
H.N. Engle

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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ABILENE, KANSAS, JULY 1, 1897.

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Holiness implies separation from sin. Some persons are exceedingly anxious to give it degree of comparison.

Lyman Beecher is said to have uttered a profound truth in answer to the question, How do you feel in your attitude toward the Universe? He said, Much better, much more pleasantly, much more satisfactorily than formerly, because I have made up my mind, at last, to let God take care of, and be responsible for his own universe.

Imagine St. Peter keeping tally for a modern football game; the Apostle Paul passing his spare moments at the billiard table; James the Just absorbed in the environments of the club room or the lodge; or, John, the Beloved, saying, Come, my little children, let us strengthen our spirituality by taking in the social and exhilarating phase of the base-ball contest. Well, we will leave you to make a comment on the fore-going.

A question which should bear hard on the mind of every seeking soul in these times of religious agitation and emotional display is this: What am I seeking for? We fear too many are after a manifestation or an experience rather than the thought of “getting right with God” as the principal theme. We will never be able to stand alone if we depend solely upon the witness of some man as an evidence of our right relationship with God.

Some persons are seemingly so egotistic that they think the truth has never been found by or revealed to any one but themselves or their own immediate circle. God has been dealing with the race for nigh 6,000 years “but it has remained for me,” they say, “to comprehend very clearly God’s plans or purposes with mankind. I am not mistaken in my views or convictions, and, unless every one concedes to the same, they are wrong.” Now, we need be very careful because after all we are but a handful of clay; even though we have been cleansed and sanctified and branded as “sons and daughters of God”. God has done much indeed for us but we are not the only ones for whom he has done much.

There is no question but what we under-rate the literary value of the Bible. The anonymous Book of Job is by some classed as among the poetic master-pieces of human production. No matter who wrote the Psalms—some of them are classed among the finest lyrics ever written. The simple narratives which describe the life of the man of Nazareth; the parables uttered by his own lips; Paul’s outline of “charity”; his wonderful exposition of the “resurrection”; the epistle to the Hebrews; and the practical outline of the Christ-life given by James—all would class among the marvels of literary productions. Never-the-less the Christ said: “If ye know these things, happy are ye if ye do them.”

A mere glimpse at the daily press is sufficient to convince one that the human heart in its carnal state is only after evil continually. Speak of educating the race to a righteous standard! It cannot be done. The recent occurrence in the state of Ohio shows the lawlessness of civilization without the “love principle” of our Christ in the heart. To justify one phase of sin by covering up another cannot solve the problem. Where is the Christ to be seen in any phase of participation in anarchy, lynchings, or mob-violence? Where are the saints of God in the midst of such scenes? May God hasten the day of our coming King, when the righteous shall reign and the saints of the most High possess the Kingdom. God help his little ones to abstain from all contamination with the “Christian citizenship” movements of this present evil age. We have a nobler calling—a more excellent heritage.
"THY KINGDOM COME."

When shall it come—that glorious day
When over all the earth
The sons of men shall own His sway—
The King of heavenly birth!
When shall it come? When you and I
And all who know his name
As heralds of the cross shall fly,
His love wide to proclaim.
When shall it come, ay' where begin,
The Kingdom of the Lord?
The depths of human souls within
Who own the Inerrant Word
It shall begin; and like a fire
Shall run from heart to heart.
Faith's sweet tranquility inspire,
And peace and love impart.
How shall it come? With clash of arms,
And pomp and pride and power,
And turbulence of war's alarms?
No man can know the hour.
But softly as the morning steals
Along the waiting sky,
So breaks the day when Christ reveals
His endless sovereignty.

HE time when a person becomes
a Christian and enters his name
on the muster's roll as a servant of
the living God is an important one.
So many seemingly entertain a
very false idea as to what is expected
of them.

Multitudes act as though simply
making an outward profession of
religion filled every requirement of
heaven and that there is nothing
more for them to do. Coming into
the church, they can now safely lay
aside the ills of their life-boat and
drift on the tide toward the haven
of eternal rest. How many act as
though their Christian life was only
a holiday affair, a general good
time of rambling about in the Lord's
vineyard with nothing to do but
enjoy themselves.

Know you not my brother—you
who are at rest in Zion—that the
Spirit's call for you to accept Christ
also implied that you have become a
co-worker with God, a service rendered,
work entered upon for the divine Master?

"Occupy till I come," said Jesus
to his disciples; and it means us
today as much as those to whom
the words were spoken.

The Lord has a work for every
one in his vineyard however great
or small they may be, because there
is no place for a single idler in the
harvest fields of life.

The cultivation of the heavenly
graces; bringing forth the fruits of
the Spirit to full perfection; the
pulling up of the weeds and briars
of self and the world that spring up
in the garden of the heart choking
out all spirituality; these should
give employment to every one.

Lifting up the fallen; rescuing
the perishing; leading the thirsty
ones to the Fountain of Life and
showing those who wander in the
darkness of sin, that the light from
Calvary's cross shines to lead
them home to God—this is work
that angels would delight to engage
in.

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

If we only desire to earnestly
render a loving service to our
Master. What lying craft Satan
often uses against the children of
God. Strange indeed that so many
of them seemingly believe it as
true.

Satan cannot keep them out of
the kingdom, but after they come in
says to them, "You are weak and
cannot do any thing, so just keep
still or you will make blunders,
mistakes, and a fool of yourself,
and then people will laugh at you."

And this advice is often accepted
although it is a lie on the face of it;
for it ignores the precious promises
of God that he will be with, help,
sustain every worker whom he
calls to labor for him.

Nothing to do for Jesus who has
done so much for us? O keep the
thought forever a secret from the
bright immortals around the heavenly
throne, lest they think you unworthy
of a place among the re-deemed hosts in glory!

The means that God has provided
for his people's employment are
ample for every requirement if only
used as designed; and if we cannot
do great things, let us do the little
ones as unto him, and sweet will be
the reward at last.

Think not that the race is run
when first you enter the contest for
a crown in heaven, for only a step
as it were, has been taken; and it is
only by "faithful continuance in well
doing" that gives you final victory.

"Go work in my vineyard," said
Jesus. Expect to do something for
him as he surely desires a life of
steadfast service from you.

The soul that does not purpose to
do anything for Jesus, after coming
into his fold, only lounging around
in the true worker's way, grumbling
at the others, is a dead and useless
weight, for, spiritual indolence is
practical disobedience.

Remember that your decision to
help the Lord implies a pledge to
obey and labor for him. It means
something—everything to obey,
as the destiny of the human race
depends on its obedience to God's
supreme law.

How long shall we occupy here?
"Till I come." Blessed thought
that Jesus is coming to reward his
servants. O that all our redeemed
powers may be actually engaged in
his blessed service when he finally
appears to receive his own. If it is
such sweet joy and delight to live
and toil for him here, what indeed
will it be over there when the mists
of time are forever past.

All hail, happy day! to lay down
the cross and take up the crown
and the victor's song.  W. E. SMITH.
Coyville, Kans.

"UNSPOTTED FROM THE WORLD."

"Pure religion and undefiled before God
and the Father is this, to visit the fatherless
and widows in their affliction, and to keep
the perishing; leading the thirsty
ones to the Fountain of Life and
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questions he will judge the entire field of Arithmetic, etc. So James holds up these,

“To visit the fatherless and the widows in their affliction.” A more sweeping assertion the apostle might have made by saying, “to visit and help the afflicted.” Widowhood and orphanage represent two large classes of the afflicted and suffering of humanity. These two are specially unfortunate since it is not the result of their own action that they are unfortunate. Many who suffer sickness, disease, and poverty, suffer it as a just penalty for violated laws of nature or of political economy; but who can charge to the widow or orphan their misfortune? The mother dies, as in a case which has just come to our notice. Six little children who are not responsible for their existence are left amid poverty that makes the lack of a mother still more painful. What opportunities there are all around us to offer assistance to such, to help. Note the word “to visit.” Not only send them a handful of meal or poor pitance, but to go yourself, to climb shaky stairs to filthy garretts or cellars, to seek out humble homes amid poverty and privation, to give our time and talents. Oh have we done it? When Dorcas was dead there was a goodly company of just these people who could and did bear testimony to her religion. Will any one bear such testimony for us when we are called hence? Will any one really miss us because we have helped them? Nor must we always only visit. It does wonderfully help to let people know that you are interested in them. Many hearts will respond to kindness shown and a feeling that some one is interested in them.

“Down in the human heart
Crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.”

But there are times when more is needed than kind words. “Oh give me potatoes” was the poor widow’s prayer while the good deacon prayed that she might be comforted. When the deacon took the hint and brought the potatoes there was an open heart to talk of the comfort of God.—See James 2:14:16; 1 John 3:17,18. Beloved is it not an actual fact that many of God’s children, even preachers and pastors, are fearfully neglecting these signs of our religion?

We are so engrossed in our study as preachers that sometimes we have not time to seek the lost. Christ did not charge the sinner to come to church but did charge the disciples to go to them. Or, we are so much engrossed in our farms, our planting and harvesting, our cooking and washing and mending that we do not know the need that exists under our very doors and we have not the time to speak the word of comfort God would have us speak and for which he would bless us wonderfully.

“And keep himself unspotted from the world.” This seems to be to many a very difficult passage. To some it is such an impossibility that they make no effort to heed it at all. They are not satisfied to have a little religion and making no pretense to purity. Alas that it should be so! Alas for the churches—alas for the individuals. But it is possible. God does not ask impossibilities of His children and when he asks of us we may be sure that He will give the grace to perform. To live this kind of a life it is not so much important that we formulate a code of don’ts as a code of do’s. “David went on going and growing.”—II Sam. 5:10 R. V. Margin. The first requirement to keep unspotted from the world is to become united to Christ. When we have this relation as expressed by Paul in Gal. 2:20 we have a beginning and a continuance in a holy life. It is as he lives in us and through us that we are unspotted or separated from the world. There is nothing so potent in a holy life as the presence of the Christ, a knowledge of and realization of His constant daily, hourly, momentary presence to prevent sin, to give holiness. When Peter looked on the Lord he could walk on the water. Yes he walked on the water; and so can you and I, as we look on Christ our Redeemer and our keeping power, walk in a crooked and perverse world and remain unspotted from the same; but as soon as Peter looked away from Christ, at the wind and waves, he began to sink and only the saving power of Jesus saved him from going to the bottom and it is only the saving power of the same Jesus, who is today just the same, (Heb. 13:8) that, whether we recognize it or not, keeps us from sinking into the sloughs of sin and shame even after we have been washed.

In this union with Christ there is a transforming of the mind.—Rom. 12:2. We treat the world as the safe driver would, by remaining as far as possible from its danger and its allurements. We have not the time to enter into details how that in our business, our partnerships—marital, business or social—our eating, our drinking, our dress, our use of money, our giving to the Lord, our going into debt and paying debt, and indeed how into every detail of our life this principle is carried: but it has been wisely said that a safe rule is never to do a doubtful thing unless there is still a graver doubt as to the right of leaving it undone. If dwelling with the Lord, there will be no doubt.

When there is doubt as to what we shall do there is a certainty that we have not been doing what God would have us do. Some little thing has been omitted and is the cause of the darkness. Let the eye be centered on the Lord and there will be no doubt, but there will be separation from the world, yes unspottedness from the world will give us the testimony that we are of them. Oh for a Christianity that is free. I am one of those who believe that Christ is not only a Savior, but He delivers us every day from every besetting sin.—Moody.

I have no sympathy with the idea that Christ saved us and then leaves us in bondage. He came to open the prison doors and set the captives free. I am one of those who believe that Christ is not only a Savior, but He delivers us every day from every besetting sin. ANON.
For the Evangelical Visitor.

THE SOUL.

THREE Hebrew words are translated soul, and the word occurs 456 times in the old Bible. The word nephesh is rendered soul 454 times. The Greek word psyche seemingly the same as the Hebrew word nephesh, is translated soul 57 times in the New Testament. Spirit or pneuma is sometimes used interchangeably with soul. It is so used with reference to the restoration of the daughter of the ruler of the synagogue, in Luke 8:55; also Stephen used it in like sense in his last prayer. Acts 7:59.

The word soul is used in the Scriptures in various senses. It sometimes means the physical life as in Gen. 2:7; the whole man as in Exodus 1:3; 12:4; the spirit that dwells in the body, called by Paul the inward man. Rom. 7:22; 2 Cor. 4:16; the inner man as in Eph. 3:16. It is used in the same sense in the following instances: Rachel's soul went out of the body when she died. Gen. 35:18. Elijah prayed that the soul of the child of the widow of Zarephath should enter into him again. God answered his prayers—1 Kings 7:21, 22.

It has other meanings such as mind, intellect, affections, etc. See Josh. 23:14; Ps. 13:2; 189:14; Prov. 2:10; 19:2; Gen. 34:3; 1 Sam. 18:1.

"The soul is a spirit that does not die or go to sleep when the body dies, but exists, and thinks, and acts, in a separate state."—Lee's Theology, page 242. "Soul, that vital, immaterial, active substance, or principle in man, whereby he perceives, remembers, reasons and wills. . . . The rational soul is simple, uncompounded, and immaterial, not composed of matter and form."—Buck's Theological Dictionary.

"The soul not only is, and changes, but it knows that it is, and what these experiences are that it passes through. It exists for itself. That is to say it is self."—Deroy's Psychology.

Webster defines soul thus: "Soul 1. The spiritual, rational, and immortal in man, that part of man that enables him to think and which renders him a subject of moral government; sometimes in distinction from the higher nature or spirit of man, the so-called animal soul, that is the seat of life, the sensitive affections, phantasy, exclusive of voluntary and rational powers; sometimes in distinction from the mind, the moral or emotional part of man's nature, the seat of feeling, in distinction from intellect only; the understanding; the seat of knowledge, as distinguished from feeling."—

The New Standard Dictionary has the following definition: "Soul in the present general acceptance, the incorporeal nature of man, or principle of mental, spiritual life; the part of man's nature that is especially characterized by the attributes of self-consciousness, conscious personal identity, reason, conscience, and the higher emotions, especially as in present or former association with the body, and viewed as surviving its dissolution, the spiritual nature as incorporeal; the soul is self-active; the immortality of the soul. In the Scriptures the word is used in various senses; by Christ on one occasion in emphatic distinction from the body. Matt 10:28; by the apostle Paul as the psyche, distinguished from both body and spirit (pneuma). A disembodied spirit; as, 'I saw the souls of them that were beheaded.'—Rev. 20:4.

These definitions are an expression of the thought of the intelligent thinkers of the world, an echo of the people. This does not prove that they are correct in their minuteness, but must not only contain a kernel of truth but involves a strong probability that they are correct in their main facts or all the world has gone astray on these points.

The thought of an immaterial, immortal soul is clearly expressed therein.

ORIGIN OF SOUL. The soul is a creation as well as the body. In proof we quote as follows: "For I will not contend for ever, neither will I be always wroth; for the Spirit should fail before me, and the souls which I have made." Isa. 57:16; "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him." Zech. 12:1. "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it."—Ecc. 12:7.

"Furthermore we had fathers of our flesh which corrected us, and we gave them reverence: Shall we not much rather be in subjection unto the Father of Spirits, and live?"—Heb. 12:9. These passages distinctly teach that God makes or creates the souls or spirits; that they come from him and that he is the Father of spirits or souls. Should it be claimed that souls in the first passage meant the whole man, even if admitted would not militate against the argument as it evidently includes the soul. But the other passages prove beyond doubt that the "inner man" is meant. We will give one quotation to show that Psychology is in harmony with the Bible on this point. "The soul of man is a divine thought, (italics mine) a creation of God, filled with power to live an existence of its own. But it is soul, for it comprehends itself and all that is; and not only comprehends itself, but it is also able to produce new thoughts in accordance with its laws of thinking."—Roch's Psychology, p. 184.

II. PROPERTIES OF THE SOUL.

1. Intelligence or mentality.

(a.) That man was created in the image of God is alone sufficient evidence that the soul is endowed with intelligence. "The soul is a spirit, an intelligent, immortal spirit, an influencing, active spirit, here resembling God, the Father of spirits, .."—The soul of man, considered in its three noble faculties, understanding, will and active power, is perhaps the brightest, clearest looking-glass in nature, wherein to see God."—Matthew Henry, Com. (b) The mission that God assigned Adam implied intelligence.—Gen. 1:26-28; 2:15, 19, 20. (c) Scripture proof: "And, behold, this day I am going the way of all the earth: and ye know in all your hearts, and all your souls, that not one thing has failed of all the good things which the Lord your God spake concerning you: all are come to pass unto you,
and not one thing has failed there­of."—Josh. 23:14; "I will praise thee, for I am fearfully and wonder­fully made: marvelous are thy works: and that my soul knoweth right
of his mouth."—Num. 30:2. The
capacity of the soul.

discretion shall preserve thee, and
dom entereth into thine heart, and
and not one thing has failed there­

good?"—Deut. 10:12,13. God on­
will love the Lord thy God with all thy heart and with all
dom, to walk in all his ways, and to

2. Affections such as love and
hate are endowments of the soul.
This is a matter of common experi­ence.
Every soul loves and hates.
And it came to pass, when he had
made an end of speaking unto Saul,
that the soul of Jonathan was
knit with the soul of David, and Jon­
athan loved him as did he his own
soul."—1 Sam. 18:1. "And thou
shalt love the Lord thy God with all
thine heart, and with all thy soul,
and with all thy might."—Deut. 6:5.
And if ye shall despise my statutes, or if your soul abhor my
judgments, so that you will not do all
my commandments, but that ye
break my covenant: I will also do
this unto you; I will even appoint
over you terror, consumption, and
the burning ague, that will consume
the eyes, and cause sorrow of heart,
and ye shall sow your seed in vain,
for your enemies shall eat it."—Lev.
26:15, 16, 43. Much more might be
added illustrating joy, grief, etc.

3. Responsibility is incurred
through our knowledge of our duties and capacities "If a man vow a
vow unto the Lord, or swear an oath
to bind his soul with a bond; he
shall not break his word, he shall do
according to all that proceedeth out
of his mouth."—Num. 30:2. The
obligation to keep an oath involves
responsibility. "And now, Israel,
what doth the Lord thy God require
of thee, but to fear the Lord thy
God, to walk in all his ways, and to
love him, and to serve the Lord thy
God with all thy heart and with all
thy soul, to keep the commandments
of the Lord, and his statutes, which
I command thee this day for thy
good?"—Deut. 10:12,13. God only
requires of man what he can do and
what is for his good. The re­
quirements here are to fear the
Lord, to walk in his ways, to love,
serve and obey him with all his
powers. To not do it renders man
answerable to God for his failure.

The soul that sinneth, it shall die.
The sun shall not bear the iniquity
of the father, neither shall the father
bear the iniquity of the son: the
righteousness of the righteous shall
be upon him, and the wickedness of
the wicked shall be upon him."—
Ezek. 18:10. Individual responsi­
bility could not be expressed plainer
than in the above passages of Scrip­ture. It is self-evident that the
responsibility falls on the "inner
man" and not on the "dust" com­
posing the body.

4. Self Consciousness. That the
soul is endowed with self-conscious­
ness, is a fact so self-evident, that to
deny it is equivalent to denying its
existence. "We are conscious of our
own existence . . . . Every man be­
lieves his soul to be a distinct, indi­
vidual substance, as much as he be­
lieves his body to be distinct and
separate from every other human
body. Such is the judgment of men."—
Hodge's Syst. Theol. p. 56. "The
soul is the man himself, that in
which his identity and personality
resides. It is the Ego."—Hodge's

In mental philosophy self-con­
sciousness is the center of the whole.
Without self-consciousness we can

knowledge: it must accompany our
mediation on Thee in the night
watches."—Psa. 63:5,6.

Such were the self-conscious
activities of the souls of Isaac,
Jacob and David. Self-conscious
activities spring from every soul
whether good or bad. This is simple
evidence to establish this truth. I
shall have occasion to refer to it
again.

5. Immaterality of the Soul. So
far as is known there are but two
substances in the universe, matter
and spirit. We have the testimony
of God himself that the body was
"made of the dust of the ground"—

matt­er; and "thus says the Lord" that
God made or created the souls or
spirits as already *shown. (Isa.
57:16; Zech. 12:1.) Soul and spirit
are in the Scriptures frequently
used interchangeably. But God
said unto him, "Thou fool, this night
thy soul shall be required of thee:
then whose shall these things be,
which thou hast provided?"—Luke
12:20.

"To deliver such an one unto
Satan for the destruction of the
spirit, that the spirit may be saved
in the day of the Lord Jesus."—1
Cor. 5:5.

"With my soul have I desired
Thee in the night, yes, with my
spirit within me will I seek Thee
early."—Isa. 26:9.
The above are the clear examples
of the interchangeable use of the
terms soul and spirit. Many more
might be cited.

Christ himself draws the line be­

See origin of soul.
tween body and spirit. He said to His disciples, when he joined them in their gathering, after his resurrection, when they were affrighted and thought he was a spirit: "Hold my hands and my feet, that it is myself; handle me and see; for a spirit has not flesh and bones as you see me have."—Luke 24:39. By common consent the soul or spirit has neither flesh nor bones and by the word of Christ it is settled beyond contradiction; hence must be immaterial. We will produce one more passage that bears directly on this point: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."—Matt. 10:28.

Why can not those instruments of destruction that kill the body also kill the soul? Because they are different entities; the body material, the soul immaterial. Hence governed by different laws. Matter can act on matter but not on spirit which is incorporeal. There is no weapon made, however sharp, with whatever power hurled that can spend its force on spirit. The sharpest sword; the swiftest minie bullet; a ball hurled from the largest naval gun; though they may cut the body to pieces, or blow it to atoms, fall harmless on the spirit that God has infused into man. No one that believes in revelation, believes that the martyrs, whatever mode of death was inflicted, whether they were torn to pieces by wild beasts, or fell by the sword, or were burned at the stake, that the soul or spirit was affected thereby. The Scriptures throughout proclaim or establish the immateriality of the soul of man beyond cavil.

(To be continued.)

"Sanctified without being sentimental; sweet but not sweetish; tender without compromising; loving but not disloyal to the truth; having the fear of God but not man; yielding our personal rights without losing our backbone. This is the equilibrium of character that comes only from the experience of entire sanctification."

ARE WE WALKING IN THE LIGHT.

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

I praise the Lord that this Scripture is true and that we can realize this for ourselves. I thank God for the light he has given me on the way of self-denial and I feel it my duty to give out all the light which God has given me. What does self-denial mean? Is it only to make an appearance before the world in a plain garb so that the world may know by my appearance that I am a follower of Jesus? Nay; verily not.

But these questions come to me; have I ever made any sacrifices for Jesus' sake and for the sake of souls?

Have I used what I have saved by not adornning my body in an extravagant way to the glory of God and for the furtherance of His cause?

Have I ever given what I really needed myself for to help some needy one? I fear many who profess to be the followers of Jesus know little of the way of self-denial. And yet it is so important because the dear Savior has said that except we deny ourselves and take up our cross and follow Him daily we can not be his disciples.

If we would follow in the footsteps of the Master it will require some sacrifice—a giving up of all—not to please man, but for Jesus' sake and the sake of the gospel.

Soul are perishing—souls for whom Jesus died. How much money could be raised if we would just begin to give what we spend for that which we really do not need and then begin to give that which we do need. (It is not self-denial until it comes to that.)

The way indeed is narrow and unless we follow in the footsteps of the Master we can not reach the goal. Many Christians are spending their money for unnecessary decorations where-with to decorate their bodies and their homes and for the gratification of a perverted appetite. Others who do not do this are heaping up treasures upon the earth what they save by their economy for themselves and their children—the very thing which Jesus has said we should not do.

Do we not hear the cry of the starving millions? Not starving alone for the natural bread but for the bread of life. Oh! how many there are who know nothing about the Christ who died to save them!

May the Holy Ghost awaken us from our sleeping condition! Let us ask ourselves, How much of the spirit of the Master have I? How much am I interested in those precious blood-bought souls? The apostle says if we have not the spirit of Christ we are none of his.

MARY ZOOK.

FOR THE EVANGELICAL VISITOR.

CHRIST THE WAY.

JESUS says, “I am the way, the truth, and the life.” Yet there are many other ways that lead to the broad road. By following Jesus we can not go wrong. Jesus will lead by the way of the cross if we allow ourselves to be led.

“He’ll draw, persuade, direct aright,
Bless us with wisdom, love, and light;
In nameless ways be good and kind,
But never force the human mind.”

“Let us lay aside every weight
And the sin that doth so easily beset us, and run with patience the race that is set before us.”—Heb. 12:1. Jesus will not lead us to some worldly gathering, but instead will lead us in the secret closet and there will give us grace to overcome temptations.

“Let this promise ring within thee,
I will guide thee with mine eye.”

Our prayers should not all be secret, but we do believe that if there were more secret prayers much trouble would be avoided. When the unconverted child hears the prayers of father and mother in its behalf it will make an impression and often has been the means of bringing the child early to the Savior. “The effectual fervent prayer of the righteous man availeth much.”—James 5:16. “Prayer makes the darkened clouds withdraw.” It was the prayers of a faithful one that made a deep impression on my heart when I was yet a little child, and those prayers will never be forgotten. “Be ye also patient, establish your hearts, for the coming of the Lord draweth nigh.”

Your Sister in Christ,

ADDIE EELINGER.

Foraker, Indiana.
For the Evangelical Visitor.
TESTIMONY.

DEAR readers, as I am a reader of the Visitor and enjoy the testimonies I feel like Luke the beloved physician: "For as much as many have taken in hand to set forth a declaration of those things which are most surely believed among us."

After much prayer to God for his guidance, I will try and write of what God did for me. I thank my God for the convictions I had in my early life and the desire for becoming a child of God. But I, like others, lived in sin, yet not without conviction. Praise the Lord! that conviction led me to see myself a sinner in the sight of God and through repentance toward God and faith in the Lord Jesus I realized the forgiveness of sins which brought joy to my burdened mind.

Then I promised obedience to God's Word which I tried to obey and I went on my way rejoicing for the time being. But in process of time I became involved in the cares of life and later on was called to the ministry. Knowing that it was of the Lord, I willingly accepted it and at times I could feel freedom and had grace to be used; but there seemed a lack of power to govern my passions. Life is made up of changes that we pass through which we call experiences from which I could relate many sad instances which often caused tears of penitence and promises of a better life and service to God; but I lacked the power. In the morning I used to make promises that I would live closer to my God, but when the day had passed I had again to regret my life, seeing it was a failure.

Thus I struggled along as many others did—confessing that the good I would do not and the evil I would not that I did: yet I hoped some time to become sanctified. But I lacked knowledge how to attain to this life.

By and by, I learned that the Apostle Paul tells in his experience that he was crucified with Christ.—Gal. 2:20; hence he attained the experience that there was no condemnation to those who were in Christ Jesus, who walked not after the flesh but after the spirit; and my experience, day after day, just like many others, brought condemnation. This way of living was an up and down life which brought no real enjoyment; yet to-day I praise my God that I was permitted to come to realize for myself that I have been crucified with Christ.

Crucifixion means death to the old man and all carnality. Thus we realize victory over sin so that we do not sing, "Prone to wander Lord I feel it; Prone to leave the God I love."

When we realize that we are dead and our life is hid with Christ in God, we do not sin every day. Praise His name! We realize his keeping power and that we are preserved unto His coming and his Kingdom. Hallelujah! "And the very God of peace sanctify you wholly."—1 Thes. 5:23. Here we arrive at a definite work done, not which we expect perhaps sometime in our life if we live long enough to attain to, but we realize what it is and Paul says, "I pray God your whole spirit and soul and body." Here we learn that Paul would have the full manifestation of the Christ-life manifested in us, that is, in our bodies, that in our life we may show forth the real Christ-life. Then the spirit of God bears witness to our spirits in our daily life in the natural body. He also prays that it may be preserved blameless unto the coming of our Lord Jesus Christ.

I thank my God for what I have been permitted to realize in the last years of my life. It was an unsettled question with me and I labored under a burden for many years; but to-day I am rejoicing in the experience of a sanctified life in Christ and in the keeping power from sin and the looking for of that blessed hope and the glorious appearing of the Great God and the Savior Jesus Christ.—Titus 2:13. Yours for his Coming and Kingdom,

John H. Myers.
Mechanicsburg, Pa.

The Gospel Messenger says:—"Have you noticed how surely the sunflower follows the sun, or the needle the lodestone? So surely does your heart follow its treasure. Note well, where your treasure is."

For the Evangelical Visitor.
EXPERIENCE.

WHILE in my potato patch hoeing, I was impressed that I should lay my work aside and write some of my experience. Perhaps it may be a help to some of God's children or others. O how we should do all the good for each other we can to strengthen each other and stand firm, not giving way to the carnal mind.

I made a promise to the Lord that I would serve Him when only about 14 years old and found Jesus near to me; but not taking a firm stand according to my promise which I had made to the Lord and taking part with my associates in plays and such things as the carnal mind desires, the carnal mind increased and the spiritual mind decreased and finally died. Then the words of Jesus came true: "He that seeketh to save his life shall lose it." The two cannot dwell together. We cannot serve God and mammon.

But the great love of God which is toward all mankind did not leave me in my sins. He afflicted me, as a call, and I again promised him that I would from henceforth serve him, it might go with me in this world as it would. I followed the Lord as he led and received blessings, but soon afterwards the adversary got me into Doubting Castle, taking advantage of my going back on my promise which I had made to the Lord and taking part with my associates in playing and such things as the carnal mind desires, the carnal mind increased and the spiritual mind decreased and finally died. Then the words of Jesus came true: "He that seeketh to save his life shall lose it." The two cannot dwell together. We cannot serve God and mammon.

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should be or where God wants me. My prayer and longing was to get rid of those things. Sometimes I thought I had overcome, but when the trying hour came I found I did not have the power which I should have. But last fall, in the month of December, when I was deeply concerned about my condition, I gave my all to the Lord, trusting him to do the work, promising that I would follow him wherever he would have me go if it would take my all, though some things seemed almost impossible. But I said, Thy will be done: and so, trusting in God, I stepped out upon the water of impossibility, and so, trusting in God, I stepped out upon the water of impossibility, and so, trusting in God, I stepped out upon the water of impossibility, and so, trusting in God, I stepped out upon the water of impossibility.

The reason is we don't have the faith in the Lord and Savior that we should have. If we are humble enough to confess our sins and give the whole matter to Jesus, laying all on the altar, believing that he can and will do it, then we can be cleansed and live a pure life without any trouble on our side. May God have all the praise and honor.

S. H. BEET.

MOONLIGHT, KANSAS.

For the Evangelical Visitor.

EXPERIENCE IN DIVINE HEALING.

God helping me, I will give some of my experience on healing. I have had poor health for some time and I asked the Lord to heal me, but my request was not granted. I inquired of the Lord to show me what was in my way. I was shown back to a work which I left undone three years ago this Spring. The Lord spoke to me telling me to tell the readers of the Visitor how he had healed me. I excused myself by thinking there are enough others who write on this subject. I find when the Lord requires anything of us he means it. No use for us to question the reason why.

Dear readers; I am not obeying simply for the purpose of having my body healed; I am constrained by His love. Seven years ago I was given up by our home doctors. I took a trip to visit some friends. On the way we heard of a doctor who was highly recommended for treating lung diseases. We went to see him but he gave me no more encouragement than the others. He told one who had been with me that I could not live till fall; also saying that I had complicated diseases. I gave up all hopes of recovering. My earnest plea was to see my condition in the light of God. It cost me many earnest prayers with tears to become willing to leave my family so early in life, but by his help I consecrated my all, even my family, to his care.

One night my sufferings were so great and I wondered with-in myself why God permits us to suffer so. I called on the Lord for help. He spoke to me telling me to get on my knees and pray. I excused myself, saying I can pray just as well in bed. He spoke to me another time and I made another excuse, saying, I feel to bad to move. Then God seemed to disappear. I told Him if this was required of me he should tell me once more. The answer came in plain words, Get on your knees to pray. I said, By Thy help I will. After going back to bed I felt as if I were sinking lower and lower. I looked at my dear little ones (who were fast asleep) and said within myself, “Farewell, I leave you in Jesus' care.” I supposed that the time of my departure was at hand. I held my family dearer now than before. I saw that night that they are not mine. Jesus seemed so very near to me. I have reason to believe it will be sweet to pass through the valley and shadow of death with the presence of Jesus, precious Jesus, with us.

The next place I found myself was beneath the cross. I was permitted to behold my loving Savior in form nailed on the cross. I wish I could tell you what a pitiful sight it was and what beautiful lessons I learned there! But tongue cannot tell nor pen describe what you and I find when the Lord requires any thing of us he means it. No use for us to question the reason why.

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The last thing shown to me was this sentence in bright letters beneath the cross, "I the Lord can heal." Then He disappeared. I had to think those words over and over. I did not doubt but the Lord could heal, but I could not grasp it for myself at the time. The Savior has been leading me step by step for myself at the time. The Savior showed me that a few words fitly spoken by the Holy Spirit will accomplish more in the end than a long speech of nice words made up of self.

A sister asked me one day if the Lord healed me. I told her I did not know. My case was like that of the blind man we read of in John 9:25. He said; "One thing I know: I was blind, now I can see." So I knew whereas I was in pain and misery, now I am not. This may seem strange to some, but as I kept my impressions secret, the Lord did not make the matter plain to me. Shortly after this I was shown back to the meeting where the divine power went through me. Then I knew of a truth that the Lord did the work. The next place I was called to be a witness for God on that line was at Sedgwick, Kansas, in the Gospel Tent one Sunday morning when a mother brought her invalid son to the tent. I excused myself that time because of the two brethren who had formerly been in my way. I have learned since that we cannot excuse ourselves before Heaven. If we fall short of entering Heaven, God won't accept of us by bringing excuses. No doubt by not taking up my cross I have often been a hindrance to the cause. I long to get to the place where I can lose sight of self and others to such an extent that I may have a clear and single eye to the glory of God. May my greatest concern be, What does God think of me, instead of what will man think of me? Oh the kindness and tender mercy which God has shown toward me!

I went on enjoying health until the spring of 1896, when my health began to fail rapidly. I must say with Ps. 119:71: "It is good for me that I have been afflicted that I might learn thy statutes." The Lord showed me that my soul was at stake. I would have to come in closer touch with the Savior in order to hold on to what He had done for me in the past. To reach this I had to become willing to make an unconditional surrender or the Lord would cast me away. I can't tell you what I went through for a few weeks, for the Lord and I alone know.

One night, a low sweet voice spoke to me, saying, There is one way of escape. I said, How Lord? The answer came back, By confessing. I said from the depth of my soul, From henceforth I will, Lord.

I experience that if we want to be out and out for God, we must just be humble enough to come out with our colors and take a claim on what God has done for us. I find it costs as much to remain healed as it does to get healed. For a short time during the winter it was my happy privilege to enjoy a visit among the Brethren of Dickinson county, Kansas, and attend some of their meetings which were very interesting to me. One evening while in meeting the Savior became so precious to me that I felt like saying with the poet: "You may have all this world, give me Jesus."

We have no preaching here by the Brethren as there are just two families of members here. Any of you coming this way will be welcome to give us a call. Remember us at the throne.

"Grant Lord that on the other shore
My soul may dwell with Thee,
And learn what here I cannot know:
Why Thou hast ever loved me so."

Yours for Christ,

Nannie Stauffer.

Drexel, Mo.

"The reason that some professing Christians never have any trials and conflicts may be because they always have a flag of truce displayed."—J.
Bro. A. B. Musser of Harrisburg, Pa., continues his thoughts of June 1 issue in substance as follows:—As I promised some time ago to make known through the Visitor how I had been enslaved to the use of tobacco, by the encouragement of others I will undertake it. It may be a help to others. I feel very forcibly that I am not here for myself alone although I have plenty of work with myself. Well, as nearly as I can tell, my first attempt was at smoking when only about fourteen years old. It commenced very limited, only indulging occasionally. As a general thing it made me sick at first. I might have known then that it was wrong. The desire became stronger until I was about nineteen years old when I commenced chewing. At that time I was hired to a brother who had been in the habit of chewing and as I worked with him I frequently asked him for a little, he being kind enough (?) to give me some. It did not go very long until I carried my own tobacco and day by day I became more attached to it until I became a slave to it in my 22d year. It was then I made a start for a better life and this habit among other things became strong until I was about fifteen years old when the Lord put some good tidings before me. I started for a better life and this habit among other things became strong until I was about fifteen years old when the Lord put some good tidings before me. I started for a better life and this habit was at smoking when only about fourteen years old. It commenced very limited, only indulging occasionally.

A. Hurst, of Mansfield, Ohio, writes in substance as follows:—The return of Spring, the most beautiful season of the year, the air being pleasant, and filled with the sweet melody of the joyous birds flitting from tree to tree seemingly praising their Maker—these things have drawn my mind out in thoughts concerning the goodness of God. Everything seems bright and vernal. The bright atmosphere and glowing sunshine seem to inspire every heart with new courage. Oh, should we not feel to thank and praise God for His goodness toward us that he still permits us to enjoy these blessings? I for one feel that I have much to thank and praise God for. Although the pest two years have been interwoven with sad and lonely hours, the blessings have been too multiplied to enumerate. I do feel to praise him for salvation. He has brought me from death unto life and from darkness unto the marvelous light of our Lord and Savior Jesus Christ. He has taken my feet out of the mire and the clay and placed them on the rock Christ Jesus, and established my goings. I call upon my soul and all that is within me to praise God. I pray that my life in the future may be more fully consecrated to Him. I crave an interest in the prayers of God's people.

Extracts From Private Letters.

ONE who believes the promises of God, says: * As the Lord gives me, so I give, and the more I give the more I have. Praise his name! it is all for the Master. * Oh, the Lord is becoming more precious to me each day and my interest in his work is at a very high ebb and is still swelling. Praise his name! I am still praying for a deeper interest. God has not forgotten us. He is sending us more Light and also giving us a desire to follow it. * * Some one who sees the Gospel to mean "glad tidings", says: The Bible tells us that good tidings of great joy shall be to all people. This is enough to make a true Christian rejoice. But the Bible is all "good tidings" if we only take it as it is and not try to make it fit to creeds and man-made doctrine. How often we hear passages of Scripture preached upon till they are so mixed up and misconstrued that they are any thing but "good tidings". How we are made to rejoice when we read about "The times of restitution of all things which God has spoken by the mouth of all his holy prophets since the world began." * * *

PRIEST AND PROPHET.

(Spiritual Conflicts.)

In speaking of Helpful Uses of the Bible M. J. Savage says:—

We learn that in the growth of the religious life there is always a struggle between the life that would go on and the traditions that would hold that life back. There is always a battle, and always has been, in the religious life of the world, between the priest and the prophet. Nothing comes out more clearly in the Old Testament than the antagonism between the priest and the prophet. It is seen at every step of the way. Why? Because the prophet is the preacher of new and higher truth not yet incorporated in visible form and symbol, and the priest is the man who has charge of the form and symbol; and it is to his advantage to make the people believe in this religion, and not merely its external clothing. And so you find that, when the life is at its lowest ebb in any religion, formalism is at its worst extreme. The people are saying, "Lord, Lord," everywhere, saying it with a great deal of emphasis, merely because they have very little faith in the Lord and very little care for what he wants them to do; and they make up for the lack of faith and care by their zeal in external formalities.

You will find this true not only in the old religion of the Hebrews:
you will find it true to-day. When Jesus appeared, that wondrous man who has been the leader and inspirer of the religious life of the world ever since, what was the trouble? He preached doctrines which threatened the security of the temple, which threatened the power of the priesthood, which threatened the importance of sacrifice and symbol. He dared to tell people that they could actually worship God, even if they were not in the temple on Mount Moriah, and that it was much more important what thoughts they cherished—whether they spoke the truth or not, whether they loved their neighbors, whether they cared for mankind, whether they helped on the progress of the world—than that they sacrificed a sheep or a dove in a particular way. He actually dared to tell them that such things were more important than the tithe, mint and anise and cumin, or wearing a particular thing on the edge of the garment; that the most important thing was, after all, what people were, how they lived. And the priesthood could not stand anything of that sort. It meant that they were not to be of as much account as they used to be. It meant the overthrow of their ceremonial, the destruction of their prerogatives; and so that scene on Friday afternoon on the hilltop outside of Jerusalem, where this daring speaker hangs between earth and heaven, and swoons where this daring speaker hangs between earth and heaven, and swoons..."}

**The Spirit-Filled Life.**

The best evidence of a spirit-filled life is the displacement of every thing else; even the consciousness of the blessing. A man of great spiritual power told me how once, when he was speaking in the power of the spirit, it suddenly flashed upon him "I am speaking with great spiritual power;" and instantly it all left him. There are some of us who once took great delight in collecting high thoughts and winning the applause of men, but all this must have her special appointed sons and daughters! Oh, give to the churchmen who must be counted loss, for the excellency of the knowledge of Christ Jesus. The personal indwelling of God through the Holy Ghost in the believer, as in a temple, is the greatest thought of the New Testament. The only real house that God can take pleasure in is the temple of a believing soul. There are seven truths connected with this, namely:

1. Inhabitation—for God where he dwells personally in the consecrated disciple.
2. Revelation—for he manifests himself and reveals the truth of the Scriptures and the light of God's presence to the spiritual mind.
3. Interpretation—making clearly the meaning of the Scriptures and the will of God.
4. Sanctification—that allowing not only of Spirit, soul and body, but of all things we touch.
5. Transfiguration—the outshining of the glory of God.
6. Power and divine efficiency in our work.
7. Glorification—the beginning already and the foretaste of the glory to come.

There is a text in the fifth chapter of Ephesians, verse 18, which is an imbedding and comprehensive picture of the Spirit-filled life, and the whole passage is the most perfect expression of such a life that I know of any where in the Scriptures. The passage commences with the fourteenth verse, which really describes the sunrise of the Spirit in the believer's life. "Awake thou that sleepest and arise from the dead and Christ shall give thee light." The light is really the Holy Ghost. The verses that follow describe the effects of being filled with the Spirit.

First, it will produce a circumspect walk (verse 15). Things that once seemed right will become doubtful to the awakened conscience. Things that were lawful will be found inexpedient, and instead of seeking to please ourselves we will watch more carefully and seek to please God and help others in all things. As you have seen a cat walking on the top of a wall covered with broken glass, picking her footsteps most carefully, so the Spirit-filled believer walks through a dangerous world, guarding against stumbling-blocks and watching in all things.

Second, the redeeming of opportunities is another fruit of the Spirit-filled life (verse 16). The idea is that every time we lose an opportunity it costs us more the next time to recover it, and the Spirit-filled man will eagerly seize the opportunity before it goes and avail himself of every possible means to glorify God and save and help mortal souls.

Third, an intelligent understanding of the will of God (verse 17). God has promised to guide the morsel in judgment, and the Spirit-filled man will understand His will and will subordinate all his plans to God's plans for him. A great many people make up their minds and then they ask God to help them. They are like a man pushing a wheelbarrow ahead of him and saying he is led by the wheelbarrow.

Fourth, humility is the crowning evidence of a Spirit-filled life, (verse 21). "Submitting yourselves one to another in the fear of God." Humility is the beauty of holiness and the ornament in which God takes delight. The crown of humility is to be unconscious of its own humility. God wants us to be like the gardener's trellis, where the vine grows above the trellis, and for a moment thinks, per standard, but, lo, the next morning the gardener adds several new bars to the trellis, and, lo, the plant finds it is not half-way up, but instead of being discouraged, it just pushes out to the higher standard and climbs twice as high again. And so, as we go on in..."
the Christian life we will think less of ourselves, not because we are less, but because the standard has been lifted higher, and it will be so to the end, from the depths to the heights. "He must increase but I must decrease."—Selected.

HOLINESS AS EVIDENCE.

MAN, as a rational being, desires evidence on points presented to him for acceptance. Man's development in the various lines of science and knowledge of philosophy make his perceptive faculties more keen to discern the weight of evidence, and hence he must be presented with facts commensurate to the capacity of his mental faculties. In most cases demonstrations by facts are preferred to theories, and that by all classes of people. With the illiterate it may be the only method by which he can be convinced, and the learned will appreciate such evidence as well. The most important thing in life ought to have the clearest evidence to substantiate the truthfulness of their foundation.

There is nothing that reaches in importance the claims which the religion of Jesus Christ makes. On it depends more than on anything else we can perceive. It is either true, or it is the greatest delusion ever brought to the notice of man. But we insist that Christianity is not wanting in clear evidence, either theoretical or practical. What the Church is in character and life, it is by the character and life of the individuals who compose it. Proofs furnished by the one are proofs for the other.

We desire to see Christians who give a clear and distinct statement of their experience. We have a full right to tell what Christ has done for us, in fact, we are denying if we do not give Him honor for what we enjoy at His bountiful hand. But we must bear in mind that religion, although it affects the tongue, does not dwell upon the tongue, nor depend upon the tongue for its evidence. When Nathanael objected to the testimony of Philip in the terse phrase, "Can any good thing come out of Nazareth?" Philip saith unto him, "Come and see." Nathanael made his investigation, and he was worth more to him than the most learned argument that Philip or any other theologian could produce. So the life of true holiness in the individual Christian is worth more as evidence for the fact of real heart purity than all the professions that can be made.

Some professors of religion seem to find it very essential to tell their "experience," if they would not tell it, no one would suspect from their conduct that they are Christians. Such a profession must be a detriment to the cause of Christ, as well as displeasing to Christ, who died to redeem men. The same is true of others, who profess loudly that they have experienced entire sanctification, and their life and conduct is not in harmony with this glorious doctrine. I would not say, let us have less testimony, but let us have much more holiness of life. This biblical doctrine of Christian perfection suffers much more from false friends than from its open enemies. Untruthful testimony may arise from two sources. Undue excitement and false instruction may lead one to make assertions which are extravagant. We are so constituted that our expressions are apt to go beyond our real experience. This should be most solemnly guarded against. The world is very wide awake to notice the least conflict between our profession and our conduct. A conflict there is fatal to the cause. To be holy is of much greater importance than to profess holiness, and it is the only real evidence of the work in the heart. Any other testimony can be disputed, but a holy life and holy conduct stands out boldly and cannot be gainsaid. Such testimony the Church of Christ needs in our day, where so much superficial work and so much religion merely upon the lips.

There are many who must tell their fellowmen that they have made certain experiences, or else it will never be discovered by them. The grace of God must be seen as well as heard, and in this case the world relies more upon the sense of sight than upon that of hearing. Man's expression may be false. He may be deceived himself, or he may try to deceive others, but the life can never deceive. The tree may be deceptive by its fine foliage, but it will be known in its true nature by its fruits. When the blessed Christ says, "By their fruits ye shall know them," He strikes the keynote of true Christian evidence. He never instructed His disciples what to say, but what to be and what to do. Believing and action will always correspond. At least, if hypocrisy in this should exist, it would soon betray itself. By a holy life then our evidence is given, and the world is invited to see what the Lord has wrought in us.—S. L. Umbach, in Evangelical Messenger.

IN CHRIST.

LET us see what we have in Christ: for it is written, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

Now we see that the "all things" promised are to be received with the gift of Christ. So then we must first seek this Christ if we would have the riches in him. Aside from him we cannot get the things which are in him. Do we want life? It is in him. Do we want health? It is in him. Do we want comfort or joy or peace or happiness? All are in him.

Then the shortest and quickest way to get the all things promised, is to get Christ. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him." We must have the life of Christ in us, and our evidence will be discovered by the world.

How unwise then for us to think to get any of the riches of his kingdom outside of him! How foolish it is for formal professors to expect to get the riches of God's kingdom, when they live most of the time in Satan's kingdom, serving the God of this world, wanting the sin and pleasure of the world, and yet trying to serve God. No wonder they have such a hard time and find no help or comfort in his service. The prayer-meetings are dry and dull, and all devotional services are monotonous and lifeless. It is written, 'They that worship him must worship him in spirit and in truth; for he seeketh such to worship him.' It is only as we have
The Spirit of him that we worship is impossible to worship him. That is no worship at all; it is mere form and mockery.

Many think by going to a church and going through a form of worship, they are worshiping God, but it is no more worship to God than the heathen bowing before his idol. We must have the Spirit of God to worship God. Just so it is impossible to love God right unless his love is "shed abroad in our hearts by the Holy Ghost which is given unto us." Otherwise it will be with the carnal or fleshly love, with which we cannot love him aright.

We must have the love from God as we abide in him. "For in him is life," aud that life is eternal. In him we find health: our bodies, our health, and all are committed to him, and as we abide in him continually, he keeps us from sickness (Psa. 91:10) just as he does from sin; for he says that he that abideth in him sinneth not. -I Jno. 3:6. So then we see these things are only in him, and only ours as we abide in him. O blessed resting-place, holy habitation! But we are still living in the world—but not of the world—and Satan is here, at times going about as a roaring lion, then again as an angel of light, and may take us unaware. So the provision is made that "if any man sin we have an advocate with the Father." And if any among you are sick call the elders and let them pray, and join their faith with yours, and the united faith and prayers shall save the sick and the Lord shall raise him up and if he have committed sins they shall be forgiven him.

So let us enter in, leaving all sin and worldliness behind and so commit our all to him, into his keeping; for he says he will "keep it unto that day." Now what more can we ask? For now he says, "All things are yours, and ye are Christ's." What a mutual blessed exchange! Yes, now all things are yours. Whether the world, or life, or death, or things present, or things to come; all are yours. All this blessed catalogue.

What! All the world? All things present, and all things to come? Do I understand that heaven and all its glories and joys and even Jesus Christ himself are mine? Well, bless God! I accept him, and get all these things besides. I accept the counsel in Rev. 3:18. I throw off the filthy rags of sin and unrighteousness that do not cover my shame and nakedness, and put on the white raiment of holiness.

I take the gold tried in the fire, like the treasure, "the which when a man hath found, he hideth, and for joy thereof goeth and selleth all he hath, and buyeth that field." Yes, other fields and gold outside of him sink into insignificance. They are impure and often take wings and fly away.

The eyes, too, are anointed with eye-salve, so all things can be seen clearly. The grories in the new kingdom are so brilliant, the beauties are so rare and attractive, and all so luminous that the eyes must have the holy anointing in order to see and admire all the beauties of this holy sanctuary.

In him we look in love and pity on all humanity. We love our neighbors as ourselves. We love our enemies, because we love through Jesus who died for all. We do not only love our own but all mankind. We pray for all alike, for it is not ourselves that pray, but the Holy Spirit praying through us, 'making intercessions according to the will of God,' "who will have all men to be saved, and to come unto the knowledge of the truth." The joy in him is eternal. In him we find health: our bodies, our health, and all are committed to him, and as we abide in him continually, he keeps us from sickness (Psa. 91:10) just as he does from sin; for he says that he that abideth in him sinneth not. -I Jno. 3:6. So then we see these things are only in him, and only ours as we abide in him. O blessed resting-place, holy habitation! But we are still living in the world—but not of the world—and Satan is here, at times going about as a roaring lion, then again as an angel of light, and may take us unaware. So the provision is made that "if any man sin we have an advocate with the Father." And if any among you are sick call the elders and let them pray, and join their faith with yours, and the united faith and prayers shall save the sick and the Lord shall raise him up and if he have committed sins they shall be forgiven him.

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For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.
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COMMITTEE OF PUBLICATION.—Elder Samuel Zook, Abilene, Kansas; H. N. Engle, Abilene, Kansas; Elder Samuel Zook, Treasurer.
All communications and letters of business should be addressed to the Editor.

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5. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.
6. The Visitor should be written on one side of the paper only. Write all business letters on separate sheets.
7. To the poor,—who are unable to pay, we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.
8. Communications without the author's name will receive no recognition.
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Send money by Post Office Money Order, Registered Letter, or Bank Draft, to H. N. Engle, Abilene, Kansas.
Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, July 1, 1897.

With this issue the Visitor is enlarged to contain at least one-half its former reading matter additional. The prosperity which has attended us permits us to make this change without encumbrance. Although not our ideal, yet under the conviction that the change will meet the kindly approval of the majority of our readers, we submit this unassuming Visitor. None of our friends can object because, as the subscription price continues to be the same, you practically get the extra matter free. We hope, as God give ability and wisdom, to give our readers clean and profitable matter—a sheet which is safe to put into the hands of your children and friends and the consequences of which you need not regret when they are called to pass from the present to the future state. Thus, with fraternal greetings to all, we remain the—serfants.

Now is a good time to secure new subscribers. Can you send one new name when you renew? Are you sufficiently interested in the work to make an effort? We will send a limited number of sample copies free to such who may desire them for distribution.

A number of our readers have had the Visor sent to them gratuitously for the past six months. Your label reads "July '97." If you wish it continued to January '98, please write to us before the next issue. We adopt this system as a matter of economy, but in order not to hear from you, your name will be dropped from our list unless we are otherwise directed. Do not delay your response to this call.

If we appear to be brief and limited in our personal correspondence with our friends, we are sure that your charity will bear with us upon learning the range of our duties and labors in connection with the work of publication as editor. We appreciate your interest in us and in the work. Look to God in our behalf that our faith and strength fail not. We would frequently feel to respond to personal letters for which, if not duty, would demand answers, but time does not permit.

To confine one's self to Bible terms and to declaim one's sayings by reference to some text will go a great way toward avoiding misunderstandings. Writers especially should bear this in mind, particularly in matters from which discrepancies may arise, such as experience or testimony. We have been free to "cut out" and "re-arrange" matter of this kind and yet it is very critical and apparently to us) superfluous work. Our duties are being considerably multiplied and a great relief will come to us by sending us well prepared manuscripts.

With this issue we commence the publication of a series of articles by Elder W. O. Baker, of Louisville, Ohio; Subject, "The Soul." This matter has had careful preparation, costing the writer much time and study. The matter represents the views of our people as previously acted upon by conference and is published by order of the Board of Publication. The subject is not admitted for controversy and we prefer not to have matter for the present, bearing on the subject direct. We have refused well-written manuscript of this, it is a subject upon which good men and strong minds of various ages have disagreed.

Now is a good time to secure new subscribers. Can you send one new name when you renew? Are you sufficiently interested in the work to make an effort? We will send a limited number of sample copies free to such who may desire them for distribution.

That "many men have many minds" probably no one has better opportunity to find out than an editor. We had opportunity recently to know this by an editorial which called our attention to the tables of contents of one and a fair response of commendation on the other. The narrow minded reader expects to find every other word. The wide-reading reader shall have an opportunity to find out his own narrow mind. The man or woman who has learned to know in a measure their own ignorance, will have a wider scope for the expression of others. The editor who confines himself in his publications to a strict conformity to his own ideas will soon find that fewer people have his ideas than he was aware of; and the reader who expects to find an editorial which will strictly his ideas will have on his hands an untried and unsearched. A good motto is: Independence in some things but in all things charity.

A copy of June 5th issue of Leaves of Healing has been sent us. This is a weekly Journal published for the extension of the Kingdom of Christ by Rev. Elder Samuel Zook, Abilene, Kansas; an Evangelical, and he is a kind and yet it is very critical and apparently (to us) superfluous work. Our duties are being considerably multiplied and a great relief will come to us by sending us well prepared manuscripts.

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CONFERENCE NOTES.
We make the following dedication from the Minutes of General Conference of such matters as may be of interest to most of our readers:
In the matter of missions it was decided that the report of the Chicago Mission as submitted by Bro. H. L. Shirk be accepted and approved and in view of the faithful service done, the former workers (Brother and Sister Shirk and Sister Sarah Best) were re-appointed. We hope there will be many that are well able to assist in this work by their means who would like to share in the heat and burden of the
The EVANGELICAL VISITOR.

Day. We too frequently forget that we are all called to be co-laborers in the Gospel, and that soul who is hidden away can often, as the obscure widow of the Savior’s day, “do more than they all.”

The Foreign Mission Work seems to be taking some definite shape.

The Board of Foreign Missions met on the eve of May 20 where the following report and resolutions were presented and adopted, subject to the approval of conference:

- Report of the amount of money in the hands of the treasurer of Foreign Missions to date, $933.46.
- Four candidates presented themselves for the Foreign Mission Field, and have been accepted as missionaries.
- Elder W. O. E. Graybill, of Martinsville, Pa., was recommended for conference.
- The council of 1897 had recommended that some steps be taken to send more money to foreign missions.
- The Foreign Mission Work seems to be taking some definite shape.

Four candidates presented themselves for the Foreign Mission Field, and have been accepted as missionaries.

The following brethren were appointed to attend conference:
- M. H. OBEBHOLSEB, Culbertson, Pa.
- M. M. SHIKK, Goshen, Indiana.
- A. M. ENGLE, Little York, Ohio.
- B. F. HERSHEY, Pavonia, Ohio.

One candidate was recommended for conference:
- M. M. HANSK, Goshen, Indiana.

Council unanimously voted to accept the report and confirm the action of the Board.

The following brethren were appointed to fill vacancies:
- Elder W. O. Baker, of Louisville, Ohio, on the Board of Foreign Missions.
- B. F. Hoover, of Mansfield, Ohio, was re-elected as member of the Standing Committee.
- S. E. Graybill, of Martinsville, Pa., was retained as member of the Board of Publication.

The publication of the Evangelical Visitor will, as before stated, continue at Abilene during the coming conference year. It will continue to be the organ of the people of which it represents, and by the cooperation of the friends of the cause we hope to continue to make it interesting and profitable to all.

The Treasurer of the General Mission Fund reported with some balance in the treasury. It was however urged that in view of the various pressing calls each district should take immediate steps to replenish this Fund.

A petition from Markham, Ont., for the conference of 1898 was granted and will convene (B. V.) the third Wednesday in May. All communications relating thereto should be addressed to Elder Samuel Baker, Gormley, Ont., Some things were indefinitely postponed which we hoped would receive action. Let us believe that the conferences looked to the All-wise for wisdom and we pray God’s blessing to attend all that has been done and purposed accordingly to His will.

In addition to the foregoing, we add the following clipping from a Louisville (Ohio) Journal which has been sent us:

“Religious services were held every evening, commencing with Tuesday evening and ending with Sunday evening. On Saturday there were services all day. In the afternoon there were ordination services, an elder being installed into office. In the afternoon such services as usually precede communion services were held. In the evening, the sufferings and death of our Lord and Savior were commemorated by partaking of the Lord’s Supper and washing the Saint’s feet. On Sunday forenoon there was preaching, at 5 o’clock p.m., Sunday School services, and in the evening preaching, closing the services. The preaching generally was soul-stirring; the preachers forcibly presented Christ as a Savior and were the exponents of an old fashioned Holy Ghost religion. Thus passed into history the council of 1897. We trust that the influence of this gathering will lift the standard of religion on a higher plane of spiritual life and contribute to the deliverance from sin and honoring God.”

NOTICE.

I wish to say that the delay in getting out the Minutes could be avoided but the cost would have been greater. There is an error of the printer in article number 11. It should read “1896” instead of “1897”. I have some Minutes yet on hand which can be had by writing me. The cost, including postage, is one cent hand which can be had by writing me.

June 2. In addition to the foregoing, we add the following clipping from a Louisville (Ohio) Journal which has been sent us:

“The Love-feast of Ashland and Richland county district held on May 25-26 at the home of the writer was largely attended. There were quite a number of members from other districts, from Dayton and Wayne counties. Also a large attendance of spectators who conducted themselves very respectfully while the commemorative services were conducted as commanded by our Lord and Savior Jesus Christ and instituted by him in the night in which he was betrayed. It was a meeting long to be remembered as all seemed to be very much edified. Bro. John Stump, of Napance, Ind., and Bro. H. N. Shirck of Chicago Mission were with us for several days holding meetings in the church. Bro. Noah Zook and wife of Abilene, Kansas, and Bro. John H. Myers and wife of Mechanicsburg, Pa., stayed with us and held meetings until the 3d of June. May the Lord bless the Brethren and Sisters’ kindness for coming and laboring among us for we have been very much built up. Praise the Lord for such seasons of refreshing. Yours in the Lord,

B. F. HERSHEY,

Pavonia, Ohio.”
interest in the meetings. One was baptized. How encouraging it is to see one by one willing to walk the narrow way. We trust more will, in the near future, say, *I will serve the Lord.* Bro. J. W. Hoover and wife have started a mission on 114 Amherst St., Buffalo, N. Y. Brethren and sisters, let us do all we can to help them along in the work. We well know that we are not all called and gifted for that work, but we can give to supply their needs. Let us remember that it is not so very pleasant at all times to be engaged in such work. Let us do all we can to cheer and encourage them in the noble work. Let us ever keep this motto before us, "The Lord loveth a cheerful giver." 1 Cor. 16:2, often comes to my mind. It is our privilege to give as the Lord prepares us. Ever remember our little flock at Clarence. Your sister in Him,

AMANDA EBERSOLE.

KANSAS.

The Love-feast held at Belle Springs church in South Dickinson Co., June 9-10 was a season of refreshing to the saints. A goodly number of brethren, sisters, and neighbors assembled as early as the evening of the 8th, showing an interest in the work. The various sessions passed by without much formal dictation, the spirit of prophecy prevailing to the extent of cutting short the time generally allotted for ministerial service. Those officiating were actually crowded, scarcely knowing where to draw the limitation to the prevailing testimony, prayer, confession, and praise service.

Three were baptized and one erring brother, renewing his covenant, was again received into fellowship. A number of brethren and sisters called for. We try to set forth "Jesus and His love." 1 Cor. 16:2. It is our privilege to give in Him, AMANDA EBERSOLE.

BUFFALO MISSION.

DEAR Editor,—May the peace and blessing of our Heavenly Father remain with us forever. Amen.

The Lord has prepared a place in this city for His people to meet together and worship in His name and preach to the fallen. Praise His name. I have been here since the 12th of May; my wife came to help on the 24th. At present we have a series of meetings in progress which began on the 8th of June. Our first meetings were not very encouraging; yet God was with us. Praise His Holy name. The past week Bro. D. Heise, of Clarence Center, came to our assistance. The interest is getting better and people are coming in to help along. We are in a locality where there is much wickedness.

Our first meetings were disturbed by the boys later the police stands at the door and he told me that he enjoyed the meetings and that the truth was being told. Our meeting this week was good. We try to set forth "Jesus and His love."

We have not started a Sunday School yet. Expect to in a few weeks, no preventing providence. We have a hall in the basement and live on the next flat. We are on a public street where a great many pass. Some come in and take in the meeting and quite a number gather at the door.

There is great need for salvation and a pure doxology to be preached here. So many have a form of worship but no salvation.

Financial Report to June 18, 1897 is as follows:

EXPENSES.

Rent, Moving, Furnishing Hall, etc., $11.50
Bro. Thos. Lewis, Clarence Center, N.Y. $1.00
Sister E. Herr, " " 1.00
S. Eshelman, " " 2.00
Bro. D. Heise, " " 1.25
Bro. E. Herr, " " 1.00
S. Rhodes " " 1.00
S. Rhodes, " " 1.00
L. Shirk, Rainham, Ont. 1.00
M. B., Melgrove, Ont. 1.00
N. Ebersole, Clarence Center, N.Y. 1.00
E. Herr, " " 5.00
Total $11.50

Donations of provisions have also been made by a number of the brethren and sisters.

J. W. HOOVER.

CHICAGO MISSION.

WHILE absent from the Mission attending Conference we had a pleasant visit. We stopped at Sippo over Sunday where we met the brethren and sisters at their place of worship and felt that it was good to be there. Left on Monday morning for Mansfield where we had a very encouraging time with the brethren of Richland and Ashland counties at their Love-feast. Left Mansfield and met the brethren of Indiana at their Love-feast, believing the Lord had been with us while there together. We received donations wherever we went for the Mission in order to help carry on the work. We could truly say that we went on our way rejoicing.

The brethren and sisters showed no little kindness toward the Mission, lighten us with donations and provisions which encouraged the workers. The friends who contributed have our warmest thanks for their kindness. May the Lord bless them.

Our daughter Cora left the mission and arrived safe home, well and happy. She did not need to take one year's treatment as the doctors tried to have her believe. She says the "Lord healed her." Praise his holy name!

We are thankful to the brethren and sisters of Conference for the liberal contribution to the relief fund for the needy and suffering ones of Chicago. We regard it as the Lord's money. Later we received a donation from the Dayton district showing the fruit of their Love-feast.

Financial report for month ending June 15 is as follows:

EXPENSES.

Balance left unpaid $50.75
Groceries and provisions 15.27
Hall Rent $12.00
Total $77.75

DONATIONS.

Saxton Bowers $30.00
Reed for Hall Rent 5.00
Offerings 2.02
Barbara Hershey, Pa. 1.00
Sister Deitz, Pa. 50.00
Fannie Burns, Kansas 1.00
Mrs. Olmstead (board) 2.00
Dayton district, Ohio 17.05
Total 47.75

Total $78.57
Balance due Mission $4.17

H. L. & N. A. SHIRK.

6001 Pearis St., Englewood, Ill.
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.

GO.

Go, go, proclaim His glory—
The cradle, cross and crown!—
Go tell the old, old story,
TellAll the Savior own.
Behold! the day is breaking—
The glory shining forth!—
The Gentile nations shaking
Through all the wide, wide earth!
What fills the world with glory
Makes human wisdom cross!—
The same—the old, old story
Of Jesus and the cross!—

—Selected.

Speaking of the Second Coming, Rev. J. Hudson Taylor, one of the greatest living missionaries, says: "Very early in my Christian life this subject was brought before me. I went carefully through all the passages in God's Word, and the result was, that it gave me to see that the hope of the coming of the Lord Jesus was paramount motive given us in the New Testament for earnest, holy service here. Some one spoke of it as cutting the nerve of missionary effort, but I wish to bear personal testimony that it has been the great personal spur to me in missionary service. We will have to evangelize the world in this dispensation in order that a people may be gathered out for the Lord. The belief that the Lord would have the Gospel preached as a witness for His saints; and we hasten to every creature. Oh! that God's children would awake from their sleep and see the awful condition of the world! Workers are needed very much in this land. So many villages that Christians have never visited and very few that have heard the Gospel. Oh may God speedily raise up men and women, filled with the Holy Spirit, to go forth proclaiming the glad tidings. **

AS I HAVE LOVED YOU.

In many parts the brethren and sisters have recently met in their Love-feasts to commemorate the death and suffering of our Savior. In other parts, they will yet meet in the near future, the Lord willing.

It has been said that these meetings are very good to remind us of our duties and privileges as Christian people; in other words we are and should be especially reminded at these times of what we owe to our beloved Lord who has done so much for us and, "Shed His blood on Calvary,
That we through Him might ransomed be."

Considering what he has done for us, should we not be alive to the work for Him, knowing that the days are evil? And what are some of us doing for Him? What are some of us doing to spread the blessed Gospel privileges to places where the death and suffering of Christ is never commemorated? In view of the foregoing the following selection is submitted:

"It was the communion day in our church, and the services proceeded as usual. My thoughts were all of my own unworthiness, and Christ's love to me, until Mr. E. asked the question, nobody ever notices, 'Has any one been omitted in the distribution of the bread?' And it seemed to me I could see millions on millions of women rising silently in India, Africa, Siam, Persia, in all the countries where they need the Lord, but know him not, to testify that they have not been omitted in the distribution of the bread and cup, and they can take it from no hands but ours, and we do not pass it on. Can Jesus make heaven so sweet and calm that we can forgive ourselves this great neglect of the millions living now, for whom the body was broken and the blood shed, just as much as for us?"

The feast was bread the solemn words were spoken;
Humbly my soul drew near to meet the Lord—

To plead his sacrificial body broken,
His blood for me outpoured.
"Confessing all my manifold transgression,
Weeping to cast myself before his throne,
Praying His Spirit to take full possession,
And seal me all his own.

'How could I live, my Lord,' I cried, 'without thee?'
How, for a single day, this pathway trace,
And feel no loving arm throw round about me,
No all-sustaining grace?

'O show one how to thank thee, praise thee,
Love thee.
For these rich gifts bestowed on sinful me,
The rainbow hope that spans the sky above me,
The promised rest with thee!'

'As if indeed, he spoke the answer fitted,
Into my prayer the pastor's voice came up:
'Let any rise if they have been omitted
When passed the bread and cup!'"

"Sudden, before my inward, open vision,
Millions of faces crowded up to view:
Sad eyes that said, 'For us is no provision;
Give us your Savior, too!'

"Sorrowful women's faces, hungry, yearning,
Wild with despair, or dark with sin and dread;

Worn with long weeping for the unreturning,
Hopeless, uncomfoted.

'Give us, they cry, your cup of consolation;
Never to our outreaching hand has passed
We long for the desire of every nation,
And oh, we die so fast!"

"Does he not love us, too, this gracious Master?
'Tis from your hand alone we can receive
The bounty of his grace; oh, send it faster,
That we may take and live!

'Master,' I said, as from a dream awaking,
'Is this the service thou dost show me?
Dost thou to me entrust thy bread for breaking
To those who cry for thee?'

'Dear heart of Love, canst thou forgive the blindness
That let thy child sit selfish and at ease
By the full table of thy loving kindness,
And take no thought for these?'

'As thou hast loved one, let me love; returning
To those dark souls the grace thou gavest me,
And oh, to me impart thy deathless yearning
To draw the lost to thee!

'Nor let me cease to spread thy glad salvation,
'Till thou shalt call me to partake above
Where the redeemed of every tribe and nation
Sit at thy feast of love.'"
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.

THE GOOD SAMARITAN.

'Tis noble indeed to forget
Our woes in another's distress;
To turn from our worry and fret,
To one in humanity's dress.
To solace and comfort and cheer,
To pour in the oil and the wine;
To rescue from woe, doubt and fear,
This, this is a mission divine.

To stand at the ascent of life,
A soul in the universe plan;
To know we count one in the strife,
That makes for the split of man.
To breathe the pure rarefied air
On heights gained through struggle and
In touch with all life, this is prayer; [pain;
Thus to live is not living in vain.

—Domestic Journal.

W. B. Stover of India, under "Pilgrim Notes" writes in The Gospel Messenger as follows: It is astonishing what wonderful memories these people have. We think, or reason. They, first of all, commit. In our little school one boy is in the Fourth Reader Gujarati, Second Reader English, and he knows the multiplication table up to forty. If I ask him, for instance, what twenty-nine times thirty-seven is, he can tell me at once. They sing their tables to a little native tune, and thus they learn their tables all at once. They will keep up this singing of the tables till every one else is tired of it but themselves. One stands in front of the class and lines it out to the class. Then they all say it after him, just as he said it. When he lines it, however, he lines it to a tune, and as he gets up to it a little, he varies the tune to suit his fancy, and the class is sure to follow words and music.

BAD THOUGHTS.

A little girl one day said to her mother, "Papa calls me good, auntie calls me good, and everybody calls me good, but I am not good." "I am very sorry," said the mother. "And so am I," said the child, "but I have got a very naughty 'think.'" "A naughty what?" "My think is naughty inside of me." And on her mother's inquiring what she meant, she said, "When I could not ride yesterday, I did not cry, or say anything, but when you were gone, I wished the carriage would turn over, the horses would run away, and everything bad.

Nobody knew it; but God knew it, and He cannot call me good."—Sol.

SOME THINGS BOYS OUGHT TO KNOW.

That good health is better than wealth.
That honest, industrious habits are better than money.
That to know how to saw wood, plow, make hay, or do any other kind of honorable, useful work is better than to know how to dance, play cards, play billiards, or bet on horse races.
That a clean mouth looks better than a lighted cigar or cigarette.
That a pure, sweet breath is far better than "the fun" enjoyed in questionable club-house gatherings.
That manly boys love and obey their parents.
That to speak or even think disrespectfully of women is to dishonor their own sweet mothers and sisters.
That the manly boy says, "No to evil seductions, and sticks to it.
That a clear conscience is worth far more than the applause of men.—Religious Telescope.

MINDING MOTHER.

Mary was going to use kerosene to kindle the fire, but her mother discovered it, and stopped her before she had poured the oil into the stove.

"You must never do that," she said. "You might set fire to your clothes and burn yourself terribly, or the house might burn. You understand me, Mary?—under no circumstances are you to kindle the fire with kerosene. Remember what I tell you!"

One day, not long after that, Mary was left at home alone, while her mother went to visit a sick neighbor.

"Start the fire about five o'clock if I'm not back before, and put the tea-kettle on," her mother told her when she went away.

Five o'clock came, and Mary tried to kindle the fire with shavings, but they burned out without seeming to set fire to the wood.

"I know what I'll do," she said: "I'll pour a little oil on the wood. Mother won't know."

She got the can and began to pour some oil in the stove. The wood was not burning, apparently, but there was fire enough about it to ignite the oil as it streamed from the can. The blaze flashed up the little stream to the spout, and an explosion took place which covered Mary with burning fluid. She ran out of doors, screaming for help. Fortunately, a neighbor happened to be passing, and he came to her rescue. But she was so badly burned that she came near dying. When she got well, her face was disfigured for life.

"Oh, if I had only minded mother!" she often says, when she looks at her scarred face in the glass. If she only had! But it's too late to think about that now. The mischief has been done, and she must bear the consequences of her disobedience.—Ex.
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 144:12.

THE ACORN.

The topmost acorn on a lofty tree
Might have within its shell a purpose high,
Yet it could nothing but an acorn be,
Were it not made beneath the ground to lie,
And, as a little oak, start toward the sky.

'Tis not the station that we occupy
That ever makes us great or makes us small;
A person may be put so high
That he must be, perchance, compelled to fall,
Or he may never reach his best at all.

The Vanguard has touched a chord of truth in saying: If you want your children to grow up pure, do not allow them to use any stimulants. Remember they are young, and their lives will tell the story of victory over intemperance.

There is a vast difference between ancient and modern ideals of home life. In ancient times the home possessed few of the leading features and attractions of our best modern homes. And yet parental influence and careful home training were often more potent in the development of a sturdy character in the times long past than at the present. Only high ideals for the home and its great possibilities for good will make it what it ought to be on the life and character of the young.

A GLAD THOUGHT.

Let your child always go to sleep with a glad thought in its heart and a smile on its face. The next morning, as its spring from its bed, the glad thought will burst out in songs, and the smiles in shouts of laughter. If a wrong has to be repented, let the child be assured of forgiveness and let the mother be assured that forgiveness is accepted before the eyes shall close. Let the child fall asleep loving all and assured of the love of all. Then, after the little prayer has been said, the child, at peace with all on earth, and with a smile of heaven's love on its face, will drop away into peaceful slumber with its soul all untroubled and unwild, as white and smooth as a freshly washed and ironed piece of snow-white linen.

HOME INFLUENCE.

If the father chiefly talks "money, money," at home, he generally rears a family in the worship of the almighty dollar. If he talks mainly horses, games, and races, he breeds a batch of sportsmen. If fashion is the family altar, then the children are offered up as victims upon that altar. If a man makes his own fireside attractive, he may reasonably hope to anchor his own children around it. My neighbor Q. makes himself the constant evening companion of his boys. The result is that his boys are never found in bad places. But if the father hears the clock strike eleven in the club house, or the playhouse, he need not be surprised if his boys hear it strike twelve in the gaming-room or the drinking-saloon. If he puts the bottle on his own table, he need not wonder if a drunken son staggers in, by and by, at his front door. When the best friend that childhood and youth ought to have becomes their foe, the home becomes the starting-post for moral ruin.

THE WORK OF THE LUNGS.

Dr. J. H. Hanaford in Popular Science Notes, speaking on the above topic, says: "These industrious lungs, having only a rest of about one second between each respiration, have six hundred millions of air cells, with an average of five very minute blood-vessels on their outer surface, or a total of three billions, to receive the inspired air and to renovate the blood. * * At each inspiration these air cells are more or less filled with air, the oxygen being of more special importance in this purification of the blood. A part of these minute blood vessels are arteries and a part veins, the one bringing in pure blood for purification and the other carrying back the oxygenated blood into the heart, again to go the rounds of the system in its work of renovation and practical creation. The oxygen is drawn through the covering of the air-cells, and is taken up by its carriers, the red corpuscles. This action of the blood serves the important purposes of keeping the system in "running order." The lungs and heart seem to be two very active partners, doing day and night, and all beside to promote the general welfare, securing health, strength, and vigor. The purified blood is carried back to the heart, again to go the rounds of the system, while another class of vessels gather up the waste of the body, the decayed particles of every part of this ever-decaying organism. These impurities, through seven millions of pores (some claim that there are thirty-seven millions), a very important service in preserving the system in its natural order and healthful activity. That this escape through the pores may not become impeded, it is of great importance that the surface may be kept clean by a daily wash or brushing, and that the pores may not become inactive, this being as essential as the washing of the face and hands.

MORALS OF THE BATHTUB.

It is very easy to find a direct connection between the cleanliness of a people and their moral standard," writes Edward W. Bok, editorially, of "The Morals of the Bathhtub," in the November Ladies Home Journal. "Of all the external aids to a moral life none is so potent as tidiness. An untidy man or woman soon becomes a moral sloven. Let a man be careless of his surroundings, of his companionships, of his dress, his general appearance and of his bodily habits, and it is not long before the same carelessness extends into the realm of his morals. We are all creatures of our surroundings, and we work and act as we feel. If a man lives in a home where carelessness or untidiness in his dress is overlooked, he very soon goes from one inexactitude to another. He very quickly loses himself. The moral fibre of a man, fine of itself, can soon become coarse if the influence of his external surroundings is coarse. I believe thoroughly in the effect of a man's dress, and habits of person upon his moral character. I do not say that neatness of appearance and cleanliness of person constitute the gentleman or the man of honor. But I do say that they are potent helps. And I would like to emphasize the importance of this belief upon the women of our day. For it is given to them to be an important factor in these helps to the betterment of the world's morality. * * The man who makes a point of keeping himself clean, and whose clothes look neat, no matter how moderate of cost they may be, works better, feels better, and is in every sense a better business man than his fellow-worker, who is indifferent to both his body and dress, or either. He works at a distinct advantage. The external man unquestionably influences the internal man. I would give far more for the work done by a man who has the invigorating moral tone of a morning bath and a feeling of cleanliness than I would for the work done by a man who scarcely washes and rushes into his clothes. ** The time spent upon our bodies is never wasted; on the contrary, it is time well invested. A machine of metal and steel must be clean before it can do good work. So, too, the human machine. A disregard of the body and disorder in dress soon grow into moral slovenliness."
OUR TIMES.

"Ye can discern the face of the sky; but can ye not discern the signs of the times?"

The cabinet of President McKinley is said to have among their number one total abstainer. J. D. Long, Secretary of the Navy, is said not to have known the taste of liquor for 22 years. We are glad to know that in the midst of the awful corruption in "high places" a few men are willing to stand out for some righteous principles.

The lady superintendent of the Dolores County, Colo., schools has refused to issue a teacher's license to the principal of one of the city schools of said county because he smokes. She holds that he is disqualified to instruct the children against the use of tobacco. There is a principle after truth implied in this act which truly is commendable.

An announcement in a recent issue of the Jewish World says that preparations are being made for the holding of a representative Zionist Congress at Munich, August 25, 1897. Well known continental Zionists have been instrumental in outlining the preliminaries of said meeting. Dr. T. Herzl, who has been prominent as an instigator, sees the necessity of co-operation in the various Zionist movements, thus giving them some definite shape and direction. Representatives of all countries in which Jews reside shall constitute this conference, and during a session of three days, discuss all questions which so deeply affect Jewish interests, especially the Zionist ideals which are so persistently and zealously held by Jews. This is the first congress to be held by Jews and will be made thoroughly representative by inviting delegates from every Zionist movement, whether social, political, philanthropic, or general in its aims. We await with interest the outcome of this meeting believing it to be significant in its bearings relative to Jewish conditions as they exist to-day throughout the world and unfulfilled prophetic utterances.

That men's hearts are indeed "failing them for fear and for looking after the things which are coming to pass upon the earth" can be readily deduced from the following by Ex-Postmaster-General John Wanamaker before the Business Men's League in Philadelphia. He said with reference to the promised changes of prosperity to be brought about by the present administration: "The country is not prosperous. * * * Thus far hardly any noticeable improvement of the wretched times is manifest. The tide will soon set in strongly unless the depression of business is altered. Idleness and want breed a bitter discontent, which will never be overcome until there are ample employments. The best保障 of fear are not the sullen savage Turks nor the insurrectionists of Cuba, nor the territory grasping British, but they are our patient and heart-tired people; our own suffering, much promised people who, betrayed and disheartened, no longer have faith in their party, and will turn to any leadership that offers promise of better times, believing that worse times can never come than are now existing. It is a terrible thing to observe public sentiment adrift and unprecedented and the people swaying away from their (former political) affection."

Under "Uncle Sam's Confessional!" Clifford Howard writes in the Ladies' Home Journal: "So strong is the influence wielded by conscience, and so frequently does it cause the wrong-doer to stone for his sin, that for the past eighty-five years the Conscience Fund has been officially recognized as one of the regular sources of revenue for the United States Government. During this time the consciences of the American people have added to Uncle Sam's resources at the rate of about three hundred dollars a month, or a total sum up to the present year of something over $200,000—the amounts of the individual contributions varying from a few cents to several thousand dollars. The largest contribution ever made to the Conscience Fund was received in May, 1896, and consisted of a two-cent stamp, which was enclosed in the following letter of explanation: 'I once sent a letter in with a photograph (unsealed), which I have since learned was not lawful. I enclose stamp to make it right.' By a curious coincidence the largest sum ever contributed reached the Treasury Department about the same time that the stamp was received. This was a bill of exchange for $14,225.15, which had been sent to the Secretary of State by the Consul-General at London, to whom the money had been given by a clergyman on behalf of a person unknown, no name being given."

Kip Menelek of Abyssinia seems to be entering upon the stage for a display in the scenes which will effect European peace and politics. According to the Independent, Russia, England, and France are all bidding earnestly for his support. The territories of England and France together with the political projects of those powers make this country to be an important factor for control. Both these powers are throwing out an immense effort to gain supremacy in the Upper Nile district which lies adjacent to Abyssinia. * Repeated interchange of Embassies between Russia and Menelek's court show that without doubt plans of serious import are being considered. * The political upheaval in the Old World has for years been holding the attention of students of prophecy and any card thrown as a bid for power or territory within the limits of biblical geography has its significance for the restoration of Palestine and the coming Kingdom. Russia is not seeking in vain a port on the Red Sea or an unmolested passage of the Turkish gates for her fleets from the Black to the Mediterranean Seas. * The "Times of the Gentiles" are nearly ended and the Moslem power will soon crumble away and some ungodly power will make a desperate struggle for the coveted territory. * The recent Korean trouble and the wonderful pressure all along the southern frontier can not hide the political greed of the Czar and his conspirators.

OUR DEAD.

STONER.—Died near Martinsburg, Pa., May 24, 1897, Mary, daughter of Bro. Andrew and Sister Fannie Stoner, aged 19 years, 9 months, and 24 days. Services held in the Dunkard church by the Brethren, there being a large attendance of friends and neighbors.

SHELENBERGER.—Died, in Grand Rapids, Mich., June 2, 1897, of diphtheria of the heart, Bertha May, only child of Bro. Andrew and Sister Jennie Shellenberger, aged 9 years and 7 months. Deceased was afflicted for more than two years but bore her suffering with much patience and resignation. The expression of her countenance in death, plainly signified that her spirit was at rest. Father, mother, and a host of friends keenly feel the loss. Services conducted by Rev. Smith and Rev. Draper of the M. E. church. Interment June 3, in the Fair Plains cemetery.

ESHLEMAN.—Died, June 9, 1897, in Florin, Linn. Co., Pa., Barbara Eshleman, aged 77 years, 5 months, and 11 days. Deceased had many years lived a consistent Christian life, she being a member of the United Brethren in Christ. Her husband preceded her to the grave thirteen years ago. One son, Bro. Eli M. Eshleman, and two daughters, Mrs. Edward R. Hospel and Mrs. David Wittle, remain to mourn their loss. Services held at Cross Roads M. H. conducted by Bro. J. N. Martin, and Bro. E. Longenecker. Interment in adjoining burying ground. Text, John 5:25.

BOSSLER.—Died, June 3, 1897, in Florin, Linn. Co., Pa., Jacob L. Bossler, aged 89 years, 4 months, and 6 days. Deceased was enjoying good health and possessed with good reasoning faculties for one so advanced in years, and the morning of his death took his usual walk to his stable: returning to his room and being seated in his chair, he was found lying five minutes later. He was widely known, and highly respected by all. He was for many years connected with the Mennonite Brethren, and led an exemplary Christian life. An aged wife, three sons, three daughters, an aged sister, with a host of friends mourn their loss. Services held at Cross Roads, M. H., conducted by Elder Martin Rust and others. Text, Jer. 9:23, 24. Interment made in Greybill's cemetery.