

4-1-1909

## Evangelical Visitor- April 1, 1909. Vol. XXIII. No. 7.

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/479>

---

### Recommended Citation

Detwiler, George, "Evangelical Visitor- April 1, 1909. Vol. XXIII. No. 7." (1909). *Evangelical Visitor (1887-1999)*. 479.

<https://mosaic.messiah.edu/evanvisitor/479>

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.

# Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

VOL. XXIII.

HARRISBURG, PA., APRIL 1, 1909.

NO. 7.

## TABLE OF CONTENTS.

EDITORIAL—	
Miscellany, .....	2
POETRY—	
Breathe Soft and Low, .....	6
CONTRIBUTED—	
Easter— <i>H. Frances Davidson</i> ,...	3
Easter Meditation— <i>C. H. Balsbaugh</i> , .....	3
Faith— <i>Archie Carmichael</i> , .....	6
What Do You Think About— <i>J. H. Myers</i> , .....	6
The Benefit of Bible Study— <i>S. W. Sollenberger</i> , .....	7
The Gift of the Holy Spirit— <i>Charles Baker</i> , .....	8
An Admonition— <i>J. H. Smith</i> ,...	10
The New Church Hymnal— <i>Chas. Stover</i> , .....	10
My Experience— <i>Frances A. Baker</i> , .....	13
A Chicago Letter— <i>Lizzie Brubaker</i> , .....	13
The New Mission Minister, ....	13
Lovest Thou Me?— <i>Landis L. Miler</i> , .....	15
NEWS OF CHURCH ACTIVITY, .....	4, 5, 12
THE SUNDAY-SCHOOL, .....	11
REPORTS OF FUNDS, .....	12
OBITUARY, ETC., .....	15, 16

### More Personal Piety.

Piety is a mighty lever,—a practical application of principles that lead to higher planes, not only for ourselves, but for others. One of the mightiest missionary agencies is the personal piety of our members. We don't half realize it, or we would be more careful in our lives. Our homes would be so filled with the Spirit, that there would be an outflowing to those around us,—“Let your light so shine!” Then there is the sanctuary. Have you ever thought how you could help the preacher by being wide-awake and loyal to the best interests of the church? One thing is sure, if you, as a member of the church, do not show forth the “beauty of holiness,” how is the unconverted man ever to see what a Christian really is? Remember, you are the world's Bible. The non-professor may not read the Scriptures or the church paper, but, rest assured, he does read you. And what a reading it sometimes is! When we were at prayer meeting, the other evening, we spoke in gentle tones and loving words, but when our neighbor heard

### Special Notice.

Quite a number responded to the *blue mark* in last issue, and others responded to notices sent to them by mail, and yet there are quite a number who have not responded, and whom we will have to drop from our list without further notice if they fail to renew at once. We will again employ the *blue mark* as a last call. *Will not all who are thus indicated respond at once by paying up?* Please DO IT NOW.

The Brethren Sunday-school at Abilene, Kans., is a live institution. We have received from the Superintendent, Bro. G. A. Kauffman, a beautiful souvenir report for 1908. Its title page in colors is of beautiful design. It gives the names of the officers of the church as also of the Sunday-school. Farther on we find the different departments, Adult, Senior, Intermediate, Junior, Primary and Home, giving names of teachers and scholars. The treasury report shows that \$158.87 were collected for the General Fund. The donations to the Missionary Fund reached the sum of \$609.20. The Home Department fund received \$35.00. This is certainly a very commendable showing. The last page of the booklet gives a view of the enlarged Abilene church which is now completed, and is ready to entertain General Conference in May.

us, he remembered, just then, the cross words we said the other day; he called to mind the crooked things he saw us do. Then he got a very poor reading; he forgot our nice words, and thought only about the ugly words and the disgraceful act. O for more personal piety,—the kind that will make our neighbor get the right idea of Christianity! Arise, shine!—Gospel Messenger.

Christ's two commands are: “Come” and “Go”—invitation and liberation. As Phillips Brooks interprets it: “Discipleship, which sits at his feet to learn, and apostleship, which goes out into the world to work.”—Selected.

### The Best Motive.

Love is the greatest of all motives. If love is the foundation of all our motives, then we are sure to start right in the service of God. It is the most necessary thing for a Christian to have. There is always another thing that accompanies love, and that is self-sacrifice. If one says he loves, yet does not sacrifice, how can we tell whether he loves or not. A good rule to follow would be the one James gives in regard to some who said they had faith without works. Prove your love by self-sacrifice. A great many will take anything that costs them nothing. We cannot have love without self-sacrifice. If one sacrifices for the gospel, we cannot help but see he loves. He proves his love by his work. Love always prompts the denying of one's self for the good of others. Take Jesus for an example. Was it honor that brought him to this earth? If so he would have received it when Satan offered to give him the glory of the kingdoms of the world. I am sure it was not honor. For we hear him saying, “I receive not honor from men.” It was love. Again we hear him say, “greater love hath no man than this that a man lay down his life for his friends.” He laid down his life for his enemies. Again, what is it that causes some ministers to leave home to preach the gospel? Is it the love of money, or honor? I am sure there are many who could not be persuaded to do so for either. But we see them going for the love of the souls of their fellowmen. Why is it that missionaries go to a foreign land and become strangers in a strange land, isolated from their own people, enduring hardships and encountering difficulties? It is love. Those who go for any other purpose have little enough reward, but those who do it for love have an abundant reward. May the Lord help us to do all things from a motive of love.

—SELECTED BY MAGGIE K. LANDIS.

Lucknow, India, Feb. 18, 1909.

“Nothing is more kingly than kindness.”



# Evangelical Visitor

A Semi-Monthly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

SUBSCRIPTION: { PER YEAR, - - - \$1.00  
SIX MONTHS, - - - 50cts  
(Sample Copies Free)  
To Foreign Countries, \$1.25 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa.

ASSOCIATES:

ELDER W. O. BAKER, - - - Louisville, Ohio  
ELDER M. H. OBERHOLSER, - - - Culberson, Pa.  
S. R. SMITH, - - - Harrisburg, Pa.

GEORGE DETWILER, Office Manager

All communications and letters of business should be addressed to Geo. Detwiler, 1627 Swatara St., Harrisburg, Pa.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter

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

## EDITORIAL.

### MISCELLANY.

In view of the nearness of the anniversary of Christ's death and resurrection, we devote page 3, part of our editorial space, to two appropriate articles on the Easter theme. The one entitled *Easter*, was written by Sr. H. Frances Davidson, now missionary in South Africa, and is reprinted from VISITOR of March 15, 1894. We are confident the article will be interesting to our readers, even to those who read it when it was first printed. The article entitled, *Easter Meditations*, is from the pen of the late C. H. Balsbaugh, a voluminous writer, recently passed into the beyond. The article was written in 1907, and was found among his papers after his demise. It is by the courtesy of his widow, Mrs. Hattie Balsbaugh, that we are permitted to give it to our readers.

A brother in renewing his subscription for the VISITOR takes occasion to kindly say, "Your editorial some time ago entitled "Grace—Grace, all of Grace," is worth the subscription price of the paper for a year." Now, as that article was mostly appropriated from an editorial in *Our Hope*, and we so stated at the time, it will not be improper for us to refer to it as we do. If, then, the estimate of our brother, as to the value of the article is correct, it is plain that our subscribers are receiving value for their investment, with quite an amount of

extras thrown in. But it seems to require a long time for many of our people to learn the important truth of that article. Self-work and effort still occupies a strong fortress. Even in a communication in this issue will be found the thought that when prayer and supplication had been continued sufficiently long, the Lord saw fit to pardon. Sometimes it is expressed, thus, "When I had repented long enough the Lord saw fit to forgive my sins." As though forgiveness, or pardon, are ours because of what we did in way of repentance and prayer, forgetting, or not knowing, how true is the expression of a hymn which says:

"It is not thy tears of repentance and prayers,

But the *Blood*, that atones for the soul;  
On him, then, who shed it, thou mayest at once

Thy weight of iniquities roll."

We cannot help but exclaim, O that we all would get a larger view of Christ, and see the completeness of his sacrifice, the fulness of his redemption, and the rich provision in him and his grace for service!

"Would you lose your load of sin?  
Fix your eyes upon Jesus.  
Would you know God's peace within?  
Fix your eyes upon Jesus.

"Jesus who on the Cross did die,  
Jesus who lives and reigns on high,  
He alone can justify,  
Fix your eyes upon Jesus."

"Look unto me and be ye saved, all ye ends of the earth, for I am God and there is none other." Spurgeon says of what took place when he was first able to LOOK, "I looked to him, he looked on me, and we were one forever."

One of our Canada sisters, Mrs. Eliza Winger, of Wardsville, Ont., in renewing her subscription has a few lines to the brothers and sisters. She says, "May brotherly love continue, is my prayer. I have been quite poorly for nearly five years. I feel myself the weakest of all. I must say the Lord has been very good to me. He is still sparing me for some purpose. I sympathize with the shut-in ones, who have not the privilege to meet to worship. I ask an interest in all your prayers. Pray also for my family. They are so careless about their salvation. Time seems to be so short. I am a shut-in, yet it seems to me I can see over the whole world. There is so much wickedness going on. My prayer is that the Lord may give much grace to the ministers and missionaries everywhere that much good may be done. Let us keep ourselves meek and lowly as our dear Savior

was. The world is being ruined by pride.

Somehow the types were a little tricky again in our last issue, and in the report of the treasurer of the Mission Funds, Bro. Climenhaga, credited "A Friend of Missions" with \$1.00, when it should have said \$100.00. That surely makes quite a difference, and while we regret that the mistake occurred, we are glad to make the correction, and also glad to note that there are those who don't limit their devotedness to missions to small sums. Of course we don't forget that for many, if they be willing, the giving of a hundred, or two hundred, dollars, means no more than for many others to give one or two dollars. But whatever is given ought to be given, freely, gladly, cheerfully as unto the Lord and not unto man. "The Lord loveth a cheerful giver."

It is always a risky thing to do to announce through the VISITOR, any defections in the ranks of the membership, or to publish any withdrawals from membership, but in the case of workers who have been more or less prominent, it almost becomes a necessity. We have before us letters of withdrawal of membership, from J. D. Powell and his wife, now of Brown City, Mich. The letter contains some very serious charges against the Home Mission Board, and against General Conference, but we do not consider it wisdom to make them public.

We have before called attention to the new paper, Words of Wisdom, for young people, started recently by Bro. Levi F. Sheets, of Florin, Pa. Bro. Sheets is anxious to see the paper introduced and adopted in the Sunday-schools throughout the Brotherhood, and announces his readiness to send freely on trial as many copies as may be needed, providing schools send in their request and state the number of papers needed to put one into each family. He hopes to so improve the paper that it will fully meet the requirements of a Children's and Young People's Paper.

If anything, so to speak, is providential, affliction is. If in anything whatever we are bound to trust God with all the completeness of our judgment, with all the strength of our understanding, with all the adoration of our heart, it is when he is taking us apart to make us perfect through suffering.—Thorold.

"His presence is our prosperity."



**Easter.**

"He is not here, but is risen," is the message which greeted the first worshippers at the tomb of Christ; and it is still intended for all who would seek our Lord among the dead instead of among the living. It is a message which should cause the heart of every Christian to overflow with thankfulness. It means not defeat but victory—victory over hell and the grave; not death, but life—life eternal and full of glory.

Every Easter brings to our minds afresh the blessed truth of a risen Lord. It tells us that our Mediator is seated on the right hand of the Father. If we observe the day at all, we should observe it with all the significance due unto the important event it commemorates. No commandment is given in the New Testament, either by our Lord or by his Apostles, as to the observance of certain days. From the language of Paul in Romans 14:5, 6, we may conclude that it was left to the judgment of the individual, except that each should "be fully persuaded in his own mind" as to duty. Reference is here made especially to Jewish custom. Historians tell us that the early Christian church had no especial days for celebration; it was a thought entirely alien from their minds. This is at least true among the churches of the Gentile Christians. Gradually, however, some of the festival days connected with the Jewish ceremonies were added to the Christian worship; not with their old formal significance, but with a newer and a more spiritual meaning. In this manner, Easter, so closely associated with the Jewish Passover, became the most noted among Christian holidays.

Chrysostom in commenting on the subject very aptly emphasizes the thought that "the whole time is a festival unto Christians, because of the excellency of the good things which have been given." Every day brings with it many blessings, a fact which we are liable to overlook when we begin to set apart certain commemorative days.

Since, however, the anniversary of Christ's resurrection is so near at hand, I wish to emphasize a thought in connection with it. It is well for us to bow at the foot of the cross, to learn meekness and obedience, to crucify the flesh with the affections thereof, to die unto self; but Christ would also have us rise with him. We are to leave those things which are behind and press forward. There is

much greater enjoyment in store for us as Christians than we usually permit ourselves to enjoy.

Let us look away from self to our risen Lord, seated on the throne of his glory, and so shape our lives that they may be fashioned after his glorious one. If we set our affections on heavenly things, if we always keep before our spiritual eyes Christ's image in all its purity, its majesty, its loveliness, we shall have no desire for the sordid pleasures of this life; we shall no longer make gods of the base things of earth, for they will suffer so much by contrast with him whom we adore; we shall no longer seek the praise of men when the approval of our heavenly Father is so sweet to our ears. Our lives will become so humble, our conversation so meek by communion with Christ that we shall not fall into every temptation which besets our path.

O that we might arise, and shake off the lethargy which has fallen upon us and walk in newness of life! May the resurrection of our Savior have a higher significance to us than ever before; may we arise from the dead and receive the life of Christ in our souls.

H. FRANCES DAVIDSON.

**Easter Meditation.**

Good Friday is the most wonderful day that the world has ever known. The Son of God became incarnate for a purpose—to live as God in the flesh and then die as if he had done nothing but sinning. In all the vast universe of God the like has never occurred—that God himself in human form should hang on the cross, bleeding and dying for us poor sinners. O is it not wonderful! a wonder even to angels. (I. Peter 1:12.) Were it not for the glorious event of Good Friday, every soul on earth would go to hell. O the precious blood of the Lamb of God! Through all eternity we will never get done praising God for the gift of his dear Son. (John 3:16; II. Cor. 9:15; Romans 8:32.) O let us keep mind and heart fixed on I. Thess. 2:12. I wonder how many readers of the VISITOR have pondered these amazing words. If there had been but one sinner on earth and that one myself, all the sacrifice of God in the agonies of Calvary would have been required for my redemption. Let each reader make this personal application and then live accordingly.

Not one step can we take heavenward, but by the cross. Whenever we lose sight of this then we stumble and

do not walk worthy of our high calling in Christ Jesus. We cannot make ourselves too familiar with Romans 6:11 and Gal. 2:20. Let our life ever be a concentration of Easter, Ascension, Pentecost. "I am he that liveth and was dead, and behold I am alive forever more, and have the keys of hell and of death." (Rev. 1:8.) Our intercourse is with the Infinite. The beautiful life of Christ would not save us had he not died. His expiatory death would not save us had he not risen again. We need a living Intercessor at the right hand of God, who is bone of our bone and flesh of our flesh, and at the same time the everlasting God. Just think, he is not ashamed to call us poor sinners his brethren. (Heb. 2:11.) Do we appreciate the honor? Do we manifest the beauty? Do we rejoice in the anticipation of the glory of Col. 3:4, and I. Pet. 4:13. *Oh let us walk WORTHY OF GOD!* (I. John 2:6.) We are not our own. Christ claims our body, soul and spirit. "*I, yet not I, but Christ.*" (Gal. 2:20.) This is the sum and crown of redeemed human nature.

C. H. BALSBAUGH.

*Union Deposit, Pa.*

If you failed to see Bro. S. R. Smith's Church Hymnal announcement on page 10 of last VISITOR, please look it up. Now that the books are ready the sooner they are given a chance to circulate among, and be enjoyed by, the members of the Brotherhood, the better. We believe if examined without bias the good judgment of our brethren will give favorable recognition of the merits of the work. The price, 60 cents, should be no obstacle. We notice that hymnals of sister denominations are twice the price of this.

**Subscription Credits.**

From Feb. 20 to March 24.

E. E. Coble, H. B. Brubaker, S. O. Wenger, Flora Frozier, J. M. Eshelman, J. H. Byer, Lydia Otewalt, Adam Fishburn, Joseph Free, Mrs. Frank Jones, D. B. Lehman, Mrs. Carrie Shultz, N. E. Cober, Mrs. S. H. Miller, H. H. Winger, J. W. Heisey, F. K. Bowers, S. Sellers, P. G. Hoffman, J. G. Engle, benevolent, John Evans, Lizzie N. Engle, Mrs. W. H. Miller, G. Gedke, Lizzie Lenhart, S. S. Wolgemuth, Wm. S. Longenecker, J. H. Moyer, A. Johnson, Jno. Wilhelm, Mrs. Jno. A. Bartroff, Sarah Ebersole, J. I. Long, Gertie Winningham, Frank Fair, Jno. L. Musser, J. L. Book, Samuel W. Heisey, A. D. Wingert, Mrs. P. G. Breneman, Ella B. Wenger, Elizabeth Rosenberger, Mrs. Joshua Stump, Mrs. Will Sider, Mrs. Jno. Deveare, Ezra H. Zercher, Wm. Vanatter, Isaiah Basehore, Mrs. Jennie Troughten, Mrs. Emma C. Sollenberger, Albert Williams, S. S. Sollenberger, Jacob K. Bowers, Samuel Harley, Samuel Poley, Ida V. Harley, Wm. Hess, E. N. Diehl, Mary McNeal, Andrew S. Kauffman, N. W. Eshelman, Jno. Rosenberry, Geo. Hurst, Albert



Hunt, Mrs. C. C. Eshelman, Jno. Kauffman, Mrs. Mary Hamilton, S. B. Wingert, Jno. Asper, Mary S. Heisey, J. G. Hershey, Paris Hershey, J. P. Cassel, Alice J. Linebaugh, Jno. Demmy, Jennie Hurst, N. A. Shirk, Mrs. D. Kreider, Jno. Musser, Isaac H. Brandt, Samuel A. Koser, A. H. Shenk, Daniel B. Bradley, Mrs. Samuel Legron, Jno. C. Franklin, Wm. T. Heisey, Ezra T. Heisey, Amos B. Sollenberger, M. and B. Cairns, H. J. Davidson, Geo. Loudenslayer, Anna Alvis, Mrs. Alice Books, Mrs. E. J. Barr, Cyrus Heisey, Levi S. Heisey, Landis Miller, Mrs. Minnie B. Shelly, Peter Fike, Lizzie Current, Joseph Bowers, benevolent, J. R. Noll, P. T. Alexander, W. R. Smith, Samuel Z. Miller, Lizzie Stoner, Lizzie Good, Mary Lauver, Mrs. Joseph Kreider, Alice E. Aucker, Mary A. Rote, A. J. Miller, A. Zercher, Mary Rice, Edna Sinks, Mary H. Hoffman, Henry Brubaker, Loyd Myers, Mrs. D. B. Brubaker, J. S. Lehman, Fannie Hershey, Sadie Engle, Eliza Winger, Elizabeth Ditch, J. W. Sissle, D. E. Weigle, Anna Shellabarger, G. A. Kauffman, Sarah Kauffman, John Wiles, Jos. O. Wenger, Edgar M. Hoffer, J. B. Caskey, Jno. B. Niesley, Alfred Brillinger, A. J. Stremmel, W. C. Deemy, Jas. H. Keefer, J. D. Keefer, D. L. Graybill, Elizabeth Reighard, Ezra E. Wolgemuth, Mrs. Samuel G. Witmer, Harry Hursh, Joseph Ulmer, Anna M. Heisey, Jno. W. Welty, Mrs. E. B. Kendrick, S. H. Wenger, D. W. Brunner, M. Hodel, Jno. B. Bradley, Mrs. S. S. Wolgemuth, L. A. Cheeseman, Mrs. M. C. Yoder, Jno. L. Wenger, Peter N. Stover, Phoebe Lichtenberger, Rosa Musser, Ira Shepherd.

## NEWS OF CHURCH ACTIVITY

### IN THE

## HOME AND FOREIGN FIELDS

#### 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 Wenger, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezi 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 Zurfontein, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

##### India.

A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, No. 6 Sudder Bazaar, Dilkushi, Lucknow, India.

#### Our City Missions.

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

Philadelphia Branch Mission, 309 W. Norris street. In charge of Bro. and Sr. A. K. Landis.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 5956 Peoria street. In charge of Sister Sarah Bert, Bro. B. I. Brubaker and Sister Nancy Shirk.

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

Toronto, Ont., Mission in charge of Webster and Martha Burtch, 855 Lansdowne ave.

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

RICHLAND COUNTY, OHIO.—The meetings at Pleasant Grove M. H. were continued from February 23 to March 7, Sunday evening. Bro. H. H. Menaugh, of Des Moines, Ia., conducted the meetings and preached the word in its full meaning. The weather being unfavorable and the roads very bad, the attendance was not large, yet the meetings were of good interest, and no doubt, lasting impressions were made. The saints were refreshed, and we trust the Lord will give the increase from the seed sown. May the blessing of the Lord rest on the dear brother.

B. F. HERSHEY,  
Cor.

PHILADELPHIA MISSION.—“Finally my brethren, be strong in the Lord, and in the power of his might; put on the whole armor of God that we may be able to stand against the wiles of the devil. And the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked: and take the helmet of salvation and the sword of the Spirit which is the word of God.”

“I can do all things through Christ which strengtheneth me.”

“But my God shall supply all your need according to his riches in glory by Christ Jesus.”

“In whom we have redemption through his blood, even the forgiveness of sins.”

“And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”

“But the Lord is faithful who shall establish you and keep you from evil.”

“For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day.”

“For the grace of God that bringeth salvation has appeared to all men.”

“Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?”

“For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.”

“And being made perfect he became the author of eternal salvation unto all them that obey him.”

“That by two immutable things in which it was impossible for God to lie we may have a strong consolation who have fled for refuge to lay hold upon the hope set before us which hope we have as an anchor of the soul both sure and steadfast and which entereth into that within the veil.”

“Wherefore he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them.”

“For this is the covenant that I will make with the house of Israel in those days, saith the Lord, I will put my laws into their mind and write them in their hearts and I will be to them a God and they shall be to me a people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord for all shall know me from the least to the greatest, for I will be merciful to their unrighteousness and their sins and their iniquities will I remember no more.”

“For he hath said, I will never leave thee nor forsake thee, so that we may boldly

say the Lord is my helper and I will not fear what man shall do unto me.”

“Jesus Christ, the same yesterday, and to-day, and forever.”

“Thank God, he never changes. If he would be as changeable as we are we would be in a miserable condition. We can depend upon and step out on his promises: we can be sure he will bear us up, glory to his name.

Truly, I have great reason to praise my God. He wonderfully undertook for me when I was so sick, and has raised me up so that I am able to go about my Father's business. We are glad to report that a few are willing to go through with the Lord this Spring, even in the rolling stream. Praise his name. They have been made whole through Jesus our Lord, we believe, who was crucified and who suffered and died for the whole world that we might live. Glory to God on high, peace and earth; good will to man.

We will have our love feast May 29, 30 if we live and the Lord will. We invite all the dear saints to come and commune with us and help to push the battle to the very gates. Much more could be said about the great and noble work which the Lord has begun but we will leave it with him in whom we move and have our being. Remember us in your prayers so that we may walk softly before our Lord and do his holy will.

Your brother and sister,  
PETER STOVER AND WIFE.

3423 North Second St., Phila., Pa.

UPLAND, CAL.—“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.” (Col. 3:1-4.)

Here we see we are taught to seek those things which are above. Oh, how blessed it is to have our minds on heavenly things and not on things of this earth. But this we know, we have to be dead to this world and then it becomes easy for us to meditate on things of God. Bless his name. And then we are ready for his appearing. Oh how grand it will be to appear with him in glory.

The Lord has been blessing us here. He never forgets his children, not even in the far West. We have been having some precious waitings before the Lord, and, once in a while, some get blessed to an overflow.

Two weeks ago father and myself were over to Hemet, a distance of about sixty miles. Here is where our brother Samuel Reichard and family live. We stayed with them over Sunday. On Sunday morning we attended the Dunkard Brethren services. Liberty was given to preach to quite an attentive audience. Our souls were made to rejoice together because of the Master's presence. In the afternoon an appointment was made for us in the Baptist church. Here again we found some very attentive listeners. One young man told us after the service that he was going to give his heart to God. We believe the work at that place is ripe, and by the help of God, the Brethren at this place expect to take up the work in the near future.



Brother Reichards are well pleased with their new location and are looking forward to the time when other Brethren will also locate with them.

On March 9, the brethren and sisters met in council. We had a very good council. Love and unity prevailed.

We intend to have our love feast April 24 and 25, and we give a hearty invitation to all who can to meet with us at that time, as we are expecting a glorious time in the Lord.

KATIE BURKHOLDER,

March 18, 1909. Cor.

**MTSHABEZI MISSION.**—Dear readers of the VISITOR: "As the mountains are round about Jerusalem so the Lord is round about his people from henceforth even forever."

How blessed to realize that the love of God encircles us. He gives us grace, strength and wisdom in every time of need, when we abide close by his side, and are sensitive to the voice of the Holy Spirit.

On Monday, February 1, I again returned to this, my place of labor, after an absence of a number of weeks. You have been informed of the illness of sister Doner and myself. After we both regained sufficient strength, we left Mapane for Matopo Mission, in answer to an invitation from the above place for a few weeks of much appreciated change and rest. We spent the holiday season at Matopo, and a few weeks longer than we had at first expected to spend, because of being, not "snow-bound," but rain-bound. Indeed we had so very much rainfall during the month of January that it became a question as to how and when we could go to Mapaneland. Finally, however, we made the trip in safety to Mapane station by wagon, and across to Mtshabezi by donkey back, in company with sister Adda Engle. At the end of the week the workers from the other stations arrived to be present at the love feast which was held the 6th and 7th of February.

The first meeting on Saturday morning was the examination for applicants for baptism, after which we had an interesting social meeting conducted by brother Doner. After a short intermission fourteen new members were received and baptized. Among those baptized were two married couples, two wives of men who are class members, other young men and girls and one little girl of perhaps ten or twelve years of age.

There are still quite a number who are members of the class. Some are desirous of doing the will of the Lord, while others are indifferent. They much need the prayers of the saints that they may become deepened in the things of God. Will you not pray to this end?

Sunday morning was spent in giving out the word of life, and in the afternoon communion services were held, when sixty-eight natives and workers partook of the sacraments.

Monday was spent in a conference meeting.

On Monday morning the native members again left for their homes.

Dear reader, it was indeed inspiring to see these members, who not many years ago were in heathen darkness, as they came in at the end of their journey to attend the feast. There were two long files. (We always walk single file when on the veldt

because of the narrow foot-path) each one dressed neatly with a bundle of extra clothing and blanket on his or her head. As we sat and watched the different ones come into the church, my heart was made to rejoice because of the gospel which had come unto them.

The workers left us; some on Tuesday and some on Wednesday mornings. The spiritual work remains about the same. On last Sabbath we organized a Sunday-school, which we trust will prove a benefit to each one who will attend.

The week-day school is divided into two sessions. One in the morning for herd boys, and one at mid-day.

The gardens have been in good conditions, but at present are needing rain. We are having plenty of vegetables to use, for which the boys, as well as we, are thankful.

At present we are all in reasonable health. The children have recovered from whooping-cough with which they have suffered for the past few months. Bro. Frey also had an attack as well as one of the native girls stopping here.

In closing we solicit your prayers for each one of us, that we may be equipped to fight the various battles that come our way. We often feel the need, and desire to attend some good spiritual meeting where the food would be convenient for us.

Again, I say, pray for us, that much lasting good may be done in the name of Jesus.

Yours in Christian love,

ELIZABETH ENGLE.

Gwanda, Rhodesia, Feb. 16, 1909.

P. S. February 18. We are having cool weather with rain and mist.

**MACHA MISSION.**—Dear readers of the VISITOR: Perhaps some are looking for a few lines again from this little corner of the Lord's vast harvest field, and although there is little of special interest to write, yet I shall endeavor to give a little of our daily life.

We are at present in the midst of the Summer or rainy season, and are having rains in abundance lately so that the river overflowed its highest banks and swept with irresistible force through the valley. This meant damage to some of our gardens. We are at present, however, blest with plenty of vegetables for which we are thankful. Yes, the Lord has always provided us with enough of good, wholesome food. Even in the long drought of the past year we were never left to suffer in this respect.

We especially feel to thank the dear brethren and sisters and lovers of the cause for coming to our aid in supplying our needs financially. The offerings were doubly precious from the fact that while we were passing through financial straits some heard the call by the way of the throne and responded even before they heard from any other source. No doubt it would be better for us missionaries if we had at all times the kind of faith that made our needs known alone to God and let him supply as he saw best. May he abundantly reward those who have given of their means for the work here. We have been able to purchase six good oxen at very moderate figures.

We are glad to report that brother David Moyo has returned and again entered upon

his duties at this place. He said his parents did not want him to come, but he wished to obey God. Sister Engle is helping in the work at the Matopos during the rains, but writes that she is ready to return as soon as the season will permit.

We certainly need help in this large field almost untouched by missionary effort. There are several places where mission stations should be planted. In all directions there are people who have never heard of the Savior of the world. If we are to do our duty, workers should be out constantly among the people giving them the gospel. Schools should be started at a number of places. Yes, the command is to go out into the highways and hedges. Raw heathen are not going to flock to a Mission station to hear the gospel unless the loaves and fishes are in sight; but this does not excuse us from obeying the Lord's injunction to go out and compel them to come in. One often feels almost overwhelmed with the amount of work that should be done and the feebleness of the efforts that are put forth.

The burden of the evangelistic work has always rested upon brother Taylor since he is in the field and he has been anxious to devote his time to it. At present he and two of our Christian natives are up among the Baila tribe north of us giving the message of salvation where Christ has not been named. They have been gone three weeks and were not certain just how long they would remain. No doubt that will depend upon health and surroundings.

The attendance at the Sunday services is quite small since the new year began. The continuous rains, the swollen river, and the gardens are no doubt keeping many away, and then indifference has its influence. The people have been without proper food so long that they do not have much ambition besides trying to procure something to eat.

And now, dear readers, we crave your prayers. Many no doubt are praying for us, but we need prevailing prayer. Just as these latter rains have been pouring on the earth until everything is full and overflowing, so we long for the spiritual showers to flood our own souls and flow over and water this thirsty land. The drought has been so great and of such long duration that there is need of a mighty outpouring of the Holy Spirit for conviction of sin, of righteousness and a judgment to come.

Yours for the benighted of Africa,

H. FRANCES DAVIDSON.

Feb. 10, 1909.

**INDIA TIDINGS.**—Dear readers of the VISITOR: We greet you in the precious name of Jesus. "I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (III. John 2.)

We feel to inform the readers that after a long time of waiting we were able, on January 1, to open an Industrial Home in connection with our Mission here. It is intended to manufacture furniture and cane work of the best workmanship possible, and have engaged the services of a master carpenter for the purpose. The primary object of the Home is to rescue the poor

(Continued on page 12.)



---

**OUR CONTRIBUTORS.**


---



---

**Breathe Soft and Low.**


---

Breathe soft and low, O whispering winds  
 Above the tangled grasses deep,  
 Where those who loved me long ago,  
 Forgot the world and fell asleep.  
 So many voices have been hushed,  
 So many songs have ceased for aye;  
 So many hands I used to touch,  
 Are folded over hearts of clay.  
 Breathe soft and low, O whispering winds,  
 Breathe soft and low.

I only know that calm and still,  
 They sleep beyond life's woe and wail;  
 Beyond the fleet of sailing clouds,  
 Beyond the shadows of the vale.  
 I only feel that tired and worn,  
 I halt upon the highway bare  
 And gaze with yearning eyes beyond  
 To fields that shine supremely fair.  
 Breathe soft and low, O whispering winds,  
 Breathe soft and low.

I count the old familiar names,  
 O'ergrown with moss and lichens gray,  
 Where tangled briars and creeping vines  
 Across the crumbling tablets stray.  
 The Summer sky is softly blue,  
 The birds still sing the sweet old strain;  
 But something from the Summer time  
 Is gone, is gone, and will not come again,  
 Breathe soft and low, O whispering winds,  
 Breathe soft and low.

AUTHOR UNKNOWN.

Selected by W. R. Smith.

For the EVANGELICAL VISITOR.

---

**Faith.**


---

ARCHIE CARMICHAEL.

"Increase our faith" (Luke 17:5), said the apostles to their Lord at a time when they seemed totally unable to grasp his simple teaching. Those of us who are in his service and are endeavoring to do his whole will often feel like breathing from our hearts the same words. And yet, do we breathe them forth as often as we should? Or, have we that feeling of nothingness in regard to self that would prompt us to utter them in the right spirit?

There are many existing conditions which are detrimental to the welfare of Christ's church on earth. A recent writer states, that, in his opinion, the secret society is the worst. It is a great evil, but, is it the greatest? Is not man's lack of faith a greater hindrance to his welfare here and hereafter than even the lodge?

When Christ walked on earth we find him telling his followers that if they had faith as a grain of mustard seed they could command the sycamine trees to leave the place where they were and be planted in the sea, and it would obey them. (Luke 17:6.) Or, they could even command a mountain and it would obey them. (Matt. 17:20.) Again, "Why are ye fearful, O ye of little faith?" to his disciples on the sea. (Matt. 8:26.) Again, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18:

8.) The spirit of this question teaches us that when Christ does come to receive his own there will be very little true faith on earth.

What is faith? It is not what a great many interpret it to be when they say, "He is a member of our faith," or, "He does not belong to our faith;" meaning by 'our faith' some particular sect or church. There are a great many church doctrines formulated by man but only one faith (Ephesians 4:5), that is, faith in God. Paul says, "Faith is the substance of things hoped for," or, it is "the evidence of things not seen." (Heb. 11:1.) This substance of things hoped for, or, evidence of things not seen is a something within ourselves that we received from God. Individuals sometimes show forth this faith even before conversion; but certainly in a more marked degree after conversion.

The Old Testament characters that were pleasing to God were those that exercised strong faith in him; e. g., Abel, Enoch, Noah, Abraham, Moses, Elijah, etc., etc., and the tenor of the New Testament teaching is an exhortation to exercise faith, for, whatsoever is not of faith is sin. (Romans 14:23.) We do not find Christ or his apostles laying such stress on present-day evils at present-day man is prone to do. When Christ walked on earth as a man he knew conditions as they are to-day just as well as he knew the thoughts of the self-righteous scribes and Pharisees to whom he talked; and yet, he did not pick out any particular evil as needing condemnation more than another. He went about doing good, and by example and precept taught man to have faith in God.

Go where you may among the different religious bodies in the various lands to-day, and you will find a form of godliness, and it seems to be all form with very little divine power accompanying it. When Christ said, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and, if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover" (Mark 16:17 and 18), he said, it for us that believe on him to-day just as much as for them that believed on him 1900 years ago. And when James said, "The prayer of faith shall save the sick" (James 5:15), he meant exactly what he said. But, how often we see a form of prayer

offered up, and then, if the sick be not raised up a retreat is taken behind the feeling that perhaps it is not in accordance with divine will, and, "Thy will be done." Now, it would be decidedly wrong for man to dictate to his Maker; but, if man's relationship with his Maker is right, he is not going to ask amiss and, "What things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark 11:24.)

According to man's mode of reckoning time it is nearly 1900 years since Christ walked in the flesh and taught eternal truths. During that lapse of time has man's faith dwindled? If so, why? And, how could faith be restored on earth which would be pleasing to God?

(To be continued.)

Creekfield, Sask.

For the EVANGELICAL VISITOR.

---

**What Do You Think About.**


---

J. H. MYERS.

The Savior, our Lord Jesus the Christ said, "For where your treasure is there will your hearts be also." That which we think we speak about, and Jesus said, those things which proceed out of the mouth come from the heart. "For out of the heart proceed evil thoughts." Therefore we need be very careful what we think. If we only are trying to be worshipful in our public assemblies, I fear we will come far short. When engaged through the week at our labors, to have income, to increase our bank stock, we are ill prepared to preach a missionary sermon. I have lately been to Harrisburg, and the Sunday I was there was missionary day. The Sunday-school offering amounted a little over thirteen dollars. Then followed the church service, and one of the ministering brethren who labors there preached a missionary sermon, and the other one followed in the evening. They did justice to the cause. Why? Because they thought about what they were going to say. They were thinking of the condition of our dear neighbors on the other side of us, and the result of such premeditated sermons count when they come from the heart. They reach a tender spot in our hearts. They then showed that they meant business, giving the congregation an opportunity to give their offering. The offering amounted to sixty dollars. In the evening when the second brother had preached they again lifted a collection through the congregation and when the two offer-



ings were counted together they amounted to one hundred dollars. That looked like business.

Think of our church at Harrisburg, so many poor people that worship there at the Home, servant girls, then think of the Orphanage that composes a large part of the Sunday-school and look at the offering. I venture to say we have not another Sunday-school in our church in the State of Pennsylvania that comes up to that mark. Why? We answer, because of lack in teaching. First, in the family the children are not taught among our people at the mother's knee to say their prayers when they begin to talk. If every mother, and father, as well, would teach their little children to pray when they retire to sleep, and the mother take time to read the word of God when the little children stand around her. The knee instruction the child gets is never forgotten. Yes, but you say, that is too formal. It is? Well, did not God command the children of Israel to talk to their children and tell them of what God said and did? O beloved, I fear when God weighs us in a balance we will feel we are short. When will that judgment be? Why, now. When the reward? Some men's sins go beforehand to judgment, others follow after. The word of God says, what a man sows that he also shall reap, and that is just what we are doing. Where are our sons and daughters? Why are they away from the church? Answer the question yourself. Settle it now, my Christian brother and sister. We are now in the second judgment; there is only one more for you and I, brother and sister, and that is not to meet but to stand acquitted or sanctified through the blood of the everlasting covenant. Thank God for his word!

The assurance is to every Christian, but so few know our privileges in the gospel. Judged, redeemed, washed through the blood, yes, whiter than the snow. No judgment of condemnation for the child of God after this probation of time here. Glory to God! May I here, below, now, learn to show the hallelujahs of victory because I am free, I am washed through the blood, not my righteousness but his.

Let me suggest to all our Sunday-schools in Pennsylvania that on every first Sunday of each month they take an offering, either for home or foreign missions, as may be determined by the officers of the school.

And please, dear ministering breth-

ren, let us at least have a missionary talk every third month—four times a year—and take the offering from the people for they will be ready if you teach them.

Let me close with Psalm 19, "Let the words of my mouth and the meditation of heart be acceptable in thy sight, oh Lord, my strength and my Redeemer." Amen.

For the EVANGELICAL VISITOR.

#### The Benefit of Bible Study.

S. W. SOLENBERGER.

The study of Bible history as a department of useful knowledge gives to one higher ideals than any, or all, other history combined. The Old Testament exhibits the history of faith, or the elements of the life of faith. The New Testament brings forth faith and salvation made perfect. It covers a long period in the age of human society.

Bible history is the source of all we know of the antediluvian world and the different ages down to the time of Herodotus the father of history. It contains the only account of the long since vanished civilization. Herodotus was contemporary with Ezra and Nehemiah the last of the Old Testament historians.

The antediluvian period and that intervening between the deluge and the times Nehemiah, embrace a space of about three thousand six hundred years, the history of which is nowhere found but in the Old Testament.

First. We study the antediluvian age to the deluge.

Second. The dispersion of the three sons of Noah and their posterity.

Third. The origin and establishment of the Hebrew theocracy and its relations to the ancient empires of the world, comprising the history from Abraham to Moses, and the theocracy from Moses to Daniel, and from thence down through divided Israel to the captivity by Shalmanaser and Nebuchadnezzar. The return of the Jews, the rebuilding of Jerusalem including the temple, and so forth, ending up with the inspired writings about four hundred years before Christ.

From this date to the birth of Christ we are indebted to Josephus, Diodorus, Plutarch, Maccabees and other ancient uninspired writers.

This intermediate history seems to have been written with much care and labor. The writers seem to have availed themselves of much of the his-

tory of the Hebrew commonwealth to which the reader is frequently referred for the facts for this intermediate period of history, namely 400 B. C. to the birth of Christ, including Christianity from the birth of Christ to the death of John, the evangelist, the last of the New Testament writers. It covers a period of four thousand one hundred years. All the libraries of theology, philosophy, history, poetry, law, cannot compete with the treasure, genius and wisdom, there is contained in this wonderful book. It is the work of about forty authors, representing the extremes of society, from the king down to the fishermen; written on the banks of the Nile, in the desert of Arabia, in the Land of Promise, in Asia Minor, in classic Greece, in imperial Rome. It is suited to every class of society, and can be read with the same interest and profit by the king and the beggar, the philosopher and the child.

Reading the Bible is to some persons uninteresting and monotonous, and seems to them mysterious. This is largely because it is not studied, or read systematically. By studying it with a system it will become intensely interesting and mysteries will vanish away.

Paul said, "Study to show thyself . . . . a workman rightly dividing the word of truth." This plainly shows to us that we are expected to make a study of God's word. We think it very important to give an opportunity, and encourage each boy and girl, before they grow up, to get an accurate knowledge of the history of Israel and the prophetic period, and the development of the idea of the Messiah. And then, an account of the historical condition of the world, both Jewish and non-Jewish, such as Rome, and Greece, and other countries, at the time of the birth of Jesus. Then should come life and times of Jesus, and then the study of the historical developments of the Christian Church as found in Acts, and in the letters that Paul wrote to the various churches he established. These letters, or epistles, we regard as containing the essence of what the Apostles taught to the early church.

The young folks should be made to see that these men, in this way, interpreted and applied the teaching of Jesus as given in the gospels. They should also see that missionaries are still going up and down the earth, founding churches and writing letters back, and that in so far as these missionaries are inspired men of God



their messages to the churches are also inspired as was Paul and Peter and James, though not, perhaps, to the same degree, or with the same authority. And especially should young folks be taught to see that in all ages, including our own, God speaks to the world through preachers, missionaries, and through the Bible and by the Spirit, and that the Bible should be studied historically and geographically as far as their education will permit them to do so, and learn to know the wonder-working God through the Bible, the same as we see it to-day in modern science through man.

*Polo, Ill.*

FOR THE EVANGELICAL VISITOR.

**The Gift of the Holy Spirit.**

CHARLES BAKER.

The gift of the Holy Spirit is the fulfilling of the promise made unto the fathers, of which Isaiah and Joel speak respectively. "I will pour my Spirit upon thy seed, and my blessing upon thy offspring." (Isa. 44:3.) "And also upon the servants and upon the handmaids in those days will I pour out my Spirit." (Joel 2:29.) The Savior speaks of this gift in the following manner. "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49.)

This promised gift is designated in Scripture by different definitions. The baptism "with the Holy Ghost and with fire." (Matt. 3:11; Luke 3:16.) The baptism "with the Holy Ghost." (Mark 1:8; Acts 1:8.) The "anointing." (I. John 2:27.) The "sealing." (Eph. 1:13; 4:30, etc.)

These different terms whereby this great gift is called, are by some set forth as so many different gifts received by the believer at different times according to his faith or consecration. This is a misleading theory and productive of much confusion. The fact is, the above terms are synonymous, which proved by the fact, that the Savior only promised one special gift unto the disciples.

Another prevalent idea is that the twentieth century is the Holy Ghost dispensation. Those who claim the above, point us to the many apparent wonderful manifestations of the workings of the Holy Spirit in this present day. The Holy Ghost dispensation has been ever since the day of Pentecost. It was the Holy Spirit that inspired the apostles and their immediate followers to hold up brave-

ly the banner of Christ amidst dark superstition and fierce persecution, even until death. Yea, even in the dark ages, when hell seemed bent upon the overthrow of true Christianity, it was the Holy Spirit that kept the light of the gospel burning in some honest souls, here and there, ready to be fanned into a flame at the time of the Reformation. Thus the Holy Spirit has been working, and will work on until the end of time. But, notwithstanding, all that the Holy Spirit has done, and is doing, there still remains this sad fact, that much of what is claimed for the workings of the Holy Spirit, in this our day, is not his workings at all. On every hand we hear the cry, "Lo, here is Christ," and laudations of prophesying, and of casting out devils, and of doing wonderful works, are heard on every hand. It is too much now like in the days of Elijah, there is too much wind, and there are too many earthquakes, and too much fire, but the Lord is not in such work, but in the gentle workings of his Spirit, like unto "a still small voice."

Again, the idea is upheld by some that the children of God must seek and also tarry for the gift of the Holy Ghost now like the disciples did at Jerusalem. This is not in accord with the teachings of the Gentile apostle, for he says, "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." (Gal. 3:14.) Notice, not by tarrying, nor by baptism, nor by laying on of hands, but "through faith."

Let it be remembered, that Christ said before he died, "It is finished;" that is, the great work of redemption was finished, so far as he personally could complete it, but he had promised that the Spirit of truth should complete it later on. (John 16:13.) Then on the day of his resurrection, when his new ministry began, he fulfilled for his disciples this promise, "He shall be in you." (John 14:17.) For the same day at evening when the disciples were assembled for fear of the Jews, "came Jesus and stood in the midst, and saith unto them, Peace be unto you." And after having shown his hands and his side, to his disciples, they were glad, when they saw the Lord. After this "He breathed on them, and saith unto them, Receive ye the Holy Ghost." (John 20:22.) And being parted from them the tarrying for the Holy Spirit began for the disciples.

And when the day of Pentecost was fully come, "as they were all with one accord in one place:" they received the promised "Comforter." "And they were all filled with the Holy Ghost." (Acts 2:4.)

Then, another way by which some of the first Christians received the Holy Ghost, was by laying on of hands by the apostles. (Acts 8:12; 19:6.) But, the whole of this period from the breathing of the Spirit upon his disciples, the tarrying at Jerusalem for the gift of the Holy Ghost, and the laying on of hands, for the reception of the Holy Spirit, is strictly Jewish, and nowhere in the gospels, nor in the epistles, do we read that any of the Gentile converts unto Christianity ever received the Holy Spirit in any of the above ways. It is true we read of laying on of hands in the following passages (Acts 13:3; I. Tim. 4:14; 5:22; II. Tim. 1:6), but if the reader will carefully consider them, he will discover that they allude to the laying on of hands by the presbytery when officials are inducted into their office.

Peter on the day of Pentecost used the first key and opened the kingdom to the Jews, and on the memorable day in the house of Cornelius, he used the second key and opened the door to the Gentiles. From the opening of the kingdom to the Gentiles, wherever the gospel is preached and believed among the Gentiles, the Holy Spirit, the moment when they believe with all their heart, regenerates and indwells them, and baptizes them into the body of Christ. To this the Epistles bear constant and unerring testimony. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (Acts 10:44.) Peter's own account is in Acts 11:15. "And as I began to speak the Holy Ghost fell on them, as on us at the beginning." "What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" (I. Cor. 6:19.) "For ye have not received the spirit of bondage again to fear: but yet have received the Spirit of adoption, whereby we cry, Abba Father." (Rom. 8:15.) "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father." (Gal. 4:6.) Notice, all these quotations refer to the Gentiles, and speak in a plural sense, that is, all the house of Cornelius, the Corinthians, the Romans and the Galatians had received the gift of the Holy Spirit at their conversion, by faith in Christ. And Paul tells, "Now if any



have not the Spirit of Christ, he is none of his." (Rom. 8:9.)

Some may be ready to object to our statement concerning the Corinthians, and tell us (we have often heard such statements) that the Corinthians were carnal, and that all believers in Christ are yet carnal until they experience a subsequent work. We answer, we know that Paul was at Corinth for upwards of two years, and we read that after their conversion, they were not carnal, but "are sanctified" and have "come behind in no gift." (I. Cor. 1:2-7.) We further know that after Paul's departure from Corinth false teachers came among them and overthrew the faith of some. To such Paul writes and says "whereas there is among you envying and strife," etc., "are ye not carnal?" No doubt, all admit that during Paul's stay with the Corinthians there was no envy nor strife among them, consequently they were not carnal then. Afterwards, however, those who had been led astray, had lapsed into carnality; but happily not all, for when Paul wrote this Epistle unto them, some were still sanctified, and had the Holy Spirit dwelling in them. "But ye are sanctified." (I. Cor. 6:11.) "What! know ye not that your body is the temple of the Holy Ghost which is in you?" (I. Cor. 6:19.)

Right here we also feel it our duty to say a few words in regards to Cornelius. Since we read that Cornelius was a "devout man," one "who feared God," etc., some conclude that he received the Holy Spirit as a subsequent gift. Some even believe that he was a good Christian. This, however, is not the case. Cornelius was, so to speak, not a saved man, for we read "Who shall tell thee words, whereby thou and thy house shall be saved." (Acts 11:14.) All that are acquainted with the history of those days will admit that there were many at that time, both Jews and Gentiles, who believed in, and feared the true God, but rejected Christ. And it appears Cornelius was one of them; he knew all about Christ, but had not believed in, nor accepted his teachings. (Acts 10:37.) However God had to make choice of some one to convince the apostles, and the Jews, together with the Gentiles, that the Gentiles were to share equally with the Jews in the great plan of salvation. Hence, God who knows the hearts of all men, chose Cornelius for this purpose, and the result was, while hearing the message from Peter, and believing it with

all their heart, they received the Holy Ghost forthwith.

Again, another opinion that some hold is, that it is possible to be a true believer in Christ, and yet not have received the gift of the Holy Ghost. For this they point us to the "twelve disciples," whom Paul met at Ephesus, of whom he asked, "Have ye received the Holy Ghost since ye believed?" (Acts 19:2.) But we believe all our readers know that the German and the R. V. have it "when ye believed." The very form of the question indicates that they should have received the Holy Spirit upon believing. The question developed their true state; they were not Christ's disciples, but John Baptist's. This marks them as Jews, or Jewish proselytes. This is proven from the fact that after Paul's interview with them, they received Christian baptism (Acts 19:5.) In those days converts were baptized immediately after accepting Christ, and after having received baptism, they were counted as Christians, but not before.

But, while it is true that since the inauguration of Christianity among the Gentiles, every true believer in Christ, is at the moment of his conversion indwelt by the Spirit of God, and baptized by the Spirit into Christ, and doubtless many are at that time filled with the Spirit. Paul tells us that the "Holy Ghost is shed on us abundantly." (Titus 3:5, 6.) Notice, Paul speaks in a plural sense, as much as to say, all God's children have received an abundant measure of the Holy Spirit. Now, although this is true according to God's word, yet it is also evident that all believers are not at all times filled with the Spirit, from the fact that we are commanded to "be filled with the Spirit." Men having the Spirit were not sought for service, but men filled with the Holy Ghost. The sealing which every true believer receives at his conversion is "unto the day of redemption," and therefore needs not be repeated. (Eph. 1:13, 14; 4:30.) "The anointing which ye have received of him abideth in you." (I. John 2:27.) One baptism of the Spirit, or sealing, or anointing, but many fillings. The disciples were filled with the Spirit time and again, and so can we.

Then there are also some who claim since there are at present so many wonderful manifestations, apparently of the Spirit, that we are in the time of the "latter rain." (James 5:7.) For their assertions they point us to the prophecy of Joel. (Joel 2:28.) But

when we look at this prophecy in connection with other prophecies, we find they allude to this dispensation as a whole, and not to this particular time in which we live. (Eze. 39:29; Zech. 12:10.) And, as regards James 5:7, we cannot see how it can be applied to the outpouring of God's "Spirit upon all flesh." James there only speaks about the oppressions which the children of God have at times to endure, and points them to the husbandman for an example, that as he waits patiently for the "early and later rain" to refresh his crops and insure him a bountiful harvest, that they too should not be discouraged on account of their oppressions, but wait patiently upon the Lord, who in due time will deliver them out of all their troubles.

Then, too, we frequently hear testimonies like this, "I know I was truly converted at such a time, but had no power to resist temptations and live a victorious life. But when I consecrated myself to God, and got sanctified and received the gift of the Holy Spirit, then I was able to overcome, and live a life free from sin." Now, we do not want to disparage such testimonies, and trust that all who testify for the Lord are honest, but when we examine the word of God we find that such testimonies do not correspond with Scripture. If we turn to I. John 3:9, we read, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." We also read "whatsoever is born of God overcometh the world; and this is the victory that overcometh the world even our faith." (I. John 5:4.) No doubt, all admit John as authority, and he does not say that he that is "sanctified," or that has received the "Holy Spirit does "not commit sin," or "overcometh the world," but all that are "born of God." Now, it is evident that for one to live a life free from sin, or to overcome the world, he must have power to do so. And from whence does he derive this power? We answer from the Holy Spirit that dwells in his heart, which he has received by faith in the meritorious work of Christ. According to Scripture every true believer in Christ has been sanctified by the blood of Christ, and has received the Holy Spirit by faith (Heb. 13:12; Gal. 3:14), and is therefore born of God. Such then are able to live a life free from sin, and overcome the world, that is not to say that they cannot, and do



not at times make a mistake, which we are all subject to. (James 3:2.)

According to Scripture, there are two reasons why so many who call themselves children of God cannot, and do not live a consistent Christian life. The first reason is, especially in this our day, since we are living in a time of rush, that the rushing spirit has also taken hold upon the children of God, and our beloved Brotherhood is also menaced with it. Many are thus brought into the church without having come to a real knowledge of the truth. Such cannot live a consistent Christian life, much less hold out to the end. The parable of the sower, and the sayings of John concerning the four births make this plain. That which fell upon good (or well-prepared) ground, brought forth fruit to perfection, so the one that is truly born of God receives power to do the will of God. But, as that seed which fell upon stony ground, and as that among thorns could not bring fruit to perfection, although it began to grow, so are such, though they may have somewhat of an experience, yet if their experience is not genuine, they cannot live a consistent Christian life, unless they experience another definite change in their Christian experience.

The second reason why some who call themselves children of God, and perhaps are truly born of God, do not live a consistent Christian life is, because they do not take the yoke of Christ upon themselves and learn of him. Neither do they watch and pray as they ought; consequently, they frequently go astray, and if they persist in that way, they grieve the Holy Spirit, and thus lose their first love, and if they do not "repent, and do the first works, their candlestick will be removed out of his place." (Rev. 2:5.)

*Batteau, Ont.*

Don't scowl. It spoils faces. Before you know it, your forehead will resemble a small railroad map. There is a grand trunk line from your cowlick to the bridge of your nose, intersected by parallel lines running east and west, with curves arching your eyebrows; and oh, how much older you look for it! Scowling is a habit which steals upon us unawares.—Standard.

As every lord giveth a certain livery to his servants, charity is the very livery of Christ. Our Savior, who is the Lord above all lords, would have his servants known by their badge, which is love.—Latimer.

For the EVANGELICAL VISITOR.

**An Admonition.**

J. H. SMITH.

"We ought to obey God rather than men." (Acts 5:29.)

Having for sometime been very much impressed with the thought of writing a message of some kind to the readers of the VISITOR, and while I tried to excuse myself on account of my inability, the above scripture came to my mind; and I thought of how many blessings I have lost by obeying man. So many of us, while we may know what the Lord wants us to do, will stop and consult ourselves whether we are able for the undertaking—it may be preaching the gospel—and after consulting self we come to the conclusion that we are not able to do the work, and therefore our talent falls under ourself, and is often lost under the "cares of this life and the deceitfulness of riches and the lust of other things," which make the word unfruitful.

To "obey God rather than man," means to get rid of all self and take God at his word. How many of us can stay at home from church Sunday after Sunday with the thought that we are not well enough, or, so many things are in our way. But we could stand at an auction sale a whole day and not be tired; and how many preachers we find that can work six days out of a week and twelve hours each day, and are hardly able to preach one-half hour on the Lord's day; all the time obeying the carnal desires of the flesh. When we consider the lives of the apostles who gave us our text, we find men that obeyed God at all times, night and day, in prison or out of it, and it is said of the apostles that they went everywhere preaching the gospel. We find some preachers can hardly stay awake while the gospel is being preached, let alone preach it. Then there are some of the laity who can stay at home because they do not care to listen to the brother that is likely to do the preaching. Is that not obeying man? And obeying man always shows a lack of love to God. How important it is for us to compare ourselves with the nine Blesseds in Matthew 5:2-11; 6:19, 20; 18:15-22; Luke 1:27; John 4:34; Romans 8:1, 13, 14; 15:1; Phil. 2:5; James 1:27; II. Peter 1:5-7.

I think if we would carefully and prayerfully consider the above Scriptures we could get to a place where we would obey God rather than man, and we would always abound in the

work of the Lord. These scriptures would bring about a harmony that would drive the enemy out of our beloved Brotherhood in many places.

I hope and pray that we may, as a church, have special power to keep him out when it comes to adopting the new hymnal. There is perhaps no one in the Brotherhood who would like to see our church hymn book go into every district in the Brotherhood more than the writer, and when we remember that it has been on the way coming some over ten years, I think every brother and sister should welcome it into their home, and the sooner we do it the better for us and the cause for which it is published.

*Weilersville, O.*

**The New Church Hymnal.**

CHARLES STOVER.

The new church hymnal has been under discussion for some time, firstly, in reference to notes, shaped or round, then some well-meaning brethren were afraid of something new, I too would feel to give some of my sentiments in reference to the book as now finished.

Several weeks ago our dear Bro. S. R. Smith and Bro. Climenhaga being on a visit to this city, brought us quite a number of books. It happened to be meeting evening at the Mission, so we were privileged to listen to some of the heart-thrilling hymns.

Some seem to think the price, 60 cents, is too high, but I feel I would readily give a dollar for it. One of our brethren remarked, as we sang No. 200, "Oh, I never shall forget how the fire fell," having the real sentiment of the hymn in his heart, that that hymn alone is worth 60 cents. I must say when we sing some of these beautiful hymns and have the real experience in our hearts, it inspires the soul, praise his name.

I myself am pleasantly disappointed with the book, it being one of the best books published, in my estimation. It is certainly a grand, good compilation of hymns. We as a body should congratulate our brethren for their noble work, sacrificing time, and no doubt some of their money too. I feel they are entitled to favorable recognition, rather than continual criticism. I am positive that those who criticise most would not be willing to sacrifice both time and money as some of the dear brethren have done.

I wish God's blessing may rest on the book.

*3423 North Second St., Phila., Pa.*



## THE SUNDAY-SCHOOL.

The treatment of the Sunday-school lessons is appropriated from the *Workman Quarterly*.

LESSON 3.—April 18.—The Conversion of Saul.—Acts 9:1-30. Commit vs. 15, 16.

GOLDEN TEXT: He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?—Acts 9:4.

CENTRAL TRUTH: The grace of God can change the most violent enemies of Jesus into his truest friends.

DAILY FOOD: M. The Conversion of Saul.—Acts 9:1-30. T. The Story Told Before Agrippa.—Acts 26:1-32. W. Light from Heaven.—Jno. 1:1-14. T. Chosen Vessels.—Isa. 52:1-15. F. Opened Eyes.—Jno. 9:1-27. S. The Great Exchange.—Phil. 3:1-14. S. Paul's Suffering for Christ's Sake.—II. Cor. 2:22-33.

INTRODUCTORY.—The lessons are now concerning Paul (Saul) and those with him. The first that we will have to study is his conversion. This happened while he was on his way to Damascus to persecute Christians whom he regarded as dangerous fanatics. Christ, however, interfered with this persecution by the conversion of Saul who was the ringleader of it. Saul was his Hebrew name, Paul his Greek or Roman. His father was a Roman citizen, a privilege of great value at that time and Paul inherited this by birth. From very early traditions it is generally believed that Paul was small in stature, though so mighty in intellect. The story of his conversion is told three times, the other records being from his address in the Temple court in Jerusalem, and in Cæsarea before King Agrippa.

WHEN? Probably A. D. 37.

WHERE? Near Damascus, about one hundred and forty miles northeast of Jerusalem, Jerusalem, Cæsarea, Tarsus.

WHO? Saul, the disciples of the Lord, the high priest, the Lord, Ananias, the Jews, Barnabas.

#### Explanations and Word Studies.

(V. 1) *Breathing out*: A term indicating that his whole nature was full of hate toward the disciples of Christ. Paul says of himself (chap. 26:11) he was "exceedingly mad against them." (V. 2) *Letters*: This would be his authority. *Damascus*: The brilliant capital of Syria; still a splendid city. Its present population is about 200,000. *Of this way*: A common expression in the Acts for the Christian religion. (V. 3) *Shined... a light*: This event happened about noon in the full blaze of an Oriental sun (chap. 22:6; 26:12). In this blinding light Saul perceived the glorified body of Jesus. (V. 4) *Heard a voice*: The necessary inference is, that Saul heard audible words, and not merely that an impression was made upon him as if he had heard them. Those with him heard the voice, but were not able to understand what was spoken. *Why persecutest thou me?* Those who afflict the Lord's people afflict the Lord himself. (See Isa. 63:9; Zech. 2:8; Matt. 26:44, 45.) (V. 5) *Who art thou, Lord?* It is evident that Saul did not yet know who was speaking to him. There was a personal appearance of the Savior, and not a vision, as some suppose. (V. 10) *Ananias*: We know very little of this man. He was an obedient servant of the Lord. (V. 11) *Inquire... for one called Saul*: Ananias was further informed that Saul had seen a vision of a man named Ananias putting his hand on him, that he might receive his sight. Thus the Lord prepared Ananias to help Saul, and he prepared Saul for receiving help from Ananias. (V. 12) *Behold he prayeth*: To allay the fears of Ananias. (V. 15) *A chosen vessel*: Selected to bear his name, especially to the Gentile world and to kings, and also to the children of Israel. He will no longer hinder the Church. (V. 18) *Fell... scales*: Not a scaly substance; but he experienced a sensation as if something resembling scales fell from his eyes. *Arose and was baptized*: Following the example of the early converts, he at once made a public profession of his faith and was immersed.

(V. 20) *Preached Christ*: He proclaimed and proved that Jesus was the Christ. (V. 22) *Increased the more in strength*: His moral strength or boldness increased. *Confounded*: Means confuted. "It means also occasionally to produce a tumult or excitement. Perhaps this is the idea to be conveyed here." (V. 24) *Watched the gates*: Cities were surrounded by high walls; and of course the gates were presumed to be the only places of escape. (V. 26) *He assayed*: He attempted; he endeavored. (V. 27) *Barnabas declared unto them, etc.*: Gave a full statement of his conversion, and the evidence of it. (V. 29) *Grecians*: Foreign Jews, who spoke the Greek language, and who had come up to Jerusalem. They would be as much opposed to the doctrine that Jesus was the Christ, as those who resided in Jerusalem.

PRACTICAL APPLICATIONS.—1. When one hates God's people, he does everything to show it. 2. They who do wrong to Christ's servants do wrong to Christ. 3. If men wish to be happy, they should cheerfully submit to the authority of God. 4. We must submit to Christ before we can be saved. 5. Prayer is the first thing wherewith a pious life begins. 6. God controls human hearts, and uses human instrumentalities to accomplish his divine purposes. 7. Conversion opens the spiritual vision. 8. God prepares and selects men for his work.

SUGGESTIONS FOR TEACHERS.—1. The teacher might profitably review the life and character of Saul. His birth at Tarsus; his parents were Jews and Pharisees; educated at Tarsus and at Jerusalem under Gamaliel; a man of extraordinary mind, of great talents and energy; a man of training and culture, and possibly a member of the Sanhedrin. All his splendid powers were used against Christianity. How much evil can such a brilliant man do!

2. The voice that reached his ear and pierced his startled conscience was a revelation to Saul. The question, "Saul, Saul, why persecutest thou me?" revealed the wonderful sympathy of Christ for his afflicted people. Every stroke given to the weakest of God's children reaches him, and every wrong inflicted upon one who believes in him is an injury to himself. No wonder, that when the bold persecutor learned this truth he trembled and was astonished. Be careful how you treat a child of God.

LESSON 4.—April 25.—The Gospel in Antioch.—Acts 11:19-30; 12:25. Commit verses 22, 23.

GOLDEN TEXT: The disciples were called Christians first in Antioch.—Acts 11:26.

CENTRAL TRUTH: The gospel is for all people.

DAILY FOOD: M. The Gospel in Antioch.—Acts 11:19-30. T. Light to the Gentiles.—Isa. 60:1-6. W. Persecution and Dispersion.—Matt. 10:16-23. T. Into All the World.—Mark 16:14-20. F. Spreading Abroad.—I. Thess. 1:1-10. S. Advice to the Church.—I. Pet. 5:1-11. S. Exhortation to Christians.—Rom. 12:1-15.

#### Explanations and Word Studies.

(V. 19) *Scattered abroad*: By the persecution in which Stephen met his death. (See chap. 8:1-4.) *Upon the persecution*: Which occurred some three years before this time. *None but Jews*: The broader nature of the kingdom had not yet taken hold of their minds. (V. 20) *The Grecians*: The word "Grecians" implies Greek speaking Jews, but the word "Greeks" which is so rendered in the Revised Version, refers to Gentiles. They addressed their preaching in Antioch to the Gentiles as well as to the Jews. (V. 21) *The hand of the Lord*: The power of God accompanied their preaching. (V. 22) *The church*: The local church in Jerusalem. *Sent forth Barnabas*: To aid and give direction in the work. Peter and John had been sent to Samaria (chap. 8:14) in like manner and for a similar purpose. "Barnabas, being a native of Cyprus, would most likely be well known to the Cyprians who

were preaching at Antioch; hence he was qualified in every way for the delicate mission on which he was sent." (V. 23) *The grace of God*: The favor of God displayed in the conversion of the Gentiles. (V. 24) *Full of the Holy Ghost*: Living in the Spirit and ready to be guided by him. (V. 25) *To Tarsus*: About eighty miles away to find a helper. *To seek Saul*: "He knew Saul; he believed him to be the man for that work." Barnabas may have known that Saul had been set apart as the Apostle to the Gentiles. (V. 26) *Called Christians*: Not assumed by the Christians themselves. They were known to each other as "disciples," "believers," "saints," etc. No doubt given by the Gentiles. Some think it was a term of derision. "Christian—a name often bringing ignominy and death upon its bearer, but one which identifies us with Christ and his righteousness and glory." (V. 27) *In these days*: During the ministrations of Barnabas and Saul, while the church prospered in Antioch. (V. 28) *Agabus*: All we know of him is what is mentioned here and twenty years later (Acts 21:10, 11) when he foretold that Paul would be delivered into the hands of the Gentiles. *Dearth*: A great famine. *Throughout all the world*: "In the mouth of a Roman these words would mean over the whole Roman empire; on the lips of a Jew, throughout Palestine." *Came to pass in the days of Claudius Caesar*: History shows that there were four great famines in the reign of Claudius, A. D. 41-54—two in Rome, one in Judæa, and one in Greece. This predicted famine, which began in the fourth year of Claudius' reign, A. D. 44, fell upon Judæa exclusively, and, according to Josephus, was very severe there. Hundreds and even thousands, it is said, perished from starvation. (V. 29) *In Judea*: The famine was general, so that help was sent not only in Jerusalem, but in other places. (V. 30) *To the elders*: To be distributed. This is the first mention of these officers in the New Testament. (Chap. 12:25) *Returned from Jerusalem*: This was Saul's second visit to Jerusalem after his conversion. *Had fulfilled their ministry*: After they had handed over the alms of the church at Antioch to the elders of the churches. Chap. 11:30.

PRACTICAL APPLICATIONS.—1. Persecution often becomes the means of spreading the gospel. 2. What one finds in any one place often depends largely on what he tries to find. 3. True workers rejoice in each others success. 4. The hand of the Lord is the power of the Lord displayed through the Holy Ghost and this is still the secret of success in all testimony and service for the Master. 5. Happy is the Sunday-school class that is favored with a Spirit-filled teacher.

SUGGESTIONS FOR TEACHERS.—1. Show how God carries out his own plans and overrules the evil designs of men. The persecution of the early Christians brought about wonderful results to Jew and Gentile alike. In the providence of God, it was the driving out of the apostles and their converts that carried the gospel to the Jews who had gone aboard (verse 19), and finally to the Gentiles who seemed more willing to receive the message (verse 20). They go outside of Palestine, to Cyprus, Antioch, and other places, and preach the gospel. In all this the hand of God is clearly shown.

2. "The Lord can use common instruments, if they are filled with the Spirit, and use them to accomplish wonderful results. These were not Apostles, or officials, but common laymen. There was no missionary society back of these men, but God stood by them. In a sense, we all can be, and must be, missionaries. These men were so full of the truth that it ran over and touched the pagans. How sluggish and negligent we have grown since those primitive days!"

3. This gladness of the good fortune of others in receiving the grace of God (verse 23) is a test of the true Christian. Certainly no man can be right at heart, or full of spiritual light without a feeling of gladness when others are saved. It matters not where, or under whose labors success comes.



**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 the number called for.

To THE POOR,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To CORRESPONDENTS:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

2. Communications without the author's name will receive no recognition.

3. Communications for the VISITOR should be sent in at least ten days before date of issue.

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

**Harrisburg, Pa. April 1, 1909.**

**OUR BIBLE OFFER**

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR 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.

*A Very Full Concordance, containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, etc.*

The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address EVANGELICAL VISITOR, 1627 Swatara St., Harrisburg, Pa.

**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, 15c.

Repent for the Kingdom of Heaven is at Hand, per hundred, 15c.

Death Eternal, per hundred, 12c.

Orders for the above tracts should be addressed EVANGELICAL VISITOR, Harrisburg, Pa.

**Philosophic Basis of Ordinances and Bible Doctrine of Sanctification by C. H. Forney, D. D., LL. D.**

The first part of this book is an indirect but conclusive proof that feet-washing is a divinely instituted ordinance.

The second part of the book is the Bible doctrine of sanctification, and in these days of fatnaticism is most helpful in helping men to the Bible truth on this subject.

Cloth, 50c. Paper, 25c.

Can be ordered from this office.

**Love Feasts.**

*Pennsylvania.*

Cross Roads, Florin, April 28, 29.

Silverdale M. H., May 1, 2.

Conveyance may be had by mail from Peikasia, or by writing to Bro. H. B. Stout, Silverdale, Pa.

Air Hill, May 3, 4.

Ringgold, South Franklin dist., May 6, 7.

(A general invitation is extended. Ministers are especially invited. Come to Waynesboro by train or trolley. Teams will meet trains in the forenoon on the 5th.)

Mount Pleasant, M. H., May 6, 7.

Mechanicsburg, May 8, 9.

Philadelphia Mission, May 29, 30.

*Ohio.*

Paradise M. H., Wayne county, May 15, 16.

Richland and Ashland, May 29, 30.

*Indiana.*

Elkhart, May 15, 16.

Dekalb, May 29, 30.

*Oklahoma.*

Thomas, April 10, 11.

**NEWS OF CHURCH ACTIVITY.**

(Continued.)

(Concluded from page 5.)

and teach them a trade with a view to independent livelihood. To start this Home means public co-operation and sympathy. The little means we had has all been spent in starting it in a small way and we now feel we must appeal to such as are moved by the Spirit to extend their helping hand by means of prayer and financial support direct through our Board at home. The ultimate object of this Home is to make this Mission self-supporting.

We have the poor coming to us almost daily from different quarters, even Christians of other missions, but we have simply to ask them to wait till this Home is able to help them out. We would thus be able to save a large number of souls from poverty, starvation and the clutches of the world. But we need not be disheartened or hopeless. God is our help and we believe he alone can touch your hearts toward this good object.

When a poor and an illiterate man is converted to Christianity, his first struggle is the support. In other missions we have seen he is separated both by mission authorities on the one hand and his relations on the other, thus compelled to lead a miserable life from the beginning. Would it not be better, dear readers, if we could train the poor and the needy and give him a place of support as we lead him to the cross?

We beseech your earnest prayers for our work here. May the grace and peace of the Father be with you all. Amen.

Yours for the cause of Christ,

WORKERS.

*Brethren in Christ Industrial Home.*

*Lucknow, India. Feb. 18, 1909.*

Don't try to be anything else but a gentleman or gentlewoman, and that means one who has consideration for the whole world, and whose life is governed by the Golden Rule: "Do unto others as you would be done by."

—Selected.

**REPORTS OF FUNDS.**

**Chicago Mission.**

Report for month ending March 15, 1909.  
Balance on hand, \$38 60

**DONATIONS.**

John Gayman, Morrison, Ill., \$3; In His Name, \$5; Sr. Sallie Brown, Ind., \$1; Y. P., \$1.80; Sr. N. A. Shirk, Chicago, Ill., \$2; W. Kreider, Shannon, Ill., \$1; A. J. Heise, Hamlin, Kans., \$10; H. Trump, Polo, Ill., \$2.

Sr. Shirk, 6½ lbs. butter; W. Kreider, Shannon, eggs, four dozen; Sr. Fox, Shannon, dried corn; Sr. Albright, tallow; Sr. Frances Shirk, Goshen, Ind., chickens, preserves and celery; B. B. Bert, Detroit, bbl. apples.

**EXPENDITURES.**

Groceries, \$14 31  
Gas, 2 80  
Ex. etc., 1 50

SARAH BERT AND WORKERS.

5956 Peoria St., Englewood, Ill.

**Orphanage Endowment Fund.**

By request I herewith make report of the status of the Messiah Home Orphanage Endowment Fund. As there has been no new donation made during the year, the amount stands unchanged, being \$2,881.31, which is now in my hands. That there has been no increase is a distinct disappointment. It is desirable that this fund be increased substantially so that the management would be in a position to invest in a farm which is now needed, as the present capacity of the institution is fully occupied. Much good could be done if the funds were available. I would appeal to such as may be interested in this laudable work to help in increasing this fund before we must report to General Conference.

A. B. MUSSER,  
Treasurer.

North Twelfth St., Harrisburg, Pa.

**Messiah Home.**

Report of Cash donations received during the months of February and March, 1909.

Annie Myers, \$5.00; Thomas G. Fox, \$2.50; D. V. Heise and wife, \$10.00; a brother, \$50.00; Lizzie Seetz, \$125.00; donation box, \$7.85.

We are thankful for these donations. It is encouraging to know that some are interested and manifest sympathy in a substantial way. We meet with difficulties along the way, but when we consider where they come from it amounts to nothing and can regard them as blessings.

A. B. MUSSER,  
Secretary and Treasurer.

North Twelfth St., Harrisburg, Pa.

**Executive Committee Treasurer's Report.**

This report is confined to the five cent per member assessment: Jacob Witmer Michigan, \$2; J. A. Stump, Elkhart, Ind., district, \$4.15; Manor, Pa., district, \$7.80; Donegal, Pa., district, \$13.40; Dauphin and Lebanon, Pa., district, \$14.20; C. Brenner, Smithville, Ohio, \$1.95; Herman G. Miller, Martinsburg, Pa., \$5.75; S. H. Bert, Bethel district, Kans., \$11.75; J. D. Keefer, Lykens Valley, Pa., \$1.50; H. Bowers, S. Dickenson, Kans., \$10.00; D. Brubaker, Rapho, Pa., district, \$16.60; J. N. Hoover, Miami, Ohio, district, \$5.50; Duntroon, Ont., \$3.00; A. J. Heise, Brown county, Kans., 90c; Saxton Bowers, Stark county, Ohio, \$1.80; B. F. Long, Center county, Pa., \$1.00; D. L. Book, Thomas, Okla., \$3.75.

I hope those districts who have not yet been heard from will report immediately so that the report can be made satisfactorily to General Conference. Please attend to it at once.

A. B. MUSSER,  
Treasurer.

Harrisburg, Pa.



**Messiah Orphanage.**

Report of cash received during February, 1909.

Jacob Ulery, Donnellsville, O., \$5.00; B. Hoffman, Bainbridge, Pa., (School Fund), \$8.00; Sr. Nancy Hess, Waynesboro, Pa., \$1.00; M. L. Dohner, Miami dist., O., \$11.00; D. V. Heise, Clarence Center, N. Y., \$10.00; a friend, Harrisburg, Pa., \$3.00; Harrisburg, Pa., School Fund, \$5.00; Joseph C. Myers, Greencastle, Pa., \$5.00; same for School Fund, \$5.00; In His Name, Elizabethtown, Pa., \$3.50; Sr. Shoaltz, Forks Road, Ont., 50 cents; Bro. H. H. Winger, Twin Falls, Idaho, \$1.50.

D. M. BOOK,

Secretary and Treasurer.

Hummelstown, Pa.

For the EVANGELICAL VISITOR.  
**My Experience.**

FRANCES A. BAKER,

I have been thinking for some time to write some of my experience for the VISITOR, but always felt the cross to be too heavy, and so neglected it. But to-day I felt to write, and by the grace of God assisting me I will try to tell what the Lord has done for me. I can say he has been a merciful God and kind Savior to me. He drew me when I was young and was often heavily convicted, but the enemy was so strong and brought before me the pleasures of this world, and I yielded. Often did I think of what will death and the judgment be if I continued on in sin. I had many callings and warnings, but I was not willing to obey God's call and went on in sin, time after time, until the Lord brought me upon a bed of sickness. I then felt my sins a great burden. I could not rest. I knew if I would die in that condition I would be lost. I then prayed to the Lord to have mercy on me, a poor sinner, but it appeared to me I had no power or feeling to accomplish anything good. But by the grace and help of God I was determined to try. So I continued on in prayer to the Lord for some time until he thought fit to pardon me. O, how happy I felt then! I felt so willing to take up my cross and follow my Savior.

I have had many good seasons since I started out to serve the Lord, and then again I had my trials too, but I realize the nearer I live to the Lord the better I have it. Then we can go on our way rejoicing in the hope that is set before us, growing in grace and in the knowledge of our Lord and Savior Jesus Christ. He is ever near to help us and teach us what to do. But we are of such a rebellious and disobedient nature, and do so often wish to have our own way and that is not pleasing to God. Oh, I say, do not grow weary in well-doing, for in

due time we shall reap if we faint not. I feel thankful to the Lord to-day for calling me to him when I was far away in unbelief and in sin, and I promised the Lord that I would live faithful to him as long as I live. But I must confess that I often came short since that time, and if I come with a truly humble and penitent heart he is always ready to forgive, and it is my earnest desire to serve God as long as I live, so that when I am done here with time and timely things, I may be prepared to meet my God in peace. I feel to thank God for his keeping power. I ask an interest in your prayers that I may one day meet you all in that land of rest.

Richmond Hill, Ont., P. O.

For the EVANGELICAL VISITOR.

**A Chicago Letter.**

LIZZIE BRUBAKER.

"Bless the Lord O my soul; and all that is within me bless his holy name. Bless the Lord O my soul and forget not all his benefits."

Dear readers of the VISITOR: This is the very inner expression of my heart. Many are the benefits of God to us; do we realize what God the Father has done for us; in that he gave his beloved Son into the world to be shamefully treated and nailed to the cross there to die for you and me? He said, "It is finished: and he bowed his head and gave up the ghost." Glory to God! The grave could not hold him. He is now sitting at the right hand of God interceding with God for us.

I am so deeply impressed with the word, "It is finished." There was a time in my life I thought it was finished,—his suffering and death. But our hearts and words fail us to tell what we are permitted to see in this wonderful salvation which was brought to us there at the Cross of Calvary: the deep hidden things which are in Christ, but are revealed to those whom he can trust. The veil is rent—taken away, and we can now enter into the Holiest, into the full promise of God; all that there is in Christ Jesus.

Jesus desired that our joy may be full; bless his holy name; it can be full when we have consecrated both soul and body to him, and to do his will. This is a blessed life, Jesus in us, and we in him, to let him do, and perform, as he will. Out of self,—lost in Jesus.

We do praise God for what he is to us; we realize the more simple trust we have the more he does for us. To

trust and obey is a wonderful thing; it brings God very near to us and we learn more and more to stand upon his promise. He said, "Ask and it shall be given unto you." He gives according to our faith, and what we ask for. If we ask for small things we get them and if we ask for large things we get them. Oh for a faith that will not shrink on any earthly woe.

Dear brethren and sisters, do not forget to pray for those that are in the work here in the cities of the home land; and also those that are in the far away lands. They all need your prayers. Hold them up before the throne. Their trials and tests are many but the victories and glories outweigh them all. Hallelujah to Jesus. Who soon will come to gather his loved ones home. Only to be true to God a few more days and then to meet him and see him face to face and know as we are known.

Chicago.

For the EVANGELICAL VISITOR.

**The New Mission.**

Having written in a former communication of a new mission, and stating that the object to be sought is to reach a worthy class, close at home, which has been quite too much neglected, and we now proceed to notice

FOUNDATION PRINCIPLES.

We are now living in an age when mankind carries on everything by means of great conventions. And this is no marvel, for the God of this world has blinded their minds (II Cor. 4:4). Things are "worked up" until a great "convention" can be called, and then when the greatest possible pressure is brought to bear, and men and women in great numbers are called upon to make "pledges" and "promises," both as to labor and means, to carry out their ends. And if there is any glory in the end, perhaps man gets it, instead of I Cor. 10:31. Now we aim at no "convention" but rather at a great "heart concern," for the "lonely," the "aged," the "afflicted," the "distressed" in body or mind anywhere, and everywhere, who can go no farther with the "current of the day." St. Paul has to this day been the greatest missionary of the world, but his "call," his great zeal and interest in the cause of Christ, was the outcome of no convention, neither did he make any "promises" or "pledges" to mortal man. He was truly "called" consecrated and "set apart" for that noble work. But the whole thing occurred



between his own heart and its God—and not between him and man. Whenever men or women become powerfully impressed from God himself—they will need neither human persuasion or convention, and yet, if they obey the Spirit of God in all things, they will not go astray by a misguided zeal, neither will they fall under II Tim. 3:13. The secret is largely in getting a proper beginning. The Apostle did not get his “all” because he came in contact with some class of people or their doctrine, but he got it direct from the Lord himself without any human intervention. And all others who ever received the right thing, received the same kind of a thing, (Eph. 4).

The plan of salvation is built upon a foundation so solid, that all the combined “powers of darkness” can never shake it, (Matt. 16:18). From Matt. 7:25 we see the great necessity of every Christian having that immovable foundation. Especially is it necessary for every Christian work to have a solid foundation. Read I Cor. 3:13. The apostle did not choose this calling from among the “professions” in order to get a “salary.” He did not choose at all. But, to make a long story short he was first powerfully converted to God—regenerated, called, consecrated, “set apart” anointed and filled for service. All this in a continued process, so short that no one properly dare draw a line between either two of these. Thus in God’s short but complete process we have one of the greatest mission workers the world ever saw. Man had really nothing to do (dictate, choose or will) with it. Before this time he persecuted the church (I Tim. 1:13; Acts 9:1, 2). But now see the great change, (Rom. 9:3). Is it not clear to see why so many things come to naught or end in sorrow?

#### THE MEANS.

No work of any great importance can be carried on without at least some “means.” But in this case, of what sort is it—and where shall we look for it? In short the means is not so much of money, but rather of a “better and a more enduring substance” (Heb. 10:34). But if the individual is brought into Rom. 5:5 by great and “amazing grace”—the “God will supply all of his need” (Phil. 4:19.) Oh glorious fountain which never runs dry! There must of necessity be some “compassion” or heart-felt concern for the many all about us who may be distressed in

body or mind whether their “needs” be “natural” or “spiritual.” The “fruit of the Spirit” is bound to “take form” in something more than mere talk (or doctrine). It is bound to find “an avenue out” and some one outside of “I” will be benefitted by it. Matt. 13:33, indicates that if this heaven-born thing, is in the heart, it is bound “to work out.” Read Matt. 9:36, and Matt. 14:14, and Mark 6:34, and finally perhaps the shortest verse in the Bible has the most in it. Now where is our “compassion?” How much, and for what, are we the most concerned? Shall we be able for Rom. 14:10? There was something “uppermost” in the great heart of Jesus. There is something “uppermost” in our heart. What is it? Jesus gave us an example (John 13:15). Not in that one thing only. Do we follow it? Have we no convenient season (Acts 24:25)? The German translation on Heb. 12:1 is powerful. It shows that “sin is the cause of spiritual inactivity.” The theology of our day does not go to the very bottom of things—to find the very “first cause.” Are we ready “now” to meet I. Cor. 3:13? If there be any cause for alarm—better have it now.

#### THE STANDARD.

A standard is “that which is established by sovereign (not human in this case) power—as a rule or measure, by which others are to be adjusted.” The “word” of the almighty God has been established by “Sovereign Power.” The original intent which God had in his mind six thousand years ago, has never yet been changed. (Mal. 3:6; Rev. 22:18, 19.) The putting away of the Mosaic dispensation was not a “change,” but was simply necessary in the continuation of God’s own process, by, and through, which he started out to complete the great “plan of salvation,” fitly illustrated in Mark 4:28. Truly, in these days of “looseness” we need once more to inquire for the “old path” (Jer. 6:16) “original” standard of the gospel as given nineteen hundred years ago. Even if man would increase the number of doctrines and versions of the New Testament, which are now in the world, a thousand fold, yet he would have to meet God in judgment on the basis of that original intent which he had in his mind six thousand years ago. What folly is it for the “creature” to “play” against the “Creator.”

#### CONCLUSION.

Now we feel we have spoken at sufficient length on these foundation principles upon which God will own and bless the “life and labors” of all his true ones, and wherever they may fall, or wherever their lot may be cast, they shall not fail of the “blessed applaudit” in Matt. 25:21.

In love have we given, in love may it be received. There are yet many more serious considerations, but will forbear for the present.

Thanking the reader for his kind indulgence thus far, trusting that “when we are no more,” still some one who is left back in this world of “sin and sorrow” may find some kind angel, in human form, who will come to him with a great heart full of love, with some kind message, either written or spoken, for his encouragement in the darkest hour of his life. No doubt the eyes of some dear one will fall on these lines, and we never shall meet again as writer and reader, but let us find our highest pleasure in the sweet comforts of the gospel and be real faithful to the end, looking unto Heb. 12:2; remembering Rev. 21:4. No doubt the principle involved in Ezek. 3:15 to 22, will have to be met, by every minister of the New Testament dispensation, and therefore in this great fear have we written. With “charity for all” we close in the noble words of one long since mouldering in the grave. “The preparation of these lines has been a pleasant task. Should they prove a source of real pleasure and profit to the reader, and serve to introduce him to a better acquaintance with the needs of suffering humanity and the Holy Scriptures, to which all Christian hearts turn with ever increasing delight, and should they cheer with a few beams of pure sunshine, fellow pilgrims in their journeyings to the skies, the labors of the author will have been abundantly rewarded.”

#### YOUR MINISTERING SERVANT.

Neither let mistakes nor wrong directions, of which every man, in his studies and elsewhere, falls into many, discourage you. There is precious instruction to be got by finding we were wrong. Let a man try faithfully, manfully, to be right, he will grow more and more right.—Thomas Carlyle.

Destruction is wholly from ourselves, salvation is wholly from God: “Thou hast destroyed thyself; but in me is thine help.”



## "Lovest Thou Me?"

Dear Editor: Greeting in Jesus name. As I was looking up some papers recently, I discovered in a tablet that was cast aside, a writing which I knew to be my father's (Rev. C. B. Miller) that had been written for the VISITOR. Whether it was ever published I do not know; but as soon as I saw it I was at once impressed to copy it and forward it to you for publication, and now give to you as he had written it, which is as follows:

## LOVEST THOU ME?

Being prompted for quite a while to write for the VISITOR, as I think we ought to have more original matter, and not so much of selections; although good selections may prove very beneficial.

We may ask, what would be most necessary for our encouragement? The next step is to ask the Lord for wisdom, understanding and love.

"Ye that love the Lord, hate evil: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked." (Psa. 97:10.)

Now the question in John 21, 'Lovest Thou Me?' we will make a personal matter for ourselves. Do we love the Savior above everything else, or is it too much of a secondary matter? The Savior said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Now we do not want to go away from home, nor throw any reflections, but the question with us should be: How do I stand in the relation of the scriptures just quoted?

If we love the Lord, we hate evil, says the Psalmist. If we trace back to our outstart when God spoke peace to our souls, it was shown to us the way we should go.

Josh. 24:15 says, "Choose you this day whom you will serve." Here is the place we will either go shipwreck, or if we love the Savior we will follow him through evil as well as through good report, and we must take up his cross and follow him.

Some one may ask, especially the inexperienced, how shall we take up his cross; why shall we deny ourselves of the things we have indulged in while in sin? "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you." (II. Cor. 6:17.)

We shall not indulge in the things in which we enjoyed ourselves in the carnal state; we will be what the

apostle says in writing to the Corinthians, "Ye are our epistle written in our hearts, known and read of all men." (II. Cor. 2:3.) We will show to the world whether we love Christ or not; it will be like that man on being questioned of the nonconformity of the Christian, he said he "believed" in it, but remarked "we are hanging out the sign, and if we hang out the sign let us keep the goods." Well said; and if we adorn ourselves in modest apparel, we should keep modest goods.

What will our influence be if we have a modest appearance and have an unruly temper or a light and trifling conversation, or many other things we might mention? Why we then are living contrary to our profession; we are not that light the Savior says we shall be.

Now, a few words about the modest apparel; we are sometimes faulted for putting too much stress on the outward appearance; the people will tell you that if the heart is right it matters not about the outward appearance. The word says if the heart is right the appearance will be right, and if the heart is changed the appearance will also be changed. God commanded Noah to pitch the ark within and without with pitch; and if Noah would not have done as the Lord commanded he never would have landed on Mount Ararat. Let us do as a dear afflicted brother has admonished us, that we should not get too far away from the old land mark. Prov. 22:28: "Remove not the land mark which thy fathers have set."

Now, brethren and sisters, and all God-fearing people, let us endeavor to show forth in word and in deed, or by our life, that we are loving him.

\* \* \* \* \*

Trusting and hoping this may be a message of encouragement to some one, as I have done no more than what I felt the Lord asked of me, or perhaps it is for me that I may be willing to do whatever he asks me to do.

While copying these lines for the VISITOR the language of Rev. 14:13 was much on my mind; as I believe the author of this message is resting from his labors; and his works still following him.

Yours in his service,

LANDIS L. MILLER.

Be such a man, live such a life, that if every man were such as you and every life a life like yours, this earth would be a paradise.—Phillips Brooks.

## OBITUARIES.

OSWALT.—Paul Frederick Michael, son of Frank and Rosa Oswalt, was born July 17, 1908, and departed this life February 28, 1909, aged 7 months and 11 days. He leaves to mourn his early departure, his parents, one sister and a number of other relatives and friends. Service was conducted by Elder J. A. Stump. Text, Matt. 18:3. Interment in Leasburg cemetery.

SOUDERS.—Luke Souders died, March 16, 1909, aged 55 years, 4 months and 15 days. He had been a sufferer for fourteen years. For the last seven years he was entirely helpless, being blind and paralyzed. About three years ago he was converted and remained faithful to the end. Funeral service was conducted by Elder D. R. Eyster, assisted by Rev. Markam, of the Methodist church. Text, Isa. 40:6, 7.

DAVIDSON.—Dr. John Henry Davidson died at Perryopolis, Pa., March 17, 1909, aged about 64 years. He was the son of Jacob Davidson, (deceased), who was a preacher in the Brethren in Christ church about 1840 at Brownsville, Pa., and a nephew of the late Henry Davidson, former editor of the VISITOR. Dr. Davidson was a successful physician, having an extensive practice in Fayette and adjoining counties until within a few years his health failed to such an extent he was obliged to give up his practice. He was a member of the Methodist church and died in the faith of the resurrection. He leaves a wife and one son and many other relatives.

GISH.—Jacob R. Gish, of West Donegal township, Lancaster county, died at his home, three miles south of Elizabethtown, Pa., March 16, 1909, aged 74 years. He made no open profession of religion, but was a quiet, peaceful and good neighbor. He is survived by his wife and the following children, brother Abram R. Gish, of Elizabethtown, Pa., son-in-law of brother J. G. Hershey, of Florin, Pa.; Amos, of West Donegal township; Mrs. Stephen Lindemuth, of Mt. Joy, Pa., and Levi and Henry at home. Funeral services were held at Bossler's Mennonite church, conducted by Rev. John Landis and Simon Garber, of the Mennonites, and Elder Aaron Martin, of Elizabethtown, Pa. Text, Jer. 9:23, 24.

WINGERT.—Sister Rebecca N. Wingert, wife of Bro. Samuel H. Wingert, of near Rocky Spring, Franklin county, Pa., died of pneumonia on March 16, 1909, aged 33 years and 8 days. Giving birth to a baby boy during the pneumonia attack, she succumbed to the double ordeal. The babe also died thirty-six hours later than its mother, aged 10 days. Both were placed in one casket. Sister Wingert was a faithful sister in the church for a number of years. Her husband, with three sons and one daughter, are left to mourn her departure. Funeral services were held March 18, conducted by the home brethren, at the Air Hill M. H., where a large assemblage of people manifested sympathy with the bereaved. Interment in adjoining cemetery.

GIPE.—Moses Gipe was born in Lancaster county, Pa., September 30, 1828, and died, at his home in Ashland county, Ohio, on February 24, 1909, aged 80 years, 4 months and 24 days. His wife preceded him to the spirit world seven years ago last February. He was a member of the Brethren in Christ Church for a number of years, living, apparently, a consistent Christian life, being highly esteemed in the community for his energetic moral influence, which he exerted towards all with whom he came in contact. He lived in Ashland county, Ohio, the greater part of his life and enjoyed uninterruptedly good health until within a few months of his decease. Funeral services were conducted by Elder B. F. Hoover and Bro. Samuel Whisler. Interment in the Imhoff cemetery.



LEHMAN.—Died, at Lawn, Pa., on March 1, 1909. Sr. Annie Lehman, of the Mennonite Church, aged 20 years, 2 months and 23 days. The subject of this obituary had her home with Bro. Henry Kreider, near Campbelltown during the last three years. About a year ago she was happily converted and led a consistent and exemplary life. She was always ready to confess and own her Savior, when opportunity offered. It was her expressed desire to be ready for the coming of Jesus. Funeral was held on Friday, March 5. Services and interment took place at Stauffer's Mennonite church. Text, Rev. 21:4. Revs. Ebersole and Oberholtzer of the Mennonite Church, and H. K. Kreider officiating.

ROSEBROOK.—Glenwood Leroy, son of Earl and Mary Rosebrook, was born January 24, 1908, died February 20, 1909, aged 1 year and 27 days. He leaves to mourn his early departure his sorrowing parents and two sisters, also three of the grandparents with a number of relatives and friends. Funeral service, conducted by Elder J. A. Stump, was held at the U. B. church. Text, Luke 23:28, "Weep not for me but weep for yourselves and your children." Interment in South Union cemetery.

#### IN MEMORIAM.

Little Glenwood from us is taken,

No more will he need a mamma's care;  
But with Jesus he is sweetly resting,  
In his beautiful home over there.

No cold wind nor stormy blast

Can enter his home so fair,  
Neither sickness, nor death, nor darkness  
or despair

Can disturb his rest in the home over there.

ENGLE.—Sister Anna M., wife of Bro. J. Avery Engle, of East Donegal township, Lancaster county, Pa., was born January 9, 1884, died, March 12, 1909, aged 25 years, 2 months and 3 days. She is survived by her husband and three small children; also by her mother, Mrs. Mary Musser, one brother, Irwin W. Musser, of East Donegal, and four sisters, Katie, wife of Abram Martin, of West Donegal, and Mary, Barbara and Martha at home with their mother. She is also survived by her grandparents, Michael B. Musser and wife, and her husband's parents, Eli M. Engle and wife. The deceased was converted and united with the church at the age of ten years and lived a consistent Christian life up to the time of her death, which was caused by acute inflammatory rheumatism, having suffered intense pain in her sickness, which was of eight days' duration. Funeral services were held March 16, at Cross Roads M. H., attended by a large assembly of sympathizing friends and neighbors, being conducted by Elders Aaron Martin and Henry Heisey and Bro. Abner Martin. Text, I. Cor. 15:53, 54, 55. Interment in adjoining cemetery.

WISSELER.—John M. Wissler was born near East Germantown, Ind., March 7, 1823. Eighty-six years was the stretch of his life. He was born of a sturdy pioneer ancestry on both sides of his parentage. His great grandfather, Ulrich Wissler, came from Switzerland to Pennsylvania in colonial times. His father and mother, Peter and Fannie, were natives of Pennsylvania, and came to Indiana in 1822. John was the tenth child of a family of fourteen children, ten of whom grew to manhood and womanhood, and of these all but one lived to be over four score years of age. One brother and two sisters survive him, Martha Waltz, aged 85; Peter, aged, 82, and Elizabeth, aged 80. These all reside near Cambridge City, Ind. He was married to Elizabeth Herr in 1846, to whom were born five children, three of whom died before reaching manhood. Benjamin F. and Christian P. are yet living. He leaves eight grandchildren and seven great-grandchildren. He was a man of nerve and energy, quick in action but deliberate in judgment; of strong will-power and of great self-control. His ideals of

life were of the loftiest character and these he practiced from his early youth. He was a loving husband and a kind father and his ideals of home life were of the most exalted character. He was a member of the Brethren in Christ Church and a close student of the Bible. Funeral services were held at the Locust Grove church, conducted by Elders A. M. Engle, of Dayton, Ohio, and John Bowman, of Hagerstown, Ind.

RIEBER.—Sister Mary Rieber, of near Elizabethtown, Lancaster county, Pa., was born, July 27, 1854, died March 13, 1909, aged 44 years, 7 months and 16 days. She had been a sufferer of neuralgia since the age of seventeen years, which gradually became worse and finally settled on her heart causing death. Her husband preceded her in death twenty months ago. After his death she accepted Christ and became a faithful member of the Brethren, remaining steadfast through all her afflictions until death. She leaves to mourn three orphans, one daughter, Ada, and two sons, Ira and Roy; also the following named sister, Mrs. Elizabeth King, and brothers Henry, Samuel, John, Andrew and Aaron Myers. Funeral services were held at Elizabethtown at the Zion's church. Services were conducted by Bro. H. O. Musser, and Rev. John Brinser, of the Zion's church. Text, Mark 13:35, and II. Cor. 4:17, 18.

#### A VOICE FROM THE ORPHANS.

Our father died and is no more  
Upon this vale of tears;  
His spirit's fled to that bright shore  
Where pleasures banish pain.

Now mother's gone, now her we mourn,  
While following to the grave;  
But it was God that called her home,  
Where she shall sing his praise.

Now mother's gone and father too,  
And we are orphans here;  
But God has promised in his word  
The orphan's Father he will be.

Dear Lord, do thou remember us,  
As orphans here below;  
We're at thy mercy and will thus,  
Obedience to thee show.

WIDEMAN.—Freddie, beloved son of Tobias and Mary Wideman, of near Gormley, Ont., after suffering for about three weeks of typhoid pneumonia, died, aged 11 years, 5 months and 16 days. He bore his sufferings patiently and expressed a desire to go home and be with Jesus. He was a loving boy, beloved by all who knew him. The family has the sympathy of the community in this bereavement. He leaves to mourn his departure his parents, four brothers and his twin sister. A very large attendance at the funeral gave evidence of the prevailing sympathy for the bereaved family. But we need not mourn as those who have no hope. Services were conducted by Elder C. N. Good, Mennonite, and Bro. Fred. Elliott. Text, Mark 10:15. Interment in Heise Hill cemetery.

#### IN MEMORIAM.

One less at home; the charmed circle  
broken—  
A dear face missed day by day  
From its usual place, but cleansed, saved  
perfected by grace.

One more in heaven.  
One less on earth; its pain, its sorrow  
And its toil to share,  
One less the pilgrim's daily cross to bear,  
One more the crown of the blessed to wear,  
At home in heaven.

Dear Freddie, thou hast left us,  
We thy loss so deeply feel;  
But 'tis God who hath bereft us,  
Jesus can all our sorrow heal.

We loved him, O, no tongue can tell  
How much we loved him, and how well  
God loved him too he knoweth best  
He called him home to heavenly rest.

SIDER.—Bro. Martin Sider, of Wainfleet, Ont., died February 17, 1909, aged 74

years and 9 months. His wife died July 6, 1902. There survive to mourn their loss eight children, six sons and two daughters. Both were members of the Brethren church in Wainfleet. He was born in Bertie township, and moved to Wainfleet early in life. Funeral service was held at the home church, conducted by Bro. L. Shoalts. Text, Eph. 5:26, 27. Interment in Brethren cemetery.

Death hath robbed us of our earthly father  
Whom we loved and cherished dear,  
It was father, yes, dear father;  
Can we help but shed a tear.

Yes, we miss him, Oh we miss him,  
When we see his vacant chair;  
And how sad the room without him,  
For there is no father there.

Ah! we think we hear him coming,  
Coming through the open door;  
Then we tearfully remember  
Father will come back no more.

Father's work on earth is ended,  
Faithfully the cross he bore;  
Now his loving soul ascended,  
Over to fair Canaan's shore.

Though his voice is stilled, 'tis calling,  
Surely calling us to come,  
Memory hears the accents falling,  
Meet me in this heavenly home.

Had God asked us, Shall I take him?  
We had said, Oh spare the day,  
Yes, with streaming tears entreat him,  
Lord, we love him, let him stay.

Yet in love he lived and calmly  
In sweet peace he died,  
Father's God now own we knowing,  
He is with the glorified.

TYSON.—Bro. Reuben W. Tyson, of Montgomery county, Pa., died March 7, 1909, at the home of his son-in-law, Mr. Frank Hallman, Skippack, Pa., aged 70 years, 5 months and 15 days. Bro. Tyson was the youngest surviving son of the late Isaac B. Tyson, of near Royer's Ford, Pa., and a brother to the late sister Detwiler, who died March 20, 1908. One brother, Enos W. Tyson, of Schwenksville, Pa., and one sister, Mary, wife of Bro. Levi S. Heisey, of Mechanicsburg, Pa., are all that survive of that family. Of his own family there survive the following children, Elwood, of near Royer's Ford, Pa.; Anna, Mrs. Jonas Cassel, of Trappe, Pa.; Sarah, Mrs. Frank Hallman, of Skippack, Pa.; Katie, Mrs. Frank Moyer, now a widow, Ironbridge, Pa. One daughter, Ida, Mrs. Jonas Allebach, Shippack, Pa., died nine years ago. Ten years previous to that bereavement his wife was taken away. Twelve grandchildren also survive. Bro. Tyson's Christian life dates from the time of his bereavement when his daughter died, nine years ago. Since then, until his departure, he led a life of deep piety and Christian service, realizing that much of his time had been wasted and that he was under obligation to God to make the best use of the comparatively short time remaining to him. His one concern was to be ready when the call would come. The funeral service was held March 13, 1909, at Fernwood Chapel, Royer's Ford, Pa., where interment was also made. Elder Joseph B. Detwiler and Revs. — Johnson and Amos Bean, Mennonite, conducted the service. Text, II. Tim. 4:7, 8.

One by one, our loved ones slowly  
Pass beyond the bounds of time;  
One by one, among the holy,  
Sing the victor's song sublime.

One by one, soon we shall gather,  
Not as we have gathered here—  
Bowed and broken,—but the rather,  
In eternal youth appear.

One by one our ranks are thinning—  
Thinning here but swelling there;  
One by one bright crowns are winning,  
Crowns they shall forever wear.

Good-bye! hail! the fondly cherished,  
Tears and joys are ours to-day;  
Some have gone, and lo! the others  
Hasten on the shortening way.