3-7-1910


Brethren in Christ Church

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah College is a Christian college 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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III. CHIEF PURPOSE—To show that Jesus Christ is the Saviour of men. A purpose to prove His divinity. A purpose to prove His miracles. A purpose to prove His divinity. A purpose to prove His words. A purpose to prove His divinity.

IV. LEADING TOPIC—Those facts in the life of Christ which show that He is the Son of God; He came to save men from sin; all who would follow Him must be willing to suffer; the power of the world cannot overcome the kingdom of God.

V. AUTHOR—Luke, a native of Antioch, in Syria. Not a Jew in nationality. By profession a physician. He was with Paul in much of his missionary work, and no doubt learned much from him of the life of Christ.

VI. DATE—Probably about 63 A. D. Three From Whom Written—It is addressed to Theophilus, but it is evident that Luke expected his Gospel to be read by Christians generally.

VII. 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 the Thessalians as well as other converts to Christianity might be assured of the ground of their hope.

VIII. TONE—Those facts in the life of Christ which show that He is both the Son of God and the Son of man. His miracles recorded here are especially those of healing; the healing of diseases being symbolic of the healing of the soul from sin (heal & healed 17, healing 2). The Divine origin of Christ.

IX. FOR WHOM WRITTEN—It is addressed to Theophilus, but it is evident that Luke expected his Gospel to be read by Christians generally.

X. SPECIAL OBSCURE—Those facts in the life of Christ which show that He is the Son of God; He came to save men from sin; all who would follow Him must be willing to suffer; the power of the world cannot overcome the kingdom of God.

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XV. THE NEW TESTAMENT.

XVI. THE TEXT—First written in separate rolls of thin papyrus with no spacings between words or paragraphs. Division into chapters in 1480. Division into verses of the New Testament in 1551. Printed, 1748.

DIVISIONS.
Historical—The four Gospels and Acts. Doctrinal—The Epistles. Prophetic—The Book of Revelation. Versions—Greek, original, Latin (382 by Origen), Aramaic, Egyptian, Ethiopian, Gothic, Armenian, Georgian (5th century), Slavonic, Arabic. Authorized English (King James 1611). Revised 1800, American 1801. Translated into about 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. Elizabeth's psalm is the earliest "Hosanna to the Son of David." Mary's psalm, "My soul doth magnify the Lord," belongs to the Old Dispensation—The Magnificat. 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, excises 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 1:14, 15.

The circle of influence widens in each hymn by the climax in "Glory to God in the highest...." Luke 1:68.

C. THE VIRGIN MOTHER.
Luke leads in recording the loving and varied ministries of women. Alone refers to psalms of Anna, Elizabeth and Mary; to Susanna, Joanna and widow of Nain, (7:11-17; 8:1-10; 1:1). First Adam—by creation. Second Adam—by birth. Feminist motherhood the hope of centuries.

Nazarite—Nehemiah's branch (Isa. 1:1).—"Hail! Thou art highly favored—"The Lord is with thee." Mary speaks—"Behold the handmaid of the Lord. I am ready for service. The angelic visitation to Mary. (Annunciation).


The preparatory events to Christ's ministry.
1. The Voice in the Wilderness. (1:30; 3:18.)
2. Alone records the birth scenes of John. The circumcision, the scenes attending it. (1:57-56.)
4. A consecrated childhood. (1:80.)

"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."

2. THE TEMPTATION. (4:1-13.)
Jesus was tempted as Son of man. Our Lord, the tempted One.

1. Circumstances of the temptation. Empowered at baptism—became Jesus Christ. Bodily subjectivity by fast of 40 days. Moses and Elias each fast 40 days. 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 the authority to prove Him humanity, selfishness, the Will of God His meat.
b. The Messiah—King—but a king with 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 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 districts, 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 and song—was maintained throughout the term, and, as far as we were permitted to hear, those in attendance were unanimous in their expressions of approval. They enjoyed it, were benefitted, had a good time. However, not a good time after the flesh. Levity nor light-mindedness were present to any degree. There was a disposition to employ the time in receiving benefit, in learning of God's truth.

Under the guidance of the Spirit, we believe, the brethren on whom rested the responsibility of carrying out the program successfully, were able to do so with marked success. Bro. S. R. Smith, who was charged by the Board of Managers of the prospective Messiah Bible School and Missionary Training Home, with organizing and carrying this effort through, was helped of the Lord and discharged his part of the work with ability and wisdom, yet with meekness. Bro. E. H. Hess, of Lancaster, though not a novice at teaching, found it a new field of endeavor. The Gospel by Luke was his subject, and day after day he was enabled to lead the audience into the rich pastures of that book; and while much precious truth was presented much had to be passed over for lack of time.

Bro. C. N. Hostetter, of Washington-tonboro, Pa., was enabled to instruct the learners in regard to the believer's heavenly calling as evolved in the Epistle to the Ephesian church.

Bro. J. N. Martin, of Elizabeth-town, led the seekers after truth into some of the work of the Holy Spirit as found in the earlier chapters of the Acts of the Apostles, when Jerusalem was the center of activity, and Peter the most prominent actor on 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 Western Pennsylvania Bible Conference, which was organized and carried on with the assistance of the Pennsylvania Bible Society.

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 Scottsdale for samples, ask for ours.

Program of the Regular Ministerial Meeting to Be Held on the Evening Previous to General Conference of 1910.

4. The propriety of elders, ministers, evangelists and all missionaries conforming strictly to the rules, regulations and doctrines of the Church? Elder W. O. Baker, Louisville, O. Rev. Aaron Bechtel, Canton, O.

Time allowed each speaker, 15 minutes.
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, crystallizes 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.)

That the establishment of a costume or garb in dress as an insignia of spiritual life does not always work out for the best, we must admit. In so far as it is the real outgrowth of an inward wrought change of the heart from a worldly to a spiritual state, from a proud to a humble spirit, it places its votary on vantage ground in respect to the world’s allurements. If the costume adopted by an individual is the result of environmental influence only it may then be a mask and bring reproach upon the cause it claims to represent. Were a private soldier to don the insignia of a general the result of his leadership in battle would likely be disaster; his experience not being in keeping with his insignia or profession.

The wisdom of the adoption of a costume as an insignia of membership in a spiritual body is sometimes questioned. Would to God it were not necessary. But when a line is not drawn the drift into extreme world-likeness is often so rapid as to cause consternation in the minds of the truly humble. That, such only, that adopt a peculiar costume of dress are God’s children we would not venture to assert, nor do we believe it. Again that all such who have adopted a distinctive costume are God’s true children we cannot believe. In walking the streets of our city the other day we met a man whose costume was decidedly plain, but the cigar in his mouth and flush of his cheeks branded him as glutinous. A sect with which I am familiar is very precise as to the cut of dress but for fineness of goods it is hard to exceed them. Recently a plainly dressed mother could not buy goods fine enough for her daughter in one of the largest clothing stores in the city of Lancaster. If the pride is in the heart it will work its way out somehow.

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 adaptation 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 who 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, 6039 Halstead street, Chicago, III., 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 Abi­lène. 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 Shoals 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, Port Shepstone, Natal, S. Africa.

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

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

Jesse R. and Malinda Eyster, Modernfontein P. O. (Inokozo Training School), via Zorfontein, Transvaal, South Africa.

Anna Zook.

D. W. Heise, Gormley, Ont.

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

A. L. and Mrs. A. L. Musser, Maggie Landis, Sen Villa, Madhudpur, E. R. I. India.

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

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

Elmina Hoffman, Kedgaon, Poona Dist., Ramnagar Home, India.

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

Central America.

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

Our City Missions.

Philadelphia, 3425 N. Second street, in charge of Srs. Eichelberger and Landis.


Chicago Mission, 6009 Halsted St. In charge of Sister Sarah Bethel, Rev. B. L. Brubaker and Sister Nancy Shirk.


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 Greenscastle, May 25, 26, R. R. station, Greenscastle. Those coming by trolley from Greenscastle 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 wonderful with the unconverted to convert them of “sin and of a judgment to come.” What all the fruit of these meet-
ings will be, we will never know until the “Heavens have been brought together as on a scroll.” (Rev. 6:14.) And until all kindred 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 only 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 path 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 four months. 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 Bellesprings 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. Gervin Bearss and his associates. Seven souls made a start for the kingdom and we hope they may continue in their work. The last week or so the meetings were well attended with a full house every evening. Bro. Bearss labored earnestly and 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 wonderful with the unconverted to convert them of “sin and of a judgment to come.” What all the fruit of these meet-
ings will be, we will never know until the “Heavens have been brought together as on a scroll.” (Rev. 6:14.) And until all kindred 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 only 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 path of sin too long I’ve trod; now I’m going home.”

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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. Gervin Bearss 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 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-
on, of Mechanicsburg, Pa., who labored with the brethren three weeks and who spoke the word with spirit and power, for which the brethren felt very much encouraged. Seven souls made a start for the kingdom and we hope they may con-

Thomas, Okla.—“The Lord hath done great things for us whereby we are glad.” On February 6, in the evening we started a series of meetings. The Lord was with us in saving and sanctifying, and convicting. On the second Sunday evening there were twenty-three at the altar and others at different times, but cannot give the number. There were also a number of younger children of eight up to adult age and heads of families. Some of these testified to being sanctified, a number testified to being brought back, not being willing to go all the way. So we must commit them to God who
knows the hearts of men and women. We are persuaded they made a start for the kingdom and God takes care of the number that got right. We need the prayers of the saints, that these lambs may be fed ber that got right. We need the prayers of the saints, that these lambs may be fed


Rev. Mr. Hoover, Belvedere, Alta.

My dear Brother:

Once more Christmas, with its memory and its inspiration, is at hand. Permit me, as a brother and a fellow-laborer in the kingdom of God, to send you most hearty Christmas greetings. In doing so I sincerely pray that the God of Grace may abundantly bless you in your work.

Yours 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 calling. 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, further, be well assured of this, that men will never catch the meaning of life in its fulness if you, or some one commissioned as you, fail to make these great abiding factors of life known.

The Christian min- let 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 motive, ideals and standard. Pray ye the Lord of the harvest to send forth more laborers. “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 are well. 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.”

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 ADDA TAYLOR.


An Africa 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 doth wondrous things.” (Psa. 72: 18.) It is in place to praise the Lord and to exalt His worthy name for all His mercies, 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 fail not. The many opportunities we have of sowing the precious seed constantly reminds us of our great need in

(Concluded on page 12.)
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 his
Soon, alas was his fall—but he died at his post.

The stranger's eyes wept, that in life's
Away from his home and the friends of
He has passed o'er the stream and reached
But he whispered to those whom his heart

For in ardor he led in the van of the host,

That his brethren might know that he

Victorious his fall—for he rose as he fell,
With Jesus, his Master, in glory to
dwell;
He has passed o'er the stream and reached
he felt like a martyr—he died at his post.

And can we the words of his exit forget?
For the love of his Lord and to seek for
But he asked as a boon, when he gave up
He asked not that fame should his

The battle was fought, and the victo:y
And he fell like a soldier—he died at his

He fell like a martyr—he died at his
With Jesus, his Master, in glory to

Two things are evident: first, that the huma:n will holds the key to the whole situation. Complete safety is provided if "we abide in the secret of the Most High." Beneath the shadow of His wings Satan cannot touch, much less, harm, the believer. Secondly, there is an element of weakness in the "little children" somewhere. Satan knows each one personally (directly or through his angels) and extends in their most pleasing and alluring forms, for acceptance and adoration just that kind of "idol" that appeals the strongest to their individual weakness and taste. To accept means to some extent to turn our faces and steps outward from our safe retreat. Even then God tries to keep us from our folly, for: "Thou shalt hear a word behind thee saying, this is the way, walk ye in it when you turn to the right, or when ye turn to the left." How good it would have been for us all if we had promptly responded and said, 

The dearest idol I have known,
What'er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.”

Sad indeed would it be for us, if refusing the voice of warning, God said of us, “Ephraim is joined to his idols, let him alone.” As long as we keep true to God our weakness is known to three parties only. God knows all about it. We know a little about, Satan knows the weakness is there and desires to develop and increase it. God’s knowledge of it causes Him to provide protection and give warning. Our own knowledge of it makes us guilty, if we fail to guard the vulnerable spot, and Satan's knowledge enables him to "draw a bow at a venture," and so "pierce between the joints of the armor.”

Next, What are the idols? Truthfully, “Their name is legion for they are
their life.

Without hunting dictionary definitions, an idol is anything that detracts from the worship of God, or in any way usurps or limits His place in our affections. These selfsame idols are the enemies of the church and are blessings and are necessary to human comfort. Food, clothing, comfortable homes and money, when properly used and thankfully received, are not to be despised. Yet it is sadly true that each of these blessings and especially the last can be so perverted in their use as to become idols. “The love of money is a root of all evil.” R. V. Who ever heard a sermon on covetousness? Did you, reader? Ministers, did you ever preach one? The love of money affects Christians as well as worldlylings and is more conspicuous in them, as it is out of harmony with the Christian character. A plain, modest garb, externally indicating that the wearer is “not seeking its bliss or fixing its hopes on a region like this,” only makes the discordant note more prominent by contrast. In such cases plainness like charity, only more literally, “Covers a multitude of sins.” I have heard people testify that they had these earthly things, as if they had them not,” but oh, how little we know our own hearts. As soon as someone tries to take even a little away from us, how it hurts and what sublime efforts are made to “hang on.”

People who regard as idols the “fads” recently noted in the Visser, have never objected to the pictures on five dollar bills. How easy we often find it to “tithe mint, anise and
rue.” Fads like the above, come and go (and I am not defending them), but the love of money descends from generation to generation.
As an idol it takes first place in the hearts of poor, fallen humanity. In the world it causes more misery, privation and sorrow than war and pestilence combined. We cannot grad an undue portion without some one else suffering a loss. Men accumulate millions and still grasp for more. As a result of their inordinate greed hundreds are grinding out a miserable existence.

Spiritually, this same idol is hypnotizing and chloroforming the spiritual energies of many of God's own people. As their interests in this world enlarge, their interests in the next grow more shadowy and narrow. O what a pity, the plant that sturdily grew and thrived in the storms of adversity, is blighted by the sunshine of prosperity.

Let me, in the closing part of this article point out a few idols that are very respectable and belong to the church though not of it.

THE CHURCH IDOL, OR SECTARIAN SPIRIT.

There is a proper love, esteem, and preference we should all have to our own church, or we have no business belonging to it. There is also a narrow spirit of bigoted exclusiveness that thinks, if it does not say, "No doubt we are the people, and wisdom shall perish with us." Our church is right, all others are wrong. Can we not, while remaining true to our convictions, say with the inspired Apostle Paul: "Grace be with all of them that love our Lord Jesus Christ in sincerity." We read the history of the Reformation and see how these men whom God raised up differed, and differed honestly, in their convictions on the sacrament and some other points, yet in the fundamental doctrine of "Justification by faith" they were one, and no doubt were saved. Can we not then, instead of despising other's belief, simply believe they are as honest as we, and to their own Master shall stand or fall," then while loyal to our own church, it will not be an idol.

Then, there is the ministerial idol. And what shall I say about it? If I or you idolize one of God's servants and unduly depreciate another, if we wilfully place one in danger of spiritual exaltation, and in doing so cause the utter discardment of another, what are we? Simply this, God has distributed gifts and talents severally to whom He will, to some He gives five, others two, or one. Whatever they have, God gave it to them. In doing as above stated we dishonor 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.

Conditional of Discipleship.

By Ada G. Wolegmuith.

"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 can we rejoice that Jesus has made the way so easy. Many look at it as being 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 is not worthy of me." (Matt. 10:38)

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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 its fruition; 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 life 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 convicing 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 canst 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 Israel 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 flow 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 enjoymants we enjoyed in our unconverted state become sinful to us, but God's enjoymants, 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 toward 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.
He offers us His Holy Spirit,
But Jesus through His tender love,
Christian at all.—

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 own 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-covering and show your colors.

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

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." Fortunate, 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.

For the Evangelical Visitor.
Are We Saved by Works?

By P. J. Weire.

"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 he 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 8:17.)

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 cabal, 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 specially 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 exceeding 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 out 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."

(Final part.)

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 same."
Ambition. To be a sovereign not a servant. A world kingdom, not a heavenly kingdom. A conception not a crucifixion.

"Worship the Lord thy God." (Ex. 20:1.)

2. The Divine Son—Prove it. He shall give... Insubordination, not faith. Pre- sumption not trusting. Not to tempt the Lord. (John 4:10.)

Physical, intellectual and spiritual life, covered by the temptations. (Gen. 3:6; 1 Jn. 2:16.)

C. THE GOSPEL OF THE JUDEANS. (4:18- 19; Lev. 25 ch.)

Sabbatic year. (Isa. 61:1.) His first visit to Nazareth. (4:16.) Matt, and Mark record a later visit. (Matt. 13:54-58; Mark 6:1-6.)

Jesus' Inaugural Address.

Gospel of love, light and liberty.

Read Matt. 3 and 4; Mark 3 and 4; Luke 3 and 4; John 1:19-25.


A. A SABBATH IN GALILEE.

Jesus' divine power made manifest in relieving suffering, need and pain.

Water to wine, first miracle—In home at Cana—Mother. (John 2:1-11.)

The draught of fishes shows.

B. The calling of the Four. (Luke 5.)

Incomplete miracles of healing in synagogues—unclean spirit. Temporal and spiritual evil spirits. (4:34.)

Jesus breaks traditional law of Sabbath. Teaches with authority in synagogues of Galilee. From those he called only replied salvation with James and John to Peter's home. (John 1:44.)

Heals Peter's mother-in-law. (Mark 1:31.)

Becomes fishes—saviors of spirit.

C. The calling of the Four.

Matthew and Mark place the healing of the demoniac and Peter's mother-in-law after the call.

The first mention of Peter, Andrew, James and John. Not the real call to service.

The inquisitive multitude follow Him.

The draught of fishes shows.

1. Peter's quick obedience.

2. Supremacy of Christ.

Better at fishing than the experts.

3. The seal to the higher purpose for the expert's life.

B. His teaching.

1. His teaching in Galilee.

Complete healing of a leper—demon. (10:1-12.)

Water to wine, first miracle—In home at Cana—Mother. (John 2:1-11.)

The draught of fishes shows.

2. His teaching in Galilee.

Christ's peculiar possession.

Who is my neighbor?—Individuals.

3. Christ's teaching.

D. LOST AND FOUND. (Luke 15.)

Development in Kingdom—Grain of mustard seed and leaven in meal.

H. THE MIRACLE OF HEALING.

Luke mentions 14 cases of healing as follows:

1. Typical cases of healing: Man possessed of an unclean demon. (4:33.)

Peter's wife's mother. (4:30.)

Paralytic. (5:18.)

Withered hand. (6:6-11.)

Centurian's servant. (7:1-10.)

Demoniac. (8:27-39.)

Woman with an issue. (8:43-48.)

Boy possessed with a demon. (9:37-42.)

Man with dumb demon. (11:14-15.)

Woman with infirmity. (13:11-12.)

Man with dropsy. (14:2.)

The ten lepers. (17:39-19.)

The blind Bartimaeus. (18:35-43.)


Christ's lack of method and intermediaries. Clay and waters of Siloam merely tests of faith.

Completeness of the cures.

The law of Christ's healing power.

1. Need, sometimes coupled with a request—Christ's perfect knowledge of life.

2. Compassion on part of Jesus.

3. God's willingness and eagerness to save.


The lessons of the parable.

1. The Divine gift for sin.

2. The sad state of the sinner.

3. God's willingness and eagerness to save.


The Ethics of the Gospel.

Christ lived a present, real, earnest but forgiving life.

To Jesus conduct was the outward and visible expression of some inner invisible force.

The two central forces were—character and circumstances.

Conduct is character in motion.

Love—Christ's central theme. (10:28.)

Judge not—appreciate rather than deprecate.

Humility, the cardinal virtue. Leads to heart of kingdom.

True use of wealth. (6:38.)

Possess it—not us.

F. THE ESCHATOLOGY OF THE GOSPEL.

1. The grave is not the end of life.

(Concluded on page 16.)

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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 on 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 undertakings for God and her 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 blessed 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 seasons together. On Christmas day they took part in the preaching of the Word and on the Sunday following when the ordinance of baptism was observed, ten having taken the solemn step. On Sunday it being rainy, we did not have the best service. The brethren took part in these meetings and we interpreted for them into the native language. It is good to hear others speak as there is much pressure on one to be constantly coming in touch with heathendom. We are glad for the inspiration the Lord gives us along the way. On January 5, Bros. Engle and Sheets left for Natal, Bro. and Sr. Frey remaining for another week. The Lord bless them as they labor for Him in their respective fields and may the cause of Missions be much blessed, is our earnest prayer. The needs are great and there is the need as great as the need that of a real and down into the knowledge of the will or mind of God for the work. What hinders God from giving a mighty outpouring of His Spirit everywhere until there will be one room for God's work, but a multitude of convictions will be felt in every place and in every heart. May there be a willingness to respond to God in this, on the part of everyone until spontaneously the truth shall have its glorious effect on hearts.

Truly yours in Jesus,
ISAAC AND ALICE LEHMAN.

REPORTS OF FUNDS.

Foreign Mission Funds.

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Send for circular of THE SWIFIELD REFERENCE BIBLE.

NEWS OF CHURCH ACTIVITY.

(Concluded from page 5.)
Subscription Credits.

From February 16 to March 3.


Greetings to all, "Go ye into all the world and preach the gospel to every creature!" and I am with you always, even unto the end of the world."

This is both a command and a promise. How many there are who would 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 life, but because of the burden of the work which had been prepared and taken with us, we returned home about 4 o'clock and arranged to return by Bro. Lehman the same evening. Next day we attended to some business in view of our going South and our sailing. Wednesday morning we left here for Durban, where we expect to sail. The ride through the Transvaal and Natal is a pleasant one, when the former being a nice rolling country with very little of natural tree growth; some farming is done, but not on very scientific principles. As we came to the border line of Natal, the country was more rolling, and coming farther toward the coast we passed through some very hilly country. The hills with their beautiful planted groves and dotted here and there with white homesteads brighten up the scenery. After a ride of twenty-eight hours around hills and curves, through little valleys, across little streams, we arrived at the sea coast town of Durban, at 1 p.m. We immediately went to the post-office, also to the steamship office to arrange for our passage and learned that the day of sailing was postponed for two days and as we left from the 13th. Upon inquiry about trains we saw that we could go North the same day to the Inanda Girl's School in charge of Mrs. Edwards. This Mission was started by Daniel Lindsey, under the auspices of the American Mission Board. Mrs. Edwards is now eighty years old, and came here from Ohio in 1868. Her maiden name was Mary Kirby. She taught school at the Inanda School in charge of a girl's school in the street, whom did we meet but Sister Woods, who are in charge of the school and Sister Woods, who are in charge of the school.

We left Beulah Mission Tuesday morning, the 16th. We had a few hours earlier than usual, to take the train to Durban, and took charge of the school at this Mission then consisting of nineteen one hundred and thirty girls, and would take in more if they could accommodate them. Mrs. Edwards is still quite supple and active, for one of her age, and looks after the farm and work in general.

We also met Eld. Stephen Fickley, 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 has been in the Mission field for forty-four years. It being their vacation we did not have much opportunity to see much of the school work. Our time being limited, we did not have as much time here as we could no doubt have been profitably made use of. We returned to Durban and took the train to Umkomaas, where we were met by Bro. Swanson, whose wife is a graduate of N. A. College, and grew up in our home community. From the railroad station we were taken in a rowboat up the river about seven miles. It took us four hours and a half to make the trip. There is no wagon road through the hills to this place, hence the necessity of going by boat. We arrived at Beulah Mission at 10 o'clock at night. Some of the pupils are going home, where in spending their vacation, we are数码 services of prayer for the deepening of the mission work, and for the training and preparation of native workers to go out into the work, with power to fearlessly carry the gospel to their own people, and to deal with heathenism as it really is. Truly we believe if these native workers will the truths find way to their hearts, as they have been placed before them, and will take the way of crucifixion, it will be telling in their lives.

Bros. Johnston and Wm. Worcester, from Johannesburg, have been here laboring in the meetings for several weeks. We left Beulah Mission by boat, making the trip in two hours, Bro. Swanson and wife and Miss Sheldon accompanying us to Umkomaas, where we took train to Umzumblitl, to visit the Fairview (Free Methodist) church, in charge of a young lady of Elder Kessel, who was formerly from Osbourn county, Kansas. Also met Rev. Broadhead, and family who just returned from a visit to Bismarck to the United States, prior to which he was in charge of this Mission. Miss Grace Allen also from Kansas is in charge of a girl's school in connection with this work. We were very kindly entertained for the night by Bro. and Sister Woods, who are in charge of the farm end of this Mission. The Lord bless them for their kindness and hospitably shared with us.

To Africa and India.

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

Next day we went out ten miles further south to Port Shepstone, where Sister Davidson is taking a furlough and rest; not finding her at home, having gone out to the country for some days, we went to Bro. Porter's for the night. We were kindly received and entertained for the night and enjoyed their spirituality and Christian fellowship. Next morning, intending to go up the river to find Sister Davidson, we went down to secure a boat to take us up, but failing to make satisfactory arrangements, we dropped plans and strolled down the beach for several hours, took a bath in the Indian Ocean; enjoying much the dashing of the ocean waves over us. On our return, walking up the street, whom did we meet but Sister Davidson, who had just returned from her country visit from up the river; so we acknowledged the guidance of our Father in changing our plans; in accordance with His precious word and promise. "In all thy ways acknowledge Him; and he shall direct thy paths." We thus spent the afternoon and night with her and were glad to be privileged to spend a few days together before leaving Africa's shores. We find here a pleasant tropical sea coast climate, with some fruits in season the year round.

Friday morning we were astir a little earlier than usual, to take the train to Durban, reaching our destination a little after 10 o'clock, and were again informed of another delay in our sailing until Sunday morning, the 16th. We had a few business matters to attend to, after which we went to our boarding place, where we found good accommodations and meals. The weather here on the east coast of Africa at present is cloudy, misty, and frequently good showers, and vegetation green and growing. With so much of information as to our whereabouts and movements we send this our fourth and will write you our next, as our sailing from this port to Bombay will require about three weeks, and will not mail our next before landing, the Lord willing. May you continue to meet us at the throne of grace, the blood bought mercy seat.

Yours and His,
JACOB N. ENGLE AND JOHN M. SHEETS.
An Aged Brother's Letter.

LOUISVILLE, Oxt., Feb. 15, 1910.

This morning I thought I would write a little to the Visi­tors family. Psalm 146:3 occurs to me. "Put not your trust in princes, nor in the son of man, in whom there is no help;" but have faith in God, for He is the One that can help in time of need.

When we left Kansas, leaving all our friends and neighbors behind and came to Canada, our new home, I was not well. My appetite began to fail, and I became weaker from day to day. I then thought about death. I thought we are here and have a good home and man is well cared for. Then I thought about my own record, and asked God whether it was good yet, whether my pass would reach on the other shore. I found my way clear; then I said, "Lord if it's Thy will to take me home, why, I'm willing to die," and from that time I commenced to get better. Oh, dearly beloved friends, let us have faith in God, I have experienced that in my own time already that when all hope was out then God was near. A few weeks later we had some snow and rain, and it became very icy. I fell on my back and was hurt quite badly right across the kidneys and I suffered much pain for a while. In about ten days after that it pained me worse. Pains were so severe that I was almost helpless with rheuma­tism, but I still put my trust in the Lord that He would help me, and it got better.

One Friday there was a Methodist minister and another one from Chat­ham came and paid us a short visit. The minister wanted to know how I was getting along. I told him, I was pretty well crippled up with rheuma­tism. He said I looked happy, and why should we not be if we get Christ within us. Then the other one commenced to talk. He is a clerk in the store. He wanted to know if I had used any medicine. He was talking on quite a while. I could not say any­thing for some time to him. After he was done talking and praising up his medicine, I told him that I had not used any medicine for twelve or thirteen years, and I had no faith in it. Then he said he was on that line too. If God would not add His bless­ing the medicine would not do me any good. Then on Saturday and Sunday I got worse again. On Monday I came before God, and it came to me, that one has got faith, and the other has got works. But show me your faith without works and I will show you my faith with works. I was then 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 Thy 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 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 forever. Amen." (2 Thes. 13:20, 21.)

After some delay of time we come 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 whosoever believeth on Him should not perish but have everlasting life." Believing on the Son has given 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 kept 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 did and was helping Brother David Eyster in a meeting at Rose­bank, Kans., where I met him on No­vember 22. It was not an easy task for me to leave the one or two 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
the dear Lord for answering our prayers. I can now think of her as so much nearer to me than in Oklahoma. I feel she is so much better off with Jesus. How good the Lord is to take some of these little friendless, homeless waifs to His own dear self. I know everybody who knew her feels very glad to hear of her death, for we realize it was gain to her and a relief to those who are in the Home at present. Surely I feel they did all for her they could, and we appreciate their kindness to us in that they wired us of her death, and wrote us a letter telling us all about her sickness and death and funeral. I know the Lord will bless Bro. and Sr. Engle. Don't forget to pray for them in every test and trial. So I keep Her name. If it were not for Jesus I don't know what I would do in these days, but when I feel lonesome or homesick I just look to Him who has promised to be a help and friend in every time and in every place. So this morning finds us in Des Moines. After we left Rosebank we were at Belle Springs a few days and at Newbern and at Abilene a few days, and in prayer-meetings, so we got to see a number of the dear ones whom we had not seen for many years. We then arranged our things and came to Des Moines, where we expect to remain till Bro. Zoole returns from Kansas. We are staying with Sister Zook and helping her what we can, and helping in the meetings and Sunday-school. They say the school is increasing, and we hope and pray the Lord will use us here in some way.

"Oh the good we all may do, While the days are going by."

We find some good people everywhere we go. I never saw so many old people tend church as do in this city, and I do enjoy hearing their testimony and prayers. But oh, the wickedness around us every day, as we go down town and see men and women go to and fro! I wonder sometimes whether they ever stop to think about God. I enjoy once in a while to hear some one pray through to where they strike victory. The other Sunday afternoon we were in a meeting where a lady was seeking God and would not give up. So God took her strength all away and she did confess her sins. We saw a young man get grandly saved, and he seems to be true to God. So here and there are a few who will confess their sins and take the way.

Well, we find plenty open doors and plenty of work, so I trust we shall have your prayers so we may know what to do and where the Lord would use us. I am glad to know that as we walk in the light and keep open to the voice of God He will lead us, and keep us where we can be a blessing to the world in some way at least if we keep where we are willing to work with our hands, no matter what that may mean to us. The path that is mine at the present is contrary to what I should choose, but I said, yes, to the whole will of God. I know He knows all the changes that are before me and I know there is grace in store for all the changes that are before me and I know the Lord will bless Brother and Sister. We have often felt I should write for the Evangelical Visitor, but put it off as I thought I could not write like some one else. 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.

"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.

Stamery, 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; and

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.
(Concluded from Page 11.)

Life on earth a fragment of a vast whole.
Our life to continue amid the invisible and eternal.
The after life will be changed. (20: 27.)
Marriage, birth and death will be obso-
sletes. The movements of body governed by different laws. Moses and Elias.
3. Character determines destiny.
Things do not make life. (12: 15-22.)
He possessed soul rest amid calumny and obsolete terms.
whole.
but it cannot touch us; for "greater is he who is in us then in the world."—Selected.
altar of the heart, temptation may come, and hold the water away until it evaporates.
and holds the water away until it evaporates.
and proceeds that were more do yet do so.
Bro. J. G. Cassel, with his family, has resided at San Marcos, Guatemala, C. A., informs us that they are now removed to Huehuetenango, Guatemala, C. A. Where they will continue to be engaged in mission work.

MARRIAGES.
HATELY—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 Moore, Winger, Minn., in the town of the benefit, there occurred the marriage of Bro. Jesse Moore and Sr. Lydia Sider, Bro. Lafayette Shoals, officiating.

OBITUARIES.
MORTALETTE.—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 Flora, Pa., died February 12, 1910, aged 28 years, 2 months and 29 days. She is survived by her husband. An infant child aged sixteen days on the spirit world, February 21. She was also survived by her parents, Bro. Aaron Hoffman and wife, of near Elizabethtown and two sisters. The deceased was converted and united with the church during young manhood, and is survived by one, an older brother, Daniel Bowers, of Polo, III. He married Mary Stoner near Canton, Ohio, in February 11, 1897, and lived a married life six years, his wife passing away April 8, 1908, to whom he was united in marriage six children. The three youngest died during childhood and infancy. Bro. Daniel Bowers and Miss M. H. Snively, of Hope, Kans., and Misses S. R. Wolfe, of Lewiston, Ill. He also left ten grand and seven great-grandchildren. He was converted and united with the Brethren in Christ church during young manhood and was ordained to the ministry about the year 1866. He was born near Canton, Ohio, in 1834, from there to Illinois, in 1859, and in 1883 they again moved to Hope, Kans., and there lived until death. Six years ago they went to live with their daughter, Mrs. J. S. Snively. Bro. Snively cared for them the remainder of their lives. Funeral took place February 17, at Belle Springs, M. H., being conducted by the brethren, S. Wingard and J. W. Books. Text, Phil. 1:21. Interment in adjoining cemetery.

KAUFFMAN.—Sister Mary Landes Kauffman died at the home of her daughter, Mrs. H. W. Buttoff, at New Cumberland, Pa., February 20, from the effects of a fractured hip. Funeral services were held at the home held on December 25, Bro. Jonathan Wert officiating. Text, Rev. 2:10. Interment in Mount Hope cemetery, February 22. First year, had her home for the past two years with her daughter, Mrs. John F. Kulp, of Shiremanstown, Pa. Bro. Martin M. Kauffman, died there August 31, just three months and three weeks previous, in his sixty-first year. Both were the last of their respective families. The survivors are Mr. Kulp, Mrs. Buttoff and four grand-children, a son having died October 25, 1892.

BOWERS.—Bro. Joseph Bowers, of Hope, Kans., died February 12, 1910, aged 83 years, 4 months and 14 days. He was born in the Wood-Cook Valley, Huntingdon county, Pa., September 27, 1826. He was a native of next youngest of a family of five, and is survived by one, an older brother, Daniel Bowers, of Polo, Ill. He married Mary Stoner near Canton, Ohio, in February 11, 1897, and lived a married life six years, his wife passing away April 8, 1908, to whom he was united in marriage six children. The three youngest died during childhood and infancy. Bro. Henry Bowers and Mrs. A. J. Snively, of Hope, Kans., and Mrs. S. R. Wolfe, of Lewiston, Ill. He also left ten grand and seven great-grandchildren. He was converted and united with the Brethren in Christ church during young manhood and was ordained to the ministry about the year 1866. He was born near Canton, Ohio, in 1834, from there to Illinois, in 1859, and in 1883 they again moved to Hope, Kans., and there lived until death. Six years ago they went to live with their daughter, Mrs. J. S. Snively. Bro. Snively cared for them the remainder of their lives. Funeral took place February 17, at Belle Springs, M. H., being conducted by the brethren, S. Wingard and J. W. Books. Text, Phil. 1:21. Interment in adjoining cemetery.

LEHMAN.—Sr. Barbara H., wife of Bro. Jacob S. Lehman, was born near Green village, Franklin county, Pa., December 4, 1842, and died at the home of Bro. C. O. Lehman, near Masterville, Lancaster county, Pa.; Joseph O., of Carlisle, Cumberland county, Pa.; Leah O., of Myers, of Austell, Georgia, who preceded her to the spirit world June 24, 1900; Jacob O., of Jona- nesburg, South Africa; David O., and Amos O., of Harrison G. & P.; Isaac O., of Porsdorf, Transvaal, South Africa; Abraham O., of East Atlanta, Georgia, and the youngest brother, of near that spirit world. There are also twenty-four great-grandchildren. In the Summer of 1909, deceased returned to the United States, to the home of the oldest child, C. O. Lehman, near Masterville, Lancaster county, Pa.; her brothers survive her: Elder Martin H. Oberhofer, of near Calverton, Franklin county, Pa.; Good Christian H. Oberhofer, of near Green village, Franklin county, Pa. The sister who survive her are: Eliza Lehn, of near Elizabethtown, conducted by the brethren, S. Wingard and J. W. Books. Text, Phil. 1:21. Interment in adjoining cemetery.

EDITORIAL NOTES.
We have ere this requested corres-
dpondents to write with pen and ink when writing for publication, and also to 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, with his family, has resided at San Marcos, Guatemala, C. A., informs us that they are now removed to Huehuetengo, Guatemala, C. A. Where they will continue to be engaged in mission work.

What God's Perfection Does.—Scientists, theologians, etc., when writing for publication, and also to 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.

When God's love is a flame on the stove, but rests on a thin cushion of hot ashes. (12: 15-22.)
He possessed soul rest amid calumny and obsolete terms.
whole.
but it cannot touch us; for "greater is he who is in us than in the world."—Selected.