3-7-1910


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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
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The Gospel by St. Luke,

I. GENERAL INTRODUCTION.

The Truth—The Life. (Jno. 14:6.)

Origin—27 books, 8 or 9 authors. Special occasion and distinct purpose for each book. About 60 years in making. Agreement, wonderful; adaption, remarkable; origin, supernatural.

Canon—44 to 100 in separate books and letters. 100-140 Sub Apostolic age. Practical missionary period. Apostolic writings collected and reverenced. 1:20, 24, 46, Gnostic and heretical period. Spurious writings introduced. 226-691, Sitting and uniting period. Athanasius, Bishop of Alexandria in A. D. 325, decreed the 27 books, as we now have them, canonical. East and West agreed in council of A. D. 691.

The Text—First written in separate rolls of thin papyrus with no spacings between words or paragraphs. Division into chapters in 14th century. Division verses 1551. Printing invented 1478.

DIVISIONS:
Historical—The four Gospels and Acts. Doctrinal—The Epistles.

Prophetic—The Book of Revelation.

Versions—Greek, original, Latin (382 by Origin), Aramaic, Egyptian, Ethiopian, Gothic, Armenian, Georgian (5th century), Slavonic, Arabic, Authorized English (King James 1611). Revised 1880, American 1901. Translated into 400 languages and dialects.

The Gospel: Author, Matthew, Publican; to whom written, Jewish Christians; purpose to prove Christ to be, King; proof given, fulfilled prophecy.

Author, Mark, John Mark; to whom written, Gentile Christians; purpose to prove Christ to be, Reconciler; proof given.

His works.

Author, Luke, physician; to whom written, Gentile Christians in general; purpose to prove Christ to be, Healer; proof given; His miracles.

Author, John, Apostle; to whom written, Christians in general; purpose to prove Christ to be, Live Giver; proof given; His words.

II. GENERAL OUTLINE


2. Dates—Probably about 63 A. D.

3. For Whom Written—It is addressed to Theophilus, but it is evident that Luke expected his Gospel to be read by Christians generally.

4. Historical Occasion—At the time that there was needed a precise and satisfactory statement concerning the person and work of Christ as the Savior of men, in order that Theophilus as well as other converts to Christianity might be assured that the world cannot overcome the kingdom of Christ.

5. Leading Theme—Those facts in the life of Christ which show that He was (a) Son of God, the Second Adam—by birth; and (b) the Messiah—King,—but a king not of this world, but of the world and kingdom of God, which includes all mankind.


7. Special Teaching of the Book—Luke’s record of the life of Christ is unique. He begins the public life of Christ with the baptism of John, and ends with the ascension of Jesus.

8. General Analysis.


Part II. His ministry in Galilee. ch. 4:14-9:50.

Part III. Departure from Galilee and journey to Jerusalem. ch. 9:31-19:10.

Part IV. Events connected with His death. ch. 19:11-23:25.

Part V. Appearance and ascension. ch. 24:24-53.

The Divine origin of Christ.

A. The divine Priest—Zacharias. (Luke 1 and 2).


God’s 400 years silence. Zacharias’ prayer, lack of faith, sign given. Aharan and Oliroon were signs. (Gen. 16: 8; 36:40.)

In John the tree merges into the New. The two dispensations no longer twain, but one; one Purpose, one Divine Thought and Divine Word.

THE GOSPEL PSALMS.

Elizabeth’s psalm is the earliest “Hosannah to the Son of David.”

Mary’s psalm of singleness and love, belongs to the Old Dispensation—The Magnificent.

Zacharias’ psalm broader in scope and meaning than the former, linking the Old with the New—The Benediction.

Simeon’s psalm, pronounced in the court of the Gentiles, precedes the former psalms in scope as it includes the world in its plan of salvation.

The culmination in the song of the angels “Glory to God in the highest....”

Zacharias 1:16-58.

The circle of influence widens in each hymn by the climax in “Glory to God in the highest...”

The Virgin Mother.

Luke leads in recording the love and varied ministries of women. Alone refers to psalms of Anna, Elizabeth and Mary; to Susanna, Joanna and widow of Nain. (7:11-17; 8:13-15; 13:23.)


Preparatory events to Christ’s ministry.

A. The Voice in the Wilderness. (1:30; 3:16.)

John alone records the birth scenes of John.

The circumcision, the scenes attending it. (1:37-67.)

John—The Grace of Jehovah—the gracious gift of God. A consecrated childhood. (1:80.)

His wilderness life—probably 20-30 years. His public appearance in the 14th year. His audience—his message, repentance. Christ asks baptism—His deference—sin offering—God’s approval—John’s testimony (John 1:29); his doubts (7:19, 20); his death; his genealogy traced to Adam.

“He liveth long who liveth well; All other life is short and vain: He liveth longest who can tell Of living most for heavenly gain.”

B. The Temptation. (4:1-13.)

Jesus was tempted as Son of man. Our privilege to be empowered by the Spirit as it is.

1. Circumstances of the temptation. Empowered at baptism—became Jesus Christ. Bodily subjection by fast of 40 days. Moses and Elias each fast 40 days.

On Satan given every advantage—in choice of place, of time, of weapons and conditions.

2. Nature of the Temptation. Form of the tempter—not visible—as we are.

a. Son of God—stone to bread—had power—would have done His humanity, selfishness, the Will of God His meat.

b. The Messiah—King—but a king with not a retinue, without a throne.

(Continued on page 11.)
The Bible Conference.

Time flies; it is ever on the wing. The event that was future yesterday is in the past to-day. So the appointed time for the first officially called Bible Conference came, bringing with it to those who were ready to take advantage of its opportunity, rare blessing, and is now in the past. The attendance, though not very large, was, after all, encouraging, considering how much of prejudice there is existing unfavorable to things which are regarded as new. Representatives were present from the Dauphin and Lebanon district, the different districts of Lancaster county, the Cumberland county district, the North Franklin district, and New Guilford district.

During the last week all the sessions were held in the Messiah Orphanage school room, which at times, was quite crowded.

The order of service—worship was a line of activity which a number of brethren tended to, lacked the preparedness that appeared in the past. The stage. The remainder of this book, with Antioch in Syria as the point from whence went forth the missionaries into Gentile territory, and in which the apostle Paul for the most part occupies the stage, was entrusted to your editor, who, because of having been unexpectedly called to Canada, and on his return was loaded with other duties that had to be attended to, lacked the preparedness without which such effort is apt to fail to a large extent of what it was intended to accomplish.

Thus has passed into history the church's first effort in this direction, a line of activity which a number of sister denominations are finding to be of great utility for the spiritual growth of their members. A Bible Term, or Conference, held once a year, ought to have its place in the program of church activity of every district throughout the Brotherhood, and the sooner this is recognized and the machinery set in motion, the better. The time of the apostasy is upon us; heretical teaching is being almost forced upon the people as will be seen by what Bro. W. J. Myers brings to our notice elsewhere in this issue, and it is incumbent on the church to feed and instruct the lambs in such a way, and with such food as will prove conducive to their growth, so that they may become established in the essential truths of Bible doctrine.

Sunday-Schools, Take Notice.

We are now in the last month of the first quarter of this year. It is time now to order the second quarter's supplies. We hope to have the patronage of all our schools, and also hope that the literature furnished under this arrangement may merit the patronage of all of our friends. There are some schools in the brotherhood that are closed during the Winter months, and so did not order supplies for the first quarter. We are hoping to hear from all such, and would thank all such if they would send for order blanks. We would like to send samples of the three grades of quarterlies—Berean, Timothean and Pauline—to many. Please apply to this office or direct to the Mennonite Publishing House, Scottdale, Pa., for samples. In sending direct to Scottdale for samples, ask for ours.
Customs.

The principle of uniformity of dress to mark those who lived a common life was adopted even among the early monks of the Egyptian deserts. The character of the Eastern religious costumes was usually, as far as can be determined from the vague descriptions of early writers, such as to express a spirit of penitence and differentiate their wearers from the gaily dressed worldlings. The early Western founders, St. Benedict and even St. Francis, prescribed the general character, but not the exact shape and color of the garments to be worn by their followers. Custom gradually, in a community life, crystalizes into a rule or law. “Custom makes law.”

The mixture of wool and flax was forbidden the Israelites (Lev. 19:19; Deut. 22:11). The general object of the prohibition was to symbolize simplicity and purity. They were even in minute distinctions to be separate from the heathen, and to remember God as one who loves order. The query may arise however whether the above rules hold true for the present dispensation of grace. Israel was a chosen, distinct and separate people. In what sense does the state of the spiritual Israelite differ at present? (I. Pet. 2:9.)

As we read of the caste system of Eastern countries and the many abuses resulting therefrom, we are made to exclaim, Let us make ourselves of no reputation; but he found in the fashion of the common people. But must we go across the ocean to find the caste spirit? Insignias of rank or profession do often hinder in the free intercourse and helpfulness to those who are placed beneath us by virtue of our insignias. We must not forget the words of the Savior that life is more than meat and the body more than raiment. When the expression becomes “pat” that he or she dresses plain rather than that he or she has been born of the Spirit there is prima facie evidence that in the mind of the observer, at least, the raiment is considered of prime importance.

As the church expands its borders and claims the world as its territory it will find, we are quite certain, that great care need be exercised lest our insignias retard the real work of bringing the light of life to those in darkness. Paul became all things to all men that he might by all means save some. The accommodation to circumstances with God’s approval will bring us to the coveted goal; but we must be extremely careful that Josh. 9:14 and Num. 33:55, 56, does not become our sad experience. If we would learn from the sects that gave up their insignias as the Methodists, Presbyterians, United Brethren, etc., we must exercise great care and godly fear lest by the letting down of the fortification against world-likeness in dress a like fate befall us.

Will rules and regulations—mandates from General Conference—laws; help in the solution of the problem? This will be considered in a subsequent article.

He cannot pray for himself only that he prays only for himself.

Church Hymnal Notice.

The second edition of the Church Hymnal is now ready for distribution. The Hymnal Committee has decided for the present to sell the cloth binding, which was formerly sixty cents, at forty cents; freight charges or postage not included except in orders exceeding fifty copies, the freight will be prepaid. There are two kinds of leather binding, black and red, with gilt edge, which will have to sell for $1.20 for the black and $1.40 for the red leather, postage or freight prepaid. Orders for the West and central points, should be addressed either to M. L. Hoffman, Abilene, Kansas, or B. L. Brubaker, 636 Halstead street, Chicago, Ill., and for the Eastern section, S. R. Smith, Harrisburg, Pa.

Those ordering for shipment by freight or express should consider the nearest point when ordering, since it would be inconsistent to send from the West to Harrisburg for books to be sent by freight or express when they can be had at Chicago or Abilene. There are also English and German, cloth and leather bound, which are five cents per copy more than all English.

These prices may have to be raised a few cents if the books should remain on hand sometime in order to cover expenses; therefore, all who desire Hymnals should take advantage of the first offer. This is no money-making enterprise; the Hymnal Committee purposes to keep the accounts within their own limits.

On pages 1 and 11 we print an outline of the Gospel according to Luke as used by Bro. E. H. Hess in his exposition of that book at the recent Bible Conference. It was deemed advisable to publish same in the Visitor as quite a number expressed a desire to secure it in permanent form. A small number will later be issued in tract form and can be secured by sending your orders to this office at once. The cost will be only nominal. Bro. Hostetter’s outline of Ephesians and others will follow.

A letter from Moretown Center, Mich., under date of February 23, informs us of the continuation of the meeting at that place, conducted by Bro. Lafayette Shoults, of Forks Road, Ont. The brethren Walter Taylor and Henry Schneider of Mich., are assisting. Souls are turning to God, and the brethren and sisters are seeking the deeper things of God.
NEWS OF CHURCH ACTIVITY

in the
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Matoppo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, Choma, N. W. Rhodesia, South Africa.

H. Frances Davidson, Fort Shepstone, Natal, S. Africa.

Harvey J. and Emma Frey, Elizabeth Engel, Mhaliane Mission; Levi and Sallie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.:


Issac O. and A. Alice Lehman, Box 116, Fordburg, Transvaal, South Africa.

India.


The following are not under the F. M. B.:

D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.

Elmina Hoffman, Kedgona, Poona Dist., Ratnagori Home, India.

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

Central America.

Mr. and Mrs. J. G. Cassel, Huehuetenango, Guatemala, C. A.

Our City Missions.

Philadelphia, 4242 N. Second street, in charge of Srs. Eichelberger and Landia.

Buffalo, N. Y., Mission, 35 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 6629 Halstead St. in charge of Bro. and Sis. B. L. Brubaker and Sister Nancy Shirkin.


Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.

Jahbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engel, R. R. No. 3, Box 1.

Love Feasts.

Pennsylvania.

Antrim M. H., near Greencastle, May 25, 26, R. R. station, Greencastle. Those called by trolley from Greencastle or Chambersburg, leave the car at stop sixty. Cross Roads, date next issue.

Englewood, O.—According to former arrangements, the brethren and sisters of Fairview district, ten miles north of Dayton, began a series of meetings, with our esteemed Bro. Elder John A. Stump in charge, on January 16. Brethren and sisters from adjoining districts were also in attendance during the meetings, for which we were very glad. We can truly say that all things, “Worked together for good.” The Spirit of the Lord was present in its meek and gentle manner operating upon the hearts of believers, to strengthen, to unify, and to encourage. It was not used with the unconverted to convict them of “sin and of a judgment to come.” What all the fruit of these meetings will be, we will never know until the “Heavens be removed as a scroll.” (Rev. 6:14.) And until all kinds and tribes and peoples and tongues shall be standing before God, in the great judgment day. (Rev. 20.) To the praise of God we can say that the church was encouraged, strengthened, and hence, “built up,” and four souls were made to say: “I will arise and go to my Father.” “The paths of sin too long I've trod; now I'm going home.”

Now we trust we may all continue to manifest the Spirit of the meek and lowly Savior, Jesus Christ, to a world that is dying in sin, and that the good work may go on, and God may be honored and glorified.

Meetings closed on January 30, with a full house. (H. M.

The special meetings conducted at Zion, Dickenson county, Kans., by Eld. J. R. Zook, to which reference was made in these notes in last issue, closed after having continued for some weeks. Bro. J. H. Wagaman writes that Bro. Zook preached the Word in the power of the Spirit and eternity alone can reveal its full results. There were about thirty who took a definite stand for salvation, and some for cleansing and sanctification. The most of those who sought the Lord were children aged from eight to sixteen. Jesus said, “Suffer the children to come unto me and forbid them not for of such is the kingdom of heaven.” We quote from Bro. Wagaman’s letter as follows: “I trust some of these young souls may hear the Master’s call and like Samuel, answer, ‘Here am I, even though it may mean to the uttermost parts of the earth.’ Bro. and Sr. C. C. Burkholder were with us two evenings and their help was much appreciated. May God richly bless all of the Visitors family, and may all pray that the Lord of the harvest may send more laborers into His harvest. Bro. Zook has commenced meetings at Belle Springs church. May God bless his labors there and may many precious souls be garnered in.

Yours in the Master’s service.

J. H. Wagaman.

Houghton Mission, Ont.—A continued meeting was held at the Houghton Mission, Ont., from January 24, to February 17, 1910, by Bro. Grinn Bearrs and his wife. They came filled with the Spirit. The brother hewed to the line, denouncing sin and all its evils. There was good interest and after the first week the house was filled nearly every evening. Over twenty sought the Lord, and a few sought for a deeper work of grace in their hearts. Some testified to God’s saving grace in their hearts and, we trust, will press through till the Spirit answers to the blood that they are born of God.

After a week’s meeting, Bro. Walter Winger, of Berrie, came to our aid and was a great help to the meetings in way of testimony, prayer and singing. May God bless and reward them all for their labors.

Wm. Vannatter.

Frogmore, Ont.

Hummelstown, Pa.—A series of meetings was held in Hummelstown, beginning January 22, and closed February 20, 1910, with Bro. John Charles-

Evangelical Visitor.

[March 7, 1910]
known the hearts of men and women. We
of the saints, that these lambs may be fed
are persuaded they made a start for the
kingdom and God takes care of the num­
ber of people of the West, that he might
be used to feed the other missions. The
words of the Lord have been spoken with
power and conviction in his teaching. For
the Gospel is the power of God to sav­
sion. The Lord Jesus Christ is the Great
Sacrificer who died on the cross for the
sins of the world.
Our dear brother, H. R. Martin, has
begun his work in the Northwest Territories.
He is stationed at Fort Smith, N.W.T.
and is already making good progress in
the Gospel work. The people there are open
to the Gospel and are willing to listen to
the message of salvation. They have heard
the Gospel in their homes and they are
ready to receive it.
The Rev. J. W. and Harriet Hoover
have been here since the first of the year.
They are working among the Indians and
the people of the Northwest Territories.
They have been very successful in their
work and have already baptized several
converts. They are doing a great work in
the Gospel work and are making good pro­
grress. They are to be commended for their
faith and devotion.

Mission Work in Alberta, Canada.

Dear brethren, greeting. I left my home
at Lunnford, in the Pembina valley on
February 6, on horse back, for a sixteen-
mile journey to the place where the meet­ing
was to be held. My horse was young and fiery.
I went two miles on the ice up the river, and
as I went to loop the horse fell and partly rolled down the bank.
I was thrown on the ice, but fortunately
was not hurt much, only bruised some,
and my hip stiffened. I continued my
journey to the first appointment, seven
miles, then on four miles further to a
lodge, where we had a meeting. We
were not able to stay long, and the
people in the lodge did not want to hear
the Gospel message. However, we
were able to have a meeting with
about twenty people. They were
interested in the Gospel message and
were willing to hear it. We were
able to give them a good message
and they were satisfied with it.

The work is strenuous, but we would
not be anywhere else, but in God's will.
We trust we have your prayers for truly
laying us down before the Lord. Ours
is a noble work. Sometimes,
under the strain of perplexity and
the stress of difficulty, you will be inclined
to forget the dignity and nobility of your call­
ing. I pray you never to forget how great
that work is to which God has called you
and in which you have the assurance of
Divine help. Remembering that you stand
before men as the interpreter to their
minds and hearts of the only things in
life that are really worth while. And,
there will never catch the meaning of life in its
fullness if you, or some one commissioned
as you, fail to make these great abiding
factors of life known. The Christian minis­
ter is the only force in human society
whose sole function is to interpret the
best life to men. Your glorious calling is
to see that men become seized by the best
to fix their eyes on the best ideal and
measure their lives by the best standard.
Others may teach, plan and legislate,
you alone deal only with motives, ideals and
standards. I pray you never to let any
little issue beguile your thoughts from the
glorious work of seeing that every man
is moved by the impulse of love to God,
and fixes his ideal on the great end of
life, "to serve God and man," and to make
the life of Jesus the real standard of his
living. Love is the motive, service the
ideal, Christ the standard.

To me Christmas stands for the advent
of a new principle in life, the principle of
love; for a new emphasis in living, service
to God and men. May God bless you,
dear brother, in this new year. I trust you
will see many men enter definitely the
kingdom. Push the battle with all insist­
ence. We are all praying for you. Again
wishing you the heartiest compliments of
the season, I remain,
Yours in Christ,
J. H. RIDDLE

MACHA MISSION.—It is quite a while
since we last wrote you, but we know you
have heard from this place through our
moderate communications. It seems
hardly necessary to say that we were glad
to see them and have them with us, but
it was such a short time. However, we
thank God they came to us in good cheer
and encouraged our hearts in the work.

At the time they left us, Sister David­
son went south to Natal for a change and
rest, for at least six months. Over two
months of the time is already spent, and
she reports good health and is having a
pleasant change.

We who stayed by the work here have
been quite busy. We have just opened
school this week, after four weeks' vaca­tion.
At this time of the year our community
numbers forty-three. The largest number
yet of any time since the Mission was
started. I am sure there are some if not
all who read this will rejoice to know
that we have two girls who have agreed to
the opening of school. There is shortage
of food among the people. Some are
showing it by their lean bodies. This has
brought at least one of the girls to us.
Crops were short last year on account of
incessant rains. We too, have had to
buy grain in order to be able to open
school at the time appointed. Corn is
selling at five dollars a bag (200 lbs.).
Prospects for a good crop of corn are
before us. Have had nice rains until a few
weeks ago; but we trust they are not over yet.

We wish to thank those who so kindly
sent us things when the brethren came.
We have not found time to write to all
yet, and we trust every one will excuse us,
for we have much to keep us busy. We
are not meeting together at this time
especially these two: “As thy day, so shall
thy strength be.” “My grace is sufficient
therefor thee.”

The work is strenuous, but we would
not be anywhere else, but in God's will.
We trust we have your prayers for truly
the harvest is great and the laborers are
few. “Pray ye the Lord of the harvest
to send forth more laborers.”

Both of us have had a slight touch of
fever since Christmas. But in the present
time of writing we are well. We were
not confined to bed, but realized fully
the touch of fever.

May all who read these few lines have a
share in this work also, either by your
prayer or in whatever way God points out
to you. He has left us the care of His
vineyard, and there is something for each
one of us to do.

We are appreciating our new house, and
enjoy the comforts of a comfortable place.
We also thank the Lord for nice rain
water which we are able to catch from our
iron roof.

May God bless you all and help you to
remember your privileges toward Him and
His work. We remain,
Your servants in the harvest field,
MYRON and ADA TAYLOR.
20, 1910.

An African Letter.

P. O. Box, 116, FORSBURG,
TRANSVAAL,
SOUTH AFRICA.

To the readers of the VISITOR: “Blessed
be the Lord God, the God of Israel, who
only doeth wondrous things.” (Psa. 72: 18.)
It is in place to praise the Lord and
to exalt His worthy name for all His
mercy, and love upon the work He has
given us to do and upon us also, giving
us the precious hope that we shall reap
if we faint not. The many opportunities
we have of sowing the precious seed con­
stantly reminds us of our great need in

(Concluded on page 12.)
OUR CONTRIBUTORS.

He Died At His Post.

Away from his home and the friends of his youth,
He hasted, the herald of mercy and truth;
For the love of his Lord and to seek for the
Soon, alas was his fall—but he died at his post.
The stranger's eyes wept, that in life's
And he fell like a soldier—he died at his post.
He wept not himself that his warfare was
The battle was fought, and the victory was
But he whispered to those whom his heart
And then asked not a stone to be sculptured with
One gifted so highly should sink to the tomb;
For in arbor he fed in the van of the host,
And he fell like a soldier—he died at his post.

The above lines were written by the Rev.

Victorious his fall—for he rose as he fell,
With Jesus, his Master, in glory to dwell;
He has passed over the stream and reached the bright coast,
He fell like a martyr—he died at his post.
And can we the words of his exit forget?
With Jesus, his Master, in glory to dwell;
He has passed o'er the stream and reached the bright coast,
He fell like a martyr—he died at his post.

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He has passed o'er the stream and reached the bright coast,
He fell like a martyr—he died at his post.
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EVANGELICAL VISITOR.

God, and question His infinite wisdom. While it is impossible to avoid having preferences let us "guard" ourselves from idols.

We could add much more (and I even did, but on later thought abridged it), but forbear. The writer feels his own weakness and pleads guilty on some lines noted, and prays for

"A heart resigned, submissive, meek, My great Redeemer's throne; Where only Christ is heard to speak, Where Jesus reigns alone."

"Little children, guard yourselves from idols."

Richmond Hill, Ont.

Condition of Discipleship.

By Ada G. Wolgemuth.

"And he that taketh not his cross and followeth after me is not worthy of me." (Matt. 10:38.)

I will by God's help try and write to His honor and glory for the Evangelical Visitor. We are commanded to communicate, and to do good works we shall not forget. When we read over Jesus' words which He Himself spoke how weighty they are. He spake these words as above quoted. In Matt. 16:24 it reads as follows, "Then said Jesus unto His disciples, If any man will come after me let him deny himself and take up his cross and follow me." How we can rejoice that Jesus has made the way so easy. Many look at it as a hard way, but I praise God that He has made it the most easy thing in the world to follow Him—the self-denial way—as Jesus says in Luke 14:27. "And whosoever doth not bear his cross and come after me cannot be my disciple." This is a part of a Christian's duty and when we are not willing to do this we shun the yoke and shrink from discipleship. It is not enough that we rejoice in this salvation, but we must also live it, as Paul did. He shows us the self-denial life he lived. Hear what he says: "In stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I四十 stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a great diluvian wave, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and thirst, in fastings often, in cold and nakedness." No wonder he could say, "Follow me as I follow Christ." He could indeed say that he endured hardness as a good soldier of Christ. In Hebrews 13:13 we read, "Let us go forth therefore unto him without the camp, bearing his reproach." It is a privilege that we have and we will be blest here already and much more in the world to come, for he that suffers with Him shall reign with Him. I wish to be a profitable servant. His words are that the unprofitable servant shall be cast out into outer darkness; there shall be wailing and gnashing of teeth." My prayer is that God may use me in the little places in helping to build up His kingdom and cause. I like that title, "The Roll of the Faithful."

"Am I using talents to me now entrusted, Do I occupy until He comes; Or will I at last filled with shame and with sorrow See but wasted time when life is done?"

May we all be up and a doing that the Master can tell us with smiles of approval, what we have done for those we did for Him.

Yours for Him.

Mount Joy, Pa.

A Word of Warning to Evangelical Visitor Readers.

By W. J. Myers.

Mr. Charles T. Russell, now of Brooklyn, N. Y., the author of Millennial Dawn (6 volumes) and editor of Zion's Watch Tower, is using a new way to entrap unsuspecting Christians. In the hope that none of our dear people be deceived by this new method, I write these few words of warning. He is now having his sermons published in the weekly newspapers. During the last year he has bought space in over four hundred papers and is still buying others as fast as he can find men to publish his sermons.

This deceptive teaching comes as an angel of light. As a rule whatever comes into the home will be read by some member of the family. Were he orthodox in his teaching there would probably be no harm done, but since his teachings are so unscriptural we ought to draw a line and bar all papers from our homes that publish the same, and further, advise the publisher why his paper is not wanted.

For the benefit of those who do not
know his teachings I will say that he believes and teaches the following:

1. Man is not a free moral agent.
2. That man with but few exceptions is not now responsible and that he will have an opportunity to repent during the millennial age.
3. That man has no immortal soul.
4. That there will be no eternal punishment for the wicked. In other words, there is no hell.
5. Last but not least, he has discovered that Christ was not a complete sacrifice for mankind, but that the church (a little flock who is to help enlighten the world during the millennium) will constitute the remainder of the sin offering, both parts of which sacrifice are required to satisfy divine justice and to bring salvation to the world. Certainly you say we do not want to accept such teachings but many others have also said the same thing and yet fell into the error and made shipwreck. A man with the intelligence of the one in question can make his doctrine look plausible and unless we are upon our guard we too may be deceived. As a final advice would say let him and his doctrine severely alone.

For the Evangelical Visitor.

"Living Death."

By A. McG.

Jesus said, "Follow me; and leave the dead to bury their own dead." (Matt. 8:22.)

When we commence to study the New Testament with reference to "Life and Death," we are brought face to face with the fact that living people may yet be dead. Jesus here declares that such is the case. A man who has lost the Spirit life of God, is dead even whilst his body is alive. In Genesis we see the seed-thought, in the New Testament its fruition; in the Old Testament only partial light, but in the New, life, and life "more abundant" is brought to light. In creation God formed the beasts out of the ground; the beasts being thus formed received no second work of formation; they were but beasts and had no higher than the animal nature. But of man it is said, "And the Lord God formed man out of the dust of the ground;" exactly as God had formed beasts, who went from His presence when they were thus formed. He "also" formed man. It was not a lump of clay, a model of man, that was thus formed; it was not a lump of clay without life or personality that stood before God, but man was formed, living, breathing man; a higher specie of animal than the beasts that had been formed from the same ground and after the same manner. Man being thus formed, with physical life coursing through his veins, God breathed into "his" nostrils, not into a clay image, but into the nostrils of this newly created man. God breathed the breath of lives, and man became a living soul. Man was made through this completion of his creation, of a higher type of life than he possessed before God thus breathed into his nostrils. The work of creation being now completed, he was after the image of God, a spiritual being. But Adam's fall shows how man lost this image, how the divine life ceased to manifest itself; it was "dead," and so we hear Jesus telling Nicodemus, "Ye must be born again," or, from above; we hear Him telling His followers to let the "dead" bury their own dead. And then we remember His again breathing upon man, even as He breathed upon Adam at the creation, and this time He says, "Receive ye the Holy Spirit." The teachings of Jesus truly show that men are dead even whilst they live, and in order to serve God, have to become a new creation.

Jan., 1910.

For the Evangelical Visitor.

Conversion.

By Fred Hahn.

When reading in this paper this afternoon, I felt impressed to write a few lines, and help along the good cause of God. By the keeping power of God, I still feel to hold up His precious name, and will try by the guidance of His Holy Spirit to give a few of my thoughts on the subject, Conversion.

God says that we are often to look back to our conversion, or beginning, and if we abide by what we have seen and heard in our beginning, we shall abide with the Father, and with the Son. I can praise Him this afternoon that He strove mightily with me convicting me of sin, of righteousness, and of a judgment to come, and showed me the way I should go, giving me a yielding mind that I am blessed with the privilege of looking back where Jesus lifted me out of the mire, and set my feet on solid rock wherein I could sing praises to Him.

Conversion is not merely joining some church or denomination (as many people think), but all of us who have experienced it know different. It is one of the parts of a Christian life that shall never be forgotten. When we experience the same (as Nicodemus heard the Saviour say), that, "the wind bloweth where it listeth and thou hearest the sound thereof, but can't not tell whence it cometh or whither it goeth, so is everyone that is born of the Spirit."

When the people came to John (Pharisees and Sadducees) to be baptized, he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance and think not to say within yourselves, we have Abraham to our father, etc." But God is just the same to-day: when we come to Him through Jesus, we must bring the fruits—give evidence that we want to be of His true children, looking to Him like did the bitten children of Isreal at the brazen serpent, willing to allow His Holy Spirit to rule over us; and coming in this way, giving Him no less than all the heart. God's peace will fall upon you like a river, your mouth will be full of His praise, and your heart willing to lay down your life for His sake who brought you out of darkness into His marvelous light. Then we have the experience of old things passing away and all things becoming new; the things we once loved we now hate and the things we once hated we now love. The enjoyments we enjoyed in our unconverted state become sinful to us, but God's enjoyments, such as gathering in His name and hearing of His wonderful works, etc., became the delight of our heart.

How thankful all of us are who have been redeemed as God says, not by corruptible things such as silver or gold, but by the precious blood of Jesus, as a lamb without blemish and without spot.

When thinking of God's love towards us by sending His only Son into this sinful world to suffer and die, even the death of the cross, how thankful we who have been redeemed through that blood should be. It certainly was not anything that we could do to save us, but alone what Christ had done.

When we think of God's precious promises in His word how earnest we should be. It truly is worth striving for, and lay aside every weight, and the sin which does so easily beset us, run the race with patience, and consider Him who bore such contradiction of sinners against Himself lest we become weary and faint in our mind for we have not yet resisted unto blood striving against sin.
Oh, that God, through His Holy Spirit, would bring many out from sin into the light of the Gospel. Out here in this great northwest there are many living out of Christ, and true believers have many golden opportunities of spreading the glad tidings and sowing the good seed.

Remember us in your prayers that we may be bright and shining lights to those around us; that souls may be saved, for the harvest truly is great, but the labourers few. Many sheaves are scattered on the plain.

Conversion is the grandest change that unto man can come. While in his sorrow and his sin; For Jesus showed the way To guide him through this world. To bear the heavy load; To feed him with the bread of life. While on this narrow road.

Conversion, it was hard to comprehend. By Nicodemus who did come To Jesus in the midst of night. And wondering of the same. What he should do to get to heaven; He knew he was not right. To enter through those pearly gates. Where there is never night.

But Jesus through His tender love, Told Nicodemus thus: That he must be born again. Or heaven he would miss; He offers us His Holy Spirit, And breaks the silvery cord Of earth's cold pilgrimage below. As promised in His word.

Our God is just the same to-day, His own true word proclaims, That if His face we wish to see. We must be born again; His promise is eternal life To all who will obey: Thus we will follow all the way Until we reach the endless day.

I believe it is necessary to say a few words on this subject. If we believe that we shall wear a covering in the services of our own church to honor and please God, then let us remember that we have the same God wherever we are. Then let us show our relation to Him in other churches, just as we do in our home church, and among our own people. We see some sisters who wear the covering in our own church only. My dear sisters, put on your white prayer head-coverings and show your colors.

Read 1 Cor. 11, especially the sixth verse. A Christian is a Christian always and everywhere or he is no Christian at all.—Sel. by

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A Mother's Concern.

I have been watching our "Young People's Page" in the Visitor and notice a reticence which I wish would not exist. I can see where they are missing a great help that which would be a "stepping-stone," to progress in the Christian life and experience if they would come up to the help of the Editor or rather, accept his proposition as several have done—write about subjects they have studied, or even testify to their own Christian experience. I have found even the latter "written out." A help.

While in meditation I was thinking about the "cause," and I wondered, is it because we do not show personal interest in our young people as we should? Will you allow me to state my conclusion? I believe that not only this subject, but many existing evils are the result of a lack of comradeship and confidence between the old and the young, in the church and in the home. In conversation with parents I have often been amazed to learn how reticent they are towards their children on the subject of their salvation. Some have even told me they cannot talk freely with them because they pity them. To me it is the great theme about which we should be open-hearted in the family circle. Let it be the table topic, at family worship, or at any and all times that we can become familiar with each other's views, conflicts and victories.

Then, too, there is a lack of confidence prevalent between parents and children morally. Whether the children are saved or unsaved, there is information which they should receive from parents only, and yet parents because of pity (?) will screen them and let them go on and on, and even take upon themselves the marriage vow, in ignorance which, to me, seems nothing short of cruelty, and the result, thank God! not always, but often, is a "house" where two people live, where tyranny and submission exist, where offspring is often accidental, and where true love and reverence are not known. My heart bleeds for the parties of such a union (?) and children who are thus "shorn" of their "birthright." Fortunately, indeed, are they if they will ever know love in its purity.

On the other hand when parents throw aside the veil of "mystery" and exercise open-heartedness wisely with their children, there is a chance that Paul's teaching in Ephesians 5:33 will be more fully understood, and will result in establishing more true "homes" where love and reverence predominate, "where children come whose beings are the result of a spiritual conspiracy planned in the star chamber of intelligence and love—love so sure of its own worth and divinity, that it longs for perpetuation in another soul." Such homes are an inspiration and, we believe, are in accord with our Father's plan.

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For the EVANGELICAL VISITOR.

Are We Saved by Works?

BY P. J. WUIBE.

"By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." (Ephesians 2:8.)

Aus Gnaden wird der Mensch gerecht, Aus Gnaden nur allein; Der Menschen Thun ist viel zu schlecht Vor Gott gerecht zu sein.

Ever since "Man's first disobedience" has been trying to get back to God by the works of his own hands, and has utterly failed. Man seemed to realize that there was something not right between him and his God, and he tried to do something to be restored into favor and fellowship with God. Cain tried to appease the anger of God by bringing of the fruit of the ground as an offering unto the Lord. (Gen. 4:3.) He walked in "The way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12.)

Abel, on the other hand, seemed to realize that "Without shedding of blood there is no remission of sins," therefore he offered the firstlings of his flock. "And the Lord had respect unto Abel and to his offering." (Gen. 4:4.) All along the ages people have been trying to be saved by works, and many are still trying it. Martin Luther tried to get rest for his soul by climbing the stairs of the Lateran on his hands and knees, until this scripture flashed into his mind: "The just shall live by faith." If man could do anything whereby he could be restored into favor and fellowship with God, it would have been needless for Christ to shed His blood for us. How many of us have struggled and labored, trying to get right with God? And after all our laboring and agonizing we had to believe like the poet says:

"It is not thy tears of repentance and prayers, But the blood that atones for the soul."

Do you base your salvation on what
you have done, or on what Christ has done for you? "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15.)

The children of Israel had been bitten by the fiery serpents, and their only remedy was to look to the serpent which Moses had lifted up. We have all been bitten by the serpent—sin—and our only remedy is to look to Christ. Have you looked to Him in faith, or are you trying to get saved by "doing things?"

But, some say, "If Christ has done it all, it is not necessary for us to do anything." The devil is an extremist and if he cannot delude souls in one way he will do it in another. While it is true that we cannot be saved in any other way but by faith in Christ, yet if we have done wrong it will stare us in the face, and our faith cannot take hold of God unless we are willing to rectify our wrongs. But we must remember that making our wrongs right is not conversion. Some people seem to think that they are converted because they did something that they felt they ought to do, rectified some wrong, or took up some commandment, and then felt happy. I know people who made no profession of religion, but they had done something wrong, and their conscience gave them no rest till they rectified it. After they had rectified their wrongs their conscience was at ease and they felt happy, but were they converted? No, conversion means more than rectifying a wrong, or taking up a commandment.

However, I do not want to be understood that rectifying wrongs and taking up the commandments are not necessary, but we must remember that "The gift of God is eternal life" (Romans 6:23), and that we cannot earn salvation by our good works. When Adam was created he had fellowship and communion with God till he disobeyed Him. By accepting the finished work of Christ we can again be restored into fellowship with God. "What was lost in Adam was restored in Christ."

But now, in order to retain the sweet fellowship with God, we must obey the commandments as He has left them on record in His word. Not that we can earn salvation through it, but out of love for what He has done for us. Salvation is a free gift, but God gives a reward for faithful service. (Matt. 25:34.) God wants us in His service. (Exodus 8:1.)

They Were Filled With the Holy Spirit.

(Continued from last issue.)

One girl prayed like this: "Oh, Father, we thank Thee for what Thou hast done outside the border" (i. e., outside the Great Wall). "They truly needed Thee out there, but we are dry and perished inside the border. Oh, Father, wilt Thou not have mercy upon us and come down among us like Thou didst in Manchuria." Dr. Emmett, who was there at that time, wrote that that girl's face looked like "the face of an angel." I, too, was very much struck with her face. She knew all about this calab, to which I have referred, and on the last night of the meeting she prayed in an agony: "Oh, Lord, break this combine." Another college girl prayed immediately after her and said: "Lord, move people to get rid of their own sins and not to be thinking about other people's sins." That girl was left out of the reckoning after that. The first girl prayed again. She said: "Oh, Lord, I give Thee my life. I am willing to give my life. I am willing to let Thee blot my name out eternally, if only Thou wilt come and glorify Thyself in this church." Then the fire of God fell. The women were all melted before the Lord, and also some of the men. That is the real prayer-spirit—intense, like unto that in the Garden of Gethsemane. Oh! how often I find myself saying in these meetings: "Lord, I am willing to give up my life and not go back to Canada to see my loved ones if only Thou mayest be glorified." That is the spirit He gives. Have you that spirit in London? The moment that spirit is in the churches, you will get the blessing, as they did in China.

Another thing I will mention. The leadership of the Holy Spirit is especially prominent. One missionary, writing about the great movement at Nanking, says that it is a misnomer to speak about the meetings being led by Mr. Goforth. He who leads is the Spirit of God. He comes with His omnipotent power. A missionary in Manchuria who had seen the blessing at Nanking, said: "You could not expect any such movement here (i. e., at Manchuria) among our people. We are north of Ireland, hard-headed Presbyterian folk and are not moved that way. Even after special meetings you could not expect several members to get up and pray, unless you mentioned their names; and as for the women opening their mouths, it is not to be thought of in the Presbyterian Church." Well, I am not concerned about the manner of the manifestation—whether God is going to sweep the people with a mighty tempest, or rouse them by an earthquake, or speak to them in a still, small voice. That is His affair. I am simply an instrument. I control not the manner of the manifestation.

But, in the meetings in Manchuria, after the first interval, ten or fifteen men and women started to pray quickly one after another. At the evening meeting, twenty-one men and women prayed. On the next day, even the boys and girls started praying, and would not wait till another had said: "Amen." They knew that if they waited some one else would begin. I noticed that for about twenty-five minutes none but men were praying. Mrs. Hunter, calling my attention to this fact, said: "Do you notice the women have not got a chance? Tell the men to give the women a chance. I said: "Mrs. Hunter, always when I get to the meetings I just say, 'Now, blessed Spirit, this meeting is absolutely in Thy control. Glorify God the Father, Glorify Christ the Son. Exalt Him exceedingly high. Let Him, in every place, rule as King. Make the clay exceedingly pliable in the Potter's hands.' I commit the meeting to Him, and I do not like to interfere." After fifteen minutes or thereabouts the women started praying and the men could not get a word in edgeways.

The Blessing at Chinchowfu.

The next day I was at Chinchowfu (?). After the first night a letter was handed in to me. It ran thus: "There are two requests for prayer. We would like for you to mention. Two brothers, one of whom is a teacher in the church, and the other a deacon, fight like anything. They are always quarreling, and consequently hindering the cause. Mention them by name, and have them prayed for. Then there is another brother, and his wife is a Bible woman. They quarrel so terribly that they cannot live together in the same house. Mention them and have them prayed for." I said: "I am not going to be a detective for the Holy Spirit. I am not going to interfere like that."

(The blessing continued.)

Family Pride.—Sir Thomas Overbury once remarked: "The man who has nothing to boast of but his ancestors is like a potato—the only good belonging to him is underground."—Selected.

"Blessed means happy. It is all the essence of real happiness squeezed into the soul. It means having a good time all the time."
E. THE ANOINTING OF THE FEET. (7:36-50.)
Character of Pharisees—exclusive.
Character of Jesus—human, loving.
His hospitality—Eastern, etiquette—
washing feet; uninvited guests.—The wo­man—A sinner, her tears. The anointing,
her personality. (John 8:1.)
Character of Judas Iscariot.
Simon's misgivings.
His exclusiveness—her service.
His abasement—heep.
Jesus' teaching.
Seed by the road.
Mechanical not vital contact.
The critics, insincere, selfish.
Seed on the rock.
Believers who allow cares, riches and
pleasures crowd out the good.
Seed on the good ground.
The fruitful life, obedient, faithful, trust­
ing.
His mother's call, his answer. (18:
21.)
Read Matt. 8:3-13; chap. 11, and 2:
Mark 4:1-34; Luke 7 and 8 chap.
G. THE KINGDOM OF GOD. (9:57-62;
19-21.)
The Ten lepers. (17:11-19.)
B. THE GOOD SAMARITAN. (10:25-37.)
The Centurion—a man of rank.
The Centurion's second message.
C. THE TWO SISTERS. (Luke 10:38-42.)
The Lord's prayer a model.
The inquisitive multitude follow Him.
Multitudes follow Jesus.
Many learners but not all doers of His
word.
D. LOST AND FOUND. (Luke 15.)
Came to himself first then to the father.
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19; Lev. 25 ch.)
Sabbath year. (Isa. 61:1.)
His first visit to Nazareth. (4:16.)
Read Matt. 15:33-54; Mark 6:1-6.
A. A SABBATH IN GALILEE.
Ambition. To be a sovereign not a
Savior. A world kingdom, not a heavenly
kingdom. A coronation, not a crucifixion.
"Worship the Lord thy God."
The Divine Son—Prove it. He shall give
... Incarnation, not faith. Pre­sump­tion not trusting. Not to tempt the Lord.
Physical, intellectual and spiritual life,
covered by the temptations. (Gen. 3:1-3;
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Ambition. To be a sovereign not a
Savior. A world kingdom, not a heavenly
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The Divine Son—Prove it. He shall give
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PUBLISHERS’ NOTICE.

To Subscribers.—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show the date of issue, write us at once and we will send the number called for.

To the Poor.—who are unable to pay we will send the paper free on the recommendation of other or upon their individual responsibility and must be renewed every six months as a matter of good faith.

Correspondence.—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author’s name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Orders for the above tracts, paper and Scripture Text Envelopes, per hundred, $1.25; Scripture Text Envelopes, per hundred, $1.50; Motto paper, per hundred sheets, 20c, postage prepaid.

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Send for circular of The Scofield Reference Bible.

Our Bible Offer

We are able to offer our subscribers a good combination Bible with the Evangelical Visitor at a small cost. For $2.25 (Index Thirty Cents Extra) we will send the Bible prepaid to any address in the United States or Canada, and the Evangelical Visitor for one year. This offer holds good for renewals as well as new subscribers.

A very full Concordance, containing over 4000 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; Tablets of Miracles, Parables, etc.

The binding is Extra French Seal, Delineated, Round Corners, Red under gilt, with its equivalent, is needed for the kitchen floor, both room and carpet for furnishing and for use as a Mildewed Orphan.

Messianah Orphanage

Report for February, 1910.

Receipts.

J. S. Foltz, Lebanon, Pa., $2; cash, $25; Anna Myer Murder, Lebanon, Pa., $2; S. H. Wingert, Chambersburg, Pa., $2; Emma Brubaker, Mechanicsburg, Pa., $1; Frances J. Mahoney, Cincinnati, Ohio; Miss; Ada Hess, Lancaster, Pa., $1; David Stout, Middletown, Pa., $1; Sister Charles Baker, Batteau, Ont., $2; a friend, Hershey, Pa.; $3; S. L. Golf, Hummelstown, Pa.; $2; Fairland, Pa.; $2; Phyllis Daniels, E. Petersburg, Pa.; $3; Anna Hirsh, Mansfield, O. (school fund), $2; David Stoner, Lennex, Ill.; L. W. Philips, New- castle, Pa. (school fund), $10; a sister,

REPORTS OF FUNDS.

Foreign Mission Funds.


Receipts—General Fund.

A friend of Missions, $100; Bethel Kansas S. S. (Special to Harvey J. Frey), $11.95; Rose Bank district, Kans., $38.50; Carter Missions, Michigan, $115.00; Upland, Cal., Brethren S. S., $50; Jacob Lautenslager, Salou, Pa., $5; Frank Long, Salou, Pa., $5; Bro. and Sr. to Harrisburg and family, Kans., $50; A. J. Snively, Hop, Kans., $10; A brother and sister, Canton, Ohio, $5; Manor District, Pa., $52; Pleasant Hill, Kans., S. S., $10.10; Rapaho district, Kans., $10; Sr. Jacob N. Engle and family, Kans., $50; A. R. Edshulman, N. Mexico, $10; Lizzie G. Leibhart, Kans., $20; A. Gragy, Iowa, $10; Belle Springs, Kans., S. S., $25.08; Sarah McGintagg, Ont. (special), $4. To be equally divided to the four mission stations in South Africa. Total, $265.78.

Disbursements.

Special for Matoppo from Ablene, Kans., S. S., $43.65; H. P. Steigerwald, for Matoppo Mission, $243.85; H. F. Davidson, trip to coast for rest, $50; Myron Taylor, for Macha Mission, $50; Amos L. Musser, for Macha Mission, $50; Harvey J. Frey, Vacation trip expenses, $243.85; Special from Bethel S. S., Kans., for Bro. F. V. AXGELICAL VISITOR for one year, $145.33; Levi Doner for Matoppo Mission, $43.65.

Total, $1,187.37.

Recue Home and Girls’ Schools Fund.

Receipts.

Chestnut Grove, Ohio S. S. (school fund), $100.00; W. M. OLLING, Treasurer.

Philadelphia Mission.

Report for February, 1910.

Balance on hand, $24.81.

Receipts.

A. Martin, $5; Elizabethtown, Pa., $4.; Cash, $2; a brother, Lancaster, Pa., $1; contribution box, $8.99; Charles Stover (board), $50. Total, $35.40.

Expenses.

Groceries, etc., gas meter and light, $5.90; poor Mission and Mission, $25.40; coal, $14. Total, $50.41.

Balance on hand, $4.99.

Other Donations.

Lancaster, sewing machine; Sr. Lizzie Moyer, Souderton, Pa., 1 comfort.

H. B. BURKHOLDER AND WIFE.

3423 N. Second St.

The report also says that oil cloth, or equivalent, is needed for the kitchen floor, both room and carpet for furnishing and for use as a Mildewed Orphan.

March 7, 1910.

EVANGELICAL VISITOR.

NEWS OF CHURCH ACTIVITY.

(Concluded from page 5.)

Him, because apart from being in vital touch with God the work is a great failure; but we are looking unto Jesus, and in Him we know no defeat. Blessed be His holy name.

Our weekly day for prayer and waiting upon God was much blessed by the presence of Sister H. Francis Davidson, who spent one week with us on her way to Natal. A goodly number of missionaries and others were present at the attendance and the power of God rested upon the service throughout. All seemed to be greatly blessed as there was a desire to have God’s glory only in all things. In the afternoon Sr. Davidson told of her and Sr. Adda Engle’s adventurous penetration into the regions beyond the Zambezi River to plant the banner of the glorious gospel of Christ among the homes of Africa’s benighted ones. God giving them such visible results in such a very short time, souls having been won for Christ. Glory be to His dear name! We wish our sister every blessing in her future labors for God and the lost ones, also that her much impaired health may speedily be regained and that she shall have many years of usefulness if Christ shall yet tarry. God bless our fellowship in prayer during her short stay with us.

We had been looking forward with pleasure to the time when Bros. Engle and Sheets would be with us and on December 24 they, in company with Bro. and Sr. H. J. Frey and family, arrived to be with us over Christmas. We had very precious times with them in the open where all who desire can talk and hear others speak as if they have the weight of the Word and the power of God resting upon the service in that region. All seemed to be greatly blessed throughout. All seemed to be greatly blessed. We had been looking forward with pleasure to the time when Bros. Engle and Sheets would be with us and on December 24 they, in company with Bro. and Sr. H. J. Frey and family, arrived to be with us over Christmas. We had very precious times with them in the open where all who desire can talk and hear others speak as if they have the weight of the Word and the power of God resting upon the service in that region. All seemed to be greatly blessed throughout. All seemed to be greatly blessed.

The Worm That Never Dies, per hundred, 15c.

Death Eternal, per hundred, 12c.

Prayer, per hundred, 15c.

Scriptural Head Veiling, per hundred, $1.25.

Retention, per hundred, 15c.

Prayer, per hundred, 15c.

The Worm That Never Dies, per hundred, 15c.

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Motto paper, per hundred sheets, 20c, postage prepaid.

Orders for the above tracts, paper and envelopes should be addressed Evangelical Visitor, Harrisburg, Pa. Tracts are free to mission workers.

Send for circular of The Scofield Reference Bible.

March 7, 1910.

ISAAC AND ALICE LEHMAN.

HARRISBURG, PA.

HARRISBURG, PA.

March 7, 1910.

Tracts.

What we Believe and Why We Believe It, per hundred, 20c.

An Interesting Conversation, per hundred, 15c.

Points for Serious Consideration, per hundred, 12c.

We Would See Jesus, per hundred, 15c.

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

Death Eternal, per hundred, 12c.

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March 7, 1910.

ISAAC AND ALICE LEHMAN.

HARRISBURG, PA.
Greetings to all. "Go ye into all the world and preach the gospel to every creature"; and lo, I am with you alway, even unto the end of the world." This is both a command and a promise. How many of us who like to share in the promise without taking part in the command. But some one says, "I do take part in the command with my means and my prayers. This may be true, but it is possible that you are hiding behind these to evade the real issue, or the first and actual responsibility of going forth. If you are hiding behind any of the above, when the Lord is asking more of you, it is an evidence that your consecration, either has not been completed or else you have not found your way into the promise. If you could no doubt have been profitably made in the promise without taking part in the command. We thus spent the day. Some of us met Eld. Stephen Pixley, who came to this Mission in 1873. He is a man of considerable experience in Mission work and is now over eighty years old, and looks and acts the same as when he was at this Mission at 10 o'clock at night. Some of the saints are gathered here in special preparation of native workers to go out and carry the gospel to their own people, and in the promise without taking part in the command.

To Africa and India.

DURBAN, NATAL, SOUTH AFRICA.
March 15, 1910.

Greetings to all. "Go ye into all the world and preach the gospel to every creature"; and lo, I am with you alway, even unto the end of the world." This is both a command and a promise. How many of us who like to share in the promise without taking part in the command. But some one says, "I do take part in the command with my means and my prayers. This may be true, but it is possible that you are hiding behind these to evade the real issue, or the first and actual responsibility of going forth. If you are hiding behind any of the above, when the Lord is asking more of you, it is an evidence that your consecration, either has not been completed or else you have not found your way into the promise. If you could no doubt have been profitably made in the promise without taking part in the command.

We also met Eld. Stephen Pixley, who came to this Mission in 1873. He is a man of considerable experience in Mission work and is now over eighty years old, and looks and acts the same as when he was at this Mission at 10 o'clock at night. Some of the saints are gathered here in special preparation of native workers to go out and carry the gospel to their own people, and in the promise without taking part in the command.
reminded of what the Apostle James says about laying on hands and the anointing of the Lord. I said to the Lord, “anything at all. I will go the whole way just so Thine will shall be done. But there’s no one around here to do that kind of work as far as I know now.” But my prayer was to God that He should reveal it to me. I’m going to take the whole way, and the Lord took my will for the deed. From that day I got better. So I must say, to the honor and praise of God, that I am well, both body and soul now.

Now, dearly beloved friends, let us have faith in God. He’s all in all. I can truly say I have more faith in God than I ever had before. I would say with the poet, “Let us trust and obey,” for our time is only short here, and sooner or later we have to appear before that great judgment day, that we may have our robes washed in the blood of the Lamb. Let us all stand out for the true faith in God. We are all well now.

Yours truly,

DANIEL B. CRESSMAN.

Louisville, Ont.

A Texas Letter.

"Now the God of peace that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do His will working in you that which is well-pleasing in His sight through Jesus Christ to whom be glory forever and evermore. Amen." (2 Thess. 3:20.)

After some delay of time we came feeling that we are of the household of faith and are under the everlasting covenant which God made first with the Hebrew church, and now again in this dispensation, the church age, where in we as children born into the family relation are one common Brotherhood. Though separated by hills and valleys yet it is the same God who “So loved the world that He gave His only begotten Son that soveriegn believeth on Him should not perish but have everlasting life.” Believing on the Son has the promise of everlasting life. Oh what joy it does afford us in that He gives us the assurance that we are His children. Though we may have trials and dark seasons yet He says, "Fear not my child, I am with you." Oh that everlasting covenant not to be broken! Oh the peace of God, how glorious! Though we may be separated from loved ones and church privileges, yet to be sheltered behind the cross is glorious.

Dear readers, during these fifty odd years I have realized that I am God’s child, yet my trials have been keen at times, and in this last move especially. We came here and on these plains built a house and small stable and had a well drilled, garden fenced and also a fence around a twenty-acre lot built, spending all the time, and my health no better than when I came here. They say the Winter has been the severest for many years. So I have no relief yet. There have been many more trials than if we had remained in our own homeland. We bought a pair of small horses to farm with, and now one laid down and died; now we have no team to work with. So it goes; we all have our trials, yet we need, like Job, hold on to our integrity and to our God who has promised if we abide under that covenant He will never forsake us. Will all the readers of the Evangelical Visitor pray for us? We surely need your prayers in these severe tests.

JOHN H. MYERS.

Victoria, Texas.

Feb. 20, 1910.

A Des Moines Letter.

Dear readers: I wish to write a brief letter for the benefit of those to whom I haven’t been able to write since I left Thomas, Oklahoma. My husband left home several weeks before I followed and was helping Brother David Oyster in a meeting at Rosebank, Kansas, where I met him on November 22. It was not an easy task for me to leave the little poor children whom I had learned to love as my own dear children; especially poor little Eva, who was such a helpless little creature. It seemed more than I was able to do, but I felt that my duty was to be with my husband more than to remain with these children. So I asked the Lord to give me grace and He did. But I wanted to see little Eva buried before I left and although she took very sick a few weeks before I was expecting to leave, and I thought the Lord would surely take her, but she got better again, and I left her as best I could and the Lord wonderfully helped me. At times I felt as though I must have her in my arms, yet I felt the Lord would soon take her to Himself. She lived nine weeks after I left, and how the Lord did answer my prayer. She was sick only a short time, taking sick on Tuesday night and fell asleep on Wednesday morning, and without a struggle they said. Oh, how I thank
March 7, 1910.]

EVANGELICAL VISITOR.

ANNA B. EISENHOWER.

My Experience.

As this is my first effort to write for the Evangelical Visitor, I trust God will give me grace to tell a little of my experience. I was but young when I gave my heart to the Lord. The first time I felt the drawings of His Spirit I yielded and I have never been sorry as it has been the joy of my life. I was so happy I thought nothing would be too hard for me to do, but as I went on in life I found at time I was not so willing to do what the Lord wanted me to do, and so I lost many a blessing for which I have been sorry many a time. My failure in obedience was mostly when I did not want to do it, but I felt my weakness, and Satan made me believe there was no use of me saying anything and so I would let it go by. Then afterwards I felt I had disobeyed. Then I have been disobedient in not confessing and speaking for Him when I had the opportunity. I have often felt I should write for the Visitor but put it off as I thought I could not write like some one else. But of late I have felt more the need of serving my blessed Master who has done so much for me. Especially this Winter since Brother Shoalts was here holding meetings I have been greatly encouraged to do more for my dear Lord. I consecrated myself anew to Him and promised I would be more faithful than ever before and do more what the Lord wants me to do. I just said if there is anything more for me to enjoy I want it as I feel we can't get two near to God. I find the nearer I live to God the better I have it. I often have to repeat the verse:

"Oh Lord, help me to live,
While here on earth I stay;
That I the crown of Life receive,
When done with life's dark day."

Your sister in the Lord,

Lydia Sheffer.

Stayer, Ont.

Notice re Philadelphia Mission.

To whom this may concern, Greeting:

Whereas, Brother and Sister Henry B. Burkholder, who had lately been in charge of the Philadelphia Mission, by appointment of the General Executive Board, and who on account of domestic conditions were compelled to retire to their home in Franklin county; and

Whereas, General Conference is in the near future when permanent provisions can be made for an overseer for the Philadelphia Mission;

Resolved, That Sisters Sarah Eichelberger and Susannah Landis be and are hereby appointed and authorized to take charge of the Philadelphia Mission work until the convening of General Conference of 1910; and,

Resolved, That all donations intended for the Philadelphia Mission, whether goods or money, shall be addressed to the Brethren in Christ Mission, 3423 N. Second street, Philadelphia, Pa., care of Sisters Eichelberger and Landis; and,

Whereas, the Mission work under the supervision of Brother and Sister Burkholder and co-workers, Charles Stover and his wife, Cora, and others, was progressing admirably, all conditions considered;

Resolved, That pending General Conference, the Executive Board on behalf of the Brotherhood at large, feels to tender a heartfelt vote of thanks for their labors and the spirit of love manifested in connection with the work at the Philadelphia Mission.

Do you ever stop to think of the load your pastor bears? If he is a true shepherd he feels not the hurt and load and sorrow of one sheep alone, but of every member of his flock. Sorrow comes to your fireside but once in years; but in a church some heart is bleeding every day, and with that heart your pastor is sympathizing, and you yourself know that he alone sympathizes who feels.
The Gospel by St. Luke. (Concluded from Page 11.)

Life on earth a fragment of a vaster whole. Our life to continue amid the invisible and eternal.

The after life will be changed. (20:27.)

Marriage, birth and death will be obstacles no more.


Each seeks his own level. Heaven would be hell to the unregenerate.


Closing Scenes in Christ's Life. (Lu. 20:23.)

A. The watch in Gethsemane. (Lu. 22:43-54.)

Christ's life practically free from sorrow. He possessed soul rest amid calumny and different laws. Moses and Elias.

ANNAS. (Jno. 18:13.) CAIAPHAS. (H. P. 12:32; Lu. 19:27; 13:28; 16:26; Rev. 22:11, 12.)

Lessing of rich man and Lazarus. (16:21.)

The women rested on the Sabbath. Their message. "He is not here, he has risen."—Angelic visitation.

Early at the tomb. (Jno. 20:1.)

The midnight trial. Peter, Ex. H. P.

HEROD AT NAZARETH. (H. P. 12, 13.)

Previous attempts to slay Christ. Malcheus or—Legion of Angels. Their message. "Art thou then the Son of God?" False witnesses.

"Say what I bid thee.

Going before Pilate next day. Charge changed from blasphemy to sedition.

Pilate sends Jesus to Herod. Jesus remains mute.

Herod becomes incensed and sends the Prophet-King back to Pilate. Pilate at release. On to Calvary. The two malcontents. The closing scenes.

To mother, "Behold thy Son," etc.

The first Lord's Day. (Lu. 24.)

The blasted hopes of the Apostles. The women rested on the Sabbath.

Spices for embalming prove no thought of a resurrection. Early at the tomb. (Jno. 20:1.)

Angel's visitation. In procession that seemed heavenly. Their message. "He is not here, he has risen." The women tell their disciples. Peter and John visit the sepulcher. Two on way to Emmaus. Meets the disciples in the evening.

EDITORIAL NOTES.

We have ere this requested correspondents to write with pen and ink when writing for publication, and also to not crowd the writing as if paper were scarce. Some forget and we in this way remind them again. But while some don't use a common lead pencil they use an indelible pencil possibly thinking it to be a good substitute for ink. But to the composer the indelible writing is less welcome than that written with the ordinary lead pencil. We request again, if possible, use pen and ink, and a little better paper than the cheapest school writing tablet.

Private word from Belle Springs, Kans., informs us of the success that is attending the special meetings now in progress there in which Eld. J. R. Zook is used of the Lord. A number of young persons—children—have taken a definite stand for the Lord, and the prospects were that more would do so yet.

Bro. J. G. Cassel, who with his family, has resided at San Marcos, Guatemala, C. A., informs us that they are now removed to Huehuetango, Guatemala, C. A. Where they will continue to be engaged in mission work.

MARRIAGES.

HATELEY—CLARKE.—On February 12, 1910, Bro. J. W. Hoover, officiating, Samuel William Hately, of Puddle River, Alberta, Canada, and Miss Nellie Elizabeth Clarke, of the same place, were united in marriage at the home of the bride's parents.

MOORE—SIDER.—On February 16, 1910, at the home of Bro. and Sr. John Sidey, Winger, Ont., two of the brothers there occurred the marriage of Bro. Jesse Moore and Sr. Lydia Sider, Bro. Lafayette Shoals, officiating.

OBITUARIES.

MORTALETT.—On January 20, 1910, there occurred the death of Elizabeth, only child of Mr. and Mrs. Mortallet, at their home near the Pembina river, Alberta, Canada, where Mr. Mortallet is engaged in the saw-milling business. The funeral service was conducted by Bro. J. W. Hoover, at the home of the parents. Interment was made on the bank of the Pembina river.

HEISEY.—Sister Lizzie, wife of Bro. Jacob Heisey, of near Florn, Pa., died February 10, 1910, aged 26 years, 2 months and 29 days. She was survived by her husband and their infant child, aged sixteen days, the fourth day the family was on their journey, which was a little grander than that in you than he that is in the world."—Selected.