
George Detwiler
The Angel-Presence and the Christian.

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3. It is a prepared place. The end is not uncertain, doubtless and infinite. "Behold I go and prepare a place for you." Of this prepared place our faith is the substance of things hoped for, the evidence of things not seen.

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Have we any reason to doubt that all this in its spiritual sense applies to the believer? But if all these precious assurances are for him, let it not be forgotten for a moment that so are the counsels. Oh, that there were such a heart in us that we would diligently keep all the Angel's commands, so that he might verify all these promises!—Dr. C. H. Forney, in "Church Advocate."

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GEORGE DETWILER, Harrisburg, Pa., Editor.

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EDITORIAL.

The Messiah Home Orphanage.

This institution was founded four years ago, in 1900. It was made possible through the generosity of Miss Barbara Kern, of Indianapolis, Indiana, who contributed sufficient money to erect the building To-day it stands as a monument to her interest in the helpless and parentless children. Having known hardship and privation herself in early life, her heart of compassion goes out to those in like circumstances and is willing to do what she can to make life more pleasant for those who are thus left helpless.

There are at present 17 children, between the ages of one and fifteen, domiciled in the institution, and are being trained in useful labor, and also brought up in the nurture and admonition of the Lord. Five of them profess to be Christians, and are members of the church, three being baptized June 12th. There is room for a larger number and there are many needy children, but more children means more work to care for them and consequently more workers are needed. The question of help in these cases is always a serious one, and we think should appeal to all who are generously inclined, and possibly, if some of those who have a call to mission work would listen attentively, the Lord might whisper to them of a needy field here, and he certainly will not fail to reward any sacrifice which may be made in the interest of so good a work.

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 GIS.
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. Climenhaga, 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 :dothful 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 from mentioning them 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-one. 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 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 15th. 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 Elizabethtown, officiated at these services. Brother J. M. Wolgemuth was also present part of the time.

We have received from Brother G. C. 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 1923 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 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.)
OUR CONTRIBUTORS.

Blessed Surrender.

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

Blessed surrender; thanks and tears,
To make objections of. It is not my honor would God have thereof, if we able to stand before God if we want to make objections of. It is not my word, but the express oracle of the Holy Ghost; for the holy men of God spake, and also wrote as they were moved by the Holy Ghost. (II. Peter i. 21.) Jesus says, "He that heareth you heareth me; and he that despiseth me despiseth him that sent me." (Luke x. 16.) And Paul says, "He therefore that despiseth, despiseth not man, but God who has given unto us his Holy Spirit." (I. Thess. iv. 8.) And how will we be able to stand before God if we want to be wiser than the apostles; or what honor would God have thereof, if we do the contrary of what he has commanded us?

Now we will yet consider what Paul says, (I. Timothy v. 20, 21.) "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 observe these things without preferring one before another doing nothing by partiality. In verse 22 he adds this warning, "Neither be partakers of other men's sins." I will add an explanation on these verses from the Berlenburger Bible. "Those that sin in view of others and give offence, rebuke also publicly, (and neither shall such be received again into the church until they will publicly acknowledge their sins and ask pardon.) Here it is not said we will cover this fault; but we must doubly rebuke such for the offence's sake which they have caused. What God permits to become public, man must not cover, as if it were a virtue. No, the rest must thereby be made more careful and circumspect. I charge thee and lay such upon thy conscience in the presence of God and Christ who knows and sees all things; and before the elect angels who also like to see the pure state of the church. But with many in our time nothing is more carelessly attended to, than the care for the church of Christ, which was foreseen by the Holy Ghost and therefore the thing is here so earnestly treated. I will and again command thee to take care of these things, as a watchman over thyself, without prejudice which stands against the right judgment, like Jesus accused the Pharisees, (Matt. xxiii. 23.) The right judgment of each thing ye omit. 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 out of season. Relatives often make one restless, but we must be steadfast. Therefore the apostle does yet add this warning: 'Be not partakers of other men's sins.' This is a warning which ought, in general be attended to; and in particular by the ministers."

So far the exposition of the Berlenburger Bible. We can partake of other men's sins when we pass over their sins with silence and neither prove nor admonish them, (Leviticus xix. 17.) Or when we do not impartially and sufficiently examine and investigate a matter of dispute, in giving both parties a hearing in presence of each other and perhaps in being inclined to favor for kindred sake, so that we be too indulgent to the one party, and proceed too severely against the other. Here it might be reasonably expected that I should describe the difference between venial or sins of infirmity and mortal sins. But it is a difficult thing to be done, because sinful acts are not always to be judged by outward appearance, but must reasonably be considered with the intention thereof. However, all the children of God have yet human infirmities about them as long as they exist in flesh and blood. But sins of infirmity are for the most part of communion with children in Christ or with beginners of religion. But those that have grown to young men in Christ, (I. John ii. 12-14.) should have overcome the wicked one, and with them the inform sins of course, should remain behind. And with fathers in Christ they should be entirely mortified, that they may present themselves with a holy conversation and godliness, that they may become a type and example to those that follow, and have learned through experience and prudence in the light of God to bring up the children of Christ and to direct them how they should follow after holiness and speak unto perfection. But sad experience has taught us, that it is possible that souls that have already been far advanced may yet commit sins of infirmity, yea even mortal sins! Sins of infirmity may be committed if we guard not sufficiently against our carnal passions, such as the passion of anger, and the passion of carnal love and desired lusts of the flesh, also the passion for stealing and so in all sins and vices. Where a strong and hasty inclination and excitement is felt, it is called a passion, and when opportunities are offered for sinning, the wise man's counsel will be the best: "Flee from sin as from the face of a serpent; for if thou comest too near it, it will bite thee; the teeth thereof are as the teeth of a lion slaying the souls of men," (Ecclesiasticus xxi. 2.) But whosoever avoids not the opportunity of sinning and considers himself sufficiently strong to withstand, the devil in such a case, will immediately present himself and shoot a fiery dart upon the passions of the flesh, which will instantly inflame and become unrestrained and will begin to burn in order with sinful lust to urge the desires on to do the act; though a good spirit meanwhile will oppose, through the conscience, and testify that it is a sin, and that it will be an abomination in the sight of God. The will also at first agrees with the conviction of the conscience not to do it, but if the shield of faith is not immediately taken hold of, and the fiery darts of the devil quenched by a faithful prayer before God, the will becomes feeble and begins somewhat to yield and is not so attentive any more to the conviction of the conscience, and the excitement of the flesh increases and will have the sin done, and the evil genius presents before the mind the gratification thereof, so that the senses will finally be darkened, that the great evil thereof will no longer be seen and the will is at last imprisoned and subdued, so as to be unable to resist. In such a manner the sin will be committed
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 wilful 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 harden 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 be 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 bear 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.

(Continued.)

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 Thessalonian 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 dead 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-comb ed 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 foresee, 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 tongue, 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. What was this hope of Israel on account of which they had bound Paul? Let us see:

3. "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.)

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

5. 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.)

6. And again: "Waiting for the redemption of our body." (Rom. viii. 23.)

7. "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.)

8. 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- selves!" (Isa. xxxxix. 9.)

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

12. Again: "As for me, I shall hold thy face in righteousness, I shall be satisfied, when I awake with thy likeness." (Ps. xvi. 13.)

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."

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." (Phil. iii. 11.)

3. And again: "If by any means I might attain unto the resurrection out from among the dead." (Phil. iii. 11.)

It is a special resurrection that Paul strives to attain, a select resurrection, when certain ones will be raised up out of the 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.

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

What hope, John? What do you mean by "this hope in him?" Hear what he says:

4. "Behold, manner nor love the Father hath bestowed upon us, that we should be called the sons of God! Therefore, the world knoweth us not, 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." (I. John iii. 13.)

Have you caught a glimpse of it, brother? Do you see a little of this hope divine, all other hopes transcending? May the knowledge and sense of this hope stir up and illumine 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 earthly, such are they also that are earthly, and as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.” (1. 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.” (1. 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 reproach 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 evermore 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 much 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:

“Fade, fade each earthly joy,
Jesus is mine;
Break each, cry 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 go after the good things God has promised us, and endeavor to enjoy our salvation to its fullest extent, and thereby be the means of bringing many hungry souls to the kingdom.

“Dare to be a Daniel, Dare to stand alone, Dare to have a purpose firm, Dare to make it known.”

To God be given the glory for everything I say and do.

Ramona, Kans. — CLAYTON REIST.

We are too prone to magnify the blemishes in others and make our own look very small.

For the EVANGELICAL VISITOR.
The Liquor Traffic Evil.

“Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness.” (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 in no wise enter 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, 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 give it whiskey and make it drunk. Woe unto you fathers, 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 puttest thy bottle to him and makest him drunken.”

Woe also unto you saloon men, but woe of all nations 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 don’t 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 do 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 to 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 neighbors' 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,
Cloyne 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 Sion, which cannot be moved but abideth forever." (Ps. Cxxv. 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. Lvi. 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. xxvi. 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 not slide." (Ps. Cxxvi. 1.) He has been, he is, and says he will be with us to the end. "Teaching them to observe all things whatsoever I have commanded you, and 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. xxxiv. 8.) 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 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." (Psa. xxxvii. 3.) When trouble and afflictions befal 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.
A Sermon by Rev. Jas. S. Ricketts. (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 acceptable 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 should 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.

And, 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 "whit, 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 strike the roses from a woman's cheek, and to-morrow it challenges this republic in the halls of Congress.

"To-day it strikes a crust from the lips of a starving child, and to-morrow it levies tribute from the government itself.

"There is no cottage humble enough to escape it, no place strong enough to shut it out.

"It defies the law when it cannot coerce suffrage.

"It is flexible to cajole, but merciless in victory.

"It is the mortal enemy of peace and order, the despoiler of men and terror of women, the cloud that shadows the faces of children, the demon that has dug more graves and sent more souls unshriven to judgment than all the pestilence that has wasted life since God sent the plague to Egypt, and all the wars since Joshua stood beyond Jericho.

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

"It comes to mislead human souls and to crush human hearts under its rumbling wheels.

"It comes to bring gray-haired mothers down in shame and sorrow to their graves.

"It comes to change the wife's love into despair, and her pride into shame.

"It comes to still the laughter on the lips of little children.

"It comes to stifle all the music of the home and fill it with silence and desolation.

"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 of them say they'd quit if they could—
Quit chewing tobacco, I mean.
But they'd never be willing to have 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 Chirsy, my dear little sister, so bright,
So rosy and sweet and glad.
That everything's bound to tug her at sight,
And often it seems too bad.
For she's away with her 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 hosy-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—
Anne 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 you may deny if you can—
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, he is 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.

With well-to-do parents, who avoid the temptation 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 "reverting" 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 those 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?"
We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.25 (Index Fifty Cents Extra) we will send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VISITOR for one year. This offer hold good for renewals as well as new subscriptions.

The special feature of this Bible is that it gives the AUTHORIZED and REVISED VERSIONS of the Bible in one volume, without increasing Size or Weight, or Diminishing Size of type. It is a Self-Explanatory Teacher’s Bible which, without omitting a feature or disturbing the Text, points out the proper names, with their Pronunciation of the Books of the Bible; Historical, with two versions differ, giving the Revised feature or disturbing the Text, points out new subscribers.

To THE POOR,—who are unable to pay, we are able to offer our subscribers a Sister who labor so faithfully from field to way into the hearts of sinners, and that people that the Lord may have his own sins and desire to seek the Lord with all good faith.

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

Our Work among the Indians has been exceedingly successful. The Endowment Fund of the Messiah Home Orphanage needs $600 monthly and is doing among them. 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 God’s kingdom. No doubt the Lord is speaking to some of the dear young people in regard to giving themselves for the salvation of others, and the Lord will say “yes” to all the Lord asks of them, so that by the time the year rolls round a number of volunteers may be ready. May all God’s children have their spiritual minds open to see the opened fields ready unto the harvest and pray the Lord of the harvest to send forth the laborers into his harvest!

May I have your prayers for myself and the work? Any one wishing to write to me at any time may direct to 115 Bailey Street, Harrisburg, Pa., and it will be forwarded to me.

H. FRANCIS DAVIDSON.
Clarence Centre, N. Y., June 18, 1904.
I felt this was the way 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. LANDES.

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 Lord willing. May God make them real workers, and our prayer to God is that many more may be received into fellowship. His wife also is going to unite with the brethren and will be baptized July 17th, the Lord willing. May God make them real workers, and our prayer to God is that many more may be received into fellowship.

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

MISSIONARY.

India Letters.

Dear Sunday-school children of America: We come to you to-day with greetings in Jesus' name. It is some time since our last was written to you. Lately, while on a visit to Calcutta, we have met 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 our Revivalist, to see some places of interest. The first of importance was Kalighat. 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 sanctuary near the 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 through the delta named Hoogly.

From these places of interest we visited some others, and perhaps the most interesting of all was the burning ghat. Here is where they bathe in the Ganges water that flows through the delta named Hoogly.

The first village school, which will be a grand 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.

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 grand 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 field of labor, 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 to harvest that it 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 Raghunathpur 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 eat them. But certainly, is a great treat for these children to eat it while they are in 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 Raghunathpur, and they anticipate a nice time, withal they 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 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,

JOHANNA RHODA MARTIN.

A Wonderful Conversion.

Dear Friends: I am greatly delighted because I have the opportunity to tell you the story of my life. For this I thank God ten thousand times.

When I was a Hindu I worshipped idols very much, but I did not receive happiness and peace in my heart. I was seeking to know in what way I would find peace, but thus I was seeking to nothing. At that time I was very proud-hearted. I was attending a mission school and persecuted the Christians very much, so much that hatred for the Christian religion I did not hear it, and understanding it I did not understand it, or did not accept it, but made an assurance that God heard prayer and that victory would be ours.

We entered the first compound, where I suppose there were more than a thousand natives huddled together in compartments, each of which would hold from twenty to fifty natives. Notwithstanding there had been a heavy frost in the morning, the natives were mostly outside of their rooms enjoying the warm rays of the tropical sun. We had a splendid opportunity to get large crowds. Our band of native evangelists formed a circle and began singing a gospel hymn; then the heathen natives huddled together in compartments, the crowd numbered upwards of seven hundred souls, many of them were outside of their homes. Several schools have already been opened by Christian young men who have returned to their homes. Some of these schools is now being taught by a convert native of a young man who was converted in one of the compound schools here at Johannesburg.

A 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 Confer- ence 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 1898: "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 perished 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 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 slums in her rags, the proud heart under modest dress 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. 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-gloriness 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 slums in her ragginess, 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 of the church. The mission of the Sun-Sabbath-school is the recruiting ground for the children. The Sunday-school is one of the most useful means of work for children, little and big, old or young. If the thought could be made plain to the parents in all its importance, there would be more interest taken in the Sunday-school, and greater results would follow. Religious training should begin with the child in its earlier years. The first seven years are the most impressive. Habits are being formed, the mind awakening, the body developing. Now, it should be the mission of the Sabbath-school to gather in every child possible in their earliest years and give to the child such training as will awaken the mind to the principle of truth and righteousness. The Sunday-school is the recruiting ground for the church. The mission of the Sunday-school should be to prepare the mind of the scholar to accept the Christ.

Teachers must be in sympathy with the wants and needs of the scholars, and give them helpful heart to heart instruction. Make the Sunday-school attractive, bright and cheery, so that the children will like to attend. The child must be led into the light of truth and not driven. Past experience shows that eighty per cent. of the church members come from the Sun-
Cairns.—Brother Robert M. Cairns was born October 29, 1859, died June 1, 1904, aged 44 years, 7 months and 2 days. His death resulted from a heavy cold, which had recently been contracted. The funeral was conducted at Indul and held at which place he made his home, by Brother John Sheets, and interment was made in Bethel cemetery. His wife had passed on before him several years.

Klein.—Died, at Jacksonville, Lebanon county, Pa., of scarlet fever, on May 19, 1904. Lucinda Klein, wife of Michael Klein, aged 42 years, 2 months and 3 days. She was the daughter of Aaron and Anna Wagner, and granddaughter of Brother Benjamin Wenger, of Amityville, Pa. She leaves a husband, five children, and a good father to mourn their loss. Funeral service was held May 3, 1904, at Wenger's church, Pre. Edward St. John officiating. Interment in adjoining cemetery.

Reichenbauch.—Brother Reichenbauch was born in Germany and came to America when a boy and settled in Lancaster county. He was converted in his boyhood, and remained a faithful brother till death. He was married to Sister Annie Sink, who died ago. He died May 16, 1904, aged 43 years, 1 month and 20 days. The funeral was held in his home in the barn, near Nora M. Early, May 20, 1904. The remains were interred at Cross Road cemetery. Services were conducted by J. N. Martin and J. M. Wiskel, both of L. C. Cor. v.

Zavit.—Died, on the 8th of June, in Beren, of heart failure, Elmon Zavit, aged 24 years and 19 days. He leaves a side companion and three sons, Melvin, Marvin, and Michael, with five daughters, Mrs. Albert Danner, Mrs. Hardy Baker, Mrs. Frank Wenger, Mrs. Ira Winger, Mrs. Harry Rose, and Mrs. Joseph Stount, with nine grandchildren to mourn their loss. Burial was approved by A. Bears, on Saturday afternoon, in Kennedy's hall to a large assembly. Service—"The Sower." Text—Job xiv. 22. Interment in cemetery at Limestone Ridge.

Brubaker.—Laura J. Brubaker, wife of Amos Brubaker, was born July 20, 1832, and died May 20, 1904. She had been 5 years, some time, with cancer, which was the cause of her death. She leaves a husband, four sons and two daughters to mourn the loss of a faithful mother. Thrice children preceded her to the spirit world. For nine years she was a devout member of the Brethren in Christ. The family formerly lived near Ashton, but about two years ago moved to Akron, O., where he lived the last 6 months of her time of death. The remains were brought to the home of her sister at Ashland and funeral service was held May 22 at the Chestnut Grove church, conducted by Elder John Martz, assisted by Elder F. Hoover, Text—Rev. xiv. 13. Interment in adjoining cemetery.

Lining.—Died, at Good Hope, Pa., May 22, 1904. Sister Mary Jane Lining, niece of the late John Lining, who pre­ ceded her to the glory world six years ago, aged very years, 7 months and 2 days. Her death was a member of the church for many years. Her Christian example and de­ dication to the cause of our Lord, and still being felt in the community; "though dead she yet speaketh." During the last days of her paralyzed affliction extended over a number of years causing her much suffering which she bore with patience and cheerfulness. She was held in high esteem in the community where she lived. Her funeral was large attended and many were the tears that were shed by the friends and neighbors who had not to mourn the loss of a faithful member of the church.

Fernbaugh.—Sister Hettie Fern­baugh was born in Pulaski county, Indiana, December 21, 1873, died at Portland, Ore., on January 6, 1905, aged 24 years and 11 days. In 1894 she obeyed the Lord's call and went to Morocco, Africa, where she was engaged in mission work for 5 years. Since her return to Africa her health failed, developing into yellow jaundice, ending in death.

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 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

Evangelyal Visiotor