 16th and ended with victory March 8. I can testify the Lord gave me a wonderful up­lift heavenly for which I praise him. With love to all. yours,
JAMES PUTMAN.

MAPANE MISSION.—Dear readers of the Evangelical Visitor: How blessed it is to learn and rest upon Jesus.

As we have felt that the Lord would have us do some itinerating this coming dry season we have purposed to make readiness for Christ's work and used of the Lord in this work. But when we consider what tedious tasks will devolve upon us to place the gospel before these dark minds in an intelligent way, and the fierce combats we may have to contest with within the power of the darkness—darkness not seen but felt—we have fears only of our inability to perform the work in a justifiable way.

We shall not go forth with thundering powers to frighten the devil away, for the devil is at home; and we are but little folks. We shall expect the word of God to burn and light its own way through. If you talk too much to a raw native, insist upon him to repent, he will think you have a selfish interest in him, and he will get a fear of you. Words alone will never persuade him. How distinc­tively and visibly has the gospel marked itself as the power of God into salvation to all who have believed.

With these facts before you, we sincere­ly beg of you, dear readers, to spe­cially remember us in earnest prayer that, first, we may have bodily strength to make the tedious journeys, and second, we may be directed and used of the Lord in preaching Jesus Christ as the only Savior of fallen men and women.

As we have formerly reported that the enemy has tried to scatter the flock here and succeed in getting a couple of our enemies has tried to scatter the flock here and succeeded in getting a couple of our workers to turn to be ours. There seems to be a „Taste the Lord and see that he is good. If you have made a transcript of this message for this purpose, p ermit me. It is accompanied by a transcript of another message which we returned to the church and de­vised of its own accord which we returned to the church and devis­ed of its own accord.

The ways of the transgressor are hard.
Tired of its heartaches, sorrow and strife;
Longing for rest, but finding no peace;
'Tis thus that the Lord with a love most
Remember the Savior—the road that He
Remember the cross, the nails, and the
Accept without murmuring the lot which is
To the duty before thee, thine energies
Of what value is gold if unmixed with
After the tears come gladness and joy;
'Tis thus that the Lord with a love most
Hath sanctified suffering and made it di-
So therefore, my soul, murmur not, nor complain,
But rejoice o'er the sorrows, and count them as gain.
After the storm are the sunshine and flowers;
After the darkness dawn life's brightest hours.
After the tears come gladness and joy;
Of what value is gold if unmixed with alloy?
Then, onward and upward, my soul, till the end!
To the duty before thee, thine energies ascend.
Be honest, be upright, be noble, be brave—
'Tis the soul of a coward would hide in the grave.
For if at the last, the crown thou wouldst wear,
It must be through suffering, sorrow, and care.
It is through the cross we transcend unto life,
That peace which is sweetest comes after the strife.
—J. Frederick Bishop, in the Living Church.
For the EVANGELICAL VISITOR.
Feeding the Lambs and Sheep.
A SERMON.
By W. O. Baker.
(Concluded from last issue.)

2. Feeding the Sheep.—The original word rendered feed in this passage is different from the one rendered feed in the former passage. The revised version, The American Bible-version and Nelson's version render the Greek word, tend. Phil. Shaa in his translation into English of J. P. Lange's German Commentaries renders the Greek word "care, tend." There is one English word, namely, shepherd ing or the more recent word shepheriding, which covers the whole ground of the original word, viz., feeding, caring, tending, seeking, in a word performing all the duties of a faithful shepherd. We will cite a few Scripture passages to show what the Good Shepherd has in store for his flock. We will turn to our lesson, Psa. 23. We quote a few verses: 1. "The Lord is my Shepherd, I shall not want." This is a positive statement and is an object of a living faith. 2. "He maketh me to lie down in green pastures; he leadeth me beside the still waters." What a beautiful figure this is. What the beautiful scenery and provisions are to the natural flock, that the grace of God represented by the figure is to every blood-washed soul. Isa. 40:11. "He will feed his flock like a shepherd." Rev. 7:17. "For the Lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." These passages tell what the great Shepherd does and he is our example. Heb. 5:14. "But strong meat be-longeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." It is not God's design that we should remain childish, but progress in the divine life and be delivered from all the unhallowed effects of sin, its guilt, pollution, and power.
Study the word of God prayerfully and thus derive soul food. Partake amply of strong meat (solid food). "But grow in grace, and the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever Amen." (2 Peter 3:18). "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon." (Psa. 92:12). "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." (Mal. 4:2).
The elements of growth are: the fear of God, the knowledge of the Lord; grace; the healing virtues of the Sun of Righteousness; going forth—activity. By properly shepheriding, the flock ought to be a praying flock; an obedient flock; a humble flock; a righteous people; a benevolent people; a light of the world and a salt of the earth; a holy people. A people who have attained Christian perfection and all the fulness of God, which is the highest state attainable.
The ministerial office is so important, its labors so arduous that it demands the best talents and energies of the preacher and most if not all of his time. If the work is done at its best it will often take his whole time. There is more to do than to preach on Sunday. Pastoral work is often more important than public preaching. The sick, the invalids, and the aged are to be visited and given words of comfort and commended to the grace of God by prayer. The slack and the spiritually weak ought to be looked after. When members absent themselves from the public services, the prayer-meeting, preaching and communion service, they should be interviewed. Recent converts need attention. The convicted should be visited and encouraged. It can readily be seen that there is plenty of pastoral work. This work can only be done imperfectly by a minister who must follow a worldly calling to gain a livelihood for his family, which also is enjoined.
There are still other duties that demand a part of the minister's time that are obvious. The qualifications that the calling demands are momentous. The qualifications are regeneration, justification, sanctification, spirit-filled and a godly life. Besides he needs some intellectual qualifications, such as Paul recommended to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II. Tim. 2:15). He ought to have some culture, to be a good reader, so that the thought embodied in the Scripture read is clearly expressed. He ought to be familiar with the language he uses so that he uses no words of which he does not know the meaning. He should be familiar with the Bible. This is the great text book for all God's people. General intelligence is essential to the efficiency of the preacher. He should know what the world is doing that he may be able to discern the signs of the time. The world is so intelligent that the means used forty or fifty years ago will not be as successful as they were then. The sooner we wake up to this fact the more good we will do in the world. The minister that labors all day or is otherwise exposed to the inclemency of the weather is unfit for efficient study in the evening. He needs to rest. When we prosper as a church, it will be when we set at least one man free in every district to devote his whole time and all his talents to the fostering of the church. How shall such a minister be supported? The word of God is clear on this point. We will let an inspired Apostle speak: "Who goeth a warfare any time at his own charges? who planteth a vineyard and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the
of God, delivered from the guilt, the power and pollution of sin, that lives a godly life and is much in communion with God, is a power for good that God can and will use in some way. There is a diversity of gifts and a diversity of callings. The callings are generally in harmony with the gifts. As young people assume their life-work, sometimes a reactionary period comes in when Satan makes a desperate effort to discourage them or make them fall. At this period they may need special care. If they watch and pray and are obedient and take plenty of soul food, they will come out on heaven's side of the "slough of despond," and will be stronger because of the struggle and victory.

III. Responsibility.

The responsibility of the teacher and pastor of Christ's flock is amply set forth by the prophets. They are watchmen. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence." (Isa. 62:5.) "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him no warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but I will require at thine hand. Yet if thou warst the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity: but I will require at thine hand. Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin. When I bring the sword come upon the land, he bloweth upon his own hand, and it giveth not warning; and when warning is given, he taketh not warning. When the sword cometh upon all the people, he taketh not warning; yea, when warning is given him, he giveth not warning." (Ezek. 3:17-21.) "Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, take a man of their coasts and set for them a watchman: If the watchman then see the sword come upon the land, he bloweth the trumpet, and warn the people: Whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come, and take him away,
his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. O thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul. There­fore, O thou son of man, speak unto the house of Israel; thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, as I live, saith the Lord, 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 should your souls be consumed in the fire? (Ezek. 33:12-11.) When the minister of Christ reads these Scriptures and lays them to heart, he may well quake of Christ reads these Scriptures and lays them to heart, he may well quake of Christ reads these Scriptures and lays them to heart, he may well quake of Christ reads these Scriptures and lays them to heart, he may well quake of Christ reads these Scriptures and lays them to heart, he may well quake.

As they came down from the moun­tain Jesus charged them, "Tell no man of the vision until the Son of man be risen again from the dead." He gave his disciples a very impressive lesson on self-abnegation. Jesus was pre­eminent in the Son of David," cleanses the temple from all unholy and impure business methods, to show and teach us that God's house is sacredly dedicated for his worship only. He proves his mediatoriality by turning the design of his questioners against themselves; he divests of their pride and hypocrisy and pronounced the awful woes and certain doom that awaited them and their city on account of their sins. That when he comes again, he will make a final se­paration; the righteous to their inheri­tance; the wicked to everlasting shame and contempt. "When Jesus had fin­ished all these sayings," preparatory to his sufferings, he declared "My time is at hand." But "before I am of­fered I give you a commemorative service, significant of my passion which is now drawing nigh. The last supper and the washing of the disci­ples feet is expressive of union, though one of their number proved to be the betrayer. The pure unleavened bread, and the unfermentd fruit of the vine, a memorial service, to represent my pure sinless body and atoning blood which is given and "shed for many for the remission of sins—This do in re­membrance of me," teaching us that his body, the church, must be pure and holy, to represent our blessed Lord and Savior, Jesus Christ unto the world as he represented the Father unto us. Is he our ideal? Are we his true representatives? If so, then we will also suffer with him, and bear the reproach of the world without murmuring. As we follow him from the city down into the garden of suf­fering, we see him overwhelmed in sorrow. "He kneeled down and prayed. While he prayed the be­trayer accomplishes his fiendish work. Jesus yields his will to the Father and the victory is won. He is taken back to face that ordeal of mockery, false accusation and condemnation to death, even the death upon the cross, to atone for the sin of the world and purchase us by his blood. He becomes the long looked for "missing link" that again unites us with the Father. "The Blood, the Blood, is all my plea. Our Lord compares the church militant as a vineyard, into which laborers are invited at any stage in life during this dispensation, all that will may enter in and labor. All that labor shall receive their reward. He enters Jerusalem amidst the "Hosanna to the Son of David," cleanses the temple from all unholy and impure business methods, to show and teach us that God's house is sacredly dedicated for his worship only. He proves his mediatoriality by turning the design of his questioners against themselves; he divests of their pride and hypocrisy and pronounced the awful woes and certain doom that awaited them and their city on account of their sins. 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begotten from the dead, thereby proving most emphatically the resurrection of the dead, and the grave, and has shown us the way to the celestial city, "whose builder and maker is God." "He said to his disciples, I go to prepare a place for you, that where I am, there ye may be also." But before he went he called them unto him, and solemnly charged them with his great commission. "Go teach all nations." Not only herald the glad tidings of the gospel, but preach it and TEACH IT UNTIL THEY BELIEVE. Then baptize them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always." But "tarry in Jerusalem until ye be endowed with power from on high," the necessary qualification for all preachers and teachers. The disciples, scholars, or learners, now become apostles, sent forth fully equipped, prepared to teach and preach the gospel to Jew and Gentile. They were fitted for this calling, first, by careful, practical training from the Lord Jesus; second, by being endowed with power from on high, the baptism of the Holy Spirit; which they teach, and again "commit to FAITHFUL MEN-who shall be able to teach others also." As time moves on and ungodliness increases we see more the great need of being well prepared to preach and teach the truth as it is in Jesus. To be able to maintain and defend the purity of God's Holy Word against the great errors that are being taught in popular religion, in this, as well as in other lands. The existing condition must be met, and that by those who know and practice the truth. The unregenerate, with all their learning, cannot teach the pure and holy principles of God's word, because they are yet carnal, do not understand spiritual things not being born again. The church must needs have faithful men prepared to teach others also. Clarence Centre, N. Y.

We never have more than we can bear. The present hour we are always able to endure. As our day, so is our strength. If the trials of many years were gathered into one, they would overwhelm us; therefore, in pity to our little strength, he sends first one, then another, then removes both, and lays a third, heavier, perhaps than either; but all is so wisely measured to our strength that the bruised reed is never broken. We do not enough look at our trials in this continuous and successive view. Each one is sent to teach us something, and all together they have a lesson which is beyond the power of any to teach alone.-H. E. Manning.

For the EVANGELICAL VISITOR. Let Us Reason Together. JONATHAN LYONS.

That man or woman who talks and sings about heaven and heavenly things, and of the joys of the world to come, without an experience of sins forgiven, being cleansed and made whole is not a Christian. Also with an experience we may not be a Christian. Therefore in this dark world of sin and deception we who profess to be the followers of Christ should daily, with an eye single to the honor and glory of God, locate ourselves. The captain of a certain vessel as he is about to leave the dock, and cross the dark ocean, examines his compass; he says all is right. The time arrives, the whistle blows, and they start, sails for one or two days, and then the captain begins to locate himself, and finds that in his one or two days' journey, he is several miles out of his way. What is the matter? Can something be wrong? Upon examination he finds a very small tack which in some way had thrown his compass out of line. On account of that small tack they were several miles out of their way. Oh brother, or sister, may we not have some habit or some little idol which we may think is not worth mentioning, but in our five, or ten, or perhaps more years' experience it may have us a long way from the way of holiness. Therefore let us know our whereabouts. How can we? Not by our feelings, not by our views, not by our experience, but by the word of God. That only will land us safe on the bright banks of deliverance.

But how differently we understand God's word, and how many parts of the word, in the estimation of some people, could be taken from the Bible, and still it would be just as good a Bible as it is now, yes indeed, it would suit them better. One brother bows down and prays to God so earnestly: "0, God, in some way, show me, is it necessary to wash the saints' feet, and greet the brethren with a kiss of love?" One sister bows down and prays thus, "0, Lord, if you mean that we women should cover our heads when we pray, in some way or other show me. I know you say in your word, through Paul, that a woman praying or prophesying having her head uncovered, dishonoreth her head; but there are so many who do not think it necessary, and will they all be wrong? Just show me which you would have us do." May I say, dear reader, that brother or that sister who prays thus, is dishonoring God and Jesus. Jesus lived and talked with his disciples and before he went to the glory world he said he would send the Comforter, who would bring all things to their remembrance whatsoever he had said unto them. Now, we all agree that the Holy Ghost has come according to promise. He also, according to promise, has brought all things to our remembrance and we have it recorded in the Bible. And when the Apostles were put in the common prison, the angel said, "Go, stand and speak in the Temple, to the people the all the words of this life." (Acts 5:20.) And after it is spoken we are like the wise or foolish who built their house on the rock or on the sand. Where are we? On the Rock, Christ Jesus, or on the sands of deception?

The person who has his feet on the Rock is a well-balanced person. Not on the mountain to-day and down low in the Christian experience to-morrow. Hence, having this blessed experience, Paul says, "I press toward the mark for the prize of the high calling of God in Christ Jesus." But when I commenced this writing I did not think of writing so much in the line in which I have written.

Some time ago I remember reading an article in the Visor, written by our Bro. F. Elliot, of Richmond Hill, Ont. In my early Christian life I sat under Bro. Elliot's preaching, and many times when things were looking dark did I get a real lift heavenward, as the words fell from the dear brother's lips. The memory of those blessed seasons seems to linger with me yet. But I used to differ with him, on the subject of which he wrote in the article, and perhaps I may have made the burden seem still heavier to him by what I used to say, for which I ask pardon. I would not wish to offend any dear brother or sister. Still, the truth is worthy of a standing place, and will stand everywhere. And let me join with Bro. Elliot upon the duty, and care, and responsibility of the minister. We find according to I Peter 2:25, the human family were as sheep going astray. Again in Mark 6:34, we see Jesus looking upon the people with compassion because they were as sheep having no shepherd. Therefore Jesus says, to Peter, John 21:15, 16, 17: "Peter, lovest thou
me? Yea, Lord, thou knowest that I love thee. Feed my sheep, feed my lambs." The feed which is necessary I ambs." The feed which is necessary I love thee. Feed my sheep, feed my yourselves and to the flock over which the Holy Ghost hath made you overseers; to feed the church of God which he has purchased with his own blood. For I know this that after my departure shall grievous wolves enter among you, not sparing the flock." By taking notice of the above scriptures we cannot fail to see the responsibility of the minister.

First, let us notice by whom they are called to the ministry. I do not want to say one word against the election by the voice of the church, but if ever there is a time when we should be in earnest prayer, and then wait for the leading of the Spirit, it is when we are going to elect a minister. The above scripture says they are called to their place by the Holy Spirit. To take the oversight of the flock. To feed the church of God. And by neglecting to do this we cause the blood of Christ to be shed in vain. Hence we come under the penalty of Ezekiel 3:15 and 21. If the wicked die in their sins without warning their blood will be required at the watchman's hands: and if the righteous man sin and die unwarned his blood will also be required at the watchman's hand. In Eph. 4:30, we are told to grieve not the Holy Spirit of God whereby we are sealed unto the day of redemption. Now if our ministers are so tied down and their pastoral duties are neglected, they certainly must be grieving that Holy Ghost who has called them and set them apart for that purpose. And in the face of all this we will rise in our pulpits and take our texts and exhort our flock to seek first the kingdom of God and his righteousness. And we ourselves must stay at home till our harvest is cut and thrashed, our corn cut and husked, our ploughing done, our Winter's wood cut with all other cares and the year is gone.

Experience has taught me a great many things and brought with it some heartaches, as I look on the field, and see the sheaves ungathered. Yes, I say my heart aches just at this time. I received a letter from a certain person with whom I met not very long since. While trying to labor for the Lord I had the privilege of seeing this person, with three of his daughters, come and bow at the altar, and with broken hearts, and tearful eyes, plead with God for forgiveness. And then I heard them testify in the meeting with such feeling as to touch the hearts of others. The meetings were closed and the lambs were left with any human encouragement—I mean Christian encouragement. This letter which I received says "I believe we must obey all of the word of God," and this dear one said, "I feel as if I am not able to do it." We were enabled by the help of God in those meetings to bring in some of the lost ones. Then, as I said, the meetings closed. Again the old devil, with his bovy clutches, steps forward and with lying deception, says you cannot obey the Bible, no man can live up to it. Hence the lambs come under his power and become discouraged. Some one may say, "I don't believe they were ever saved, or they would not fall away so soon." Be careful, brother or sister, you are not beyond temptation. I wrote to one of the members of the Home Mission Board in regard to the work at this place where those dear ones came out to seek the Lord. And in his answer he said, we are not able to risk all doubtful enterprises. I am not finding fault with our Home Mission Board. But I believe it would be in proper place to aim at bringing about a better system.

Now dear brethren, if Bro. Elliot is wrong in his views which he set forth through the Visstor, then our dear Bro. Editor is in fault for publishing the same. If so, we should tell them of their fault. If they are clear, then the fault rests somewhere. Let the church answer for itself. Our Bro. Turner here at Carland in speaking to us, said, "If the Christians were as prompt in paying the Lord the tenth as the lodge members are in paying their dues, there would be no want for means to look after the work." How true. Lord, lead us to the light.


For the EVANGELICAL VISITOR.
A Sister's Concern.

BY R. J. LANDIS.

"Search the Scriptures for in them ye think ye have eternal life: and they are they which testify of me." I am impressed to-day to write some for the Visstor and the above scripture was impressed on my mind. I can't thank and praise God enough that we have the privilege of searching the Scripture to know his will concerning us. The word of God is the same as ever; the same as our forefathers had. I am glad I believe they were very sincere in their worship. How much we owe to God for parents who pointed us to the Scripture; and we see in this our day more than ever that we need to search God's word and watch and pray that we follow God's Spirit as there are many spirits gone out but not all of God. Oh, that the many young who are coming out may be guided by the word, by the way of the cross, as we have the promise if we suffer with him we shall also reign with him, and, where there is a cross there is a crown. All that this world can afford is nothing compared to what God has in store for his children. Oh the great love wherewith he hath loved us cannot be explored!

Not long ago in one of our Sunday school lessons it was explained what the duty of a shepherd is. One point was very impressive to me which was that the shepherds go ahead and see that no poison is in the feed. I thought how much grace and wisdom we need from God to be shepherds to the young. How many poisonous things are represented to this our day.

I am so glad I can search the Scripture with the prayer for God to give me wisdom and understanding to know his will, to know that God leadeth us in paths of righteousness. If God bids us do anything he has his reward with it already in this world and what must it be to be with him; if we should cling to a little pride or any small thing that God forbids us, that just separates the blessed fellowship with God.

We see our brethren and sisters becoming more and more like the world; and still God's word is the same as ever. If it was wrong for our foreparents, it is also wrong for us. How much our poor missionaries need the means for the saving of souls and even the needs of their own bodies. Let us listen to the still small voice of God and see how many have something we can do without for Jesus' sake. May this be to the glory of God.

Thomas, Okla.

Every one can be angry, and most they who are weakest; but to be above it and have it under command is the advantage of those who are truly wise.—Robert Leighton.

I try to increase the power God has given me to see the best in everything and every one, and make that best a part of my life. To what is good! I open the doors of my being, and jealously shut them against what is bad.—Helen Keller.
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Harrisburg, Pa., April 1, 1908.

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Not a Little Bit.

Of a certain bishop the following anecdote is told: While presiding over a conference, a speaker began to tirade against the universities and education, expressing thankfulness that he had never been corrupted by college lectures. After proceeding for a few minutes the bishop interrupted with the question: "Do I understand that Mr. X. is thankful for his ignorance?"

Mr. X. gave the answer: "You can put it that way if you like."

"Well, all I have to say," said the preacher, "is that all you have to say that Mr. X. has much to be thankful for."

Love Feast at Philadelphia,
Pennsylvania.

May 2, 3.

Cross Roads, Pennsylvania.
May 13, 14.

(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.)

Mastersville, June 3, 4.
Mechanicsburg, Pa., June 6, 7.
Graters' Ford, June 6, 7.
Lykens Valley, June 10, 11.

At the home of Sister Mary Ann Landis, R. R. station, Millersburg. All are cordially invited.

Silverdale, June 13, 14.
Dough and Fairview, June 3.

At the home of Joseph McCorkle, two miles southeast of Hockersville, which is the nearest trolley point. Nearest railroad station Swatara on the Reading road.

Ohio.

Sippo, May 2, 3.
Richland and Amboy, June 6, 7.

Markham, Canada, May 23, 24.
Black Creek, May 30, 31.
Howick, June 6, 7.
Waterloo, June 13, 14.


FROM T. A. AND MARY J. LONG.

As was reported I came from Carthage, Mo., to Ohio. We began meetings on arrival here at the High church, as was reported by Bro. Cassel. Next we opened a meeting at Fairview. This meeting continued one week. Early in the fall Elder Hoover had about one week's meeting at this place and after that the U. B. church had five weeks meeting making in all seven weeks in the vicinity and not one sinner willing to come out openly to seek salvation. It seems as though a spiritual dearth was spread over the place.

Next we opened a meeting at Pleasant Hill which we continued two weeks. One young man from near Pittsburg, Pa., attended the meetings. He was deeply convicted and came out openly, and claimed he found peace and joy to his soul. We had some day meetings which God's children seemed to enjoy and one afternoon meeting where upwards of twenty arose and openly consecrated themselves to God for service. Some of the members seemed greatly revived. The attendance was good most of the time, and we learned that most of those in attendance were professing Christians. One meeting was held on Sabbath afternoon for men only. Quite a good congregation assembled and matters were handled that applied to men and boys. After these services, old gray-haired fathers com-

plimented the work saying, "We got it to-day, and we need it."

On Tuesday afternoon a meeting was held for ladies only. The only lady far outnumbered the men although the men's meeting was held on Sabbath afternoon and the ladies meeting on a week day. The principal of the High School excused the young ladies so as to allow them to attend the meeting. Never, to the knowledge of the writer, were the congratulations, after a meeting, so profound as in this case. Many mothers, with tears were impressed as never before, with the need of care as well as of the dangers to which their daughters are exposed. We have often felt that many plain truths should be freely spoken out at suitable times, which are not best to be spoken to mixed congregations, where children of all ages are present. Truth cannot be spoken too freely or sin too loudly denounced, but often the time and place are not considered.

After the meetings closed at Pleasant Hill we came to Highland to attend the State Council where we met brethren from the various districts, over the State. The conference was one of the most enjoyable seasons we have had. Many matters of vital importance, which have the elements of great blessing for future generations, were handled with such a Christ-like spirit and love as is seldom witnessed.

In all the council (we trust) an educational meeting for all who had the pleasure of being present. We feel quite sure such meetings would prove very beneficial for outsiders.

We were also made glad to be present with the brethren in hearing the cause and examination of Brother Levi Cassel, of Pleasant Hill, Ohio, who was called of God, and the burden of lost souls laid on him, to the extent that he said Paul said "woe is me if I preach not the gospel."

Brother Cassel had poor health while growing up and because of it, his educational advantages were much hampered. He felt the need of a wider range of knowledge, and made use of the last two years in college, through which many of his friends were very much alarmed that the world with college surroundings were gaining his affections and would finally prove his downfall spiritually, but thanks be to God for the true principle of righteousness that was implanted into his soul and not to be turned from by losing parents and then by such brethren as our old and much esteemed Bro. Samuel Herr to whom he referred in one of our meetings, stating he re-
membered him from the time he was a little boy, how that the old father was always the same. He saw in him a principle that was not wavering, but deeply established. After some deliberations this young brother was accepted on his own proposition i. e. that he was willing to submit himself to the church. We bespeak for him a large field of usefulness if he will with us learn the lesson "he that humblyth himself shall be exalted." In conclusion we want to say that the dear brethren and sisters have shown great kindness, love and liberality to us on all lines. The Lord reward them all is our prayer.

West Milton, O., March 23, 1908.

For the EVANGELICAL VISITOR.
From Sister Long.

Dear readers of the Visitor:
Since my last writing I have come to the State of Ohio to join my husband in holding meetings and doing some house to house visiting in the different communities. Many, many times am I impressed with the importance of being in close touch with God, and to have the anointing of the Holy Spirit upon us, as God's children, in order to have power for service. It is our privilege to be so filled as to run over. Others, with whom we come in contact will be benefited through being in our company, even if we would not have so much to say. Oh, I feel like saying, “Let us all ask God to help us to be really deeply in earnest about the welfare of precious souls while we yet have time and opportunity, why, 'tis heaven below our Redeemer to know, and the true secret of being happy is to make some one else happy—to bring sunshine into their lives. There are so many ways in which we can do it.

In the first place it is so important that we ask God to make his will very plain to us who have our children raised and have gone for themselves. From the time that the dear Lord called me to work among the poor I never was better satisfied than when I was out among them, and now, since we have been relieved from the work at the Hillsboro Home, once in a while, there rises a feeling within that I would prefer being in the work among the poor again. I say this for the encouragement of such that are looking that way. I am not in the least looking around for a place, for it has been my happy privilege, I may say, all along my life as I looked to God to be directed that he would make his will quite plain to me. But in my earlier life I did not come up to my calling as closely as I now wish I had. But that is in the past, by his grace I am going on and I want to say right here, it is very great satisfaction to me at this time to know that it was God's will for us to come to Ohio and it has been my prayer that we would be constantly in his order, empty of self and filled with the Spirit, that God can work in and through us to his honor and glory, and we with the faith be encouraged to a closer walk with God, and sinners be brought to Christ. I am glad to say that we have already been able to see this, at least, to some extent. I am encouraged to go on in the Master's cause and leave the results with him.

I failed to report my house to house visiting at Chapman, Kans., and among Brother Haas' neighbors, but, if the Lord spares me, by his help, I will do it yet, since I find that some have been looking for it. We sometimes feel as though the little we can say or write will not benefit any one, but we all have a part to do in this all-important work. Some time ago I had an impression to write something in way of encouraging missionaries and after I had sent it off, was somewhat tempted to think it was all in vain. To my surprise I received a letter from a sister, unknown to me, saying, that she was so encouraged through the reading of the article as she too has a daughter who has the call to go to the foreign field. O, I want to say, in the name of the Lord, let us obey the leading of the Good Spirit to write a letter to an individual or for publication, or to visit the sick. If we are in God's order, filled with the Spirit, having no will of our own, but to obey. Oh, the good things could be done in and through us! Will you all pray for us that we may be in his order on every line! Your sister in his name.

For the EVANGELICAL VISITOR.
Fighting the Battles of Life.

BY GEORGE S. GRIM.

There are many battles to be fought by the followers of Christ while passing through this world not with carnal weapons, but with the sword of the Spirit which is the word of God. Those battles of life which the Christian must fight are sometimes harder to fight; and require more true courage and heroism, than the soldier on the battlefield. There are obscure and unpopular Christian men and women of whom the world takes no notice, who are fighting with desperation in the Spirit, against the works of darkness of this world, more heroically, and are gaining greater and more glorious victories over the adversary of souls, and for eternal triumph, in the ordinary battles of life—than were ever known on the far-famed bloody battlefields of Waterloo or Gettysburg.

We expect if we will be so happy as to get over there, into that sweet by and by we shall see, the hero's crown on many heads, of those who got the victory over self and Satan and the unfruitful works of the darkness of this world. Such knew no earthly crowns of warriors, and men that only grasp, after the things of this world for their reward. God's ways are not our ways, and his thoughts not our thoughts; but by following the word of God we shall find the way of the Lord; and thereby we have the promise that he will receive us into his everlasting habitation; and the eternal world will reveal the crowns of glory unto all such who are worthy. Then with brave hearts, and willing minds let us manfully fight the battles of the Lord as he has given them unto us, according to his word; as we are going down the steps of time. "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10). "Fight on and we shall gain the victory. Fight on and we shall gain the day." 

Louisville, Ohio.

For the EVANGELICAL VISITOR.
Testimony.

BY EMMA J. KEEPER.

I will now, by the help and grace of God, write a few lines for the Visitor. I have often felt it a duty to do so because I enjoy to read what others write. My desire is to go on in the straight and narrow path that was exemplified by our Savior, which leadeth to life everlasting. We know that we have no abiding place here in this world; sooner or later we have to leave this earthly house. O, how necessary it is to lead a life consistent to the word of God—that may be pleasing to our heavenly Father. It is of very great importance how we spend our time of grace that when we have to appear before the righteous Judge and give an account of our stewardship while sojourning here below, we may be accepted and not be found wanting. I can say with the poet "His yoke is easy and his burden is light. I have found it so," etc. I feel to praise God that he did not leave me go on in sin and that he put it into my heart to become willing to walk
in this plain and simple way, to, "mind not high things but condescend to men of low estate." We read in the second epistle of Peter, "What manner of persons ought ye to be in all holy conversation and godliness." My earnest desire is to walk humbly before God and men and to overcome all that cannot enter into the kingdom of heaven.

Tell It Again.

(Continued from page 1.)

Then there was a little rest in the music, and again the sweet voice rang out, "Tell it again!" the re-frain kept right on.

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door in the night, and said so and so, or if she dreamt it, he answered: “Yes, I was there, ’nd I meant it. I low you’ve been right all along.”

Since it would simply be impossible to describe the surprise of the church people when they saw the paper with the deacon’s and Delta’s subscriptions on, we will only add that Deacon De-line is a growing Christian now, and looks forward to the time when again he shall talk with Gabriel, with glad anticipation, sure that, if he carries no sheaves, it will not be for want of effort on his part; and at the close of his frequent and pointed talks on missions, in his own and other churches, he is wont to request the singing of “Tell It Again.”

Published by request of Amanda Doner.

Worldly Conformity.

Szl. by S. H. Bert.

The Bible plainly teaches us how we should dress to the glory of God. The following are a few references on this subject, Gen. 35:2-4; Ex. 33:4-6; Isa. 3:16-23; Rom. 12:1-2; I Tim. 2:9; James 1:21-27; 1 Pet. 3:3-4.

What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care; you might just as well write on your clothes, “No truth in religion.” It says: “Give me dress, give me fashion, give me flattery and I am happy.”

The world understands this testimony as you walk the street. You are living epitaphs known and read of all men. Only let Christians act consistently and heaven will rejoice and hell will groan at their influence. But consistently and heaven will rejoice and all men. Only let Christians act consistently and heaven will rejoice and hell will groan at their influence. But

Christian parents are bound to refrain from putting ornaments on the dress of their children as much as on their own selves or clothing. Those who indulge their children in superfluous ornaments commit the double sin of doing wrong themselves and teaching their children to do what God has positively forbidden.

Some Excuses for Pride Answered.

1. O, I desire to look like other people. Nothing superfluous should be worn because it is in fashion. “Be not conformed to this world.” If any man love the world the love of the Father is not in him.

2. Other professors of religion wear the same fashion. “What is that to thee? follow thou me.” Thou shalt not follow a multitude to do evil.

3. Why our ministers say there is no harm in adorning the body. If any man preach any other gospel to you than that you have (already) received let him be accursed.

4. I love God and my heart is not set on these things. You may think so but if all your ornaments were stripped off you would soon find the contrary. “This is the love of God that we keep his commandments.” “He that saith I know him and keepeth not his commandments is a liar and the truth is not in him.”

5. One might as well be out of the world as out of the fashion. “Ye are not of the world but I have chosen you out of the world.” A dead bird has no use for feathers.

6. I can afford to wear these things. “Ye are not your own for ye are bought with a price; therefore glorify God in your body and spirit which are God’s.” “So then every one of us shall give account of himself to God.”

7. I never had the light. “Thy word is light unto my path.”

8. I do not believe it is wrong to dress as one pleases. “If we believe not he abideth faithful he cannot deny himself.” We ought not to please ourselves for even Christ pleased not himself.

9. Why, I never think of these little ornaments. “Well, if you never think of them why do you remember always to put them on. If any man be in Christ he is a new creature, old things have passed away, behold all things have become new.

10. It makes no difference how you dress if your heart is right. You might as well say, it makes no difference how much you lie if your heart is right.

11. The General Rule of the Methodist church after stating a great variety of sins including the putting on of gold and costly apparel which the candidate is required to avoid, says, “And all these things we know his Spirit writes on truly awakened hearts.”

According to these General Rules thousands of Methodist churches today who wear gold, jewelry, feathers, flowers, &c., including many who profess holiness, are not so much as truly awakened.

Chastity and Health.

Is chastity conducive to health, or otherwise? This is a question which thousands of youths and young men have asked themselves, and have been ruined body and soul, ruined for time and for eternity, by giving it a wrong answer.

God, who designed the human body, knows what is good for it. His Book condemns unchastity in the strongest terms. It not only declares that “whore-mongers and adulterers God will judge,” but it speaks of the physical evils of unchastity in such words as these: “He that committeth fornication sineth against his own body,” and “he that soweth to his flesh, shall of the flesh reap corruption.” God, in making the human body ordained that the moral and the physical laws relating to it should be in unison, and that what is morally wrong should never, by any possibility, be physically beneficial. It is true in a physical as well as in a spiritual sense that “fools, because of their transgression and because of their iniquities, are afflicted.”

It is not generally known what a long train of diseases result from unchastity, which are frequently attributed to other causes, even in death certificates sometimes, doubtless in order not to cause additional grief to the relatives of the deceased. Heart disease, consumption, epileptic fits, fever, brain disease and insanity, are produced in many instances by unchastity, including unchastity of thought. Other maladies need not be named. Let those who abuse their imagination take warning, and those who in any way defile the human body. Chastity is favorable alike to physical, mental and moral vigor. Divine Revelation, enlightened science and individual experience agree in emphasizing this fact.

Marriage is ordained by God for the continuation of the human race, but not least for the promotion of human happiness by means of the innocent enjoyments of family life. It should never be thought of as a mere means of gratifying animal indulgence. Grave evils flow from regarding it in that light. Within the marriage relationship God demands by his law the nature that we should practice self-restraint as the equivalent of continuance before marriage. By observing that law many physical calamities may be escaped, and much weakness and indecision of will.

Perhaps some reader is saying, “What am I to do? I know by the
state of my body and my brain that all that has been said is true. But I am no longer master of my passions. They are master of me." There is one thing that can be done in such a sad and pitiable condition. You can come to him who is able to cast out unclean spirits, and to save you from them day by day.

Carefully mark this great truth—the Lord Jesus Christ is able to save to the uttermost all who come unto God by him, not only from the just punishment of their sins in the next world, but also from the dominion of sin in this life. "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." To be thoroughly saved, is to be saved bodily, mentally, spiritually. Who will have such a salvation from sin? That is the salvation which God in his goodness, long-suffering from sin? That is the salvation of the life that now is, and of that which is to come." To be thoroughly saved, is to be saved bodily, mentally, spiritually.

SPRINGER—WINGER.—On March 17, Christian Springer, of Hopedale, Ill., and Sister Mary C. Winger were united in marriage at the bride's home in Upland, Ohio. The bride is a member of the United Brethren Church, and the groom a member of the United Church. They were married by Elder C. C. Burkholder.

GIRTON—BOSSLER.—On March 11, 1908, there occurred the marriage of Clarence Girtom and Miss Ruth Bossteller, at the home of the officiating minister, Elder David R. Eyster, of near Thomas, Ohio.

REICHARD—STOVER.—Married, on March 11, 1908, at the residence of the bride's sister, Stouffville, Ont., Mr. Edwin Reichard, of Fordwich, Ont., to Miss Ada E. Stover, of Gormley, Ont. T. S. Donofee officiating.

HIESTAND—SHANK.—On January 8, 1908, near Lancaster, Pa., were united in holy wedlock at the residence of the bride, Henry O. Musser and S. Oberholser, Mennonite. The bride is a member of the U. B. Church, but frequently attended the Brethren services. They were married by Elder A. R. Reinhart, of near Elizabethtown, Pa.

[HISTORICAL REVIEW]

The above announcement should have appeared several days ago. We are sorry for the error."

ORBITARIES.

DETWILER.—Harriet W. Tyson was the daughter of the late Bro. Isaac B. Tyson, of Upper Providence township, Montgomery county, Pa. She was born November 13, 1844, and died in Harrisburg, Pa., March 20, 1908, aged 63 years, 4 months and 18 days. Her affliction lasted over a year and a half; her sufferings were severe but she bore them patiently. She became a Christian thirty-four years ago, and a testimony of Jesus was permanent. In her last illness, her lips rested on the finished work of Jesus as Savior and Lord. Being absent from the body she is present with the Lord. She was married to her surviving brother, Mr. C. W. Tyson, on November 27, 1870, who with three daughters and one son; also four grandchildren, are left to mourn her departure. Funeral service was held at the Messiah Home chapel on March 22, 1908, conducted by Elder E. J. Martin, J. N. Martin and S. R. Smith. Interment was made in Paxtang cemetery.

WINGER.—Sister Anna Winger, of near Paradise church, Wayne county, O., who was born February 28, 1866, died March 24, 1908, at the old home with her son Frank and family, where she lived since the death of her husband, nineteen years ago, aged 82 years, 1 month and 4 days. She was of Christian character, so much so that even in the last seven years of her life when bereft of her mind to a great extent, she seemed to be in close communion with her Lord. She simply wore out, being a wonderful Christian. She was a member of the Amish Mennonite church for many years and lived a bright example of the life she knew with the God she served. Her remains were laid to rest in the Oak Grove cemetery. The service was held in the Oak Grove church, where it was estimated a thousand and more were present. She was a member of the U. B. Church, and the brethren, Bishop M. E. Shoemaker, assisted by Elders C. D. Dickey and 0. C. Lawson, officiating.

KIRKPATRICK.—Sister Mary Kirkpatrick died February 28, 1908, aged 75 years, 3 months and 6 days. She was a member of the U. B. Church at New Guilford church, March 2, 1908. Internment was made in the adjoining cemetery. Services were conducted by Elder J. D. Wingert, assisted by H. Brechbill. Text, John 17:11. The hour and course of her departure has come."

ZENDT.—Ruth A., youngest daughter of Ponrose H. and Sister Laura Zendt, of near Marietta, Ohio, died March 10, 1908, at Souderton, Pa., aged 1 year, 2 months and 7 days. This beautiful baby was so precious and was permitted to bloom for a brief season by their side; then recalled again, leaving them lonely and sorrowful. Besides the grief-stricken parents there survives two sisters and three brothers, who, with father, mother, and friends to mourn its loss. Funeral services were held on the 14th at the Men­ nonite church, assisted by H. Brechbill. Text, Luke 18:15, 17, Eccles. 7:3, 13. 4, 5. Interment in adjoining cem­ etery.

WOLGMUTH.—Fannie, widow of the late Henry Wolgemuth, who deceased twenty-two years ago, was born August 8, 1835, and died at her home, near Elizabethtown, Pa., on March 15, 1908, aged 72 years, 7 months and 7 days. Her last af­ fliction lasted about a week. She was a member of the Brethren for many years, and a mother in Israel whose example was such as to make it worthy to pattern after; she always had a testimony for her Savior whom she loved so well. She manifested the example as described in I. Tim. 2:10. Our loss is her gain. She is survived by three sons, Isaac at Dallas Center, Ia., Daniel, of near Manheim, Pa., and Harry and Eli, and one daughter, Susan, wife of Nathan Estelman of near Elizabethtown, Pa. Funeral services were held at the Risser Mennonite M. H., conducted by Elders Jacob K. Kreider, H. H. Moyer, Henry O. Musser and S. Oberholser, Men­ nonite, Text. Phil. 1:21. Interment in the family burying ground on the farm at the side of her husband. Text, Gal. 1:20.


HINKLE.—Died, March 18, 1908, near Millerburg, Dauphin county, Pa., Martin G. Hinkle, aged 50 years, 2 months and 7 days. He was the son of the late Dr. George Hinkle and Sister Martha Hinkle. He was for many years a sufferer of cataract, which finally was the cause of strangely altering his mind, although not at all of a vicious nature. Whether he was getting along the answer was, "O tolerably well!" He did not murmur or complain. Mr. Hinkle was a kind and quiet neighbor, of a non-assuming disposition, living peacefully with his fellow-men. He was a member of the U. B. Church, but fre­ quently attended the Brethren services. He leaves surviving a widow, a son, Rube, at home, and a daughter, Mrs. Snyder, also a brother, William, of Abilene, Kan., and a sister, Mrs. Mary Reinhart, of Harrisburg, Pa. Funeral services, which were very largely attended, were held and interment made at his father's Farm, Grace church. Services were conducted by the Rev. J. H. Wingert, of the U. B. Church, assisted by Bros. John A. and J. D. Kreeter. Text, Isa. 3:16."

CONRAD.—Peter L. Conrad, a son-in­law of Elder John Smith, of Weilersville, Ohio, was born in Wayne county, Ohio, December 10, 1877, and died March 14, 1908, aged 30 years, 3 months and 4 days. He was married to Sister Ella Smith, No­ vember 8, 1905. To this union one daughter was born and who, with father, mother, three sisters and three brothers and a host of friends, now mourn his early de­ parture. He was a member of the Amish Brethren church for many years and left a bright example of the life he knew with the God he served. His remains were laid to rest in the Oak Grove cemetery. The service was held in the Oak Grove church, where it was estimated a thousand and more were present. He was a member of the U. B. Church, and the brethren, Bishop M. E. Shoemaker, assisted by Bro. W. J. Myers, of the Brethren in Christ church. Text, II. Tim. 4:6, 7, 8.

We miss thee from our home, dear hus­ band."

HISEY.—Darcy, son of brother John and Sister Frances Hisey, was born near Cash­ town, Ont., August 21, 1889, died Feb­ ruary 26, 1908, at Swan River, Manitoba, aged 21 years, 6 months and 2 days. Darcy had left his parents' home two years ago and gone to Saskatoon to get his brother. They both homesteaded in the same settlement, near Delisle-Sask. Before Christmas he went to S. A. River to work in camp. While there Darcy contracted a cold which resulted in a se­ vere attack of quinsy. His brother Darcy had left his home to get his horse and then in two days his spirit took its flight to heaven. He was buried three miles by hand-sleigh and then at a hundred by rail. On arrival they were denied entrance, fearing it might be diphtheria. The two boys alone were isolated a half mile from town, not even a nurse was provided, the doctor calling occasionally. For five days and nights the faithful broth­ er watched over, fearing for his patient, without sleep, until death ended his suffering. Darcy had made no profession, but in his affliction was faithful to God, and finally to death. He was ready when his time came, filled with the love of Jesus and in two days was laid to rest in his sky. Our home is dark without thee—there is no where thee everywhere.

EVANGELICAL VISITOR.

We miss thee from thy place;
A shadow of our life is cast,
By thee, oh, how sweetly, by face.

We miss thy kind and willing hand,
Thy fond and earnest care,
Our home is dark without thee—
There is no where thee everywhere.