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Editorial Notes.

We are requested to give our opinion as to whether the title "Rev." should be attached to the name of a minister, who is not an official elder or bishop, in reports of their work in the Visitors. Our opinion is that the title should not be applied to any man. "Holy and reverend is his name." How would "Pre," according to Biblical instruction, will be large. On Good Friday an interesting service was held at Abilene, when four young people, three brethren and one sister were received into church fellowship and another young sister renewed her covenant and was restored to full fellowship.

We learn of baptismal services being announced to take place in the near future in a number of districts in Pennsylvania, among them being Air Hill, Franklin county; Hammelstown, Dauphin county, Harrisburg, and no doubt there are others. Here in Harrisburg there are in the neighborhood of twenty who stand accepted and are ready to go forward in obedience to the Savior's command. May every one who thus confesses, names the name of Christ depart from (all) iniquity, and walk as becometh holiness.

We have to correct a mistake made in our announcement in last issue as to the price of the new book "Bible-Clinch." It seems we had misunderstood. The price of the book bound in cloth is $1.00; in paper, 75 cents, postage prepaid. However we think that those who are interested in dietary reform, and wish to study it according to Biblical instruction, will find this book very helpful. It can be ordered from this office.

We are quite sorry that on account of not receiving any response from nearly fifty subscribers whose credits expired with January or before, we had to drop their names. There is no more that will have reached the law's limit shortly. May we not have all such renewals immediately so that their papers can go on without interruption. We feel sure that some whom we had to cut off meant to renew.

The Kansas brethren in announcing their love feast dates extend invitation to all who may be present at General Conference and can possibly do so, to meet with them on these love feast occasions. We have no doubt the entertainment of guests by the Dickinson county people will be with heartiness and generosity. It is hoped the attendance from the East including Canada, will be large. On Good Friday an interesting service was held at Abilene, when four young people, three brethren and one sister were received into church fellowship and another young sister renewed her covenant and was restored to full fellowship.

The love feast announced for June 2, 3, in Lykens Valley has been postponed indefinitely.

The Bible is a treasure. It contains enough to make us rich for time and eternity. It contains the secret of happy living. It contains the key of heaven. It contains the title-deeds of an inheritance incorruptible, and that fade not away. It contains the pearl of great price. Nay, in so far as it reveals them as the portion of us sinful worms, it contains the Savior and the living God Himself. —James Hamilton.

A few items of church news have reached us from Thomas, Okla. On April 4, 2 were baptized and another baptismal service is announced for May 2. The love feast held April 10, 11, was a season of refreshing to the saints. An election for deacon was held April 18, when the lot fell on Bro. James Eyster. May the work of the Lord continue to prosper in Oklahoma, and elsewhere.

We intend, God willing, to issue the May 15 number earlier than the date, possibly May 11, as we are minded to start for Abilene, Kan., a week earlier than the convening of conference. We expect to go via Buffalo, leaving Buffalo possibly at 8.30 P. M., May 11, Wabash train to Kansas City. If any one is ready to start at that time, we would be glad for the company.

We learn from a member of the committee on Sunday School literature, that only three schools responded to its request to report whether such literature, if issued, would be used by them. Is this a fair sample of the attitude the districts sustain towards the work of General Conference?

Postponement of the Lykens Valley Love Feast.

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Editorial.

Preposterous Head-Gear.

Several of our exchange editors are exercised somewhat wrathfully over what, to them, appears to be a nuisance in meetings for worship,—namely the present-day head-gear of Christian (?) women. It seems, not all Christian (?) women are as obliging as were those in a church in a Pennsylvania city a few Sundays ago, who, at the request of the minister, all removed their head-gear (but we are puzzled to know where they found the room to store them—creations of such immensity) so that he, the minister, was able, for the first time, to look in the faces of all his hearers, and all of the hearers were able to see the preacher. No wonder that he was moved to thank the women for their courtesy and a decent regard for the opinions of others and their fellow-worshipers? Is there not something like a proper courtesy and a decent regard for the opinions of others and their convenience and comfort which ought to influence our sisters in relation to this matter of complaint? Is not the present practice a genuine imposition, not only upon good nature, but upon the rights and privileges of those who gather in the house of God? If the women must don these head-gear—a headgear a little less gorgeous, omnipresent, obstructive, impudent, assertive, loud, and dominating? It's hard enough to get people—especially men—to attend church regularly and in sufficient numbers in these days, and we don't want anything that will discourage their coming and make things more difficult for the minister.

It is our solemn conviction that this which looks like such a trivial matter amounts almost to an absolute moral offense and sin. Ought not Christian women to show more consideration for their fellow-worshippers? Is there not something like a proper courtesy and a decent regard for the opinions of others and their convenience and comfort which ought to influence our sisters in relation to this matter of complaint? Is not the present practice a genuine imposition, not only upon good nature, but upon the rights and privileges of those who gather in the house of God? If the women must don these head-gear—a headgear a little less gorgeous, omnipresent, obstructive, impudent, assertive, loud, and dominating? It's hard enough to get people—especially men—to attend church regularly and in sufficient numbers in these days, and we don't want anything that will discourage their coming and make things more difficult for the minister.

The editor of The Evangelical is pleased to add his testimony in approval of what the editor of the Western Christian Advocate says in the article quoted above, adding some more pointed, pungent sentences in way of admonition to the dear Christian (?) women who are suffering from this big-hat mania. He is, however, careful to put a soft cushion under his hammer when he strikes so that it won't hurt so much, after all. He says, "We of course like neatness and good taste in head-dress, or any other kind of dress, as well as any one else, but gorgeousness is bad taste."

Now, that, after all, is very comfortable to these offending women. It means, go on, keep up with the procession; don't be odd; follow the fashions, only avoid the extremes, especially when you go to meeting! Who ever does not know that what is in fashion is always "next and in good taste." "Lovely" in the estimation of those who are the slaves of fashion, as also of the many whose experience of Christ's salvation has not broken the shackles of that slavery? Where is the authority which sits in judgment and decides for Christian women just where "neatness and good taste" stops and "gorgeousness" and sin commences? We are reminded of a sermon by Dr. Talmage, preached in 1894, in which he declares, speaking to those same Christian (?) women, "If you were to sail up the harbor of heaven in that kind of a rigging you would be fired on as a blockade runner." He also declared that the woman who must consult the fashion plate to find out how she must make her next gown is an idoler. Yet, that he should not be taken too seriously, he was careful to prescribe the same kind of opiate "neatness and good taste." Charles G. Finney, in one of his lectures in which he shows the sinfulness of worldly conformity in dress, answered...
ing a supposed question, "What! would you have us all become Metho­
dists?" (That was when Methodists were dressed plain, such a ques­tion would be pointless now.) He an­swers in substance, "You don't need to seek to be odd, but if you stop fol­lowing the fashions you will be odd." Then, of course, where is your "neat­ness and good taste," according to worldly Christian ideals?

It is told of a Christian man who came from a back woods district to attend one of your up-to-date, modern camp-meetings. Among those who came forward to the altar to seek for sanctification were some of these gorgeously dressed Christian (?) wo­men. He was astonished and remark­ed that out where he came from they would ask such to come forward and be converted.

At a Bible Conference in our city some time ago we understand the good brethren wrestled with this subject, and concluded it would be better to plead with their good sisters individually than to preach about it publicly. But so far as we can ob­serve the effort with the individual has so far failed of the result aimed at.

Soberly, then, is there any standard of dress for the Christian woman? Setting aside uncouthness and boor­ishness, and fanciful interpretation of Scripture passages, or that which evidently is fanatical, all of which comes under condemnation in Col., chapter 2, can we not find a standard? Of course the spirit that is of the world of necessity cannot sit in the seat of judgment, and determine the standard. Isaiah 3:17-24 gives us the counterpart of the modern condition as complained of by our brethren, the editors. It is no doubt an evidence of the apostasy of the last days—the Laodicean condition of the church.

But as to the question whether there is a New Testament standard for Christian women, we answer, yes. In this "acceptable year of the Lord" (Luke 4:19), liberty is proclaimed to all who are in captivity. Freedom from every yoke of bondage is the New Testament ideal. "Be not en­tangled in the (any) yoke of bon­dage," is a far-reaching precept. "Who (Jesus) gave himself for us that he might redeem (deliver) us from all iniquity." (Titus 2:14.) "To turn (deliver) them from the power of Satan." (Acts 26:18.) Two of the New Testament writers, Paul and Peter, tell us that the New Test­ament Christian woman is character­ized by the grace of modesty, and that being of that disposition she is to adorn herself with apparel "as be­cometh a woman professing godli­ness." The adorning with gold and jewelry, as also the hair ornamenta­tion freaks so necessary in connec­tion with the head-gear of to-day, are positively prohibited to Christian wo­men of the Jesus kind. Here then is the standard; and we opine that this modest follower of Jesus who adorns and apparels herself as intimated in I. Timothy 2:9, 10, and I. Peter 3:1-6, with the underlying principle of it firmly established in her heart, will not offend in meetings as do those of whom these editors are moved to com­plain and protest against their bad taste as they do. Neither will she be moved to make use of a liberty which one of the editors suggests as lawful and appropriate for her, namely, wear her preposterous head-gear elsewhere, only not in meeting.

Some one says the Christian man or woman ought to dress so that he or she can comfortably appear in any society. Prof. Finney says that is a false standard. The Christian does not want to appear, and be comfort­able, in any or all kinds of society. He finds himself positively uncom­fortable in the society of worldlings, and will, like the apostles when they escaped from their persecutors (Acts 4:23) find their way "to their own company." So be it then. Separated unto Jesus Christ, Christians are sepa­rate from the world and are not un­der obligations to seek the friendship or good will of any ungodly worldling, nor to be influenced by adverse criti­cisms of the world which lieth in the wicked one.

Christian, walk carefully, danger is near, On thy journey with trembling and fear, Snare斯 from without and temptations within, Seek to entice thee once more into sin.

Christian, walk prayerfully, oft wilt thou fall, If thou forget on thy Savior to call, Safe thou shalt walk through each trial and care If thou art clad in the armor of prayer.

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Special Notice.

Don't fail to read what Bro. S. R. Smith, Conference Secretary, has to say elsewhere re rates to Conference, etc. Look for it.

Bro. and Sr. J. W. Hoover, of On­tario, write us that at Houghton, where they closed their last report, they held eleven meetings and visited fifteen families. The interest was good and if a minister were stationed there a church could be worked up and established. The sending of a minister there every four weeks fails of doing much good. Those who are members there are good faithful brethren, but without having a min­ister to look after the class and have meeting every Lord's day endeavor­ing to build up the church not much will be accomplished. The work will continue in a crippled condition under such circumstances. Bro. and Sr. William Vanatter with whom they had their home while there, are faith­ful, consistent members and have done all in their power in behalf of the work. From this place Sr. Hoover returned to Toronto as the work was becoming fatiguing to her. Bro. Hoover next labored with the Walpole church at Springvale over Sunday, preaching three times on Sunday and also on Monday evening, and visited as extensively as he could during the time he was there. Much sickness prevailed while he was there. Next he visited the Rainham district and held two meetings, finding the pilgrims still faithful in the battle for the Lord. It was here that Bro. Hoover entered into the ministry. From here Bro. Hoover extended his trip to South Cayuga, from where he will continue his report.

We think it is wise that the Phila­delphia Mission workers are concent­rating their working forces. The North Second street district where the Mission is located is amply large for all the effort our brethren are able to make. The Branch Mission appears to have been somewhat unfortunate in its location, or was unable to draw from the neighborhood the attendance it deserved. The members who had charge of it are devoted and spirit­ually alive and active, anxious to point seeking souls to Christ, but not many of that class came. Now that the working forces are united for the Summer campaign we hope much success may attend the efforts and many who are slaves to drink and other things satanic may be rescued and saved.

Many of our readers will be inter­ested in a bit of news that came to us a few days ago about Oliver Doner Wittenmyer, the son of our mission­ary brother, Levi Doner, of the Ma­pane Mission, S. A. The boy is the adopted son of his mother's sister, Mrs. Susan Long Wittenmyer, of Philadelphia, Pa. The boy's health has been much improved, having been under the care and treatment of a child specialist. He is doing good work in school, being one of the best
in his class. He gives evidence of being inclined to be pious, frequently asking whether Jesus will care if he does this or that. Sister Wintemeyer asks to be remembered in prayer that she may have the wisdom needed to bring up this consecrated child.

**General Conference Rates and Notes.**

I am receiving numerous letters and inquiries about rates, etc., to General Conference, which will convene in Abilene, Kansas, May 18, 1909. Arrangements have been made from the East with Harrisburg as a starting point with the Pennsylvania Railroad Company to leave Harrisburg on Saturday, May 15, at 7:37 p.m., arriving at Chicago, Sunday, 5 p.m.; leaving Chicago, Union depot, 6:30 p.m., and arriving at Abilene, Kansas, Monday 5:57 p.m. There will be one change in Chicago, but in the same depot and through cars from Chicago to Abilene. Arrangements have been made that all those going, who do not use clerical tickets between Harrisburg and Pittsburg, to pay for their fare on the train. No one going need to have any concern about their tickets or baggage after leaving Harrisburg until arriving at Abilene. A certain brother will have charge of the arrangements so that any one desiring to go can feel secure and need not to look after anything outside of their personal effects.

The rate from Harrisburg to Chicago is $14.35, and from Chicago to Abilene $9.55, making a total of $23.90, by way from Harrisburg to Abilene by party ticket. From points north and west of Pittsburg, there is a flat rate of two cents a mile to Chicago so that it can easily be estimated by those intending to go what their rate will be. These rates are alike over the different roads.

We hope that delegates from Ohio and Canada, as well as other points, will assemble in Chicago at Union station to take the 6:30 train at that station, where we expect to have a special train clean through from Chicago to Abilene, together with all the latest conveniences outside of Pullman car service, etc.

I would kindly ask all those who intend to accompany this party to drop me a postal card, informing me of their intention to go. While this is not particularly necessary, yet if we know the approximate number going, we can make better arrangements.

I would also kindly ask of the different Boards and Missions to forward their reports as soon as possible in order to avoid the work crowding at the last, which has heretofore always been the case. I would kindly remind the different members of Conference, including delegates, officials and especially members of the different boards and committees, to observe the decision of Conference to convene on Tuesday, May 18, at 9:30 in order to make the preliminary arrangements and for the different boards to meet and consider their work for Conference.

The Brethren of Abilene and surroundings send a hearty invitation for visitors, along with members of Conference, and we are authorized to speak ample provisions for all.

*In Christian love,*

**S. R. Smith,**

*Gen. and Per. Conf. Sec'y,*

**46 N. Twelfth St.,**

**Harrisburg, Pa.**

**The Church Hymnal.**

The Hymnal Committee is receiving many very encouraging words of appreciation of the work. The following are some extracts from letters received from well-satisfied patrons:

*One sister says,* "We cannot express our appreciation of the book. It is doing so much in our home. At first we thought it was not suitable but after looking through it, we began to sing the new selections. We appreciate it more and more." A prominent minister says, "I thought the book would be a failure from the start but I am wonderfully and agreeably surprised to see what a treasure of song we have in one volume." Another one says, "I want to express my gratitude to you for your excellent work in the selection of hymns. It has given us much enjoyment already in having them sung in our home." Another says, "At first I was prejudiced against it and for curiosity I examined it and I am now all the more pleased with it since there is such a variety that it will suit almost all conditions." Another said, "I am glad for the German Hymn Appendix. While I cannot read it myself, yet I am glad to have it for those that can read it, etc." Another one said, "There are several hymns and especially one that touched a bad habit in my life. At first I was insulted when I read it but I thank God that it brought me to thinking."

*The few who so kindly responded to dust. All flesh shall perish together and* 46 N. Twelfth St., **Harrisburg, Pa.**

**NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS**

**Addresses of Missionaries.**

**Africa.**

H. P. Steigerwald, Grace Steigerwald, Mary Helsey, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda G. Engle, Myron Taylor, Jesse and Dorcey Wenger, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezizizondile, Land and Sallie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokslo Training School), via Zurfontein, Transvaal, South Africa.

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

India.

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

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.

J. H. and Anna Sparrow, Raghubhandpur P. O., Manbhoom district, India.

Elmina Hoffman, Kedguam, Poona Dist., Ramabai Home, India.

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

**Central America.**

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

**Our City Missions.**

- Philadelphia, 542 N. Second street, in charge of Brother Peter Stover and Sister Stover.
- Des Moines, Iowa, Mission, 737 Ninth street, Church, Thirteenth and University Ave. In charge of Eld. J. R. and Sister Anna Zook.
- Toronto, Ont., Mission in charge of Webster and Martha Burcht, 55 Lansdowne ave.
- Jabbok Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.

**PHILADELPHIA MISSION.—"The house of the righteous shall stand." (Prov. 12:7.)**

*The grave is the house appointed for all living." (Job 30:23.)" For I know thou will bring me to death and the body is a home for the soul.*

*"For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made of hands, eternal in the heavens." The former of these houses shall be destroyed. "I will ransom them from the power of the grave. I will redeem them from death." Oh death, I will be the plague of the grave, I will be thy destruction' repentance shall be hidden from mine eyes and the latter shall crumble to dust. All flesh shall perish together and men shall turn again unto dust, but the house, the household or family of the righteous shall stand." Acts 10:2. A
Let us look up for our redemption draweth nigh; let us make every effort to resist that devil that came in the garden already, for he is going around seeking constantly with whom he may devour. Let us put one another in mind of these things, so that we may be able to stand and fight the battles faithfully and manfully. It won't be long before the battles will be over. Paul says, I have fought a good fight, I have kept the faith and I have finished my course. Therefore there is a crown laid up for me, and not for me only but for all them that obey God and do his will.

Your brother and sister in the war for souls,

PETER STOVER AND WIFE.


A Voice From the Ozarks.

"O give thanks unto the Lord for he is good because his mercy endureth for ever." (Psa. 118:1.)

Knowing that many of God's children are interested in us, and the work of the Lord at this place, we will pen a few lines. While we have nothing of special interest to relate, yet we feel we can say with the poet:

"Thus far the Lord has led us on."

Thus far his power prolongs our days; And every evening shall make known,

Some fresh memorial of his grace.

We have much to be thankful for. We are all enjoying reasonable good health and the right use of our minds, while many are not so favored as we are on these lines. But the greatest of all our blessings is that Christ "gave himself for us that he might redeem us from all iniquity, and purify us unto himself, a peculiar people, zealous of good works." Glad we knocked at the door of mercy before it was too late and found admittance into the fold of Christ having passed through the door (John 10:9), and having been led by the Shepherd found pasture. Wilt nigh forty years have passed away since then, and to-day we have no greater desire than to make our calling sure, and run to the end of the race and receive the crown. The crowning day we believe will be when I. Thess. 4:16, 17 is fulfilled. Until then the departed saints are at rest, according to Rev. 14:13. Paul had a desire to depart and to be with Christ which is far better (Phil. 1:23.) This does not mean soul-sleeping as some believe, but a conscious better state than the present, and yet not that which awaits those that part in the first resurrection. "Blessed and holy is he that hath part in the first resurrection; the second death (lake of fire) hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." (Rev. 20:6.)

Since our last communication we have been busy as usual. Our meetings are generally well attended, mostly with a company of mostly young people and some occasions, owing to another meeting close by, yet we had a very interesting company of mostly young people and some of the best of the vicinity while those of the harshest sort went to the other meeting. Our subject was Daniel 1:8. We believe the Lord blessed the message to encourage young people to have a purpose like Daniel. We are glad we have such characters that we can hold up as an inducement for others to do likewise. How God honored Daniel for having the courage to stand upon his conviction for what was right in the sight of God.

The weather at present writing is quite warm. Peaches have been in bloom where they were not Winter killed. Prospects are fair for an early crop.

With love and good wishes to all, we are yours for service, looking for the blessed hope of Titus 2:13, 14. NOAH ZOOK.

Goodman, Mo., April 5, 1899.

On Appreciating Word.

"Have you had a kindness shown? Pass it on."

I avail myself of this precious opportunity to write a few lines of what God has done for me. We are to try to bring reproach upon the right, but remember it takes time and endurance and sinfulness that very little can be done with the people. We are pleased to hear that our sister, Mrs. Stover, at the Philadelphia, Stover, Mission. Often people sympathize with those who endure hardships and severe trials in far-off heathen lands, and fail to think of what men like Bro. Stover and others have to go through in our city. But Bro. Stover and staff of faithful workers are always found willing and ready to bear the glad tidings of Jesus and his love—even to parts of the city where only men of courage would dare to go. Bro. Stover never goes unarmed, though not armed with guns or weapons used by the weapons used by the wicked. He is instructed by Paul in Eph. 6:11: "Put on the whole armor of God that ye may be able to stand against the wiles of the devil."

Let us praise God for his infinite love, and many mercies which he daily bestows upon his worshipful children; how through his faithful servants he supplies the temporal needs of those who are in want. How those acts of kindness touch the hearts of the poor befriended sinner, and often proves to be the beginning of a good Christian career. Let us not praise and exalt man for kind loving deeds done toward their fellow-man, but rather glorify God for his Holy Spirit in man prompting those acts of Christian benevolence.

But this I venture to say that a grand and noble work is being done by the Stover Mission here in Philadelphia. Homes are brightened and hearts are lightened by the preaching of God's word in simplicity, bringing those who are wandering and thirsting after righteousness face to face with Jesus Christ the Friend of sinners. Drunkards are saved, wayward sons and daughters are brought out of lives of degradation and sin; little children rejoice

(Continued on page 12.)
TEMPERANCE.

Temperance is a live and important subject. Text: Hab. 2:15. What the prophet says about one who tempts another to drink.
Prov. 23:21: Reason for abstaining from strong drink is given.
Prov. 31:4, 5: Why rulers should be total abstainers men.
Prov. 21:17: A strong argument against intemperance.

We could read many more references from this Holy Book but may this suffice for the present.

The temperance problem is being greatly agitated all over this country and especially are we concerned about it in this State at this time, as a bill is pending in our Senate, calling for a re-submission to the voters of Iowa, for a prohibitory amendment to the constitution of our State.

"LET IT ALONE AND IT WILL LET US ALONE."

But this is not true. It stealthily creeps upon its victims and spreads its deadly influence until nearly all our homes are menaced. Home is, or should be at least, the most sacred spot on earth, as well as the strongest bulwark of our nation. The saloon is the greatest foe of the home this world has ever known. The home circles are the first to feel its venom sting, which fact alone discloses its Satanic birth. This nefarious, brazen, destructive traffic is as bold as a lion seeking whom he may devour.

NATIONAL LIQUOR BILL.

Our annual liquor bill in round numbers is about $1,288,000,000. That is what this country pays to send 100,000 souls to death and hell annually, and besides all this inflicting untold misery, poverty and shame upon millions more. But God is moving this way in answer to the piteous, continuous prayers and bitter wails of mothers and orphans oozing out their existence here under the heartless, iron heel of King Alcohol.

Just think of it! It takes 100,000 of our good, pure boys, right out of our homes yearly to fill the places of that many dead drunkards. How much good might be done with the money spent for liquor if it were turned into proper channels. How hard working, poor laboring men might have homes of their own, and almost everybody in this fair land would be in comfortable financial circumstances, instead of the rich becoming richer, and the poor poorer, made so principally by the devil's grist mills, incorporated and capitalized by the deluded voter.

IT IS A FINANCIAL FAILURE.

The prison board of Allegheny county, Pa., by a report through the warden in 1900 showed that there were 9,182 prisoners received during the year. The jail physician stated that 95 per cent. were under his treatment for alcoholism; and the 5,727 who were convicted were victims of the alcohol habit.

Boston, Mass., in 1900 received $1,900,000 license from the liquor business, and paid out $22,000,000 to maintain courts, hospitals, police, and to support its paupers, etc.

The legislature of Massachusetts instructed Wadlin, their Commissioner to ascertain the relation of the liquor traffic to crime, pauperism and insanity. This was the result: Adult criminals, 95 per cent.; adult paupers, 75 per cent., and of adult insane, 31 per cent., were so because of liquor traffic. No wonder our taxes are becoming so enormous.

DOES IT PAY THE LABORER?

In 1902 Ohio had low license, and the deposits in savings banks were $11.58 per capita. Illinois, under high license $20.75 per capita. In Maine, under prohibition, $103.76 per capita. For every $800 he spends for furniture, woolen and cotton goods, and men's furnishing goods, he contributes $147.43 to labor and at the same time brings needed supplies of real worth into his home, stimulates business and adds demand for labor.

For every $800 he spends for intoxicants, only $9.84 is contributed to labor, his family made wretched and he himself made worse morally, mentally, physically and financially; and many times imperils his job.

A special report of Kewanee, Ill., was given in the Des Moines Daily News, which showed that the weekly pay roll of that place from the factories was $360,000; and the weekly deposits of the saloon was $24,000.

It is claimed that 75 per cent. of the liquor bill is paid by the workingmen. Liquor is the laborer's worst enemy. The SALOON AND BROTHERS LIVE OR DIE TOGETHER.

Redland, with a population of 9,000, has no saloon, no brothel.
Pasadena, Cal., with 10,000 inhabitants, no saloon, no cribs.
San Francisco, Cal., had 3,000 saloons and as many houses of prostitution. No wonder God became angry and sent the earthquake.

Los Angeles, Cal., 125,000 population, has nearly 450 saloons and places where liquor is sold, and she has from 500 to 600 houses of ill-repute and parlor houses.

They are twin sisters—the vote that sustains the liquor traffic upholds the red light district.

Des Moines herself is making a strong effort lately to suppress the bawdy houses, but has partially failed as yet, and we may not expect to succeed until the 100 saloons are put out.

A GREAT NATIONAL SIN.

The licensed liquor traffic and intemperance has become a great national sin. If the individuals of a commonwealth are pure, sober, temperate, strong, the government is likewise. But if a large per cent., are sots, dissipated and weaklings, the nation is proportionally weak.

A nation as well as an individual must pay the penalty of a violated law.

The slave trade in this country was a great sin, and it cost in all, by disease and direct slaughter about 300,000 lives to wipe it out, includ-
ing broken-hearted parents, wives, brothers, sisters and orphans and millions of money—an expensive atonement.

In 1862, when the civil war was raging, and slavery in the act of being stamped out, a bill was introduced to Congress, called "an act to provide internal revenue to support the government, and pay interest on the public debt." Section 63 provides for a license to carry on the traffic. Section 64 reads as follows: Retail dealers of intoxicating liquors shall pay $20 for each license. This paragraph met with strong opposition, especially, by Senator Wilson, who said he did not think any man should have a license from the federal government to sell intoxicating liquors, that he looked upon the liquor trade, as grossly immoral, causing more evil than anything else in the country. And further declared that it would be just as creditable to Congress to license gambling-houses, or houses of prostitution, as to furnish license to poison the people, and to make wives and children beggars. He also pointed out the demoralizing effect that the sale and use of rum had brought to broken-hearted parents, wives, children, and when on trial I would say, "Well, he would have gotten the gun any how," would that clear me? No; never. Our commercial clubs do not parade the number of saloons as an inducement for city investments. Why not? Because they know the diabolical traffic endangers life, limb and property.

May the awful, nefarious, demoralizing, infernal, soul-destroying, and God-defying liquor traffic be wiped out forever, and driven back to hell where it originated.

What a sad picture! Priest and judge represented the whisky men before the Senate committee, the other day, and opposed the re-submission of the prohibition amendment of our State constitution. Shame on them. Such a religion! The sooner it goes down the better. Let us stand and battle for the right for Jesus' sake. The saloon must go.

Des Moines, la.

How May More of an Interest in Bible Study be Created?

In II. Timothy 2:15 Paul says: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Bible is the book of all books. It is the only combination of thoughts and writings that is worthy of being called a book. Indeed, what a blessed book it is! It meets the needs of every condition of humanity; the poor are given a bright hope of a "heavenly reward," by reading its sacred pages, and it is the only consolation to the disheartened follower of God, who finds encouragement in the blessed words of Christ. The penitent sinner, who has transgressions, but laying all his cares upon God, he seeks relief in the consolatory promise to the Christian of his class, for by his teaching they will gain the spirit of love for the cause of Christ, and this will create a desire for more knowledge of the works and teachings of the Master; then the interest in the study of the Bible will be constantly growing stronger.

Mention has only been made of the Bible of interest to the young Christian, but the proper steps being taken, the children may be taught to love the Bible more than any other book.

At the present time the Bible is greatly neglected in the public schools. The teacher has a powerful influence over the children entrusted to his care, which influence is either for good or for evil, and the children will quickly choose one road or the other, according to the influence of their teacher. It is very easy for a teacher to win the affections of his pupils, and he can then teach successfully, and if he is a true Christian, there need be no fear that the children entrusted to his care, will wander away from the paths leading to a noble Christian life, for he will take the Bible with him to the school-room; he will live its teachings before his pupils, and by reading the Scriptures to them he will teach them to love the word of God, and they will become interested in the words of him who blessed the children, and when they grow older they can easily be gathered into the fold of God.

The teacher who gives salvation no place in his life, may teach worldly knowledge to the best of his ability, but he will neglect that important part of teaching that will serve to carry the charge of the class. A devoted Christian will, in a short time, have won the minds of his pupils to such a degree that they will be able to follow him in spiritual thoughts, and they will learn from him the spiritual way of reading and studying the Scriptures. This cannot be accomplished by one who is not entirely given to the service of God, for a teacher of the Bible cannot impart to his class those spiritual thoughts which may be drawn from the word of God, if he himself has never learned them. Such instruction will lead to worldly conceptions of the word of God, in preference to that divine Spirit, which is contained therein. This will create a lack of interest, rather than build up the attendance of the class, and one member after another will fail to appear in the class, which will tend to retard more than to build up the Christian character of the young Christian.

A devoted Christian has a wonderful influence upon every member of his class, for by his teaching they will gain the spirit of love for the cause of Christ, and this will create a desire for more knowledge of the works and teachings of the Master; then the interest in the study of the Bible will be constantly growing stronger.

We have 5,000,000 church communicants in the U. S. A. who can vote. If this army of voters would stand solid against the liquor question, the prohibitory amendment of our State constitution. Shame on them. Such a religion! The sooner it goes down the better. Let us stand and battle for the right for Jesus' sake. The saloon must go.
lambs of the fold safely into the "Eternal haven of rest." This will result in the children becoming careless in the reading of the Bible; they will show a lack of interest in the Sunday-school, and when the time comes for holding the family worship the children must be called to their places and they will take little part in the reading of the blessed word of God.

In every college of our land the chapel service is an established part of the work, and all members of the college are held to account for the time that they are absent from the service. Now if this is so necessary after the line of accountability is crossed, why should it not be a much greater necessity before that time. The chapel service should be an established part of every school, and if it is not so the parents should make an appeal to the teacher, kindly asking him to practice such a branch in the school, and if he is a Christian man, he will begin such a service at once, and if the proper course is pursued, the pupils may be given an active part each day, which, in a short time, will give them a love for the Bible and create an interest in its study.

It is very important, that young people in general should take an interest in Bible study, but it seems to be a task to create interest, that will lead to the organization of a regular young people's Bible Class. However a small number at least will be willing to join such a class, and by the aid of a loving Christian instructor they will, in a remarkably short time, become interested in the work, and induce others to join in the study, and a large class can soon be obtained. Then if the proper care is taken the interest will be constantly growing, and the Bible Study will be very interesting to every member of the class.

A young people's Bible Class, held every Sunday afternoon, will tend to lead the younger Christian in the straight and narrow way, in preference to going to some place where the influence is not for good and which will tend to retard rather than build up the Christian character of the young people. Besides this, by studying the word of God, the members of a Bible Class become more holy, live better and more righteous lives before the world, and by their power for good they throw a great light upon the sinners with whom they come in contact, and many will see their good works and turn from the error of their way, seeking salvation. Loving words will be spoken by young Christians to their sinner friends, of the beauty of the Master's service, and the joy of a hope beyond this sinful world, which will tend to bring many souls to the kingdom, and when such a work is accomplished there need be no fear of lack of interest in Bible study.

**SAMUEL SMITH.**

Wintersville, Ohio.

[Editor's Note.—The foregoing essay was prepared and read by the author at the Ohio State Council, and is here printed by request.]

**For the Evangelical Visitor.**

**The Antichrist.**

**WHO IS HE? WHEN WILL HE APPEAR?**

NOAH ZOOK.

In order to find out who he is, and when he will appear, we must go to the inspired word of the Lord whether, by some of the ancient prophets, or by the Son of God, or by the apostles of Jesus Christ, who were filled and inspired by the Holy Ghost. Holy men of old spoke as they were moved by the Holy Ghost and through them they were made to foretell future events that they did not know of themselves or by man's wisdom.

That the antichrist is not a system but a man is clearly proven by the Scriptures. Paul calls him the man of sin. (II. Thess. 2:3.) In Rev. 13:18, it is stated that his number is 666, and that it is the number of a man.

We will endeavor to show, by Scripture, some things that must, and will take place on this earth before the personal antichrist will appear on the stage. Paul's prediction found in I. Thess. 4, will evidently be fulfilled before he appears. He says, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God. And the dead in Christ shall rise first; then we (the saints) which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Christ's personal coming is also given in John 14:3, and Acts 1:11; I Thess. 1:10; II. Thess. 1:10, and Rev. 1:7. Many other references might be given.

After the ready, waiting ones, with the resurrected saints have gone to be with Jesus in the place prepared, John 14:2, God will begin to pour out his judgments upon the nations. These judgments are described in Revelations between the 4th and 19th chapter. This is what is called in scripture the great tribulation, and we believe, will last not less than seven years, and possibly more. Read carefully the chapters of Revelation from 14 to 19. We believe according to scripture it will be during this time of tribulation that the antichrist will appear and begin to show his power in all deceivableness, and as time goes on he will show his power more and more. The spirit of antichrist was already working in the days of the Apostles. Anything opposed to Christ is antichrist. Unitarianism, Universalism, Christian Science (falsely so-called), Spiritualism and all other spirits that deny the power of Christ in all that he of God is made unto us, (I. Cor. 1:30.) But as Scripture shows there will finally one appear called the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God, sitteth in the temple of God showing himself that he is God. (II. Thess. 2:4.) He is the same one referred to in Dan. 7:25; and also in Dan. 8:24, 25; also Dan. 11:36, and Rev. 13:1-7. As time goes on he will still become more and more oppressive. Possibly during the last three and one-half years of his reign will men neither buy nor sell unless they have either a mark in their right hand or in their foreheads. (Rev. 13:16, 17.) The question has been raised what this mark is, but no one has ever been able to tell or explain. Our salvation does not depend on knowing this. Our business is to keep close to the Lord and within the limits of his word. In these days there are those who claim to have revelations from God, some of which are not in harmony with his word, therefore are not to be depended upon. "Thy word is a lamp unto my feet and a light unto my path."

That there are two phases of the Lord's coming is clearly shown in the inspired word of God as uttered by Christ or written by the apostles. The coming that the church or bride of Christ is now looking and waiting for, is that described in I. Thess. 4:16, 17. We believe it is then that Luke 17:24-36 will be fulfilled. Those that are left will evidently have to face the great tribulation that will come after the ready waiting ones have gone to be with Jesus.

When Christ will appear, and that every eye shall see him, we will endeavor to show in a later article; and
also what will be the final end of the antichrist.

Yours in hope of I. Thess. 4:16, 17.

Goodman, Mo., April 3, 1900.

Thoughts on Different Subjects.

SYLVANUS DONE.

Just a few words on different things. I have not been a writer for the Visitor but for a long time I have been a reader, and I have often been strongly impressed to write on certain things. But as I have never had any practice in writing I thought of giving it up.

We have noticed many articles in the Visitor taking up large space, of little value, when the same pens might have written sermons on the Scripture that are so needful these days, and might have been encouraging to those who cannot hear sermons, and those that cannot go to hear them preached.

For the love of money is the root of all evil, which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.

In Luke 18:18-22, we have an account of a certain ruler who asked the Lord what he should do to inherit eternal life, and the Lord told him, and he said, he had kept all the commandments, and the Lord said, "Yet lackest thou one thing. Sell all that thou hast and distribute unto the poor and thou shalt have treasures in heaven.

But when he heard this he was very sorrowful, for he was very rich. * * * Jesus said, how hardly shall they that have riches enter into the kingdom of God." And in Luke 16:19, "There was a certain rich man which was clothed in purple and fine linen and fared sumptuously every day.

We have often seen such, but their end was sad. And also in Luke 12:16, of the parable of another rich man, whose land brought forth plentifully so that he had not room to bestow his fruits, he said, "This will I do, I will pull down my barns and build greater." Read what the end was. We will only mention another case, Mark 4:10, when we find in the parable of the sower, where the thorns sprang up and choked the good seed, and also the cares of this world and the deceitfulness of riches. What a great evil! And these things are so attractive and the god of this world has blinded the minds of the people that they cannot discern it.

Just a few lines about wisdom as it is sought after so much in these days. The Greeks sought after wisdom, but what Christ preached unto them was foolishness; but God has made the plan of salvation so plain in the New Testament that everyone can have it no matter how little learning we may have. In Isa. 35:8, it is so simple that the wayfaring men, though fools, shall not err therein.

Who is the wayfaring man? It was with Paul on his way to Damascus he became totally blind to all, then Paul asked the Lord what to do, and the Lord just sent him to a certain brother who believed, and he would tell him what he must do and almost the first thing we heard Paul was preaching the gospel.

Who were those that the Lord had such trouble with? It was with those who thought they knew everything and could not be taught any more. Quite a while ago I read something in the Visitor about a Bible Training School, and I had never heard of that name before. But I thought it was a place to make teachers, and then...
said who would be able to teach in such a school? because, I believed it is the grace of God that bringeth salvation that should teach all men, and who would be able to take his place? Then I said who would be the scholars? What young men or young women would we teach to do God's work? Grace would have to teach them first and show them they are only miserable sinners like all others and that they would have to be converted, for the natural man does not understand spiritual things. We should be careful not to get ahead of the Lord, for the old ways of the Lord are too slow for men in this swift current of time. So you see, I do not understand this training school; may be someone will explain it to me, but firmly believe there should be a little Bible Training School in every Christian home and the spirit of grace their teacher.

Before I started writing I first began to read, and then when I commenced the Lord began to lead.

I asked the Lord to guide me. He really knew my need, and when he began to aid me, I knew I would succeed.

But I may have written something for which many will not have need; but throw not away the apple because of the core and seed.

New Market, Out.

From Bro. T. A. Long.

After quite an extended siege of continued services in Indiana and Michigan, I am again at our former place engaged in the regular labors of the charge near Elmer. Our stay with the brethren, both in Indiana and at Carland, was quite pleasant and profitable. We were pleased with much that we came in contact with in the different fields and which is indeed creditable to the dear ones. At every place where we labored the dear sisters were very careful to provide for us. In many cases the dear sisters' concern for our (as they thought) good led them to make special provision for our appetites, with the best they could provide; but we thank God for having taught us that self-denial in eating and drinking is of greater importance than many realize, so that we could enjoy fasting quite as well (if not better) as many do feasting.

On the other hand the conditions for real soul-stirring revivals were not up to the high standard that God destined it should be. I would suggest to every community where revivals are to be held, that the home church put herself in readiness for the Lord to work by such living and doing that the entire community can see that these people love one another and are of one mind serving the Lord.

We also want to state that in every part where we were the brethren and sisters seem to fully realize that, as individuals, they have a part of the burdens to bear, and are very liberal in helping along with their means. Among all the places we were in we think Carland, Mich., is in the lead on some lines, notably, among other things, there is not one in the Carland class that uses tobacco in any form. Another very laudable trait is that, as far as we learned, nearly, if not all, tithe, or lay by one-tenth for the Lord's work. So they are among the most liberal givers we ever saw, and no part of the church work goes begging. I am quite sure if the entire church would move out on this line as the Carland church has done, the work accomplished would be unprecedented.

Our work in these parts is not without some hard trials, yet, on the whole, quite encouraging. While we were away Bro. George Kitely was very active, holding regular services here and in Custer, about fourteen miles distant. Our regular preaching services are well attended. Our Sabbath-school has increased considerable. Our regular weekly prayer-meetings often number from thirty to forty. Our old Bro. Davies, who was 87 years old when he came out on the Lord's side, seems earnest and is still able to attend prayer-meetings.

On March 30, our district met in council and Elder Lyons was with us. After meeting was called to order Elder Lyons was called to the chair and Sister Malinda Reichard elected as Secretary. Bros. Jacob Whitmer, of near Brown City, and Bro. Walter Taylor, of Burnside, were with us during the meeting. Everywhere, and in all the dear hearts, during the meeting, love seemed to be the predominating feature. Our worthy brother Walter Taylor's call to the ministry was recognized by a unanimous vote. May God wonderfully bless him is our prayer.

In conclusion we want to say that our brother Geo. Kitely has given himself entirely to the work of the Lord, and his labors here and at Custer have been much appreciated. And as he has no income in a substantial way, we would suggest to the dear ones who have love, and desire to help bear the burdens, of such who labor for the good of humanity, to remember brother and sister Kitely with such contributions as the Spirit may direct. Pray for us.

Sandusky, Mich., April 7, 1909.

For the EVANGELICAL VISITOR.

Some of My Experience.

Susan Myers.

Dear readers of the VISITOR I will this afternoon write a few lines for the VISITOR, as I felt I should some time ago. I praise God I can say I never enjoyed the Christian life as I have part of this Winter; but you know obedience is better than sacrifice. I must say I didn't know what was wanting with me for so long. For a long while I was so much afflicted and had made some mistakes, or was led away as I couldn't discern the spirits, but when I see my mistakes, by the help of God I try to make them right; but I still kept on getting worse and weaker in body and through the sickness I got so discouraged in the Christian life, I prayed the Lord if my way wasn't opened in some way before Christmas I didn't want to see another one, and that I meant to give up serving God, so I came to that that I had to pity my own soul. Thinking my way wouldn't be opened I prayed the Lord to take me out of this world, and I can say, I prayed it from the heart. Then something seemed to come down and to hang over me for some weeks but I could not tell what it meant, and when I got real sick and thought my time was coming to a close I made request to be anointed and prayed over. Then I got better right away, and I could see a little what the Lord wanted. So after Bro. Bowers came and read to me and talked I took new courage, and, praise the Lord, after the anointing my room was filled with the power of God. Then I could see clearly what it was hanging over me. I can say I was healed of the sickness I had then, and of some I had had before, but have not troubled me since.

I want to give a few thoughts here on anointing. Dear ones, I realize we don't need to be shown this or have a special call; just as soon as (Continued on page 13.)
The treatment of the Sunday-school lesson, Appropriated from the Workman Quarterly.


Golden Text: All the gods of the nations are idols; but the Lord made the heavens. Ps. 115:16.

Central Truth: God will preserve us till our work is done.

Daily Food: M. The Council at Jerusalem. Acts 15:1-11. What a test of the love and loyalty of the early church was the question of the circumcision of the Gentiles. (V. 1-4) Rent our clothes: As a protest against doing such service in their honor. The custom was to rent them after the meal down the girdle. (Vs. 15-18) Pray unto you, etc.: Solemnly remonstrates with them, and demands that they turn to the living God. (V. 19) Certain Jews: They were sure with hatred. To Paul, it would seem, for no other reason than that he declared the Gentiles to have equal privileges with the Jews in the body of Christ. (V. 20) Through their tribulation: They must expect severe trials if they would enter the kingdom of God. (V. 21) Ordained: So set apart to the office of the ministry. They were appointed to the church. (V. 27) All that God had done: In protecting, guarding them. All was for the good of the church. (V. 28) And there abode: At Antioch. Perhaps until the council at Jerusalem, mentioned in the next chapter.

Suggestions for Teachers.—1. From this lesson we can learn that there is much more to a Christian work than, and many ex­cuses to be. Paul so found it, and so will we. Wherever Paul and Barnabas preached they found those who had need of the gospel. Everywhere enemies of the gospel pursued them and stirred up with eminently against the missionaries. Those who hate the Christian religion, try to pre­vent others spreading the knowledge of God.

2. The wickedness of men cannot overthrow God’s cause. At Lystra he gave Paul power to work a miracle and thereby show the people that their power was from on high. Jews from Antioch persuaded the people to stone Paul—he did not die. The next day the missionaries went to Derbe, preached there, then visited the converts in Lystra, Iconium, and Antioch, strengthening and encouraging them. God wonder­fully protected them from enemies who could stop God’s work, or overthrow it.

3. In regard to this missionary tour, Barnabas says: “1) That the work of mis­sions is one which early engaged the atten­tion of Christians. (2) It entered into their plans, and was one in which the church was deeply interested. (3) The missions were attended with danger. Men are now no less hostile to the gospel than they were in Lystra and Iconium. (4) It was necessary to sustain these efforts of the church. If the grace of Christ was sustained, then Paul and Barnabas, it is not less the sufficient to sus­tain those of our own times amidst all the dangers attending preaching of the cross in pagan lands.”

Let the church, which we belong re­gard itself as a great missionary society; and let us follow with our prayers those who represent the church in heathen lands.


Golden Text: We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Acts 15:11.

Central Truth: Salvation is faith, not by deeds of the law.

Daily Food: M. The Council at Jeru­salem. Acts 15:1-35. Settled some of the great questions of the church. (V. 2) Paul, Barnabas, Pharisees, elders at Jerusalem, Antioch in Syria, the headquarters of the Antioch church. (V. 3) They were then visited the converts in the cities of Lystra, Iconium, and Antioch. (V. 12) They called Barnabas, an elder, who was a native of Cyprus. (V. 13) The Priest: who officiated in connection with this. A temple or statue of Jupiter in this city. (V. 14) Rent our clothes: as a protest against doing such service in their honor. The custom was to rent them after the meal down the girdle. (Vs. 15-18) Pray unto you, etc.: Solemnly remonstrates with them, and demands that they turn to the living God. (V. 19) Certain Jews: They were sure with hatred. To Paul, it would seem, for no other reason than that he declared the Gentiles to have equal privileges with the Jews in the body of Christ. (V. 20) Through their tribulation: They must expect severe trials if they would enter the kingdom of God. (V. 21) Ordained: So set apart to the office of the ministry. They were appointed to the church. (V. 27) All that God had done: In protecting, guarding them. All was for the good of the church. (V. 28) And there abode: At Antioch. Perhaps until the council at Jerusalem, mentioned in the next chapter.

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To the Poor,—who are unable to pay, we send a paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months, and make no more good faith.

COMMUNICATIONS.—2. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

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

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


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Ohio.

Richland and Ashland, May 29, 30.

Valley Chapel, Stark county, June 5, 6.

The meeting begins at 10 a.m., on the 5th.

Highland, Miami Co., June 5, 6.

Paradise M. H., Wayne county, June 19, 20.

Indiana.

Elkhart, May 15, 16.

DeKalb, May 26, 27.

Kankakee.

Abilene, May 22, 23.

Belle Springs, May 20, 21.

Brown county, June 5, 6.

Bethel, June 5, 6.

Clay county, June 12, 13.

Ontario.

Black Creek, June 20, 21.

Markham, June 5, 6.

Howick, June 5, 6.

Nottawa, June 12, 13.

Wainfleet, June 12, 13.

Waterloo, June 19, 20.

NEWS OF CHURCH ACTIVITY.

(Continued from page 5)

over the great change that has come into their home where now they anxiously await the return of a kind, loving father to embrace them, while before Christ became the head of the home they would hide and try to escape from the cruel abuse and curses of a drunken father.

There is rejoicing in heaven among the angels over one sinner that repents, how much more so in heaven when one sinner means he is the drunken father of a family!

The great secret of success in winning souls to Christ is in personal work and knowing how to approach you taking the right thing at the right time. We must admit Bro. Stover's success depends largely on this special gift as he makes friends wherever he goes and is never afraid or ashamed to tell the world the good things God has in store for all those who love him and keep his commandments.

Those not personally acquainted with this line of work can only form a little of the work by reading the reports, but by making one trip through the slums with Bro. Stover things would be revealed to them unthought of before.

The fervent request of a right­eous man availeth much." This was proven to me last Winter and I am convinced the day of miracles is not past. Jesus Christ is the same yesterday, to­day and forever. We must admit that great things have been accomplished through prayer by Peter Stover's praying hand of Christian workers. May God's blessing rest and abide with them and may they have many souls for their hire.

J. H. DIMMICK.

Philadelphia, Pa., April 18, 1909.

A LETTER FROM INDIA.

Dear readers:—Greeting in the precious name of Jesus.

We are now approaching another hot season, and are thankful to the Lord that we have been blessed with health and strength to bear up in the extreme heat, whereas, many missionaries, officials and other people go to the hills to escape the burning heat of the plains.

We have passed more than four years in India now and we think it a blessing from God that, even though we were nigh unto death, yet he has spared our lives, thus proving that there must be some work yet untouched by us, and which we would so willingly do.

There is so much good that we might do were we in a position to do it. There are so many Christian households where there is the greatest need, some being aged and unable to work and are without support. Often they come to us shedding tears saying "we cannot work." Being over eighty it is surely impossible for them to work and earn their living, and have no one to look after them and attend to their needs. Some are so poor and forsaken; if they would die, no one would take notice. We feel so helpless under these conditions, not being able to do anything for them. We can hardly express how it makes our hearts to break when we see such aged men, women, and children, so helpless, who so often come to our door and cry for help; but we cannot do more than to ask our heavenly Father to give us the means to rescue and help them. We see so many of them and I do believe it would also break the hearts of the dear readers if they would place themselves in our position.

We have a great desire to work for the Lord all our lifetime, and we do hope and pray the Lord to help us; as without his help we are unable to do anything.

In conclusion, we want to say yet, we have many trials and much trouble in the Christian battle, and yet we do not fear, provided we lean harder on Jesus' strong arm, trusting he will give us more grace, and believing he will not leave the trials come more than we can bear. We humbly ask all those who are his children to pray for us, and bear us up at a throne of grace, that we may ever be faithful till the coming of our Lord and Savior.

Yours in his service,

EERA AND TOBU MUSER.

Dhaka, Lucknow, India.

15th March, 1909.
REPORTS OF FUNDS.

Chicago Mission.

Report for month ending April 15, 1909.

Balance on hand, $45.75.

Donations Received.

T. A. Long, Mich., $2.00; Abie Lee, Kans., S. S., $3.88; Harry Engle, Abie Lee, Kans., $10.00; E. S. Engle, Abie Lee, Kans., $4.00; S. S. S., $6.00; Henry T. Trump, Polo, Ill., $1.00; W. Kreider, Shannan, Ill., $2.00; Y. P. M., $1.30. Total, $106.78.

Indiana sisters, two cases eggs; Sr. Shirk, 10 lbs. butter; Bro. Trump, 2 lbs. horses; Missess C. Engle, bro. breth. and Moonlight, Kans., case eggs.

Expenses.

Groceries, $20.00; moving, $16.00; gas, etc., $3.20; repairing, $2.00; taxes, $88.80. Total, $249.00.

"Bless the Lord O my soul and forget not all his benefits." (Psa. 103:1, 2.)

We are glad we can say with the Psalmist we shall not forget his benefits for they are many and wonderful in that he cares for his own. Bless his name.

Our expenditures for the past month have been of an expected amount, but even in that God has been mindful of us. The taxes, which were given in the last number, are many and wonderful in that he cares for his own. Bless his name.

Our first services were held on the evening of March 25th, commencing the Lord's body in the evening. Sunday-school Easter Sunday morning had an attendance of 89.

Dedication services were held at 2 p.m., in which we gave the new place into the hands of our God, and ourselves anew for his service. We are not looking for an easier time, the change means greater responsibility, greater grace will be needed. May his word. I realize to any one of our ministers is capable to anoint. I believe it means such that are teachers, unless we have a special call for a certain one. Some say they believe this command is right and they themselves don't carry it out because they have the opportunity. Will that clear us? Answer for yourselves. Don't take what I have written alone; ask the Lord. With these lines I will close.

Yours in Christian love.

Markham Ont. Sisters' Prayer Circle.

Dear Sisters and Brothers: I feel it a pleasure and also a blessing to-day that I am spared to again report in the Visotor of the work of the Lord in your Father's Dwelling House.

In the old house at home, we know, dear ones, its a grand help to have our daily communion in the Lord's house. It was there at the feet of our mother that I knew, that I could see how important it was, and we should not be discouraged even if we are not just healed in body. We know, dear ones, it's a grand help for the strengthening of our faith. And you that fear man and are timid on these lines, take the Lord at his promise and command, though you be despised and rejected by those we have a right to expect better things of; and let us be careful we don't fight against what God commands in his word. I realize to any one of our ministers is capable to anoint. I believe it means such that are teachers, unless we have a special call for a certain one. Some say they believe this command is right and they themselves don't carry it out because they have the opportunity. Will that clear us? Answer for yourselves. Don't take what I have written alone; ask the Lord. With these lines I will close.

Yours in Christian love.

The Old House at Home.

O the old house at home where my forefathers dwelt.

When a child at the feet of my mother I knelt,

Where she taught me the prayer, where she laid her hands on my head and her blessing was heard.

Which if infancy lisps is the solace of age. My heart 'mid all changes wherever I roam, through dusty ways or over smiling meadow, could I see how important it was, and we should not be discouraged even if we are not just healed in body.

The desire of my heart is that the work may still prosper where his name is proclaimed.

Amount contributed up to March 9, 1909, $88.97.

Dear sisters and brothers, join in prayer with us that the work may still prosper and the interest still be increased. Pray for me that I may be kept humble at Jesus' feet, where I can ever hear that still small voice. "This is the way, walk therein."

Your sister in Jesus,

Kingswood, Ont.

ELIZABETH BAKER.

Subscription Credits.

From March 25 to April 22.


God’s plans, like fillies pure and white, unfold,
We must not tear the close shut leaves apart,—
Time will reveal the calxes of gold.

Some of My Experience.

(Concluded from page 10.)

God lays sickness on us we should carry it out. Its a plain command and you that don't do it don't see it as clear as those who do. For an illustration,—a sinner don't see his condition clearly till he makes a surrender to God: that is the way it was with me in this command. Then only could I see how important it was, and is, and we should not be discouraged even if we are not just healed in body. We know, dear ones, it's a grand help for the strengthening of our faith. And you that fear man and are timid on these lines, take the Lord at his promise and command, though you be despised and rejected by those we have a right to expect better things of; and let us be careful we don't fight against what God commands in his word. I realize to any one of our ministers is capable to anoint. I believe it means such that are teachers, unless we have a special call for a certain one. Some say they believe this command is right and they themselves don't carry it out because they have the opportunity. Will that clear us? Answer for yourselves. Don't take what I have written alone; ask the Lord. With these lines I will close.

Yours in Christian love.

Author unknown.

Sel. by W. R. Smith.
EVANGELICAL VISITOR.

May 1, 1909.

BY "NEW MISSION" MINISTER.

For the EVANGELICAL VISITOR.

Gospel Conditions Reviewed.

Once more we come in the name of the Lord to seriously consider some gospel conditions in regard to Christian work. Having already written of a new mission we fear we might treat gospel conditions too lightly. Regardless of the drift of the ages, we are doing a work for eternity, and must finally answer to God for it. In order to do our fellow-men the most enduring good, we must have a work that will "hold out" for eternity—grounded on "solid" gospel conditions. Sons may think we spend too much time on the "foundation," but we must remember God will bring every work into judgment. (Ecc. 12:14.) There can be no danger of "digging too deep." Things are "done up" very quickly in our day, but that does not harmonize very well with this line of thought. If the soul expects heaven and happiness beyond the grave, then gospel conditions must be "kept in view" at any cost regardless of the most fearful drift of all the ages. The same conditions required in the church (by the gospel) must of necessity be strictly observed in any and all kinds of mission work (near and far) else it will fail to "keep the unity of the spirit" (Eph. 4), to preserve the simplicity of "believers." (I. Cor. 11:13) to bring real lasting joy and peace of heart and mind of soul and body to the many who have been "bruised and mangled by the fall."

"Tis religion (saving grace) that can give Sweetest pleasure while we live; 'Tis religion must supply "Solid comfort" when we die.

The world is rapidly filling up with things that are not "solid" and when the day of I. Cor. 3:13 comes, this whole thing will be "manifest" to God and all the world. And, the ministry that fails to proclaim the gospel must finally reach Ezek. 3:17, 18. This may seem "severe" and unkind, but read Rom. 11:22. On this solemn, solid "word of God," we must finally (all) either "stand or fall." Man is fearfully and wonderfully made (Psa. 139:44), having many different powers and possibilities, but limited in every one of them. So it becomes a question as to how and when and where he may accomplish the greatest good with either of them. Not always the most eating does the most good; so not always the most and fastest reading brings the greatest benefit. It is not good to read many chapters through in a hurry, but rather a few verses at a time, and then enter into deep, silent, solemn meditation, or else we "get little out." Often it becomes necessary to re-consider. Especially is that true in the writings of our day. In the EVANGELICAL VISITOR of March 1, page 3, in an editorial, upon first reading a certain conclusion was drawn, but upon more mature consideration, a quite different conclusion was reached. So now we would kindly invite all who can be interested in these articles to re-read,—only a little at a time—and re-consider and meditate upon such things as the Spirit may impress on the mind. View all things in the light of eternity. Perhaps some things might have been expressed differently. The Spirit may reveal many things that have not been expressed at all. Perhaps on more mature consideration, quite a different conclusion from the first may be drawn. Some one may have thought it is something "new" and is worth nothing. We have not so intended, for there is "no new thing under the sun." (Ecc. 1:9.) It may have seemed that somebody wants to be "seen and heard," but now with a prayerful heart full of sympathy for the many worthy ones that are fast going down toward the grave, it may seem quite different. We have aimed at no conventional forms. It is not desired that somebody wants to be "seen and heard," in so much that we first forget—then neglect—the many all about us who so much need and wish our prayer and care—and then what will Jesus say—Matt. 25:31 to 46. "He that knoweth to do good and doeth it not, to him it is sin." (Jas. 4:17.) The "breaking of bread from house to house" (Acts 2:46), should not be taken as a mere natural meaningless phrase. There is an undeniable duty to the "strong." See Rom. 15:1 and 2. By the grace of God this can be done in many substantial ways we cannot name here. Ah, who can remember yet the "early days" of Christian simplicity, when the modest, earnest "pilgrims" (who have nearly all gone to their eternal home), would visit 'from house to house'?" What comfort did they bring to many sad hearts. Thus the early church "kept in touch" with every member—their needs, natural or spiritual, could be and were seen to, and thus the peace, the love, the confidence, the unity of the church could be, and was "kept up." When they met together in some quiet home, from far and near, once in eight to twelve weeks, to worship God, the place was made "divinely sweet," and "glory crowned the mercy seat." They met as "one" body and were very simple—loved each other, proclaimed the gospel in a general way, and were in a condition to speak and hear of heavenly things. (Phil. 2:20.) God witnessing to their service by his Spirit. They sang "spiritual hymns," but did not have "fiddling and singing to order." They preached and practiced the "whole gospel" in a general way, and thus were "built up (edified) in the inner man" together. (I. Cor. 14:26.) Can it be we are forgetting that the gospel is "a whole chain" of requirements? (Matt. 28:20.) Not one link is to be ignored. (Rev. 22:19.) In the natural chain every link is in its proper place, and bears an equal (only) weight with the others. What consistency could there possibly be in "cutting out" either one of them? It would no longer be "connected" nor answer its purpose. What "common sense" in making a chain of one hundred links all of equal size and weight, and then choose one link and ignore all the others? Yet some can never sing, speak, pray, testify or preach unless it is always on the same link. Some choose one link and some another. "Riding Hobbies" makes beautiful "motion," but "no progress." Lots of good feeling, but no real advancement in the "dear things of God." (I. Cor. 12:10.) To what end will the people come who pursue that kind of thing? The early church tried to keep out from that kind of thing. There may have been exceptions to these rules, but we speak of the rule and not the exception. Specializing or "picking out" certain things and "throwing out" others, might do for medicine doctors, but not for preachers. Where such conditions continue long I. Cor. 11:17 and 18 will be the result, and if that be not bitterly repented of Amos 5:21, will be the earthly end. Let us hear Paul in the close of life, after a long and rich experience, the many conflicts of life, and a ministry very fruitful indeed from his pen and from his lips. Before his final martyrdom he gave Acts 20:27. The mechanic does not build up one side of the house at a time, but all sides at once. So the gospel when preached in its primitive simplicity...
will build up (edify) the inner man of every “true believer” in “divine presence.” Would it not be well once more in the very “evening of time” to “come back” and give this very link of edification its God-given place and full respect and attention in the gospel chain? Many things are “lawful,” but do not edify. (I. Cor. 10:23.) Whoever does otherwise “must bear his judgment” (in eternity) whoever he be. (Gal. 5:10.)

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report if there be any virtue, and if there be any praise, think on these things.” (Phil. 4:8.)

And now, brethren, I commend you to God, and to the word of his grace which is able to build you up and give you an inheritance among all them that are sanctified” (set apart). (Acts 20:32.) “Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen.” (I. Tim. 1:17.)

Fashion and Christianity.

When Methodists and Quakers are questioned concerning their gradual conformity to the world in dress, style of living, and other outward characteristics of worldliness, they reply: “O, such things are of very little importance, and they constitute no part of the essentials of religion.” Not unfrequently they add a trite remark about being “proud of plainness,” or tritlingly dispose of the subject by a witticism upon some woman who made herself ridiculous with dress. Now we answer emphatically, “If such things are trifles, constituting no part of religion, then your church was originally founded on trifles and folly; your separation was a guilty schism, (I. Cor. 3:1-3), and you have no apology for your existence now.”

This conformity to the world, evincing a low state of spiritual life, was the real and avowed cause of the Wesleyan and the Quaker schism.

Pride, extravagance, and worldly conformity in dress, are as clearly and emphatically condemned in God’s word, as idolatry, swearing, lying or stealing, and God will judge public teachers of his word who shun to declare this: I. Tim. 2:9, 10; I. Pet. 1:14-6; Rom. 12:2.

Fashion leads to a hollow-hearted, hypocritical, vain and godless life. It is founded, not on taste or art, but on pride. It fosters the caste feeling, which is accursed of God, and which is blighting and blushing the churches, in all our cities especially. It magnifies and idolizes the inferior part, and renders woman supremely and almost exclusively conscious of the body. The holiness of beauty supplants the holiness of duty. It is a fact often illustrated by the infidelity and gross immorality of leading aesthetes, that the sense of beauty never deters from moral evil, nor prompts to moral good.

Fashion in our churches is squandering millions of our Lord’s money, and bringing thousands of his people to shameful and guilty bankruptcy. It keeps millions from church services, and diverts the attention of millions, who do attend, from spiritual worship. Fashions are becoming more and more costly, outlandish, indecent and immoral, especially in lasciviousness. Many fashions are invented by harlots, and with a special sex reference.

The Scotch preacher spoke wisely, when he said: “Ye people of Aberdeen yet your fashions from Glasgow; Glasgow, from Edinburgh, and Edinburgh, from London, and London, from Paris, and Paris, from the devil.”

The complexities and intricacies of fashion, displayed in our numerous fashion journals, by our butterfly saints, are engrossing the affections, thoughts, and resources of most of our young ladies, especially those of wealth, to the exclusion of almost everything else. Fashion becomes an imperious passion, trampling under foot every principle of Christianity, and sweeping more women to ruin, than any other influence. It is the evil genius of woman, and her condition cannot be greatly improved, physically, morally or spiritually, until she is emancipated from this tyranny. How humiliating the fact that the newspaper heading, “For the Ladies,” always refers to dress, as if this was woman’s all in all. Indeed it is called “Woman’s World.”

Fashion excites envy, and imitation, leads husbands to desperate and dishonest expedients for money; and, if wives who worship at the shrine of fashion, are professing Christians, it often makes husbands infidels. It identifies women, professing godliness with the world, destroying their usefulness as Christians, and bringing them under condemnation of God.

But what shall we do? Will no one practice the plain and simple principles of Christianity, in dress and living?

1. Let the pulpit ring out anew God’s condemnation of this sin and folly, and let their own families abandon it. (Isa. 3:16-25.)

Let our church members, who cry out, “We cannot be peculiar,” be made to understand that they are thus, both by word and deed, renouncing one of the first and most essential principles of Christianity. (Titus 2:15.) If they thus surrender to the world, they cannot serve God. If they cannot be singular they cannot be saved. (Rom. 12:2.)

2. Although no very precise rules may be given against conformity to the world in dress, it is clearly manifest, that most of our women, professing godliness are far over the line, in costliness, complexity, and immodesty.

3. Christianity teaches the general principles of economy, plainness, simplicity, comfort, and neatness in dress.

The “Mildmay Dress” is a good model.

4. It plainly and emphatically teaches us not to put on or put off anything, merely because “they do it.”

The course of an ungodly world is not the Christian’s guide, and, where there is a will there is a way in which we may obey Christ.

5. We should remember that God’s claims upon us and our families are superior to all the claims of “Society,” and that our alliance to Christ is infinitely more important than all vain alliances.

6. Fashion journals and novels should be imperatively banished from Christian homes.

7. We should never swerve from Christian principle in dress and style of living, to shun the sneers of the world.

8. We should live above the world in constant fellowship with the Son of God, and the power of an endless life, “hating even the garment spotted with the flesh.”

9. We should remember that our personal salvation and spiritual usefulness depend upon our separation from the world and our resistance to its sway, with the martyr spirit. The world is a ruin, and if any are saved they must come out of it. God allows no compromise.

10. Professing Christians who regard such principles as “too strict,” and whose hearts rebel against them, should, with an open Bible, before God, seriously examine the foundation of their hope of heaven.—E. P. Marvin.
OBERHOLTZER.—On April 8, 1909, Anna C. Oberholtzer, of Oberholtz, near Elizabethtown, Pa., died of pneumonia, aged 1 year, 8 months and 4 days. She was the daughter of Mr. and Mrs. John H. Oberholtzer, of Shenks Church, where the service was conducted by Bro. H. O. Minser, and Pre. S. Oberholtzer, Mennonite.

ROSENBERREY.—Died, of typhoid fever, at the home of his grandparents, Bro. and Sr. Aben Lando, 309 W. Norris St., Harrisburg, March 28, 1909, Mr. Rosenbery, was a most excellent young man, but made no preparation for the life to come. He is survived by his father, an aged uncle, three brothers and two sisters. Funeral services were held at the home of his father near Shippenburg, Pa., by Rev. Willey, of the Presbyterian Church. Rev. H. G. Keener of the Church of the Brethren. Interment in Mowersville cemetery.

BERCH.—John Berch was born in Wineshoning, January 21, 1836, and died near Green, Clay county, Kans., April 10, 1909, aged 73 years and 26 days. He was married June 11, 1859, and came to America in 1883, settling in Clay county, Kans., where he died. One son and five daughters survive, one son and two daughters having preceded him to the beyond. He was a member of the Mobley church. Funeral services were held at the Schwalbe school-house, April 17, conducted by Bro. Joseph Landis. Interment in the cemetery near by.

BARNHART.—Geo. Barnhart of near Waynesboro, Pa., died April 4, 1909, aged 53 years, 4 months and 2 days, having suffered from pulmonary trouble for a long time, being bed-fast for more than a year. His widow and three children, one son and two daughters, Mrs. Claud Ambrose, Frank and Cora, being left to mourn a kind husband and father. He was a member of the Ringgold church and the sorrowing family has the sympathy of all the members. The funeral was held April 6, at the Lutheran church. Interment in cemetery near by.

KEENER.—Sister Barbara, wife of Bro. John Keener, of near Mount Joy, Pa., was born March 4, 1832, and died April 3, 1909, aged 77 years, 11 months and 2 days. She was the daughter of Mr. and Mrs. William Keener, and bore their affliction with patience. Her room is vacant; without her there is a void which can never be filled. She is survived by her husband and two daughters and one son, Mrs. Anna Martin and Bro. Martin Keener. Funeral services were conducted by Bros. John and A. J. and W. K. Keener. Interment in adjoining cemetery.

BARNHART.—Sr. Anna Barnhart, relict of the late Henry Barnhart who predeceased her eight years, died at her home at Shilser's Point, Welland county, Ontario, on April 14, 1909, aged 70 years, 6 months, 3 days and 3 months. The aged sister had been for many years a constant member of the Church of the Brethren in Christ church and held in high esteem in the community, as is evidenced by the large attendance at the funeral. Two sons, three daughters and twelve grandchildren are left to mourn their loss. Funeral services were held April 17, Bro. J. W. Hoover, of Toronto, Ont., preaching an appropriate text from I Cor. 15:18; 1 Thess. 4:13. Interment in the cemetery near the Shilser's Point Meeting house. Services conducted by Bro. J. W. Hoover. Text, 1 Cor. 15:18. Interment in adjoining cemetery.

GINGRICH.—Joseph L. Gingrich was born near Hummelstown, Pa., Nov. 2, 1840, and moved to Hummelstown, Kans., when he was 6 years old. He was a son of the late Henry Gingrich who lived near Bachmansville, and was married to Miss Lizzie Shenk Oct. 2, 1859. Their marriage was pleasant but there were no children born of this union. An adopted daughter Estella, now the wife of Mr. Charles Breinh of Hummelstown, survives, and also 11 grandchildren, one of whom had her home with them since she was six years old. They are left to mourn the loss of a kind husband, father and friend. Their married life was pleasant but too short. They had together for three years that sister Gingrich has been, almost, a helpless invalid, but yet the Lord wonderfully helped her over this hour of bereavement. The following brothers and sisters survive. Simon L. of Milton Grove, Pa., Emma and Iva. He leaves a wife, two daughters, a son-in-law, two grand children, an aged father, five brothers, four sisters with a host of sorrowing friends to mourn their loss, which we trust is their eternal gain. He was converted and united with the Brethren in Christ church forty years, which he held at the time of his death. He was a kind and affectionate husband and father, always ready with good admonitions and wise counsel to his children and those with whom he came in contact, which we feel they will treasure in their remembrance of him. Funeral services, conducted by Bros. Joseph and David Frey, were held April 3, 1909, at 1 p.m., at Maple Grove meeting house, Donnelsville, O., near his former home with interment in adjoining cemetery.}

EVANGELICAL VISITOR.

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WINGERT.—Jacob B. Wingert was born in Franklin County, Pa., October 12, 1840, and departed this life May 11, 1909, aged 69 years, 5 months and 17 days. He was all through the Scripture, and was engaged in several weeks, but his death, caused by a severe brain hemorrhage, was very sudden. He was the eldest of a family of 13 children, of whom mother and one brother have preceded him to the spirit world. He was united in marriage to Frances Byers, Oct. 10, 1869, to which union were born two daughters, Emma and Iva. He leaves a wife, two daughters, a son-in-law, two grand children, an aged father, four brothers, four sisters with a host of sorrowing friends to mourn their loss, which we trust is their eternal gain. He was converted and united with the Brethren in Christ church in 1847, or was received into the ministry in 1888, and to the eldership the same year. He was an elder about 47 years of his life, and was a member of the Brethren for many years and always ready to contribute for the gospel cause, and we hope their loss is his gain. The funeral services were held on Monday, March 29, in the Brethren in Christ church at Hummelstown. Interment in the adjoining cemetery. Funeral services were conducted by Bros. Joseph and David Frey, to which Bro. Jacobotorpe, of Philadelphia and Bro. Henry Kreider of Campbells-town, and assisted by Bro. John Myers. Text, Luke 9:25.