A Portrait of This Age.

It is Laodicean—conformed in everything to the popular judgment and will—the extreme opposite of Nicolatine. Instead of a church of domineering clericals it is a church of the domineering mob in which nothing may be safely preached except what the people are pleased to hear—in which the teachings of the pulpit are fashioned to the tastes of the pew, and the feelings of the individual override the enactments of legitimate authority.

It is lukewarm—nothing decided—partly hot and partly cold—divided between Christ and the world—not willing to give up pretension and claim to the heavenly, and yet clinging close to the earthly—having too much conscience to cast off the name of Christ, and too much love for the world to take a firm and honest stand entirely on His side. There is much religiousness, but very little religion; much sentiment, but very little life to correspond; much profession, but very little faith; a joining of the ballroom to the communion table, of the opera with the worship of God, and of the feasting and riot of the world with pretended charity and Christian benevolence.

And it is self-satisfied, boastful and empty. Having come down to the world's tastes, and gained the world's patronage, the Laodiceans think they are rich, and increased with goods, and have need of nothing. Such splendid churches, and influential and intelligent congregations, and learned, agreeable preachers! Such admirable worship and music! Such excellently manned and endowed institutions! So many Missionaries in the field! So much given for magnificent charities! Such an array in all the attributes of greatness and power! What more can be wanted?

Add—will it answer to say that all this is not largely and characteristically the state of things at this very hour? Can any man scrutinize narrowly the professed church of our day, and say that we have not reached the Laodicean age? Is it not the voice of this Christendom of ours which says: "I am rich, and increased with goods, and have need of nothing?" And is it not equally the fact that this selfsame Christendom of ours is "The wretched," and the pitiable, and poor, and blind, and naked? Did the "Mene, mene, tekel upharsin" of Belshazzar's palace better fit the ancient heathen than this modern Christian Babylon? Men talk of it as destined to glorious triumph. They proclaim it commissioned of God to convert the world. They point to its onward march as about to take speedy possession of the race for Christ and heaven. But "The Amen," hath spoken. "The faithful and true witness," hath given His word: "I AM ABOUT TO SPUE IT OUT OF MY MOUTH."—J. A. Seiss.

That Cured Him.

A certain Indianapolis lawyer, who has a good practice now, quit drinking whisky and beer and other intoxicants, too, for that matter, two or three years ago, and he did not take the Keeley cure, either, says the "Indianapolis News." A German saloon-keeper of whom the lawyer bought most of his liquor administered the cure and it has been effective.

For several years the lawyer had been buying nearly all of his drinks at this particular saloon. He paid his bills there the same as he paid his grocery bills. Finally the old saloon-keeper bought a house and lot, and he employed another lawyer who never bought drinks to prepare the abstract and deed and execute other business in connection with the deal. The lawyer who had been the regular customer heard about it. He was filled with rage, and he went at once to demand an explanation.

"Here," he yelled as he leaned over the bar and pointed an accusing finger at the old German, "I buy all my drinks here. I have bought my drinks here for years. I have spent hundreds of dollars in this place. And then the very minute you have some work for a lawyer to do you go and employ some one else. That's what you do. You go and, and—"

"Vell," interrupted the old German in the midst of the harrangue of accusation. "When I got business, I want it done by a sober lawyer.

The offended lawyer turned and walked out, and his friends say he has drunk nothing stronger than coffee since.—Ex. Selected by Sarah Wiebe.

Resting Under the Burden.—A few years ago, while climbing the gray slopes of Lebanon on a fiery, hot afternoon in July, I met some men employed in gathering thorns from the rocky mountainside, rolling them into huge bales, half as large as a cartload of hay, and then carrying these swaying, prickly burdens to the limekiln, half a mile away. While thinking that such toiling toil under blazing Syrian sun on that waterless, treeless, barren slope seemed too heavy for the human frame to bear, my attention was caught by one of the huge thorn bundles motionless by the wayside, and to my heart's delight there lay the thorn-gatherer asleep by the side of and under the shadow of his burden. Often I have told my parable to other burden-bearers, and have urged them, "Drop your burden for a while, and learn to rest under its shadow."—Selected.
Yet in their teaching they stand in direct opposition to each other. The hundreds and even thousands of other page reach, and, no doubt, influence not even mentioned in the Bible. So Jesus Christ was immersed in the essentials of Christianity, and immersion, as a mode of baptizing is water baptism, the assertion that of some one who wrote in defense of immersion, as a mode of baptizing is water baptism, the assertion that trine immersion is not found in the Bible, nor in Christian literature until in the neighborhood of three centuries after Christ. What has the trine immersionist to answer to this? It may not be uninteresting or unprofitable for our readers if we quote some expressions that are found in ancient writings on this subject.

Chambers' Cyclopaedia or Dictionary of Arts and Sciences, London, 1786. Baptist in Theology, formed from the Greek baptizo or bapto I dip or plunge, a rite or ceremony by which persons are initiated into the profession of the Christian religion.

The practice of the western church is to sprinkle the water on the head or the face of the person to be baptized, except in the church at Milan, in whose ritual it was ordered that the person baptized is only dipped in the river or in the water; the minister at the same time pronouncing the words, "I baptize thee in the name of the Father, the Son, and the Holy Ghost"—importing that by this ceremony the person baptized is received among the professors of that religion, which God the Father of all, revealed to mankind by the ministry of His Son, and confirmed by the miracles of His Spirit. A triple immersion was first used and continued for a long time. . . . But it was afterward laid aside because the Arians used it; it was thought proper to plunge but once. Some are of the opinion, that sprinkling in baptism was begun in early times. It was introduced into England about the beginning of the ninth century.

Edinburgh Encyc. In the time of the apostles the form of baptism was very simple. The person to be baptized was only dipped in the river or in the water with the words that Christ had ordered. . . . The immersion of the whole body was omitted only in case of the sick who could not leave their beds. In this case sprinkling was substituted which was called clinic baptism.

Conybeare and Howson in Life and Epistles of Paul, page 384, say, "It is needless to add that baptism (unless in exceptional cases) was administered by immersion, the convert being plunged beneath "the surface of the water.

In Chrystal's History of the Modes of Immerison, in exceptional cases, there is the following: "The verbs Baptizo, - Bapto, both mean ordinarily, to immerse. But they differ in form. Baptizo being considered a frequentative, while the other expresses the simple meaning only. While perhaps it may not be advanced as an argument, nevertheless it is well to observe that in the New Testament—First, Bapto, with its compound embapto, is used six times, but never of baptism.

Second, Baptizo is used eighty times, in every instance of baptism. Now this circumstance of the uniform use of a frequentative form for baptism, in preference to one which expresses the simple meaning to immerse, best agrees with trine immersion. It is true that the difference in meaning between the simple and frequentative verb is often overlooked in ordinary discourse; but even were we to admit that this is always the case with Baptizo, as it appears that it ordinarily is, it would still seem strange that the frequentative is uniformly used, and the simple never, in baptism. If there were no shade of distinction and of difference in their signification, why should one be used exclusively where the immersions of baptism are mentioned? and why, unless the trine immersion be signified, this studied distinction in their use? Can it be mere chance?

"The first two centuries furnish but little literature on the mode of baptism. There was no controversy on the subject. Barnabas lived in A. D. 50, and Hermas in A. D. 75; both testify of immersion. James Chrystal in History of Modes of Baptism says: It should be observed that the references to the symbolism of the sacrament in early Christian writers are to
trine, not to single immersion, which they expressly condemned, so some later writers are as specific." 

Justin Martyr lived about A. D. 150. His reference to the ordinance of baptism agrees with the above quotation.

"On the question of trine immersion in the apostolic age and thence to Tertullian's time, we quote a learned historian: 'Should we restore the trine immersion as the general practice, we shall have good reason to lay claim to the only mode which, so far as we can judge from all the testimony which the early church affords, can lay historically attested claim to being the normal mode of the apostles.'"

"While, perhaps, we may not say absolutely that single immersion was never resorted to in the apostolic times, yet all the facts of the ages immediately subsequent are against the view that it is anything more than a compend and it is clear that for five hundred years after Christ all orthodox Christians deemed the trine immersion itself the Divine or Apostolic institution, which some thought commanded in Scripture and others thought had been handed down in the practice and teaching of the Church from the apostles or Christ as its source."

Tertullian, one of the early writers, testifies "that all the baptisms of the New Testament performed after the words of the commission were uttered, were performed by trine immersion." Considering the great mass of testimony that is in evidence antagonistic to what both of these brethren so confidently assert it would seem to be the course of wisdom to tread carefully on such a field and be sure of all the facts before rendering judgment.

The Blue Mark.

For certain reasons we had to forego the use of the blue mark at the time of our last issue as we said we would in our notes. Since then a fair number have sent in their renewals. For those remaining, the reminder will be made use of this trip. Unless all whose subscriptions are expired, or will expire by May 1, will pay up and renew before May 1, our financial report will show considerable of a deficit. The issuing of the two extra numbers during this conference year has increased the expenses by that much. But if every arrearage would be swept away the matter would be cleared up nicely. Now, please, every one whose credit does not extend beyond May, 1910, kindly send your renewal at once. Every one please look at your credit on the label.

Our Benevolent Fund.

The Visitor's Benevolent Fund is sadly in need of being remembered by its friends. Up to now the receipts for the year show $24.00, which is only about half of that of former years. It would be much appreciated if twenty-five friends would each send one dollar at once to swell that fund.

In addition to the requests for prayer on another page, Bro. Eisenhower calls for special prayer for Sr. Anna Garman, of Harrisburg, Pa., who for several months has suffered from nervous breakdown, physically and mentally. The call is for all who are in sympathy to observe Monday, April 11, as a day of fasting and prayer in her behalf, that God may graciously grant restoration to the afflicted sister. Ministers are requested to bring this request to the attention of their congregations.

The publishers of our Sunday-school literature have informed us that their supply of the Berean quarterly for the second quarter was exhausted before they had filled all our orders. Under the circumstances they could only substitute one of their own, the Advanced Scholar's Quarterly, which is almost identical with our Berean quarterly. We hope all the schools that receive them will receive them kindly as it is the best that could be done under the circumstances.

We learn from Sr. C. A. Myers, of Victoria, Texas, that the health of her husband, Bro. J. H. Myers, has improved much within the few last months. She writes encouragingly of the outlook in that far away section of this great country. We hope the Lord will continue to bless them in their new home. Later word from Bro. T. A. Long informs us that Bro. Myers has had a relapse and last Saturday and Sunday, March 26-27, was unconscious, apparently being at the point of death.

From a private note we learn that Elder J. R. Zook is engaged in evangelistic work at Goodman, Mo. The meetings commenced March 16. The attendance during the week is not large, but there is good interest. The attendance on Sunday evenings is large. A number have requested prayer, and two have come to the altar and received definite help. More have promised to follow. Conviction apparently is deep. No definite time for the meetings to close has been set.

An election for a minister and a deacon was held in the Montgomery and Bucks county district on March 27, to serve more especially in the Skippack part of the district. The ministry choice fell on Bro. Jacob K. Bowers, and the deaconship on Bro. John D. Tyson, a son of the late Bro. Geo. G. Tyson. May these brethren be fully equipped by the enduement with the Holy Spirit to do effective work in these responsible offices.

Mrs. Alice A. Heise, Headford, Ont., R. M. D., would like to hear from the sister who lost, or forgot, a shoulder shawl while attending General Conference at Gormley, Ont., in 1908, with a view of arranging to send it to General Conference this year at Air Hill, Franklin county, Pa., if the owner can be reached in that way.

Unless your credit on the address label is further in the future than May, 1910, please remit for your renewal before May 1. All the money due is needed to avoid a deficit in our report to Conference.

Special Notice.

The Board of Managers of the Bible School and Missionary Training Home are hereby most heartily requested to meet in Harrisburg, Pa., on Monday preceding General Conference, May 15, 1910, at the Messiah Home, at 9.30 a. m., to prepare our report for General Conference and develop, if possible, the school project, etc. We hope the trustees of said school will also meet in session, separately, on the above named hour that we may hold a joint session at 1.30 p. m. on the same day. Arrangements will be made to accommodate these Boards on that date. J. R. Zook, Chairman. ELI M. ENGLE, Assistant Chairman. GEO. DETWILER, Secretary.

Bearing Both.—An aged, weary woman, carrying a heavy basket, got into the train with me the other day, and when she was seated she still kept the heavy burden upon her arm. "Lay your burden down, mum," said the kindly voice of a workingman, "Lay your bundle down, mum; the train will carry both it and you." God will carry us and our burdens, too.—Sel.
NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Hetey, Levi and Sallie Doner, Matopo 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 Friend, Elizabeth Engle, Mitsibuh Mission, South Africa.
The following are not under the F. M. B.
Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.
A. L. and Mrs. A. L. Musser, Maggie Landis, Beni Villa, Madhupur, E. I. R., India.
The following are not under the F. M. B.
D. W. and Mrs. D. W. Zook, Sripat, Brahmaputra, Assam, India.
Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.
Mr. and Mrs. J. G. Cassel, Haehiettenango, Guatemala, C. A.

Our City Missions.
Philadelphia, 4245 N. Second street, in charge of Sr. Eichberger and Landis.
Chicago Mission, 609 Halsted St. In charge of Sister Sarah Bert, Bro. B. L. Brukuler and Sister Nancy Shirk.
Toronto, Ont., Mission in charge of Mr. and Mrs. D. W. Heise, Gormley, Ont.
Jablock Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

Love Feasts.
Pennsylvania.
Antrim M. H., near Greensville, May 25, 29, 30, 31. Special meeting for boys in charge of S. Eichberger and Landis.
Silverdale M. H., May 14, 15.

Visitors coming to this love feast from Greensville or Chambersburg, leave the car at stop sixty. Mastersonville M. H., May 11, 12.
Philadelphia, May 26, 29.
Silverdale M. H., May 14, 15.

Visitors coming to this love feast from a distance should come to Perkasie, via Philadelphia and Reading, Railroad. They should not fail to previously inform Bro. H. B. Stou, Silverdale, Pa., who will make arrangements for conducting any and all to the place of meeting.
Mechanicsburg, May 26, 29.

Indiana.
Nappanee, Union Grove M. H., June 4.
Oklahoma.
Thomas, Bethany M. H., April 23, 24.
Ohio.
Paradise, Ohio, M. H., Wayne Co. June 5.

LOCK, EKCHOURCE COUNTY, IND.—A continued meeting was held in the U. B. Church of Lock, Ind., from February 23 to March 19, 1910, by Elder J. A. Stump. The attendance was good, and the few brethren and sisters of the village took an active part. Much needed and effective helping was rendered in song and prayer by a few workers of our home church.

The word of God was preached in its fullness and power, and the Holy Spirit wrought deep conviction in the hearts of the unsaved. Eight souls, all of the female side, were moved to faith, and the prayers of God's people, but it was not the eight only that young girls have taken the way of the cross.

The many unsaved men and fathers of the village have withhold many powerful warnings and fought conviction through many meetings, and sad to say, their ring still remains unbroken; but we hope that soon the earnest prayers in their behalf will be answered by their return to God, though it may take a little child to send them to Christ.

BURTON, ONT.—The Brethren of the Black Creek district started a series of meetings on February 20, and closed them on March 1. They were conducted by Bro. T. S. Doner, of Gormley, Ontario. He came filled with the Spirit, and faithfully preached the word, which is much needed in these last days. God's people were built up and encouraged to go on in the narrow path which ledeth unto life everlasting. The unsaved showed no outward evidence of a willingness to accept God's plan of redemption. Yet we hope that the seed which was sown may yet grow and result in producing some faithful Christian lives.

The attendance and attention was good, but because of the warm weather which spoiled the sleighing, the meetings were closed.

Yours in Christ Jesus.
W. AND A. WINGER.

UPLAND, CAL.—On February 20, a meet­ ing was started at this place and continued for two weeks. The blessing of the Lord was with us and a number of souls started for two weeks. The blessing of the Lord was with us and a number of souls started for two weeks. The blessing of the Lord was with us and a number of souls started for two weeks. The blessing of the Lord was with us and a number of souls started for two weeks. The blessing of the Lord was with us and a number of souls started for two weeks.

We were glad to have with us so many of our Kansas brethren and sisters during these meetings. May the continual blessing of God be upon them as some have now again taken their leave from us during the last week.

Our deacon brethren have been very busy visiting amongst the members. A general church visit is made every Spring. Our council will be March 15.

KATE BURKHOLDER.
Correspondent.

CHICAGO, ILL.—Dear readers: "Cast thy bread upon the waters for thou shalt find it after many days." (Eccl. 11:17.)
How beautiful indeed of our Savior, to think that He promises that if we cast our bread upon the waters we shall find results sometime, somewhere if not here on the other shore.

We have a deep praise in our hearts for what the Lord has done at this place dur­ ing the months of January and February, and part of March. We felt the time had come for revival services; so we put forth special effort to get people in. Of course we feel the results are with our Master, yet we praise God that He enabled us to see results.

Bro. V. L. Stump had charge of the meetings for two weeks. The meetings we attended with good interest; the word was spoken in power and a number of souls during that time gave their hearts to the Lord and do desire to follow Him.

The Lord then sent us Bro. Whisler from Buffalo, N. Y., who especially admonished us about prayer, showing forth, simply, faith and love. He, who was also here, was an encouragement to us as co-workers in city fields.

Bro. Stewart then came and took charge of the services. We then felt that God had called it the ranks the consecrated young men ready to push the battle. During the remainder of the services God met us with saving and sanctifying power.

The word was given with prayer, searching light for which we do praise God.

Near the close of the meetings we held a love feast, in which the believers joined in praising God, in remembrance of the Lord's Supper.

The many unsaved men and fathers of the village have withhold many powerful warnings and fought conviction through many meetings, and sad to say, their ring still remains unbroken; but we hope that soon the earnest prayers in their behalf will be answered by their return to God, though it may take a little child to send them to Christ.
Saturday morning and went the seventeen miles, making seven visits at shacks and log huts. The snow was drifted in some places, but I reached the place where I intended to stay over night all right though a little tired.

I was kindly received and made comfortable by the people of the home, a man who is a Presbyterian and the woman a Catholic. This is the man, who had requested me to baptise him. I explained the need of conversion to him and what Jesus requires of one who is baptized as taught in Matt. 28:19, 20. I will see him later if God permits.

On Sunday I visited three places and held services at the place appointed, three miles from where I stayed over night. About thirty people attended. I consented to conduct service here every two weeks. A meeting-house is being built by the people and they want meetings that often. A young man brought me about four miles on my homeward way to the place where I had been entertained over night on my way out. On Monday I walked home, making a number of visits on the way, talking with some of the lonely bachelors in their shacks. May God glorify in these regions. Pray for us.

J. W. and Harriet Hoover.
Lunswater, Alberta, Canada.

A Letter.

Dear Saints: By the help of the Lord I will write a few lines for the Visitor. Often I think if it were not for the great love of God to the world, that would be the ruin of us. It matters not what duty or task may be before us, and the cross be ever so great, all we need to do is to come to God, tell Him all about it, and ask for wisdom and grace to do His will in all things. Some way, writing has become quite a cross to me, and yet it is one of the many blessings we are enjoying, to hear and read of each other’s work and the wonderful things which are being done in the different States and communities, and of our dear missionaries, who are out in the heathen lands. Oh, how we do rejoice to read about souls brought to the truth and light. We too often look up upon God as a far-off Being. At least, I find this the case with myself sometimes; then other times I can realize in full, His presence with me. Oh for more of the fulness and of the power of the Holy Spirit in my daily life.

Some years ago when I was troubled with indigestion was advised to take some medicine, and, all at once, like a flash the Spirit whispered to me that I could tell the dear Lord all about it, just as I would talk to a friend; as we read in Isaiah, “In all come to pass before they call I will answer and while they are yet speaking I will hear.” My desire is by day and night to do none other but God’s will on every line, even if I find myself coming short of making a mistake. Only come to God and confess and the blood covers it all.

As I read over the letters in the Visitor, and see the pleadings for more real consecration to workers, to our home land in some of the States where we hear help is needed, I sometimes feel to ask, what will become of us if we do not take heed? We can not all go, but we can all be in earnest prayer that God may raise up more laborers, and if we would all be of the same mind and would set apart a day as a fast as we read of in Bible times, truly God would meet us and more souls of such as are now deep in sin, could as well be jewels in our crown. Let us not forget the first Friday of every month and join our missionaries in their day of fasting and prayer in behalf of the work and workers. Then again, it often comes to my mind to pray for the dear ones who have gone to Colorado, Texas and other States, even if some of the saints should have made a mistake in going they would be better for the loss of God’s children. The evil one knows our weak points and there is where he will attack us.

As long as one can go out and around its not likely that they will miss the church and home privileges as much as perhaps when afflicted in body. Oh for more true sympathy that will observe the requests for prayer! There is nothing I crave for more than a real spirit of prayer all the time, day and night, when none but God hears and answers. By God’s grace I mean to persevere to the end. Praise His dear name.

Yours humble sister,
Mary J. Long.
Serve the Lord With Gladness.

Serve the Lord with gladness!
I hear the ringing cry,
As blown from angel trumpets,
It thrills the listening sky;
I see the joyous throng,
Their ranks in level flight;
Who ever do His bidding,
And serve Him day and night.

No cloud is on their faces,
They do not stand apart,
But swift obey Jehovah,
His gladness in their heart;
As one the angels serve Him,
Though thousand-fold they wait;
And to and fro in angels,
They pass through heaven's gate.

Serve the Lord with gladness!
The mandate comes to me,
In whatsoever valley
Of lowliness I be:
In whatsoever homely
And lonely lot I stand,
I am to take with gladness
My service from His hand.

Serve the Lord with gladness!
Thou, too, must note the word,
For not with mien of sadness
Should His servants serve the Lord;
Lift up your heads, O comrades,
For not with mien of sadness
Serve the Lord with gladness!
My service from His hand.

Serve the Lord with gladness!
The service is so sweet,
It is so dear and blessed,
To give Him homage meet;
As the angels do in heaven,
And march with valor on,
Serve the Lord with gladness!
Serve the Lord with gladness!

Notices:

Notice to Elders or Secretaries
of Districts.

Whereas, There are still at this date ten (10), districts that have not as yet reported the result of the voting, on the plan for the amending of the Constitution and by-laws, I would therefore earnestly request those having the matter in hand, to forward their report as requested by notice of December 15th, 1909, at as early a date as possible.

D. W. HEISE,
Secy., Committee.
Gormley, March 18th, 1910.

For the Evangelical Visitor.

God Still Forbears.

By D. V. HEISE.

"Lo, this only have I found, that God hath made men upright; but they have sought out many inventions." (Ecc. 7:29). Solomon evidently did not believe that man primarily originated "from an initial form of life." But that God (in the sixth day) made a perfect man, endowed with wisdom, understanding and judgment (Gen. 2:19-20), amply qualified to take his place in the world as designed by the Creator. Being made after His own image and likeness, for His own glory. (Isa. 43:7), a perfect being a little lower than the angels. (Heb. 2:7). He gave him a beautiful and lovely helper, together with all the choicest fruit that Eden could afford, its rivers of limpid water, birds of paradise, and the almost innumerable creatures pertaining to the animal kingdom, all innocent and harmless as they came from the hand of God. O what a favored, happy pair, occupying such a beautiful, healthful place, who can fully describe it? The crowning glory of which was the presence of the Lord God, in intimate association and converse, directing them in the care of their Edenic home. As dear children to keep themselves pure and not eat of the forbidden fruit.

The wisdom and power of God were peculiarly manifest in His great and wonderful creative ability. A masterpiece and marvel of perfection. How harmoniously and beautifully everything that He made answered the purpose of His will! "The earth brought forth fruit after his kind. The waters brought forth abundantly after their kind every fowl after their kind. Cattle and creeping things and beasts of the earth after his kind, and it was so." The earth, together with the entire planetary system form a perfectly grand system of perpetual motion, as no mortal mind has ever been able to conceive or succeed to bring into operation. Self-conceit and arrogance, passion and pride, passion creates pride, pride causes men to err. They were the first to admit polygamy. They invented musical instruments and the fine arts. (Gen. 4:19-22). They made themselves attractive and captivate the sons of God and gradually absorb them in their lusts and pleasures, until God can no longer withhold the stroke of His vengeance. (Deut. 32:35; Luke 21:22; Rom. 12:9).

O that we could learn the lesson that God designs to teach by His various providences in which He has clearly and unmistakably shown that there is a limit in His law, over which every soul that passeth is lost! Why will feeble man persist in fighting against God? To exhaust his inventive genius to his own condemnation, when there is a better way, approved of God, prompted by love and humble obedience. Everybody, where am I?

Clarence Center, N. Y.

His Body Between.—When the missionary explorer, Frederick Arnot, with his black lads was passing through a clump of grass, a great lion sprang out toward the last lad in the
line. Instantly Arnot leaped between them and covered the boy with his own body. The natives fled, and the lion, apparently confused at so much movement, turned and left without doing any harm. The chief of the tribe, upon hearing of this incident, said: "I'd go anywhere with a white man who throws his own body between a lion and a black lad of no account." Such is the spirit of Africa's missionaries... They lay down their lives for her "black lads of no account," and count it a joy to do so.—Selected.

For the Evangelical Visitor.

"Dying."

By A. McG.

What does it mean to die? What is the Bible definition of "death?" Such was the question asked me, and in seeking an answer, I found many suggestive teachings, but up to the present, no concise definition of what "death" really is.

Turning to a standard dictionary we read, "Death is an extinction of life;" but this is only man's definition, and based on his own limited observations and deductions. No man has yet tasted "death" and returned to tell us what "dying" consists in. Those raised from the death-state, have had their lips sealed, they give us no definition. One Old Testament writer, who seems to speak with authority, and under the inspiration of God, says in effect that "death" is the gathering of the spirit of man and his breath back to God, and the body returning to dust. I refer to Elihu, who was the messenger from God to Job and his friends. Elsewhere we are told that the Lord gave any definition of the word, to really save and multiply it. Furthermore, He said that the Lord gives any definition of the word, to really save and multiply it.

When Jesus was speaking of His own death, He said: "Verily, verily, I say unto you, except a grain of wheat fall into the earth and die, it abideth alone, but if it die it bringeth forth much fruit." Some claim that death is a ceasing to be, a complete annihilation of the personality of the one thus dying. They hold that when Jesus died, He ceased to exist in any sense of the word; that for the three days there was no Jesus, no Christ, no Son of God; that for three days He only existed in the memory of His Father. This teaching is advanced in order to do away with the doctrine that they who have departed from their earthly tabernacle are either in conscious happiness or misery, waiting for the resurrection of their body. Needless to say this teaching and the host of erroneous fancies that accompany it, are being eagerly seized upon and disseminated by the growing plant into itself again. The original seed body is so united into the new form for its reproduction, and in the same way, has preserved the true seed from the same source. Moreover at no time does the grain of wheat cease to have life working in it, except a small, thin outer-covering, like chaff, which falls off, and is probably somewhere in its future, assimilated by the growing plant into itself again. The original seed body is so united into the new plant, that after it is well developed it is impossible to distinguish the seed from the stalk of the plant. When Jesus said His death to the dying of a grain of planted wheat, it would appear as if He had taken a look into the end of the Gentile Age, and had forestalled this error which strikes at the very root of the Christian's hope.

If dying means the death of life, its annihilation, then a seed of wheat when it dies in the ground, could never produce a new form of wheat-life. The very fact that life had ceased to be, would mean that all activities, all productive powers had vanished; the seed would just corrupt and decay away.

But Jesus declares that "if it die, it bringeth forth much fruit:" therefore the dying process is not the annihilation of the wheat-life, but its departure into a new form of the same wheat-life; the seed ceases to be a seed, it has become a plant. A grain of wheat does not become inert matter, when planted under normal conditions; instead of inertness, the dying process is manifested by the increased activity of life, in sending forth anew body from that very seed. The greater the facilities of its death, the more quickly will the new form spring into existence. Not only so, but its personality, so to speak, is preserved. Plant a seed of wheat, with the wheat-life in it, and the new body, the blade, will not have some other kind of life in it. No, the very life that was in the original seed is in the new body, and we recognize this as a fact, and call it a blade of wheat, and expect that it will manifest the same identical life, in the future harvested seed.

At no time is this life extinct, but the very life that was in the first created grain of wheat, has been multiplied, so that the farmer who plants the seed is burying in the ground the very life that God called into existence at creation. If through some wide-spreading calamity all the wheat in the world were injured so that no seed could be found with life in it, then science would be utterly baffled to produce one stalk of wheat. God in His providences has always reserved seed for its reproduction, and in the same way, has preserved the true seed from heaven, who is the eternal Son of God. Moreover at no time does the grain of wheat cease to have life working in it, except a small, thin outer-covering, like chaff, which falls off, and is probably somewhere in its future, assimilated by the growing plant into itself again. The original seed body is so united into the new plant, that after it is well developed it is impossible to distinguish the seed from the stalk of the plant. When Jesus said His death to the dying of a grain of wheat, which we see, consists in its departure from the seed-form, into another form, with capabilities of multiplying itself in the harvest time.

In the next verse (John 12:25) Jesus beautifully portrays the result of His dying love, and of His resurrected life, of His losing His life and finding it. In that verse He urges His followers, not to hoard up their life, for if they do they shall lose it, they shall abide alone, but to follow in His footsteps. We are not to restrain the life of Christ within us, from ministering to the life of the world, but we are to let the Spirit of life work out its divine law of death and resurrection in our own being.

For some thousand years, some grains of Egyptian wheat had been
preserved in one of the Pharaoh's sepulchres on the Pyramids. Those seeds had abided alone, but when discovered they were highly prized, protected from accident and having been planted, have multiplied and are now enriching mankind—we are thus to die that we may truly live. When Jesus laid down His life in the flesh, it was accomplished by His departing from His body; this was the death of the grain of wheat. During the three days Scripture shows He was quickened in His spirit, and in the spirit-form. He lived apart from His body, but upon the third day, by the power of God within Him, He raised His own body into spiritual existence and then by His appearing in that resurrected body. He has proclaimed His victory over death and the grave, and has brought life and incorruption to light. Surely the Grain of Wheat of a Father's planting, although having thus died, has never ceased to exist, and is now bringing forth much fruit.

For the EVANGELICAL VISITOR.

From Where Does Sickness Come?

BY P. J. WIEBE.

Much has been written and said about the above question, and still there are many different opinions concerning it. In this article I do not wish to be understood that it is a sin to be sick. Neither do I wish to condemn the “doctors as some people do. I simply want to offer a few thoughts as I understand it from God's word. No doubt, those that are carnally minded will not understand it and will make light of it; but still there are some that are seeking after truth, and I hope that this will be of some comfort to them.

Christian Science says there is no sickness; it is only imagination. Others say that a sick person cannot be a Christian. But this is not in accordance with the word of God. How could Jesus have healed the sick if there were no sickness? In Timothy 5:23; Paul tells Timothy what to do for his infirmities. The German says, "Du bist oft krank." (Often thou art sick). Would any one dare say that Timothy was no Christian, because he was sick or had infirmities?

I do not believe that it is a sin to be sick, but that sickness is the consequence of sin. To suffer the consequence of sin is not always a sin, because Jesus had to suffer much as a consequence of sin. Many people have been lying on beds of affliction for years, and yet, I believe they serve God more acceptably than some that are well. Yet, according to the Word of God, I don't believe that it is God's will for people to be sick. God created man that he should have life; not that He might torment him. Man was free from pain and disease till sin entered the world. With it came sickness, pain, woe, and eternal death. But God be praised that Jesus came into the world to atone for sin. (Gen. 3:16-19; Isaiah 53: 4-6).

In Exodus 8:1 God said to Pharaoh, “Let my people go, that they may serve Me.” That is why God has created and redeemed us, that we should serve Him. How can we serve Him better, when we are sick or when we are well? God said to the children of Israel that if they would obey His commandments He would bring none of the diseases upon them which He had brought upon the Egyptians. (Exodus 15:26). Is not that a glorious promise? Should we not give all diligence to find out God's will concerning us, and then obey it? But how often do we transgress the laws of health that God has given us, and then wonder why we are sick. We violate God's commandments and eat of the flesh of animals that God said we should not eat. (Lev. 3:11).

Nearly every community has some man that can violate almost every known law of health, and yet seemingly be in good health. Others want to follow his example, but as they do not have such a strong constitution, they cannot stand the excesses and consequently they get sick and die. If we would obey the laws of health as regards food, clothing, and ventilation, there would be much less sickness. Some people that are pretty well in Summer complain a great deal in Winter. I believe it is caused by a lack of fresh air, as they confine themselves to the house. We ought to use the fresh air as freely as God has given it. It is our duty to avoid all possible disease, because when we are sick it not only diminishes our power for service, but it makes work for other people.

But some one says, "God uses sickness and affliction to draw people to Himself." Yes, but God wants to draw us with His Spirit. (Gen. 6:3). But if we do not yield to His Spirit, He uses other means to draw us. But this does not mean that God is pleased with sickness. He used the Gentile nations to punish the children of Israel, yet He was not pleased with the Gentile.

God said to the children of Israel, “I am the Lord that healeth thee.” (Exodus 15:26). When Jesus was upon earth He healed all that came to Him. Paul says, “Jesus Christ the same yesterday, and to-day, and forever.” (Hebr. 13:8). Some people think since Jesus went to heaven He does not heal the sick any more. Please read Mark 16:18. But Jesus is still able and willing to heal. People that are now living and who had almost incurable diseases, have been made well through the prayer of faith. James tells us what to do when we are sick. (James 5:13-15). Although some people claim they are healed when they are not healed, still the fact remains that God heals diseases if people come to Him by faith. Even if some people claim they are healed from disease which they really never had, still God heals diseases. Some people think that if a person is healed through faith he ought not to get sick any more, neither ought he to die. But we must remember that all those that Jesus healed, also those three that He raised from the dead, have died. Someone may ask, “If God can heal the sick, why are there not more healed?” At one place Jesus could do no mighty works on account of their unbelief. People who want to be healed must have faith, and live a holy and righteous life. That God heals diseases is a further proof that He does not want people to be sick. When we are sick we ought to examine ourselves and see if we have sinned, or in any way transgressed the laws of nature; and then do what James says. (James 5:13-15).

I do not wish to condemn the doctors; for I know that a good doctor can be a great blessing in a community; but I wish to quote what doctors themselves say of medicine. A doctor in Shippensburg, Pa., once visited an 80-year-old lady. She told him that she had not used a dollar's worth of medicine in her life. The doctor replied: “That is the reason you got so old.” A prominent druggist in Harrisburg, Pa., said: “I believe in selling medicine, not in using it.” Another doctor in Pennsylvania said: “Medicine is the biggest humbug in the world.” I could mention some more, but I will forbear.

I just want to mention one more subject. Many diseases and physical defects are transmitted from one generation to another. Therefore parents should be careful that their children don't need to suffer on account of the parent's sin. In my contact with children, I have observed that some who
were mentally deficient were bearing
the sins of their grandparents.

For the EVANGELICAL VISITOR.

"Reconciling the World."

By J. S. LEHMANN.

"God was in Christ Jesus, reconcil-
ing the world unto Himself, not im-
puting their trespasses unto them." (11 Cor. 5:19.)

In this article we wish to make
plain to the readers of the Visi-
tron, that the plan of salvation is un-
conditional, from Alpha to Omega. God
in Christ Jesus reconciled the world
unto Himself.

This already would be sufficient to
set the subject at rest. However, to
make it more comprehensive, we will
bring some convincing facts, viz: It is
by the Holy Spirit that conviction is
brought to bear upon a soul. It is by
the Holy Spirit that that soul sees its
awful condition before God. It is by
the Holy Spirit that He is arrested on
his course. It is the Holy Spirit that
enables him to confess his sins. It is
the Holy Spirit that leads him out in
prayer for himself. It is the Holy Spirit
that applies the blood of Jesus
to a soul and it is by the Holy Spirit
that the believer calls Jesus, Lord. The
transformation of a soul from its
vilest condition in sin to its highest
position in grace is done by the agency
of the Holy Spirit. This to my mind
looks to be unconditional salvation,
and is the highest standard of Jesus
Christ, the Author and Finisher of our
faith, glory!

What is implied in the word uncon-
ditional? Webster defines it, Not
conditional or limited; absolute; un-
reserved. In Luke 2:34 are the
words, "Behold, this child is set for the
fall and rising."

In Mark 4:26, 27, 28 is another
strong proof, that salvation is un-
conditional. Jesus said, "So is the king-
dom of God, as if a man should cast
seed into the ground. And should
sleep, and rise night and day, and the
seed should spring and grow up, he
knoweth not how. For the earth
bringeth forth fruit of herself; first
the blade, then the ear, after that the
full corn in the ear." Another citation,
that comes in just right, "Behold, the
犁er, how they grow; they toll not
neither do they spin."

A writer says, "The few that I have
known of preachers who have been
left for a time to believe that their
meritorious work in the performance
of conditions had secured their daily
or time salvation, and had gained
them favors in the house of God, had
been while under the power of that
delusion, a hindrance instead of a
benefit to the Lord's afflicted and poor
people."

The daily experience of the saints,
as well as the Scriptures of truth,
teach them that salvation is all of
grace from Alpha to Omega; that
"Grace all the work shall crown."
They do not find, in either the Bible
or their experience, that it takes less of
grace to keep them in the way than
was needed to bring them there, be-
cause of part of the work of keeping
them being now left for themselves to
do; but that it is the same grace all
the way through, and always sufficient for
them. (II. Cor. 12:9.) "By the grace
of God I am what I am," said the
apostle.

While he could claim for himself
and the other apostles a blameless and
holy life and walk among the saints,
he ascribed all to the grace of God.
In regard to his own work, he never
suggests a freedom of will, or an
autonomy on his part, but always speaks
of the will and grace of God as the
moving power, and declares that his
labor and striving are "according to
the working of Jesus, which worketh
in me mightily." (Col. 1:20.)

A certain writer says: "The Lord's
people can not eat their own flesh,
can not live upon their own works.
The doctrine of a conditional salva-
tion, a salvation depending upon our
own will and power to perform some
meritorious work, will not feed any
who have seen the plague of their own
depressed nature for we cannot trust
in ourselves."

Such as these must have the flesh of
Jesus to eat. Upon His work alone
does He feed. If we preach anything
but Jesus our preaching will not sat-
ify the soul that hungers and thirsts
after righteousness.

A conditional salvation will be of
no use to them; who can not direct
their own steps. (Jer. 10:25.) If
Jesus could do nothing of Himself,
how can we do anything of ourselves?
Paul says, "Not that we are sufficient
of ourselves to think anything as of
ourselves, but our sufficiency is of
God." (II. Cor. 3:5.) Paul puts grace
ahead always, as the cause of all
works of obedience, "I labored more
abundantly than they all; yet not I,
but the grace of God which was with
me." (I. Cor. 15:10.)

Why was salvation needed? Be-
cause the whole human race was taken
captive by the devil, And God in
Christ Jesus brought salvation, which
implies deliverance from the curse and
death of the violated "law of God,
I
will illustrate, Take for instance, the
war between the North and South, in
which Abraham Lincoln was the Chief
Magistrate of the United States. We
all know that the negro in the South
was taken captive for slavery and the
war was intended to free the
slaves. So Lincoln and his army
fought bravely, and got the victory,
and Lincoln proclaimed that slavery
is abolished, and all the slaves are free
and at perfect liberty. Prior to this
they had been in bondage; but now
the slaveholder had no more power
over his slaves.

We can at once see that the slaves
did not free themselves, but this de-
lierance was unconditional on the
part of the negro. So in a spiritual
sense, God in Christ Jesus, hath
fought the great battle with the devil,
and all the host of hell. And God in
Christ Jesus got the victory over the
devil, death, hell and sheol, and sent
the proclamation out to the ends of
the earth that death is abolished,
life and immortality brought to light
through the gospel.

God in Christ Jesus. "Who hath
saved us and called us with an holy
calling, not according to our works,
but according to his own purpose and
grace, which was given us in Christ
Jesus. (II. Tim. 1:9.)

Manheim, Pa.

A Voice from the Ozarks.

We come with greetings in Jesus'
name to all the dear Visitor family,
praying that the Holy Ghost may be
the Leader and Comforter of all who
are interested in the matter published.
Amen! By these lines we wish to
say, to the glory of God, that the Father
of all mercies has been very good to us
since we last reported from these hills;
with the exception of some colds we,
as a family, have enjoyed good health,
for which we wish to praise Him who
is the giver of every good and perfect
gift. To those who are interested in
our India. orphan twins we wish to
tell, with the exception of some colds we,
as a family, have enjoyed good health,
for which we wish to praise Him who
is the giver of every good and perfect
gift. To those who are interested in
our India. orphan twins we wish to
tell, with the exception of some colds we,
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our India. orphan twins we wish to
tell, with the exception of some colds we,
as a family, have enjoyed good health,
for which we wish to praise Him who
is the giver of every good and perfect
gift. To those who are interested in
our India. orphan twins we wish to
tell, with the exception of some colds we,
Making the Best of a Blunder.

Carefulness and ordinary wisdom will obviate many blunders, but there are few indeed who are always careful, and fewer still who always act wisely, even according to their own standards. It often happens, too, that the man who can see other people's blunders most distinctly, and who can criticize them most unmercifully, is himself one of the greatest blunderers. But, unfortunately for our own comfort, most of us have one blind eye, which is ever turned most intelligently upon our own handiwork, but is seldom used in dealing with the work of our neighbors. Taking into account the men who blunder, and who admit that they blunder and do not admit it, and the possible few who may escape at least ordinary blunders, we will find in this life enough of blunders to make us seriously seek the right way of dealing with them.

Our fathers told us that it was no use crying over spilt milk, and they were right. Bewailing a blunder is no sort of remedy for it. And yet probably this is the commonest recourse of ordinary men. How often do we meet men whose chief theme is the blunder they made years ago! "Oh," they say, "if it had not been for that unfortunate mistake, we might have been in such a different position." The man who lost wealth dies fretting for his vanished possessions; the man who has forfeited his health wears himself and his friends out in fruitless grief over the irretrievable past; the man who has missed his way in life sorrow so over his blunder that he misses not only the joys that might have been his in a higher path, but also the humbler joys which a kind providence provided as part of the only lot which is now possible to him. In any case, the past does not give us back our good their resolution. It being a very busy time the congregation was not able to use them as an additional stimulus to urge all of God's children to faithfulness to Him who has called us into His service.

We had the pleasure of having Bro. Ira Shepherd and Sr. Shepherd, of near Carthage, with us over Lord's day, also Bro. S. W. Fry and Bro. Divine, from about eight miles northwest of here. It was pleasant thus to dwell together in fellowship of love. What must it be to meet in glory where we shall behold Him as He is and be like Him! This blessed hope should be a stimulus to urge all of God's children to faithfulness to Him who has called us into His service.

We are having Summer heat here for some days and as the earth is being warmed we see that vegetation is gathering together again. It was a busy time the congregation was not able to use them as an additional stimulus to urge all of God's children to faithfulness to Him who has called us into His service.

You in the hope of His coming.

NOAH ZOOK.


EVANGELICAL VISITOR.

[April 4, 1910.]
OUR YOUNG PEOPLE.

Books—The Book.

By Mary Hoffman.

The catalogues from publishing houses contain long lists of titles from which choice of secular or religious books may be made. While the latter are increasing in number, the former are not becoming less; and with these conditions before us, we need to choose carefully when desiring to provide reading matter for ourselves or others.

There is a saying that a young man is known by the company he keeps. And may we not say that we are known by the books we read?

Articles have appeared in the Visitor concerning the evils of trashy literature and the danger of young people reading questionable books.

The responsibility of training children to read the things that are clean and wholesome rests largely on teachers and parents. By inspiring boys and girls to appreciate and love the pure and noble in literature, teachers are doing that which will prove a life-long benefit to Sunday-school and church work. A prominent educator recently said that he was indebted to a teacher for awakening him to behold the beautiful in many literary productions that before had seemed dull and uninteresting and that he attributed his present love for the best in both prose and poetry, to the teaching received in the country schools, which he attended, when a boy.

He was not alone. Whether older or younger, had similar experiences when with some inspired teacher for a leader we climbed to a place from which we had a broader view and could then enjoy what some author presented in selections which before had seemed uninteresting because of our superficial knowledge.

Presuming then that teachers do their part does not relieve parents of their share of responsibility; but it remains for them to direct the home reading of their children and provide such matter as they wish to read. Or if this is furnished by the day or Sunday-school library, or is obtained from other sources, it is incumbent on parents to see that the books or reading matter which they purchase is used for the best purposes.

At no time during the term was the spirit of controversy manifested in the least degree. It was evident that all had come into the meeting with one purpose to learn more of what God has placed on record in His Word, which, taken as a whole or in parts, will ever be full of interest to His children.

The demeanor of all was such as is consistent and befitting any occasion where God's sacred Word is under consideration. At no time during the term was the spirit of controversy manifested in the least degree. It was evident that all had come into the meeting with one purpose to learn more of what God has placed on record in His Word, which, taken as a whole or in parts, will ever be full of interest to His children.

So the lessons during these meetings were interesting as to content, and the question, "What shall I do to be saved?" was such as to make each and all instructive and helpful. Many were given in outline form and this, with the many references, comparing scripture with scripture, together with the precious spiritual truths drawn therefrom gave to those present that, which could be very valuable in the daily life of the Christian.

The special subjects and referred questions added to the interest of the meetings. During one of the first sessions of the term, the question, "Why should I study the Bible?" was referred to those in attendance and at a later meeting when answers were requested many responded, with reasons, some of which were from the World itself. (II. Tim. 2:15; Jno. 5:30; Phil. 3:15; Ps. 119:120; Ps. 119:105).

Other questions were: "What evidence have I of my conversion?"

"What have been, or are some of the hindrances to my Christian growth?"

"How were some or all of those hindrances removed?"

"Why ought I attend religious meetings and what should I do to make them effective?"

Opportunity to answer these questions was given at stated times and, all who were prompted by the Spirit could tell what their experience had been in regard to any or all of the questions. If you dear readers, consider that you too may receive some benefit. To therear was not only the individual testimonies but the regular lessons, as well, which each day led into new fields yet ever having as a central figure Him who said, "And I, if I be lifted up from the earth, will draw all men unto me."

The days passed by very rapidly which brought the closing session when those who had been meeting from time to time, returned to their respective fields of labor.

Even the thought of taking up our regular routine of school work in the room where these meetings had been held was inspiring, and we entered upon our work with a desire that these walls might continue to echo and re-echo the precious lessons of the Bible term, by being reproduced in our daily lives.

Recently, some of the orphanage girls had as their subject for composition "The Bible Term," and we herewith quote from several trusting this may interest the reader.

"The Bible term has done much good in the way of revealing things in the Scriptures, which had not been clear before." I enjoyed the meetings. It did me much good to be there.

"The teachers tried to explain the lessons in a way so that all might understand them."

"I think the Bible term was very helpful. I learned one thing and that was to read my Bible more."

"This was the first Bible term but we hope there will be many more."

And thus the meetings were profitable to all who attended and much was presented, which was but a little of what is possible when one undertakes to search the Scriptures.

The Word holds in store an inexhaustible store of truth, for every man who seeks for it. And every child of God should deem it a privilege as well as a duty to become acquainted with the contents of this precious Book and by his knowledge of it have power to wield the "sword of the Spirit" and thus do effective work for the Master.

"Cling to the Bible, though all else be taken; Lose not its promises precious and sure; Souls that are sleeping its echoes awaken, Drink from the fountain so peaceful, so pure."

"Cling to the Bible this jewel, this treasure, Brings to us honor and saves fallen man; Pearl whose great value no mortal can measure, Seek and secure it O soul, while you can."

"Lamp for the feet that in by-ways have wandered, Guide for the youth that would otherwise fall; Hope for the sinner whose best days are squandered, Staff for the aged and best book of all, Cling to the Bible, Cling to the Bible, Our Lamp and Guide."
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The binding is Extra French Seal, Dust Jacket with the native language. After which an interesting service. The converted Brahmin referred to above, spoke first, giving something of the spiritual fruit of his early heathen life, and his conversion at the age of nineteen. He pointed out clearly the difference between the works and self-effort to save himself and the being saved alone by Faith in the Lord Jesus Christ and His all meritorious blood and atonement. He turned over to the Missionary cause. I think quite a number were made to realize that much more is required than church membership, and that if we really belong to God we have a special work to do as individuals. Some would perhaps be ready to find fault for being in a meeting of this kind, but such was the case when Jesus sat at meat in a house where publicans and sinners were present, but He meekly stated, "They that be whole have no need of the physician, but they that are sick."

Yours in His service, until He comes,

T. A. LONG.

To Africa and India.

BOMBAY, Feb. 15, 1910.

"Great peace have they that love thy law and nothing shall offend them."

On Saturday, the 12th, we were landed at Bombay. After passing the customs with our luggage, we went up through the city to the Bungalow in which Rev. Mark B. Fullcr, who is the Superintendent of the Christian and Missionary Alliance work in India, lives. His present wife is a daughter of Bro. Eli Hoffman, dec., of Kansas. Her older sister, Elmina, who has, for some years been connected with Pandit Ramalai’s orphanage work, was also here; and we were glad to meet them both, especially so, since they grew up in our home neighborhood. We were soon handed a number of letters, which had accumulated the past few weeks, as well the VISITORS and our home county paper, The Reflector. We were, of course, were buried in these for an hour or more, getting in touch with home, and some of the workings of the Church, not having any letters from our own family for nearly six weeks. It is but natural that being away from home, we anxiously await the news and information from there. We praise the Lord for extending his kind care over them.

In the evening Bro. Fullcr took us to the Y. M. C. A. which was full of native young men were gathered, also a few mission workers of the city. Sunday morning we went to the Methodist church and heard a converted Brahmin preach in one of the native languages. After which a service was also held in the Hindustani, for which we did not remain. At about 4 o’clock we went down to the Congregational church, in charge of a native preacher; a large building and well filled. They have in connection with their work here an orphanage. In the evening we went to a tent meeting where an English service was held which was in charge of the aforesaid minister. This was a very interesting service. The converted Brahmin referred to above, spoke first, giving something of the spiritual fruit of his early heathen life, and his conversion at the age of nineteen. He pointed out clearly the difference between the works and self-effort to save himself and the being saved alone by Faith in the Lord Jesus Christ and His all meritorious blood and atonement. He pointed out what it means for a heathen to leave off his idols and be rejected by his
parents and people amidst persecution, and plots against him. It was inspiring to hear him tell it, though in broken English. He was from the 'Kala Pahad,' he spoke, relating his experience from a boy; following which we both were requested to speak. In all of these talks there was emphasized, the fact of the one true God, and Jesus Christ, His Son, being our only Savior, along with a personal experience and knowledge of salvation through faith in Him.

The native congregation consisted entirely of young men, many of them students, some of them favorable to the gospel; but some manifestly stand against Jesus' Christ and His gospel. We feel confident they will be led to the proper path by these efforts. May it become fruitful.

On Monday, we went in a small launch to the Elephanta Cave, a historic place on an island about six miles from the city. This is not a natural cave, but was hewn out of a rock and was many centuries ago a noted place of Hindu worship. It is about one hundred and thirty feet square, having on its four sides or sides of the cave, the principal one is made up of three tiers, each tier having eight niches, which is Shiva in the character of Brahman, the creator. One looking east is in the character of Rudra, the destroyer. The one looking west is in the character of Vishna, the Preserver. We see even in heathen worship a recognition of the Trinity.

Another figure represents the god Shiva, with one foot on the head of a demon, signifying his right in his marriage ceremony, and then to eat with her husband the wedding meal. This privilege is vouchsafed to a Hindu woman but is never allowed the women of Farsi, and are being gathered in the ancient city of that name.

This work was done in the eighth century, and about eight hundred years ago. The cave is quite varied. This being the only mountainous country which is evidenced by having passed through thirty-seven tunnels. From the cave we could see on "the high mountains," the Hindu temples and "under the green trees" their idols, for the worship of this people. We expect to spend several days there.

On Tuesday we left here taking train for Lucknow, about eight hundred and fifty miles northeast, being on the way for about thirty-five hours. The scenery along the way was quite varied. This being the dry season in this country the landscape looks dry and parched; some green plots, where water is artificially applied, as much of the farming is done under irrigation. In some places the wheat and other crops are ripe, and are being gathered in the ancient way by hand and scythe. There is a choice from ten to twenty-five engaged on one plot or field. The threshing is done on the ground and is trodden out by bullocks, circling around a post in the center; then the grain winnowed with the shovel and wind. Further north the wheat is only beginning to grow. We passed through some very mountainous country which is evidenced by having passed through thirty-seven tunnels. From the train we could see on "the high mountains," the Hindu temples and "under the green trees" their idols, for the worship of this people. We expect to spend several days there.

On Saturday morning, 15th, we took train at Bombay for Kelgazon to spend a few days at Mukti at the orphanage of Pandit Ramabai. There are at present over fifteen hundred girls here, most of them gathered in the last few years morning we were requested to talk to the congregation of about thirteen hundred, which we did, using Matt. 11:28-30 as a text, of course, through an interpreter, Ramabai's daughter being the interpreter.

In the afternoon there was a service held in English for the benefit of the workers, conducted by a missionary, Garden, by name, who was formerly from Kentucky, and has been in the field for about twenty-five years. He is stationed in southeastern India, having come here with two native Christian boys to secure wives for them, being successful in this about half of them; the marriage ceremony we were privileged to witness. We will not go into any lengthy details about all this at present. The buildings and workings of Mukti cover about fourteen acres of ground. There are a number of industries carried on. Ramabai has no bank account, makes no public or individual pleas for help; the needs are supplied in direct answer to prayer. To know Jeshu with a more active missionary and outward workings, is to visit it. May the Lord continue to bless this great work.

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THE ETERNAL VOCATION OR CHRIST AND HIS CHURCH.

[The following outline was used by Bro. C. N. Hostetter in his Bible Study at the recent Bible Term.—Editor.]

INTRODUCTION.
As we take up the study of this epistle let us remember that we leave the field of controversy for that of the temple. A certain one has said from the battle-field we step into the brush and stillness of the temple. No local circumstance is the cause of its forthcoming. No more does the Apostle present with the fundamental doctrines of salvation like that to the Romans. Not written to correct erroneous teaching like the Galatians. Neither is it a treatise on the correction of disorder, like the Corinthian letter. But here we find the Apostle dealing with the glorious matter of the church's eternal vocation. This matter however is not dealt with only, for the instruction of the believer but also for the practical bearing it has upon those who rightly understood it. In it the Apostle speaks to the Ephesians as a sample of the church universal, not the local church, but the true church, His body.

We divide the epistle into two main divisions. The first three chapters make up the first division, and the last three the second. The first division we have a short introduction, followed by the doctrine of the church and its heavenly condition. In the second we have—The church and its earthly conduct, followed by the conclusion.

In taking up the first main division, we again divide into three divisions:


(2) The church's construction. Chap. 2.

(3) The church's employment. Chap. 3.

In these lessons we do not intend to enter into microscopic analysis, but simply to give an outline of divisions and subdivisions and a few references, that may be helpful to those who will dig and seek the hidden treasures of God's treasury.


1. Introduction. vs. 1-3.
   a. The writer and his office.
   b. The class of people addressed.
   c. The time of the writing.
   d. The preliminary benediction.

Under the Old Covenant God's favor was manifested by material blessing. Deut. 28. Under the New Covenant God's favor manifested by spiritual blessing. Matt. 5.

2. The distinction. vs. 4-14.
Here we find the writer midway between the ages of the past and those to come. He looks backward to the course of man's history, and the way God was with the Gentile became one the enmity being slain by the sacrifice of Christ. He looks forward to the course of man's history, and the love unto all the saints, there was a continual stream of thanksgiving accompanying also by prayers that they might increase in wisdom, knowledge, and understanding, might know God's estimate of the saints, and the mighty power that He exerted in raising Christ from the dead, and exalting Him to the very highest position.

The church's construction. Chap. 2.

Here we find that out of that which was dead (spiritually), from those which in the past walked in the course of this world, that they who were controlled by the spirit of disobedience, these are made alive, raised up, made to sit together in heavenly places in Christ Jesus. Thus out of the deep darkness God brings through Christ the material with which He constructs His church. Not because of any merit of the material but of Christ. He shows that individuals are His workmanship, and by His creative material and God and Gentile became one the enmity being slain by the cross, the purpose being a place of unifying the church were in His thoughts; the purpose of it is uncovered by the thrice repeated refrain of praise, and the method of its accomplishment, also revealed) and forward to the hour when it has accomplished its promise and our redemption is complete.

1. The procedure of choice. vs. 4.
   a. In Him. Tit. 3:10.
   b. Before the foundation of the world. Matt. 25:34.
   c. Character of chosen ones determined. verse 4.

2. Preparation: purpose. vs. 5-6.
   a. Adoption. Rom. 8:14-16.
   b. Enhancing God's glory. 1 Thess. 1:10.

3. Preparation: method. vs. 7.
   b. Wisdom, and discernment. 1 Thess. 5:21.
   c. That in the completion of the ages all things center in Him. Rev. 5:4-12.


5. Second refrain of praise. vs. 12-14.
   a. We, who through the blood of Christ had our hope fixed on the Messiah. Jew.
   b. Ye, who were without hope and without God in the world. Gentile.

6. Qualification for the affixing of the seal. vs. 16-21.
   c. Resulting in the seal. Rom. 8:23.
   d. Third refrain of praise.

III. The church's employment. Chap. 3.

When the Apostle heard of the faith that the Ephesian church had in the Lord Jesus and the love unto all the saints, there was a continual stream of thanksgiving accompanying also by prayers that they might increase in wisdom, knowledge, and understanding, might know God's estimate of the saints, and the mighty power that He exerted in raising Christ from the dead, and exalting Him to the very highest position.

The church's employment. Chap. 3.

1. The Gentile, position by nature. vs. 11-13.
as the first responsibility, and describes the
unity to be preserved. Of course, for the
growth, the apostle informs his readers of the
ministry gifts of Christ to his body and
the structures against which these gifts should
be directed. 

1. Concerning the Church. Chap. 4:16.
2. The opening of the book.

a. The apostle's concern.
   a. Walking worthy of the calls.
      Gen. 5:24; 17:1; Acts 9:32.
   b. The manner of walking.
      Ps. 38:6; Isa. 57:15; Acts 20:10.

b. What brings unity and peace.

2. The seven unities to be kept.
   a. The first three.
      I. Cor. 10:17;
      12:12, 13, 20; II. Thess. 2:16.
   b. The second three.
      Acts 10:34;
      Rom. 14:8, 9; Rom. 3:20;
      Matt. 26:19; I. Cor. 12:13.
   c. The seventh.
      Mal. 2:10; Acts 2:1.

II. Growth. vs. 7-16.

1. The ministry gifts of Christ to his
   body, according to the measure of gift.
   Jno. 3:14; Rom. 12:6; II. Cor. 10:13-15.
   b. Spirit endued man. v. 11.

2. The purpose of the ministry gifts.
   vs. 12-16.
   a. Perfecting of saints.
      Jno. 21:25-17;
   b. Edifying. I. Cor. 11:3; II. Cor.
      11:13.
   c. Edifying work. I. Thess. 2:12.
   d. Edifying in love.
      Jno. 4:16.


2. Concerning the Individual. 4:17 to
   22.

Then going to the individual, the writer
deals with a series of remarkable contrasts as
to the difference between the old and the
new life, the believer being urged to cast
off the former. Notice, the fewer of these
contrasts we bring out in the lesson.
Then we have the walk of the be-
liever portrayed who, is filled with the
Spirit, the exhortation to imitate God as
the first responsibility, and describes the
new life, the believer being urged to
turn after the heavenly brings conflict
with the forces opposed to God. Names
of the great argument concerning the

different aspects of this main division.

a. The lying individual.
   a. Will now speak to
      I. Commanded
      of God. Zec.
      8:16.

To that of giving.
   Rom. 12:14.
   c. Edifying speech.

b. To that of wisdom.
   and thanksgiving.
   Eph. 5:20; Col.
   1:15, 19.

2. From stealing.
   Lev. 19:8.
   Ps. 59:1; 52:12.

3. From a life of
dulgery.
   Eph. 5:4.

Two commands are in this lesson that
should be made the controlling center.
Eph. 4:30 and 5:18. I.e.
the section of contrasts (while there are
these referred to above) must be considered
and obeyed in the light of the lesson.

1. Concerning the Family. vs. 21 to 6:4.

From the individual the apostle turns to
family life in its various aspects.

a. I. Family Positions.
   a. The position of the wife de-
      scribed.
      B. 1:21-25; Tit.
      2:5, 4:10; Col. 3:18.
   b. The position of the husband de-
      scribed.
      Eph. 5:1-7; I. Tim.
      2:11, 12.
   c. Shall not abuse his rights.
      I. Kings 12:3.
   d. II. Christ and the Church.

2. Christ's position.
   a. The head of the family.
      Eph. 5:23; 1. Tim.
      2:5.
   b. Give Himself for it, v. 25.
   c. Because He loved it.
      Acts 20:28; Rev.
      1:5; 5:10.

2. Church's condition. v. 27.
   a. The church arrayed.
      Rev. 19:
      7, 5; 8:2.
   b. Faters.
      a. Imparting attitude.
      Gen. 31:14; 15;
      I. Sam. 20:34-30;
      Col.
      3:24.
   c. Proper attitude.
      Gen. 18:19; Ex.
      12:23, 26; Heb.


Continuing his illustrations the apostle
once more deals with the homelife as per-
taining to servants and masters, defining their
relative position, and portraying to us the
correct attitude one toward the other.

a. Servants.
   a. A genuine care for the master's
      work. Acts 10:7, 8; I.
      Tim. 6:1, 2.
   b. The sense of Christ's Lordship
      ensures good work.
      I. Cor. 2:3; II. Cor.
      7:15; Phil. 2:12.
   c. The will of God from the heart.
      Matt. 27:21; 12:50;
      Rom. 6:17; Col.
      1:28.
   d. Because of the anticipated final
      reward be done.
      As unto the Lord.
      Matt. 11:21;

b. Masters.
   a. Golden rule application.
      Matt. 7:12; Jas.
      2:27, 8.
   b. No threatening.
      Lev. 25:43; Rom.
      12:17.
   c. Your Master, as well as theirs
      (the servants), is in heaven.
      Matt. 20:28; Phil.
      2:10, 11.
   d. Because God does not have re-
      spect of person.
      Acts 10:34;
      Rom. 2:8-11.

3. Concerning the conflict. 6:10-18.

As we come to the last section of this
second division there is coming to the close
of the great argument concerning the
heavenly calling and the earthly conflict.

The writer recognizes the fact that par-
taking after the heavenly brings conflict
with the forces opposed to God. Names
the forces of greatest evil, but with it
also the necessary equipment for the con-
lict. We have here represented Biblical,
completeness in seven weapons of warfare,
so completely covering the need of the
soldier of Christ that he will not fail if he
takes them up and puts them on, followed by
a personal conclusion, they should as
members as an ambassador in chains,
closing with good wishes of peace and
grace.

I. The warfare. vs. 10-12.
   a. The soldier's power.
      v. 10. Deu.
      20:3, 4; II. Cor.
      12:9, 10.
   b. The armour of
      Col. 3:12; II. Cor.
      6:7.
   c. The soldier's foes. v. 12.

II. The soldier's equipment. vs. 13-18.
   a. Stand, the watchword.
   b. The weapons (1) The girdle of
      truth, (2) The breast plate of righteousness,(3) Shield of readiness to bear the message of
      peace, (4) The shield of faith,
      (5) The helmet of salvation,
      (6) The sword of the spirit,
      (7) Continual cry of

Personal conclusion, vs. 19-22.
Final benediction. vs. 23-24.

A Bible Study.

Our Lord's Prayer for His Church.

John 17:10-19. I pray not that thou
shouldst take them from the world, but
that thou shouldst keep them from the
evil one. They are not of the world, even
as I am not of the world. Sanctify them
in the truth; thy word is truth, as thou
didst send them into the world, even so
send me into the world. For theirs I sanctify myself, that they them-
selves may be sanctified in truth.

This prayer is for the church. See verse
26. We are often asked, "Can not I be
a Christian without being a member of
the church?" Yes! But for our present
purposes we would note these specially.

1. Our danger. The evil one—or evil.
   We are in the enemy's country and need
to be on our guard. Many Christians fall
because they fail to meet their first duty.

2. Our separation from the world.
   Alas, many professed Christians are
washed up on the shores of the world.
Isaiah and Isaac called the same
patriarch, father—and rightfully too—but
the one was of the flesh, the other of
the spirit, the one was flesh, the other
spirit, the one was of the world, the other
of heaven.

3. Our sanctification, "Sanctify them
thou word." This means set apart
thus for special service, but to this we set
apart means also holiness. See Heb. 2:14.
Mark, in our sanctification the place of
God's need, only, and this ONLY is
emphatic, as we may think of the world
and what it stands for, not for God, or
to be a Bible scholar, or a critic, and
not to know the word of God for him-self
will soon become a collier, a common,
powerless Christian, he be preacher or lay-
man. This will account for many unfaithful
ministries among our preachers and among
our Sunday-school teachers. With all due
honour to the man of the world and church,
it is more important that we teachers and
preachers be radiators than educators.

4. Jesus' confidence in us. "I sent thee
unto the world:" Jesus' confidence
in us ought to break our hearts. It will if
we think on this fact for a while and
then the Holy Spirit will show us how
unfaithful we have been.
How little we have reflected the light of Christ to the world. This involves His being—His revelation of it through the Father to the world dead in sin. Study Rom. 8:9; Acts 1:8; Phil. 3:6. Verse 34:

5. Jesus' sacrifice for us. "For their sakes I—" We have dwelt too long on ourselves. Oh, that we could pause here to meditate, to think upon Christ and His work for us. "I consecrate—I sanctify—I set myself apart." All these terms help us to a fountain of tears flowing where they with their fellows will worship God.

This involves His being—His revelation of it to the world—His humanity—His service—His praying—His suffering—His paying the debt of sin on Calvary—the atonement—Most any day.

For a Roman Catholic woman who needs immediate help in her soul. Osakalosa, Iowa.

For a man who wants to get saved and his wife.

For a young married woman who is very much in soul trouble for holiness—Des Moines, la.

For a young man seriously ill, and his soul is not right with God. Des Moines, la.

Requests for Special Prayer.

To light our way; To light on our way; Most any day.

For a young girl under conviction six months and 22 days. Her people oppose her: she loves our people. Canada.

For an elderly lady afflicted with rheumatism—Dallas Center, Iowa.

Yours truly,
A. L. Eisenhower,
Corresponding Secretary.

MARRIAGES.

HOFFER—HEISEY.—On February 18, 1910, Elsie H., son of Brother and Sister Allen B. Hoffer, and Susie B. Heisey, of Manchester, Pa., were united in marriage at the home of the bride's parents by Eld. Henry B. Hoffer, of Mt. Joy, Pa.

PARRISH—WENGER.—On February 17, 1910, Lester L. Parrish, of Peabody, Kansas, and Anna Frances, daughter of A. Z. and Sr. Mary Wenger, of Rockey Springs, Franklin county, Pa., were united in marriage at the bride's home, by Eld. M. H. Esholzer.

OBITUARIES.

RAYMOND.—Silvester Franklin, in fant son of Bro. William and Sr. Adeline Raymond of Gormley, Ont., died March 8, 1910; aged 2 months and 12 days. Interment took place March 9, at the Heise Hill cemetery, where services were conducted by the home brethren. Text, Matt. 19:14.

HESS.—Sr. Susan Hess, wife of Bro. Michael Hess, was born April 22, 1842, and died February 16, 1910, aged 67 years, 9 months and 22 days. Funeral was held at the Pequea Church. Services were conducted by the home brethren. Text, Cor. 5:13. Interment in cemetery adjoining.

BAKER.—Sr. Susan M. Baker was born April 21, 1842, and died March 6, 1910, at Mastersonville, Pa., aged 67 years, 10 months and 23 days. She was survived by her husband, Fr. Joseph Baker, and one brother. Services were conducted in the Church of the Brethren M. H., at Chiques, by Eld. Henry W. Hess, and Eld. John Zog of the Church of the Brethren. Text, Psalms 29:5. Interment in the adjoining cemetery.

WARREN.—Joseph Warren was born in Cambria county, Pa., July 11, 1852, and died December 26, 1910, aged 57 years, 5 months and 17 days. His parents, two brothers and three sisters, gathered around the bed of the dying. Two sisters and four brothers survive. Funeral service was held at the home of the late Eld. J. A. Stump, assisted by Jesse Mons, Mennonite Brethren in Christ. Text, 1 Cor. 11. Interment in South Union graveyard.

BRANDT.—Henry W. Brandt was born July 21, 1857, and died March 15, 1910, at Mastersonville, Pa., aged 72 years, 7 months and 24 days. He was married to Sr. Benji, Brandt, deceased. Death was due to hemorrages in the lungs and stomach. Funeral service was held at the seven mile church, conducted by Eld. Henry B. Hoffer and Bro. C. O. Lehman. Text, Wisdom of Solomon 2:23 and 3:1. Interment in the adjoining cemetery.

HEISEY.—Sr. Mary Ann, daughter of the late Isaac B. and Anna Tyson, of Montgomery, Pa., daughter of Isaac Frappo, Montgomery county, Pa., February 14, 1842, and died in Mechanicsburg, Cumberland county, Pa., March 17, 1910, aged 68 years, 1 month and 2 days. She was converted when young and joined with the Brethren in Christ. For the last eight years she had been afflicted and for the last ten months had been bedfast, and entirely helpless, also speechless. She gradually grew worse till ill came to her relief. She was married to Rev. Bro. and Sister Benji Brandt. She was born November 28, 1833, to Levi Sr. Heisey. To this union were born five children, one of whom preceded her to the spirit world. The surviving children are: Cyrus T. Ezra T., William T., all of Mechanicsburg, Pa., and Kathryn, at home, who so faithfully cared for her mother till death. May the Lord richly reward her for her labor. She is also survived by two grand-children and two sisters, Eliza W. and Mary Tyson, Montgomery County, Pa. Funeral took place on March 21, at Mechanicsburg church, conducted by Eld. J. B. Detwiler. Text, Psalms 102:11. Interment in Mechanicsburg cemetery.

ROSENBERGER.—Sr. Jennie K. Rosenberger, wife of our deacon brother, Henry F. Rosenberger, was born at Souardton, Pa., on March 15, 1910, of inflammatory rheumatism, aged 26 years, 11 months and 28 days. She leaves to mourn, her husband, and one son and four daughters, and three brothers, and eight sisters. One infant son preceded her to the spirit world a few weeks. She was a daughter of Rev. Peter and Sr. Susanna Landis, and was converted at the age of fourteen years, uniting with the Brethren in Christ, and remaining faithful until death, which she fearedlessly met. When we asked, her answer was, "I have lived to die, and Jesus is all I want." When she felt the end was near she bade all farewell, and administered the Lord's Supper. To the Lord, and to instruct her children in the ways of the Lord, according to the nature of the Lord. The funeral services were held March 19, 1910. Bro. F. Bowes presented the prayer at the home service, and Bro. E. B. Detwiler preached at the church service. Text, Phil. 3:12; 3:12. Interment in adjoining cemetery.

"Was godt dat hast wohl gethan, was gedanke gütig tagen."—Psalm 30:11. Es mag mich auf die bunte Bahn, Gleich, Noth und Elend treiben, So wird auch mich nicht veracht In seinen armen halten, Drum lass ich ihn nur warten."