The Angel-Presence and the Christian.

There is nothing more comforting in all the history of the children of Israel than the assurance given on several occasions that God would send an Angel before them to keep them and to bring them to the place he had prepared for them. Among all the divers promises this one is of brightest luster. And if Israel is typical of the Christian, what a rich promise this is for every follower of Jesus.

There are few things more characteristic of the believer than his conscious helplessness. So true is this that it has been held that this sense of dependence is the very heart of religion; that we would not worship and reverence God did we not feel our deep need of him as one upon whom we can rest. While this may be an extreme view, it is nevertheless true that we are profoundly conscious of our dependence on a higher power. And this promise, if we may appropriate it to ourselves, admirably fits our case. "Befoil I will send my Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." There is a suggestion in this capitalized "Angel" that he is the Lord, the Angel of God's face, the Son of God. If so, then we can also fall back on that other promise, "And, lo! I am with you always."

There are some important conditions to his presence and protection and guidance.

1. We must "beware of him." The primary meaning of "beware" is to hedge about as with thorns, and so to guard; to be circumspect, look narrowly. Referring thus to ourselves it indicates great circumspection in our lives because of the Angel's presence. We believe if it were a visible presence it would make a wonderful change in our lives. Why not when it is just as real a spiritual presence?

2. We must "obey his voice." Whatever he saith unto us we must unhesitatingly do. No halting. No reluctance. No sulking. Our obedience must be prompt and cheerful, and to all his commands.

3. We must be careful not to "provoke" him. To provoke is to cause to make bitter, to grieve. The Hebrews were materialistic in their use of terms. To act so as to turn one against us is to make him "bitter." We are under no circumstances to do anything which would turn the Angel against us. "Church Advocate."

Suffering and its culture, like joy and its culture, are within the lot of every man. We shall not need to seek; opportunities enough for it will meet us everywhere. And may God help us everywhere to find the treasures they contain.—Phillips Brooks.

Have I any desire that I place before God?

Special!


The response to our request in last issue for a Visiton of date of November 15, 1901, was quite generous. We received more than we needed. We thank you all for your readiness to respond.
In a recent letter to the Treasurer of the Orphanage, the founder of the institution expresses her continued concern for the success and prosperity of the institution, and wishes she could say something in the interest of the “Endowment Fund” which, according to the report on another page, stands at $1,800, and would appeal to such whom the Lord has blessed with abundance of means to help swell this Fund and so become fellow-workers in the good work, and share in the blessing that come from the consciousness of contributing to the worthy object for which the institution stands.

The work of the Messiah Home is to be extended in the near future. This decision has been reached after long, and we trust, mature deliberation. A constantly increasing number are looking here with longing desire hoping to secure a home in which to spend the remainder of their days in comfort. Many applicants have been turned away because of lack of room. At its last meeting the Board of Managers decided to enlarge the building, so as to extend its capacity by building an addition to the present house in size 36x56, and three stories high. The present number of inmates is 20, ranging in age from 40 to 82 years. Some are quite feeble, and are glad for such a home where they find comfort and care. The enlarged building when completed will be able to accommodate double the number as at present constituted. The Home thanks the friends in different localities who still remember us and contribute for its support such things as the Heavenly Father showers upon them.

The St. Louis Mission.

In a recent issue of the Visitor there was reference made to a movement among the Brethren of Kansas to start a Mission in St. Louis, Mo. Brother B. Gish was the prime mover in the project and visited that city on his way to Conference, to look over the field. Conference gave consent to proceed with the undertaking and it seems that the matter is to be undertaken in the near future, as the following communication from Brother Gish will make plain. He writes from Abilene, Kansas, under date of June 22nd, and says:

“After attending General Conference and three love feasts in Ontario, and spending one day each, at the Buffalo, N. Y. Mission and at St. Louis, Mo., I came home on the 10th, and attended the love feast at Belle Springs on the 11th and 12th. There I requested privilege to select a committee of three brethren to go to St. Louis, Mo., and look up the field and consider whether it would be advisable to establish a Mission there. The request was granted. This committee will, we expect, report in the near future and if the report is favorable, Brother J. M. Sheetz (a member of the Home Mission Board) and wife, and the writer and wife expect to start for St. Louis, Mo., on July 4th, begin the work there hoping more will be ready to join us soon.

To what extent the work will be carried on we cannot say, but wish to say to those with whom we had a personal interview, let us hear from you, and please consider your calling. We ask the fervent prayers of God’s people as co-workers as the apostle admonished.

Your weak brother,

Benjamin Gish.

Sister H. Frances Davidson gives a brief account of her visit among the Brethren and others in Canada, and we hope the Lord may continue graciously to give her necessary strength so that she may be able everywhere to enter the open doors and relate things as they are where the gospel of Jesus Christ is not known. We learn that the Lord is calling some from among the Brethren to go to India, and we understand, their mind is, if the Lord opens the way, to sail for that interesting land by about October.

The number of members has something to say on another page. The outgoing band consists of Brother and Sister A. L. Musser, of Mongul, Pa.; Brother Henry Angeny, of Philadelphia, Pa.; Sister Anna J. Stoner, Martinsburg, Pa.; Sister Maggie Landis, Silverdale, Pa., and Sister Martha Barr, of Lancaster, Pa. May the Lord fully lead and make his will very plain, and may the church be aroused to a full sense of her privileges and also responsibilities.

In our June 1st number we had a few notes on the work of the recent Conference. We briefly mentioned the starting of a fund for securing a tract of land from the British Government considerable distance south of the Matopos Mission, a location which was visited during last year by some of the missionaries and which they regard as an inviting field in which to enlarge the present work.
The price of the land is $1.25 per acre, and the missionaries are convinced that the church should without delay secure the location. Under the spell of Sister Davidson's earnest plea, the attendants at Conference quickly contributed five hundred dollars, and it was the feeling of the Brethren that an appeal should be made through the Visisor to the many who were not at Conference whose hearts the Lord may make willing and who will regard it as a blessed privilege to help swell this fund so that land may be secured and a new station be started in connection with the Matoppo Mission. Brother P. M. Climhenga, of Stevensville, Ont., is the Treasurer to whom all contributions should be sent.

Reports of revival meetings, love feasts and other special services, of interest to the readers of the Visisor, are always welcome, but we think that matters which are only of local interest should not be enlarged upon. For instance, in reporting baptismal services it is proper to give the number that were baptized, but of doubtful propriety to give the names of those who were baptized. This is well enough in a local paper as a matter of home news, but we beg to be excused regretted and the matter is of sufficient interest to the readers of the Visisor. We have often felt the same in the case of obituary notices, where, through the enterprise of the press news gatherer, everything of local interest is given of the one departed, with the names and where living, of all the family and near relatives, which, of course, is of interest to the locality where the person lived, but is of only passing interest to people hundreds of miles distant. We think there is room for reform on these lines.

We are glad for Sister McTaggart's report of the gracious revival in that neighborhood. Latest reports give the number of converts as nearly forty that all who make a beginning may be truly born of God and may not stop short of pressing into the kingdom! But we often wonder and are puzzled to know why, in revivals where it is reported that many were converted, the number that go on in obeying the commandments of Jesus, and identifying themselves with the children of God, is so small. This is to be regretted and the matter is of sufficient importance to arouse a deep concern among the Brotherhood. No doubt there are causes for it, but likely no two persons would agree as to what the cause or causes are; but a free interchange of opinion might help to solve the problem.

We had expected to have a word of the arrival of the missionaries at the Matoppo Mission before we would go to press with this issue but were disappointed. The last word we had was upon their arrival at Cape Town on May 16th. They were all still fairly well, and in good spirits. They were met at the pier by Brother and Sister J. O. Lehman, and Brother Albert Miller, who helped them much in passing the goods through the customs. Brother Myers says he would wish the dear ones at home could have some of the experiences they had, it would do them good and their hearts would get the enlargement that Paul speaks of. They still ask our prayers for them.

One June 12th, a baptismal service was held here at the Home chapel when three of the girls of the Orphanage were received into church fellowship and baptized in the Susquehanna river. In the evening a solemn communion service was held, when a goodly number engaged in washing the saints' feet and remembering the suffering and death of our Lord. Elder Aaron Martin, of Elizabeth-town, officiated at these services. Brother J. M. Wolgemuth was also present part of the time.

We have received from Brother G. Cress a record of baptisms that took place in connection with the Chicago Mission during the last three years. In 1902 five persons were baptized; during 1903 five more were added, and so far seven have been baptized in the current year. This seems to be a good showing for the Mission. May the Lord receive much glory from the godly life and conduct of those who have thus put on Christ.

Elder W. O. Baker, who presided over the recent Conference at Nottawa, Ont., gives a few brief notes of the same in this issue. It was intended for last issue, but came too late. We were glad for the good reports that have come which all agreed that it was a most enjoyable and also profitable meeting.

On June 26th a baptismal service was held at Conoy M. H., Lancaster county, Pa., when seven redeemed souls were buried with Christ in baptism, and, we trust, arose to walk in newness of life.

(Additional Special Mention page 1.)

The General Council of 1904.

The General Council convened at the church on the sixth line, between Nottawa and Stayner, Ont., on May 18th, and continued in session three days.

The Council was well attended from beginning to end. The East was better represented than the Central and Western States. Ontario was well represented. But several of their prominent brethren were not present.

After an organization was effected, the regular work of the Council was commenced and pushed vigorously, as there was much to do.

Some districts were not represented by delegates. This is always to be regretted. Every district ought to be sufficiently interested in the church in general to be represented at its General Council by a delegate or delegates.

There were three busy days; the work was expedited by referring some important work to special committees. The standing committees were busy during the intervals between the regular sessions.

The adoption of By-Laws for the government of the church, and the reconstruction of the standing committees was a prominent feature of the work of the Council. Other important problems were presented for solution, which were solved, seemingly satisfactorily to the majority.

The Council was fairly harmonious in its deliberations and its general influence seemed to be good. Many old acquaintances and friendships were renewed, and thus brotherly love strengthened. If there were no other needs for a council, the social benefits would be well worth the toil and expense.

There was preaching every evening except Friday, when Sister H. Frances Davidson gave an interesting missionary talk to a crowded house.

The love feast was well attended; during Saturday many excellent testimonies were given of God's dealings with Christ's witnesses.

In the evening many communicants renewed their covenant with the Master.

On Sunday morning Evangelist J. R. Zook preached from Isa. xxxix. 22, subject, "Holiness."

The influence of these meetings was felt by saint and sinner. We trust the Holy Spirit will seal all convicted souls, whether for salvation or a higher plane of spiritual life.

W. O. B.,
Associate Editor.
Blessed surrender; life’s little all,
Yielding to Jesus, hearing his call,
As once it sounded over the sea,
Calling the fishers, “Come unto me.”

Chorus.
Blessed surrender, so happy, so free,
When Christ the Savior is calling to me;
Glory, all glory, I walk not alone;
Jesus will keep me forever his own.

Blessed surrender: pleasure and pain,
Left to his choosing, loss shall be gain;
Lost salvation, wisdom and power.
Guiding my footsteps, blessing each hour.

Blessed surrender: though weak and frail,
Yet shall his mercies, never more fail;
Wondrous salvation! grace that exceeds
All human asking, all mortal needs.

When Christ the Savior is calling to me;
Blessed surrender, so happy, so free,
Yielding to Jesus, hearing his call,
He that despiseth me, and he that despiseth him that sent me.

Here some might think, why should such a doctrine be given to a man already so good as Timothy was? Even because a mask may so easily come before one, wherein there may be danger. Therefore nothing shall be done from or by thee after thy own affection; for occasional opportunities offer themselves to it, in the ministry, by which Barnabas fell with his uncle Mark, (Acts xv. 37, 38, 39.) Yet God soon sees through it. Whenever well disposed persons mistake herein, one must not be merciless to make objections of. It is not my mind, as it ought, in general be attended.

Then that sin rebuke before all, that others may also fear. I charge thee before God, and the Lord Jesus Christ and the elect angels, that thou...
and often with trembling and palpitation of the heart, and the sinner will find himself disgraced, with all the confidence he had in himself and in his own strength. But the conscience will immediately begin to condemn the act and the faintness of the will, will be restored again and repent and unite with the conscience and will finally lead to sincere repentance and now he resolves firmly to be more watchful in future and keep himself nearer to God. If we discover such and such-like signs, it is but a sin of infirmity, and if even the act in itself is shameful and destestable, so that it would appear by first sight to be a mortal sin, it is yet but a sin of infirmity; because there is still life in him yet. But on the contrary a, lifting sin in its appearance may become a mortal sin, when repeatedly committed; and when the mind becomes hardened, so that it neglects to notice or to give heed to the reproof of the conscience in general. It is a sign of a mortal sin when it is repeatedly, wilfully, and intentionally committed with a hardened mind, and so much the more, if one goes after and seeks opportunities for it, and finally remains impenitent therein, so that he has no longer neither fears nor uneasiness about it, and yet the more when they are gross and vicious sins, such as we read of (I. Cor. v. 9, 10; Gallat. v. 19-21.)

Finally I will yet briefly repeat, when a brother commits a sin through weakness or precipitation, a sin which is not unto death, when it is between brother and brother and will be acknowledged and confessed by the first admonition, the brother shall forgive and expose it no further; but if it comes to the second admonition in presence of two or three witnesses, and will then be acknowledged it shall be forgiven and go no further; but if it comes to the third admonition before the church and will then be acknowledged and confessed before the church, the church shall forgive and expose it no further; but if he will not consent to the admonition he shall by the council of the church be held as a heathen man and a publican, in manner as it has been explained in the preceding pages; and now he shall be exposed to the world, and is to be kept so until he acknowledges his transgression openly in a public meeting, and asks pardon. Then the church shall receive him again; for so far as the transgression was exposed, so far it must be brought back and recalled again, insomuch that the calumniator has no cause to slander the church of God. But if sin will be committed which is known to the world, it requires not the first nor the second admonition, but he shall immediately be brought before the church, and he proceeded against, according to the precepts of the gospel; but if some one has committed a vicious or mortal sin openly before the world, or secretly that will at last come to be known, such a one shall immediately be made known and exposed to the world by the council of the church. Though he would at the same time mourn and appear penitent, yet it shall not be overlooked to him, or else we would only make many hypocrites, or give cause for them to become such. For who would not, when he has committed secretly a vicious or shameful act, when it comes to be known, show himself penitent and acknowledge that he has done wrong? Yet such a one shall be excluded from the church and kept in avoidance according to the precepts of the gospel, until he has obtained grace and pardon from God, and the members of the church again perceive a conflux or union of the spirit. Then he may be received again by the council of the church, yet so, that he first acknowledges his sin in public meeting and asks pardon. But if such a one is already penitent at the time that his act becomes to be known, and if even he has already obtained the remission of his sins from God, yet he should willingly submit to the ordinance of God and willingly hear the withdrawing of the members for a time, in order to remove all offences from the world, which he has caused, and also to take away all causes from the world to injure or to calumniate the church of God; and any one that will not submit to this order, will prove thereby that he is not standing in full love and peace with God. Yet there would not be a sufficient cause to expel such a one to the greatest degree of avoidance or excommunication; but only in the first degree or class, as heathens and publicans. Neither need we leave him stand long in such a state, but may receive him again in a short time, yet not otherwise than by the council of the church.

This concludes the articles as they have appeared in several issues on this topic. They were written by Eld. Christian Lesher, of Franklin county, Pa., who died in 1856, at the advanced age of 81 years. Published by request. EDITOR.

"The groves were God's first temples," but they are not his last and greatest.

For the EVANGELICAL VISITOR.

The Great Hope.

IV. IT IS THE HOPE OF A BLESSED RESURRECTION.—The doctrine of the resurrection of the dead is peculiar to Christianity and the Bible. The wisdom of the heathen world in regard to the future dealt only with the departure of the spirits of men into the spirit world, or else with the transmigration of souls, but it knew nothing of the resurrection of the body. And even of the condition of these disembodied spirits in the shades of Hades it has told us very little. The future was a matter of gloom and uncertainty: So Paul tells the Thessalonians that they sorrow not concerning them that are asleep "even as (the) others that have no hope."

No hope of what, Paul? Of what did the others have no hope? Does he mean that these others had absolutely no hope of any kind? Evidently not. Doubtless they had many hopes of different kinds. One hoped for wealth, another for honor, another for a good home, another hoped for the prosperity of his children, and another for revenge upon his enemies. What, then, does Paul mean, when he says, "even as the others that have no hope?"

He means that the world around the Thessalonians Christians had no hope of a resurrection of their dead kindred and friends and of a happy reunion with them, to comfort them or to lighten their sorrow. We know that he means this, for he immediately proceeds to speak of the resurrection of the Christian dead at the time of the coming of the Lord, and of the translation of the living Christians, and of their general reunion. This was their hope, the hope of the Thessalonian Christians in their hour of bereavement and sorrow. "You will see your dear friends and kindred again, and they will be alive too, for they shall be raised to life when the Lord comes. And it will not be a sad seeing, but a joyful seeing, a blessed reunion."

But the world around them had not this hope, but were in darkness in regard to the future beyond death. But the revelation of Scripture lifts the curtain and speaks with authority of the future.

It is well that we hear and heed the voice of revelation, especially in these latter days. For these be the days of increasing skepticism and infidelity. And prominently is it the doctrine of the resurrection of the body that is attacked and discarded. And this in-
fidelity is not confined to the world, but the churches, so-called, are themselves honey-combed with infidelity. Adam Clarke in closing his comments on the fifteenth of first Corinthians, uses these words, or words to this effect: “One thing more I can not forebear saying, and that is that the apostles regarded the doctrine of the resurrection of the greatest importance. There is not a doctrine that was more emphasized by them than this, while in our present-day preaching there is not a doctrine that is more neglected.”

If Mr. Clarke were now living, what would he say? Modern infidelity in the churches now says, “I don’t care whether Christ or the resurrection ever comes. I am going to heaven when I die, and that is good enough for me.”

Brethren, it behooves the church of Christ, the elect, separated church of Christ, in these latter days of apostasy and church-worldliness, in this corrupt Laodicean state of the so-called church, it behooves the consecrated church to lay hold of and keep hold of the hope set before us, even the hope of the gospel, with tooth and toe-nail, and to magnify and emphasize it in the midst of Laodicean indifference and unbelief.

But let us hear what the Scripture saith:

1. “Because that for the hope of Israel I am bound with this chain.” (Acts xxviii. 20.)

2. “He cried out in the council, men and brethren, I am a Pharisee, the son of a Pharisee! of the hope and resurrection of the dead am I called in question.” (Acts xxiii. 6.)

3. And again: “And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead.” (Acts xxiv. 15.)

4. And again: “For which hope’s sake, king Agrippa, I am accused of the Jews! Why should it be thought a thing incredible with you, that God should raise the dead?” (Acts xxvi. 8.)

5. And again: “Waiting for the redemption of our body.” (Rom. viii. 23.)

6. “But ourselves also, which have received the first-fruits of the Spirit, even we ourselves, waiting for the adoption, to-wit, the redemption of our body.” (Rom. viii. 23.)

7. And again: “Whereby ye are sealed unto the day of redemption.” (Eph. iv. 30.)

When is this day of redemption? And what is redemption? Redemption means a buying back, a ransoming. It is the delivering of a person or object from slavery, or from captivity, or from imprisonment, or from the control of one who is not the natural or the original owner, by the payment of a ransom-price, and the restoring of the person or object to the original owner.

Now, man not only has to be redeemed from the captivity and control of Satan and sin, but the redemption is not complete until he has been set free from the power of death and his body has been let loose out of the prison-house, which we call the grave, and the whole man, with all his faculties perfected and glorified, is fully restored to the true and original owner. Therefore, as far as the payment of the ransom-price is concerned, we may call the day when the great sacrifice was offered and the blood of atonement was shed on Calvary, or from the day of redemption. But, properly speaking, the day of redemption will be the day when the great work of liberation and restoration shall have been completed, even the beautiful morning of the resurrection. Therefore saith the Spirit:

8. “I will ransom them from the power of the grave, I will redeem them from death.” (Hos. xiii. 14.)

9. Again: “If a man die, shall he live again? All the days of my appointed time will I wait till my change come; thou shalt call and I will answer thee, thou wilt have a desire to the work of thy hands.” (Job xiv. 15.)

10. And again: “That thou mayest say to the prisoners, go forth! to them that are in darkness, shew your light; to them that are in ignorance, shew yourselves!” (Isa. lxxix. 9.)

11. And again: “But God will redeem my soul from the power of the grave.” (Ps. lxxx. 15.)

12. Again: “As for me, I shall hold thy face in righteousness, I shall be satisfied, when I awake with thy likeness.” (Ps. xlv. 15.)

13. “And this is the Father’s will who hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.” (John vi. 39.)

V. It is the Hope of Immortality.

There can be a blessed resurrection without immortality. Lazarus and the widow’s son had a blessed resurrection, but not to immortality. Doubtless they both died again and will rise again at the last day, for Christ was to be the first-fruits of the resurrection to immortality. He that hath an ear let him hear what the Spirit saith about this hope of immortality: 1. “But they which shall be accounted worthy to attain to that age and the resurrection out from among the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.” (Luke xx. 35, 36.)

2. Neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection.

And again: “If by any means I might attain unto the resurrection out from among the dead.” (Phil. iii. 11.) More exactly and literally: If by any means I might come to the out-resurrection, the one out from among the dead. It is a special resurrection that Paul strives to attain, a select resurrection, when certain ones will be raised up from their graves, while the rest are left behind in their graves. It is the same resurrection of which Christ speaks in the words already quoted, to attain which Paul says he had suffered the loss of all things, a resurrection unto immortality. Neither can they die any more.

And again: “And every man that hath this hope in him purifieth himself, even as he is pure.” (1. John iii. 3.)

What hope, John? What do you mean by “this hope in him?” Hear what he says: 4. “Behold, manner of love the Father hath bestowed upon us, that we should be called the sons of God! Therefore, the world knoweth not us, because it knew him not! Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.” (1. John iii. 1-3.)

Have you caught a glimpse of it, brother? Do you see a little of this hope divine, all other hopes transcend? May the knowledge and sense of this hope stir up and illuminate and fortify our souls, not only by glimpses (and yet by glimpses, if so it must be), but may an abiding, perpetual, realizing sense of it move and actuate our hearts and lives, making and keeping us ever ready to suffer and to do for his sake, and to purify ourselves even as he is pure.

We shall be like him. If we shall be like him, how shall we be? Surely
no longer subject to pain or sickness! Surely no longer to grow weary! Surely no longer liable to grief or mourning, to sin or sorrow! Surely no longer subject to the trials, or the provocations, or the disappointments of this present life! Surely no longer fettered or impeded by the clogs and limitations which now affect this mortal body.

5. Who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able to subdue all things unto himself.” (Phil. iii. 21.)

6. “So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy, and as is the heavenly such are they also that are heavenly.

And as we have borne the image of the earthy, we shall also bear the image of the heavenly.” (I. Cor. xv. 42-49.)

7. “Behold, I show you a mystery: we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump! For the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality.” (I. Cor. xv. 52, 53.)

Can we, indeed, imagine what this will be? Shall we, indeed, know ourselves, when we find ourselves and see ourselves immortal, every hindrance and impediment and imperfection removed, no longer in thrall to circumstances or conditions, ready and prepared to know and understand, as we never could before, the good and the true and the beautiful, even him who is the source of the good and the true and the beautiful and of all perfection, ready and prepared with unchanging freshness and vigor, to pursue our study of God's creation, meanwhile praising with exultant joy the great author of our salvation, him who, to raise us to this blessed immortality, allied himself to the agony and reproof of our mortality—ready and prepared to enter into the rest that remaineth for the people of God, a rest of holiness and love, undimmed and unbroken!

Shall we know each other there? Shall we know ourselves there? Yes, we shall know even as we are known, never more to walk alone, but 'twill be wonderful and glorious!

“Now, thanks be unto God for his unspeakable gift!”

J. VAN HALTEREN.
Clay Center, Kans.

For the EVANGELICAL VISITOR.

Consecration.

“My body, soul and spirit,
Jesus I give to thee
I consecrate my offering
Thine eternore to be.”

The question may be asked—Do all Christian professors enjoy the blessings of an entirely consecrated life? I am afraid they do not, and the saddest of all is, that many have not as much heard of the sweet peace and comfort there is in store for those who are willing to, “deny themselves and follow Jesus.” The result is, they do not enjoy their salvation. I believe there is such a thing as enjoying salvation. I have heard it said, of an old sainted minister, that when newly getting acquainted with friends, instead of saying, are you a church member or are you a Christian, he would always say, “Do you enjoy salvation?”

I wish all the churches in the universe were filled with people that really enjoyed salvation. What a glorious and sweeping victory for Christ we could then have.

I believe the reason so many get discouraged, and turn back from the service of the Lord after once having had the blessed experience of forgiveness of their sins is, they had never become willing to meet the requirements of an enjoyable Christian pilgrimage. They were probably not willing to do such little things as, praying in public or testifying at prayer meeting, or abstaining from worldly amusements. There may have remained a little pride that they were not willing to sacrifice. These are small things, and may seem insignificant to a young convert, but they are idols; little obstacles in the way, and unless we get rid of them by laying them all on the altar, we are not doing the Master's will, and when we would enjoy his service, we can not, because we feel condemned. We must be free in the sight of God, from all condemnation, to enjoy the blessings he has in store for us. "If the son therefore shall make you free: ye shall be free indeed.” (John viii. 36.)

Consecration is not only essential to the enjoyment of his service, but also for the ability to trust and serve him. In times of sickness and sorrow, trials and temptations, how can we trust him when we are not free, but feel condemned when we have not given our all to him. “Therefore take unto you the whole armor of God, that ye may be able to withstand, in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked.” (Eph. vi. 13, 16.)

Oh, that those who have newly started out for the kingdom, would be willing to make all the sacrifices that seem so hard for them, how happy they would be!

The enemy always makes these things appear much harder than they really are, and he tries to discourage us. He has all kinds of schemes planned to trip us, and formulates all kinds of excuses to present to us, to delay us along our journey; but these are the things with which we will have to contend, and if we are willing to trust Jesus, and go all the way with him we will be “more than conquerors,” and though everything seems dark and discouraging, just as soon as we say, “Yes, Lord, I will put my trust in you and follow, though the path be dark and the road be rough,” will the clouds of discouragement roll away, and it seems as though we can feel the very light of heaven illuminate our souls.

Oh, how the floods of peace and joy and consolation keep pouring over us, and on looking back and seeing how dark Satan made everything appear, and how we trusted God and knew we were willing to go with him; how it encourages us to press on, no matter how hard and impossible things may seem; knowing that “with God all things are possible.” Such are the blessings of a consecrated life, and as long as we are obedient they will keep pouring in upon us.

What should possess us to turn back to the ranks of Satan after having once tasted of such a grand and glorious life as this. Then only can we sing from the heart Mrs. C. J. Bonnar's beautiful hymn:

"Faith, faith each earthly joy, Jesus is mine; Break every tender tie, Jesus is mine; Dark is the wilderness, Earth has no resting place, Jesus alone can bless, Jesus is mine."

Without some joy and gladness
along our journey through life, this life would not be worth living, and we would soon die of despair; a death that many are dying continually every year, for various different reasons. The one that is the most common, is probably the result of sin; men become so involved in sin and degradation that the penalty they have to suffer, as its result, is the cause of them dying in despair.

Now since joy and gladness are such important factors in our lives, it is not more than natural that we continually strive to obtain them. They are presented to us from two different sources, one the Master, and the other Satan, and right along this line is where the enemy has his stronghold. He makes people believe that serving him and indulging in his degrading amusements, affords them the most enjoyment, and that they will still have time to serve the Lord in the future; the result is, that many become blind and bewildered in sin and are eternally lost.

Thank God that we have something better than this,—"Therefore the redeemed of the Lord shall return and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." (Isaiah li. 11.)

"For the kingdom of God is not meat and drink; but righteousness and peace and joy in the Holy Ghost." (Rom. xiv. 17.)

It is only those who have met the requirements, that can speak of this joy; and it is they who, while journeying to the city of Zion along the rough and rugged road, that is filled with trials and tribulations; that, through obedience to the Lord, are continually filled, and refilled, to overflowing. Oh, what grand and blessed privileges God has given his pilgrims to enjoy. How we love to serve him and, oh, how much he is doing for us continually.

Let us cut loose from everything and make them drunk that they go to sleep. You do it to the young and old, and even to the little infants. It is a fact, I've seen it with my own eyes. Woe is unto you, for the Lord God knoweth it, he seeth you. "Thou poustest thy bottle to him and makest him drunken." (Habakuk ii. 15.)

"No other evil is more largely practiced at the present time. Men and women of all classes and stations in life, and of all ages get drunk. It is nothing uncommon to see boys and girls of the age of 12 years drunk. While I see these sights I wonder who is to blame; and then again I wonder where are, or where is the Christian nation? The Bible teaches that a Christian should abstain from the very appearance of evil. The Bible teaches that a drunkard shall not enter into the kingdom of heaven.

If I understand it right the liquor traffic is granted by the voice of the people. The government complies with the desire of the nation or people. Now, therefore, where is the Christian nation? If there is one it must be very, very small. Is it America? If it is, we may say, woe is unto that nation. Is it Canada? Woe unto that nation. Is it Great Britain? Then woe unto that nation. Or is it France? or is it Germany? Who is the Christian nation? Woe unto that Christian nation whatever country it may be, for you put the bottle to your neighbor's lips; you make him drunk; you make the children drunk and you populate hell with souls that belong by right, to God and Jesus. How can you sleep? Awake, awake, arise, I say; oh, woe! Oh, the awful doom that awaits you. Hell is opening her jaws to receive you. When the time for election comes you vote for the men that buy the liquor and the cigars; the devil's yeast that leavens you. It pickles you from the sole of your feet to the crown of your head, woe is unto you, the Scripture says so, you know it. You are putting the bottle to your neighbor's lips, shame on you.

Do you remember when you took the first drink? Many no doubt do remember, but many do not because they were nursed on whiskey. Shame on you mothers. When baby is sick and cries yet you give it whiskey and make it drunk. Woe unto you mothers, ten-fold, that give your little boys strong drink. Oh, the awful doom that awaits you unless you repent. When your children will open their eyes in hell they will say, oh papa, oh mamma, why did you not tell me this. Woe unto you nurses who give intoxicating drinks to your patients, and make them drunk that they go to sleep. You do it to the young and old, and even to the little infants. It is a fact, I've seen it with my own eyes. Woe is unto you, for the Lord God knoweth it, he seeth you. "Thou poustest thy bottle to him and makest him drunken."

Woe also unto you saloon men, but woe of all wones unto these Christian nations. Where are they? Who can tell me? Are the civilized nations Christian? Do you answer yes? Well, then woe unto them. Why do they stop the evil traffic?

On my travels lately in visiting the Brethren throughout Canada, I was riding along with a brother through the country and he pointed out to me one of these dives of the devil, telling me the place had been closed up, but was now run on the sly, and that the proprietor of the place was getting up a petition to have it legalized again. The brother told me how this dive was ruining young men and women, our boys and girls. My God, what will this world finally come to! I asked the brother if the Christian people in that neighborhood had not petitioned the government likewise not to allow the dive to exist. The brother admitted they had not. Well then, if we keep still how can the government know the dive is run contrary to our wish; and if we look on in silence, say not a word, are we not then, likewise, putting the bottle to our neighbor's lips that we may look on their nakedness? If we are thus putting the bottle to our neighbor's lips, oh, then, woe be unto us. These are questions that have puzzled me very much of late.

Brethren! dearly beloved in the Lord, let us be up and a doing; let us cry aloud against this evil and spare not. Do not only preach it, but when you have a chance to down it by your voice, do it. Our moderator at General Conference, Brother W. O. Baker, said at the opening of the conference, a man that is neutral is worse than a drone, or something to that effect; at least, he gave the brethren to understand they ought to vote on all questions either for or against. Now, I thought how beautiful this would be if we all, with one accord, would apply the liquor question. When these drunkards go to hell (that is where they go, for the Bible reads, a drunkard shall in no wise enter the kingdom of heaven) they will curse and say, ah, you Christians, if you knew so sure that the liquor would put us in this awful place why did you not vote against it? Why did you remain neutral? Oh, my God, help us that...
we do the right thing even in this question. Oh, brethren, dearly beloved, will we not have to give an account for this? Please help me out in these questions. Let us all pray most earnestly about it, and the Lord will answer prayer, and if he tells you to remain neutral please write me. The Lord always led me to vote for strict prohibition when it comes to the liquor question, for I was always feared if I did otherwise I put the bottle to my neighbor's lips.

Brethren and Sisters, dearly beloved in the Lord, let us pray for the poor lost drunkard, and let us do all we can to help him what we can by not remaining neutral on the liquor question.

And, please, pray for your brother. I pray for you all, for I love you. Your united prayers will avail much for me. John Bock.

Clay P. O., Ont.

For the Evangelical Visitor.

We Trust He Will Yet Deliver Us.

Yes, and good cause we have for so doing, for we have trusted in him so often on former occasions and having never found his promise once to fail us, we are encouraged to make another venture upon him. "They that trust in the Lord shall be as Mount Zion, which cannot be moved but abideth forever." (Ps. cxix. 1.) We have been in many straits, burdened with many cares; perplexed with many difficulties, surrounded with many dangers, but he always delivered us, and we trust he will yet deliver us. "In God I will praise his word, in God I have put my trust: I will not fear what flesh can do unto me." (Ps. lxi. 4.) After being brought through so many troubles we should greatly reproach ourselves were we to doubt his goodness in future troubles. "And it shall be said in that day, lo, this is our God, we have waited for him and he will save us; this is the Lord: we have waited for him, we will be glad and rejoice in his salvation." (Isa. xxv. 9.) Surely past experience ought to encourage us to future dependence. "Judge me, O Lord, for I have walked in mine integrity. I have trusted also in the Lord, therefore, I shall notslide." (Ps. xxvi. 1.) He has been, he is still, and says he will be with us to the end. "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 20.) When our experience says he has delivered, he does deliver, let our faith say, we trust that he will yet deliver. "O taste and see that the Lord is good: blessed is the man that trusteth in him." (Psa. lxxvii. 27.) All the strange, dark, deep and changeable providences that believers meet with are designed to lead them to trust in God and shall further them in their way to heaven. Infinite wisdom and love so orders all things here below that they now work for their real internal and eternal good. "And we know that all things work together for good to them that love God; to them who are the called according to his purpose." (Rom. viii. 28.)

David met with rugged providences and all contributed to bring him to the throne. Daniel and his three brethren met with some very uncomfortable experiences, but they all led to their advancement. So every trying providence that believers meet with in this life being sanctified, shall be instrumental in raising their affections to heaven, that they may live in the enjoyment of God. But it should ever be borne in mind in that none can be truly raised to trust in God who do not make use of all the means appointed by God; and thus leave with him the event. "Trust in the Lord and do good, so shalt thou dwell in the land and verily thou shalt be fed." (Ps. xxxviii. 3.) When trouble and afflictions befall you, always recollect that God designs neither to ruin or destroy you, but to do you good, and if you did not need them he would never send them. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no." (Deut. viii. 2.) You shall always look at the latter end of your troubles and not at the beginning for a Christian, like gold, shines brightest after rubbing: "Behold we count them happy which endure. Ye have heard of the patience of Job and have seen the end of the Lord: that the Lord is very pitiful and of tender mercy." (James v. 11.) He will yet deliver us as surely as he hath delivered us in the past. Brethren will you hold me up at a throne of grace for I do need your prayers.

Your unworthy brother,

Peter Stover.

3423 N. Second St., Philadelphia.

Sanctification Illustrated.


(Continued.)

1. "Is Sanctification attainable now?"

To this question we answer yes. First—Because it is promised, "If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I. John i. 9. And in the seventh verse we have this beautiful promise, namely: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his son, cleanseth us from all sin."

Second—Because it is urged upon us by inspired men. For example: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48. Again: "Cleanse your hands, ye sinners, and purify your hearts, ye double minded." James iv. 8.

Third—Because inspired men have prayed for it, both for themselves and for others. David prayed, "Create in me a clean heart, O God, and renew a right spirit within me." Ps. li. 10. And, in verse seven, he prayed, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." The Apostle Paul prayed for the Thessalonians as follows: "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I. Thess. v. 23.

And,

Fourth—Because many of the best men and women in the church testify that they have obtained sanctification. For example, take Mrs. Palmer's book, entitled, "Pioneer Experience," in which there are the personal sanctified experiences of eighty living ministers, representing six different denominations. And there are in the churches thousands who, not only profess to be subjects of sanctifying grace, but who also bear fruit unto holiness.

For these and other reasons, we boldly affirm that, "Now is the accepted time; behold now is the day of salvation." II. Cor. vi. 2.

2. How may Sanctification be obtained? what is the condition?

We answer, faith is the condition. Come just as you came for pardon, only come for a different purpose; burdened, but not by a sense of guilt, but by a sense of uncleanness, or proneness to sin.
The child at death, and also the justified adult, are cleansed from this inherent uncleanness, without the condition of faith on their part, for being justified, they cannot be condemned; and this inbred corruption being “the sin of the world,” and covered by the atonement, is taken away by “the Lamb of God,” that his children may be presented without spot or blemish, before the throne of God.

But to us who remain, God grants, as a great privilege, this invaluable gift of perfect love, upon the simple condition that we believe to this end.

3. “Is Sanctification a gradual or instantaneous work?”

We believe it to be an instantaneous work, and so did Mr. Wesley. He says: “A man may be dying for some time, yet he does not, properly speaking, die till the instant the soul is separated from the body; and in that instant he lives the life of eternity. In like manner he may be dying to sin for some time, yet he is not dead to sin till sin is separated from his soul; and in that instant he lives the full life of love.” Plain Account.

And why not? For after the condition is met on our part, the work depends altogether upon the power and willingness of the Holy Spirit.

4. “Are all who profess sanctification, sanctified?”

Observation has led us to believe that some who profess to be the subjects of sanctifying grace, if laid in the balance would be found wanting; but that is nothing against the doctrine; for the same objection could be urged against any good thing; against regeneration, morality, science, art, or agriculture.

5. “Will it prevent mistakes?”

We answer, mistakes are results of a faulty judgment, and that sanctification has nothing to do with the judgment. It deals with the intentions. Sanctification creates a desire to do no wrong, but even then one may, for want of knowledge by which to determine the right, do a thousand wrong acts. It will prevent us from doing what we know to be wrong, and even from that which we fear to be wrong.

6. “Does it save us from temptation?”

It does not. The corruption within us, which is now taken out, and which has been such a fruitful source of temptation, is no longer a tempter, for it is all destroyed. But that old serpent, the devil, with all the powers under his control, are now more active than ever before, in their endeavors to lead us into wrong-doing; but we have much more power to resist them than ever before. As perfect as were Adam and Eve, they were tempted and fell; and our immaculate Savior “was tempted in all points.” Thus, it is clear that purity is no guarantee against temptation.

7. “Can this blessing of perfect love be lost?”

It can. Temptation implies liability to yield to the seducing influence of the tempter.

Beings, as sinless and in other respects more perfect than the saint, have sinned. Angels “kept not their first estate.” And by the disobedience of Adam sin came into the world. And it is the testimony of many that they themselves fell from a sanctified state. Remembering our illustration of the renovated garden, with every weed germ removed, so that nothing remains which could produce a weed, you ask, how is it possible for this garden ever again to produce a weed? and if this garden represents the condition of a sanctified soul, how can that soul, being free from every sin germ, ever produce sin? Our answer is, if there were no agencies from without to scatter the germs of weeds in that renovated soil it would never produce another weed; and so, with the soul renovated as it is in sanctification, it would commit no more sin forever, were it not for outside agencies to entice to wrong-doing.

As the breeze and birds, and a thousand other agencies, are busy scattering weed germs all through this renovated soil it would never produce another weed; and so, with the soul renovated as it is in sanctification, it would commit no more sin forever, were it not for outside agencies to entice to wrong-doing.

8. “Can they who are perfect grow?”

They who ask this question, and their number is not small, fail to see that the perfection relates to quality, and that growth always relates to quantity. One is a perfect Christian, when sin in him is all destroyed, whose moral nature is no longer diseased. The child that is not diseased, is a perfect child, and because it is perfect, it will grow rapidly, but it will not be more perfect. A vine may be perfect, though no longer than your hand; and if it be perfect, though so small, you expect it to grow; it will be much larger next year than this, yet not more perfect. Thus it is with the Christian, who is cleansed from all sin. He is as perfect a Christian as he can be, yet as a child of God, full of health, he grows rapidly in all the graces of the Spirit, and each year bears, more and more, fruit unto holiness.

Ah, brother, sister, would you know the truth? It is for want of this moral health that we are so dwarfed. Lord, make us, every white, whole; break up the fallow ground of our hearts; renovate our souls; remove the obstructions, the clods, the weeds, the germs, and send us the refreshing shower, the warming sun, and send them now. Amen, and amen.—U. S. Real Estate Journal. Sel. by D. V. Heise.

A Southerner's Telling Words.

Henry W. Grady, the silver-tongued Georgian, had this to say on the whisky traffic:

“To-night it enters a humble home to stifle all the music of life and to make the home and fill it with silence and despair, and her pride into shame.

“When it comes to bring gray-haired mothers down in shame and sorrow to their graves.

“When it comes to change the wife's love into despair, and her pride into shame.

“When it comes to still the laughter on the lips of little children.

“When it comes to stifle all the music of the home and fill it with silence and desolation.

“When it comes to ruin, and it shall profit mainly by the ruin of your sons and mine.

“When it comes to mislead human souls and to crush human hearts under its rumbling wheels.

“When it comes to bring gray-haired mothers down in shame and sorrow to their graves.

“When it comes to change the wife's love into despair, and her pride into shame.

“When it comes to still the laughter on the lips of little children.

“When it comes to stifle all the music of the home and fill it with silence and desolation.

“When it comes to ruin your body and mind, to wreck your home, and it knows it must measure its prosperity by the swiftness and certainty with which it wrecks this world.”

Rejecting God's way shuts out of God's rest.
OUR YOUTH.

Plain Talk from Johnnie.

There are men that are ever so kind and good
And yet not ever so clean.
Most all of them say they'd quit if they could

Quit chewing tobacco, I mean.
But they'd never let it wait so much to get out
If only they'd never got in;
And that's what I've made up my mind about.
I'll quit before I begin.

There's Chrissy, my dear little sister, so bright.
So rosy and sweet and glad.
That every one's bound to hug her at sight.
And often it seems too bad.
For she is away when she can
From the chewers—poor little Chris!
I'll try to be that sort of a man
That a baby'd be willing to kiss.

Our good old bossy-cow chews all day;
She's got in the habit, I 'spect.
But she does it in such a nice, clean way
That no one could ever object.
And then I'd like to remark just now—
Another way may deny if you can.
That some things look very well for a cow
That look very bad for a man.

Though some of the boys may tease and laugh,
'Twill be all the same to me,
I'm sure tobacco is worse than chaff.
She'll have my choice, you see.
I'll give as good as they send in jokes.
And then I'd like to remark just now
That look very bad, as I said I'd do.
For, unless I change to a cow or an ox,
I never, never will chew!

One Chew of Tobacco.

A young man only nineteen years of age, stood one Saturday evening in Schenectady, on a bridge, looking into the abyss below, and laughing and talking to a friend. He was offered a chew of tobacco, and accepted it.

In a few moments he became dizzy, and turning to go home, lost his balance, and fell a distance of many feet to the rock below. He was carried home, but never recovered consciousness, and died the victim of a single chew of tobacco.

Tobacco is a poison, just as surely as strychnine or arsenic. It is more dangerous than either of these, because its baneful influence is not so quickly felt. But it enfeebles the body, weakens the memory, dims the sight, impairs the taste and the smell, deadens the nerves, deranges the digestion, tends to insanity, and used excessively, causes terrible diseases.

We knew one man who from the constant use of tobacco, suffered agonies from a cancer on the tongue, and he died a lingering, horrible death. One man, a great smoker and chewer, smoked fifty cigars, for which he paid seventeen cents apiece, in less than a week. He not only burned up $8.50, but was prostrated by a disease similar in character to delirium tremens.

Tobacco not only injures the body and deadens the sensibilities, and blunts the moral sense, but it is the primary cause of the death of thousands of persons every year who are so enfeebled by its power that they are cut down by diseases which a healthful and temperate man could easily resist and overcome. Boys never begin the habit which is sure to result in some evil, and may cause you a sorrow which shall be everlasting.—Selected by Mary Zook from The Little Christian.

Keep the Boys Occupied.

That is a vital thing—to keep the boys occupied. Not much use to scold them! still worse to preach at the boys. Practice is better than precept. Let them have work and play that will occupy their activities. If they are not busied at home or under good auspices they will be doing something in bad company. The boy who is brought up to work in a reasonable way, who early discovers his capacity to excel in some useful endeavor, thereby develops a strength of purpose that will stand him in good stead in the battle of life. If the boy is busy with hands, and head, be it at work or play, he is pretty sure to come out all right. Witness the transformation worked in boys by the night schools of manual training. Indeed, the sons of poor parents may have a better chance in life than rich men's boys, simply because the latter may be pampered, while the former are gaining in strength through honest endeavor.

With well-to-do parents, who avoid the temptations of the very rich or the difficulties of the very poor, the boy has ideal possibilities. He acquires the ability to do, to work, which is the priceless heritage of the poor; he also has the benefit of other forms of education, training, experience, and travel that are costly, but of immeasurable value in developing character and capacity. Such boys acquire from experience sensible ideas about money, ability and industry, at the same time that their moral fabric is strengthening and their physical and mental powers are growing.—Selected.

Why He Failed.

A young man who had failed by only three points in an examination for admission to the marine corps, appealed to his representative in Congress for assistance, and together they went to see the Secretary of the Navy in the hope of securing what is known as a "rerating" of his papers.

"How many changes do you want?" asked Secretary Long. "This is your third time." And before the young man had a chance to answer, the Secretary continued: "How do you expect to get along in the world when you smoke so many cigarettes? Your clothes are saturated with their odor. Pull off your gloves and let me see your fingers. There, see how yellow they are!" pointing to the sides of the first and second fingers.

Before the young man found his tongue to offer an explanation, the Secretary asked him if he drank.

"Only once in a while," was the sheepish reply.

Secretary Long then invited the Congressman into his private office, and while offering to do everything that he consistently could, added: "I am sick of trying to make anything of these boys that are loaded with cigarette smoke and drink 'once in a while.' They are hopeless."

When they left the department building the young man, half apologizing for his poor showing, remarked: "Drinking, my father says, is the bane of the navy."

"I guess it is," replied the Congressman, laconically.

One of the Little Heroes.

John was a dear little six-year-old, and it was his first few weeks of school life. His home training had been of the Puritan order, and had yielded the usual results. He was conscientious and exact, truthful to the smallest detail, but he had a terrible dread of being "kept in," as there was a standing promise of a whipping at home.

One day, when the tasks were assigned, the teacher announced in unmistakable accents the work which was not finished before the dismissal bell rang should be completed after school.

Poor little John! That sentence struck terror to his heart. His pencil seemed to move never so slowly. His heart beat so violently that he was sure the teacher must hear.

The gong sounded. In a dream the little fellow heard the teacher say:

"Those who have completed their work pass out." The teacher was not looking. Here was the chance to escape disgrace in school and the punishment that would wait him at home. He struggled to his feet and passed out the door without being challenged. In a moment more the teacher was startled as the door flung open and a sad, tear-stained, broken-hearted little man rushed in and, going to his seat, seized the half-filled paper, and handing it to the teacher, sobbed:

"Have I told a lie? I tried so hard not to. Does God know how hard it is for little boys?"

Are there not some real heroes among his little ones?—Selected.
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HARRISBURG, PA., JULY 1, 1904.

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Messiah Home.

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<td>Jacob Baker, Shiremanstown, Pa.</td>
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<td>S. L. Herr, Clayton, Ohio</td>
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<tr>
<td>Mrs. Lesb. Hanover, Pa.</td>
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<tr>
<td>Brother Sickle, Lancaster county, Pa.</td>
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<td>Mary Hoffman, Mount Joy, Pa.</td>
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<td>Isene Stern, Martinsburg, Pa.</td>
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<td>J. Garris, Somerset, Pa.</td>
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<td>W. L. Kreider, Palmyra, Pa.</td>
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<tr>
<td>Emma Hurst, Harrisburg, Pa.</td>
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<tr>
<td>Anne E. Enders, Harrisburg, Pa.</td>
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Total: $335.88

A. B. Musser, Treasurer.

Messiah Home Orphanage.

Donations for the Months April, May and June.

<table>
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<tr>
<th>Name</th>
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<tr>
<td>A Sister, Mansfield, Ohio</td>
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<td>Lydia Heisey, Harrisburg, Pa.</td>
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<td>M. C. Eby</td>
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Total: $116.10

A. B. Musser, Treasurer.

Messes Home Orphanage.

The Endowment Fund of the Messiah Home is over $3,000.00. A special appeal is made to those who can help to increase the Endowment Fund. It would be very thankfully received in the name of the giver of all good. May the blessing go with this short notice is my prayer.

A. B. Musser.

Meetings at Stayner.

Dear Editor: A series of meetings was commenced May 22nd, at the 2nd line M. H., Nottawasaga, Ont, conducted by Brother Noah Zook.

Owing to the very backward season and excessive wet weather, the meetings were not as largely attended as we desired, but the interest was fairly good and is still increasing. Praise the Lord.

About twenty-four have asked for prayers. Quite a number have confessed their sins and desire to seek the Lord with all their heart. A few have become willing to turn their back to a sinful world and profess to have found the blessing they sought.

We desire the earnest prayers of God's people to pray that the Lord may have his own way into the hearts of sinners, and that many more may cry out, "what must I do to be saved?"

May God stand by the dear brother and sister who labor so faithfully from field to field, exposing their bodies to the many changes of weather and climate for the sake of Jesus and dying humanity. May they have souls for their reward.

Yours in love,
Sister Sarah McTaggart.

A Special Word from Sister H. Franklin Davidson.

Dear Brethren and Sisters: It is impossible for me to write many private letters while I am visiting the churches. I therefore take this opportunity of thanking through the Visitor the dear brethren and sisters of Canada for the warm welcome and the kind interest manifested in the evangelization of Africa. It has been my privilege since Conference to spend a week each at Stayner, Markham and Black Creek, and a few days each at Wiarton, Wood's Buffalo and Clarence Center. At four of these places it was a real joy to be present with the saints at their love feasts and hear the soul-stirring testimonies from old and young, and to know what the Lord is doing among them.

Abundant opportunity was also afforded everywhere of presenting the needs of the African field, and the large congregations and liberal offerings were evidences of the interest taken in the work of soul-saving.

May the Lord abundantly shower his blessings upon the brethren and sisters of Canada and reward them many fold for all they have done. For the satisfaction of the donors, allow me to state that the money contributed will, the Lord willing, be used toward carrying the work on into the interior of Africa, and we hope that none will be absolutely needed to defray present expenses.

In this work there is one thing needed even more than money, namely the prayers of God's people, and I believe they are on the altar daily for the extension of his kingdom. No doubt the Lord is speaking to some of the dear young people in regard to giving themselves for the salvation of what now remains, and we hope that none will be absolutely needed to defray present expenses.

May the Lord abundantly pour out all blessing and liberal offerings were evidences of the interest taken in the work of soul-saving.

Let each of us do, in our life time, the work the Lord gives us to do, and not leave it to others to do after we are dead, so that when he summons us we may hear the welcome plaudit, "Well done, good and faithful servant, enter into the joy of thy Lord." But may God be with you and bring his blessings to many more who tread the mission field, exposing their bodies to the many changes of weather and climate for the sake of Jesus and dying humanity. May they have souls for their reward.

Yours in love,
Sister Sarah McTaggart.

Clarence Center, N. Y., June 18, 1902.

If you do not love Christ, it is because you do not know him, and if you do not know him, it is because you are not pure in heart.
Dear Readers of the VISITOR: I feel the Lord wants me to write some of my experience, and of his dealings with me and how he has called me to give my life to him and for his work in saving his lost people. I feel he has called me into the foreign field—to India. It was quite a struggle for me to yield myself to this call, and give up my entire will to him, but, I praise God that I could give up and come on the victory side, and enjoy his blessing and honor out of my life. I was sick and wanted to get well and be healed, and I prayed to the Lord that he would heal me. One night it came to me that if I would be willing to go to India I would get well. This was nearly four years ago, and I have had many tests to pass through since then. So I hope to be one of the company to go in October if the Lord is willing. I desire that many of the readers may have a share in our going, and if any one has anything to give or send just as the Lord leads, give it as unto the Lord and for his work. I wish your earnest prayers.

Your sister, out for souls, Silverdale, Pa., MAGGIE K. LANDIS.

"As the heart panteth after the water brooks, so panteth my soul after thee, O God!" I was made to think of my soul just now, and this Psalm came to my mind. On Sunday morning, June 12th I was prompted to go to service and the evil spirit, the serpent, came over me. "You can't go." But I said, my soul needs it and I went and was blest. The good Spirit often tells me to go to prayer-meeting which my soul needs as much as any sanctified soul, for God is no respecter of persons. My soul is not worth any more than anybody else's. I am glad I feel brethren and sisters are praying for me. I love the brethren, and above all I love the Lord. I am glad I still feel and know I am accepted in him. I read so many good things which my soul enjoys. I am not tired of serving God. No, I never was, nor never will be, but pray to go on. There is power in prayer. I am happy in Jesus.

AMANA SNYDER.

A Letter.

Dear Readers of the VISITOR: I greet you all in the ever blessed name of Jesus. I feel to let you all know how our dear Lord is blessing the work here at the Philadelphia Mission. It makes our hearts rejoice to see that sinners are still coming home. On June 12th, another baptismal service was held, when a brother was received into fellowship. His wife also is going to unite with the brethren and will be baptized July 17th, the day I wrote my letter. May God make them real workers, and our prayer to God is that many more may be brought out of darkness into his marvelous light. We do give the dear Lord all the honor for all that is being done for us. We know that he shall surely care for us and that he shall provide for all our needs. Dear brethren and sisters, I feel to impress upon the hearts and minds of our dear ones not to forget "God's house" here in Philadelphia. You know by this time that the Mission building needs some repairing, such as painting and cementing the cellar, etc. As soon as there is sufficient money on hand our dear Brother Stover will have it attended to. Indeed he is making every effort to interest the brethren in giving personally to many of them. May God bless his efforts, hoping and trusting that all his labor may not be in vain. May God bless you all, and my prayer is that God may keep us to the end.

From your sister in Jesus, KATE SCHIEBER LAPP. Philadelphia Mission.

MISSIONARY.

India Letters.

SRIPAT-PURUNIA, BANKURA DIET., BENGAL, INDIA.

Dear Readers of the VISITOR: We send you all in the ever blessed name of Jesus' name. It is some time since our last was written to you. Lately, while on a visit to Calcutta, I examined some things that will be of interest to you and give you a little of an idea of heathenism.

After our business was finished, we took some newly arrived missionaries, Brother and Sister Grey, of God's Revivalist, to see some places of interest. The first of importance was Kataligh. Here are temples to which people come from all the different parts of India to worship at the feet of this goddess. This is a specially sacred spot, because when her body was carried to heaven her little finger dropped off and it is kept in this temple.

The ghat is a place where they bathe in the Ganges water that flows that way through the delta named Hoogly. From these places of interest we visited what is called the burning ghat. Here they burn the dead. We have been here a number of times, but never saw the ceremony before. It was a sad sight. A father and husband had died. The wood was made ready by a certain caste of Brahmins who have no other occupation. The man was carried to the place on the bed on which he died. He is carried by four men. These men lay him on the wood. As they laid him on, the son and widow wept with a loud voice. The widow beat her breast. She was a woman near the age of her husband. There was another older woman with her and the best comfort she could give her was a beating to make her stop crying. Her grief is many times sadder than we can imagine. She mourns as those who have no hope. She must take the blame of her husband's death; for she is taught that it is on account of her sin that he died. She must live the rest of her life in drudgery.

After the body was well covered with wood, and clarified butter was poured on his head, a fire-brand was put into the widow's hand and she marched around the funeral pile several times, and each time she came to his head she touched it with the fire; the last time it was taken by the oldest son or nearest relative who set the pile on fire. As soon as it was ablaze we left the scene. Impressions were made on our minds which will not soon be forgotten. The writer received a new inspiration to preach the gospel.

The second thing of interest we wish to note is concerning their superstitions regarding the eclipse of the sun. Their scriptures teach them that the cause of the eclipse is a demon who is in the shadow of the sun. The shadow caused by the eclipse is the shadow of the demon. This shadow falling upon men makes them unholy. We have often seen them bathing in the river, but this is a special time. As we crossed the river for the railway station, we saw an immense crowd attempting to wash away their pollution in the sacred waters of Mother Ganges. At one of the stations along the way the train was filled with these people who had come for miles. Each one was carrying back with him or her a small pot of Ganges water. One thing that called our attention was the large number of widows in the crowd. As the train left the station, they called out, "Mother Ganges, O, mother Ganges." One man had in one hand a pot of water and in the other the Water of Eternal Life in the form of some tracts and a Christian song book, that had been given him at the river by some Christian seed sower. We are asking God what will be the effect of this, what will God have you do in this great work of giving the gospel to those who are grooping in such superstition and darkness? If you wait upon him he will reveal all. May God bless you all.

Sirs, fishing for men, D. W. ZOOK.

Dear Readers of the VISITOR: We send you all the special things to several precious promises to us. Since living out among the heathen we are here, God's promises are more to us than ever before, and we feel like keeping close to him, our only refuge. Were it not for the strong refuge we have in him, we would not be able to stand the severe tests and trials that must be met on the foreign field, but he has proven to be our all-sufficiency. Praise God! The work of the Lord in these parts is still going forward under his blessing. He has wonderfully set his seal upon it in so many ways and continues to supply our needs. "All may fail, but Jesus never! Glory to his name!"

Doors are opening before us, which we believe have been set before us by the Lord. We hope very soon to open our first village school, which will be a great opportunity for sowing the gospel in the hearts of the heathen children. We hope not to open only one school but as many as we can.

It is our expectation soon to divide the Orphanage and open another place for the girls, since we are finding more and more that it is not good for the boys and girls to be in the same home. The opening of another place for the girls will no doubt serve for evangelistic as well as orphanage purposes.

We feel God would have us to scatter the light as much as possible. For that purpose we came to this land, and as fast as workers come in and get the language other stations will likely open. The field is so white and ready, and there is no time to live together in a huddle.

News comes to us of the coming of other workers, and our borders must be enlarged. Let all who read this pray that God may definitely lead the way, and that through
his help we may be enabled to enter every open door.Increased work and new stations will bring heavier responsibilities and greater expenses, but God will not fail us in any of these things if he leads us on to move forward.

The girls of the Orphanage have gone to-day with Sister Kraybill to Ragunathpur for an outing and visit. Brother Sparrow’s have a large mango grove, and the mangoes are ripe now, so they want all the children to come and have all the mangoes they eat they want, which certainly is a great treat for those children who are child all the world over, and these brown-faced ones enjoy such things no less than others. Next week my husband will likely take the boys to Ragunathpur, and they anticipate a nice outing, and will go by cart, and walk part of the way.

Our hearts are much encouraged and our souls are taking deeper root in God, Jesus is more to us than ever, and it is gloriously revealing himself to us yet more and more. We love him with all our hearts, and he saves and sanctifies us just now.

Yours in gospel bonds,

Isaac O. and Alice Lehman.

The Question of Dress.

This is one of the questions, which, like Banquo’s ghost, will not down. We must meet it to-day as our fathers met it before us; those who come after us will have it to meet, and thus it will continue so long as restraint is needed and discipline is necessary in the Christian church. Two ways appear to eliminate the question entirely from our church councils; the one is to allow each one to dress as seemeth good in his own eyes and remove all re­straint as most churches have done, or have men and women so fully Christed, so fully given up to the will of God, so completely Spirit-filled that their dress will be an outward manifestation of the indwelling Spirit of God. The first would set aside a gospel principle and is not to be thought of; the second is hard to obtain in practice.

Brother H. B. Brumbaugh once wrote that were it not for the fact that so many indulge in the foolish fashions of the world, our Annual Conference would never have occasion to consider the dress question. The truth of this statement is so apparent and so well put that it need not be amplified. Because many are disposed to indulge in folly the question has been before the conference many times. The entire ground has been covered with decisions, and the conference very wisely laid down this principle in 1888: “It must be apparent to all that more decisions will not remove the inconsistency complained of, but rather tend to weaken the authority of our conference. Not more decisions, but a more intelligent understanding of the important gospel principles of nonconformity to the world, plain dressing and plain living is needed.”

In this deliverance of the conference is a truth that some have been
slow to recognize. A multiplicity of decisions settles nothing, but tends to weaken authority. No law can be enforced with public sentiment against it. Recognizing the truth of these statements, our conference “beseeches all elders, ministers and teachers to teach these important Scriptural doctrines earnestly, intelligently, and fully in all their charges.” Too much deciding and not enough teaching and doing has been our fault. Recently one of the largest churches, numerically, in the country voted against theater going, dancing and card playing. One of its prominent men, parished in the Chicago theater fire, and the law against card playing and dancing is a dead letter among the membership.

The maintenance of the gospel principle of modest attire will not result from making more decisions, but by teaching and with loving-kindness administering corrective discipline when gentleness and love fail. This strikes at the very root of the question. Human weakness necessitates restraint in the church, and this becomes an absolute necessity, for where there is no restraint anarchy prevails, and there is an end to all government. A church without restraint and discipline is like a ship without sails, anchor or rudder, a water-logged derelict that drifts only to the hurt of navigation.

Dress is a small factor in Christian living, but it is a factor, because God took notice of it both in the Old and New Testaments, and what is not beneath the notice of the Creator should command our most earnest attention. Not long ago I heard Dr. Morgan say: “I never see a Salvation Army lass with her plain bonnet, but that I feel like uncovering my head in worship, not in worship of the bonnet, but of the spirit that prompts the wearing.”

It cannot be too strongly urged that it is not the fact of the form, but in the spirit that prompts the humble child of God to dress in modest attire for Christ’s sake is where the virtue is found. A wolf in sheep’s clothing, be it ever so well garbed, is a biting, snarling, devouring wolf still. A proud heart under modest dress is like unto the phylacteried Pharisee, with broadened, bordered garments, outwardly the very pink of propriety, but inwardly full of sin and corruption.

I know, O child of God, that it is not the form of godliness without the spirit that is demanded of you, but the form and spirit so firmly united that they can never be divorced. The virtue is not in the form of dress but in the spirit that leads the Christian to attire himself in modest apparel for Christ’s sake. This is the highest ideal of Christian dressing, and in it is to be found the very germ from which comes all the good of modest attire.

There is but one way to get religion into dress and that is to get it into the heart, and then it will be made manifest in all we think and do. It will find expression in our words, in our actions, in our dealings just as it will in our attire. The fully Christ-like, Spirit-filled life will be as far from the folly and vain-glory of the world as the East is from the West.

Study these contrasts. Enter the circle of fashion and behold your women in full evening dress—undress were a better word—and blush to see Christian (?) women with bared arms and shoulders and uncovered bust; note the tiara and flashing diamonds on the head, where the crown of thorns pressed the brow of Christ, the necklace of pearls about the throat and the sparkling gems on hands and arms, a quarter of a million dollars in gold, and pearls, and diamonds, with the latest creation of a dress from Paris, and you have the extreme to which departure from modest attire has gone on the one hand. Take the slattern from the slummers whose wretchedness, in her filth, her sin and her shame and stand her beside her sister, not too close for fear of defilement, and you have the other extreme. And what a contrast? Place between the two a Christian sister dressed in modest attire as becometh women professing godliness, without gold, or pearls, or diamonds or costly apparel for adornment, but the ornament of a meek and quiet spirit, which in the sight of God is of great price, and tell me, ye lovers of this world, where your choice would fall.

Between the slattern and the leaders of the four hundred is a long look, but all the way the gradations are regularly lined and every line is occupied, expressing in outward form what is in the heart. The Christian sister stands alone and isolated from the world, not only because of her modest dress but because of her pure life, because of her love for God and humanity, and because she has found and treasures in her heart of hearts the pearl of greatest price.—D. L. Miller in Gospel Messenger, June 11, 1904. Sel. by D. V. Heise.

Deciding against God hardens the heart.

Delaying to obey God hardens the heart.

For the EVANGELICAL VISITOR.

Dress is a small factor in Christian actions, in our dealings just as it will find expression in our words, in our heart, and then it will be made manifest in our attire. The fully Christ-like, Spirit-filled life will be as far from the folly and vain-glory of the world as the East is from the West.
Walking With God.

Some one said that to walk with God was not easy. I do not like to contradict people, but I say it is just as easy as breathing. I should be ashamed to go home and tell my wife that it is hard to walk with her. And if it is joy to walk with my wife, or any earthly being, is it not just as joyful to walk with the Lord? I say it is the grandest, most blessed walk any human being ever tried, for it does not depend upon us, but upon him who graciously comes and says, "I will walk with you." You have only to say, "Yes, Lord, I will be only too glad to let you come and keep me from falling, and I will love you as long as I live." The only way to get to heaven that I know of is to walk there. But God says he will go with us every step of the way. He says he goes before, and calls us by name—ever before us, and is able to keep us from falling. Well, if the work is all God's and not man's, I do not see why we should be troubled about it. We are afraid God will give out, and not be able to take care of us.—Dr. Charles Collins.

Nothing Shall Separate Us.

From thine eternal Love, O God! Nothing can separate thy child; No fearful height, no darkest depth. No pang, or death, or creature wild!

Still on thy love we rest and hope. Thou threatened by the heart's alarms. For in the strain of grief and fear. We feel thine everlasting arms.

Thro' the fierce fires of ceaseless pain, The furnace of thy Tommy. Still near us walks the Son of God. To damp the flame and set us free.

After the storms have raged around, And night were dark and waves rolled But heavenly love across the sea, Sent the sweet message "Thou art safe!"

We falter, sin, and wander far. Yet this is still our shield and sword. "Nothing shall separate us from The love in God in Christ our Lord!" —Rev. Samuel J. Fisher, in the Observer.

MARRIAGES.

FANCHER—SHORE—Married, June 12, 1904, at the Brethren in Christ Mission, Chicago, Ill., by their pastor, G. Clifford Cress, Mr. Clarence Fancher to Miss Ida Shore, all of Chicago.

CHAMBERS—MARRIED.—Married on the 19th of June, at Mr. David Michael’s, the bride’s home, at Zelkston, by A. Bearss, Mr. Thomas T. Chambers to Edith N. Michael, all of Humphreys, Welland county, Ont.

OBITUARIES.

WENGER.—Died, at Fairland, Lebanon county, Pa., on June 21, 1904, Allen, daugh­ter of David and Lizzie Wenger, aged 1 year, 10 months and 10 days. Interment at Wenger’s cemetery.

WINERD.—Isaac S., son of Brother and Sister Simon Wenger, was born July 12, 1903, and died near Ramona, Ca., June 5, 1904, aged 10 months and 24 days. Services were held at Rosebank, M. H., conducted by the home brethren. Text—L Peter iv. 21-25. Interment in adjoining cemetery.

LANDIS.—Died, near Hatfield, Montgomery county, Pa., on June 17, 1904. Amanda, wife of John D. Landis, after a lingering illness of 7 months, July 12, 1903, aged 20 years, 5 months and 28 days. Funeral services were conducted by the Yorker brethren, and interment in the Salford Menno­nite cemetery.

PERNAUH.—Sister Hettie Fern­baugh was born in Pulasku county, Indiana, December 23, 1879, died at Portland, Ore­gon, January 6, 1904, aged 24 years and 11 days. In 1894 she obeyed the Lord’s call and went to Mission Africa, where she was engaged in mission work for 5 years. Since her return to America, her health failed, developing into yellow jaundice, ending in death.