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George Detwiler

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The Earth Shall Be Full Of The Knowledge Of The Lord As The Waters Cover The Sea.—Isa. 11:9.

"SOME TRUST IN CHARIOTS AND SOME IN HORSES; BUT WE WILL REMEMBER THE NAME OF THE LORD OUR GOD."—Psa. 39:7.

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For the Evangelical Visitor.

LORD, LORD.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. 7:21.

DEAR Readers and Brethren and Sisters in Christ: I am very much impressed about this passage of Scripture, which brings it out that not every one that calls on His Name should be saved. I will picture out a man's heart who calls on the Name of the Lord. Can a man be a follower of the Lord and have anger in his heart? No sir. Anger is a storm of passion that will disorder one's nervous system about as soon as a thunder storm the wires of a telegraph line.

Anger represents tiger nature, and how we see so many of those professors who show the tiger nature by fighting with their poor animals and beating them with clubs and chains till the storm of passion is over; and also it sets fathers and children against each other, that they will have mouth whipping. What do you think of a father who is a professor and sends his son to his neighbor to order his hogs out of his father's field, and commands his son to speak very sharp. Now the son goes to his neighbor and talks kind to him of the hogs. The son came home, the father asked, "Well, what did you say?" The boy studied a little, and said, "I told him that papa would like to have you take them hogs out of his field." So then the father was very angry because he had not spoken in rough and harsh words. Was that father raising his son in the fear of the Lord? We read, "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord."—Eph. 6:4: and Col. 3:21. Anger gets into husband and wife and they quarrel that their near neighbors can hear them, and pout for days and weeks. Is that doing the will of our Heavenly Father? By no means. "Husbands, love your wives, and be not bitter against them."—Col. 3:19: Eph. 5:25. "Wives, submit yourselves unto your own husbands as unto the Lord."—Eph. 5:22.

I find another spirit in the hearts of so called professors, which is envy. Envy represents a snake nature. The snake which deceived our first parents in the garden, drew them aside from the path of rectitude, and death came upon all men. Envy represents to be filled with envious feelings. How often do we feel envious of our brother or sister. Do we wish them well or do we wish them evil? Or do we rejoice to see others suffer spiritually, or do we render evil for evil? "Bless them which persecute you; bless and curse not. Rejoice with them that do rejoice and weep with them that weep."—Rom. 12:14, 15, 16. "And whether one member suffer, all the members suffer with it; or one member be honored all the members rejoice with it."—I Cor. 12:26.

The third spirit is a tortoise. This is another evil with some Lord says. Tortoise represents indolence, or habitual idleness, or laziness, lukewarmness. We notice that a tortoise has a slow pace, up hill they can hardly go, it is very hard work for them to get over an obstacle; they would sooner travel around the obstacle. That is just the way with some that say, Lord, Lord, but are not willing to go straight through for the sake of Christ. Some will say, it is an uphill business; others will idle their time away with reading novels, and others will stay at home because they have made it a habit, and some will stay at home today and read the Bible. And some will say I can't talk like that person or this person, so they idle their time away. How will brethren and sisters get encouraged or grow in knowledge by having the spirit of indolence?

There are three down steps that we read of: first, refuse; second, neglect; third, despise. "See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on earth, much more shall we escape, if we turn away from him that speaketh from heaven."—Heb. 12:25.

"How shall we escape if we

Concluded on last page.
The origin of Baptism.—Christians, or any searchers after truth, do not require to go further back than the New Testament, for there, in the record of our Lord’s life, and in the writings of His apostles, they find all that is required to form a basis of that doctrine. The principal passages in the New Testament in which baptism is described are as follows:—Matt. 28:18-20; Mark 16:16; John 3:26; Acts 2:38; 8:16; 22:16; Rom. 6:4; 1 Cor. 1:14-16; Col. 2:12. From these texts we learn that baptism is specially connected with the gift of the Holy Spirit, with the forgiveness of sins, with our being buried with Christ; and we are also taught by whom baptism is to be administered, and who are the proper partakers in this ordinance. It is from a due arrangement and comparison of the conceptions in these texts that a doctrine of baptism has been formed. But while we do not require to go beyond the New Testament for the origin and meaning of baptism, historical investigation will help us to trace the rite in the Old Testament and even in Pagan history. In the New Testament itself there are two distinct kinds of baptism spoken of—the baptism of John and Christian baptism. Treatises on Jewish antiquities speak of the baptism of proselytes; and St. Paul applies the term baptism to describe certain Old Testament events, and we find in use among certain Pagan tribes, rites strongly resembling Christian baptism, so far as external ceremonies go. Hence the question arises, what is the relation of Christian baptism to these?

Writers on the early church history were accustomed to find the source of Christian baptism in the baptism of John. They connected it with the well-known ceremony of proselytes, and even with Pagan lustrations. But this explanation must now be abandoned. It is difficult to show any real connection between the baptism of John and Christian baptism, and all attempts to describe it minutely are founded either upon conjecture or upon its identity with the baptism of proselytes.

The connection between the baptism of John and the Jewish baptism of proselytes is also founded upon assumption which cannot be proved. This theory assumes that proselytes were baptized from an early time in the Jewish church, although the Old Testament tells us nothing about it. It is further supposed that John made use of this Jewish rite to declare that the whole Jewish nation were disfranchised, and had to be re-admitted into the spiritual Israel by means of the same ceremony which gave entrance to members of heathen nations. But the subject of the baptism of proselytes is one of the most hopelessly obscure in the whole round of Jewish antiquities, and the general results of investigation seem to prove that the baptism of proselytes was not one of the Jewish ceremonies until long after the coming of Christ while there is much to suggest that this Jewish rite owes its origin to Christian baptism. Others again, find the historical basis of baptism in the lustrations or sprinkling with water so often mentioned in the Old Testament, in such symbolical acts as Naaman’s bathing in the Jordan, and in various prophecies where purification from sin is denoted by sprinkling, e.g.: Ezek. 36:25-30; Zech. 13:1, etc.; but such anticipations can scarcely be called the historical origin of the rite. Many modern writers connect baptism with certain Pagan rites and point to the lustrations in use in religious initiations among Egyptians, Persians, and especially the Hindus, but very little can be made of such far-fetched analogies. Perhaps the most curious instance of this kind is to be found in the double baptism,—the one Pagan and civil, and the other religious and Christian,—which existed side by side with each other in Norway and Iceland. The Pagan rite was much older than the introduction of Christianity, and was connected with a savage custom of exposing infants who were not to be brought up. The newly-born infant was presented to the father, who was to decide whether the child was to be reared or not; if he decided to rear it, then water was poured over the child and the father gave it a name; if it was to be exposed, then the ceremony was not gone through with. The point to be observed is that, if the child was exposed by any one after the ceremony had been gone through, it was a case of murder, whereas it was not thought a crime if the child was made away with before water had been poured over it and it had been named. The analogy lies in the use of water, bestowal of the name, and the entrance into civil life through the rite.

The Doctrine of Baptism.

Among the Greek Fathers, for it is there we must look for the beginning of the doctrine, baptism was called by various names, all of which referred to the spiritual effects which were supposed to be born again by the waters of baptism. “We fishes,” says Tertullian, “are born in water,” which later theologians disputed, therewith we also agree, for they said, that the Holy Spirit alone had regenerative power, but they admitted that the candidate did not share the full benefit of the blessings of the Holy Spirit until he had submitted himself to the ordinance of baptism.

Baptism was also called illumination, or seal of the Lord, the gift of the Lord, because it had Christ for its author, and not man; some-
times by way of eminence simply, the consecration and consummation, because it gave men the perfection of Christian, and a right to partake of the Lord's supper. In studying the statements made by the early Fathers upon baptism, we find not so much a distinct and definite doctrine as groping towards a doctrine, and it is not until we come to St. Augustine that we find any strict and scientific theory of the nature and effects of the sacrament. The early theologians sometimes make statements which imply the most extreme view of the magical effects of the sacrament, and at other times explain its results in a purely ethical way. Thus, for example, Hermas says, "Our life is sanctified by water," while Tertullian expressly declares, "that we are born in water." It was St. Augustine, the great theologian of the Western Church, who first gave expression to exact dogmatic statements about the nature and meaning of baptism. The real difficulty to be explained was the connection between the outward rite and the inward spiritual change; or to put it more precisely, the relation between the water used and the Holy Spirit Who can alone regenerate. The Greek theologians had shirked rather than faced the difficulty, and used terms at one time exaggerating the magical value of the elements, at another, insisting on the purely ethical and spiritual nature of the rite; but they never attempted to show in what precise relation the external rite stood to the inward change of heart. Augustine insisted strongly on the distinction between the sacrament itself and between the inward and spiritual and the outward and material, and by doing so Augustine became the founder of modern orthodox Protestant views. The church, Augustine thought, was the body of Christ, the visible kingdom of God, and so entrance into the church and the right and possibility of participating in the spiritual benefits which members of the church can alone enjoy was only possible by means of a visible entrance into the visible kingdom. It was the Holy Spirit who alone imparted spiritual gifts to the children of God. But the one way by which the benefits of the spirit could be fully shared was in the first place through baptism. Baptism was thought to be necessary to salvation, and all who were unbaptized were unsaved, (or all who wilfully neglect, or reject baptism are unsaved.) Thus we see that Augustine distinguishes with great clearness his conception of the visible church, and of baptism as the door leading into it.

The Protestant theologians connected the two in an internal way by means of the spiritual conception of faith—faith which so connects the water with the presence and power of the Spirit that the one is the means which the other uses to impart His spiritual grace. In this way baptism is looked upon as one of the means of grace, and grace is imparted through it as through the other means—the Lord's Supper, the Word of God, prayer etc. Just as the dead letters and sounds of the Word of God are but the signs of the presence and power of His Spirit, and become at His touch the living revelation of the Lord, so in baptism, the outward rite, worthless in itself, becomes the sign and pledge of the presence and power of the Spirit of God; and as, in the case of the Word of God, it is faith that on the human side connects the external signs with the inward power of the Spirit, so, in baptism, it is the same faith which unites the water and the Spirit. So far all orthodox Protestants are agreed, but in order to show the historical evolution of the doctrine, it is necessary to notice the difference between the Lutheran and Calvinist doctrines.

Luther's own doctrine of baptism changes very much: in the second stage—it is not different, in germ at least, from the Calvinist view; but he afterwards drew back and adopted views much nearer to the scholastic theory. He was evidently afraid that, if he went too far from the scholastic doctrine, and insisted too strongly on the importance of faith, he might be led on to reject the baptism of infants; and his later theories are a recoil from that. The question which Luther had to face and answer here was, what is meant by faith, the faith which connects the symbol with the reality, and so appropriates the gifts of God's grace in the sacrament? Is it a faith which begins and ends in the individual act of faith at work in the person that is baptized? or is it a much wider thing with a more universal significance? Luther did not face this question thoroughly, but his recoil from the reformed theory of baptism seems to show that he would have taken the former answer. The faith which a man has in Christ, the faith which appropriates, is not the individual's only but extends far beyond him and his small circle. It is awakened by the Holy Spirit; it comes into being within the sphere of God's saving purpose, "by grace—through faith; and that not of yourselves, it is the gift of God." Its very existence indicates a union, a binding together, between the individual believer and the whole church of God. Thus, the church of God is increased by individual conversion, "by grace—through faith," and such individuals by being united with the church through baptism, cannot help regarding infant baptism as a mere mockery. Hence the doctrine of Augustinians, who reject infant baptism altogether, and maintain that there can be no valid baptism without the conscious appropriation by an act of faith of the benefits symbolized by the rite. It is to be noticed that those who reject infant baptism is to regard the sacrament not so much as a means of grace, but simply as an act symbolical of entrance into the church.

**BAPTISMAL RITES.**

In the Apostolic and immediate post—Apostolic church, there was no stated time or place for baptism. Philip baptized the Ethiopian eunuch by the roadside, as soon as he had declared his faith. Afterwards, however, Easter, Whitsuntide, and Epiphany were seasons supposed to be specially appropriate for baptism, and the sacrament was not performed at other times save in cases of necessity. Baptism, Tertullian said, had special reference to the death and rising of our Lord, and also to the mission of the Holy Ghost. As soon, too, as churches were built, and congregations formed, baptism
long and elaborate course of instruction as a catechumen. The reason for this, no doubt, was.

In the Apostolic church the baptismal rite seems to have been a very simple one. "Repent and be baptised every one of you," was all that Peter thought it necessary to say to those whom he invited to join the Christian church; but soon after the Apostolic times, as innovations crept in, baptism became a very elaborate ceremonial. No one could be baptized unless he had submitted to a long and elaborate course of instruction as a catechumen. The reason for this, no doubt, was, the catechumens generally were of heathen descent, and showed more or less, a spirit of obstinacy, and were slow to accept the truth, that an elaborate course of instruction was imposed upon them before they were thought to be fit subjects for baptism. In the baptismal ceremony the minister first consecrated the water by prayer, and the catechumens were then baptized in the name of the Father, and of the Son, and of the Holy Ghost. The usual mode of performing the ceremony was by immersion. In the early church "clinical" baptism, as it was called, was only permitted in cases of necessity, but the practice of baptism by sprinkling gradually came in, in spite of the opposition of councils and opposing decrees. The Council of Ravenna in 1311, was the first council of the church which legalized baptism by sprinkling, by leaving it to the choice of the officiating minister. Thus we see how diversity crept in, and how the enemy succeeded little by little, in planting his foot firmly in the church by introducing sprinkling for immersion, which spread with revolutionary rapidity throughout the church, excepting the Greek and the Arminian church, with a few smaller bodies of Christians, who have retained the original mode of trine immersion. The custom before this was to immerse three times, once, at the name of each of the persons in the Trinity. The words used in baptizing always embodied the formula in the last chapter of St. Matthew. After immersion the neophite, or beginner, was anointed with oil, to show that he was enrolled among the spiritual priesthood, which was followed by the laying on of hands, and prayer, by the bishop or elder of the church.

The form of administering baptism in the Church of Rome, at present, is as follows:—When a child is to be baptized, the persons who bring it wait at the door of the church for the priest, who comes thither in his surplice and his purple stole surrounded by his clerks. He begins by questioning the godfathers, whether they promise in the child's name to live and die in the true Catholic and Apostolic faith; and what name they would give to the child. Then follows an exhortation to the sponsors, after which the priest, calling the child by its name, asks, "What dost thou demand of the church?" The godfather answers, "Eternal life." The priest proceeds, "If thou art desirous of obtaining eternal life, keep God's commandments,—Thou shalt love the Lord thy God, etc.;" after which he breathes three times in the child's face, saying, "Come out of this child, thou evil spirit, and make room for the Holy Ghost." Then he makes the sign of the cross on the child's forehead and breast, saying "Receive the sign of the cross on thy forehead and in thy heart," upon which, taking off his cap, he repeats a short prayer; then he blesses some salt, and putting a little of it into the child's mouth, he says, "Receive the salt of wisdom." All this is performed at the church door. Afterwards, the priest, with the godfathers and godmothers, come into the church, and advancing towards the font, repeat the Apostle's Creed and the Lord's prayer. Arrived at the font, the priest again exorcises the evil spirit, and taking a little of his own spittle, with the thumb of his right hand rubs it on the child's ears and nostrils, repeating as he touches the right ear, the same word, "Ephphatha," "be thou opened," which our Savior made use of to the man born deaf and dumb, Lastly, they pull off its swaddling-clothes, or strip it below the shoulders, during which the priest prepares the oil. The sponsors then hold the child directly over the font, observing to turn it due east and west; whenon the priest asks the child whether he renounces the devil and all his works, and the godfather answers in the affirmative, the priest anoints the child between the shoulders in the form of a cross; then taking some of the consecrated water, he pours part of it thrice on the child's head, at each perfusion calling on one of the persons of the Holy Trinity. The priest concludes the ceremony of baptism with an exhortation.

In the foregoing we have rehearsed some of the absurdities and unchristian practices which the church of Rome has fallen into by leaving the simplicity of the gospel by following the vain and depraved imagination of men. It is not necessary, and perhaps not becoming for us to further dwell upon these revolting and shocking absurdities when we see, to our sorrow, that likewise many of the Protestant churches have also to a certain extent drifted into the same channel. It is indeed deplorable, and pitiful to behold, and we often feel to exclaim like the Prophet Jeremiah. "Oh that my head were waters, and mine eyes a fountain of tears." But, notwithstanding, although, the church of Rome, together with some of the Protestant churches have adopted sprinkling for immersion, yet, it is worthy of notice, that they have retained the threefold action in baptism, which is a source of great strength to those who contend for the original mode of trine immersion.

CHARLES BAKER.

"My people are gone into captivity," Mr. Dawson, a Wesleyan preacher, once said to an intemperate man. "Habits of drunkenness are the devil's chain, in which he keeps sinners in perpetual bondage in a chain of their own making; and when they add the last link, he chains them in hell forever." These words so impressed the man that he kept constantly thinking, "I am making another link for my chain." At last he turned from his wicked ways.
JUST as there were enemies in the literal Canaan, so there are in the spiritual Canaan, and as God was their Deliverer in those days, just so He is our Deliverer today. Bless His holy name!

When the children of Israel were in divine order, and did as God bade them, their enemies were cut down in short order, but when they went in their own strength, or when the accursed thing was hid in the camp, they suffered defeat. Just so today, when we as sanctified people (holy people) tolerate any of the world's uncleanness about us, be it too much money on our hands, too fine clothing, too large homes; too much land or anything which is for the gratification of self, we can expect defeat; these things will prove our ruin, for how can we expect Jesus to be pleased with us when we are content to have more of this world's goods on our hands than is needful for the needs of our body, and millions of souls going down to an endless hell because, there is lack of means to carry the Gospel to them? Wesley said that he didn't want any more money left after he died than what it would cost to bury him. Jesus had faith in His Heavenly Father to supply all His need and the needs of the twelve who were with Him contilnously.

Many of the dear brethren will say, "I don't spend a cent foolishly, I save, and save all the time, even deny myself of nice things to eat, and some necessary things." For what? That I might have more money for God? That I might send it for the rescue of precious souls which will draw interest through eternity? No I am sorry to say. Only so they can add farm to farm, or invest it, so it will double, and re-double in like perishable gold that in the last day will eat like a canker in the soul.

Then others will say, "Why I give largely to God, I gave so much this year." Ah! but how much did you have left after you got through giving? Was it less than nine-tenths of the whole? One-tenth is the least a truly sanctified one ought to give; that belongs to God and if we withhold it we rob Him of His own. But the true child of God will see that not only will God receive His own, but he will pay liberally in freewill offerings, knowing that not a cup of cold water will be overlooked in God's sight, and he shall receive an hundred fold in this life and life everlasting hereafter.

Oh how many are selling their souls, and the souls of others by hiding the accursed thing in their tent! Like Esau they sell their birthright for a morsel of meat! The widow's mite was not only 2 pence, but all her living. Jesus did not rebuke her for so doing, telling her she ought to care for her children; that her husband was dead, and she would have a hard time to find bread, but commended her for He knew that money put in the hands of God is never wasted or forgotten.

If I should say the Brotherhood was a very poor one financially; that our church spent so much on ministers' salaries, and so much for finery, and fine furniture, etc, you would all say I was telling an untruth. And if I should say our church was a cold formal body of believers, married to their riches, and deaf and blind to the cry of millions of perishing souls, you would again say it was an untruth. Well then why? If the Brotherhood isn't poor; if they have no ministers' salaries to pay; if they are saving and sparing; if they are zealous for God, sanctified, dead to this world and alive to Jesus, why do their fruits not show? Jesus said you do not gather figs from thistles; by their fruits ye shall know them. Oh dear one, Jesus is coming soon. I am looking for Him every day, and lest He should find too much clinging to me of this world's goods, that I would be too heavy to rise to meet Him in the air, I want to be more and more dead to this world, more on the self-denying plan that others may receive the benefit, and be found as one that of a truth is living by faith. The Brotherhood have learned the grand lesson, of separation from the world in dress, and many other ways: now let them also be separate from the world by laying up treasures in heaven, instead of this world, "for where a man's treasure is there is his heart also."

Yours in Jesus.

Deer Creek, Okla.

MRS. C. D. ERB.

For the Evangelical Visitor.

PROVE ME NOW, SAITH THE LORD OF HOSTS.

"Will a man rob God? yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings."

"Ye are cursed with a curse, for ye have robbed me, even this whole nation."

These words are the query and announcement of God which comes ringing down through the corridors of time and is God's unchanging word unto every heart. Read all of Malachi, chapter three, and see the beautiful promise of our blessed Master's coming to earth to redeem us from sin; then God's assurance of unchangableness and call to sinful man to return unto Him together with the precious promise, "And I will return unto you." Oh, blessed promise! How sweet to have it fulfilled in our hearts and lives.

But why is it that so many are cursed with the curse of deception, professing to be Christ's yet not knowing what it is to have the fellowship of Him Who promised to return unto them. And this is not the only curse that rests upon man for there are many others, and only the clear bright light of heaven through the Spirit and the Word can make known, and that only as we allow it to do its full work. Why is it? It is because God is robbed. Robbed of honor, trust and confidence. Robbed of that which He requires of us. Let us each examine our hearts and see wherein we rob God. Look into the mirror of God's Word as the light of the Holy Ghost shines upon it and see what the reflection. The image of every heart is reflected there either beautiful, bright and clear as the soft blue summer skies, or dull, dark and cloudy as muddy and troubled waters. Oh, reader, think of the awful charge God has made against you for He says "Ye have robbed me." Wherein? "In tithes and
for offerings." Dear ones, does God still hold this charge against you? Are you still robbing God by your disobedience and indifferent life? Do you quench the Spirit when He would mirror the true condition of your deceived heart? Do you take your own reasoning or the reasoning of some other? It matters not what someone may think or say but what is Truth? What does God say? What does the Spirit say as we read that Word which shall stand forever? "Oh," you may say, "I am the Lord's and all I possess belongs to Him." But dear one do you see that He gets it, are you robbing God by withholding that which He requires of you? Is your body a living sacrifice unto God and acceptable unto Him through the efficacy of the atoning blood of Jesus Christ? Do you walk in full obedience to the Word through the guidance of the Holy Spirit? Do you allow Christ to be enthroned within? If you do you will welcome the blessed assurance and enjoy the gifts which God has ordained that you may receive in spiritual and temporal all places as He directs and leads.

Dear readers: accept this message from God. Read it from His Word. Obey His command and He will prove Himself faithful in sweet blessing unto your soul as well as otherwise. For we testify of that which we know, have felt and seen. Praise the Lord.

A. ALICE LEHMAN.
Cape Town, April 22, 1902.

For the Evangelical Visitor.

TESTIMONY OF YIELDEDNESS.

DEAR ones in Jesus: I come before you again through the columns of the Visitor so those who read may know that I still have a desire to be about my Father's business. I am now where there are new trials and temptations to endure but at this writing I feel that I can count it all joy for Christ's sake for I know that His strength is made perfect in weakness. Praise His Name. What a wonderful salvation!

This evening, as before, my heart goes out for India's benighted, and the lost of earth. Early last winter I felt impressed to take in sewing for India, and I feel that the time is now near that I should begin. All those who would like to make something and have not the time to sew and will get the material and send it or bring it to me, I will through the help of God, make it up according as the material will allow. You know there are different garments to be made.

I felt this evening to praise God for Bro. J. R. Zook's article in the Visitor of April 15. My heart has been impressed with the same. Oh for more love and less prejudice; that we together may fulfill our Master the devil will flee; and that we may be more true and loyal and zealous of good works for Christ.

Your Sister in His service,

MRS. S. LEFFERD.
Mount Joy, Pa.

For the Evangelical Visitor.

DWELLING IN THE SECRET PLACE.

God has His secret place, His place of shelter for His children; in the times of testing, when the storms of temptation or the perils, are threatening the follower of Jesus, then the secret place becomes very precious.

"He that dwelleth in the secret place of the Most High shall abide (or lodge) under the shadow of the Almighty." To dwell in this secret place insures our peace and security, but if we only make it a temporary dwelling, if we are only transient guests, we will sooner or later regret that we ever left the secure shelter.

When a guest receives an invitation to a friend's house, he is assured of protection and safety, for a host is sacredly bound to care for and watch over those who have entrusted themselves to his care. Sacred Scriptures show how strictly the laws of hospitality were observed. It is God, the Almighty, the All-
powerful, Who invites us to become His guests:—what a Host we have! how secure, how at peace we may rest under His shelter; our part to remain trustfully under His care, His part to protect and do us good.

"Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee: which Thou hast woth for them that trust in Thee before the sons of men! Thou shalt hide them in the secret of His presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord: for He hath shewed me His marvelous kindness in a fenced city. Be of good courage, and He shall strengthen your heart, all ye that hope in the Lord." B. H.

When David was surrounded by peril, he stayed his mind, he centered his hopes on God; if he had dwelt on his own powers to cope with the overpowering forces that were arrayed against him, most certainly he would have lost courage; or if he had allowed his mind to contemplate the enemies that were surrounding him in all their powers and capacity his heart would have fainted. But instead of looking either to his own resources or to his enemies' power, he just lifted up his eyes to the Lord; he saw how powerful He was; how ready to undertake for those who put their trust in Him for deliverance, and the uplook restores his courage, strengthens his heart and enables him to rejoice in the midst of the darkest surroundings. He says "The Lord is my light and my salvation: whom shall I fear? the Lord is the strength of my life: of whom shall I be afraid?" He looks back at God's dealings with him and sees that when his enemies sought to injure him "they stumbled and fell;" though an host should encamp against him, his heart would not fear. He desired, he aimed at but one thing, that one thing obtained insured him safety and peace; that one thing was that he might dwell in the secret place of the Most High, under the protecting shadow of the Almighty, for there alone is safety. "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple." For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; He shall set me upon a rock." In this 27th Psalm how clearly he shows that he looked for a present earthly deliverance, not a deliverance at some far off date, but a present marked manifestation of His God working out his safety. He says "I had fainted (would have lost courage, grown heart-sick) unless I had believed to see the goodness of the Lord in the land of the living." And then he concludes, in almost a triumphant shout of joy "Wait on the Lord; be of good courage, and He shall strengthen thy heart: wait, I say, on the Lord." How grieved a host would be to see his invited guest doubtful of his willingness or of his power to care for and protect him, after the host has pressed his guest to take up his abode with him. How grieved our Father in heaven must be, over the doubts and fearfulness of His children, as they turn away from His secure shelter and mark His plans by their own feeble efforts to secure the way of escape from threatened danger.

When we were without strength, when in realized helplessness we sought the pardoning love and watchful care of Jesus, what a sense of our weakness and inability to cope with sin we had; how sweet and assuring were His words of welcome and deliverance; how we rejoiced in this "abiding place," this secret place to which our Father had brought us. Jesus is in truth the only shelter in the time of storm, and He urges us to abide in Him, to continue in His love and care; He promises that having come to Him, He will in no wise cast us out, and He urges us to cast all our care upon Him, for He cares for us. Surely having become one of His household, we will rest upon our host's words of protection and care, so that in the dangers and perplexities of life, when cares and trials would make us faint-hearted and overwhelm us, we will turn away from our own weak endeavors, and, like David, cast all our care upon the All-powerful One Who has invited us to His secure shelter.

Christ as a Son, over His own house, urges us to hold fast our confidence and rejoicing firm unto the end; we cannot think of Jesus driving us out of this household, nor let any real danger fall upon one of the inmates; no, He will in no wise cast us out, and surely as we remember that it was our own weakness that brought us into His household, we will not turn away from this shelter, and cope with the world, the flesh and the devil in our own puny strength.

Since we entered into His home, have we been conquered by sin; do not become discouraged, but tell Him all about it. Remember He has promised to save His people from their sins; it is only His people who can be saved, and He is the only One who can save; sooner or later glorious victory comes to the one who waits on Him.

Are sickness and infirmities pressing upon your body. "He took our infirmities and bare our sicknesses." Often Jesus heals His people, when human skill utterly fails.

Are the burdens and cares of life crushing you down? "Seek first the Kingdom of God and His righteousness and all else shall be added;" for Our Father knows and shall supply our needs according to His riches in glory by Christ Jesus.

Remember that delays are not denials, but that the God of all grace, who called both you and myself, dear reader, unto His eternal glory in Christ Jesus, after that we have suffered a little while, "shall Himself perfect, establish, strengthen you."

—1 Peter 5:10 R. V.

A guest, in ordinary life, would not think of willingly bringing into the sacredness of his host's home anything that would be distasteful to his entertainer; he would seek to please him in every way; would not think of listening to his enemies' suggestions, and would be mindful of the rules that govern a well ordered household. We too, if we would abide with Jesus in His secret place must respect His wishes, must submit to the regulation of His household and resolutely turn away
from every temptation to leave His
sheltering love.
A word and I am done; I have
been going through deep waters;
perplexities and cares have been
thronging thick upon me, but mes-
sages like the above have encouraged
my heart to trust and my hopes to
rise when everything seems to be
failing. The comfort I have got I
have tried to pass on to some other
souls who may be going through
like fiery trials.
Not so in haste my heart:
Have faith in God and wait
Although He linger long.
He never comes too late.

For The Evangelical Visitor.

OUR FATHER.

"Our Father which art in heaven."—Luke
11:2.

PRAYER is one of the great laws
of natural religion, and the
man that never prays is a monster,
for even the heathens pray, while
they are ignorant of God our Father,
and have not the blessed Bible, the
Book of all books. Yet their con-
science tells them that there is a
higher power, even as the Athenians
of old did worship to an unknown
God, whom Paul declared unto them.

Even Jesus, being the Son of God,
prayed very often. According to
Luke 6:12, He prayed all night;
Luke 8:18, He was praying alone;
verse 28, He went to the mountains
to pray. In Gethsemane He prayed,
being in great agony that drew from
His brow sweat as it were,
great drops of blood falling to the
ground; and even at the cross He
prayed for His enemies, and after
the resurrection He gave thanks
when breaking the bread with the
disciples. And now the disciples
witnessing many seasons of prayer,
genius in by their Master, they
desired that He would teach them
also how to pray; give them a rule
or model by which they could go in
prayer, and put words in their
mouth, and the apostle says that
even the Spirit teaches us how to
pray, for we know what to say.

Yes, even the disciples' request
was a prayer in itself, and a very
needful one. It is needful to ask
the Lord to teach us how to pray in
spirit and in truth, and to teach us
what it is to pray, and to direct us
what to pray for, that we may serve
God acceptably in prayer, and that
the Lord may give us prayer words
and wisdom to pray aright; that we
may speak as we ought, especially
in public prayer among all classes of
people.

Now, we have no doubt, the disci-
elces could have given a good rea-
son, or could have made great
apology, for asking the Lord to be
taught how to pray. They may
have said, John the Baptist also
taught his disciples, and you are
a better Master; we believe that you
are the Son of God. How can we
use John's prayer, the prophets
looked only on him as a forerunner
of Christ, to prepare the way for the
King of Israel; and now you are
here, and John said he must now
decrease and you must increase.
Yes, and even the disciples of the
Pharisees have prayers, but we can-
not use them. Although the Jews
find fault with us because we do not
pray, or probably not as often as
the Pharisees' and John's disciples
do; now Lord, teach us how to pray.

Why Master, you openly denounced
the prayers of the Pharisees, and
the prophets have already said long
ago that the Lord would not hear
their cry, and Lord we are now
ready to be taught.

And so the Master opened His
mouth; He who went about doing
good; He whose heart was tender,
and who wept at the grave of Laz-
arus, Mary's brother; He who had
sympathy with the widow of Nain,
and raised her son; He who was
moved by the faith of a Centurion
and healed his servant. This Jesus
was also touched by the re-
quest of the disciples and told them
to pray after this manner: "Our
Father which art in heaven." These
are precious words, not like the
words of the Pharisee, standing in
the temple praying, thanking God
that He wasn't like other people,
telling God what good thing he had
done. He was so selfish and nar-
row-hearted and, seems to me,
made good use of the capital L.
But the Lord began with love for
everybody and used, "Our Father."
By these words the Jews and the
Gentiles are brought together; by
these words we feel for the whole
human race and by these words we
wish and pray for others as for our
selves.

In another sense we may tell an
untruth by saying, "Our Father" if we
are not born of Him. But if we
are born of Him and Christ be-
came our Brother, then let us togeth-
can call upon God as His children,
and be obedient to the Father as chil-
dren, for the son will do the things
that He seeth of His Father.

Now let us together do the work
of the Lord and direct our thoughts
to heaven where He is; soar higher
and higher on eagle's wings, loose
from all earthly toils and cares and
loose from all its joys and pleasures
and allurements and bring this sweet
petition before Him. Oh let us be
encouraged by these words to love
one another truly; that we may say
in truth, "Our Father." Father of
us all, a Father in heaven above all;
Father of Abram, Isaac and Jacob,
Father of all those who are children
everywhere, bless His Name.

Again, I say, let us love one an-
other. An elderly deacon said to a
young minister, the Brethren are
too narrow-hearted or too partial.
They ought to work more in union
with others. Without any time to
study the young brother said, well,
there are many women, no doubt
some are better and fairer than mine,
but I love mine the best and above
all others, because I am best ac-
quainted with her. A member of
the Society of Friends, or Quakers,
said there are many regiments of
soldiers but you can only serve for
one general or leader and march
with your company, and that is true.

Now let us press on and forward
toward the high calling in Christ
Jesus, and think that God is our
Father, and He loves to be, for He
bath pleasure with the sons of men,
and by and by we will be with the
Father for ever, Amen.

F. K. BOWERS.

Souderton, Pa.

Although publishers of Bibles and
Testaments have raised the price of some
of the grades we are offering them at the
old price as before. Write for catalogue.
"Jesus answered and said unto her, Whosoever dranketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—John 4:13, 14.

The above text plainly shows us the difference between natural water and spiritual water; this is indeed a good statement and clear evidence to this fact. For Jesus told the woman to whom He was speaking—namely the woman of Samaria, "that whosoever dranketh of this water (meaning the natural water which was in the well) shall thirst again;" and we know by experience that the natural water which we drink satisfies our thirst, but for a short time. But yet we all enjoy to drink it; especially on a warm summer day. O, how we all rejoice at the sight of fresh sparkling water, and we all drink eagerly of it, but it is soon over and we thirst again.

Let us now listen to what Jesus says of the Water of Life or the water He has to give; He says, "But whosoever dranketh of the water that I shall give him shall never thirst." But, dear reader, does He stop here? Is this all He has to say of this Water of Life? This text plainly bears evidence to this fact. For Jesus told the woman to whom He was speaking—namely the woman of Samaria, "that whosoever dranketh of this water (meaning the natural water which was in the well) shall thirst again;" and we know by experience that the natural water which we drink satisfies our thirst, but for a short time. But yet we all enjoy to drink it; especially on a warm summer day. O, how we all rejoice at the sight of fresh sparkling water, and we all drink eagerly of it, but it is soon over and we thirst again.

Dear readers: let us strive to do the whole will of God; for as Jesus has said, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."—John 7:38.

Your Brother in Christ,

LEVI F. SHEETZ.

Florin, Pa.

FOR THE EVANGELICAL VISITOR.

ADMONITION.

TO THE Readers of the VISITOR:

We, as christian people, should be careful (and especially in these days) that we don't jump at conclusions, and think because our way is open to go somewhere or to do something (or whatever way it may be) that it is always of the Lord. Jonah's way also seemed to be opened when he went down to Joppa, and found a ship going to Tarshish, just where he wanted to go to, and he also had the means, so that everything appeared to be in Jonah's favor until after he was on the ship. Then a great tempest arose, and if Jonah had not been cast out we have reasons to believe that those souls in the ship would have perished. So it may be with us if we disobey God (though our way seems open.) Souls will be in danger, if not lost, on account of us. We should be thoroughly convinced that our call is of God, and then move forward in His fear, only as He leads. Should the way seem ever so dark or closed, He will always give light for one step more, and time will always reveal to us that we are in His order.

For the welfare of Zion.

Chambersburg, Pa.

FOR THE EVANGELICAL VISITOR.

SAVED IN THE ARK BY WATER.

"When once the long-suffering of God waited in the days of Noah, while the Ark was a preparing, wherein few, that is, eight souls, were saved by water."—1 Peter 3:20.

This subject is of a symbolical nature, because in a natural sense, it has saved those eight souls to the uttermost. "By faith Noah being warned of God, of things not seen as yet, moved with fear prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith."—Heb. 11:7. This ark was constituted by God Himself, that in reality it was a saving institution.

Notice this Ark had no need of a figure-head stuck up in front of the vessel, neither had it any use of sails, neither had it any use of a steam engine to make it move; neither had it any use of a rudder. God himself was the Pilot and Rudder. This Ark was indeed a true symbol of Jesus Christ, "the new and living way" the ark of safety. There was no danger, or fear in the Ark. The commotion and deluge was all outside. The fountains of the mighty deep opened, and gushed forth in mighty torrent. Before we go forward with this important subject, let us take a retrospective view of Noah, the preacher of righteousness, at the time he was warned of God, of things not seen as yet, moved with fear, prepared an Ark on the dry land. Oh! behold the wonderful strong faith Noah had in God, to believe against hope. We must believe, according to the Word, that those antediluvians had no faith in the Ark or that it would ever move from the spot, but glory to God! and hallelujah to Jesus! Noah never staggered in the least, but had an unwavering faith in God, and it was imputed to him for righteousness, by which he condemned the world.

In the minds of many the question
arises, why did those antediluvians not believe Noah the preacher of righteousness? Because they became disobedient when once the long-suffering of God waited in the days of Noah. No doubt through their disobedience they became hardened and were not willing that God's Spirit should rule over them. As God already before the flood declared that it repenteth Him that He had made man because they will not have His Spirit to rule over them, the same quickening Spirit was prickling them in the heart, as Peter says, "By which (quickening Spirit) also he went and preached unto the spirits in prison." Surely this was a dark age of the world, locked up in prison through unbelief, so close to the flood. Just so shall it be at the coming of Jesus.

As I have intimated, the mighty fountain gushed forth the water, as mighty niagaras from beneath and from above, so that it soon raised the ark from the surface of the earth, and it ascended up higher and higher until it got above every obstacle. So many cubits above the highest mountain. As the ark and the water, has taken Noah's family so high above the current of the world, so Jesus and the Spirit will take His church far above every obstacle (or mountain). This ark did not take one leak, in the whole voyage. The declaration of Peter is that the "like figure whereunto even baptism, (saving baptism) doth also now save us by the resurrection of Jesus Christ: (not the putting away of the filth of the flesh, but the answer of a good conscience toward God.)" Peter says, "the like figure." As those eight persons were saved in the ark by water, so by Jesus' baptism we are saved to the uttermost: they in a literal sense, so we in a Spiritual sense. Peter says it is not that baptism which only washeth away the filth of the flesh "that saves" but the answer of a good conscience toward God. The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing; which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; (notice it could not purge the conscience) which stood only in meats and drinks, and divers baptisms, (in the German version, mcueltey Taufen) and carnal ordinances, imposed on them until the time of reformation. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, He entered in once into the "Holy Place," having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: (as Peter says, not the putting away of the filth of the flesh, this has reference to the divers baptisms) how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" Dear reader, this gives us a clear conception of how we must obtain the answer of a good conscience toward God.

J. S. L.

A TESTIMONY OF HEALING.

DEAR Brethren: I would testify of what the power of God can do, and tell what the Lord has done for me when I was sick. I say praise the Lord for the healing power which the dear Jesus has left on the earth if we believe Him.

O glory to His Name! how he heals you if you trust in Him! O I can't praise the Lord enough for what He does for me and my family since we gave our hearts to Him. We trusted in the Lord and He wonderfully healed me. It is a little over two years since I gave my heart to the Lord. I knew if I would not I would be lost. I was very sick. The doctor's medicine did me no good any more and I did not want to die a sinner, for I knew hell would be my portion. I had a little one whom God called away from me, and it seemed as though a voice were ringing in my ears, "papa, do what is right, and then you can come home." I loved my little boy and desired to see him. And in the Bible there was a promise that I should see him. I had heart disease; but when I gave my heart to the Lord, making my wrongs right, He cured me. Oh praise the Lord, glory to His Name, hallelujah!

Again, after four days' sickness in which I suffered much pain, thinking it would be my last on Friday, but I prayed and God answered. I thought I saw Jesus in front of my eyes. Everything looked so bright, and I thought, am I ready to meet my Jesus? I said I'll give my life for His sake. But the Lord has cured me again. O, praise the Lord. It is my heart's delight to serve the Lord Jesus and the dear Father who is in heaven. They are my best Friends. I would say to all, trust in Jesus, doubt no more. Praise God.

Trappe, Pa.

For the Evangélist Visitor.

EXPERIENCE.

AFTER having the experience of sanctification as given in the Visitor of Feb. 15th, through which experience God revealed unto me that I can be healed, and the cause that miracles are not known these days was because of unbelief, my affliction which I had, was not removed, and I was very anxious to be healed because I thought death would follow if the Lord would not heal me, not believing that He could keep me in life with my affliction, neither did I think it to be His will that I should bear the affliction. In this condition I sought many ways to obtain healing.

My affliction was chronic and I was able to labor under the same, but God permitted me to be afflicted so that I could not work, then I was tried whether I had faith, I had been engaged in shop work as apprentice at 6 cents per hour. When this trial came upon me the devil presented many things to me to discourage me.

First, I was to go to Maryland...
the following week to do work for the company for which I labored. Second, I paid board at home where I stayed. Third, I had hardly any money on hand whereby to pay board. Fourth, I was afraid my sickness would last long enough to run me into debt. Fifth, I received no comfort at home on the line of faith. Sixth, I did not have that happy feeling which I formerly had so that I was afraid of death. All these things the devil would bring up before me to disquiet me and he got the better of me so that he had me to go to town to the doctor who gave me medicine. But the Spirit sent to say don't take the first dose; but the devil told me before that I might be sick a year and then die without any money to pay for funeral expenses.

When I thought over this I was not humble enough that such should ever be said of me when dead. On this ground I took the first dose of medicine, and kept using until I took the half of a four ounce bottle of medicine without having received physical help and losing spiritual ground.

I told a dear sister my condition and she advised me to put my medicine away and told me I must be willing to die. Then I quit using medicine but was weak so that I thought I could not work, nevertheless I went to Maryland and started to work but for the first two days I had to force myself into the work.

After that, strength commenced to come, and, praise the Lord, I got better and soon was all right.

When I came home the Lord required a confession of me for distrust of Him and using medicine, which confession I made, and from that time until now the appetite for medicine was removed from me. Sometime afterwards I was anointed and prayed for at my request but was not healed. I studied into this matter with the various scriptures which bear the thought that if we ask anything in faith we shall have or receive, and as I read of those whom the Savior healed I got the idea that some obtained healing through testifying or believing that they were healed even though the disease was upon them at the time.

Here is where the enemy switched me off and I testified that I was healed, but was not. So the time came that something told me to quit testifying and I obeyed that voice, but then I did not know which time I was right and there I stood for three or four months praying to God to show me where I was wrong, so that I might confess it, and the Lord did show me but in an indirect way. I was in Kansas that fall and through the influence of the so-called, Fire people, I claimed the Holy Ghost and fire by faith, the same as I claimed healing, and a week or more passed by and I felt nothing, but was looking or waiting for the witness of the Holy Ghost and fire to come to my heart as they taught it. One day a Brother and I were to visit Abilene and while in a room by ourselves without conversation I became quiet within myself and the Spirit or truth showed me my error. Now I hope the Lord will help my dear Brethren and Sisters to see where I placed myself. First, I testified that I was healed and was not; second, I left off testifying and still was not healed; third, because I claimed the Holy Ghost and fire by faith I would have to commence testifying again (as at the first place) that I was healed when I was not, to make the two conditions agree together. And if I would do so I would have to confess that I did wrong and doubted God when I stopped testifying that I was healed (when I was not healed) I would have to confess that I was in error both times in claiming things by faith without realizing anything. Here I was left to decide for myself and saw that I could stand no longer on the ground where I was, but a confession had to be made or suffer shipwreck. I saw my error was in claiming things by faith, and I got hot within, the storm arose, and a cyclone was in my soul. I was tempted of the devil as never before and three ways he brought up before me to disc physicians, I claimed healing, and a week or more passed by and I felt nothing, but was looking or waiting for the witness of the Holy Ghost and fire to come to my heart as they taught it. One day a Brother and I were to visit Abilene and while in a room by ourselves without conversation I became quiet within myself and the Spirit or truth showed me my error. Now I hope the Lord will help my dear Brethren and Sisters to see where I placed myself. First, I testified that I was healed and was not; second, I left off testifying and still was not healed; third, because I claimed the Holy Ghost and fire by faith I would have to commence testifying again (as at the first place) that I was healed when I was not, to make the two conditions agree together. 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Now I hope the Lord will help my dear Brethren and Sisters to see where I placed myself. First, I testified that I was healed and was not; second, I left off testifying and still was not healed; third, because I claimed the Holy Ghost and fire by faith I would have to commence testifying again (as at the first place) that I was healed when I was not, to make the two conditions agree together. And if I would do so I would have to confess that I did wrong and doubted God when I stopped testifying that I was healed (when I was not healed) I would have to confess that I was in error both times in claiming things by faith without realizing anything. Here I was left to decide for myself and saw that I could stand no longer on the ground where I was, but a confession had to be made or suffer shipwreck. I saw my error was in claiming things by faith, and I got hot within, the storm arose, and a cyclone was in my soul. I was tempted of the devil as never before and three ways he brought up before me to disc physicians, I claimed healing, and a week or more passed by and I felt nothing, but was looking or waiting for the witness of the Holy Ghost and fire to come to my heart as they taught it. One day a Brother and I were to visit Abilene and while in a room by ourselves without conversation I became quiet within myself and the Spirit or truth showed me my error. Now I hope the Lord will help my dear Brethren and Sisters to see where I placed myself. First, I testified that I was healed and was not; second, I left off testifying and still was not healed; third, because I claimed the Holy Ghost and fire by faith I would have to commence testifying again (as at the first place) that I was healed when I was not, to make the two conditions agree together. And if I would do so I would have to confess that I did wrong and doubted God when I stopped testifying that I was healed (when I was not healed) I would have to confess that I was in error both times in claiming things by faith without realizing anything. Here I was left to decide for myself and saw that I could stand no longer on the ground where I was, but a confession had to be made or suffer shipwreck.

For a little I was undecided which way to choose but the storm increased at such a rate that I could not express it in language, and I chose the way of confession and immediately there was a calm in my soul when I decided to confess, only I felt wretched for a few weeks, but I found good ground for my feast. Thank God for the way of confession rather than the way of condemning or going into the world. I thank God Who gave me fire when I received the baptism of love, but I don't want any wild fire, but a burning love for souls.

Chambersburg, Pa.

For the Evangelical Visitor.

A WORD OF TESTIMONY.

THIS afternoon I was thinking of the work the Lord has for me to do. Though I can not speak like an angel nor "preach like Paul," I do enjoy this religion of Jesus. While on my sick bed I promised the Lord to do more in His vineyard, and one thing, to write oftener for the Visitor though it be but a little. I am always happy when I obey. I praise God for a happy home where Christ is the Head. I also praise Him for early teaching by a praying mother. O that mothers might realize the importance of sowing the good seed in the hearts of their children.

"The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things."—Titus 2:3. I am so glad for the Bible.

"Blessed Bible how I love it! How it doth my bosom cheer! What hath earth like this to covet? O, what stores of wealth are here! Pray for your sister.

Bradford, O., R. R. No. 2.

ADDIE CASSEL.

If you are thinking of buying a Bible, of any kind, please let us send you our catalogue.
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 THUNDER STORM.

The arch is clear save for a spreading blot
That, dark and sullen, veils the western sky;
The hovering sun shines smothering hot, And earth is but a desert, parched and dry.
No breath, no whisper comes to stir or cool
The burning grass and silent, waiting trees;
Deep, suffocating silence seems to rule,
And hushed and gone is every gentle breeze.

But hark! what means that heavy, rumbling sound
That slow and threatening from the westward steals?
The rain-king comes in majesty profound—
'Tis but the mighty thunder of his wheels.
Behold, he comes in smoky clouds of grey;
The lightning plays like serpents round his path.
He comes as one who has the power to stay
Or wield the mighty awfulness of wrath.
He flings the rain in shining torrents down,
As though his fain would drown the very earth.
Each drop is but a brilliant from His crown—
A glittering spangle from His jeweled girdl.

But lo! ere many cooling hours have passed
The rain-king bids the dashing waters cease.
And on the tearful cloud we see, at last,
God's promise of eternal love and peace.

HOW TO TAKE A BATH.

In the Law given by God to Israel
every Israelite was required to bathe the whole body frequently, and take great pains to ensure personal cleanliness. The principles of hydropathy have therefore the sanction of Divine inspiration, and all diseases were brought to a greater or less extent under its beneficial power.

The affinity of the human system for water is most marked. About three-fourths of the human body is water. The lack of water causes much more suffering than the lack of food, and with plenty of water a person can live for a long time without food.

There are several ways in which baths are useful; first to equalize the electrical balance. Thus when persons are weary, jaded, and nervous, a moment in a bath removes the unpleasant sensation, the nerves become calm, and the whole machinery seems once more in running order.

Second, to supply the lack of water which is absorbed by the skin, so that a person who is faint and thirsty, if placed in water, speedily becomes refreshed.

Third, a large quantity of the food we consume is carried out through the pores of the skin. The constant tendency of these pores is to become clogged as the dead particles accumulate on the outside of the skin, or as the pores are contracted by a sudden chill, and a bath which cleanses the skin sets these healthful agencies at work again and thus improves the general condition, for the pores must be kept open in order to health. The first intimation of "taking cold" is a sensation of fullness as if one were stuffed, which is simply because the effete matter is not allowed to escape through the pores.

It is related that a boy was once covered with gold leaf, and exhibited in an Italian procession as a representative of the golden age. The pores were thus effectively closed, and in a few hours the poor child died.

HOW NOT TO TAKE A BATH.

First, do not soak yourself in hot water till you are parboiled, and enfeebled, and liable to take cold. Second, do not lie in a bath till you lose all the electricity from your body, and become pale and sickly, looking as boys do who go in bathing two or three times a day in summer. Third, do not take cold baths, and get chilly, and depend upon the reaction for vital heat. The reaction will come, but you must find the fuel for it, and persons who take cold baths are quite likely to go around with cold fingers and cold noses and cold toes, and have a low state of vitality.

Fourth, to take a cold bath in the simplest way; if you have no special conveniences, get into a warm room and have a big pan or a small tub into which is poured a pail of water as hot as you can stand it. Stand in this water and dip a towel in it and rub yourself all over, occupying two or three minutes in doing it, using soap or not as you please, then take another towel and dry yourself, still standing in the water. Having done this you can wipe your feet, dress yourself and go about your business. There will be no chill, no reaction, no danger of taking cold, but if you have already taken cold you will probably hear no more from it. By the aid of hot water you can cleanse the skin more effectively in three minutes than you could by soaking in cold water five times as long. Your lungs will also be relieved, and the effete matter which has accumulated will begin to pass out naturally, and you will at once breathe more freely, and find yourself feeling better.

Twice a week is usually often enough for such a bath as this.—Selected.

HYGIENE OF THE MOUTH.

Every body ought to know that the mouth is a first-class breeding place for germs. The coat of the tongue, the tartar which accumulates about the teeth, the yellow coating on the teeth, and the bad taste in the mouth, are all due to germs. In persons who breathe through the mouth the accumulation of germs upon and about the teeth is much greater than in those who carefully avoid mouth breathing, for the reason that when the air is drawn in through the nose the germs are filtered out, the outgoing breath bearing fount to contain no germs.

Particles of food which accumulate between the teeth afford a fertile soil for the development of germs; hence the importance of cleanliness. The teeth should be thoroughly brushed and cleaned immediately on rising in the morning, just before retiring at night, and before and after each meal. Cleansing after the meal is quite as important as cleansing before the meal. Curious teeth should receive immediate attention, as tuberculosis and other diseases sometimes find entrance to the body through the medium of decayed teeth.—Good Health.
OUR YOUTH.

DON'T.

Don't marry a man to reform him;
To God and your own self be true,
Don't link to his vices your virtue,
You'll rue it, dear girl, if you do.

No matter how fervent his pleading,
Be not by his promise misled;
If he can't be a man while wooing,
He'll never be one when he's wed.

Don't marry a man to reform him—
To repent it, alas, when too late;
The mission of wives least successful
Is the making of wooden limbs straight.

There's many a maiden has tried it,
And proved it a failure at last;
Better tread your life's pathway alone, dear,
Only thirty-two years old, but his attention to business, his intelligence and affability were such that for several years he has acted as secretary and treasurer, and was elected a few weeks ago as president of the company.

No one knows what any healthy boy can do who puts his whole mind on his business and behaves well in all other respects. Even a weak boy, unless there is something the matter with him which makes it impossible for him to work, can do wonders. Sir Isaac Holden died recently in England, a millionaire, a philanthropist, a member of Parliament, and nearly ninety years of age. He educated himself, and was so weak that when he went into business as a boy he said to the proprietor, "You will have to give me two hours to myself in the morning." His proposition was rejected with scorn. He said, "I am not strong enough to work as you wish me to do unless I have two hours a day for exercise. If you will try me, and find that I do not do more than anybody else you can get, besides having my two hours, you can get some one in my place." His intelligence and decision of character were already known to his employer, and on reflection he gave him the position. And all through his life he did the work of two men, but at the same time of day for two hours he walked and averaged four miles an hour over the smooth roads of England. After he was eighty years of age and his wealth was known, and his business had extended over the world, he made a pedestrian tour in Africa.

If this young man just elected president of an important company had smoked himself sick on cigarettes, had stayed out so late at night that he had no strength or spirit in his work, had spent all his money and run in debt, had kept bad company, and had worked hard only when he was being observed by his employers, he would not have got above office boy, and would have been discharged from that post. But most of the boys do not find out until too late that good behavior and devotion to the work committed to them are the paths to success and then they say the success of those who have done these things is only their luck.—Christian Advocate.

Pricelessness of Character.

BOYS, and even young men, do not appreciate the high value of character—though they may think they do. It is only when one gets further along in life that its pricelessness is perceived. It brings immediate respect, honor and prosperity. The boy who is known to be truthful, known to be faithful and trustworthy in every place, is looked upon with warm friendship and admiration by people whom he does not suspect of such sentiments toward him. He holds the key to the homes and to the business houses of the best people. He is in the line of first promotion, wherever he is. A cigar will place him under disgust; a glass of beer will condemn him as a counterfeit coin. So will a lie. So will disrespectful conduct toward his parents. Any of these is a fatal mark of discredit. Nothing is so admirable nor anything so much admired and prized as a pure honest, honorable boy or young man. Character is the most precious thing in the world.—Chicago Intercol.

SAVING GOOD NIGHT TO MOTHER.

I WAS once spending the night in a beautiful home in a large city. At about 9 o'clock my host, a gentleman of about fifty-eight years of age, got up, went out into the hall and put on his overcoat and rubbers. Returning to the parlor, he said:

"Excuse me, please, for just a few minutes. I am going to say good night to mother."

His mother lived three blocks distant, and for thirty years her son had never failed to go and bid her good night if he was at home.

"No matter what the weather may be, no matter what his guests are, my husband never fails to run over to his mother's and bid her good night," said the gentleman's wife when he had gone out. "Neither he nor she could sleep, if this duty had been neglected. When his business compels him to be away from the city, he writes to her every day, if only a single line. Her mental powers are beginning to fail, and she forgets many things, so that her mind is blank on some points; but when nine o'clock comes, she always knows the hour, and says: 'It is time for Henry to come and bid me good night.'"—Sel.

Kindness for Rudeness.

A LITTLE girl, we are told, went to her mother one day to show some fruit that had been given her.

"Your friend," said the mother, "has been very kind."

"Yes," said the child, "she gave me more than those, but I have given some away."

The mother inquired to whom she had given them, when she answered, "I gave them to a girl who pushed me off the path and makes faces at me."

On being asked why she gave them to her, she replied, "Because I thought it would make her know that I wished to be kind to her, and she will not, perhaps, be rude and unkind to me again."—American Messenger.

Kind words produce their own image in men's souls, and a beautiful image it is. They soothe and comfort the hearer. They shame him out of his unkind feeling. We have not yet begun to use them in such abundance as they ought to be used.—Pope.

Our Premium Bible is good value. It gives all the changes made by the Revisioners, in foot notes.
Evangeline VISITOR.


For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

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GEORGE DETWILER, Abilene, Kans., Editor.

Elder W. O. Baker, Louisville, Ohio, Elder Samuel Zook, Abilene, Kansas.

GEO. DETWILER, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler.

PUBLISHERS' NOTICE.

To Subscribers:—Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new addresses.

3. The date on the printed label will show when your subscription expires.

4. 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.

To those 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.

To Correspondents:—Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.

Communications without the author's name will receive no recognition.

Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post Office Money Order, Registered Letter, or Bank Draft, to G. Detwiler, Abilene, Kansas. 27 Canadian Currency is discounted with 10c.

Entered as second-class matter at the Post-office at Abilene, Kansas.

Abilene, Kansas, June 1, 1902.

INDIA ORPHAN FUND.

R. D. Girard, Kan. ................................ 50
Mrs. D. B. Erle, Ill. ................................ 40
J. M. B. Canton, Ill. .............................. 80
Gormley, Ont. ...................................... 10 00

FOREIGN MISSION FUND.

306 Deaville, Mich. ................................ 5 00
307 Deaville, Mich. ................................ 5 00
308 Eimer, Mich. ................................... 3 00
309 Girard, Kan. ................................... 5 00
310 Waterloo, Ont. ................................ 20 00
311 Ashland and Richland, O. ................. 26 50
312 Wayne County, O. ............................. 19 50
313 Stark County, O. ............................... 38 50
314 Hamlin, Kan. .................................. 20 10
315 Whistablet, Ont. ............................... 23 00
316 Bertie, Ont. ................................... 84 65
317 Rainham, Ont. ................................ 7 00
318 Cumberland Dist., Pa. ....................... 10 00
319 Newmarket, Pa. ............................... 1 00
320 Donegal, Pa. .................................. 11 50
321 Manor Dist., Pa. ............................... 51 50
322 —, Pa. ......................................... 5 00
323 — .............................................. 1 00
324 Gormley, Ont. .................................. 1 00

MATTOPPO SPECIAL FUND.

Received from April 15, 1902 to May 30, 1902.

M. A. Ahernan, Ramona, Kan. $1 00
S. M. Myers, Upton, Pa. .......................... 5 00
A. E. Myers, Upton, Pa. ......................... 4 00
Fannie White, Upton, Pa. ................. 1 00
A. M. E., West Milton, Ohio .................. 62 75
B. S. Herr, New Liban, Ind. ................. 50 00
In His Name, Gormley, Ont. ................. 15 00
Jno. Reichard, Fordwich, Ont. .............. 2 00
A. Sisters, Dalles Center, Ia. (egg money) 4 00
Fisher, Los Angeles, Cal. ..................... 2 00
D. H. Hostetler, Hopewell, Pa. .............. 5 00
W. L. R., Palmyra, Pa. .......................... 50 00
D. A. K., Palmyra, Pa. .......................... 10 00
W. L. K., Palmyra, Pa. .......................... 10 00
H. C. K., Palmyra, Pa. ........................... 10 00
Catherine Kreider, Palmyra, Pa. ............ 5 00
A. Sister, Rowena, Pa. ......................... 5 00
In His Name, Lost Springs, Kan. ............ 10 00
J. D. Powell, Deaville, Mich. .............. 3 00
B. Taylor, Deaville, Mich. .................... 2 00
W. H. Kreider, Shannon, Ont. ............... 1 00
In His Name, Shippensburg, Pa. ............. 5 00
Waterloo, Ont., Dist. ......................... 8 00
M. L. Hoffman, Abilene, Kan. ................. 10 00
Bro and Sister Kittle, Yale, Mich. ......... 3 00
A. Friend, Brookville, Ill. ..................... 6 00
Eliza Bower. Palmyra, Ohio ................... 10 00
S. Longueville, Smithville, O. .............. 2 00
Eliza Horst, Smithville, O. ................. 1 00
A. Sister, Nottawa, Ont. ...................... 5 00
A. Brother, (for wooden floor) ............. 25 00
Dayton, Ohio, Dist. ............................. 5 00
Markham, Ont. ................................ 12 50
Donegal, Kan. ................................... 1 00
B. S. Engle, Amea, Kan. ...................... 15 00
Sister Rester, Dakota, Ill. ..................... 9 00

A. Brother, Ind. ................................ 5 00
Right Hand ....................................... 10 00
Collection at Conference ...................... 61 00
Jesse Ringer, Ohio .............................. 13 00
Lydia Ringer, Ohio .............................. 13 00
Stark County Ohio ............................... 11 00
In His Name, Mastetown, Pa. ............... 2 00
H. S. Haye and wife, Pa. ..................... 5 00
Stevensville, Ont. ............................... 1 50
Frances Hayes ................................. 1 00
A. Brother, Mt. Joy, Pa. ...................... 5 00

Total ............................................ $618 75

Balance on hand April 15 ...................... $34 62

Total from April 15 to May 30 ............... 702 17

Paid over to Mission ............................. 390 30

Balance on May 30 .............................. 402 47

Whole amount received to May 30 ........... 2003 94

Whole amount paid over ........................ 1601 57

GEO. DETWILER, Treas.

This issue will reach our readers a little later. We were absent from the office during Conference week, and on this account the completing of the number was somewhat delayed. We hope to issue next number on time again.

Minutes of Conference are being sent to the various districts as ordered, and are to be held by sending to this office for them. They are sold at the rate of one cent each, plus stamp for postage. We hope to have them all delivered and they will be received by June 7th.

***

Pleasant calls, which we appreciated, were made at our office by many of the Conference visitors. Among them was our brother, F. Elliott of Richmond Hill, Ont. He visited among the brethren in our city a few days and preached for us one evening. He left this A. M. May 30, for a visit to his mother, whom he had not seen for 17 years, and who resides at Max, a town in Western Nebraska. On his return trip he will visit a short time in Brown county, Kansas, and then proceed on his homeward journey.

***

We find that the blue mark is having its effect to a considerable extent. We wish to say that it is not meant as an insult but simply as a reminder that according to our record the subscription has expired and should be renewed. In a number of cases it was found that our record was not correct and when the person wrote to us about it, we were enabled to trace up the matter and make the correction needed. It seems necessary to say that we are working on the pay-in-advance basis consequently if the credit on the label is July 82 it means that the subscription expires with the June 15 number and ought to be renewed. Jan. 93 means that the credit expires with the last issue of December of this year. We are glad to make any corrections that may exist.
We acknowledge receipt, from the compiler, of a neat little booklet of 50 pages, entitled, "History of Messiah Rescue and Benevolent Home, and Messiah Home Orphanage," compiled by Bro. S. R. Smith, secretary of the Board of Managers of said institution. As indicated by the title, this booklet gives an interesting and instructive history of this Institution from its inception to the present time, and all who are interested in the work of such institutions should avail themselves of the opportunity to procure a copy of the booklet, the price of which is only 10 cents. It is substantially bound. Incidentally the volume give some interesting facts in the early history of Harrisburg, Pa. Address S. R. Smith, Harrisburg, Pa.

We are glad, and praise God for it, that we can announce that the two thousand dollars, the estimated cost of the new buildings at the Matoppo Mission in South Africa, has now been realized. May God bless all who were moved to help raise this amount. While our report speaks of a balance of $402, the whole amount will have gone before this reaches our readers. We may say that about $30 were specially designated as a wooden floor fund, as the donors thought there should be a good floor. No doubt the actual outlay will exceed the two thousand dollars, so we will be glad to receive some further donations. We hope too that the regular Foreign Mission Fund will commend itself to your consideration. It ought to be materially increased.

A few years ago, before being editor, we had a series of lessons on the "Fruit of the Spirit," and a goodly number of our younger readers had profitable exercise in writing on the different subjects, and we have incidentally learned since, that the course was profitable to some. We have for some time desired an opportunity to announce, that if the Visron might be further helped in that way, and are now able to announce that, if the Lord will, we will, beginning with the next issue, introduce a "Department of Bible Study," conducted by I. John Ransom. The intention is to invite both young and old, but especially the young, to reading and searching the Scriptures for themselves, and in a variety of ways interest them in special study of God's Word, and giving them opportunity to improve their gifts in writing. Bro. Ransom will be able to make a more complete announcement as to the outline and plan of study, in connection with his first communication which will appear in next issue. We hope many of our young members will heartily take up the proposed work and be profited by it.

SPECIAL NOTICE.

CONSIDERABLE money was handed to me at Conference for different purposes. I tried to keep correct account of it all, but in order to make sure that there is no mistake, and if any mistakes were made they may be corrected as soon as possible, I will give a list of all that was paid me.


The following paid $2 each; John W. Niesley, D. G. Hisey, D. A. Myers, Ella Shatz, M. Oberholzer, D. H. Wenger; D. L. Book, $3.00; Wm. McCollough $2.00.

Now I would request that all who paid money on subscriptions would scan this list of names, and if there is any mistake or any names left out please write to me at once. Also let every one watch the credit label and if the proper change does not appear notify me.

Then I received money for different Missions as follows: From P. M. Clineenhagen for the Foreign Mission Fund Black Creek District, $46.65; Cumberland, Pa., Dist., $10; A Sister $1.00: Donegal, Pa., Dist., $11.50; Manor, Pa Dist., $51.50; David Zook, Pa., $5.00. Matoppo Special Fund: A Sister, $1.00; A Brother, for wooden floor, $25.00; Peter Steckley, Markham, Ont., $12.50; Dayton Dist., Ohio, $5.00; E. S. Engle, $15.00: A Brother, Ind., $5.00; Sister Reeter, $3.00; Right Hand $100.00. Armenian Fund $4.00, Indian Orphan Fund, $1.00. General Mission Fund, Bell Springs, Kan., $224.45; Sam'l. Engle, $1.00; Sam'l. Kreider, $3.00; Susan Bowman $1.00: cash 30 cts. I would especially request of all who paid me money to look over this list and if any mistakes have occurred to write me at once so that corrections can be made promptly.

THE EDITOR.

We also herewith give a list of Conference Minutes as they are ordered. If there is any mistake or if any order is not included please write to this office at once. We tried to do things correctly, but are not infallible, and would be pleased to be informed if the list is not correct.

Conference has decided that the work at the Des Moines Mission be continued and that Bro. and Sister J. R. Zook continue in charge of the work as heretofore. The affairs of the mission, as regards the matter of settlement, was left in the hands of the trustees. A matter of present importance is that of properly housing Bro. J. R. Zook and family. They are at present laboring under very serious difficulties, because of the fact that the quarters in which they live are very poorly adapted for such a purpose, and it is very evident that Sister Zook's health is being very seriously affected, and in danger of breaking down altogether because of these conditions.

Now, Conference has given it into the hands of the trustees to make provision for the better housing of the family of Bro. Zook, and they take this means of making an appeal to the church to supply funds to build a house. The lot is provided, so that the only expense would be the building and other necessary improvements. Several liberal Brethren have already started the Fund—a brother in Indiana subscribing $25.00, another brother in Ohio $15.00 and one in Kansas $5.00. The trustees suggest that all those who feel moved to give will send the statement of the amount they intend to give to this office where a record will be kept, but not send the money until a sufficient amount be subscribed so that the work can be commenced.

However, it is of importance that the building be begun in order that it may go forward quickly, we would suggest that 39 others join with the brother of Indiana making 40 who pledge themselves to the extent of $25.00. This would make a pledged amount of $1000 and the work of building could go forward at once, and more may be needed will no doubt be made up by smaller amounts.
TIME passes quickly; events which we look forward to with interest are soon past. Conference of 1902, of the Brethren in Christ, has passed into history. Conference of 1901 decided that that of 1902 be held in Kansas. The Brethren of Kansas decided at their State Council that it be held at the Belle Springs M.H. at Donegal; so preparations were made and arrangements completed to entertain the visiting delegations—a work of considerable magnitude. The labor attending the entertainment of Conference was considerably augmented because of the heavy rains which fell during the week. But the showers are regarded as a blessing, and the prospects of good resulting to growing crops made the people satisfied with the conditions. The local church did nobly in the task which came to them. May the Lord bless them abundantly.

The attendance was quite large during nearly all of the sessions, and the evening meetings were largely attended and interesting. The love feast on Saturday and Sunday was attended by large crowds, and we trust that God may have been glorified and seed sown which will become fruitful of good in the hearts and lives of many.

Delegations and representatives came from Pennsylvania, Ohio, Indiana, Illinois, Ontario, New York, Iowa, Oklahoma, Arizona, and other places. Many came to spend a season in visiting among their friends in Kansas. Recent blessed showers of rain, had wonderfully changed the appearance of the landscape. Instead of the drooping, drought-striken appearance of a few weeks ago, there was luxuriant growth everywhere, and attractive scenery, appealing to mind and heart, extending over the country wherever the eye might look. Kansas is wonderfully beautiful when she puts on her spring garb.

Conference sessions continued over three days—eight sessions in all. The work of Conference as pertains to its legislation will appear in the regular minutes which will be sent to all who ordered them. The sessions were carried on under the directions, humanly, of the presiding officers, measurably, in harmony, charity and forbearance. The conclusions reached will, we hope, be for the good of the church and its future growth. Yet we cannot help but feel that we have not yet been able to obey the Master to the extent that we should, when He says: "Lift up your eyes and look upon the field." We are seemingly more engaged in legislating negatively, than to seek how we may be able to push on the work of the Lord positively and aggressively.

As a matter of special interest to us we refer particularly to the action taken regarding the future location of the Evangelical Visitor. Application came from Pennsylvania for its removal to Harrisburg, Pa. Another application called for its being located at Des Moines, Iowa. And the Kansas Brethren made a strong plea, and the Board of Publications recommended it, that it remain in its present location for a term of five years. Considerable time was spent in discussion and when the final test was made and the vote taken the decision was in favor of the Harrisburg, Pa., proposition. It is however decided that unless otherwise directed it will continue in its present location to the end of the present year.

It was no doubt, a matter of regret to many that Elder S. Zook was unable to attend this Conference on account of illness. For twenty-five years he has not failed to attend these annual gatherings, and was always an important factor in the deliberations of the meetings. It was felt that a wise counsellor was absent. The universal feeling was that God might spare him yet awhile longer to usefulness in the church. At this writing it is reported that he is improving.

Many earnest prayers were offered in his behalf.

We hope this Conference will be productive of much good by way of creating a larger degree of unity, charity and forbearance between the different sections of the Brotherhood. May the apostle's admonition, "Let brotherly love continue," be realized and heeded, by all, to a larger degree than hitherto.

For the Evangelical Visitor.

A LETTER FROM BRO. STOVER.

DEAR Brethren and Sisters, greeting in Jesus Name, I have felt impressed to write a few lines for the Visitor, and will try, by the help and grace of God, to do so. We had quite a time of refreshing over love feast. Quite a number of brethren and sisters were here from different places. We feel to praise God for the many blessings He is constantly bestowing upon us. The more we do for the Master, the more He will do for us. Although many dark clouds roll over us, we always find, if we trust in God, He is able to deliver. Could we only realize that trials are only for our good and rely on the blessed promise that He will not suffer us to be tempted above what we are able to bear, but will also make a way of escape. Wonderful have been the dealings of God, with His children here at this place since the mission started. When I think back I can see how He has delivered me from sin and wickedness, and has placed me on the solid Rock, Christ Jesus. Had it not been for this, I could not have stood the fiery trials which I have passed through and am still going through. I know that I am utterly helpless without the help of my dear Savior. I am entirely depending upon Him, and see He has much for me yet to do, not only in speaking and praying, but in laboring for poor outcasts in different ways. Surely the Lord has manifested His power in providing homes for poor children. We have found homes for ten, and inquiry is being made whether we can find homes for more. Tomorrow I intend taking a little girl, seven years old to Bro. Tobias Wingert, at Ringold, Md., to keep until of age. May she become an earnest worker for the Master. It has been such an encouragement to me to hear that one boy, fourteen years old, has been converted. It takes time, labor and expense to do service for the Master, and may we all ask ourselves, "Am I doing all I can for Him?" We cannot all be engaged in active work, but while some are laboring in that way, others can also lend a helping hand by giving of their bounties. God has said, "It is more blessed to give than to receive."

Take courage brethren, eternity will only reveal the fruits of our labors.

Your brother laboring for the Master.

PETER STOVER.


A soul that is filled with purity cannot bear the least degree of impurity, to make it its own. There comes an ache and anguish of soul if it has touched or meddled with what would lead to sin. It feels the grief of the Spirit and realizes the result on other souls. This acute sensibility of soul must be distinguished from a morbid conscientiousness, which tends to fearfulness instead of trust. Normal spiritual sensibility is restful in right, being held steady by faith, while it is as sensitive to the touch of wrong as the eye is to the least particle of dust. This soul susceptibility may become less acute and less a safeguard by not cherishing it. There is not much danger of being too fearful of wrongdoing.—Vanguard.
PREMATURE CLAIMS TO HOLINESS.

BE YE holy, for I am holy," is a divine commandment; "without holiness, no man shall see the Lord." But as Dr. B. C. Hobbs in his Earlham Lectures has well remarked, "It is a mistake to publish assurance that we have attained it without being able to show to others the proper evidence of it.

"When a premature claim for holiness is made, the critic's searching eye is directed to the daily walk of him who prefers the claim. His life, conduct and conversation are unsparingly brought in review; every unpaid account is remembered, every mistake is dwelt upon. He finds it necessary to make his case good by positive assertions of his baptismal experiences, to secure the confidence of the doubting. All subterfuges must, however, in time, fail, and in humiliation the mistaken man discovers his error. But mischief is sure to follow. The unbelieving and the unconfirmed are turned away from the truth, forgetting that a false profession is greatly discrediting. It is surely our mark of soundness in faith to garble, misquote, or misapply Scripture. "This is the will of God even your sanctification," is undoubtedly good Scripture; but would it not be wise to quote the rest of the verse which specifies just what the apostle here refers to? 1 Thess. 4:3, 4-7; 1 Cor 6:11.

It is true that the apostle prayed that his brethren might be sanctified wholly; but careful Bible students have long known that the entire preservation of spirit and soul and body was, "at the coming of our Lord Jesus Christ." And the Revised Version thus reads: "And the God of peace himself sanctify you wholly; and may your spirit and body be preserved entire without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will also do it."—1 Thess. 5:23. And the same original expression occurs in 1 Thess. 3:13.

"To the end he may establish your hearts unblamable in holiness before God, even our father; at the coming of our Lord Jesus Christ with all his saints." Dr. Hobbs forcibly remarks: "John Wesley admits that what he calls 'entire' sanctification is an improvable state. This is much the same as to admit that the expression itself is improvable. What purpose does the adjective serve, if the sanctification is not really entire, but improvable? Certainly many people accept it as meaning a finished state instead of an improvable one. For such as these it would be far better if the adjective were omitted.

"One of the greatest dangers of the ocean wave is its under-tow. The visible crest is always rolling landwards, and nothing could seem easier or more sure than to float ashore upon it. Yet multitudes have been swept back into the deep, because a feeling of security allowed them to settle into the lower current, which is so much the more dangerous because it is silent and invisible. Now every strong spiritual experience has its under-tow. There is always a return current, a back flow, strong, deep, silent, invisible and dangerous. Those who sink into it are carried back and too often they never return. Better that a man 'fear and tremble' at the thought of danger, than to fall into it through unwarness. The very idea of 'entireness' may lead to a feeling of self-security, self confidence, and carelessness, in which the soul becomes insensible of its constantly recurring needs. Prayerlessness takes the place of prayerful dependence, the watchman sleeps at his post, and the enemy comes in at the very gate through which he has been cast out. How needful it is in the midst of spiritual joyfulness and conscious spiritual strength, to abide in deep humility, to remember our own exceeding unworthiness and that all of our abounding come only from God's merciful superabounding toward us. If angels fall from heaven, we should watch and pray even when sitting in heavenly places in Christ Jesus."—Sel. by B. Gish From The Christian.

CHURCH NEWS.

LOVE FEASTS.

PHILADELPHIA MISSION.

Report for April 1902.

Balance on hand .................................................. $9 08

Upton, Pa. .................................................. 2 00

Shippensburg, Pa. .................................................. 1 00

Love feast donations .................................................. 60 60

Total .................................................. $74 68

Upton, Pa., a box of clothing.

Royer's Ford, Pa., 15 doz. eggs, two corks of apple butter.

Williams Mill, Pa., 1 hbl. of produce.

Harrisburg, Pa., two bundles of clothing.

EXPENSES.

For Mission .................................................. $8 00

For Poor .................................................. 1 99

Shoes for poor .................................................. 5 30

Love feast expenses .................................................. 27 24

Total .................................................. $42 53

PETER STOVER.
OHIO MISSION.

Report for the month ending May 15, 1902.

RECEIPTS.

Balance on hand $979
Pleasant Hill S. S., Brown Co., Kan. $7.00
In His Name. 4.00
B. S. Herr, New Lisbon, Ind. 10.00
A. Gangy, Dysart, Ra. 5.00
In His Name. 2.00
Bro. Dodson, Benton Harbor, Mich. 2.00
J. Myers Bossler, Canton, O. 2.00
Simon Breechbill, Ramona, Kan. 1.00
Sister Ausherman, Ramona, Kan. 1.00
In His Name. 2.00
Hail Rent. 4.00
Valley U. S. M. S., Canton, O. 2.25
In His Name, Lancaster Co., Pa. 10.00
Cause of Christ, Lancaster Co., Pa. 3.00
Daniel Wolgemuth, Mt. Joy, Pa. 5.00

Total $70.04

EXPENSES.

Groceries and general provisions $4.77
Gas, oil, etc. 2.20
Rent for the building 30.00

Total $36.97

Balance on hand 33.07

We feel very grateful to God and His children through whom He has thus bountifully supplied our many needs. The work of caring for the spiritual needs of the people who come under our care has been going steadily on and some very special blessings have been seen. Pray for the work as the hot weather comes on for you all know the old ex-cuse, "In winter it is too cold and in summer it is too hot to come to church." God is able through your prayers and our efforts to reach and save many souls during the hot months of the coming summer. Pray for us.

Yours yet the Lord's,
SARAH BERT AND WORKERS.
5986 Peoria St. Chicago, May 27, 1902.

REPORT OF MEETINGS.

BRO. Peter J. Wiebe, of Shippenburg, Pa., sends in the following report of meetings in Cumberland county, Pa., which will prove interesting to many. He says, baptismal services were held near Bro. Lininger's home when three souls were baptized by Elder J. Wert. He hopes and prays that the promise of Acts 2:38, may be fulfilled.

On May 10 and 11, a love feast was held at Mechanicsburg, Pa. Although the attendance was not large, it was after all a good love feast. The Word was preached with power. There is hungering and thirsting among the Brethren and Sisters after the deeper things of God. Jesus says, "Blessed are they which hunger and thirst after righteousness, for they shall be filled."—Matt. 5:6.

On May 13 and 14, a love feast was held at Air Hill, Franklin county, Pa. There was a large attendance, and we heard many precious truths. While listening to the blessed testimonies of the Brethren and Sisters the thought came to me that God is getting His people ready for His coming. For they are ready in earnestness in the service of the Master, and are not ashamed to tell of the wonderful things God has done for them.

Brethren and Sisters, let us keep on the narrow way that leads to everlasting life, for "strait is the gate and narrow is the way."—Matt. 7:14.

I would be pleased to hear from other districts through the VISITOR.

LOVE FEAST AT PHILADELPHIA.

DEAR Brethren and Sisters: As our love-feast is now past I thought it would be interesting to the readers of the VISITOR to hear about it. Our love-feast was held May 3rd and 4th, and was a success. We had a blessed season with the Lord and felt His presence with us. There were quite a number of Brethren and Sisters with us from Hummelstown and other parts of the Brotherhood. We were glad for their presence. We always feel encouraged to see them come and help us in this large and wicked city. We hope they will not forget us in their prayers, as we are much in need of such prayers. We are glad for One in Whom we can put our trust through our trials and temptations; One Who is worthy Name. We shall never forget the kindness and liberality that these dear ones showed us.

Your Sister in Christ,
ROSA WILDFOOG.

MEETINGS AT BLACKWELL, OKLA.

ACCORDING to arrangements, Elder Jacob N. Engle from Donegal, Kan., and Bro. John Herr from Newbern, Kan., held meetings in the Mission, which commenced May 1, and lasted till the evening of the 4th. The little band also thought it was good to have communion services which we did the evening of the 3rd. The bread and wine was so new thing to the spectators but the washing of the saints' feet was somewhat new and yet some remembered the time when they themselves had washed. The Brethren read it so plain and took the different Scriptures and it explained itself. "If your Lord and Master have washed your feet ye also ought to wash one another's feet." And so the little band got credit for the same. So let us not be ashamed of the plain commandment.

The rainy weather interfered some with the meetings. The Elder dwelt mainly on becoming established in the work which is one of the essential points after the foundation is laid as in Acts 14:22, confirming the souls of the disciples and exhorting them to continue in the faith and that we must through much tribulation enter into the Kingdom of Heaven. So it is not only necessary to start in the work but to continue. "He that endureth unto the end shall be saved."—WM P. KERN.

MISSIONARY.

For the EVANGELICAL VISITOR.

U. S. M. S. "St. Paul."

DEAR Readers: We greet you all in Jesus Name from the shores of England. Thus far hath God led us on and we do magnify His Name because of His faithfulness to us. On our way from Harrisburg to New York we stopped in Philadelphia over Sunday in the Brethren's Mission. Here we met a little band of faithful workers who welcomed us and we attended a prayer meeting Saturday evening and preaching services in the Mission. Sunday morning and evening, which we enjoyed very much. The Lord gave us the liberty in administering the Word; and the Spirit helped us so that when we gave out our souls also feasted on the living bread of life. O it is so blessed to meet with those we can fellowship with here, and it matters not what name or title we bear, just so we have been baptised by the one Spirit and one Body, may we cherish all one in Christ Jesus. Glory to His matchless Name. We shall never forget the kindness and liberality that these dear ones showed us.

On Monday we went to New York City, and the Lord marvelously opened up a place for us to stay among entire strangers to us but not to God, we are glad to say, while we were waiting and attending to our business. This we appreciated very much and thanked God, because it was above our expectation. Praise His worthy Name.

We had announced our sailing day April 16th, but afterwards found that we could not make that date, it being so difficult to get our permits. However, the Lord opened our way, only it delayed us one week. I might tell how wonderfully the Lord answered prayer for us but time will hardly permit. But I would say to any who are called to follow us, do not fear; be sure you are called of God.
and then follow firmly, trust then obey no matter what the cost, nor how hard the way, for He is able to make a way where there is no way. His promises can not fail. Hallelujah.

Wednesday April the 23rd, our sailing day, was nice and clear. We ate our breakfast and began telling how wonderfully God has been leading us until the power and very presence of Jesus was manifest; we wept before Him and then poured out our hearts in praise and prayer to God. We felt so glad that God’s grace had made us willing to sacrifice our lives for those Christ died to save.

At 10 A.M. all were on board and the gong sounded and slowly we began to move out. It was a sight to see. Friends bade their folks farewell, some no doubt for the last time on earth. But we could not weep, we rejoiced to be on our way as ambassadors for Christ, knowing that if we sow the good seed we shall doubtless come again with rejoicing bringing our sheaves with us. The Lord gave us a nice voyage. We had only one little storm and that was during the night and I did not wake up. Some I heard afterward were a little frightened, but the Lord gives His Beloved Sleep. Praise His Name. Three hundred were on board the ship, some of them very rough and wicked, spending their time in playing cards and drinking, no doubt thinking they had a good time; but they knew nothing of real joy. There were a few who enjoyed salvation and loved to talk of what the Lord had done for them. We had some opportunity to do personal work and trust God will bless the seed sown in this way. We arrived here about 1 o’clock A.M. and will leave here for Cape town day after tomorrow, the Lord willing. Continue to pray for us.

Yours in his service.

JESSE AND MALINDA EYSTER.

South Hampton, England, May 1, 1902.

Some matter is crowded out for want of space. Amongst it is a letter from D. W. Zook giving an account of his movements since arriving at San Francisco, Cal. We are able only to give a summary of the letter. From San Francisco he was led to go to Seattle, Washington, where he was met by Elder Worcester, of Tabor, Iowa. They together held some meetings and did some visiting. He was encouraged in finding a goodly number who are interested in the work in foreign lands, and, though they are not of the wealthy class, are supporting the work by their prayers and means. He also visited Tacoma. It was from this place they sailed for India seven years ago. Here they met friends whom they learned to know at that time. Here the Lord, from an unexpected source, provided a ticket for him to Kansas City, Mo., via Southern California and Arizona. At Portland, Oregon, he found some acquaintances, and also some Chinese boys who had been converted at the Mission while they were in Yokohama, Japan, seven years ago. The one is connected with the Presbyterian Mission and the other with the Baptist. They both are standing true to many things they taught them, but are not as spiritual as he would like to see them. At Salem, Oregon he attended a camp meeting, and had the privilege of presenting the needs of India and the world. The Lord wonderfully helped in showing the need, with the result that eight young people volunteered to go forth at the Master’s bidding. One of these confessed that he was called to Africa. It was thus laid on Bro. Zook’s heart at Salem to pray for 25 workers, and he has confidence that the request will be granted. At San Francisco he was rejoined by his wife and child, and on invitation attended a camp meeting of the saints at Lodi, Cal. Freewill offerings for the support of the work were given at different places. Returning again to San Francisco, they received the first intelligence of the disaster that befell the Home in India as given in Visor on May 15. At first it seemed as though it was more than they could bear but the Lord wonderfully sustained. Afterwards visits were made to North Ontario, where they met with the Brethren Lehman and Burkholder, whom they were formerly acquainted with in Kansas. But the Lord had done great things for them since then. They were just in time for the dedication of their new tent. The Lord wonderfully blessed and watered their souls at this place. From here they hurried on to Tabor, Iowa to attend a missionary convention, and later attended the Conference at Belle Springs, Kan., where they met many of the dear saints of God. He says: “It did us much good to see the liberty that many souls have attained since we last met them. We also had the privilege of presenting the needs of India. We also met relatives and acquaintances and also many with whom we had been in communication in former times but whom we had not met before.”

Vigilance in watching opportunity; tact and daring in seizing upon opportunity; force and persistence in crowding opportunity into the utmost of possible achievement—these are the martial virtues which must command success.—Austin Phelps.

Remember that your work comes only moment by moment and as surely as God calls you to work, He gives the strength to do it. Do not think in the morning, “How shall I go through this day? I have such-and-such work to do and persons to see and I have no strength for it.” No, you have not, for you do not need it. Each moment as you need it strength will come. Only do not look forward an hour. Circumstances may be very different from what you expect. At any rate, you will be borne through each needful and right thing “on eagle’s wings.” Do not worry yourself with misgivings; take each thing quietly.—Selected.

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EVANGELICAL VISITOR.

Concluded from first page.

neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him."—Heb. 2:3.

"He that despised Moses' law died without mercy under two or three witnesses."—Heb. 10:28.

We, as God's people, living in the day of grace, and shall we escape if we deny our Lord? "It is a fearful thing to fall into the hands of the living God."—Heb. 10:31.

Those souls that are possessed with these spirits have no rest.

Now Jesus said, "Come unto me, I will give you rest;" then He said again, "Take your yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls, for my yoke is easy, and my burden is light."—Matt. 11:29,30.

My dear readers, I would kindly ask you to read God's Word and search it with an honest heart, and read it for your own benefit. The Bible is the Book of all books, it is the Word of God. Let us watch and pray, lest our minds wander from his Master, but during his last sickness confessed his sins and pleaded for mercy and again rejoiced in the wounds of his beloved Savior, and often said, though all the world against Jesus service. A. L. M.

To be Continued.

MARRIED.

ZAVITZ-BITNER.—Married on May 14, 1902, at Mulgrave P. O. Bertie, the home of the bride, by A. Bearss, Mr. Erle A. Zavitiz of Sheekston, to Miss Bertha Bitter, eldest daughter of Bro. Craten and Sister Elizabeth Bitter, all of Welland county, Ont.

OUR DEAD.

SOLLERBERGER.—Died, May 12, 1902 at Sollenberg, Pa., Robert Maceky, son of Bro. Samuel Sollenberger, aged 2 years and 9 days.

GARMAN.—Died, in Rapho township, Lancaster county, Pa., April 24, 1902, Lizzie wife of Jacob G., Garmann and daughter of Albert and Sister Anna Weiter, aged 20 years, 7 months and 19 days. Deceased was a bride of only about 12 weeks, and had been blooming for a long time, when a complication of diseases set in and after intense suffering for six or eight weeks death resulted on the above date. During her sickness she became conscious of her condition in regard to her eternal welfare and she sought, and, we believe she found the Lord. She was conscious to the last and admonished her friends to seek the Lord while He may be found. She selected hymn No. 149 in Spirituals to be sung at her funeral. The husband and parents have the sympathy of the community in this their bereavement.

BANE.—Died on May 14, 1902 at his home near Stevensville, Ont., Frederic Bane, aged 58 years. Five years ago he was married to his second wife, Sister Sarah Barnhart, who now survives him, with two children by his former companion, somewhere in the wide world but could not be found. Funeral occasion improved on Saturday the 17th by A. Bears to a large assembly at the Brethren's M. H. Interment in cemetery near by.

WALTY.—Died, in Lycoming county, Pa., twelve miles north of Williamsport, Pa., on April 29, 1902, Dorothea Walzy, relief of the late Conrad Walzy, aged 80 years, 9 months and 29 days. She was the mother of 11 children of whom two died in infancy. Nine survive, five sons and four daughters, with 35 grandchildren and 8 great grandchildren. She was for many years a faithful member of the Baptist church. Funeral service, conducted by Rev. S. W. Poleman, and J. M. Wolgemuth, was held at the Anthony church, text Psa. 30:12. Interment in adjoining cemetery.

LUTZ.—Died, May 10, 1902, at the home of her nephew, Bro. Jno. Snoke, near Chambersburg, Pa., Sister Elizabeth Lutz, aged 74 years and 11 months. Funeral services conducted by the Brethren; assisted by Rev. S. S. Wiley of the Presbyterian, church, held at the Presbyterian church at Middle Springs, Cumberland county, Pa., and interment took place in the family burying ground. Sister Lutz was never married, and lived on the farm where she was born until a few years ago, when she has lived with relatives. She was the youngest of a family of five, and the last to die. She was a worthy member of the Brethren in Christ for upwards of 50 years, and tried to live according to the precepts of the Gospel of Christ.

WILLIAMS.—Albert Williams was born in Dauphin county, Pa., Jan. 11, 1848, and died near Shannon, Carroll county, Illinois, May 2, 1902, aged 54 years, 3 months and 18 days. In the spring of 1866 he came to Ills., and settled at Maple Grove. In 1872 he was married to Miss Elizabeth Yeager. To this union were born five children, all of whom have preceded their father to the other world except one, Lucilla who still remains with her sorrowing mother, to mourn their loss of a kind and indulgent father and husband. Both father and Sister William were converted at a meeting held by the Brethren in Christ, and he served his redeemer faithfully for a season but through the deceitfulness of sin wandered from his Master, but during his last sickness confessed his sins and pleaded for mercy and again rejoiced in the wounds of his blessed Savior, and often said, though all the world against Jesus service. A. L. M.

Services held at Mastersonville M. H., Sund., Apr. 27, conducted by Elder H. B. Hoffer, Peter Brubaker and A. M. Sheets. Text 1 Peter 1:24, 25. Respect for the dead and sympathy for the living was shown by the overcrowded house. Interment in adjoining cemetery.

WISEMER.—Brother Christian Wissmer was born in Skippack township, Montgomery county, Pa., April 13, 1817, and died at Summit, Bucks county, Pa., April 13, 1885, aged 68 years, 1 month and 8 days. Bro. Wissmer was an esteemed member of the Brethren in Christ church for upwards of 60 years and filled the office of deacon for many years. He was married to Mary Cassel December 3, 1837, and they moved to Bucks county more than 55 years ago, on account of obtaining land more cheaply than where they had lived. They located on a tract of land about one mile south east of Silverdale, where they resided until unable to farm, since when they have resided in a house which they built near to the M. H. at Silverdale. They were the pioneer members of the church in Bucks county, and were regarded as a despised people. However their life was fruitful of good and the church gradually increased in numbers. He was regarded affectionately as a father in the church. He died principally of old age and worn out constitution. He was the father of seven children, of whom one daughter preceded him to the spirit world. Six survive, Susan, wife of David Ruth; Sarah, wife of Charles; Elizabeth, wife of Elie­ leth; Jacob; Bro. Joel and David. Funeral services conducted by the Brethren S. H. Rosenberger and S. G. Engle were held at the Brethren’s M. H. May 24, 1902. Text Psa. 23:4. Interment in adjoining cemetery.