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George Detwiler

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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
The Precious Footstool

There was a family in France, long ago, who had a footstool of which they took particular care, and which they used in a singular manner. When strangers were present, the footstool was set aside in some out-of-the-way place, where it would not attract attention; but when the family were alone, it was sure to be found a home.

The sea was crossed at last, and in the land of America this French family found a home. Very happy they must have felt when they were safe on board that ship. The waves of the sea might roar around it, yet they were happy.

Their precious Bible was with them, and they might read it without fear.

The sea was crossed at last, and in the land of America this French family found a home. Very sweet it must have been to them to sing their hymns together, and together pray to God, with no spy to listen, and no danger to fear. The Bible they had so loved and guarded was treasured in their new home, and handed down to their children in remembrance of their sufferings and trials in their native land.

The French family have long since passed away from earth, but the Bible that was hidden in the footstool is still to be seen in the hands of their children’s children. The family that now own it live in Western Pennsylvania.

Has not that Bible a word to say to us? We live in a country where the little child at the cottage door may read the sweet story of Jesus, and lift up its eyes to him in prayer without a thought of fear. The Bible is everywhere—in the parlor, in the bedroom, in the steamboat, and in the ship that sails to the far-off seas.

We may all read the Bible; but do we love it as did that French family, who bent over it at the risk of their lives, and hid it as a treasure more precious than gold?

We have the Bible, and the little child may safely read it; but are we better than if we had no Bible? Do we not only know about the Lord, but love to do his will? It is not enough for us to have the Bible, and to be at liberty to read it; this does not make us true Christian children of our heavenly Father.

Let the Bible be your chief treasure. Read it daily. Love the Savior whom it reveals, and who came down from heaven to die for us. Try to follow his example. Hope to be one of the happy ones who will rejoice for ever around the throne of God!—Selected by Caty A. Myers.

Addresses of Missionaries.

Africa.


Jesse R. and Malinda Eyster, Fordsburg, Box 116, Transvaal, South Africa.

Jacob O. and Mary C. Lehman, New Primrose, G. M. Co., Germiston, South Africa.

India.

A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, Ghaseeri Mundu, Lucknow, India.

B. W. and Mrs. D. W. Zook, Sripat, Purulia, Bankura district, Bengal, India.

Josiah and Rhoda Z. Martin, Raghunathpur P. O. Manbhoom district, India.

N. H. and Mrs. N. H. Reichard, Raj Nandganj C. P. B. & N. R. Ky, India.

Fanny Hoffman, Khamegon, India.
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EDITORIAL.

Notice of Reduced R. R. Fare Over the Territory of the Various Associations.

The previous announcement applied only to the Western Passenger Association being the only Association up to the time of publication, that had made announcement of reduced rates; but now we have heard from other associations and do herein report.

Trunk Line Association.

This territory extends from the Atlantic Ocean to Pittsburg, Pa., from Vermont to Buffalo, N. Y., covering the States of New York, Pennsylvania, Maryland, West Virginia and northern part of Virginia.

Reduced fare. One fare and one-third for round trip on the certificate plan, which must be endorsed by the Secretary at conference sometime between May 16 and 29. Tickets sold May 12 to 18.

Western Passenger Association.

This territory covers all points between Chicago, Ill., and Denver, Colo., covering the States of Northern Illinois, Wisconsin, Minnesota, east half of North Dakota, South Dakota, Nebraska, Kansas, Iowa, Northern Missouri eastern part of Colorado to Denver.

Rate. One lowest regular first-class tariff (not temporarily reduced) fare plus $2.00, except where fare and one-third makes less, from points in Association territory to Des Moines and return. For tickets requiring execution, fee of 25 cents will be collected by the Joint Agent at Des Moines and selling agents should be instructed to so advise passengers.

Dates of Sale. Tickets to be sold on May 14, 15, 16, 17, 21 and 23.

Limit of Tickets. Tickets to be good for return leaving Des Moines up to and including May 31, 1906, and to be limited for going passage commencing date of sale and for continuous passage in each direction.

Form of Ticket. Iron-clad signature form of ticket, providing for punch description of passenger, going and returning transit limits and execution by Joint Agent at Des Moines, upon payment of fee of 25 cents, to be used from and through Chicago; Peoria, St. Louis, Missouri river points, St. Paul, Minneapolis, Duluth and the Superiors. From other points in the territory open form of local excursion ticket to be used. Exchange orders must also require execution by the Joint Agent. It is understood that from any point where a line is required to use iron-clad signature form of ticket under this arrangement, all other lines from the same point will do likewise.

Joint Agency. Ticket to be validated in the name of the Chairman by use of pastors, as per W. P. A. Circular No. 86. Location of Joint Agency and office hours will be announced later.

The Central Passenger Association.

Covers the territory between Pittsburg, Pa., and Chicago, Ill.; also from Buffalo, N. Y., or Erie, Pa., to Chicago, Ill., covering the States of Ohio, Indiana, Michigan and southern part of Illinois.

Central Passenger Association announces the same fare as the Western Passenger Association—one fare, plus two ($2.00) for round trip from Central Passenger territory or basis of fares effective March 1, 1906, selling tickets of iron-clad form 1, May 14, 15, 16 and 17; return, May 31, 1906. On being validated by Eden E. MacLeod, joint agent (for which a fee of 25 cents will be collected by joint agent) tickets will be good for return, leaving Des Moines, Ia., not later than May 31, 1906. Validation will be made by means of pastor form.

All tickets shall read for continuous passage only in either direction, unless specific announcement is made to the contrary.

Unless otherwise indicated, tickets will be good for return to leave place of meeting not later than midnight of the return limit date named. If C. P. A. standard form 1 or 2 or a special iron-clad signature form is prescribed, tickets shall be good for return to leave place of meeting only on date validated by, as the case may be, the agent of terminal line or a joint or special agent to whom this duty has been delegated.

C. P. A. Standard Form of Identification Certificate.

To ticket agent: This is to certify that Mr. ............... is a member of the ............... and is entitled to secure for his individual use and for the use of his individual family, tickets to ............... and return at the rate and subject to the conditions announced by the Central Passenger Association. This certificate is not valid unless presented by the person to whom issued, on ............... or, ....... 1906, return limit. (Signed), ............... (Title).

Persons delivering identification certificates, may secure tickets for their individual use and also for the use of members of their immediate families.

Southwestern Excursion Bureau.

Covers Central Illinois, Southern Missouri, Arkansas, Indian Territory, Oklahoma and Texas.

Reduced rates announced same as Western Passenger Association: one fare, plus two dollars, etc.

Trans-Continental Association.

Covers all points between Denver, Colo., and Pacific Coast. The rate over this last-named territory will be from California and North Pacific Coast common points to Missouri River points (Atcheson, Kans., Cairo, Ill., Council Bluffs, Ia.) and return, $90.00.

Chicago and return, $110.00. St. Louis and return, $102.00.

The above is the regular nine months' tourist rates approximating two cents per mile in each direction, or about one fare and one-third for the round trip, and are in effect daily from California and Pacific Coast points.

The three most direct railroad lines running from Chicago, Ill., to Des Moines, Iowa, are the Chicago and Northwestern; the Chicago and Milwaukee, and the Chicago and Rock Island. The Chicago and Northwestern has a double track.

Canadian delegates to General Conference will be able to get the advantage of the special fare—one fare plus $2—by buying their tickets in Buffalo, N. Y.

The term "iron-clad signature form of ticket" is used to designate the form.
of ticket to be used by the lines for this occasion, and would be of no interest to you, as it only affects the lines themselves.—Eben E. MacLeod.

Sincerely yours,

J. R. Zook.

Des Moines, Ia., 1226 Eleventh St.

There will be no love feast held in connection with General Conference, but it will be noticed that one is announced to be held at Dallas Center, Iowa, May 19 and 20. This town is twenty miles west of Des Moines and is easily reached by railroad.

Announcement.

Having important matter on hand for disposal, the Foreign Missionary Board is hereby requested to meet at Gospel Temple, Des Moines, Iowa, on Tuesday preceding the third Wednesday in May, 1906.

J. R. Zook, Chairman.

Eli M. Engle, Secretary.

According to Art. 37, conference of 1905, the Publication Board, and the Home and Foreign Mission Boards are to meet on Tuesday preceding conference and arrange their reports for conference.

Notice.

Pennsylvania State Council will convene on May 2 at 10 a.m. at the Messiah Home, Harrisburg, Pa. Districts in the Brotherhood who have matter for State Council should also forward it at once to me.

S. R. Smith, General Secretary.

Notice.

Since a number of the respective districts throughout the Brotherhood have as yet not reported their work for General Conference, I would again kindly ask them to at once forward the same together with the names of the delegates for Conference and changes of trustees of the houses of worship, if any. This matter should be in no later than May 1 in order to get it in proper shape for Conference.


Special Notice.

Are you one of those who have not sent in your renewal? If you are, and don't want to have us continue sending the paper, will you not drop us a card and tell us? If you are in arrears, and do not intend to pay, please write us and tell us so; but we believe you would feel better if you would pay the debt and then stop the paper. We would like to revise our list, dropping out such names as are to be discontinued.

A young Kansas brother writes us and inquires as to the present attitude of the church towards members having their photographs taken. He says he has been reading over our “Church Government” and found several conference decisions against members doing so. He asks whether this is still the attitude of the church towards the matter in question. He does not want to engage or indulge in anything that may be against the rules of the church, which is certainly a commendable course to take. He suggests that perhaps some one might be led to write an article for the Visitor on the subject.

As far as the editor knows the church holds to the old decisions, at least, those decisions have not been recalled by any action of Conference. And a member taking liberty on that line of course is a transgressor of the church’s rule in that respect. Presumably these decisions of Conference are based on the Holy Scriptures, whether rightly interpreted or not may be another question. However much individuals may honestly differ on this question, the editor is convinced that the path of abstinence is safe, while indulgence may become a snare, and an enticement to evil. Photography has its uses on many lines in the world, but those who are called of God “into the fellowship of his Son Jesus Christ,” and passed out of the carnal state into that which is spiritual, will no doubt find that undue attendance on such things is not conducive to the spiritual health of either young or old.

It will not be a matter of news to our readers when we refer to the earthquake calamity and destructive fire that befell the city of San Francisco, California, on April 18. No doubt the word has come to our readers long before this word reaches them. A calamity of such magnitude has never before visited this country, nor the American continent, and the condition of distress in which the survivors (300,000 persons) are placed appeals to the sympathy and generosity of all classes. And we are glad to note that the response to the appeal for aid is most generous. And as the national government, through its military arm, is distributing the relief, we may rest assured that it will be done systematically. Earthquakes here, and there is what Jesus said would be during the time of the end, and when we observe the great calamities as they occur here and in other countries, the recent destructive outburst of Vesus included, we are reminded that earth is seemingly in the throes of dissolution, and, “we ought to pay the more earnest heed to the things we have heard lest at any time we let them slip,” then “How shall we escape if we neglect so great salvation?” The apostle Peter speaks in language of warning and encouragement to the believers in reference to the closing events of this dispensation saying, “But the day of the Lord will come as a thief: in the which the heavens shall pass away with a great noise, and the elements melt with fervent heat and the earth and the works that are therein shall be burned up. Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness, looking for and earnestly desiring the coming of the day of God? For as in a figure the Judge suffered the fire and was consumed: even so shall the day of God so come.” Man marks the earth with ruin, his control stops with the shore, is the expression of one of England’s poets, but how little is he, and how insignificant his power, and how frail and tumble-down are all his structures when the earth begins to heave and tremble, staggering like a drunken man! It is then that the thought of it being the end of the world comes to mankind, and many that never prayed betake themselves to prayer.

In reference to sister Eshelman’s query on observing feet-washing in a mixed congregation a Pennsylvania sister rises to say a few things modestly and in the fear of God. She rather regards the query of sister E. as being irrelevant since she must know that nothing of the kind is mentioned in the Bible, although the Bible does speak of women who washed the saints’ feet, also of a woman who washed the Savior’s feet with her tears and wiped them with her hair. Conduct which we, in our day, would not think much of. Proceeding, the Pennsylvania sister says, “when Jesus washed the disciples’ feet they were in an upper room and there is no intimidation of any woman being present.” She says, “Years ago when the church was small and love-feasts were held in barns, there was plenty of room, and people were not so modest about their feet as they are in these days.” She further expresses disapproval of going into another room to wash feet when usually the room is “full of children and such who do not care to hear the preaching. She advises to “honger weatiy and to do all to the honor and glory of God, and to read and meditate on I. Tim. chapter i. and vi.; II. Tim. chapter ii.”
We have this time the interesting books of Ezra and Nehemiah. These two books were formerly written as one, and they give the latest history of the Jews as given in the Old Testament. If you can look up the history of these kings in a General History, it will greatly help you in understanding it, and will show to you also that the Bible story agrees with the accepted history of the world. Truly God can have his own way. His people, Israel, had sinned, and he used the heathen monarch, Nebuchadnezzar, to punish them. Now, he raises up Cyrus, a gentle alien, to send his people back, and to rebuild the temple. If God's own people will not obey him, he can get the others to do it. The Psalmist says truly, the wrath of man shall praise him.

Learn a lesson from Nehemiah. When he built the wall, his enemies first laughed at him; then they mocked; then conspired to fight; then boasted of their strength; then falsely pretended friendship, then used treachery; and in the midst of all this, discouragement came from within; for Judah said, "The strength of the bearers of burdens is gone, and there is much rubbish, and we are not able to build." (Chap. iv. 10.) But Nehemiah and his men made their prayer unto the Lord.

Questions.

Who did God raise up to send his people back to Jerusalem?
How long had the people been in captivity?
Who of the people went to rebuild the house of God?
What did those who did not go up do?
Did men from all Israel go, or from Judah and Benjamin only?
What did the people do when the foundation of the house was laid?
What did the people answer?

Prayers, their encouraging words, and by their means, as God has prospered them.

Pharaoh, to send his people back. By their means, as God has prospered them.

No one likes a boy or girl who is always thinking of self. It is a testable, unattractive spirit and should be avoided. Give others some attention, remembering that to have friends one must show himself friendly.

Harvey J. Fry.

In a private note accompanying his letter for the VISITOR, brother Steigerwald says, in reference to the health of sister Steigerwald, that there is a change for the better, and especially commits her, with himself included, to our united prayers. He says they like it better in Rhodesia than at Cape Town, and are anxiously waiting for the time to come when they can be back at their work again. At the date of writing, brother Doner had not yet reached Cape Town. Brother Doner wrote us under date of March 21 from near Tenneriffe Islands and reports having a pleasant voyage, and that he would likely reach Cape Town April 7 or 8. His health has been excellent. Brother Steigerwald says when brother Doner has arrived they will together return to the Matoppo Mission and take up again the work which lies so near their hearts.

Ye Shall Be Witnesses.

Reader, what shall be our occupation, as disciples of the Lord Jesus, while we watch and wait for his return? It is not enough that we have personal experience of repentance, faith, forgiveness, adoption and sanctification, it is not enough that we study the word to search out the deep things of Providence and prophecy. We must join heart and hand in the great practical work of evangelizing the world, for this is our Lord's command. "Go ye into all the world, and preach the gospel to every creature" (Matt. xxviii. 19). And he has said, "This gospel of the kingdom shall be preached in all the world—for a witness to all nations—and then shall the end come (Matt. xxiv. 14). While the church remains on earth she is certainly the agent to accomplish this purpose, because Jesus said: "Ye shall be witness unto me,...unto the uttermost parts of the earth. Let us engage with all our might, in this world-wide mission work. Let us give our means, our prayers and our words of encouragement to those who go to preach, in the by-ways and hedges, and in distant lands, and if possible let us go ourselves, thereby insuring ourselves of his fellowship. Who said, "And lo, I am with you always." Thus shall we best please our Master. Thus shall we hasten the day of God—W. E. Blackstone in "Jesus is Coming."

Prayer is not so much a word or an act; it is a certain condition of the soul to receive influences from spiritual fountains of power.—Walters.
Twill be a place of punishment
A home beyond this present life,—
There is a home beyond the grave,
'Twill be the home of ransomed saints,
It is not planned by human mind,
Where go the sinners when they die,
There as a place beyond this life,
That was to Satan giv'n,
Oh! then while we have time to choose
For sins done here below.
No joy will ever enter there,
No rest will there be found,
But all be agony in hell,
While ages roll around.
Oh! then while we have time to choose
The place where we will go,
Oh, let us choose the home above,
And not the depths below!
—Sel. by S. H. Bert.

For the Evangelical Visitor.

Easter Lessons.

"The Lord is risen indeed, and hath appeared to"—(Luke xxiv. 31.)
Who can attach his name to this unfinished sentence? All such will be saved. Is it singular that after his resurrection Jesus never appeared to a single soul outside the circle of the elect. It is not that we know the historical fact of the resurrection, but the glorious conscious reality "risen with Christ," we 'seek those things which are above," our affections center on Christ, we are dead to self and the world, and "our life is hid with Christ in God." With joy unspeakable we look forward to the glory to be revealed at the second advent of our Redeemer. (Col. iii. 1, 2, 3, 4.)

"With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." (Acts iv. 33.) What was this power? When Jesus was about to give a fore-glimpse of his resurrection glory in his transfiguration, he said that there were some with him who shall not taste of death, till they have seen the kingdom of God come with power." (Mark ix. 1.) We are a peculiar people. (1. Pet. ii. 9.) What is our distinguishing characteristic? We know and manifest the power of his resurrection, and the fellowship of his sufferings. (Philipp. iii. 16.) Unless the risen Christ is our life, we are still under the dominion of evil. We are transfigured men and women, and this beautiful picture of Jesus we ex-hibit wherever we go. True missionaries are aglow with the beautiful holiness. We know the joy and glory and power. (Gal. ii. 20.) "Because I live ye shall live also." (John xiv. 19.) "We are more than conquerors through him that loved us." (Rom. viii. 37; Philipp. iv. 13.)

We may often fail, but this only humbles us; opens our eyes more fully to the claims of the cross, and leads us to cling more tenaciously and trustfully to our risen, glorified Intercessor. Let us make Col. i. 10, 11, 12, and I Thess. iv. 17 the golden key to our great life lesson.

C. H. Balsbaugh.

Union Deposit, Pa.

For the Evangelical Visitor.

Thoughts by the Way.

God's redeemed ones are progressive people. Even though they are saved, and sanctified for service, there is yet room to develop into stronger men and women. In I. John iii. 2, 3, we read: "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." What more of a commendation could we desire than being sons and daughters of God, seeing him as he is, and being like him when he shall appear. Yet we are to purify ourselves even as Christ is pure.

Did Jesus, our example not purify himself? See Heb. v. 8, 9, "Though he was a son yet learned he obedience by the things which he suffered. And being made perfect he became the author of eternal salvation unto all them that obey him. Also Heb. ii. 10. "For it became him for whom are all things, and by whom are all things in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." If Jesus was perfected through suffering, how much more would we need to be purified. Beloved let us open our hearts to all the light God gives us, and we will become purer and better able to live for him.

If there ever was a time when it was necessary for God's redeemed ones to be aroused and in earnest it is now. There is so much danger of becoming lukewarm. Nevertheless most anything will pass as Christianity. People follow the world with its fashions, amusements, foolish talking, etc., under the name of religion.

We must believe God is allowing many things to come to pass as warn-ings for his children, and also for the unsaved to accept him before this dispensation closes. Who before heard of such unusual occurrences as a gas well being set on fire by lightning as we now have it in southern Kansas, volcano in Colorado, and hundreds of people being carried down stream by ice breaking upon which they were fishing, besides many murders, wrecks, wars, and rumors of wars, and much of the world in a state of unrest. Our Lord's command is: "Therefore be ye also ready, for ye know not what hour the Lord may come." We would ask each one not to let anything unsettled as Christ may come for his bride most any time. We may all do as part of a poet says: "He was not willing that any should perish, am I his follower."

Am I his follower and can I live,
Longer at ease with a soul going downward;
Lost for the lack of the help I might give,
Perishing, perishing thou wast not willing.
Master forgive and inspire us anew,
Banish our worldliness, help us to ever
Live with eternity's values in view:

If worldliness has been banished, we can help the work along with our means and prayers.

But how much shall we give? Under the law the Jews were required to give the tenth, besides some free offerings. Many will say we are not bound by the law, and that nothing is said in the New, but that we should give cheerfully, as God loves a cheerful giver. If it was necessary under the law to give one-tenth, how much more necessary is it now, as there are so many needs. But let's see! Jesus says in Matt. xxii. 23, "Woe unto you scribes, Pharisees, hypocrites, for ye pay tithes of mint, anise and cummin, and have omitted the weightier matters of the law. Judgment, mercy and truth, these ought ye to have done and not to leave the other undone." If the other was not to be left undone how about tithing? Paul tells us in I. Cor. xvi. 2, "Upon the first day of the week let everyone lay by him in store as God hath prospered him." If anyone is following that Scripture without tithing I would like to know how it is done. How could one lay back part without having a system or criterion as a guide? Again, Paul speaks of an equality of giving. How can there be an equality without having a system and each one giving in proportion to his income. For instance: If I am worth $1,000, and you are worth $15,
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000 or $20,000, and each of us vow to give the tenth or more, we will be giving as Paul says, so that there will be an equality, as we each give according to our incomes. I realize it means a converted pocketbook, farm, or whatever our possessions, and death to self before we are willing to give God his share. We are witnesses to God's promises in Mal. iii. 10, being true by trusting him. Some give all above their actual needs, which is commendable, and I verily believe God's blessings are resting upon such, yet could I arouse each of us to give one-tenth, the missionary cause would receive a wonderful boon, and mission workers would not need to do much stirring, as there would be plenty of means to meet the many demands.

Seeing the great need, how can we shut up our bowels of compassion and keep from doing our part. I sometimes feel like sacrificing what is actually needed, so that the poor and unfortunate ones can be helped.

Not only our means, but our united prayers are needed for prosperous work. If we listen to our Savior's voice, he will teach us so that we will do our part.

I propose herewith a few questions which I would like to see ventilated in the Visitor by such as are able. Are plain clothing always an indication of humility of heart?

Are big Sunday dinners consistent with people who advocate separation from the world?

Yours for a daily practical holiness. May God bless and keep all his children true to him on every line, is our prayer.

J. E. Bowers.

Ramona, Kans., March 20, 1906.

For the Evangelical Visitor.

Doing Good.

That was the occupation of our Lord and Savior Jesus Christ while on earth. He did not go about place-seeking, feasting, or coveting honor. He went about doing good. Ponder over these words. They express in epitome the history of Christ's life while on earth. His whole life was given to others in doing them good. For himself he did not do so much, for he had not where to lay his head. He saw men and women degraded, wretched, lost, and gave himself in lifting them up, relieving their sufferings, and saving them from their sins.

To this end he taught the people, delivered to them ennobling precepts and practical rules of life; but the utility of all these, and the possibility of conforming to their requirements, he demonstrated through his own life. In all his teachings he combined example with precept. By the life he lived among them he actually showed the people how to enter into the kingdom of heaven or rather how to inaugurate the kingdom of heaven in their own hearts. Marvelous Prophet! mighty Teacher! adorable Redeemer! His life and love has borne the test of centuries. Not a single flaw was found in his infinite perfection, or anything evil discovered which he has done or said. He was without guile while he lived a life consecrated forever more to his service via doing good.

Geo. S. Grim.

Louisville, Ohio.

For the Evangelical Visitor.

"Two Laws."

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 2.)

One of two things must be true, that the whole human race is governed by one of those two laws, either are under the power of the law of sin and death, or under the power of the law of the spirit of life. There are only two ways described in God's word; one a narrow way, and the other a broad way, and upon those two ways the whole human race is traveling. This proves it beyond a doubt, that there are only two classes of people in the world. In relation to God, man can stand only in that of saint or sinner, at peace or enmity in his love or under his wrath, in the Spirit or in the flesh. In one of these two conditions every man (or woman) in creation stands. Nevertheless, the human race is classified into various classes, by theories gotten up by man. However, of those on the narrow way some may be further advanced than others; notwithstanding they are on the same way, deeper settled in God than others; those may be fathers in Israel, and those not so far advanced in the school of Christ, may be babes in Christ, recently converted, and now starting on their journey on the narrow way to the celestial city.

This is equally true with the class on the broad way. Some are farther steeped in sin and superstition than others; however, they are on the broad way, and those that are not so deep steeped in sin, they are also on the broad way that leads to destruction.

Dear readers, we have no desire to try to prove this subject before us by any man-gotten up notions, but will cite you to the holy Scriptures to give positive proof. "As by the offense of one judgment came upon all men to condemnation (law of sin and death) even so by the righteousness of one the free gift (law of the spirit of life) came upon all men unto justification of life." (Rom. v. 18.) "That as sin hath reigned unto death, even so might grace reign through righteous­ness unto eternal life, by Jesus Christ our Lord." (Rom. v. 21.) When Adam and Eve disobeyed God's divine law they fell under the curse. For God had said the day they would eat of the forbidden fruit (i. e., of the "Tree of the knowledge of good and evil") they should surely die.

This implies, that they fell under the power of the law of sin and death. And under this power they (Adam and Eve) were lying "until Christ came, and destroyed him that had the power of death, i. e., the devil." (Heb. ii. 14.) Under this tyrannical power (law of sin and death) the whole human race is lying, by nature, notwithstanding God gave them a promise "that through the woman's seed should come one that would bruise the serpent's head." (devil) * * * (Gen. iii. 15.) Now, Adam and Eve's relation to God was changed from peace to enmity. To prove this fact, see Gen. iii. 9, "And the Lord God called unto Adam, and said unto him, "Where art thou?" "And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself." (Gen. iii. 10.) Now this is an infallible proof that the sinner will not ask after God, but will try and hide away from God. However, even if God would not come after the sinner, with the divine favor (grace of God) the sinner would be lost forever. "For the grace of God that bringeth salvation hath appeared to all." Now, dear ones, do you see how impossible it is for the sinner to change his relation to God? I. e., of his own ability, the sinner can't acquire any means to get himself out of the horrible pit (law of sin and death). "A man can receive nothing, except it be given him from heaven." (Jno. iii. 27.)

David says in one of his Psalms, "I cried mightily (after he put the cry in me) unto the Lord, out of the horrible pit, and the Lord heard my cry and drew me out of the horrible pit, and the miry clay, and he set my feet upon a rock and established my goings." "And he hath put a new song in my mouth, even praise unto our God." (Ps. xl. 2.)

Dear readers, let us consider further this important subject and see
what this grace of God that bringeth salvation did for a Saul of Tarsus. Salvation from sin implies deliverance, a free gift, full and free without money and without price, unconditionally, hallelujah! See Acts ix., "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest and desired of him letters of authority to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice, saying unto him, Saul, Saul, why persecutest thou me? and he said, who art thou, Lord? and the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him into Damascus. And he was there three days without sight, and did neither eat nor drink."

We can at once see that Saul of Tarsus could not assist in the ordeal of the new birth, because he was struck blind by the almighty power of God, and was without sight for three days. Note what Jesus says, "The wind bloweth where it listeth, and thou hearest the sound thereof, but can'st not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." Acts ix. 7: "And the men which journeyed with him (Saul) stood speechless, hearing a voice, but seeing no man." This proves it beyond a doubt that man (or woman) cannot assist almighty God when going through the ordeal of the new birth. This we must acknowledge, thus far, salvation from sin is without conditions; however, Saul was commanded by the Lord to arise and go into the city, and the men that were with Saul led him by the hand.

Dear readers, I do not wish to be misunderstood in this assertion, that I say that we can't assist in the "new birth." However, after Saul got through the ordeal of the new birth, it was told him what he must do. Sixteenth verse, "For I will shew him how great things he must suffer for my name's sake." You see, after we have attained to this great salvation, or in other words, have gone through the ordeal of the new birth, there are many things that we are commanded to do, in God's word, and those are all upon conditions. Eighteenth verse: "And immediately there fell from his eyes (Saul) as it had been scales; and he received sight ** ** and was filled with the Holy Spirit." It was the Holy Spirit that sent Saul out to preach the everlasting gospel, the unsearchable riches of Christ. And as he preached the gospel (which implies a message of great joy which shall be to all people) he had to suffer many things for Jesus' sake. Now, the Apostle Paul could well say, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." (Rom. viii. 1-2.)

Paul received a strong faith in Jesus, after the scales fell from his eyes; then and then only could he see spiritual things in the right light. So many people think they have this living faith by nature, but this is a delusion. Divine faith is a gift of God, and cannot be purchased with money (or any other observation). It is called by Peter a precious faith, once delivered to the saints, or God's children receive this like precious faith.

Dear readers, you see it is a gift from God himself; the world is full of spurious faith, a faith only according to the dead letter. Now when God imparts this living faith to us, it is not a something which we can merit at God's hand. No, no! It is a free gift. "A man can receive nothing except it be given him from above." (Jno. iii. 27.) So many people of today are trying to reform a little, and put on a few morals. However, people of strong intellect and large capacity, may reform of their acquired habits, i. e., they may reform of their gluttony and drunkenness, lying, using profane language, dishonest dealing with their fellow man; and some reform from going to houses of ill-fame, which indeed is marvelous and prize-worthy.

A man or woman of strong will power can do many good things, but this does not change their relation to God. It will make good moral citizens, but reformation is not salvation, and morality is not Christianity. The title of this article calls in question two laws. The definite question is, how do we distinguish the people that are governed by the power of either of those two laws? Let me illustrate: Take for instance the telegraph wire. It is wire like all other wire, and is distinguished from other wire only in two things. First. It is attached to a galvanic battery. Second. Everything that may have the tendency to draw away the electric motion is cut away from it. So, in a spiritual sense, we are only distinguished from other people in two peculiar things. (1) we are attached to Jesus, the infinite battery of strength, and (2) we are detached from sin.

When God through Moses led out of Egypt through the Red Sea, and through the wilderness 600,000 able-bodied men and only two of those able-bodied men entered into Canaan, the promised land. And what made them peculiar (or conspicuous)? Was it not the peculiar divine spirit they manifested? J. S. LEHMAN.

Culbertson, Pa.

For the EVANGELICAL VISITOR.

A Sister's Admonition.

"And he that taketh not his cross and followeth after me, is not worthy of me." (Matt. x. 38.)

How much meaning there is in this verse; at another place we read that "Whosoever taketh not his cross upon him daily cannot be my disciple," if I mistake not. When we fully understand the meaning of cross why it is a great encouragement. Disposition is a cross; a trial is a cross; opposition is a cross. As we are marching heavenward we meet with all these things. We fully experience this when we are willing to follow after Christ whatever it costs; and nothing short of this will hold out, for he says, "he cannot be my disciple." Jesus went through this world, through all opposition, and I am so glad that he went the way before so I know how to follow after him. He says that if we suffer with him we shall also reign with him. What a blessed hope that is, that if we go through this world suffering for the sake of Christ we shall reign with him.

He says at another place, "Marvel not if the world hate you. It hated me before it hated you." Beloved, travelers to the bar of God, how encouraging that is! We read at another place that "Strait is the gate and narrow the way that leadeth unto life and few there be that find it." The reason that so few find it, I firmly believe, is because of an unwillingness to go through whatever it costs—not willing to be misunderstood, not willing to suffer for Jesus' sake—not will-
ing to be talked about because of an earnestness for the sake of our Master. But Paul says, "None of these things move me." How wonderful it is to compromise. God forbid that I should do that, for compromising is a stepping-stone toward which the devil has a chance to work. In speaking of Satan we do not like to call him devil; but I think still, Jesus called him that, and what he called him we should too.

My desire is to be more in earnest than ever; and we are commanded to be, as we see the time is approaching that Jesus will come. Blessed is that servant whom the Lord when he comes will find "watching."

Yours, for the truth,

A. G. WOLGEMUTH.

Mount Joy, Pa.

For the Evangelical Visitor.

Working for the Master.

"Am I become a stranger unto my brethren and an alien unto my mother's children?" (Psa. lix. 8.) I say no. But the different inclinations that existed in the twelve sons of Jacob I find among my brethren who say, Lord, Lord. When Joseph was sent by his father to see his brethren who were at Hebron with the flocks he came to Shechem. And a man found him wandering in the field and he asked him, "what seest thou?" And he said, "I seek my brethren." The apostle says, "Let brotherly love continue." The time was, no doubt, when Joseph's brethren loved him, but now since God gave Joseph a revelation or dream to tell to his brethren, then they began to despise him and call him names, and cast him out to destroy him, but God had touched Reuben's heart.

I am glad there is of that spirit in the hearts of God's children to-day; but there are some like Judah, not to kill, but to get out of the way such that God has called for a special purpose, as he had called Joseph.

Now, why should I feel myself a stranger to my brethren, or an alien to my mother's house, where her children live? No, I don't feel myself a stranger to God's children, nor an alien for I realize my birthright, glory to God, but it does at times seem to us as though we were strangers and pilgrims in this land. God knew his purpose in laying it upon our hearts to make a long and extended visit to South Africa, though there were some who felt at times like some of Joseph's brethren did towards him. "There cometh that dreamer." But God is faithful who had promised, and he knew how to bring us through, and home again. We do appreciate the welcomes we had from so many dear ones, and as we are on our Mission now since we are home, we are glad for the reception we have had, and the open doors to give Mission talks. Yet we feel sorry that at some of the churches no offering was taken. Then again we felt somewhat mortified that the offering was small at some of the churches. One of our preachers said, "If we pay right, then we will pray right." Giving shows how much we are interested in a work.

We were much pleased at our last farewell, or missionary meeting which we had at the Messiah Home, Harrisburg, on Sunday, April 8. As it was Missionary Day for the Sunday-school in the morning, and the offering amounted to over eleven dollars, the same evening wife and myself gave a talk that seemed to be much enjoyed, though the congregation was not large. When the offering was received it amounted to over twenty-five dollars. We then felt to sing, "Praise God from whom all blessings flow."

It was joy to our hearts to have this last meeting again at the Messiah Home. It seemed a little sad to us to say good-bye to the dear ones there, as it may be the last meeting we may have with some of the dear old saints. Should we return, as we have said good-bye to loved ones, we feel we are not alienated from our mother's children. We had a welcome to the homes of our brethren and sisters and friends; and some gave us the ready cash, as we cannot travel...without money; so we pray God to bless the givers and keep us humble at his feet.

We left Harrisburg on Monday, April 9, and came the same day to our son, Amos, who lives at Hazleton, Luzerne county, Pa. We met our brethren well and in good spirits. We purpose to remain here till the 20th when we, D.V., will go to Buffalo and Clarence Centre, N. Y., and Canada, to visit a few churches, and then in May go to General Conference. And then after Conference we offer our service to God and the church to work in evangelistic, or Mission work, telling of the needs of Africa, and how we learned its condition,—give Mission talks and have the church where we labor to take offerings for the General Mission Fund.

Dear brethren, we have realized that we were not aliens from our mother's children. While on our missionary trip we felt the prayers were answered on this side and on the other side of the great deep. We are not alienated from those who are born of the Spirit and washed in the blood of our Savior. We are not strangers to each other. And now our request is that you will pray for us that the Lord would attain to his purpose with us since he brought us home, safe, and that he would be our strength and a very present help in time of need.

Yours, looking for the near coming of our Lord.

John H. Myers.

April 11, 1906.

Permanent address, Mechanicsburg, Pa.

For the Evangelical Visitor.

Thoughts on I. Cor. xi.

There are three family circles of which God is the author, and how many more I know not, since I know very little about the spiritual realm. The first and greatest is the one of which God is the head. In this circle God as Creator is the head and all his intelligent creatures are the subjects, whether they be in heaven or on earth, or whether they be spirit-beings or fleshly beings. (Rom. xi. 36; Rev. iv. 11.)

The second in order of creation is the human family circle as instituted in the garden of Eden, with Adam as the head of the circle and Eve, his helpmate, who was subject to her head. (Gen. iii. 16.)

Another circle is the one of which Jesus is the head and his disciples the subjects. (Heb. iii. 6; Eph. i. 22.)

The law as given to Moses was a shadow of good things to come. (Col. ii. 16-17; Heb. viii. 5 and ix. 10.)

The Levitical priesthood was a type of the church. The priests were members of the priestly body of which the high priest was the head; likewise the church is composed of members called royal priests; and Jesus, the Head, is called an high priest. (I. Pet. ii. 9; Rev. i. 6 and xx. 6; Heb. vii. 20.)

The Levitical high priest wore a mitre on his head in contrast to the bonnets of the priestly body. (Ex. xxviii, 35-39; xxviii. 40 and xxxix. 27-31.)

Man, also, is a type of Christ and woman a type of the church. (Eph. v. 30-32.)

St. Paul argues that the natural hair of the woman is a sign of her subjection to her natural head, man. A woman with short hair is a disgrace to her head, husband, whether either of them be in Christ or not. When husband and wife become members of the body of Christ, they do not change their natural relation...
as husband and wife; but the husband remains the superior of the two. In harmony with this, is St. Paul's language, "I suffer not a woman to teach, but to keep silence in church." (I. Tim. ii. 12; I. Cor. xiv. 34.)

Woman is a part of the man and not a part of the woman. Mark this point well. Since man is declared by inspiration to be a type of Christ and woman a type of the members of the body of Christ, God has given to man the authority over the woman in things pertaining to the church. The prayer veil for the woman spoken of in I. Cor. xi. is a sign of her subjection to her superior—man—in the administration of the church's rites. "Because of the angels" no doubt refers to her superiors in the church. (Rev. ii. 1.)

Many good meaning people disregard the holy Scriptures on the prayer veil. They fail to comprehend the beauty of this ordinance. Some take the natural hair, which means the same to every woman in or out of Christ, to be sufficient as a covering. Indeed to the natural woman it is all that is needed to symbolize her place in nature; but a woman in Christ needs more than merely hair on her head when in actual worship. Man is not the author of this symbol and therefore he is powerless to change or nullify what God declares to be proper and in order. Those who love the Lord supremely must surely have a keen desire to do the whole will of God, whatever it may be. God's will in regard to the covering is plain enough for any reasonably intelligent person to see.

In the morning of the resurrection God will judge us according as we have followed him in all things to the best of our ability. God help us all to become more like our pattern.

Yours in the school of Christ.

SAMUEL P. NOLL.

Ramona, Kans.

The Man Behind the Sermon.

The preacher is more than the sermon. He gives it its character and power. Without him it is as "sounding brass or a tinkling cymbal." It may be learned, logical, ornate, eloquent, but it will not be effective unless there is a man, a true man, back of it. The people must have faith in him, in his character, in his sincerity, in his manliness, or his word will not impress them. But if he has these qualities, and does thus impress his hearers, his word will have power though it may not be learned or eloquent. It will be recognized as the honest word of a man of God, and will win the hearts of men. God wants such men, and such only, for his ambassadors. He calls them to this high estate, and he will help them to maintain it, if they are true to him. And no man who stands in a Christian pulpit should be satisfied with anything short of this exalted character—a full-grown man in Christ Jesus.—Pittsburgh Christian Advocate.

For the Evangelical Visitor.

"For We Are Laborers Together With God."—I. Cor. iii. 9.

Dear brethren and sisters: I felt to write a little for the Visitor, and as I feel my inability, I ask God to help me in all I do, that I may do all to his honor and glory. I often think of those words, "We are laborers together with God" and that means so much. It means we are working for the Lord, and working together, not taking it easy and let some one else bear the burden and heat of the day. I have felt so much for the ministers of the church who have given themselves to the work of the Lord for the conversion of souls, the building up of the cause and for the church.

There are some places where the Brotherhood is large, and a good many well-to-do brethren, and some of the ministering brethren are well fixed, financially. But in many places it is not so. In some places the brethren are few, and are in limited circumstances. And there are those of our ministers who are gifted for the work, and have the work at heart, and the cares of the church rest heavily upon them and they could do much for the salvation of souls and for the building of the church, but for want of time, on account of duties at home to provide for their families, they are hindered. And so I must ask, are we laborers together when we see our minister brother who is in limited circumstances, and has been given a charge by the church, and is alone in the field, and must work to supply the needs of the family and so the cares of his family and the care of the church resting upon him, can we as lay members say we are laborers together when we see him toiling away, and it goes hard, and he cannot do justice to both? Will we not put our shoulders to the wheel and help bear the burden and so live up to the word?

Some one may say, "Well, I cannot do anything unless the church acts upon it." But what does the church consist of? Are not each one of us members of the body? Will not each member take this to heart, and then act as a church to help those ministers that are tied down with the cares of life, and thus free those cares that they may be able to do justice to the cause of Christ, and to the ministry to which they have been called? And while the church provides help to the missionaries that it sends out, the question comes to me, are the ministers of the gospel in the homeland not as worthy of help as those that go to distant lands? And are the souls not just as precious as in far away lands? Would there not be more mission work done if our ministers were not so tied down? They have not the time to meet their obligations; the church would be so much stronger if they had.

And now are we consecrated to God's service? If we are we are laborers together with God, and will not see our minister brother overcharged with both the cares of home and of the church. God will bring us into judgment if we neglect our duty. It seems no small matter with me, and may the church take it into solemn consideration. It is not only duty to our brethren but to God and the cause of Christ.

And now are we consecrated to be hearers of the word only, but be doers of the same, and be ready for every good work given us to do, and so be "laborers together with God," and when done with the toils and cares of this life we may have a happy reception and rest together in the home above.

May the coming conference be a blessing to the church and the cause at large.

From one who loves the cause,

M. REICHARD.

Owosso, Mich.

Importance of Co-operation With a Minister in His Work for the Church.

(1) It is impossible to please every one.

(2) Some of you may have not voted for the minister, and because you did not get the man you voted for, you will not help to support or cooperate with the one that was not your choice.

(3) He is not infallible; he may do things that are not right, or, you may think are not right. Go to him like a brother, or sister, tell him in a Christian spirit.

(4) Never try to injure your minister by telling others that you do not like him, for this may gather fuel as it goes. Thus Satan may be using you to do his dirty work and you may do your minister untold harm, and through him injure the church.

(5) By times he may preach plain
asked me a question, and I now, ask,
in a low, firm, but distinct voice, said:

blood rushed into his pale, careworn
painfully, oppressive, when the pris­

practically in the box, the lawyers with-
in this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand with me before his judgment throne, where we shall all be righteously judged.

"If it had not been for the saloons of my town, I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for these human traps, I would have been a sober man, an industrious workman, a tender father and a loving husband, but to-day my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of the world, while I am to be hung by the strong arm of the State.

"God knows, I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will-power was no match against the fearful, consuming, agonizing appetite for liquor.

"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were happy, and our little home was a paradise.

"I was one of those who signed remonstrances against re-opening the saloons of our town. One-half of this jury, the prosecuting attorney on this case, and the Judge who sits on this bench, all voted for the saloons. By their votes and influence saloons were re-opened, and they have made me what I am.

The implicated words of the pris­
oner fell like coals of fire upon the

"I have! Your honor, you have asked me a question, and I now, ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jury in the case, for their verdict is in accordance with the evidence.

"But may it please the court, I wish to show that I AM NOT ALONE

and pointed, but will never use a text, or single out any one in order to say hard things about any brother or sister.

(6) He will not, like many others, speak from the pulpit of salary and personal things; that belongs to the church before the world.

(7) If you have troubles tell your minister: He is your confidential friend and he may be able to help you.

(8) The eyes of the world are on your minister; guard against giving any reason for the world saying hard things of him, but rather do everything that lies in your power to help build up the church.

(9) If you have any hard thing to say about your minister, or any lay member, go away out in the woods where nobody hears you, and then be careful you don't say anything that will make you feel bad.—Selected by a brother.

Charged With Murder.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowed
court room, and every person wait-
ed in almost breathless expectation for the answer to the Judge's question.

The Judge waited in dignified silence.

Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hand was clinched, and the blood rushed into his pale, careworn face.

Suddenly he arose to his feet, and in a low, firm, but distinct voice, said:

"I have! Your honor, you have asked me a question, and I now, ask, as the last favor on earth, that you will not interrupt my answer until I am through.

"I stand here before this bar, convicted of the wilful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard, and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jury in the case, for their verdict is in accordance with the evidence.

"But may it please the court, I wish to show that I AM NOT ALONE

RESPONSIBLE FOR THE MURD-
DER OF MY WIFE!

This startling announcement created a tremendous sensation. The Judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds, and then continued in the same firm, distinct voice:

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The Judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand with me before his judgment throne, where we shall all be righteously judged.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility, so that you will cease to give your support to this dreadful traffic.—Selected by Noah Zook.

Six things are requisite to create a
happy home. Integrity must be the
architect and tidiness the upholsterer.
It must be warmed by affection and
lighted up with cheerfulness, and in-
dustry must be the ventilator, renew-
ing the atmosphere and bringing in
fresh salubrity day by day, while over all, as a protecting canopy and glory, nothing will suffice except the bless-
ings of God.—Rev. Dr. Hamilton.

To lose your wealth is much,
To lose your health is more,
To lose your soul is such a loss
As no man can restore.

I need no other argument,
I want no other plea,
It is enough that Jesus died—
And that he died for me.

My love offrains runs low,
My joy still falls and flows,
But peace with him remains the same,
No change, Jehovah knows.

I change, he changes not,
My Christ can never die;
His love, not mine, the resting place;
His truth, not mine, the tie.

Selected by Mrs. W. F. Roth, Manheim, Pa.
23. Whatever thou shalt ask. The mother's patient, crafty diplomacy was rewarded. She knew her husband only too well.
24. A mother's counsel to her own daughter!
25. A challenger. "One of the large golden platters on the table before Herod."—Peloubet.
26. The astonishing request sobered him enough to feel sorry. But he feared the lobbies of this large house of meal, and feared the results of a broken oath.
27. Gray of the evening, and what did she do with it? Spectacles of horror! Elloquent commentary upon the character of the mother.
28. Disciples...took up his corpse, and "told Jesus." (Matthew.)

LESSON 8

1. John lost his head, but saved his heart.
2. Herod lost his head too! He must have taken a long look into his mirror "to steal away his brains."
3. The mother, an adulteress; what a splendid position she could play the part of a dancing girl! 4. John lives to-day enshrined in the affections of multitudes.
5. A guilty conscience! What worse torment could there be?

LESSON 9

1. Preachers need vacations, not for their muscles, but for their nerves.
2. Jesus, interceding for us at the Father's right hand, is no longer weary. He is refreshed in the Spirit. If children are to kneel during prayer, who "carried the bag," proposed this! Or the(result)to-day. But were these "scraps?" Perhaps, broken pieces, remnants, left untouched. Enough to fill the "basket" of each of the twelve apostles?

LESSON 11

1. Few and precious....an old-fashioned custom—as old as the days of Jesus.

MISCELLANEOUS

Hear a few words from the Opening Exercises, more properly called the Opening Service. It calls for "service" and it will be less like to seem like an "exercise." When the school open inviably with singing? Would not the reading of a devotional passage do well occasionally? Or a prayer? Or a period of silence? Or a startling question?

But generally let the service open with a song, or a prayer, or some, "besides women and children" would leave more scraps than that to-day. But were these "scraps?" Perhaps, broken pieces, remnants, left untouched. Enough to fill the "basket" of each of the twelve apostles?

John the Baptist, or Herod Antipas, son of Herod the Great. Herodias, the wife of Philip, another son of Herod the Great, and her daughter. Herod, a prophetic and ambitious mother. John the Baptist approaching the end of a short but heroic career.

COMMENT

1. Preachers need vacations, not for their muscles, but for their nerves.
2. Jesus, interceding for us at the Father's right hand, is no longer weary. He is refreshed in the Spirit. If children are to kneel during prayer, who "carried the bag," proposed this! Or the(result)to-day. But were these "scraps?" Perhaps, broken pieces, remnants, left untouched. Enough to fill the "basket" of each of the twelve apostles?

SING several selections, but not too many. The Sunday-school is not a singing school. It is for worship and for study of the Word.

New pieces should be learned by a number of good singers in order that the first singing of it in the Sunday-school may not be too much like a solo.

Passages from the Bible, other than the lesson, if devotional in character or relating to the lesson, may be read with profit. Let the school, or portions of it, read. This will put a premium upon bringing the Bible to the school, and it is part of the child's curriculum. It is not inconsistent not to have one in each scholar's hand to be used if needed.

Prayers should be meaningful rather than long. They should possess both point and spirit. If children are to kneel during prayer, they should be taught the meaning of it. Sitting at hand to prevent whispering and all thoughtless or irreverent conduct.

Why not incorporate a Bible drill of say three to five minutes in the opening service?
To Subscribers:—1. Our terms are cash in advance.
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2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

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Our City Missions.
Philadelphia, 3423 N. Second street, in charge of Brother Peter Sover and Sister Sover.
Des Moines, Iowa, Mission, 277 North street, Church, Thirteenth and University Ave. In charge of Bro. J. R. and Sister Anna Stover. Residence, 1226 Eleventh street. N.

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The binding is Extra French Seal, Divinity Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address Evangelical Visitor, 36 N. Cameron St., Harrisburg, Pa.

Evangelical Visitor.

Love Feasts.

Pennsylvania.

Come to Scotland on the C. V. R. R. or to Culbertson on the W. M. R. R. Silverdale, June 2-3, Pequa, Lancaster Co., June 2 and 3, Lykens Valley at the Free Grace church on Friday and Saturday, June 7 and 8, Millersburg Station, Grantford, June 9-10.

Ringgold, June 2 and 3. A general invitation to attend these meetings is extended.

Ohio.
Valley Chapel, May 12-13, Richland and Ashland, May 20-21.

West Virginia, at Sippo M. H., June 2-3. (From the East stop at Massillon, thence via Walshak to Sippo. A special invitation is extended to ministers and a general invitation to all.)

Indiana.
Nappanee, May 19-20. (A cordial invitation is extended.)

Kansas.
Thomas, Okla., April 28 and 29.


Bettel, May 26 and 27.

Clay County, June 9 and 10.

Iowa.

Dallas Center, at the home of Bro. H. H. Garwick, May 19 and 20.


Garcow, June 7-9.

Ontario.

Black Creek, May 26.

Howick, May 26.

Wayne county, at Sippo M. H., June 2.

Marshall, June 2.

Nottawa, June 9.

Waterloo (at Rosebank M. H.), June 16.

(R. R. station, Petersburg.)

The eastern delegates to conference are invited to attend the Valley chapel Love Feast, Canton, Ohio.

On Our Mission.

To the readers of the Evangelical Visitor, greetings in Jesus' name, "Behold, what manner of 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 if 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 as is pure. According to previous arrangements we came to Selden, Kans., about 217 miles west of Clay Center, on April 6, and found the two families of brethren, Lenhart and Longenecker all well and pleased to have us come and visit them in their new homes. They are both at present living at Selden, a very thriving western town that is building up rapidly. This is a beautiful prairie country with a deep fertile soil, that, with sufficient moisture, will no doubt yield good crops. For some years crops have been good here, so the country is now prospering, and to us it looks as if such who wish to invest in land to glorify God could do well here; and the brethren would be glad to have others locate here and help in building up the Master's cause in this place. There is plenty of good water to be found here at a depth of about 100 feet. Water almost as soft as rain water. The foregoing has been written for the satisfaction of many who feel an interest in the families that located here. We make these statements in the fear of God and would yet say if any have money to invest in land it might be well to visit this place. We will let this suffice.

We began meetings on the 6th in a new unfurnished Baptist church with plank seats, where we held forth the word of life to a fair attendance most of the time when the weather was favorable. Owing to some cold winds blowing that made it uncomfortable in the unfurnished church we held two services in the M. E. church. We have met on the evenings of April 13 and 14. On Sunday the 13th, we had a baptismal service. A young brother who was converted after the close of the meetings at Belle Springs, last Fall, and Brother Lenhart's twin boys were converted at the Belle Springs meeting two years ago last Winter, held by Bro. J. R. Zook, were the applicants. We had to go about four miles of a good place to baptize after the formula of the communion in Matt. xxviii. 19.

A large crowd gathered to witness the scene, and to many it was their first opportunity to see baptism administered by true immersion. Just what impression was made upon the spectators we do not know, but hope it has been for good. There are now ten members here in this new place to shire for God and we hope they will all be living epistles known and read of all men.

On the evening of the 17th we gave a talk on the evening of the close of the meetings, at the close three persons asked for prayers, and we hope they will seek the Lord earnestly until they find him, though he be not far from any one of them.

On the evening of the 18th we intended to hold a missionary meeting but the Lord sent rain that continued much of the night and at present writing, April 19, 7:30 a.m. it is still raining and we expect to take the train, Lord willing, for Hamlin, Kans. We are thankful for having had the privilege to be here for a short time and believe our labors have not been in vain although we did not see as much of a stir among the people as we would have liked to have seen. We withheld no Bible truth that the Lord gave us to deliver. We also found a number of earnest Christians here who took some part in the meetings and also showed their appreciation by helping us on our way. We are urging the brethren to have weekly cottage prayer-meetings, which we did not succeed as we should have wished, though a large one.

A good spiritual, weekly prayer-meeting is the life of a small membership as well as a large one. While here we have enjoyed good health except some colds, and have enjoyed the fellowship and hospitality of the brethren and their wives. We hope to see them again on our next trip. In this high elevation the air is pure and we
enjoy good refreshing sleep. These, with all the other mercies of God, make us to feel that we owe all our lives to God and his cause, and hope as the Lord blesses with general good health to labor on in the open field as he sees fit to give open doors. We are also open to consider and answer calls for labor as the Lord may direct. Yours, for souls at home and abroad, NOAH AND MAY ZOOK.

Selden, Kans., April 19, 1906.
Permanent Address, Harrisburg, Pa.

Notes from the Mountain Work.

I am truly glad God has a people who are interested in missions, even as the poor mountain whites in the South, who are lending a helping hand to help rescue those who are isolated from the world, yet eager to learn about the Christ who died for them, and receive the Bibles offered them, with pure delight. Arranged arrangements have been made with the American Bible Society, and one order has gone south to the field. I hope to receive the other order—the demand is so great. We must work when the Spirit works.

Recently the missionaries came to an island in Tennessee river and found seventy souls upon the island left by our missions with joy. A service was announced, many hands went up for prayer and fastings before God. Oh that we would count the number that have openly confessed.

I have asked the dear Lord to give me the burden of these dear children's souls upon my heart. We need ask God to do it and cleanse us from every sin, for if we have all the commandments and sacraments, and lack love to one another that way to what does it amount? "I would that ye were cold or hot but because ye are lukewarm I will spew you out of my mouth." (Rev. iii. 15.)

I am not making new resolves every day, but am glad for the lessons we learn all the time. I am striving to get deeper, higher, holier, purer, every moment of my life. As I take my Bible this morning and see what Paul has to say about prayer and fasting, I feel quite far and, take a soul full of Jesus and we need not try to love but it does so of itself. II. Thess. iii. 17: Paul's own hand to every epistle. I. Thess. v. 20; "Greet all the brethren with an honest heart." This is far and near, and take a soul full of Jesus and we need not try to love but it does so of itself. We are not able to take these children to their care. Sixty-five dollars were admitted to their care. Sixty-five dollars were sent for the poor orphan children. The Board meeting, twenty-five of which came from Pennsylvania, from one who believes in not letting the left hand know what the right hand doeth. So instead of bathing the children in tubs and pails, we expect to rid them of the dirt and, take a soul full of Jesus and we need not try to love but it does so of itself. In this connection I wish to say that we are not far from the island. The island is in the middle of the river and I have asked the Lord to give me his help that I may succeed. I have asked the Lord to give me more interest in the prayer of God's children in behalf of this work and all other work of similar kind. The dear Lord very definitely called me to the work of the orphan work when the Spirit works. I am glad to say that there are still some of God's children being moved to help along with the means that God has entrusted to their care. Sixty-five dollars were handed over to me by the Bibles. The number of which came from one who believes in not letting the left hand know what the right hand doeth. So instead of bathing the children in tubs and pails, we expect to get a bathroom and outfit. Oh, I praise and thank God for this. There is one more very important article we so much need. We are not able to take these children to meeting as we ought unless we get a good spring wagon. They would like to go and by all means should get out some before the meeting becomes too large to go out to battle their way through a cold and unkind world. It would also be better for us to be able to go out to service. I would not for a moment murmur nor complain, but if some of our dear brethren and sisters could visit us, hearts would be touched and tears shed for the poor orphan children. The command is to us to visit the widows and the orphans, and keep ourselves unsullied from the world.

Our love and prayers for the brethren and sisters and friends.

MARY J. LING.

Hilliboro, Kans.

I am reminded this morning of greeting, and I left my morning work lay and will obey the Spirit and write a little. This subject is on my mind is because the last time I was over at Souderton prayer-meeting, and here at Silverdale, I felt red hot greeting; and I thought, if we don't greet one another that way we have lost it. "I would that ye were cold or hot but because ye are lukewarm I will spew you out of my mouth." I then came back. A short time after she had been at Broadwaste, the old woman sat up on the chair for part of the night, and I wanted to keep her in bed. While sitting there she saw the
Savior standing in the room, and she said to him, "Come a little nearer." He came a little nearer. She again said, "Just a little nearer." Again he came a little nearer. She again said, "Just a little nearer," and he came closer to her and laid his hand on her head, and then he stood up and stroked both of her cheeks. Just then her husband spoke to her and she motioned to him to keep quiet for she feared if he would speak the Savior would be grieved, but he did not obey her. He again spoke to her and she answered, "the Savior is working with me." She said the Savior then vanished and immediately the swelling went down and the chills began to dry off. The following evening while the writer was with her and after she had related the above she said she feared she had grieved the Savior and felt sorry about it. There were a few Scripture texts quoted to her for encouragement from Psalms ciii, 13, 14, and Isa. xl. 28, 31, and she began praising God and clasping her hands for about five minutes, then sprang up to her feet and said, it is done. On the following Sunday she was delivered from all pain and fever and from that on she had a good appetite and ate heartily, but remained very weak. The day after she said, March 22 her husband came home from his work and she told him she had felt so good that forenoon she thought she would get up and dress but she had company. So they sat side by side on the edge of the bed talking awhile, and she made the remark, "I feel funny." He noticed her head drop a little and saw a strange color come on the one cheek; he thought she was fainting and laid her down and fanned her a little. She revived and spoke a few words and laid her hands across her breast drew a deep sigh, and then said, "I feel so happy." She said, it is done. On the following Sunday she was delivered from all pain and fever and from that on she had a good appetite and ate heartily, but remained very weak. The day after she said, March 22 her husband came home from his work and she told him she had felt so good that forenoon she thought she would get up and dress but she had company. So they sat side by side on the edge of the bed talking awhile, and she made the remark, "I feel funny." He noticed her head drop a little and saw a strange color come on the one cheek; he thought she was fainting and laid her down and fanned her a little. She revived and spoke a few words and laid her hands across her breast drew a deep sigh, and then said, "I feel so happy." She said, it is done. On the following Sunday she was delivered from all pain and fever and from that on she had a good appetite and ate heartily, but remained very weak. The day after she said, March 22 her husband came home from his work and she told him she had felt so good that forenoon she thought she would get up and dress but she had company. So they sat side by side on the edge of the bed talking awhile, and she made the remark, "I feel funny." He noticed her head drop a little and saw a strange color come on the one cheek; he thought she was fainting and laid her down and fanned her a little. She revived and spoke a few words and laid her hands across her breast drew a deep sigh, and then said, "I feel so happy." She said, it is done. On the following Sunday she was delivered from all pain and fever and from that on she had a good appetite and ate heartily, but remained very weak. The day after she said, March 22 her husband came home from his work and she told him she had felt so good that forenoon she thought she would get up and dress but she had company. So they sat side by side on the edge of the bed talking awhile, and she made the remark, "I feel funny." He noticed her head drop a little and saw a strange color come on the one cheek; he thought she was fainting and laid her down and fanned her a little. She revived and spoke a few words and laid her hands across her breast drew a deep sigh, and then said, "I feel so happy." She said, it is done. On the following Sunday she was delivered from all pain and fever and from that on she had a good appetite and ate heartily, but remained very weak. The day after she said, March 22 her husband came home from his work and she told him she had felt so good that forenoon she thought she would get up and dress but she had company. So they sat side by side on the edge of the bed talking awhile, and she made the remark, "I feel funny." He noticed her head drop a little and saw a strange color come on the one cheek; he thought she was fainting and laid her down and fanned her a little. She revived and spoke a few words and laid her hands across her breast drew a deep sigh, and then said, "I feel so happy." She said, it is done.
in a future world. (Jno. iii. 3; Heb. xii. 14.)

Sanctification evidences itself by first, A holy reverence. (Neh. v. 15.)

Second, Earnest regard. (Lam. iii. 24.) Third, Patient submission. (Psa. xxxix. 9.) Hence Archbishop Usher said of it, “Sanctification is nothing less than for a man to be brought to the entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt offering to Christ.” Fourth, Increasing hatred to sin. (Psa. cxix. 133.) Fifth, Communion with God. (Isa. xxv. 8.) Sixth, Delight in his word and ordinances. (Psa. xxvii. 4.) Seventh, Humility. (Job xiii. 5. 6.) Eighth, Prayer. (Psa. cix. 4.) Ninth, Holy confidence. (Psa. xxvii. 1.) Tenth, Praise. (Psa. cii. 1.) Eleventh, Uniform obedience. (Jno. xv. 8.)

Sanctification often signifies to set apart, but oftener to prepare sacrely for the presence and service of God. Thus Joshua says to the people (chap. iii. 5). “Sanctify yourselves, for to-morrow the Lord will do wonders among you!” We desire of God. That his name may be sanctified or hallowed. That is, honored, praised, and glorified throughout the world, especially by those who have the happiness of knowing him. Let them sanctify it by their good lives, their fidelity, their submission to his orders, and they who know him not, that they may obtain the knowledge of him, may hear his word, may become obedient to his instructions, etc.—From the writings of the late Elder Jacob Graybill.—Selected by Bro. D. B. Keerops.

There are lost pieces of silver, aye, and of gold, which have long been missing from the Father’s treasury, and are trampled under foot of man and beast alike—lives crowded so full of cruelty and penury and vice that, though they are God’s children, they themselves do not even dream it. But, if you can find them in the mire, if you will wash them with your tears, and burnish them back to brightness you will wash them with your tears, and burnish them back to brightness and beauty by your patient and loving touch, you will find on them the image of him who made them and the super­scription of his immortal children. Light the candle of your love, and keep it burning, and sweep diligently till you find them.—Selected.

One hour to-day is worth two to­morrow.

The boths that bear most hang lowest.
MARRIAGES.

HORST — KOPPENHAVER.—At the home of Geo. Detwiler, Millersburg, Pa., on April 14, 1906, George E. Horst, of Harrisburg, Pa., and Mary A. Koppenhauser, of Millersburg, Pa., were united in holy wedlock.

BREHM — GINGRICH.—Charles D. Breinh, of downtown, McSherrystown, Pa., and Estella A. Gingrich, of downtown, Newville, Pa., were united in holy wedlock at the home of Bro. Geo. Detwiler, officiating.

OBITUARIES.

BUTTERS.—Pearl Butters, of Des Moines, Ia., fell asleep on Good Friday. Funeral service conducted by Rev. Max. Mithler. Pearl was a member of our Mission Sunday-school, and had accepted Jesus as her personal Savior.

FUNK.—Died, of heart trouble, on April 10, 1906, at Fairland, Pa., Sarah H. Funk, aged 70 years and 9 days. Sister Funk was for many years a member of the Brethren in Christ church, and remained faithful to her end. She leaves two daughters to mourn their loss. April 11, 1906. Interment at the Brethren cemetery. Services were conducted by the home Sunday-school. The funeral was largely attended, being held at Silverdale M. H. Interment in adjoining cemetery. Services conducted by Bro. Jacob N. Martin, Newville, Pa.

STOUT.—Raymond A., only son of Bro. Howard B. Stout and Lizzie Stoltzfus, died April 12, 1906, at the home of his parents, Silverdale, Pa., aged 16 years, 4 months and 23 days. A few of his classmates and relatives and friends carried the remains to the services were held at the home, after which the remains were taken to the Valley chapel, Yoder, Pa., and laid to rest. Sister Stout was a member of the German Baptist Brethren church, and was a devoted daughter of her parents. Interment in adjoining cemetery.

BOOKS.—Died, of bronchitis, on April 18, 1906, at Chicora, Pa., Joseph M. Books, son of brother and sister Jacob D. Books, aged 16 years, 6 months and 23 days. Funeral and burial at the Fairland M. H., conducted by the Brethren Jacob Brubaker and Jacob K. Kreider. Text, Psalms xvi. 1.

LEHMAN.—Bro. Peter H. Lehman was called from this tabernacle to his eternal home on March 22, 1906. He was born in Wilmot, Ont., September 16, 1839, and removed to this place. He was married to Mrs. Hannah Roth, wife of F. K. Bowers, and also H. Rosenberger and Leu, of the Memnonite church, of the services were conducted by Elder S. C. Krider, and interment in adjoining cemetery.

GOOCH.—Died, of pneumonia, on April 18, 1906, at the home of his parents, Silverdale, Pa., aged 56 years, 11 months and 26 days. He was a member of the German Baptist Brethren church, and became a member of the church in his younger days. He was a faithful and devoted member until death. Funeral services were held at the home by the brethren, Noah Z. Hess and Eli M. Engle. Interment was made at the Brethren cemetery.

DONER.—Elder John Doner, of Stay- ter, Ont., died April 5, 1906, at the resi­dence of his daughter, Ada J. Doner, after a short illness, in the 86th year of his age. He was born in Markham twp., York county, Ont., March 17, 1823, where he lived until his death. He was a member of the Christian church, but in earlier life had united with the Brethren. He was a very healthy and active man, up to the time of his death. This summer he took a trip to the North West, and during the winter visited his children on the Pacific Coast. Elder Doner was married to Euphemia Schell on February 23, 1843, and they had five children. Only eight of who are living, viz.: Mrs. M. H. Amstutz, of Middlebranch, Stark county, Ohio, March 21, 1906, aged 66 years and 5 days. She was married to John H. Amstutz, June 25, 1874, and she was the mother of three children, one of whom preceded her in death twenty years ago. Her husband pre­ceded her nineteen years ago. She had been a member of the German Baptist Brethren for nearly thirty years, a devoted member. Funeral services were held March 23, a short sermon was preached, after which the remains were taken to the Valley chapel, Stark county, Ohio, where they were laid to rest. Interment in adjoining cemetery.

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