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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
SOME people would have us believe that the “Coming of the Lord” means “death.” This is a mistake which has long been upheld. The disciples had no such understanding of this matter as is evident from the narrative in the last chapter of John’s gospel. In response to Peter’s question relative to John’s duties, the Lord said, “If I will that he tarry till I come, what is that to thee?”

Upon this the apostles disseminated the thought that that disciple should not die.

Christ’s coming is not death because death dies at his presence. He is the resurrection and the life. The dead were raised in his presence by the word of his power in the days of His humiliation and rejection, and life eternal will be meted out to those that love his appearing. This is the one Blessed Hope which gives inspiration to the believer.

Show us a local church which does not cherish the doctrine of the personal return of the Lord Jesus Christ and we will quickly point out to you a church which is cold and formal and devoid of any active missionary efforts. A sort of “Christian selfishness” (?) absorbs the whole being and a vague “hope of salvation when I come to die” is largely the component of the individual professors anticipations and joy.

Did you say, If I were the other person, if I had his experience, and if I were placed in his surroundings, then I would serve God aright? We know what it is to have been in bondage to that deception and snare of the devil. Unless we arise and rise to the plane where we take God at his word, believing that his grace is sufficient for me in my day and trial the arch-deceiver will be well satisfied to have us grope in unbelief, thus consumating our eternal destruction.

Some persons are exceedingly anxious to “explain away” a literal hell. Even to admit of such explanation would in no way mitigate the severity of the punishment, as it is concealed by all that in symbolic language or allegorical interpretation the figure never over-shadows or exceeds the reality. The inspired Word means to teach something in using this language and we do well to accept the Truth of God. Some men are willing to lose their salvation while speculating about damnation.

What has God demanded of you to sacrifice? Unless you have made the offering, do not ask Him for more light.
CHRIST IS RISEN.

Rise, my soul! 'tis Easter morning!
Winter melts into spring;
Lo, the Heavens and earth adoring,
Shines the glory of our King.

Christ is risen!

Let the world His triumph sing,
All creation wakes to gladness,
Grateful odors fill the air;
Songs of praise dispelling sadness,
Rise upon the breath of prayer.

Christ is risen!

Winds and waves the burden bear.
Saints your floral tribute bringing,
Early at the altar bow!
While the joyous bells are ringing,
Lo, the grave is vacant now;
Christ is risen!

Put the crown upon His brow.
Crown Him, crown Him, King of glory,
Seated on His Father's throne;
First in all redemption's story,
Men and angels make it known.

Christ is risen!

God in Christ and man made one.

For the Evangelical Visitor.

ON THE CROSS.

To an afflicted Sister:—

Not only at the foot of the cross,
but on the cross was our redemption achieved. Without it there is no possibility of salvation. Not only was a discipline needed by the nature which Christ assumed, but a satisfaction was to be made to eternal Justice.

In the propitiatory feature of Christ's crucifixion we can never share. That is imputed unto us and it is our everlasting righteousness. But in the moral culture of Christ's cross we must all share or the imputation would be a mere farce. This is the lesson you must learn in all your sufferings and trials and sorrows. Christ had to learn the same lesson.—Heb. 5:8.

The righteousness imputed must be wrought into the very essence of our nature and must become the very life. This means a daily cross, a daily self-denial, and a constant victory of our higher being. Looking at Jesus and imitating Him will not suffice. “He must be in us by the Holy Spirit and keep the head of the serpent under His victorious heel.

I have for many years been in the school of Gethsemane and Golgotha, and I know a little, only a little, what it costs to live the life of Jesus in the flesh.—Gal. 2:20. To make this our joy, our glory, our triumph—this is religion indeed.—Gal. 6:14; Rom. 8:37.

God is love, and love is sacrifice. Here we find the cross in the very heart of God. When Jesus hung on the accursed tree, God hung there. When Jesus died, the life of God was sacrificed. Why? Because both the nature of God and man demanded it.

Eternal Love loved to die for man: and man must have just such a death or be forever lost. When the nails of crucifixion enter into your very soul, think this: it brings me into closer fellowship with Jesus.—Phil. 3:10. To the flesh it is bitter; to the soul it is joy unspeakable and full of glory.—1 Pet. 1:8.

Bind the “nevertheless” and the “afterwards” of Heb. 12:11 as a celestial epohd around your spirit, soul, and body, so that you may walk perpetually in the light and peace of Rom. 15:13 and 1 Cor. 10:13. The sufferings of the child of God are all love-pains. The presence of Jesus transmits the worm-wood into honey. The cross is the climax of the life of God—the highest outburst of divinity.

His love shed abroad in our hearts by the Holy Ghost will sweeten every little cup, and lead from Marah to Elim, and from Elim to the beauteous vision and identification of the glorified God-man.—Ex. 15:23-27; 1 Jno. 3:2.

“Man may trouble and distress me,
Twit but drive me to Thy breast;
Life with trials hard may press me,
Heaven will bring me sweeter rest.”

God is faithful by whom ye were called into the fellowship of His Son Jesus Christ our Lord.—1 Cor. 1:9. Into every cup of gall, stir 1 Pet. 4:12-14 as the very sugar of heaven. Think of Isaiah 20:3,4. This means Phil. 4:6,7.

C. H. BALSBAUGH.

Union Deposit Pk.

For the Evangelical Visitor.

COMMUNION WITH GOD.

PRAYER is not simply a petition. It is largely that, but it includes more; it is also a communion with God. The little child does not simply ask his father for gifts, but he communicates to him his ideas. He speaks of his childish hopes and sorrows, fears and joys, and relates the entire conditions and circumstances of his being.

The father does not only say, I will give this or withhold that, but he talks with the child concerning various things; he lifts up the child's ideas by the power of his own will; he holds communion with his child and becomes very intimate. So it is with the true Christian and his God. The devout soul echoes with the Psalmist's words, “My soul thirsteth for God, for the living God.”—Ps. 42:2.

Moreover this communion increases in strength as the Christian ripens in experience. There is no better method of growth in grace than being constantly in communion with the Father of Spirits. It keeps down every vistage of the ruffled nature that has its germ in the carnal mind, which is often a barrier while passing through the conflicts and temptations of life. The promise is, “But wait on the Lord and He shall save thee.”—Prov. 20:22. Again it is said, “Prepare to meet thy God, O Israel.”—Amos 4:12.

GEO. S. GRIM.

Louisville, Ohio.

“When the Christian lives as close to the Lord as he should, the mere worldling will have no use for his company.”
I wish to emphasize, that the man who is born of water and the Spirit does not commit sin. Many persons think this is impossible, but with God all things are possible. But some say that there is to be a growth in this work all through life, and that is impossible if a man is perfect. I will ask this question; did you ever notice a young tree in particular to see if it is perfect? You answer, Yes. Did it stop growing? You say, No, but it kept on growing until it died.

Just so with the perfect man. We are taught that “to him that hath shall be given.” So we say with the man who is born of the water and the Spirit. As he uses what he has, more is given; and so on through life.

Some people get the idea that being perfect means never to do anything wrong. We understand it otherwise. Perfection in a Christian sense is always to do that which is right to the best of your knowledge. May the Lord give us as a church, that Christian birth of water and the Spirit so that we will show by our good works that we are a separate and peculiar people, is the prayer of your brother.

B. FRANK LONG.

Salona, Pa.

THE new nature is not implanted by process but is received by an act of faith. We are not to look for the new birth in our feelings, in the keeping of ordinances, nor by any act of man. A mistake here is fatal. “Ye must be born again.”

How?

I. “Except a man be born again he cannot enter into the kingdom of God.”—Jno. 3:5.

NOTE.—This can in no way refer to baptism by water as that would only wash the body and leave the
inner life untouched. The Old Testament saints were not baptized and therefore could not be saved, if this text refers to water baptism. They were circumcised, but that like water baptism was outward and could not save.—Rom. 2:28,29. We can obtain some light on this subject by asking what should have come in the mind of Nicodemus when Christ spoke of water.

1. "He should have thought on the laver where every priest must wash before he could enter into the holy place.—Ex. 30:18-21; Jno. 15:3; Eph. 5:26.
2. He, a teacher in Israel, should have been acquainted with the question and answer in Ps. 119:9.

3. That Christ used the word water to typify the Word of God is evident from the following Scripture. (a.) "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever."—1 Pet. 1:23. (b.) "Of his own will begat he us by the word of truth, which I have spoken unto you."—Jno. 15:3. (c.) "Now ye are clean through the Word that speaks about the uplifted Christ, whom we receive and rest upon for salvation and this is new birth.—1 Pet. 2:24; Jno. 5:24.

A. L. EISENHOWER.

If people could free themselves from the ideas which they have inherited and inhaled, and search for the truth, each one for himself, there would be less diversity in our religious beliefs. The need of the times is individual, devout, critical study of the Word of God.—Sel.

"If won't do you any good to confess your sins unless you are willing to forsake them."

For the Evangelical Visitor.

EXPERIENCE.

Dear Editor:

By the help of God I will give some of my experience. This is my first attempt to write for the Visitor, but I have asked the Lord to help me and I know he will, for at other times when I ask Him he always helps.

I made a start for the kingdom about 15 years ago and I found Jesus precious to my soul even to the pardoning of my actual committed sins. Although I was young, yet having grown up, I started out in life for myself. I commenced to deviate from God's rules and ways. One principal reason was, I was after the "dollar." I went from one thing to another until the Lord had to awaken me again, but finally the Lord found way to my heart. When I really saw my condition in the light of God, I found myself to be a sinner although belonging to the church and claiming religion.

But praise God that I was willing to meet the conditions! This was three years ago last November, and I know that I was justified by faith. I had passed from death unto life and from darkness to light because things were wonderfully changed about and I had the evidence that the Lord had forgiven me my committed sins; but I was not yet sanctified or cleansed from the desire to sin as this was yet in my heart.

In this way I lived on; sometimes I would obey God and sometimes not. I had no peaceful life. Sometimes I wished I would never have started; because when the temptations were presented to me from the devil, I could not withstand. But praise the Lord O my soul and all that is within me praise His holy name! On the 10th day of October last, the Lord actually took away
the desire to sin. I am no more bothered with those things you find in Col. 3:5-8 and Gal. 6:19-21; but they are all taken away and instead of those things you will find Gal. 6:22-25. It was nothing that I could do but the Lord took them away; glory to Jesus!

Now this is the Lord has given me in my soul far exceeds that which I had three years ago and the Lord gave it a name for me. It is what you will find in Luke 3:16. Since the Lord has given me the power of the Holy Ghost, he so wonderfully fills me with this power that I feel it all through my body.

I am so glad that this is a real thing. It is not imagination as some people call it, “but I know whom I have believed.” Oh praise the Lord for the leading of his Spirit! I don’t need to go back for an experience to three years ago, but the Lord gives me one every day.

I hope the Lord will lead out many who are standing out against the light. O brother or sister! What you do, do not fight this work. It is the work of the Lord. I am convinced of it. I have the evidence of God that the Holy Spirit is leading people today as He did in the Apostle’s days. Now, I hope all those who read this and are so impressed by the Holy Ghost, will remember my companion and myself in prayer that we may be kept faithful until His coming.

Your brother in the Lord,

Ira A. Eisenhower.

Dayton, Ohio.

A. J. Gordon has said it is well known that certain insects conceal their presence by assuming the color of the tree or leaf on which they prey. Church amusements are simply parasites hiding under a religious exterior, while they eat out the life of Christianity.

For the Evangelical Visitor.

THE SUN.

(Continued from March, 1 issue.)

THE SUN.

The sun is the great source of beauty, life, and power.

“In the growing plant, the burning coal, the flying bird, the glaring lightening, the blooming flower, the rushing engine, the roaring cataract, the pattering rain—we see only varied manifestations of this all energizing force.”

This great, grand, powerful, and glorious luminary inhabiting the central chamber of the universe, kissing all sides of the most remote revolving planets as well as those that are near, burrying the brightest glistening stars in his potential glory, spreading his light and beneficence into every nook and corner of this entire globe, is the indescribable factor of all earth-life comforts far beyond our recognition and possible conception.

What so beautifully and delicately paints the many species of flowers? the foliage and fields? What gives the golden grain its hue? the perfect delicious fruit its colors? He not only produces color, but quality as well.

His tender mildness permits the cold snows to remain on mountain tops from year to year; ice mountains stretch up their long, sleek necks in Arctic and Antarctic oceans during the longest days; the frost spirit He allows to sail its boats from place of birth to where their fabrics dissolve and gently purl in the fathomless deep, ready to be carried back by the agencies of the sun for reconstruction—unimpaired.

Yet so awful is His anger that he sweeps over desert lands with wings of scorching heat and sends the tornado with iron strength to fight its way through field, forest, village, and city.

He calls the nimbus cloud, black and forked with lightning’s glare, to water the thirsty earth and make it fruitful. He also gently draws the feathery cirrus over His burning face as in mercy to shield us from His oppressing heat in the long summer days. He marshals the cumulus to position so they can play hide and seek with us in the morning as a loving parent would with his darling child.

He extracts the pure, sweet water from the salty bosom of the sea, and loads it on nimbus the air-ship which carries it to mountain and valley to refresh animal and vegetable life, and supply the gurgling brook and flowing river which turns the shafts of factories and plants.

If the eminence theory of light be true, part of the sun is embodied in the house you live in, clothes you wear, wood you burn, food you eat, and the body you inhabit. If the undulatory theory be true, then a subtile fluid which fills all space, called ether, is set in motion and gives vigor and beauty to animal and vegetable life and becomes part of the same.

Who but God could conceive, create, locate, and control such a stupendous, potent, and indispensable orb of light.

God has also used it (the sun) as a field to display his sympathy and wrath. Joshua, through God, enjoyed a long day by having the sun to pause until he (Joshua) had slain his enemies—sympathy to God’s people but wrath to His enemies.

At the crucifixion of Christ, God darkened the sun three long hours to show His sympathy to Jesus, and wrath to his enemies. An angel shall stand in its blazing heat to call together the birds of heaven to devour the flesh of captains, of great men and of horses, and of those that ride them.

So Christ, the Sun of Righteous-
ness, is the great center and source of our hope, faith, and love, giving life and eternal salvation to all who will believe; “bringing light and immortality to light through the gospel.” Lovingly He invites us to a holy life, being ready to forgive all our sins and to cleanse us from all unrighteousness; but His judgments come sweeping upon the sinner and the ungodly.

He brought from heaven, to us, the bread and water of life. He is our righteousness, our rock, and shelter in a weary land. His laws are fortunes of health and floods of salvation to those who obey them.

If we “abide in Him and his Word abides in us,” we reproduce His life on earth.

God has made Christ a savor of life unto life unto them that believe; but a savor of death unto death to them who obey them.

If we “abide in Him and his Word abides in us,” we reproduce His life on earth.

God has made Christ a savor of life unto life unto them that believe; but a savor of death unto death to them who do not believe.

Christ was smitten on Calvary and glorified in the resurrection from the dead in love to us. He ascended to glory that the Holy Spirit might come to help, comfort, and cheer us; and also empower us for our earthly mission. “There is no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.” Is my heart the throne of Christ? Do I obey the Spirit’s voice? Can I say, “Christ is all in all?” Do I reflect the image of Jesus on the world? Are all my hopes and joys in the Prince of Peace? Has he healings in His wings for me? Is he my life? Are we walking in the light as He walked in the light? “Let a man examine himself.”

J. R. Zook.

Des Moines, Iowa.

“Those have the best learned the meaning of Scripture that have learned how to apply it as a reproof to their own faults and a rule to their own practice.”

For the Evangelical Visitor.

SPONTANEOUS TESTIMONY.

WHAT a blessed privilege we do have, to think that we are deemed worthy of recommending to sinners that Blessed One who shed his blood that we, through him, might have right to the Tree of Life.

Being entrusted with His work here, is an honor bestowed upon us. Do we all consider it as such? Do we take advantage of every opportunity given to speak for Christ?

Not long ago I heard of a Christian professor who said, when asked for a testimony, “I have nothing to say.” Is it possible! Oh, how sad!

Have we nothing to praise the Lord for? Is it possible that we are not giving us these untold blessings?

To no purpose? Do we go on living from day to day and never raise our hearts in thankfulness to the Giver of all good for his wonderful mercy and tender kindness towards us? Oh, God! open thou our eyes that we may behold the light and see ourselves as thou seest us.

Sometimes, when in services, a spirit tells us not to witness for Christ because we can’t speak as well as some other one can; and people would prefer hearing those who are talented in this line. We forget that oftimes the simplest testimony accomplishes the most good. God does not want a “brainy” testimony but a testimony “from the heart.”

Those from the heart will go to the heart.

We may be assured that any spirit which tries to tell us not to testify is from the devil who tries hard to keep us from accomplishing some good. Each time we yield to him, the next trial will just be doubly hard to overcome.

Do we keep our seats because we are not willing to have our grammar compared with that of another who may have had better advantages for improvement along that line than we have had? The talents which we have are just what it pleased the Father to give us; then why should we complain. If we are satisfied with what God has given us, we should show it. Each one of us has at least one talent; and if we do not improve that one the Lord will take away even that which we have and will give it to the faithful servant.

Do we appreciate God’s love for us and are we doing all we can for him?

The spirit of Christ is the spirit of testimony. If we are Christ’s we will always have a praise to utter either in song, in prayer, or in testimony. Can we say with the Psalmist; “His praise shall be continually in my mouth.” We often sing, “O for a thousand tongues to sing My great Redeemer’s praise, etc.”

Do we praise him with the one tongue we have? If we do not, why do we wish for a thousand tongues to utter praises?

My earnest prayer to God is that the Christians may open their mouths and praise the Lord day and night, showing to the world that a “life hid in Christ” is one filled with the deepest joys God can bestow. Oh, it is glorious to have Christ rule our very lives and to feel the presence of the Holy Spirit! “Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I am persuaded that neither death nor life, etc., shall be able to separate us from the love of God which is in Christ Jesus our Lord.” Yours for Christ.

Martha Barr.

Lititz, Pa.

A Christianity intent only upon saving its own soul in the repose of luxurious churches, whilst the river of human sin and misery sweeps ungarded by the door, will not impress the present age.—Sel.
**EVANGELICAL VISITOR.**

For the Evangelical Visitor.

**THE PRESENT DAY.**

God's chosen people have a holy longing to serve the present age, their calling to fulfill. We have not time enough to try to compare ourselves with the past age. And the Apostles also considered it unwise to compare ourselves among ourselves. Oh! how blessed is the state of those who can close their eyes to customs of their fore-fathers, and learn from Jesus.—Jno. 15:26. Glory to God in the highest for a personal, present salvation that he has prepared a great feast for us. It is present salvation that brings this continual feast to the soul. When Jesus comes in our hearts to abide, we have no desire to appear even in the customs of the present times. In this state we live a constant self-denial life. We aim only that Jesus may be lifted up, and thus our joy is increased. We learn in different places from the Scriptures that Jesus intended that we should have a fullness of joy in this life while we need it so much.

When Jesus, the King of Glory comes into our hearts, (Psalm 24:7) He comes like an infant Jesus. If we are faithful to Him He will enlarge in us to the fullness of the measure of the stature of Christ. We often sing, "More about Jesus would I know." The Holy Ghost will show unto us the things of Jesus.—Jno. 13:26. Glory to God in the Highest for a personal, present Savior! And He has promised to manifest Himself to us.—Jno. 14:21. Then we do not doubt His indwelling. He also will show us things to come. Why then could He not reveal unto us if we shall remain here until He comes as He did to Simeon, that he should not die until he had seen the Lord's Christ?

For the Evangelical Visitor.

**THE HOMELAND SONG.**

Upon a lonely mountain height, far from the distant sea, a traveler found a beautiful tinted shell among the rocks. He picked it up, wondering how it came to find a resting place on that rugged peak; whether it had been dropped by some one or if the ocean waves had washed it there when in the far off ages they rolled over a submerged world.

Placing the shell to his ear, it seemed to send forth a sweet, yet strangely sad, pathetic song of its far native deep, of the singing waves that rippled along the shining sands, the mysterious tides, and the wide expanse of its home, when the gleaming stars sparkled on the crystal surface beneath which it lay resting in security with its fellow companions. Home. Sacred name. Sweet, hallowed spot. Though cast adrift by the stormy billow's foam into a wild and desert land, yet, like the music of the lost shell, our songs shall ever be of thee!

In the twilight gloaming of the dying day, around the hearthstone of a little rude log cabin in the far western wilds, an aged man and his faithful companion are sitting side by side, their hands clasped together singing one of the songs of their old Fatherland beyond the sea. As with tear dimmed eyes and faltering voices they tell in song of the joy of their distant early home, their hearts go back to that sacred spot of delightful memories and lovingly linger there for a little season.

Songs of the homeland. How often they have cheered and sustained the worn and weary hearts of earth's toiling millions while engaged in the earnest duties of life! On the foam lashed waves and around the blazing fire of the soldier's camp; amid the desolate regions of winter's silent reign or surrounded by the everblooming flowers of a tropic land; here men have suffered and endured untold hardships, being cheered on by the songs of home and the hope of some glad day returning to that hallowed spot.

To the Christian exile in this the house of his pilgrimage the songs of Zion cheer his soul in the onward journey toward the Celestial city and are a sweet foretaste of brighter and unfading joys to come.

This earth is not our home; but by faith we look forward in joyful anticipations to the saint's everlasting rest, when the redeemed of all ages are safely gathered into the heavenly fold.

Only then shall we fully realize the heights and depths of the bliss and rapture that the true homeland song of redeeming love brings to the ransomed soul.

As the angles of old touched their golden harps in holy song over the plains of Bethlehem for a Savior come, so will the glorified hosts of God with ever increasing delight render grateful tributes of praise to Jesus in new and wondrous song for a salvation secured forever.

W. B. Smith.

Coyville, Kan.

Christ is risen. Oh, how those words change the whole aspect of human life! The sunlight that gleams forth after the world has been drenched and dashed and terrified with black thunder-drops, re-awakening the song of birds, and re-illuminating the bloom of the folded flowers, does not more gloriously transfigure the landscape than these words transfigure the life of man. Nothing short of this could be our pledge and proof that we also shall arise.—Far-rar.
organ of the Methodist Episcopal church (colored) continues raising the standard of moral and social life among its people. We pray that the work of the editor, L. B. Scott, may be a blessing by more than one avenue upon the down-trodden race.

Many of our correspondents say, they are “prompted by the spirit of the Lord to write.” Well, we are glad it is so. If you would see our live books with Manuscripts you could not doubt but there is some kind of prompting. If yours does not appear at once we are sure that the same spirit which prompted you to write will also prompt you to wait.

We have recourse to the fact from various sources that the standard of Holiness is held too high in the columns of the Visitor. We believe some dissatisfaction has arisen from misunderstanding. If yours does not appear at once we are sure that the same spirit which prompted you to write will also prompt you to wait.

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chief concern. To magnify his grace, his mercy, and his power; leading men and women to see the greatness of our salvation and Savior; lifting up souls to become partakers of the Blessed Hope and Fullness of Joy to be found in the earnest expectation of our Lord's speedy return—this is our meat and drink.

NOTICE.

We are granted by the Central Passenger Committee rates of one and one-third fare for round trip to General Council, provided one-hundred full fares are paid to Council, none less than 75cts. I wish someone would write to me immediately, or seeing this, from each district and inform me whether this is acceptable and how many will come from the respective districts, so that we may know whether we can raise the hundred, as we must pay at least $11 to an agent whom we shall send to sign certificates. Have any districts made local arrangements on any terms? Please respond. All those attending Council, when arriving at Canton at any depot, will take the street cars to east end on East Tuscarawas st., stopping at No. 2000 and wait for them to take them to the church, a distance of about two miles.

W. O. BAKER.

LOVE FEASTS.

Pennsylvania.

Silverdale, Buck's Co. ..........May 15-16
R. R. Station—Sellersville.
Grater's Ford .................June 5-6
R. R. Station—Rahns.
Ohio.
Ashland and Richland Dist. May 29-30
Wayne Co., Dist. ..........June 5-6
Illinois.
Franklin Church, Whiteside Co. May 8-9
Kansas.
Clay Co. ..................May 8-9
Brown Co. ..................May 15-16
Bethel, Dickinson Co. ........June 5-6
Belle Springs, Dickinson Co. June 9-10
Brothers and Sisters going to or from Conference are not only invited but especially solicited, when convenient, to stop at the various feasts for mutual benefit.

LOCAL CHURCH NEWS.

CHICAGO MISSION.

Sewing School and Relief Department.

Report for month of March is as follows:

DONATIONS.

A Brother, Hamlin, Kas. ......... $5 00
A Sister, Hamlin, Kas ........... 2 00
A Brother, Hamlin, Kas .......... 3 00
Priscilla Bert, Collection ....... 1 25
Bro. and Sister Daniker, Englewood Ill .......... 4 00
A Brother, Donegal, Kas ....... 2 50
Total .................................. $17 75

EXPENSES.

Dry Goods ....................... $4 60
Necessaries for sick .......... 2 85
Shoes .......................... 2 99
Other Needs ................. 2 85
Total ............................ $13 29

ONTARIO.

SISTER EMMA WINGER, of Kohler, Ontario, writes: A series of meetings were commenced at the Bethel Church, Rainham, Ont., February 14th and closed Wednesday evening, March 3rd. They were conducted by Bro. Geo. Detwiler, of Sherkston, Ont., May the Lord's blessing go with him and give him souls for his labor. He was assisted a few evenings by Bro. C. Winger, of Springvale, Ont., February 14th and closed Wednesday evening, March 3rd. He assisted the people of Wallpole with us during part of the meetings to help us along with the work. We had several cottage prayer-meetings and one prayer meeting at the church. Felt the Lord's presence and had a refreshing season.

From the Field.

OKLAHOMA MISSION.

To the dear readers of the Visitor: "May grace and peace be multiplied through the knowledge of God and our Savior Jesus Christ." We praise the Lord this afternoon for his goodness toward us. He has been manifesting his love to us in supplying our needs, both spiritual and temporal. I realize that we cannot be sufficiently thankful to the
good Lord for what he does for us. Surely "herein is love; not that we loved God, but that He loved us."

The battle is slowly moving along. In our last meeting there were five converted with some back-sliders. On last Sabbath there were two who followed the Lord unto the rolling stream to be buried in the name of the Father, and of the Son, and of the Holy Ghost.

We are glad to believe that many of you are praying for us. O continue; for we much need your help. We continue to find the people very poor and in gross darkness. Pray that we may be the humble, God-taught, and God-sent ambassadors of Jesus.

The Lord willing, I purpose to leave home on the 5th, for a trip through the Territory; taking in county G. and filling appointments by the way. Your Brother for the narrow way. S. H. ZOOK.

Caldwell, Kans., April 8'97.

ON OUR MISSION.

To all the dear saints and faithful in Christ Jesus; Grace, mercy, and peace be multiplied Amen!

We again take up our report from the time of our being at Jonestown, Lebanon, Co., Pa., where the meetings closed on the eve of March 3, without any special interest. Leaving there, we stopped at Palmyra for two days and preached two nights in the United Christian church. They are a branch of the U. B. church and seemingly a very earnest people. They are quite common or plain in their dress and stand opposed to all oathbound secret orders. May the Lord strengthen them and bless them in the right is our prayer. Amen!

Here we also met with a few members of our own church who we found to be quite earnest in the Lord’s work. May the Lord bless them abundantly and make them real bright and shining lights and a power for good. As we met at the home of Bro. W. L. Kreider previous to taking the train we had a last season of prayer and had a real blessed time together which we hope to renew when we meet the Lord in the air at the sound of the trump of God when the dead in Christ shall be changed in a moment in the twinkling of an eye.—1 Cor. 15:52.

"Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And so shall we ever be with the Lord.”—1 Thess. 4:17. Blessed hope!

Leaving Palmyra on the 6th, we came to Hummelstown where we joined the Brethren in service in their meeting House and remained with them until the tenth. The power of the Lord came upon the people in deep conviction so that on Monday night, after services were closed and half the people had left the church, three souls broke down and began crying for mercy. This was one of those blessed “after meetings” which are frequently fruitful of much good.

On Tuesday evening six were at the altar of prayer and such crying and tears are not often witnessed in these days of shallow conversions. Praise the Lord for hearts all broken up on account of sin!

On account of previous arrangements we could not stay here any longer much as we would have preferred to do so; but the meetings did not close, and since, we were informed that a number of others have volunteered to become soldiers for Jesus. Our prayer is that the good work may go on until many are saved and sanctified.

On the 10th we came to Harrisburg where we spent one day. In the eve we held services in Steleton with Sister Graybill. Next day we came to Shippensburg and in the evening we attended a Mission meeting where we had the privilege of witnessing for Jesus.

On Saturday, the 13th, we went to Jacksonville where a meeting had been published to be held in the German Baptist (Dunkard) church. Here we held three services, Saturday eve., Sunday morn and evening. After this we were invited to the Evangelical church where we continued until Friday night. The meetings were well attended and interesting notwithstanding the inclemency of the weather. One soul confessed salvation and some of the partition walls were broken down between Christian people. Some bore public testimony for the first time in their life, although they have been members of the church for years. We pray the Lord to lead the dear people out of bondage into the liberty of the Sons of God.

There are none of our own Brotherhood in or near this place; but we found dear earnest Christian Brethren and Sisters. The last night of the meeting they gave us a liberal free will offering for which the Lord will recompense them in the Resurrection of the just.

Leaving Jacksonville, we came to Shippensburg where we were met by Bro. H. O. Wenger and conveyed to his home. We met with the Brethren of Franklin Co., in service at the Mount Rock church on Sunday morning and continued the meeting for three evenings. On account of rain the meetings were small; two young souls came out on the Lord’s side. Blessed be God for his wonderful love where-with he hath loved us and hath made us sit together in Heavenly places in Christ Jesus. Glory to God. Hallelujah!

Following the meeting at Mount Rock, we held three services in the Lutheran church in Green Village, where we had a well filled house. The following Sunday we
A man was once asked why he took so much pains to oblige others in trifles. His answer was in substance: I have neither the wealth, nor the intellect, nor the learning, nor the position to do big things for God or man, and so I take delight in doing any little thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness, and also recommend my Savior to the attention of those who know him not.—Christian Intelligencer.
God or the blessedness of his salvation; and then secondly our hearts are filled with joy, first, because he has favored us with the blessedness of an eternal hope; and again, because of the privilege of obeying God in the opening of their eyes, and turning them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and an inheritance among them which are sanctified by faith.—Acts 26:18. All glory to Jesus!

I wish I could tell you the needs of this people as we see them. Our work is among the Chinese and among the Japanese. Both of the two nations are in terrible darkness and superstition. The Chinese are especially superstitious in regards to Christians. They think the Christians are possessed with evil spirits, and keep, as much as possible, away from them. This makes it very hard to reach them. And if you wish to give them a tract or scripture to read they will not accept of it.

The Chinese New Year is just past. It began the 2nd of this month and lasted fifteen days. They have many superstitions in regards to it. They believe that the first thing they must do is to worship their gods. If they do not, they will have bad luck all that year. The principle worshiping is done at midnight just as the old year goes out and the new one comes in. Their manner of worship is different from that of the Japanese. The Japanese stand while praying, only occasionally one kneels in a kind of stiff manner. But the Chinese kneel while they pray. He will arise and kneel three times, and each time he kneels he bows three times, his face to the ground. The nine bows that he makes are to him a type of earnestness. All this time he is repeating a prayer to his god. Then in their houses they have small shrines before which they burn incense and worship. Their custom, during their new year, is to go to all their friends' houses and wish them a happy new year. If any of them are mourning the death of a near relative, he keeps himself in seclusion. To wish him a happy new year when he is sad, is bad luck. As an offering of thanks to their god for the past year's prosperity, they present to him a roasted pig and other articles of food. After the god has sufficient time to partake of it then they eat it themselves.

It seemed like a dream, but yet it was real as we watched them bowing to a god of their own make. Oh, how our hearts were burdened when we saw them doing as they did, and thought not of the few, but of the many millions that were doing the same! The thoughts of it ought to be enough to stir up our minds with the sight to convince us that these things are not a dream but real. If your own brother or sister were in such peril, would you not be burdened for them? And why should you not be interested in others, whose souls are just as precious in the sight of God?

Although they are a hard people to reach, yet they are an interesting people to work amongst. If you can in no other way help the work among them, you can pray for them.

Dear children, we see many little Chinese boys and girls here that do not know anything about the true God and our precious Savior. You also can do something to help bring them to Christ. You can save your pennies and send them to buy tracts for them to read. Some of the boys and girls come to our school to learn English. We also talk to them about Jesus. Some of the boys, when we want to talk about Jesus, run away because they are afraid to become Christians. So not only save your pennies, but when you pray God to bless you and make you a good child, pray also for the many Chinese children, that they too may become good children. Pray for me also. Yours in the love of Christ.

D. W. Zook.

Yokohama, Japan, Feb. 22, 1897.

THE SPIRIT AND THE WORD.

It is very plain that what the infallible Teacher, the Holy Ghost, teacheth, He will teach within the compass of the Word of God, and the principles therein immutably laid down. We saw off the limbo on which we are resting, betwixt ourselves and the tree, when we degrade the Bible to exalt the Holy Ghost; when we disparage or neglect the written Word to magnify what we would like to call the voices, suggestions, intimation, or teachings of the Spirit. "To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them."

The Holy Ghost Himself in the Word makes known His existence, which otherwise we had known nothing of, and lays down the law and the result of His operation and work. Those taught of the Spirit need not that any man teach them to be sure; but they need teaching nevertheless. And whence cometh that anointing, which is no lie, but is truth and teachings of the Spirit?—The Guiding Eye.

A man crossed the Mississippi on the ice; and, fearing it was too thin, began to crawl over on his hands and knees in great terror; but before he gained the opposite shore, all worn out, another man drove past him gaily, sitting upon a sled loaded with pig iron. And that is just the way most of us go up to the heavenly Canaan, trembling at every step lest the promises shall break under our feet, when really they are secure enough for us to hold up our heads and sing with confidence as we march to the better land.—Gospel Message.
MISSIONARY.

"The field is the world."—Matt. 13:38.
"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.
"For the Son of man is come to save that which was lost."—Matt. 18:11.

For the Evangelical Visitor.

A PLEA FOR WORKERS.

See the harvest truly plenteous, and the laborers are few; souls in every land are dying, and the Master calls for you. He is calling for true soldiers who are ever at their post, those who love to fight for Jesus, and defy the enemy's host. Soldiers who have on the armor, who will never shrink or run; those who'll stand and fight for Jesus till they see the battle's won. Truly volunteers are wanted who are standing on God's word; those who'll raise the blood-stained banner where the Gospel never was heard.

Tell us, you who love the Savior, you who've had your sins forgiven, are you hoping, only hoping, for yourself a home in Heaven? Are you longing, praying, for your loved ones here below, that the Lord will save, and keep them from a place of endless woe? Oh, how can you be so selfish, settled down in ease at home, while the lost of earth are dying without Jesus to them shown? Won't you point them to the Savior in gross darkness though they be? Jesus bleed and died to save them, just the same as you and me.

—Mary E. Long.

Tabor, Iowa.

"Paul was a missionary Jew sent to preach the gospel to the heathen ancestors of us American Christians. We have civilization and Christian hope because he was a faithful missionary."

In the Church at Home and Abroad Dr. Parkhurst says: To have a heart that stops at home missions is another way of saying that we have not gotten beyond an American Christ; a Christ that beams only on the side turned toward our one beloved continent.

Who has ever known a church whose givings has limited its members to the "maintenance of its own ordinances?" There is no fear for the other financial interests of a church which gives generously to missions. This has been the uniform experience among the churches.—Christian Work.

SATAN LAUGHS.

I often think the devil has a great deal to laugh about. How he must smile when he hears a Christian (?) pray that God will wipe out the rum traffic, and then watch him as he goes to the polls and votes a whiskey ticket. Also he must shake with glee when he hears an old professor say in meeting that he loves precious, never-dying souls, and yet spends twenty dollars a year for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty cents for tobacco and gives fifty 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OUR YOUTH.

Character is more than reputation.

"But the path of the just is as the shining light, that shineth more and more unto the perfect day."—Prov. 4:18.

EASTER HYMN FOR CHILDREN.

We welcome thee, dear Easter-day;
In grave made sure our Savior—He
Leaves the dead; with glad surprise
The angels see the Conqueror rise.
Filled up with sorrow was his life,
His death an agonizing strife;
Then, briefly resting from its woes,
To fit a place for us, he goes.

Bright day that out of darkness breaks.
He now, the Lord of all, awakes;
But, made supreme o'er all beside,
He will our brother yet abide.

Blest vernal fields, yet well afford
Your emblems of a risen Lord;
And every flower to life that springs
Reminds us of the King of Kings.

Oh, could these eyes the Savior see
Who left the grave to set us free,
Like Salem's children, in their day,
With palms would I bestrew his way.

Though we cannot, faith that is true
Can bring our absent Lord to view,
Though we cannot, faith that is true
Can bring our absent Lord to view.

John B. Gough says: If you
Want to succeed in the world you
Must make your own opportunities
As you go on. The man who waits
For some seventh wave to toss him
On the dry land will find that the
Seventh wave is a long time in coming.
You can commit no greater
Folly than to sit by the roadside un­
til some one comes along and in­
vites you to ride with him to wealth
and influence.

HINTS FOR THOUGHTFUL STUDENTS.

Whatever you do or do not do, learn to think. Think long, think hard, think accurately. Don't go round on crutches; learn to think for yourself. Think on your feet. Think out-of-doors. Keep your eyes open. Make everything about you a subject of thought. Think clear through a thing. Think hard, think accurately. You can commit no greater folly than to sit by the roadside until some one comes along and invites you to ride with him to wealth and influence.

It was the multitude of physicians that killed the Emperor.—Emperor Hadrian.

Pure water, temperate habits, and hard work are the best friends of man.—Sel.

"No power equals that of a life well spent; no force is so great as that of character, and persistence in its best sense, is the outcome of life and character."

An exchange gives these questions for boys: 1. A smoker spends 20 cents a day for cigars, how many dollars will he spend in one year? 2. How many books at $2.00 each could he buy with this money?

It is seldom the bright, talented, young man or woman that makes the best scholar; it is the earnest plodding student who usually wins the day. The best talent anyone can have is the talent for "hard work"—Sel.

That eminent English statesman, Gladstone, speaking on "intoxicants" said:—There is a general belief that alcoholic liquors tend to give greater bodily vitality, but I do not believe that there is a greater superstition than to suppose that these liquors can give men a greater capacity for bodily or mental exertion, and in this I am supported by the highest medical testimony.

"Tis vile, but from it all anew,
Can bring our absent Lord to view,
With palms would I bestrew his way.
Though we cannot, faith that is true
Like Salem's children, in their day,
Who left the grave to set us free,
Oh, could these eyes the Savior see
But, made supreme o'er all beside,
Who left the grave to set us free.

Be a man. Be a woman. A gentle­man or a lady is one who intuitively avoids giving others pain. Never get offended. Never go about asking for explanations as to what some one said about you. Don't get the "big head." Be humble. Be kind. Be sympathetic. Be pleasant. Scatter sunshine. Be agreeable. Don't be coarse. Don't be rude. Don't be boorish. Learn to say "No", but learn to say it sweetly.

Read the Bible—there is no book like it. If you want poetry, read the Bible. If you wish profound thought, read the Bible. Yes, read the Bible; then obey it. Hear all the preaching you can. Take it in. Work it out. Be good. Not only be good; be very good. Why not? Keep away from sin. Don't be afraid to talk with God. Talk with Him more. Then wait long enough for Him to speak to you. Don't live for yourself. Don't be ashamed of being like the best man the world has ever seen. Do as He did; live for God and your brother.

Cultivate a big soul. Get that big soul stirred with big thoughts; then open your mouth and let them pour out. Talk to the point—stop when you reach it. Use small words. Use strong words. There is not so much danger about the words if you have the thoughts. Say what you mean it. Say it as you mean it. Don't put on. Be true. Be yourself. Don't ape some one else, and make a fool of yourself. Don't try to be sharp—native wit is good; put on wit is abominable. Say your best things, first—then stop. Quit your bombast. Just talk to folks. Make your words like bullets. Aim at a mark. Hit it.—Epworth Herald.
HEALTH AND HOME.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm 111:12.

WHERE'S MOTHER?

Bursting in from school or play,
This is what the children say,
Trooping, crowding, big and small,
On the threshold, in the hall—
Joining in the constant cry,
Ever as the days go by—
"Where's mother?"

From the weary bed of pain
This same question comes again;
From the boy with sparkling eyes,
Bearing home his earliest prize;
From the bronzed and bearded son,
Proud as past, and honors won;
"Where's mother?"

Burdened with a lonely task,
One day we may vainly ask
For the comfort of her face,
For the rest of her embrace;
Let us love her while we may,
Well for us that we can say,
"Where's mother?"

Mother, with untiring hands,
At the post of duty stands,
Patient, seeking not her own,
Anxious for the good alone,
Of the children as they cry,
Ever as the days go by,
"Where's mother?"—Selected.

COMPANIONSHIP IN MARRIED LIFE.

If you wish to be a good companion to your husband study to make each ‘Good-morning’ that you say to him an incentive to a better life, is Ruth Ashmore's advice to young women, whom she addresses upon “The Profession of Marriage” in the April Ladies’ Home Journal.

“Learn to make each ‘Good-night’ a benediction of love for the day’s work, the day’s loving and the day’s sympathy. Look for his good qualities. He is like you in having faults; with very little trouble you can find these faults, and by talking about them and reminding him of them you can make your married life unendurable. You can bring about heartburnings, you can cause strife, and before you know it hatred may take the place of love. Look for his virtues, and, seeking always for goodness, you will grow better every day just as certainly as you would grow bad if you looked only for that which was wicked. Remember there is much that will have to be forgiven in you, and whenever you feel inclined to remind Tom of a weakness read the book in which is set down your foibles and your follies. A woman who, even after her marriage, carefully studies her profession, can make her husband what she wishes him to be. Everything that is good is contagious, and the right kind of a wife makes the right kind of a husband.

"Respect the rights of your husband; he is a man, not a child, and how can the world honor him when you, who are his closest companion, do not? Do not, even in jest, divide or underrate him. People are slow about deciding when one is jesting or when one is in earnest. And what you meant to be funny may cause some stupid person to say, ‘How horrid Tom must be! Why, his wife says dreadful things about him!’"

SELF CONTROL.

The first lessons of the child are received through the mental and moral atmosphere that surrounds him. He may not be able to understand the state of rest or disturbance that is about him, but he feels it, is quieted or irritated by it. Every mother knows that the infant in arms will respond to her silent grief with its own quivering lips and anxious face. It could not understand her words, but it feels her sorrow. It is the same with joy. The child is happy because the air about it is permeated with the happiness of parents and friends. So even before the little one can mentally comprehend it, can intuitively feel the power of self control in those around it, and recognizes that anger may be felt and yet not manifested. Its next lesson in self-control will be in imitating that which it has observed. It will restrain its exhibitions of anger because it has seen its elders do so. The child that kicks or throws himself upon the floor in a whirlwind of passion because he cannot have his own way has will power enough to control himself if he could only be taught the great value of self-government.

He will soon learn self-control if he finds that he never gets what he cries for, but that, instead, he will more surely have his desires if he is quiet and self-controlled. When he learns that "no" means unalterably "no" he will not waste his strength in fruitless cries.

Self-control may be early taught by not permitting the child to handle everything that is within his reach. Some parents think that they must put all forbidden things out of the baby's way. This policy, if pursued to any great extent, has two results. It either stimulates the child to transgress and attain the desired article by foul means, or slyly to seek other ways of being mischievous. It is indeed a tax upon a child to be surrounded by many attractive things, all of which are forbidden, and parents should not unduly strain the child's powers of obedience, but while forbidding one thing provide something in its stead. "You must not play with the album, but here are books that are yours to handle and look at as much as you please." "You must not take mamma's vase from the shelf, but here are dishes that are your own." In this way the child realizes that it is not a desire to interfere with his pleasure that prompts the restriction. But some one may say, "If we always give something in place of that which we take away we have not taught self-control.

It seems to me that we have taught the most valuable lesson of self-control, which is, if we cannot get one thing there is always something else that we may have, and instead of feeling it a virtue that we can "grin and bear it" and in a way calling ourselves "blessed martyrs," we will look about us to see in what way we can soonest forget our disappointment in something which is perfectly permissible. "It rains, you cannot go to the picnic, but you may help me bake," is a lesson for a day when pleasure is interfered with and the child asks, "What can I do mamma?" instead of pouting because it cannot go, and this is self-control.—Dr. Mary Wood Allen in Congregationalist.
Ye can discern the face of the sky; but can ye not discern the signs of the times?

In a recent address in the "Zion Tabernacle" of Chicago, Dr. Dowie in commenting on the Bells of Secret Orders gave the number of lodges in that city to be 4,400 and the number of churches 450.

The English are taking occasion to strongly press their authority into the Soudan, both from the east and west: Near the western coast and along the Niger recent conditions have proven a success to the English.

On January 1, 1897, the prohibition of the sale of liquor to the natives of the Transvaal went into effect. When the bill was before the Legislature it was shown by statistics that 20 per cent of the miners were daily incapacitated for work because of the cursed traffic.

The following list of physical casualties resulting from foot-ball in this country during 1896 is given by the Chicago Tribune: Number killed, three; dangerously wounded, nine; legs broken, two; arms broken, nine; arms sprained, twenty-two; shoulders dislocated, nine; other dislocations fourteen; miscellaneous accidents, thirty-four; total, 125.

An Exchange gives the following as descriptively of the "Plague" which is devastating India: "It derives its name from the fact that it assails the lymphatic glands in the neck, armpits, groins, and elsewhere in the body. The swollen parts are said to be painful when touched; the patient has high fever; the skin becomes covered very slowly, indeed. It seems to be as if they were intoxicated or maniacal. The patient becomes faint and exceedingly weak, the countenance rots, the eyes are sunken, the mind becomes confused; the breath is ear-splitting. It iB said that the recent heavy rains, the succeeding drouth, and the consequent famine, together with the dry winds that carry the possible germs, have aggravated the ravages of the plague. The same disease has devastated Mesopotamia many times where the mortality had been even greater than in Bombay. Unsanitary conditions emphasize the disease as it does in other extended epidemics."

D. L. Miller writing in The Gospel Messenger concerning the "Black Death" says:

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COHN.—Died, near Mifflin, Ohio, March 30, 1897, of pneumonia, after an illness of three weeks, Enoch Cohn, aged 47 years, leaves a wife and seven children to mourn their loss. His wife, Sarah, is a Sister in the church and some of the older children have given their hearts to God, having united with the U.B. church. Enoch had become converted some years ago and had been a member of the church for some time but had again been led away into sin. On his sick bed he became conscious of his condition and became reconciled to God. He departed this life, having hope in Jesus. Services conducted by Bro. B. F. Hoover assisted by Bro. Williamson of the U.B. church. A large concourse of sorrowing friends were present. Interment at Pleasant Grove cemetery. Text, 1 Cor. 15:19-20.

COBER.—Sister Mary Groh, widow of the late Jacob Cober, Hesseler, Ont., died March 17, 1897, aged 77 years, 5 months, and 5 days. She had been afflicted with cancer for some time and during the last few months was mostly confined to her bed. Although her sickness was of long duration, death came very unexpectedly. Having had a complicated disease she took a coughing fit which lasted about three hours, after which she became weaker and expired about 12 hours afterwards. She was a faithful member of the church for over fifty years and expressed a desire to leave this world and be at rest. She raised a family of 12 children all of which survive her. Her husband preceded her about 7 years ago. Funeral was held on the 19th at the Union church. Services conducted by Bro. Aaron Hunsperger and John Wildfong from Rev. 22:12,14.

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