TABLE OF CONTENTS.

EDITORIAL.—
Miscellany, ...................................................... 2

POETRY.—
Breathe Soft and Low, ........................................... 6

CONTRIBUTED.—
The New Mission Minister, ....... 13
Easter—H. Frances Davidson, .... 3
Easter—C. H. Robison, ......... 3
Faith—Archib Carmichael, ....... 6
What Do You Think About—J. H. Myers, .......... 6
The Gift of the Holy Spirit—W. G. Schellinger, .... 7
The Gift of the Holy Spirit—Charles Baker, ........... 8
An Admonition—J. H. Smith, ....... 10
The New Church Hymnal—Charles Stover, ....... 10
My Experience—Frances A. Baker, ................. 13
A Chicago Letter—Lizzie Brun- bacher, ......... 13
The New Mission Minister—J. S. Edes, ............... 13
Lovest Thou Me?—Landis L. Miller, .......... 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 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. For more personal piety,—the kind that will make our neighbor get the right idea of Christianity! Arise, shine!—Gospel Messenger.

Chrift’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 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 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

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

SUBSCRIPTION: PER YEAR, $1.00

Six Months, $0.50

(Sample Copies Free)

To Foreign Countries, $1.25 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa.

ASSOCIATES:

R. E. BAKER, Louisville, Ohio

PHILIP H. GODBER, Colborne, 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 other 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 give 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 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 devotion to missions to small sums. Of course we don't forget that for many, 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 Visitors, 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."

[April 1, 1909.]
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 alive, and that he has triumphed over death. It cements the flesh with the affections thereunto. It is the message of glory. It is a message of life—life eternal and full of glory.

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 and his resurrection, his 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.

Oh 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. Francis 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. 9:17; 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 heavenlyward, 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. 1:18.) 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 Intercisser 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 2:5.) We are not our own. Christ claims our body, soul and spirit. "If, yet not I, but Christ?" (Gal. 2:20.) This is the sum and crown of redeemed human nature.

C. H. Balsbaugh.

Subscription Credits.

From Feb. 20 to March 24.

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 Deo Moines, 1a, 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. Hessery, 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 the helmet of salvation and the word 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 the day."

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

"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 have we as an anchor of the soul both sure and steadfast and which entereth into that within the vail."

"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 have we as an anchor of the soul both sure and steadfast and which entereth into that within the vail."

"Wherefore he is able also to save them that are taken up the work in the near future.

RICHFIELD, Ohio.—Our City Missions.


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

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

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. We had a very good council. We had a very good council.

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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. 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 special meeting, to get the food which we would be better for us missionaries if we have the means for the work here. We are having plenty of vegetables to use, for which the boys, as well as we, are thankful.
There are many existing conditions he find faith on the earth? (Luke 18:24.)

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, Sash.

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 shall reap, and that is just what we are doing. Where are our sons and daughters? Where 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 brethren, 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. SOLEMBERGER.

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 the ways 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 Shalmaneser 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 Josephius, 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 history 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 Ghost.

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 2:28.)

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, is still there, and we have the privilege of seeing and knowing it. Some of this work 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, ye have of God?" (I. Cor. 6:19.)

"For ye have not received the spirit of bondage again to fear: but ye 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 now 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. 1:27.) 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 carnal, but 'are sanctified' and have 'come behind in no gift.'" (I. Cor. 6:12.)

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, a 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 householdman 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.)

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 ourselves, 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 chasing 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 Brides in Matthew 5:21-11; 6:19, 20; 18:15-23; Luke 1:27; John 4: 34; Romans 8:14, 13, 14; 15:11; 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. 

Wellersville, 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.
EVANGELICAL VISITOR

11

THE SUNDAY-SCHOOL

The treatment of the Sunday-school lesson is so appropriated from the Workman Quarterly.

LESSON 3—April 18.—The Conversion of Saul

GOLDEN TEXT: He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?—Acts 9:1.

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


1. Who was Saul of Tarsus? (Acts 26:4-11.)

2. Why was there a persecution against the Christians? (Acts 8:1-2.)

3. What was Saul's profession of his faith and was immersed? (Acts 22:16.)

4. Following the example of the Lord, what happened? (Acts 9:18.)

5. Saul was a personal appearance of the Savior, who was speaking to him? (Acts 9:7.)


7. Not a scaly substance; but he experienced a vision. (Acts 9:18.)

8. Behold he prayeth: (Acts 9:40.)

9. The hand of the Lord was manifested to Saul. The question, "Saul, Saul, why persecutest thou me?" (Acts 9:4.)

10. Our Lord's expression to Saul on his conversion: (Acts 22:16.)


12. Saul's second visit to Jerusalem after his conversion. (Acts 21:12.)

13. The Lord prepared Saul to receive his sight. (Acts 9:18.)

14. The prayer of Peter and John. (Acts 9:13.)

15. Saul was a ringleader in the persecution. (Acts 8:1.)


17. The power of God for others in receiving the grace of God. (Acts 22:16.)

18. Saul's change the most violent enemies of Jesus into his truest friends. (Acts 26:15.)

19. What change did powers were used against Christianity. (Acts 21:20.)

20. Saul was the Apostle most loved by the Lord. (Acts 9:3.)

21. Why were the churches so small? (Acts 9:30.)

22. Preach the gospel. (Acts 26:20.)

23. To seek Saul: (Acts 25:8.)

24. To change the most violent enemies of Jesus into his truest friends. (Acts 26:15.)

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

1. The treatment of the Sunday-school lesson is so appropriated from the Workman Quarterly.

2. He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?—Acts 9:1.

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


5. Who was Saul of Tarsus? (Acts 26:4-11.)

6. Why was there a persecution against the Christians? (Acts 8:1-2.)

7. Saul's profession of his faith and was immersed. (Acts 22:16.)

8. Following the example of the Lord, scales fell from his eyes. (Acts 9:18.)

9. Arose and was immersed. (Acts 22:16.)

10. Fell scales: (Acts 9:18.)

11. Children of Israel. He will no longer be able to understand what was conveyed here. (Acts 22:17.)

12. Of the two, why is the one who was speaking to him? There were not able to understand what was conveyed here. (Acts 22:17.)

13. Ananias was further informed that Saul was to receive his sight. (Acts 9:13.)

14. The Lord prepared Saul to receive his sight. Thus the Lord prepared Saul to receive his sight. (Acts 9:18.)

15. The prayer of Peter and John. (Acts 9:13.)

16. Saul was a ringleader in the persecution. (Acts 8:1.)

17. Saul was the ringleader of it. Saul was the ringleader of it. (Acts 8:1.)

18. Upon his heart, but one which identifies us with Christ and his righteousness and glory. (Acts 26:24.)

19. Those who afflict the Lord's people afflict the whole Church. (Acts 26:10.)

20. The Lord, Ananias, the high priest, the mighty in intellect. The story of his conversion, and the broader nature of the kingdom had not yet taken place. (Acts 26:12.)

21. When others are saved. It matters not where, or under whose labors success comes.


GOLDEN TEXT: The disciples were called Christians first in Antioch.—Acts 11:25.

CENTRAL TRUTH: The gospel is for all people.


1. What was the Lord's plan for the mission? (Acts 11:19.)

2. To aid and give direction in the work. Peter and John had been sent to Tarsus. (Acts 11:14.)


4. The hand of the Lord was manifested to Saul. The hand of the Lord was manifested to Saul. (Acts 9:18.)

5. Explanations and Word Studies.


7. Confounded: (Acts 9:18.)

8. Increased the more in strength: (Acts 9:18.)

9. The power of God accomplished their preaching. (Acts 11:22.)

10. The broader nature of the kingdom had not yet taken hold of their minds. (Acts 20:20.)

11. The church in Jerusalem, and in Caesarea before King Agrippa. (Acts 26:25.)

12. The Lord, Ananias, the high priest, the mighty in intellect. The story of his conversion, and the broader nature of the kingdom had not yet taken place. (Acts 26:12.)

13. The power of God for others in receiving the grace of God. (Acts 22:16.)

14. Saul's change the most violent enemies of Jesus into his truest friends. (Acts 26:15.)

15. Saul's was a personal appearance of the Savior, who was speaking to him? (Acts 9:7.)

16. Our Lord's expression to Saul on his conversion: (Acts 22:16.)

17. Why were the churches so small? (Acts 9:30.)

18. Preach the gospel. (Acts 26:20.)

19. To seek Saul: (Acts 25:8.)

20. To change the most violent enemies of Jesus into his truest friends. (Acts 26:15.)

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

22. The treatment of the Sunday-school lesson is so appropriated from the Workman Quarterly.

23. He fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?—Acts 9:1.

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


26. Who was Saul of Tarsus? (Acts 26:4-11.)

27. Why was there a persecution against the Christians? (Acts 8:1-2.)

28. Saul's profession of his faith and was immersed. (Acts 22:16.)

29. Following the example of the Lord, scales fell from his eyes. (Acts 9:18.)

30. Arose and was immersed. (Acts 22:16.)

31. Fell scales: (Acts 9:18.)

32. Children of Israel. He will no longer be able to understand what was conveyed here. (Acts 22:17.)

33. Of the two, why is the one who was speaking to him? There were not able to understand what was conveyed here. (Acts 22:17.)

34. Ananias was further informed that Saul was to receive his sight. (Acts 9:13.)

35. The Lord prepared Saul to receive his sight. Thus the Lord prepared Saul to receive his sight. (Acts 9:18.)

36. The prayer of Peter and John. (Acts 9:13.)

37. Saul was a ringleader in the persecution. (Acts 8:1.)

38. Upon his heart, but one which identifies us with Christ and his righteousness and glory. (Acts 26:24.)

39. Those who afflict the Lord's people afflict the whole Church. (Acts 26:10.)

40. The Lord, Ananias, the high priest, the mighty in intellect. The story of his conversion, and the broader nature of the kingdom had not yet taken place. (Acts 26:12.)

41. 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 addresses.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within five 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 request. Individual requests must be renewed every six months as a matter of faith.

To CORRESPONDENTS:—1. Articles for publication should be written on one side of the paper and mailed in business letters on separate sheets.
2. Communications without the author's name will receive no consideration.
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, 1825 Swatara Street, Harrisburg, Pa.

Canadian Currency is discounted 25%.

Evangelical Visitor

Harrisburg, Pa. April 1, 1909.

OUR BIBLE OFFER

We are able to offer our subscribers a good BIBLE at a small cost. For $1.50 (INCLUSIVE 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 is 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, Diziny Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINING.

Address Evangelical Visitor, 1825 Swatara St., Harrisburg, Pa.

Tracts.

What we Believe and Why We Believe as Christians, 10c.

An Interesting Conversation, per hundred, 12c.

Points for Serious Consideration, per hundred, 1c.

We Would See Jesus, per hundred, 1c.

Recent for the Kingdom of Heaven is at Hand, per hundred, 1c.

Death Eternal, per hundred, 1c.

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 authority and in these days of fanaticism is most helpful in helping men to the Bible truth on this subject.

Cloth, 50c. — Paper, 25c.

Can be ordered from this office.

REPORTS OF FUNDS.

Chicago Mission.

Report for month ending March 15, 1909.

Balance on hand, $38.60

Donations.

John Gaymon, Morrison, Ill., $3; in his Name, $3; Sr. Sallie Brown, Ind., $1; Y. C. Keiser, Sr., N. A. Shirk, Chicago, Ill., $3; W. Kreider, Shamrock, if the funds, Mrs. H. Heise, Hamlin, Kans., $10; H. Trumk, Polo, Ill., $2; Sr. Shirk, 6½ lbs. butter; W. Kreider, Shamrock, eggs, 4 dozen; Sr. Fox, Sham­ rock, dried corn; Sr. Albright, Peikasie, or by writing to Bro. H. B. Stout, 1627 Swatara St., Harrisburg, Pa.

Orphanage Endowment Fund.

By request I herewith make report of the amounts of the Messiah Home Orphanage Endowment Fund. As there has been no new donation made during the year, the amount remains unchanged, $2,400.00, which is now in my hands. That there has been no increase is an additional disappointment. It is desirable that this fund be increased substantially so that the management would be in a position to have $4,000, which is now needed, as the present capacity of the institution is fully occupied. Much good could be accomplished if these 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, $3.00; Thomas G. Fox, $2.50; D. V. Heise and wife, $100.00; a brother, $50.00; Lizzie Seetz, $125.00; box of new donations made during the year, the funds, Mrs. H. Heise, Hamlin, Kans., $10; H. Trumk, Polo, Ill., $2; Sr. Shirk, 6½ lbs. butter; W. Kreider, Shamrock, eggs, 4 dozen; Sr. Fox, Shamrock, dried corn; Sr. Albright, Peikasie, or by writing to Bro. H. B. Stout, 1627 Swatara 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; M. F. Ringgold, Pa., district, $7.80; Donegal, Pa., district, $13.40; Dauphin and Lebanon, Pa., district, $6.00; C. Bremer, Smithville, Ohio, $1.05; Herman G. Miller Motorsburg, Pa., $5.75; S. H. Beth, Bethel district, Kans., $11.75; J. D. Keiser, Lykes Valley, Pa., $1.10; H. Bowers, S. Dickenson, Kans., $10.00; D. Brubaker, Kapho, Pa., district, $16.60; J. A. Stump, Ohio, district, $8.50; Dantroon, Ont., $3.00; A. H. Heise, Brown county, Ohio; Saxton Bowers, Stark county, Ohio, $1.75; B. F. Long, Center county, Pa., $1.00; D. L. Book, Thomas, Oka., $1.00. I hope those districts who have not yet been heard from will report immediately so that the report can be fac­ torially to General Conference. Please at­ tend to it at once.

A. B. Musser, Treasurer.
Messiah Orphanage.

Report of cash received during Feb­ruary, 1909.

Jacob Ulery, Donnelsville, O., $5.00; B. Hoffman, Bainbridge, Pa. (School Fund), $5.00; Sr. Nancy Hess, Waynesboro, Pa., $1.00; M. L. Doehner, Miami dist., O., $1.00; D. V. Heise, Clarence Center, N. Y., $100; a friend, Harrisburg, Pa., $5.00; Harrisburg, Pa., School Fund, $5.00; Joseph C. Myers, Greenastle, Pa., $5.00; same for School Fund, $2.00; In His Name, Elizabethtown, Pa., $5.30; Sr. Shozaltz, Forks Road, Ont., 50 cents; Bro. H. H. Winger, Twin Falls, Idaho, $1.50.

LIZZIE BRUBAKER.

A Chicago Letter.

For the Evangelical Visitor.

For the Evangelical Visitor.

A Chicago Letter.

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 benefited 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 it 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.
“Lowest 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:

Lowest 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, “Lowest 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 will 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 and righteousness, and all these things shall be added unto you.”

Josh. 24:15 says, “Choose you this day whom you will serve.” Here is a message of encouragement to some of us who are inexperienced, how shall we take up his cross; why shall we deny ourselves of the things we have indulge 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. 3:3.) 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 up the sign let us keep the goods.” Well said was it 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 then are we 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.—Phillip Brooks.

Obituaries.

GISH.—Jacob R. Gish, of West Donegal township, Lancaster county, died at his home, three miles south of Elizabethtown, near Rocky Spring, Franklin county, Pa., March 16, 1909, aged 74 years. He was a member of 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 as to prevent him from giving his practice. He was a member of 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 as to prevent him from giving his practice. He was a member of the Brethren in Christ church about 1840 at Brownsville, Pa., and had 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 Bosler’s Mennonite church, conducted by Rev. John Landis and Simon Garber, of the Mennonites, and Elder Aaron Martin, of Elizabethtown, Pa. Text: Isa. 40:12. 13.

WINGERT.—Sister Rebecca N. Wingert, of West Donegal township, Lancaster county, died at her home, three miles south of Elizabethtown, near Rocky Spring, Franklin county, Pa., March 16, 1909, aged 74 years. He was a member of 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 as to prevent him from giving his practice. He was a member of the Brethren in Christ church about 1840 at Brownsville, Pa., and had 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 Bosler’s Mennonite church, conducted by Rev. John Landis and Simon Garber, of the Mennonites, and Elder Aaron Martin, of Elizabethtown, Pa. Text: Jer. 9:24.

GISH.—Jacob R. Gish, of West Donegal township, Lancaster county, died at his home, three miles south of Elizabethtown, near Rocky Spring, Franklin county, Pa., March 16, 1909, aged 74 years. He was a member of 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 as to prevent him from giving his practice. He was a member of the Brethren in Christ church about 1840 at Brownsville, Pa., and had 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 Bosler’s Mennonite church, conducted by Rev. John Landis and Simon Garber, of the Mennonites, and Elder Aaron Martin, of Elizabethtown, Pa. Text: Jer. 9:24.

WINGERT.—Sister Rebecca N. Wingert, of West Donegal township, Lancaster county, died at her home, three miles south of Elizabethtown, near Rocky Spring, Franklin county, Pa., March 16, 1909, aged 74 years. He was a member of 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 as to prevent him from giving his practice. He was a member of the Brethren in Christ church about 1840 at Brownsville, Pa., and had 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 Bosler’s Mennonite church, conducted by Rev. John Landis and Simon Garber, of the Mennonites, and Elder Aaron Martin, of Elizabethtown, Pa. Text: Jer. 9:24.

GISH.—Jacob R. Gish, of West Donegal township, Lancaster county, died at his home, three miles south of Elizabethtown, near Rocky Spring, Franklin county, Pa., March 16, 1909, aged 74 years. He was a member of 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 as to prevent him from giving his practice. He was a member of the Brethren in Christ church about 1840 at Brownsville, Pa., and had 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 Bosler’s Mennonite church, conducted by Rev. John Landis and Simon Garber, of the Mennonites, and Elder Aaron Martin, of Elizabethtown, Pa. Text: Jer. 9:24.
LEHMANN.—Died, at Lawn, Pa., on March 1, 1909. Sr. Annie Lehmann, 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 Cambridgeport, during the last three years. About a year ago she was happily converted and became 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, by a large assembly of sympathizing friends. Funeral service was conducted by Elders A. M. Engle, of Dayton, Ohio, and John Bowman, of Hagerstown, Ind.

ROSEBROOK.—Glennwood 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 23:38, "Weep not for yourselves," but for yourselves and your children. Interment in South Union cemetery.

IN MEMORIAM.

Little Glennwood from us is taken,
No more will he need a mamma's care;
But he in heaven his home finds fair,
in his beautiful home over there.
No cold wind nor stormy blast
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 15, 1784, died, March 16, 1884, aged 100 years, 2 months and 25 days, 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 Rhoda, wife of a husband's parents; also, Eli M. Engle and wife. The deceased was converted and united with the church at the age of 11 years. Her life was a consistent Christian life up to the time of her death, which was caused by acute inflammatory rheumatism, of which she was a sufferer for a long time. She left her sickness which was of eight days' duration in her home on 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 Heisly and Bro. Allen Martin. Text, I. Cor. 15: 53-58. Interment in adjoining cemetary.

WISLER.—John M. Wisler 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 father and mother, Peter and Fannie, were natives of Pennsylvania, and came to Indiana in 1822. 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 two lived to be over four score years of age. One brother and two sisters survived. His father, Peter Wisler, aged 87; 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 F. are yet living. He leaves eight grandchildren and seven great grandchildren. He was a man of nerve and energy, quick in action but debatable 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.

KIEBER.—Sister Mary Rieber, of near Elizabeth-town, Lancaster county, Pa., was born, July 27, 1814, died March 13, 1909, aged 94 years, 5 months and 16 days. She had been a sufferer of neuralgia since the age of seventeen years, which gradually became worse and finally rested 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 steadfastly faith in all her sufferings 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 service was held at Elizabeth-town at the Zion's church. Services were conducted by Elders M. Engle and wife. The deceased was one of the oldest members of the church, having joined in her sickness, which was caused by acute inflammatory rheumatism, having suffered intense pain and finally passed away. Interment in Heise Hill cemetery. Funeral service was held at Elizabeth-town, conducted by Elders A. M. Engle, and Bro. Fred. Elliott. Text, Mark 10:15.

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; oh, Lord,
But God has promised in his word
The orphan's Father he will be.
Dear Lord, do thou remember us,
As orphans in this strife.
We're at thy mercy and will thus,
Obedience to thee show.

WIDEMAN.—Freddie, beloved son of Tobias and Mary Wideman, of near Cornely, Ont., after suffering for about three weeks of typhoid pneumonia, died, aged 11 years, 5 months and 21 days. He bore his suffering 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 and friends. He leaves to mourn his departure his parents, four brothers and his twin sister. A 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. Funeral service was conducted by Elder C. N. Good, Mennonite, and Bro. Frederick, at Mark 10:15. Interment in Hrse 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 perfect by grace.
One more in heaven.
One less to earth its pain, its sorrow
And its toil to share,
One less the pilgrim's daily cross to bear,
One more to answer the blessed "To wear."

At home in heaven.
Dear Freddie, thou hast left us,
We thy loss as 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.

SIDEY.—Bro. Martin Sidey, 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 three children and two daughters. Both were members of the Brethren church in Wainfleet. He was born in Berrie township, and moved to Manotick, Ont., in life. Funeral service was held at the home church, conducted by Bro. L. Shoalts. Text, Eph. 5:25, 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 but help 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 thankfully remember
Father will come back no more.
Father's work on earth is ended,
Maintaining his name;
Now his loving soul ascended,
Over to fair Canaan's shore.
Though his voice is stilled, 'tis calling,
Though his absence is felt;
Memory bears the accents failing,
Meet me in this heavenly home.

Had God asked us, Shall I take him?
We had said, Oh, not he!
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. Renben W. Tyson, of Montgomery county, Pa., was born July 12, 1808, at Greenville, Ohio, and John Bowman, of Hagerstown, Ind. He was the youngest surviving son of the late Isaac B. Tyson, of near Royer's Ford, Pa., and a brother to Isaac and Samuel Tyson, who died March 20, 1908. One brother, Enos W. Tyson, of Shenksville, Pa., and one sister, Mary, wife of Bro. Levi S. Heisey, of Mechanicsburg, Pa., are all that survive of that family. Three members of that family there survive the following children, Elwood, of near Royer's Ford, Pa.; Anna, married early, and lives near نوفها، Pa.; Mrs. Frank Hallman, of Shipkaack, Pa.; Mrs. Kate, married Mr. C. B. Muhlen, of Ironbridge, Pa.; Mrs. Jonas Allebach, Shipkaack, Pa.; Mrs. Anna Myer, married Mr. Ezekiel Weber, of Gormley, Ont. One daughter, Ida, Mrs. Jonas Allebach, Shipkaack, Pa., died nine years ago. Ten years ago he bequeathed his wife his home. Twelve grandchildren also survive. Bro. Tyson's home was the center of his 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. 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. Delwiler and Rev. Uriah Myers, and Amos Bean, Mennonite, conducted the service. Text, II. Tim. 4:17, 18.

One by one, our ranks are thinning—
One less in Heaven;
Yes, we miss him, Oh we miss him,
When the call came to depart.
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.