3-15-1909


George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons

Permanent URL: https://mosaic.messiah.edu/evanvisitor/478

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/478

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.

www.Messiah.edu | One University Ave. | Mechanicsburg PA 17055
MISSIONARY SUNDAY AT HARRISBURG, PA.

March 7 had been designated as Missionary Sunday for our little class. In the forenoon Bro. S. R. Smith preached as the Spirit gave him utterance on the important theme, and in the evening the theme was continued by the pastor. The attendance was quite encouraging, and the interest quite good, and the offering came up to our highest expectation, amounting to one hundred dollars. This goes to the Foreign Mission fund. The Sunday-school also gave a special collection amounting to about thirteen dollars to be devoted to some special work. Considering the make-up of our class here we surely feel that the result of the day’s effort is highly praiseworthy, and we could not but heartily praise God for moving the hearts of his dear children to contribute as they did. May he specially bless each one.

SISTER LYDIA WILLIAMS, of Elgin Mills, Ont., in sending in their renewal writes encouragingly of her appreciation of the Visitor. She gets much encouragement from what is written by brethren and sisters, and is often made to question whether she is doing her duty in helping the good work along as she should. She tells of a dear sister whom she visited recently who is taking care of her aged mother, and so are practically shut-ins. And the Visitor is such a comfort to them. As a personal testimony Sr. Williams says that the Lord is everything to her and helps her all along the way. She means to praise God with all her heart as he bestows so many blessings on them, all being from the Father above. She says, “In the midst of sorrow we can praise God. We know this is not our home; the place that knows us now will soon not know us, forever. Psalm 23 is for me this afternoon. We shall not want any good. He will not withhold any good thing from them that walk uprightly. I love the upward way—the way of holiness. My prayer is daily that we may become more useful in his service, and be able to discern the evil that is in the world and that our minds be more drawn to the things which make us better Christians. O the precious promises in his word that are for us to claim. Psalm 97, last three verses. The interest in our meetings here at the Marshall church, has been good since the special meetings, conducted by Bro. L. Shoaltz, of Wainfleet, were closed. There was much good done; many believers were brought into closer touch with God. Having a form of godliness but denying the power thereof will not suffice. When we come to God with all his sins he is willing and able to forgive. No one has ever prospered in holding back some Idol. He can deliver us and make us free. Psalm 91:3, 15, 16. Many of the young made a start and I hope God may keep them from the evil of this world, and make them bright and shining lights, to shine out in this wicked world. I ask an interest in the prayers of all for us.”

Bro. Enos H. Hess, 633 Manor street, Lancaster, Pa., and Bro. B. S. Brubaker, Manheim, Pa., R. R. No. 2, will have a supply of the church letter heads and envelopes on hand for the convenience of those in those districts who desire to secure them.

If we but lived as we ought to live and as we might live, a power would go out from us that would make every day a lyric sermon that should be seen and felt by an ever-enlarging audience.—T. Starr King.

INDIANS LOVE FEASTS.

The Brethren of Elkhart, Ind., will hold their lovefeast at the church on May 15-16. All are invited, especially brethren going to Conference.

Also the Brethren of Dekalb Co., Ind., will hold a lovefeast on May the 29-30. We would be pleased to have brethren returning from Conference meet with us. All are invited.

Please don’t forget the dates.

D. M. DICK.

Altona, Ind.
Evangelical Visitor

EDITORIAL.

Take Heed—Beware.

Jesus Christ, who knew what was in man, deemed it necessary to set out danger signals, like as where in our city streets there is a place in the street pair, a red light gives warning during the night—it says danger, take heed—beware. He chose to designate these dangers as leaven. He says, Take heed—beware of the leaven of the Pharisees—of the leaven of the Sadduccees—of the leaven of Herod.

Of leaven we have this definition from Webster, “Any substance that produces, or is designed to produce, fermentation, as in dough or liquids.” And “Anything which makes a general assimilating (especially a corrupting) change in a mass.” “Leaven is always in Scripture a type of evil corruption, as being the source of fermentation, as in dough or liquids.” —Scofield. It is important to keep in mind the word, corrupting, because that is the sense in which the word leaven is used in Scripture.

“Christ warned against three kinds of leaven: a. Pharisaism, Matt. 16:6, 12, niente externalism in religion; b. Sadduceeism, Matt. 16:12, antisupernaturalism in religion; c. Herodianism, Mark 8:15, mingling of things of God, and things of the world.” —Scofield. Thus we have Christ warning against formalism, against rationalism, against worldliness. And it is no doubt true that all of these are present in the sphere of profession, in the church, to-day, and it is well for us to beware, and be warned so that we may not be entrapped by their deceptions.

Jesus himself defines Pharisaism to be hypocrisy, which is defined as “acting a part” as an actor on the stage. Jesus testified of the Pharisees that they had great concern about the outside, to keep clean the outside of the platter, the washing of hands, of pots and of pans. In the parable of the Pharisee and the Publican, it was the Pharisee who was the good man—in his own estimation. He thanked the Lord that he was better than others. Negatively, he did not do bad things; positively, he did only good things, ceremonially; fasted, gave tithes, yet it was not he that went down to his house justified that day.

According to Paul in Galatians 5, it is possible to begin “in the Spirit” and end up “in the flesh.” It is a condition constantly in evidence that there is danger of drifting into formalism—the leaven of the Pharisees. That which to-day is the outward observance of commandments in obedience to what Jesus Christ, as Lord and Master, has ordained for his children, as the outgrowth of their union with him, becomes to-morrow, professedly, the basis of that union, and men regard the strict outward observance of ordinances, commandments, and precepts, as being the because of union with Christ. Thus the “brazen serpent” of to-day, divinely instituted, becomes to-morrow an idol to which the people sacrifice, and which they worship. Pharisaism is lifeless; it fails in worshiping God in the Spirit. Take heed—beware of the leaven of the Pharisees.

Sadduceism is defined as rationalism, which is defined as “the doctrine or system of those who deduce their religious opinions from reason or the understanding, as distinct from, or opposed to, revelation.” The Sadducees denied the resurrection and did not believe there is angel or spirit. The Sadducee leaven is in evidence to-day in the “New Theology” movement: in what is known as “higher criticism” which denies the authen­ ticity and inspiration of much of the Holy Scriptures, denies the deity of Jesus Christ, denies that Christ’s death was substitutionary, and that redemption is by his blood. It denies miracles and ridicules the doctrine of the immaculate conception of our Lord. It is said of president Elliott, for forty years at the head of the largest educational institution in this country, that he is rationalistic in his beliefs and teaching. During forty years this man has had thousands of young men as pupils under his instruction, and many of them have gone out as preachers and teachers—gone out with their faith shaken as regards the most vital truths of divine revelation. Is it any wonder that in many pulpits the “faith once delivered to the saints,” and for which God’s children are to “contend earnestly,” is being destroyed by its professed friends? Take heed—beware of the leaven of the Sadducees.

Herodianism—the mixing of the things of God with the things of the world—the spirit of compromise—that drops a tear and repeats a prayer on Sunday that God may be placated, but finds its real life in the whirl of a thoroughly worldly society—that sobers down a little during what it pleases to call “the lenten season” during which a little extra attention is given to religion and the entertainments in theater and otherwise take on a more sober cast. This brief season is sandwiched in between layers, on either side, of genuine worldliness, once a year.

Revival meetings are being held in the different churches and it is reported that many are converted, have accepted Christ, but scarcely has the meeting closed when the church finds it necessary to go into the amusement business, and the new-born babes in Christ are fed on what they can find in the fun and frivolity dished up to them at their “box socials,” “neck tie socials,” suppers, etc.; all of which, according to E. P. Marvin, comes under the head of the “cooking stove apostacy.” The late Dr. Cuyler, of New York, years ago, in addressing a meeting of young people in Montreal, Que., warned them of the danger to them spiritually of indulgence in frivolity saying that in this way John the Baptist is still being put to death. And this is true: when Salome dances, Herod banishes his concerns of righteousness to the winds, and the faithful reprover is sacrificed.

Yet again, this is not the only kind of worldliness there is. Jesus said, “The cares of this life, and the deceitfulness of riches, and the lust of other things choke out the good seed.” So we apprehend that we may be free from frivolity, from running after the empty vanities of the world, and yet be worldly in the sense of desiring to be rich and being over-burdened with cares pertaining to “this life.” These things are deceitful. Covetousness...
loses its damnable character, in our estimation, when we choose to name it "Thrift Prudence," according to Bunyan. That but does not change its nature; we deceive ourselves. Recently in conversation, we were told of certain persons who ought to be Christians, and in the church, but are not, that their fathers were such humble men; a humility that was possibly guised by abstemiousness as regards fashionable apparel or other worldly display. To the person who sets his heart on accumulating property it becomes an attendant convenience to be humble, plain, because it keeps expenses down, but the spirit of worldliness is there and has control. The apostle in Col. 2, warns against a "voluntary humility" which, after all, is only a show of wisdom in will worship and humility. Let us then take heed—beware of the leaven of Herod.

We have on former occasions called the attention of our readers to the excellent work done by the Messiah HOME ORPHANAGE, Harrisburg, Pa. We have recommended it as a worthy institution, worthy of the sympathy and material encouragement of all of our readers whose hearts the Lord has touched and made willing to help along in every good work. We feel that the school of the institution, which is so efficiently presided over by Bro. Mary Hoffman, is worthy of a larger support than it has so far received. It is in need of a larger financial support as its receipts run far short of being adequate to meet the expenses satisfactorily. The institution receives much encouraging support in way of food and clothing, but the School Fund appeals for help. Once more, may we say to all, when you lay by "on the first day of the week" as the Lord has prospered you and God glorified. We have recommended it as a worthy institution, worthy of the sympathy and material encouragement of all of our readers whose hearts the Lord has touched and made willing to help along in every good work. We feel that the school of the institution, which is so efficiently presided over by Bro. Mary Hoffman, is worthy of a larger support than it has so far received. It is in need of a larger financial support as its receipts run far short of being adequate to meet the expenses satisfactorily. The institution receives much encouraging support in way of food and clothing, but the School Fund appeals for help. Once more, may we say to all, when you lay by "on the first day of the week" as the Lord has prospered you, tis our place. Bro. Detwiler.

The annual district council for Lebanon and Dauphin districts convened at the Fairland M. H. on February 25. The membership of the district was fairly well represented, while visiting members were present from adjoining districts. Business matters pertaining to work in the district were amicably disposed of and we hope will be conducive to the well-being of the church. The brethren H. K. Kreider and Jacob Books were chosen delegates to General Conference.

A postal card dated February 4, 1909, is received from Bro. H. J. Frey, Mtshabezi Mission, says: "We are just about to have a love feast at our place. Bro. Steigerwald just came this evening. Sr. Adda Engle is also here, and Sr. Elizabeth Engle has also returned. Bro. Doners are expected to-morrow, Friday, To-morrow and Saturday we expect native brethren and sisters from the other stations to arrive. We expect to have a baptismal service."

We are anxious to have every one's credit on our subscription list in the future. By far the larger number of subscribers are making it so by renewing promptly, but there are a few hundred remaining whose credit reads January, 1909. If these are not paid up by April 1, the law says we must quit sending the paper or pay four times the postage. Now if you are one of those whose credit is run out, will you not please send in your renewal without further delay? We would like to retain every subscriber now on the list, and get at least two hundred more. How many of our subscribers will make an effort to get just one new subscriber before May 1?


How I know that I was called of God to preach the Gospel, by David Eyster, Oklahoma; J. N. Hoover, Ohio; F. Elliot, Ont.; Levi Musser, Pa.; Homer Engle, Kans.


The preacher's Rights:
1. To sympathy.
2. To funds.
3. To his family.

F. Elliot or Enos Hess.

We again call attention to the new SCOFIELD REFERENCE BIBLE.

It is certainly a work that has excellent features. You will want it in your Bible study no matter what other copies of the Bible you may have. Send for descriptive circular. Of this Bible the editor of Our Hope says: "We consider this new edition of the Bible a most important one. At last a Bible has been published which has completely done away with the misleading headings of chapters and references in the text. The Bible is a most helpful production and we heartily recommend it to our readers."

Be sure to read what Bro. S. R. Smith has to say elsewhere in this number.
NEWS OF CHURCH ACTIVITY
IN THE HOME AND FOREIGN X

Addresses of Missionaries.

Africa.
H. P. and Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.
H. Frances Davidson, Adda G. Engle, Myron Taylor, Jesse and Dorcia Wengel, Choma, N. W. Rhodesia, South Africa.
Harvey T. and Emma Frey, Elizabeth Engle, Mshabhezi Mission; Levi and Sallie Doner, Mapane Mission, Gwanda, Rhodesia South Africa.

The following are not under the F. M. B.:
Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokozo Training School), via Zaratfon, Transvaal, South Africa.
Isaak O. and A. Alice Lehman, Box 116, Fordburg, Transvaal, South Africa.

India.
A. L., Mrs. A. L. and Eta Musser, Maggie Landis, No. 6 Sudder Bazaar, Dhaka, Bankura district, Bengal, India.
Ramabai Home, India.

In charge of A. L. and Anna Eisenhower.
In charge of Sister Sarah Bert, Bro. B. I. A. K. Landis.

We greatly enjoyed his messages which were uplifting and pointed to the future. Bro. A. C. Higgins who had been associated with the work here since 1879, had a nervous breakdown December 15, 1908, and after recruiting somewhat took a relapse which dislocated him from any manual labor since. He has lived all alone since these years. Recently the Lord opened the way for him to return back to Maine, his native state, where he intends to make his future home. He recently received a message that informed him of the death of his brother, sister, and sister-in-law. How soon our days of toil will be over.

We most thankfully acknowledge the generous offering for the support of the work of this place. We also give the report of the Poor Fund. We truly are much pleased with the hearty response of our dear people to the call for help for the poor—it was so greatly needed. The Lord most graciously bless you for your liberality and loving kindness.

Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. Out of this fund we paid part of the seven weeks' board for the above named brother. He remained in our home three weeks before going east.

We kindly ask your prayers.

Yours in Christian love,
J. R. and Anna Zook.

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

Our City Missions.

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


Des Moines, Iowa, Mission, 737 Ninth street, Church, Thirteenth and University Ave., in charge of J. R. and Sister Anna Zook.

Jabok Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.

Toronto, Ont., Mission in charge of Webster and Martha Burtt, 553 Lansdowne Ave.

BUFFALO, N. Y.—To all the saints in Christ, greeting: We can testify of the abiding presence of the Holy Spirit. His workings in our midst are very manifest.

The more we recognize him the more his work becomes with him the more we see his workings. It is so blessed just to let God have his way. Praise his holy name! Those who are young in the service show a very strong desire to go on and some are making progress. None have gotten into an altitude where there is no tempest, but we realize there is a safe retreat alone with God.

As in times past our Sunday-school is large. We have about as many scholars as we can well manage in the work and with the help we have, plus the enrollment is considerable over one hundred. Usually the attendance is below the one hundredth line.

There is very much to encourage us and we continue to solicit your co-operation and interest.

We contemplate holding special meetings in the near future.

Pray for us,

Yours in His service,
Geo. and Eppie Whisler.

May every soul that touches mine—Be it the slightest contact—get therefrom Some good, some little grace, one kindly thought.

One bit of courage for the darkening sky.

—Anon.
Our last report found us at Fordwich. We should have stated in our last report that we thank the Nottawa brethren for their liberal donations to help along in the work. May God bless them all is our prayer. At Fordwich we had six meetings, and visited all the brethren and found them earnest in the good work. While we were at this place the meeting-house came near to be destroyed by fire. Bro. Reichard discovered early on Sunday morning that the shed was on fire and only by giving a quick alarm and getting the neighbors together was the meeting-house saved, although partly damaged. The Baptist people offered us the use of their church building for meetings which was thankfully accepted, and we held one meeting there, on Sunday evening.

From here we went to Kippen on February 15, where our sister lives. She furnished us with a team and we went nine miles to Zurich to visit Bro. and Sr. Geo. Witmer, whom we found in good spirits and standing true to their faith. We visited all the brethren and found many sick ones suffering from the grippe. We had one week's meeting at the store him to health.

From Kippen we came to New Hamburg, where we visited Bro. and Sr. Isaac Eby, as also their son. We had six meetings, and conveying us in all our visiting in the district. We feel to especially thank him for his kindness. We found many sick ones suffering from the grippe.

Our next field of labor was to be Hespeler, but Elder Wildfong informed us of the prevalence of much sickness which would hinder the attendance at the meetings, so we changed our plans and came from New Dundee to Houghton, where we were made comfortable at the home of Bro. and Sr. Vanatter, and where we are now having meetings in the Tabernacle.

Both of us have stood the trip remarkably well, with the exception of some colds, but at no time so serious as to be laid up, or that we could not attend to our appointments.

Pray for us,
J. W. AND HARRIET HOOVER.

Ordination Service.

The brethren and sisters of Garrett, Ind., met in council on Saturday, February 27, 1909, at the union church, Elder John A. Stump being present. Whereas brother Frank Brechbill for some time has felt definitely called of the Lord to the ministry, to preach his everlasting and saving gospel to a dying and1 unsaved world, we the church, proceeded with the examination as to faith and doctrine, which was accepted and approved; and on Sunday afternoon, after appropriate questions and admonitions were given by the elder, the ordination was carried out, which was very impressive, moving the hearts of the congregation to tears and unspeakable joy, wishing the brother God's richest blessing, and his Holy Spirit to inspire and direct him in the narrow way of life eternal—humble and at the Savior's feet. May the Lord use him to his glory and to the upbuilding of his kingdom.

Altona, Ind.
D. M. DICK.

Virginia Correspondence.

Dear readers: Greeting in the precious name of Jesus, our Redeemer, Priest and King. This morning as I sit meditating upon God's word, the open book is before me. For a long time I have been having my understanding opened as to talkativeness; unnecessary talk on all lines. I find one can even talk too much religion; there is a limit. And then, talk about another. I read before me these words, "Even so the tongue is a little member and boasteth great things." Behold how great a matter a little fire kindleth." Oh that God would open our eyes and shut our mouths whenever the spirit to talk things unwise and unprofitable comes up to assert itself, just keep reckoning yourself dead to it and thus reconciling yourself dead to it and trust the Spirit to control you and thus mortify the deeds of your body, or tongue.

Scripture: "Yield not the members of your body as instruments of unrighteousness unto ungodliness, but as instruments of righteousness unto holiness." The tongue is one of these members of the body. Read James 1:26; Prov. 13:3; Prov. 15:4; Prov. 21:23; Prov. 20:20; Prov. 17:28; Ecc. 5:3; Matt. 12:37; Ecc. 5:2; Prov. 18:21; James 3:2; James 3:6. Oh that we might read James 3 oftener and let the mind of God be hidden in our minds and hearts! In Psalms 15 it says, "Who shall dwell in the holy hill? (Ans.) He that backbiteth not with his tongue nor doeth ill to his neighbor, he taketh not up a reproach against his neighbor." Now, dear readers, scripture is not modified by such sayings and reasoning as these. "Well, it depends on your motive," or, "the spirit you say it in," or, you can tell others of the reproach on some one else if the reproach is true, etc. God's word says he that doeth not shall abide in his Holy Hill. "Speak not evil one of another," is a command of God. We will find him separating us from everybody in this sense, so that we cannot take any more liberty to talk among the body of Christ, whether it mean, not even to our own household any more than we would dare talk to another.

Let us seek to know thoroughly the place where we are in spiritually; the Holy Spirit will take us into a deeper death to self, which he will make as easy to us as possible.

The morning service deals with us as with children. If we do not hearken diligently to the gentle chideings and reminding of the Spirit, he will then
precious to those in Christ Jesus, those who have the Spirit of Jesus, those who do not
defile the temple of God (the mortal body) by his Spirit that dwell­eth in you." A precious promise to

For the EVANGELICAL VISITOR.

In Sunny California.

"I will lift up mine eyes unto the hills, from whence cometh my help." (Psalm 121:1.) This whole psalm is encouraging and inspiring. We like to lift our eyes to the hills and moun­tains; they are helpful in various ways, in a temporal way, but they remind us so much of the Lord. The Lord Jesus when upon earth lived among the hills, went up in the moun­tains to pray. It reminds me when in my anxiety for victory I sought places where I could be away from man and alone with God. Those are times of blessing and concern, in covering with life and fire in­urance. Others trust in lightning rods for protection against the elec­trical element in nature, for the pre­servation of their home. God says, "Trust in me." "Cast your care upon me, and I will care for you." "Under his wings shalt thou trust." "Thou shalt not be afraid for the destruction that wasteth at noonday." "There shall no evil befall thee neither shall any plague come nigh thy dwelling." "Hitherto we have referred to the human side, the proper care of the body; now we will consider the di­vine side. He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwell­eth in you." A precious promise to

For the EVANGELICAL VISITOR.

Divine Insurance.

J. MYERS BOSLER.

"Cursed be the man that trusteth in man, and maketh flesh his arm." "Thus saith the Lord." Every one desires protection of property and present well-being; for which end something will be trusted in. For safety against the adverse and destructive elements of the world many exercise great care and concern, in covering with life and fire in­urance. Others trust in lightning rods for protection against the elec­trical element in nature, for the pre­servation of their home. God says, "Trust in me." "Cast your care upon me, and I will care for you." "Under his wings shalt thou trust." "Thou shalt not be afraid for the destruction that wasteth at noonday." "There shall no evil befall thee neither shall any plague come nigh thy dwelling." "Hitherto we have referred to the human side, the proper care of the body; now we will consider the di­vine side. He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwell­eth in you." A precious promise to

For the EVANGELICAL VISITOR.

In Sunny California.

"I will lift up mine eyes unto the hills, from whence cometh my help." (Psalm 121:1.) This whole psalm is encouraging and inspiring. We like to lift our eyes to the hills and moun­tains; they are helpful in various ways, in a temporal way, but they remind us so much of the Lord. The Lord Jesus when upon earth lived among the hills, went up in the moun­tains to pray. It reminds me when in my anxiety for victory I sought places where I could be away from man and alone with God. Those are times of blessing and concern, in covering with life and fire in­urance. Others trust in lightning rods for protection against the elec­trical element in nature, for the pre­servation of their home. God says, "Trust in me." "Cast your care upon me, and I will care for you." "Under his wings shalt thou trust." "Thou shalt not be afraid for the destruction that wasteth at noonday." "There shall no evil befall thee neither shall any plague come nigh thy dwelling." "Hitherto we have referred to the human side, the proper care of the body; now we will consider the di­vine side. He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwell­eth in you." A precious promise to

For the EVANGELICAL VISITOR.

In Sunny California.

"I will lift up mine eyes unto the hills, from whence cometh my help." (Psalm 121:1.) This whole psalm is encouraging and inspiring. We like to lift our eyes to the hills and moun­tains; they are helpful in various ways, in a temporal way, but they remind us so much of the Lord. The Lord Jesus when upon earth lived among the hills, went up in the moun­tains to pray. It reminds me when in my anxiety for victory I sought places where I could be away from man and alone with God. Those are times of blessing and concern, in covering with life and fire in­urance. Others trust in lightning rods for protection against the elec­trical element in nature, for the pre­servation of their home. God says, "Trust in me." "Cast your care upon me, and I will care for you." "Under his wings shalt thou trust." "Thou shalt not be afraid for the destruction that wasteth at noonday." "There shall no evil befall thee neither shall any plague come nigh thy dwelling." "Hitherto we have referred to the human side, the proper care of the body; now we will consider the di­vine side. He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwell­eth in you." A precious promise to

For the EVANGELICAL VISITOR.

In Sunny California.

"I will lift up mine eyes unto the hills, from whence cometh my help." (Psalm 121:1.) This whole psalm is encouraging and inspiring. We like to lift our eyes to the hills and moun­tains; they are helpful in various ways, in a temporal way, but they remind us so much of the Lord. The Lord Jesus when upon earth lived among the hills, went up in the moun­tains to pray. It reminds me when in my anxiety for victory I sought places where I could be away from man and alone with God. Those are times of blessing and concern, in covering with life and fire in­urance. Others trust in lightning rods for protection against the elec­trical element in nature, for the pre­servation of their home. God says, "Trust in me." "Cast your care upon me, and I will care for you." "Under his wings shalt thou trust." "Thou shalt not be afraid for the destruction that wasteth at noonday." "There shall no evil befall thee neither shall any plague come nigh thy dwelling." "Hitherto we have referred to the human side, the proper care of the body; now we will consider the di­vine side. He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwell­eth in you." A precious promise to

For the EVANGELICAL VISITOR.

In Sunny California.

"I will lift up mine eyes unto the hills, from whence cometh my help." (Psalm 121:1.) This whole psalm is encouraging and inspiring. We like to lift our eyes to the hills and moun­tains; they are helpful in various ways, in a temporal way, but they remind us so much of the Lord. The Lord Jesus when upon earth lived among the hills, went up in the moun­tains to pray. It reminds me when in my anxiety for victory I sought places where I could be away from man and alone with God. Those are times of blessing and concern, in covering with life and fire in­urance. Others trust in lightning rods for protection against the elec­trical element in nature, for the pre­servation of their home. God says, "Trust in me." "Cast your care upon me, and I will care for you." "Under his wings shalt thou trust." "Thou shalt not be afraid for the destruction that wasteth at noonday." "There shall no evil befall thee neither shall any plague come nigh thy dwelling." "Hitherto we have referred to the human side, the proper care of the body; now we will consider the di­vine side. He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwell­eth in you." A precious promise to

For the EVANGELICAL VISITOR.

In Sunny California.

"I will lift up mine eyes unto the hills, from whence cometh my help." (Psalm 121:1.) This whole psalm is encouraging and inspiring. We like to lift our eyes to the hills and moun­tains; they are helpful in various ways, in a temporal way, but they remind us so much of the Lord. The Lord Jesus when upon earth lived among the hills, went up in the moun­tains to pray. It reminds me when in my anxiety for victory I sought places where I could be away from man and alone with God. Those are times of blessing and concern, in covering with life and fire in­urance. Others trust in lightning rods for protection against the elec­trical element in nature, for the pre­servation of their home. God says, "Trust in me." "Cast your care upon me, and I will care for you." "Under his wings shalt thou trust." "Thou shalt not be afraid for the destruction that wasteth at noonday." "There shall no evil befall thee neither shall any plague come nigh thy dwelling." "Hitherto we have referred to the human side, the proper care of the body; now we will consider the di­vine side. He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwell­eth in you." A precious promise to

For the EVANGELICAL VISITOR.

In Sunny California.
thy God. Blessed shall be the fruit of thy body, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store." And ye shall serve the Lord your God, and he shall bless thee bread, and thy water; and I will take sickness away from the midst of thee." Thou shalt be blest above all people. There shalt be no barren among you, male or female, or among your cattle." F. W. Taber.

We shall then serve him all the better wait for next issue.

nightfall comes.—F. W. Taber.

Of these things the majority of professors have known little or nothing. When believers have the Spirit or mind of Christ the separation will take place not by legislation or church rule, but as light and darkness are two eternal opposites and there is no commingling or mixing up of both together, so the Spirit of Christ will separate the saved from the unsaved. So they who have, or are wholly consecrated to God have no desire for the vain and empty things of the world, but can say, "I am satisfied with Jesus here." Of these things the majority of professors have known little or nothing.

Evangelical Visitor.

A Voice from the Ozark Hills.

NOAH AND MARY ZOOK.

We come to all the dear saints and readers of the "Evangelical Visitor," with greetings in Jesus' name, "whose we are and whom we serve." Amen!

As we know many are interested in our present and eternal welfare, we will pen a few lines for the columns of the Visitor. Since our last report the Lord has dealt very graciously with us, and we have some evidence to know that our labors in the Lord are not in vain. Our meetings are usually well attended, mostly with young people, a few of whom profess to be God's children, but have had very little teaching if any, of the need of a full consecration according to Rom. 12:1-2, in order to find out the will of God concerning their life here and their attitude towards the unsaved world. Jesus said, "They are not of the world even as I am not of the world." (John 17:16.)

The line of separation from the world is grown very dim with many professors. I wish here to say, I do not have special reference to the dress question, but on other lines as well. Many people are very particular as to a certain form of dress, while on other lines they show the spirit of the world as much as any. When believers have the Spirit or mind of Christ the separation will take place not by legislation or church rule, but as light and darkness are two eternal opposites and there is no commingling or mixing up of both together, so the Spirit of Christ will separate the saved from the unsaved. So they who have, or are wholly consecrated to God have no desire for the vain and empty things of the world, but can say, "I am satisfied with Jesus here." Of these things the majority of professors have known little or nothing.

We are glad to say that, thus far, we have had the best of order in all our meetings. Our weekly prayer-meetings are usually well attended when the weather is favorable. We have preaching every alternate Sunday evening here in our home, and every fourth Sunday of each month about seven miles from here, and have invitations to preach at other points which we hope to do if we live and are able.

By this you can see that we are not idle although we have retired from the general evangelistic field. Besides this Bro. George and I have charge of a Sunday-school about two miles from home. The field here is white unto harvest but the majority of the people are as in other places slow to accept the call to the better life. Man that is blessed with the power to reason chooses that which works his eternal ruin instead of that which would be his eternal interest.

As many, we know, are interested in the India orphan twins it becomes us to say they have been blessed with excellent health ever since they are with us, with very little exception. They are growing nicely and learning to talk real well. The boy says when he gets big he will pound nails and preach. Jesus was the carpenter's son and possibly was also a carpenter. The carpenter pounds nails. They are becoming more interesting as they grow and develop. Will you all pray that we may have wisdom to train them in the right way as may be pleasing to the Lord.

We have had the pleasure of having our son, D. W. Zook, and wife with us for seven weeks. They came here for a change and rest which they much needed. While here our son busied himself making strawberry crates and boxes for Bro. George, who has about six acres of strawberries growing. His wife also busied herself in making quilts for their orphanage and helped along with the house work. They are getting anxious to get back to the work to which the Lord called them in India, and think of sailing possibly about the middle of July, Lord willing. Any of the readers who feel like helping them on the way can if they wish to send contributions to us or address them at Tabor, Iowa. Those who feel like contributing goods such as bed quilts for single beds or sheets, pillow cases, or dried or canned fruit (only in tin cans) can, if they wish, send it, or bring it, to Bro. D. H. Engle, Mt. Joy, Pa., who will take care of anything donated along those lines. Those in the Western States should send their donations of goods to Tabor, Iowa, in care of Hephziba Faith Missionary Training Home. All to be full, voluntary contributions as the Lord may lead them to make, as unto the Lord and not unto men. The Lord will keep the books.

While with us our son preached the word to the people here. May the Lord, by the Holy Ghost, reprove it in many hearts until it will be fruitful unto life everlasting. They bade us farewell February 17, to visit with her folks. We don't expect to see them again until a Thess. 4:16, 17 is fulfilled. We gladly commit them to
the Lord for the work he has for them to do.

We have been favored with a mild Winter; very little zero weather, and for some time most days have been quite Spring like. Birds have been singing and frogs busied themselves in their way to praise their Maker. Why shouldn't our hearts be filled with praises to him who gave himself for us and redeemed us with his own precious blood?

Yours in the hope of his coming, 

For the EVANGELICAL VISITOR. 
The Need of the Anointing. 
MARY J. LONG.

Dear Readers of the VISITOR: In Jesus' name I will at least, make an effort this lovely Lord's day morning to go on with the subject that was spoken of in my last writing, namely, the great need of us as God's children, to have the anointing of the Holy Spirit and power for real service on us continually.

Well do I remember quite a few years ago, back in our dear old home place of worship, Harrisburg, after the dear Lord took me through the furnace of affliction and the refiner's fire, and finally got me on the altar for sacrifice or service in my own family, in and through real tests and trials. If we as God's children are not well established we will suffer in our experience for a time. We may go back, as there is no standing still in this glorious work, but if there is even a spark of honest principle born out it will work its way through as the leaven hid in three measures of meal, (Matt. 13:33). My condition, as also that of every one of us as a family, became alarming to me. As I said before, he got me on the altar and gave me a willingness to die even the natural death if there was no other way to bring them where they ought to be. The dear Lord took my will for the real. During those years many thought I would not be able to pull through, as it is sometimes said, but oh, the dear Lord had a work for me yet. Several times after the consecration, or sanctification whatever you may name it, meaning the same, it almost seemed as though the time had come and the end was near. Oh dear saints, only those who went through it will even understand what it means when, as it were, death stares one in the face. Then, and there, it was my happy privilege to see and realize that even dying grace would be given. The Lord saw that he could use me in my own family as never before, hence he spared my life.

The same experience he took me through got me on the altar, willing to even die the natural death in behalf of my own people, or church, as it is sometimes said. Thus far I have never taken it back, but must confess right here that I have not been as true to my calling as I wish I had been. But oh, praise his dear name, my courage is good; a real God-given courage and holy boldness along with it.

Last Fall the dear Lord gave me the book of Joshua while on my knees in prayer; and many times in years past I would open in the old word, unexpectedly, to whom it was said, "Son of man, go tell the prophets." I could not, for one moment, take this to my own self because I was a woman. Yet with a timid heart I took courage to tell it to our aged brother, John Wolgemuth, of Lancaster county, Pa., a very special warm friend of my father. I told him I could not understand how it was. He answered that it meant me. I told him I so seldom get to where our brethren are and asked him to please talk to our minister and elder to be sure to see after the sheep that were scattered and out on the plain.

Read prayerfully Jer. 23. Surely it speaks to us if we will only take it to heart. Oh let us ask God to wake us up. Read Jeremiah 9.

In my other writing I spoke of the great need of the anointing for service on us every day, yes, every hour. I am very glad to say to the honor and glory of God, that in earnest, trustful, faithful prayer, God so wonderfully met me, since I last wrote, with a real anointing and power for service. The other day as I called on a family and spoke to the unsaved husband about his soul he was touched in a way he never was before. There was nothing in, or about myself, with the exception of the power of the Holy Spirit. Oh beloved saints, we are not enough in earnest for the welfare of precious souls, having so many meetings some even lasting for more than a month at a time. All this cannot take the place of the real baptism of the Holy Spirit. In Acts 6:3-5 it is quite plain what kind of men were to see after that business. In verse 8 we have the effects of their work. The laying on of hands at the proper time was all right, even a command; and yet we are to lay hands suddenly on no man, meaning the woman just as well.

We have much to thank God for here in Michigan. The Winter has been very pleasant to what it was last year. We have a comfortable home in answer to the faithful prayers of two of his little ones. Whatever two agree to pray for it shall be granted.

Husband and I were to Garland, Mich., after the holidays to help along in the meeting. Truly, we had a very profitable time of refreshing in the Lord with the dear saints.

At the urgent request of our beloved elder, J. A. Stump, husband returned to Indiana and the rest of us came back to Elmer. The work at Elmer is quite encouraging. The Sunday-school is growing in interest and in numbers. I was quite surprised last evening to see so many out to the preaching services, after an absence of eight or nine weeks.

Brother George Kitye, wife and daughter, and we live in the same house. We eat at one table and have things rather in common. They have been a help to us, looked well after the work in our absence. The Lord will reward them. We can see clearly that it is very important to buckle on the whole armor of God, as the adversary is going around seeking whom he may devour. Oh how we need to stand by each other and shield each other, as the true shepherd, so that the wolf may not come in and scatter the flock. Join us in prayer to this end, for truly, the saints in Michigan have had a hard time of struggling along, no doubt, somewhat neglected.

Dear saints, we do hope that you will not allow yourselves to be comforted that now we have an elder, and it will be better, and, perhaps, let down our prayers. We feel thankful for our elder Lyons and sister, but they want us to bear them up in earnest prayer. No doubt the burden at times seems heavy with a large family of their own, and the church to see after. How many times this passage has comforted husband and myself, "My grace is sufficient for thee."

It does our hearts good to know that prayers are ascending in behalf of the work in Michigan. Keep on praying.

We will answer letters and write to those who have asked us to write as we have done. I usually leave that for days when it does not suit to visit in private homes. The Lord willing my husband will soon be home from Indiana. Our warmest love to all the dear saints. Amen.

Sandusky, Mich.
For some time I have felt impressed to write for the Visitor and since it is so encouraging to me to read the testimonies and experiences of others, I will also write a few lines, and my prayer to God is, that it may be of some encouragement to some one. Not only do I love to read the testimonies but I also love to read about the work of the church and what is being done at different places for the saving of sinners and for the advancement of believers. I am made to rejoice whenever I hear that sinners are brought home to God, and well may God's people, on earth, rejoice, when, "there is joy in the presence of the angels of God over one sinner that repenteth."

I was made so glad this Winter, when some of those, whom I had been praying for, for years, became willing to yield to his will. This narrow way, which was once so despised by me is now so precious to me.

But what a wonderful change God can make in us, he can, and does change our very natures, if we let him. This narrow way, which was once so despised by me is now so precious to me.

Before I accepted Jesus as my own Savior, I did not know what a friend I would find in him; that he was just the friend I needed, and needed so badly. Truly, there is no friend like the lowly Jesus, one who knows all about our sorrows, cares and troubles, and sympathizes with us and helps us, as no human friend can.

"I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust." Also "My shelter in the time of storm." I do not know how I could live any more without him, but I think my life would not be worth living.

I am encouraged on the way and feel to encourage others also, for: "The strife will not be long, This day the noise of battle, The next the victor's song."

Of course we can not expect to be happy in the service of the Lord, unless we are obedient to him in whatever he asks us to do, but if we are honest and obedient, we can go on our way rejoicing, for, "If God be for us who can be against us?"

Soon the time will come when he shall gather us home and "we shall see him as he is," says: "We shall see him face to face, And tell the story, saved by grace."

An India Letter.

Rom. 12:1.

Dear readers: "Grace be to you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God that he gives me to speak of his mercies to you, for I feel like praising God for all his goodness to me, for the many blessings that I daily enjoy; and that he followed me with his Spirit from the time that I was a mere child, until I became willing to yield to his will.

Oh what a merciful God we have; one, who so kindly and forgivingly receives us and fills us so wonderfully with his love, that words fail us to describe it, and gives his Spirit to bear witness with our spirit that we are his children, and gives us the assurance that our names are written in the book of life. He does all this, and much more. This is what God did for me after I had again and again refused to accept him, as my Savior and Lord. I did not want his Spirit to reign in my heart, neither did I want to obey his word.

But what a wonderful change God can make in us, he can, and does change our very natures, if we let him. This narrow way, which was once so despised by me is now so precious to me.

Before I accepted Jesus as my own Savior, I did not know what a friend I would find in him; that he was just the friend I needed, and needed so badly. Truly, there is no friend like the lowly Jesus, one who knows all about our sorrows, cares and troubles, and sympathizes with us and helps us, as no human friend can.

"I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust." Also "My shelter in the time of storm." I do not know how I could live any more without him, but I think my life would not be worth living.

I am encouraged on the way and feel to encourage others also, for: "The strife will not be long, This day the noise of battle, The next the victor's song."

Of course we can not expect to be happy in the service of the Lord, unless we are obedient to him in whatever he asks us to do, but if we are honest and obedient, we can go on our way rejoicing, for, "If God be for us who can be against us?"

Soon the time will come when he shall gather us home and "we shall see him as he is," says: "We shall see him face to face, And tell the story, saved by grace."

M. Alice Keeper.
Church Hymnal.

The Church Hymnal is ready for distribution. Brother M. L. Hoffman, of Abilene, Kansas, has charge of the Western District, and S. R. Smith, Harrisburg, Pa., has charge of the East for distribution. Unfortunately, there was a misunderstanding between the binder and the publisher that had the oversight of the work, and the committee in reference to leather binding. In the last Visitus, we stated that there would be a leather binding to sell for about one dollar. That was the intention, and while some of the cloth-bound books were on hand, we were under the impression that the leather-bound books were not forwarded yet, but after the books all arrived, we discovered that they were all cloth bound. We tried since to get a small edition issued and have them bound in leather, but we find that it will be too expensive for the present; hence there are no hymnals with leather binding, all cloth.

There has been complaint made to me on account of the price of the book, thinking sixty cents is too high. We admit, that comparing the book with some cheaper books that are now on the market, that have been made only to sell, and for profit and gain, where possibly from one to two hundred thousand copies have been printed and bound in one issue, that it would seem high. But by way of explanation, we would kindly inform the Church that in compiling this book, the greater part of the costs will have to be added to the first edition, and that is what makes it expensive. The book costs a fraction more than sixty cents. If we would issue another edition, it would not cost more than about one-half as much because the first cost would not be added any more. We must remember that we had to get the electro plates made and they now are the property of the Church and can be used hereafter for printing other editions. After all, what is sixty cents for a Church Hymnal, that has been adopted by General Conference, and which we can call our own book? The committee understood from the beginning that there would be criticisms on different lines. Let me state a few facts in reference to the publication of this work. We do not like to talk for ourselves, and what we mean to say is not so much in vindication of ourselves as for the love and harmony that should prevail. I would like to see how many brethren throughout the Brotherhood would spend seven solid weeks in one year in hard labor, even at the expense of the physical body, just on one kind of work, and perhaps four or five weeks in other church work, with no intention of receiving one cent of remuneration, as I know that some of the committee did during the past year and continually have to, while others can hardly find time to spend half a day to attend a Church Council or possibly harvest, or some other meeting; and when it comes to the support of the gospel, something for the saving of souls, are ready to enter a complaint. Is there no mercy? What does the Church expect of its servants? We trust we may be able to bespeak better things for the future of the Church.

The Committee, Per S. R. Smith, Secretary.

General Conference.

I would kindly advise the elders of the various districts to see that Art. 7 of the Conference Minutes of 1908 is observed, and their report be sent in as soon as possible. Heretofore Conference work was more or less held back until towards the last, and along with other work, was crowding the Conference Secretary that it was almost impossible to get the work ready. It seems not to be generally understood that General Conference wants a full vote in the districts on this matter and both numbers, for and against, shall be forwarded to me and the result shall decide how the work of electing Moderators shall hereafter be done, beginning with next Conference. This places me in a critical position unless I have the full reports of the votes cast in the various districts throughout the Brotherhood, Canada included.

Some brethren cannot understand why a change is called for. I am not here to advocate anything unless it is for the better. We sometimes hear the expression, that the good old way is good enough, and forget that the old way could sometimes be improved as far as Church legislation is concerned, without deviating from any teachings adopted by the Brotherhood. Let me give an illustration: I recall an election for Moderators several years ago, when twenty-one elders were voted for, and the combined vote of the three Moderators was not more than one-third of the total number of votes cast. That certainly seems as though it could be improved by the informal ballot.

The elders of the various districts have my sympathy in getting at the correct figures, but I would kindly ask that they should remember that Conference authorized it, and if there is any sympathy to be shared out, might I not also have a little by way of getting prompt reports.

In Christian love.

S. R. Smith.

Permanent Conf. Secretary.

Messiah Home Orphanage.

I would kindly inform the dear readers of the Visitus that the Messiah Home Orphanage is doing a good work. The school is crowded. There are at present forty-five inmates. The workers appreciate the encouragement that they get from those who pay a visit to the Orphanage. I would kindly inform those who have been contributing as well as those who intend to contribute towards the Orphanage work and school, that Bro. D. M. Book, of Hummelstown, Pa., is now Secretary and Treasurer, and that all such contributions should be sent to him. However, I will cheerfully forward whatever comes into my hand. I especially request the dear ones to remember the Orphanage work in their prayers. Our heavenly Father will keep the accounts, and in that day it will be said, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

S. R. Smith.

"Darling Little Mother."

"I was looking through an old package of letters the other day, and I came to one from mother."

It was fortunate that I found it. She had written me so many letters, and they had been destroyed, and now that her hand was stilled, and no more letters came addressed to "My darling boy," I longed for a few to keep and reread, as I remembered her loving messages when I was absent from her.

"My darling boy," the letter began, and then the first line—"I was so glad to hear from you," and the word "so" was underlined.

The letter was not a very old one, and I spotted its pages with teardrops. It closed with "From your little mother." That was what I called her—"little mother."

I am glad that when I wrote her I said: "My darling little mother." When I always began the letter with "My darling little mother," I did not think so much about it then, but when
The treatment of the Sunday-school lesson is appropriated from the Workman Quarterly.


**Golden Text:** In every nation he that feareth God and worketh righteousness, is accepted with him.—Acts 10:35.

**Central Truth:** Sinners are accepted everywhere the gospel is preached.

**Daily Food:** M. Peter and Cornelius.—Acts 10:1-48. (Commit vs. 13-15.)

---

**Explanations and Word Studies.**

(V. 1) Caesarea: On the seacoast, about thirty miles north of Joppa, and some seventy miles northwest of Jerusalem. Cornelius: A noble family of Rome. Conversion: Captain of a hundred men. (V. 2) Devout: Pious, but unenlightened. (V. 9) About three o'clock in the afternoon: Thirty miles north of Joppa, and some thirty miles away, by noon the next day. House-top: The room where the company gathered. (V. 10) Knit at the four corners: Not the ordinary gift of the Spirit, but the extraordinary in conferring on the Gentiles the same as for the Jews. The circumstances under which Peter and Cornelius met are recorded in this chapter. Having come to Caesarea, a Gentile city, about thirty miles north of Joppa, as directed by the Holy Spirit, and finding that his father-in-law, his family and friends, all Gentiles, to receive him was waiting for the best time. (V. 9) Both of which might prove helpful. 9. God is no respecter of persons; neither shall there be respect of persons in the service of God. (V. 10) Man looketh on the outward appearance, but God looketh on the heart. (V. 11) The death of James: The Lord always obtained, the message was carried out. Since the Lord always obtained, the message was carried out; Or, the Lord obtained the message. (V. 12) All who possess Christ should obey his command. (V. 28) Not call any man common or unclean: The gospel was to be preached to all men, Jews and Gentiles, to be broken down; and all were to be regarded as capable of being saved. (V. 30)

---


**Golden Text:** The angel of the Lord encampeth round about them that fear him, and delivereth them. (Ps. 33:10-22.)

**Central Truth:** Prayer sets the captive free.

---

**Explanations and Word Studies.**

(V. 1) Prison: See Acts 24:27. (V. 2) Devout: Pious, but unenlightened. (V. 9) About three o'clock in the afternoon: Thirty miles north of Joppa, and some thirty miles away, by noon the next day. House-top: The room where the company gathered. (V. 10) Knit at the four corners: Not the ordinary gift of the Spirit, but the extraordinary in conferring on the Gentiles the same as for the Jews. The circumstances under which Peter and Cornelius met are recorded in this chapter. Having come to Caesarea, a Gentile city, about thirty miles north of Joppa, as directed by the Holy Spirit, and finding that his father-in-law, his family and friends, all Gentiles, to receive him was waiting for the best time. (V. 9) Both of which might prove helpful. 9. God is no respecter of persons; neither shall there be respect of persons in the service of God. (V. 10) Man looketh on the outward appearance, but God looketh on the heart. (V. 11) The death of James: The Lord always obtained, the message was carried out; Or, the Lord obtained the message. (V. 12) All who possess Christ should obey his command. (V. 28) Not call any man common or unclean: The gospel was to be preached to all men, Jews and Gentiles, to be broken down; and all were to be regarded as capable of being saved. (V. 30)
PUBLISHERS NOTICE.

To Subscribers:—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send you a number for free.
5. To THE POOR—who are unable to pay, we will send you a publication free on the recommendation of others or upon their individual request. Requests must be renewed every six months as a matter of good faith.
6. To CORRESPONDENTS.—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
7. Communications without the author's name will receive no recognition.
8. Communications for the Visitor should be sent in at least ten days before date of each at foot of page, together with

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, 1627 Swatara Street, Harrisburg, Pa. Canadian Currency is discounted.

Our Bible Offer

We are able to offer our subscribers a good COMBINATION BIBLE with the Revised Version and the Authorized Version side by side at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers.

The special feature of this Bible is that it gives the Authorized and Explanatory Version of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of Type. It is a Self-promouncing Teacher's Bible which, without omitting a feature or distorting the Text, points out all the words and passages wherein the two versions differ, giving the Revised Version at a foot of page, together with

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edge, at least, that we are acting and talking in direct disobedience to God's will. Let us mind the Spirit in all things; may we come to the same mind and judgment (in the Spirit) then only will there be true fellowship one with another.

Well, since I last wrote God has been wonderfully good to me. Prayers have been answered and his presence realized. Praise his name forever. Much good has been done with the help of the sisters and brethren. One dear brother requested me to let him know and others of his vicinity whether the three families I wrote about were all the poor there were here. I wish I could say, yes; but this I cannot do, for there are many suffering families, and the poor here are poorer than ever they were, as there are no factories, or mills, or any kind of workshops whatever. It is hard for men to make a dollar. When the sea fails to supply them with employment they can make nothing, as all men here, with the exception of a few, are fishermen; and somehow, and for some reason, God has taken from the waters here the fish the men have been looking for years and years, thus driving their living. He is all-wise and knows why he has taken from them, to a great extent, their livelihood. I believe it is because they have hardened their necks and hardened their hearts to the things of God. This is why they have been so in need. God will bring us sometimes in order to heal us.

Last week word came to me about a very poor family, and, would I go to see them? And as they lived across the street from the church, I jumped aboard a little boat and went over, and, to my utter surprise and amazement, I saw such as I never had before seen, and hope I will never have to again. The sight remained with me for days, and I was made quite sick from the effects thereof. I had some distance to walk across two fields, and was so sick of woodland. My eldest boy, Sigeehe, age eleven, was with me, as he always is on such errands. We, at last, came to a little house or hut. They were playing out doors, but as they saw us they ran like frightened sheep into the room, as there was only one door and it was green. There was a little light and sunshine, so they had to keep the door open. There was not a chair, but a few soap boxes; a bed without legs, a box for a table, and, most of all, no stove at all. There was an old tumbled-down chimney place where a few splints of wood were dimly simmering, as the wood was green. Here they cooked what they may have. The children, eight of them—seven from four years to twelve years, and on the dirty bed laid a new born babe. Amidst all this poverty and filth this little darling slept on, so peacefully unconscious of its awful surroundings. Oh, how my heart ached. The baby was wrapped in a little piece of homespun with a red ribbon on. The other children were practically naked, no shoes and stockings. One little fellow had two coat sleeves fixed on him for pants; the other had two pantaloons for a shirt. One little girl, for shame-sake, ran to the corner to hide herself; the other tied about her an old apron. The mother had pieces of garments tied and fastened any way around her to keep warm.

There are people here that could help such, but from hardness of heart they have no pity. I am so glad I do love the poor and would help them, for does not the word tell us how Jesus loved them? And if we give to the poor we lend to the Lord. It is hard for men to make a dollar. When the sea fails to supply them with employment they can make nothing, as all men here, with the exception of a few, are fishermen; and somehow, and for

Tracts

What we Believe and Why We Believe it, per hundred, 20c.
An Interesting Conversation, per hundred, 15c.
Points for Serious Consideration, per hundred, 12c.
We Would See Jesus, per hundred, 25c.
Rest for the Kingdom of Heaven is at Hand, per hundred, 15c.
Death Eternal, per hundred, 12c.
Our Bible Offer should be addressed EVANGELICAL VISITOR, Harrisburg, Pa.

A lady applied to her pastor for a district work, which he might visit. He said, "I must not ask you to take Blank alley. It's so wretched and dirty." All the more reason for and help," she said. And there she worked till when a little boy who resided there asked, "Where is Jesus Christ?" answered, "He lives in our alley now.

Evangelical Visitor

Love Feast, Pennsylvania.
Mount Pleasant, M. H. May 6, 7, Ringgold M. H., South Franklin district, May 5, 6.
(A general invitation is extended. Ministers are especially desired. Come by Waynesboro by train or trolley. Teams will meet trains in the forenoon on the 2d.)
Philadelphia, May 15, 16.
Cross Roads, Florin, April 28, 29.
Ohio.
Richland and Ashland, May 29, 30.
Elkhart, May 15, 16.
Dekalb, May 29, 30.

Evangelical Visitor

NEWS OF CHURCH ACTIVITY.

(Continued.)

(A general invitation is extended. Min­
ister to a
See us? And as they lived across the street from the church, I jumped aboard a little boat and went over, and, to my utter surprise and amazement, I saw such as I never had before seen, and hope I will never have to again. The sight remained with me for days, and I was made quite sick from the effects thereof. I had some distance to walk across two fields, and was so sick of woodland. My eldest boy, Sigeehe, age eleven, was with me, as he always is on such errands. We, at last, came to a little house or hut. They were playing out doors, but as they saw us they ran like frightened sheep into the room, as there was only one door and it was green. There was a little light and sunshine, so they had to keep the door open. There was not a chair, but a few soap boxes; a bed without legs, a box for a table, and, most of all, no stove at all. There was an old tumbled-down chimney place where a few splints of wood were dimly simmering, as the wood was green. Here they cooked what they may have. The children, eight of them—seven from four years to twelve years, and on the dirty bed laid a new born babe. Amidst all this poverty and filth this little darling slept on, so peacefully unconscious of its awful surroundings. Oh, how my heart ached. The baby was wrapped in a little piece of homespun with a red ribbon on. The other children were practically naked, no shoes and stockings. One little fellow had two coat sleeves fixed on him for pants; the other had two pantaloons for a shirt. One little girl, for shame-sake, ran to the corner to hide herself; the other tied about her an old apron. The mother had pieces of garments tied and fastened any way around her to keep warm.

There are people here that could help such, but from hardness of heart they have no pity. I am so glad I do love the poor and would help them, for does not the word tell us how Jesus loved them? And if we give to the poor we lend to the Lord. It is hard for men to make a dollar. When the sea fails to supply them with employment they can make nothing, as all men here, with the exception of a few, are fishermen; and somehow, and for

Tracts

What we Believe and Why We Believe it, per hundred, 20c.
An Interesting Conversation, per hundred, 15c.
Points for Serious Consideration, per hundred, 12c.
We Would See Jesus, per hundred, 25c.
Rest for the Kingdom of Heaven is at Hand, per hundred, 15c.
Death Eternal, per hundred, 12c.
Our Bible Offer should be addressed EVANGELICAL VISITOR, Harrisburg, Pa.

A lady applied to her pastor for a district work, which he might visit. He said, "I must not ask you to take Blank alley. It's so wretched and dirty." All the more reason for and help," she said. And there she worked till when a little boy who resided there asked, "Where is Jesus Christ?" answered, "He lives in our alley now.

Evangelical Visitor

Love Feast, Pennsylvania.
Mount Pleasant, M. H. May 6, 7, Ringgold M. H., South Franklin district, May 5, 6.
(A general invitation is extended. Ministers are especially desired. Come by Waynesboro by train or trolley. Teams will meet trains in the forenoon on the 2d.)
Philadelphia, May 15, 16.
Cross Roads, Florin, April 28, 29.
Ohio.
Richland and Ashland, May 29, 30.
Elkhart, May 15, 16.
Dekalb, May 29, 30.

Evangelical Visitor

NEWS OF CHURCH ACTIVITY.

(Continued.)

(A general invitation is extended. Min­
ister to a
is called, and the good he is doing. Surely God has made him and his companion and workers a real blessing in that vicinity, and the Mission a life-saving station. Oh, I bless the day I ever set my foot in those doors. Glory be to his matchless name! How my memory is often awakened to the clouds of heaven when God drew me there through sister and brother Noah Sollenberger. And to-day, through and by, the grace of God I am what I am; unworthy of and the consciousness and am really unsafe. After his expression away.

And now, in closing, I want to tell of a little incident a few evenings ago. Our little three-and-a-half-year-old boy, Harry, was seen by his father to climb into a large dray wagon to which a pair of young, frisky mules were attached, the driver having stepped into the house. The little fellow seemed to swell up with gladness as he took the reins in his little hand and began driving the pair of mules. These mules are known here for their wildness, and are really unsafe. After his father told me of what had occurred, and observed him only frightened by the sight, I said, "Why, Harry, suppose those mules had run away with you, you might have been killed." He looked at me in a surprised way and drew his little self up to his full height and said, "Mother, how could I get killed, when I had my little Bible with me? And on examining his pocket and how badly frightened he was at the sight, I often called her this sweet name.

I think she loved to have me write some of boyhood's warm, affectionate letters, I sometimes think little of the old days, she knew that I had not forgotten either, and that I felt the same. She knew that it was only the strife and work that come with manhood's years that had taken some of boyhood's warm, affectionate expression away.

"Darling little mother." I am glad I always wrote this way, and so often called her this sweet name. I remember once, in playfulness, I sat for a moment on her lap. She pulled my head down on her shoulder, and stroked my hair, and I heard her say in a whisper: "My little boy," and when I looked up there were tears in her eyes. They were happy tears of memory.

To mother we are only—her boys. She never forgets, and she longs to hear the old, sweet words we used to say to her.

You are a man. Perhaps there are little fellows in the home who run to welcome you in the evening, but you are to mother—her boy. Don't forget she likes you to call her "Darling little mother." You will be glad you did it after she is gone.—Sel.

REPORTS OF FUNDS.

Foreign Mission Funds.


General Mission Fund.

Receipts.

Clay county, Kans., $25.00; Sebree Kans., $29.97; Jno. M. Engle, Athlone, Kans., $20.00; Mary L. Grove, Caldwell, Kans., $1.50; a friend of Missions, $1.00; Anna Hursh, Mansfield, O., $2.00; Lena Schmutz, Athlone, Kans., $5.90; Homer Engle, Athlone, Kans., $16.00; Herman Bohen, Hope, Kans., $25.00; Belle Springs S. S., Kans., $12.88; John L. Gish, Athlone, Kans., $1.00; L. B. Heise, Victoria Square, Ont., $5.00; Manor dist., Pa., $25.75; Newburg dist., Kans., $15.00; H. H. Winger, Twin Falls, Idaho, $20.00; Rapho dist., Pa., $30.00; South Franklin, Pa., $32.90; J. G. Engle, Hope, Kans., $30.00; Belch dist., Kans., $200.00.

Specials.

Franklin Corners, Ill., S. S., for Macha, $75.00; Auburn, Indiana, for oxen for Macha, $284.25; Black Creek, Ont., S. S., support of native boys at Macha, $35.54; Athlone, Kans., Home Dept. S. S., for Bro. Steigerwald, $9.00; Daniel Wagner, Ind., for Macha, $10.00.

Disbursements.

Agnes L. Massie, $244.90; H. Frances Davidson, Macha, for improvement, $244.50; special for Sr. Davidson and Macha, $79.20.

Rescue Home and Girls' School Fund.

Receipts.

Pennsylvania, $5.00; Ashland, O. S. S., $41.12; Wainfleet, Ont., $42.00; Sr. L. B. Heise, Ont., $5.00.

P. M. BLEMINGHAGA

Treasurer.

Toronto Mission.

Report for month of February.

Expenditures.

Rent for February: $17.00.

Coal and coke: $7.00.

Two months water rate: $6.00.

Groceries, etc.: $6.00.

Total: $35.00.

Donations Received.

Sister Sider, Wainfleet: $1.00.

Sister Steckley, Markham: 1.00.

Sister Cather, Markham: 1.00.

Bro. C. E. N., White Rose, 1.00.

Total: $4.00.


Also sisters at Markham, butter, eggs, etc., $5.00; two jars fruit. A brother some dried fruit.

Sister Swayze, Pelham, sent us a boy's new suit of clothes, and in our calling we found a large family of eight children, quite needy, and the suit was quite acceptable.

We are finding some open doors and meeting some who are honest about the welfare of their soul and we are praying that such will be moved by the Holy Spirit to surrender and prepare to meet the Lord in the clouds of heaven at his coming. This is our theme and hope—the hope of the church in all ages. This hope in our being has removed the fear of death, hell and the grave far from us. Praise the Lord for saving power.

We yet realize when we go out among the people we daily need a fresh baptism of humility, purity, love, compassion and power to help us on all lines. We thank the dear ones for their support in the work and may God bless you all abundantly. Those that stay at home and watch the staff share equally with those in the battle. Praise the Lord. Pray for us.

Yours in him,

W. and M. Bruncy.

535 Lansdowne Ave., Toronto.

Philadelphia Mission.

Report for February, 1909.

Balance last report: $54.40.

Donations Received.

Mansfield, O., S. S., Philadelphia, Pa., $13.25; Palmyra, N. Y., $8.00; Glencastle, Pa., $13.25; Carl Rambat, Chambersburg, Pa., $25.00; Franklin Corners, Pa., $25.00; Franklin Corners, Pa., $25.00; Ashland, O., $5.00; Shister's Point, Ont., $2.00; Elizabethtown, Pa., $7.00; Stevensburg, Pa., a brother and sister, $25.00; Athlone, Kans., $200.00; Harrisburg, Pa., $8.00; Smithville, Ohio, 1 box clothing.

For Mission: $17.86.

For poor: 43.35.

PETER STOVER AND WIFE

240 S. Second St.

Buffalo Mission.


Balance on hand: $19.50.

Donations Received.

Lottie Brunner, $1.00; Eliza Sider, $2.00; I. H. N., 50 cents; Joram Nigh, $4.50; Ezra Pringle, $1.00; Chambersburg, Pa., $3.00; Carl Rambat, $1.00; Nina Pringle, $2.00; Sr. I. H. N., $20.00; I. H. N., $20.00; Shister's Point, Ont., $1.00; Shister's Point, Ont., $1.00; Shister's Point, Ont., $1.00; Jennie Hoover, $2.00; I. H. N., 50 cents; brother in China, $2.00.

Expenses.

Coal and light: $12.25.

For poor: 2.00.

Groceries, household, etc.: 27.50.

Balance on hand: 2.20.

Provisions Donated.

Clarence Ceter, fruit, vegetables, butter, etc.

GEORGE AND EFIE WESSLE

25 Hanley St.

Des Moines Mission.

Report for the month of February, 1909.

Receipts.

S. S. Abilene, Kans., $30.75.

S. J. Winger, Oil City, Ont., 5.00.

Expenses.

For fuel, residence and Mission: $10.00.

For gas, residence and Mission: 9.00.

For groceries: 20.00.

For incidentals: 3.00.

Total: $35.00.

Report for the month of February, 1909.

Report for the month of February, 1909.
POOR FUND REPORT.
From Saxton Bowers, Gen. Poor Fund, $1.00; Agnes Leish, Hanover, Pa., $2.00; S. S. Home Dept, and Edith Haldeman, Ramona, Kans., $2.00; Frances Long, Lebanon, Pa., $1.00; Katie Haugh, Waukena, Cal., $1.00; Fno. B. Curry, Swatara Station, Pa., $1.00; Mrs. C. G. Griesbeck, Collinwood, Ont., $2.00; A. Gnagy, Dysart, la., $1.00; a sister, Elizabethtown, Pa., $1.00; Ramona, Kans., $2.00; Frances Long, Lebanon, Ont, $2.00; A. Gnagy, Dysart, la., Pa., $10.00; Mrs. C. G. Griesbeck, Collinwood, Ont., $5.00; Jno. B. Curry, Swatara Station, Pa., $3.00. Total to March 3, 1909, $42.00.
Total disbursements to March 3, 1909, $975.
Bal. in fund March 3, 1909, $2.25.

With humility and thanksgiving we submit the above report.

Yours in the help of the needy,
J. R. AND ANNA ZOOK.

Known of God.
The Lord knoweth them that are his. (II. Tim. 2:19.)
The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. (II. Chron. 16:9.)

"Among so many, can I care? Can special love be everywhere? A myriad homes,—a myriad ways,—And God's eye over every place?"
"I asked: my soul behought of this; In just that very place of his, Not my own part and parcel; Yet God hath no other thing to do!"
—A. D. T. Whitney.

When I stand in a crowd and watch the faces of the men, women and children, who are all intent on their own business or pleasure, I am often overwhelmed with the wonder of the thought that God is entering with perfect love and sympathy into the multifarious lives around me and all over the world—not to speak of the still greater number in the land beyond the grave, and the innumerable company of angels.

We are such self-centered beings, our own hopes and personal ambitions, our own friends and the circle, with a more or less limited horizon, which comprises our world—these loom so large and solid in our eyes, and all other lives are so vague and misty and far away. It seems impossible, almost, that God can give continuous and perfect attention to each of us:

"Among so many can I care? Can special love be everywhere?"

The idea is so vast and bewildering that we cannot grasp it. We might think that God would long ago have felt that he had enough children to care for—more than enough—but no, he goes on creating more and more, never have children enough to love. We begin to understand something of the mystery when we see men like Paul, or some of the grand souls who are to-day reaching out lovingly to draw more and more miserable and darkened lives into joy and light. They are never satisfied, either. While they walk the earth, they are ever finding fresh people to love, widening their circle of interest, growing more like God as they find humanity everywhere interesting. Close beside me, as I write, is the picture of an old ferry boat, which has been turned into "a comfortable, breezy camp, where, each day, in hammocks and steamer chairs, sixty to seventy victims of that disease that thrives in bad air, are getting relief from their stifling, crowded New York city homes." They are given 70 quarts of milk and 20 dozen eggs a day, and all the bread and butter they want. The weights of these consumptive people "are going up at such an astonishing rate, that the rumor has gone about the boat that her gradual settling is due to her increasing cargo, and not to the water that is leaking into her old hold." I just mention this, as an example of the countless ways in which the spirit of Christ is reaching out through men to men. The higher a soul reaches towards God, the more certainly active, practical love and sympathy are poured out on suffering humanity. The two things go together so absolutely that John declares that it is impossible to love God and hate one's brother, and he says that love of the brethren is the proof of spiritual life: "We know that we have passed from death into life, because we love the brethren."

So we see that the more like God a man becomes, the more personal, individual loving interest he necessarily takes in his fellows. And, as God is infinite, his wise and practical sympathy must be infinite, too. From cover to cover of the Bible, we find God's omniscience spoken of. Wild, ignorant Hagar found out in the desolate wilderness that she was not alone as she had thought, and her definition of God has lived for thousands of years. "She called the name of the Lord that spake unto her, Thou, God, seest me," because she had suddenly discovered the link that bound her life to the Life of God. This great discovery is always a personal, individual matter. In a general way, people may believe, as a matter of course, that God knows everybody and everything; but that is very different from the thrilling consciousness of his individual knowledge, the remembrance:

"In just that very place of his. Where he hath put and keepeth you, God hath no other thing to do!"

Job takes a wide view of God's omniscience when he says: "He looketh to the ends of the earth, and seeth under the whole heaven." But he also realizes the searching, personal knowledge which comes closer home: "Doth he not see my ways? and count all my steps," anticipating our Lord's words:

"The very hairs of your head are all numbered."

Think how Adam and his wife tried to hide themselves from God when they felt too guilty to enjoy the consciousness of his presence. Have not guilty souls in all ages made the same vain attempt? Because they do not see God, they believe—or try to believe—that God does not see them:

"He hath said in his heart, God hath forgotten: He hideth his face; he will never see it." The sin committed so secretly that the sinner feels secure from detection, is naked and open to the eyes of God. Isaiah proclaims the woe of those who "seek deep to hide their counsel from the Lord, and their works are in the dark and they say, who seeth us? and who knoweth us....... Shall the thing framed say of him that framed it, he hath no understanding?"

God shows very plainly to those who take the trouble to read the writing on the wall, that he does see and punish sin, even in this world. Those who yield themselves up to the service of Satan, the world or the flesh, are courting certain misery. Go inside the gloomy walls of prisons and see that word, "MISERY," written on face after face. You can hear its harsh ring in the noisy laugh of the woman who has thrown away the precious pearl of her womanhood, or the man who has trampled the holiness of his God-given manhood beneath his feet. It is seen in the lines of anxiety, peevishness, greed, disappointment or despair, which write on the face the kind of master served by the secret soul. God is too loving to allow a soul that is wandering away from holiness to find his path too easy and pleasant. Every sin is known of God, and its punishment will surely follow, because God always loves the sinner and continually tries to win him back to righteousness. He often lets men gain what they are making their idol; then, when they see how power less an earthly idol is to give real gladness, they may seek a soyer way.
of finding it. I know of a woman who has a very large income, and who is restless and unhappy because she has no faith in God. She tires in everything. Even the fruits of the earth have no power to please her. She buys them when they are out of season, because they are expensive, and finds them flavorless—then, when they are seasonable, she is tired of them. A new dress gives her no pleasure, because she can buy so many. Her soul is hungry for the love of God, and she finds nothing else satisfying.

But if it is a solemn and awful thing to realize God's intimate knowledge of secret sins, secret desires for earthly praise or gain, secret thoughts which are degrading and debasing, there is another and a brighter side to our subject: "The Lord knoweth them that are his." The thought of prayer, or remembrance of his presence, going up from field or kitchen or bedroom meet his ready and glad response. He pours peace and rest into the soul that looks up for an instant into his eyes, or leans in quiet confidence upon his strength. We may forget him, but he never forgets us. Any hour of the day or night, we may gain instant admittance to the audience-chamber of our King, and he is never too busy to give us his rest and refreshment. He is very near. Those are very precious moments, and should be treasured in the memory. The times when the veil is partly lifted, and—

"The feeble hands and helpless, reaching blindly through the darkness, Touch God's Right Hand in that darkness. And are lifted up and strengthened."

But it is not always so. Sometimes we pray mechanically, because it is a duty, and feel as if God were not listening—perhaps we may almost doubt, in dark hours, whether there is a God to listen. Well, what of that? We are surely not going to be like the ostrich which buried its head in the sand and thought that no one could see it because it could see no one. God always knows us, and sometimes he lets us have glimpses of his beauty that we may follow after him, and learn to know him better. If we always had our eyes open to the vision of his face, this would be no longer earth, but heaven, and our time of probation would be over. God does not give us heaven yet; but if we practice remembering his nearness, even when we cannot feel it, constant practice will form a priceless habit; and when the strain of attend-

ing to work is lifted for a space and the mind is free, it will gravitate to him naturally and instantly, as the needle of the compass swings round to the north.

God is always near us, but the way to obtain a vivid consciousness of that perfecting Presence is to lift up the heart to him many times during the day. If you wish to feel that he is listening, speak to him often. The response will surely come, in his own way—a way far better than any we could choose. Religion must be an everyday religion to be worth any-thing. It is not intended only to be a lifeboat in time of storm, or a sword in time of danger, or a refuge in the hour of death. It should be like wings to the soul, lifting it easily above the little worries and vexations of every day. It should be a steady light on our path, making us able to walk with quiet confidence through this wilderness into our promised land. God does not—at once—give us our heart's desire, because he is using it to draw us on and up. If he gave all we wanted now, we might sink down in slothful selfishness, and receive lasting harm from that seeming kindness.

God's absolute knowledge of us should keep us from sin, and make us rest content in his providing for our daily needs. He is listening to our words—are they words he is pleased to hear? He is watching our acts—are we doing what he has appointed for us each day? And what about the motives which make the acts precious or valueless in his eyes? Will they bear examination and come out pure gold?

Think what treasures we may lay at his feet—treasures of priceless value, even in the eyes of One who can create a universe with a word. A cup of cold water given for love's sake, a cheering letter written to one who is 'shut-in,' a pretty fairy-tale told to an eager child, a game played with enthusiasm and spirit to make the home evening pleasant, a few flowers put on the dressing-table of an invalid, or an old person—any little kindness rendered in the right spirit to anyone. The opportunities are all around us, and must be caught on the fly. The motive makes all the difference between a priceless and a valueless gift, and God always looks at the motive. We are "known of God" through and through, and what we may consider trifling omissions of duty may be far from trifling in his eyes; what we may forget altogether may be put down by the recording angel for us, or against us, and may rise up to greet us in the last day, when the King say: "Inasmuch as ye have done it—or did it not—unto one of the least of these my brethren, ye have done it unto me."

"In the elder days of art, Builders wrought with greatest care Each minute and unseen part. For the gods see everywhere."

Men may do great deeds when inspired by the excitement of the moment or the incitement of other men's approval, but the thought of God's approval can keep the voice gentle and the heart glad every day of every year. If you think that is a trifling matter, try the experiment of living in a house where even one member of the family is constantly irritable and touchy," or even "down-judged and "blue." I think then you will own that sunny gladness is one of the greatest things to cultivate.

"O happy house! and happy servitude! Where all alike one Master own; Where daily duty, in thy strength pursued; Is never hard or toilsome known; Where each one serves thee, meek and mild; Whatever thine appointment be, Till common tasks seem great and holy, When they are done as unto thee."

—Hope, in Farmer's Advocate. Published by request.

**Things to Remember.**

The coming of the Lord is one of the greatest events of the future toward which all the past ages move. Remember it is the close of the present dispensation. Every dispensation thus far has closed with judgment, and awful in its catastrophe. To thousands and millions of our race it will be the eternal shutting of the door of grace; and even to the saints it will be the shutting of the door of opportunity to reach them with the gospel. Remember it is the day of reward. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." (Rev. 22:12.) Then we must appear before his judgment seat to have determined our relative position in his kingdom, and whether or not we are to be saved "as by fire," or our work is to be "abide" also. Are we building on the true foundation? Are we building "gold, silver, precious stones," or "wood, hay and stubble?" (1. Cor. 3:10-15.)

These are days of laxity in doctrine, worldliness in practice, and
fearful peril. The hand of faith is in danger of relaxing its hold on truth, and on the plough of consecrated service. Lift up your eyes—hold fast the truth and the Christ; use opportunity, and keep yourselves with the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.—A. T. Pier son.

Groping in Bin.

Job 14:5: "They meet with darkness in the day time; they grope in the noon time as in the night." Satan tried to make people think there was nothing in religion, and that Job would fail if his prosperity was taken away from him. There is a natural law in the spiritual world. What is called reversion to type, applies to the mental and spiritual as well as the physical. If a garden is not continually watered in winter, and if a man's higher nature is neglected, the weeds of sin will grow up and choke out all the flowers of character. The indulgence of bad habits hardens the conscience, and before a man is aware he has been changed from the kind and upright Dr. Jekyll to the cruel and repulsive Mr. Hyde. There is a law that faculties not used soon lose their power to be used at all, and unless a person develops his soul, it will become so steeped in sin that good impulses will die, and the heart become so hardened as to make it almost impossible for such a one to be saved.

A criminal in Philadelphia said at one of the evangelistic meetings that his Sunday-school teacher had taught him the meanings of play cards, and one of this class had been hung and three others were vagabonds. Even the rest were vagabonds.

The charmed circle broken—a dear baby face Missed and missed by day from an accustomed place; But cleansed and saved by perfected grace One more in heaven.

GINGRICH.—Susannah Gingrich, daughter of the late Mr. David and Elizabeth Gingrich, of near Preston, Ont., was born February 2, 1859, and died at her home, near Speedsville, Ont., February 26, 1909, aged 77 years and 24 days. She leaves three brothers, Jacob S. Gingrich, on the old homestead, near Preston, Ont.; Abraham, near Doon, Ont., and Joseph, at Pypside, Haldeman county, Ont., and two sisters, Nancy, near Preston, with Mr. and Mrs. Isaac Holm, and Elizabeth, with her brother Jacob, near Preston, Ont., and many other relatives and friends to mourn her departure. For a number of years she de­sired to have the last will and testament of her sister Elizabeth lived together at their home near Speedsville, Ont., where she died. The funeral services were held at the home of her brother, J. S. and Louise Gingrich, conducted by Rev. John Groh, Evangelical, and Elder John Wildfong. Text, John 9:4. Inter­ment in cemetery, the old homestead near Preston, Ontario.

ANGLEMOYER.—Bro. Henry F. Angle­moyer, of Silverdale, Bucks county, Pa., was born March 28, 1831, and after suffer­ing five days of apoplexy, died at the home of his son-in-law, Daniel Ziegler, of Sou­derton, Pa. He died February 24, 1909, aged 77 years, 10 months and 20 days. He was married twice, first to Elizabeth George on January 23, 1854, and this union was blessed with five children, all of whom preceded him to the beyond. He was married the second time to Annie Moyer on January 26, 1884, and this union was blessed with nine children. His wife and five children preceded him in death. One son and three daughters survived. He was married many years ago and united with the Brethren about forty years ago. Nearly seven­teen years ago he was elected to the office of deacon. In him the church lost a faithful father in Israel; one who was looked up to many years for counsel and advice; but we do not mourn as such that have no hope. He tried to set his house in order. Funeral services were held at his home February 28, 1909, at his son-in-law, Bro. Howard B. Scott's place and Silverdale M. H. The large attendance at the funeral showed the high respect in which he was held. Bishop H. B. Rosenberger, Bremen, and the brethren S. H. Rosenberger, Bishop J. B. Detweiler, and Jacob S. Heisey, of Lan­caster county, conducted the service. Texts, Phil. 1:21; Rev. 21:3-4. Interment in ad­joining cemetery.

CRESSMAN.—Bishop Amos Cressman, of the Mennonite church, died at his home near New Hamburg, Ont., on Sunday morning, January 17, 1909; aged 74 years, 4 months and 13 days. He had been a pa­tient sufferer from neuralgia in the face for several years, which gradually became worse, affecting other parts of the body and finally settled on his heart, causing death. He suffered great pain at times but was patient through it all, having a desire to depart and be with the Lord. The end came very peaceable. He passed away without a struggle. A few weeks before his death he assisted in the funeral services of Bro. John Oldfield, and also attended the funeral of Bro. Joshua Nahrgang at the home church where he was a member. Bishop Cressman was a faith­ful member of the Mennonite Church for many years, uniting with the church when he was 26 years old. He was married twice, first to Elizabeth George on January 23, 1854, and aged 60 years, by sister McIlhaggin.

Oh mother! dear mother! is this surely death That so suddenly called thee away? Not even an hour to pray. Could he not give us warning, e'en for a few days, that we altogether could meet To speak words of comfort, to breathe a soft prayer Ere we bade thee to thy long sleep? Oh, could we have spared thee e'en but a few days, That we all could have been by thy side! Thus we could have wiped the death damp off thy brow. Or have held your hand when you died. But mother, if we were not present with To speak words of comfort, to breathe a soft prayer, We miss you the whole day long; Ere we bade thee to thy long sleep. Oh may we remember, dear mother, your kind admonition you gave, Miss grandma, dear, since she is gone. We miss you the whole day long. And, we trust, you are now in his kingdom above. To remove thee with so little pain; To be free from all sorrow again. To never know sorrow again. While here you knew sorrow, or sickness and pain. Prolonged you low on your bed; But now, all is ended and you with the just Shall reign with your reverend head. We miss you, dear mother, at mourn and more at this time. We miss you the whole day long; Our dear helpless father, yes, children and Janes. Miss grandma, dear, since she is gone, Oh may we remember, dear mother, your words. To your admonition you gave,

EVANGELICAL VISITOR.

OBITUARIES.

GOOD.—Samuel Good was born in Lan­caster county, Pa., March 14, 1811. He was the father of seven sons and one daughter; six of the sons survive him. His wife and five children died at the church on Wednesday afternoon, Elder G. Nevinger, of Rocky Ford, officiating. Interment in Manzanola cemetery.

One less at home—

The charmed circle broken—a dear baby face Missed and missed by day from an accustomed place; But cleansed and saved by perfected grace One more in heaven.

Schantz. Seven years later, January 24, 1875, he was ordained deacon, serving the church in this capacity for 34 years, and was in the office up to the time of his death. As minister and bishop he was faithful in the discharge of his duties, having the welfare of the church at heart, faithfully upholding its doctrines according to his views of what the Bible teaches, warning against pride and falling to humi­lity. He is survived by a loving com­panion, four sons and four daughters, all being members of the same household of faith. One of the sons, Moses, is a deacon in the church, and another one, Osah, is a minister. Funeral services were held at the Geiger church, January 20, where a large number of friends had gathered to pay their last tribute of respect. Services at the house were conducted by Orphen Wimer and at the church by M. C. Bowman in English; text, Phil. 1:22, and in German by Bishop Jonas Snyder from Heb. 13:7.

IN MEMORIAM.

In sad, but loving remembrance of our dear mother, Lydia Good, widow of the late Jacob Good, of Manchester, Pa., who died February 19, 1909.

Dearest mother, thou hast left us, We thy loss so deeply feel; But 'is God who hath bereft us, Jesus can all our sorrow heal. We loved her, O! no tongue can tell How much we loved her, and how well. God loved her too, and he knoweth best. He took her home with him to rest. By Her Children.

Lines written on the death of sister Mar­garet, beloved wife of brother John Huth, who died near Stayner, January 29, 1909, aged 66 years, by sister McIlhaggin.

Oh mother! dear mother! is this surely death That so suddenly called thee away? Not even an hour to pray. Could he not give us warning, e'en for a few days, that we altogether could meet To speak words of comfort, to breathe a soft prayer, Ere we bade thee to thy long sleep?

Oh, could we have spared thee e'en but a few days, That we all could have been by thy side! Thus we could have wiped the death damp off thy brow.

Or have held your hand when you died. But mother, if we were not present with To speak words of comfort, to breathe a soft prayer, We miss you the whole day long; Ere we bade thee to thy long sleep.

Oh, could we have spared thee e'en but a few days, That we all could have been by thy side! Thus we could have wiped the death damp off thy brow.

Or have held your hand when you died. But mother, if we were not present with To speak words of comfort, to breathe a soft prayer, We miss you the whole day long; Ere we bade thee to thy long sleep.