
George Detwiler
Once, after a laborious day, I was passing, in the street of a small provincial town, a house which had been an hospital in "the cholera year," and which, since then, had been occasionally used for any cases of fever, or dangerous disease occurring among the residents or vagrant poor, when by one of those strange suggestions that come, we hardly know how or whence at the time, I was induced to ask if there was any one in the hospital. I found she had been found a few days before as a beggar on the highway. I entered the room where she lay. I found her confined to bed, an emaciated creature, with skeleton hands and sunken eyes, a severe cough, and apparently about fifty years of age. She did not know me; and not one that I know of. "Do you not think God cares for you?" I asked. "And is it not something!" I continued, "to be known personally—even with all your cares, and pains, and anxieties—the great God who made heaven and earth, and who is able, at all events, to help and supply every want of your body and soul?" "Ay, sir, I did not think of that. It is something indeed!" "But what, what," I asked, "if this God has an interest in your—cares for you—loves you?" "Oh, sir! I have been a great sinner—a great sinner." "God knows that better than you do," I replied; "and he hates your sins with infinite hatred—but what if that, same God, neverthe-less, commands you, saying, 'Believe in the Lord Jesus Christ, and thou shalt be saved?'—and beseeches you to be reconciled to himself?—and says to you, 'Come, now, and let us reason together, and though your sins be as scarlet, I shall make them white as snow.'" And then I spoke to her for a long time of the love of God to lost sinners. I have been privileged to address the same words of truth and life to many a sinner, in health and sickness. I have seen, in many cases, the power of the truth, through God's grace, to enlighten the mind and change the heart; but never did I behold so visible an effect produced upon a human spirit, in the same time, as upon that poor unknown woman! Even as the mercury is seen slowly rising in the tube when heat is brought near it, so did her heart and soul seem to rise more and more to God, in faith, love, hope, and penitence, as the grand theme of the love of Jesus was presented to her. At first she looked thoughtfully, then she raised herself up in bed, then clasped her hands and lifted her eyes to heaven—and often exclaimed, "Oh! thank God! thank God! that I have ever heard such words as these!" After remaining more than an hour, and praying with her, she besought me to come back the next day. I promised to do so; but earnestly urged her to pray to Jesus Christ, to confess her sins to himself, and to ask, nothing doubting, the blessing which I had taught her to expect from him. She gladly promised to do so, but said, "Don't forget to-morrow, sir." "Never fear," I replied, "if I am alive and able to come; but remember there is no tomorrow given us! "God, bless you, sir! Oh, thank God! thank God!" were the last words I heard.

I called, according to promise, next day at the door of the small hospital, and found she had died the night before, and was already buried! What her name was, or history, I never could learn; but I have good hope that the name of that poor woman will be found in the Lamb's Book of Life!

I cannot illustrate at present by other cases, though many crowd upon my memory, the importance of our doing whatsoever our hands find to do. But let me give one or two advices, to my young readers. Let it be a subject of watching and prayer, as well as an object of daily endeavor, to do our right work at the right time. God, in his providence, will never leave you at a loss as to what to do, and when to do it: but will lead you if you will only be led by him. Oh, when we learn the lesson so essential to our peace—to live well the one hour, and do well the work which God in that hour gives us!—Norman Macleod.

A well-arranged theology may be like a herbalist's dry museum; a religious experience has about it the life and beauty and fragrance of a "well-watered garden."—Jowett.

The grace-blessed child can never tarry comfortably in the garden alone; his own joys are multiplied when others are plucking fruit from the same tree.—Jowett.

The human heart cannot be whole until it is broken.
Evangelical Visitor

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May 15, 1906.

Editorial.

Mail to General Conference.

All mail to General Conference attendants should be addressed, care of Gospel Temple, 14 and University Ave., Des Moines, Iowa.

General Conference of 1906.

Instructions to Those Coming to Conference to be Held at Des Moines, Ia., by the Brethren in Christ Church, May 16, 17, 18, 1906.

On arriving in city take any street car at or near depot going toward city street car waiting room (all street car lines run to this waiting-room). As you pay your fare call for a transfer ticket for the Eleventh and Twelfth street car. On reaching the waiting-room change cars, take Eleventh and Twelfth street cars, and get off at University avenue, sometimes called North street, its original name, then walk one block west, and you will be at the Gospel Temple church, where conference will be held, D. V. All are instructed to go there first on arriving in city, so that all may be properly cared for.

Lodging and food will be provided for all, as customary. Cut out these instructions and bring them with you to avoid mistakes, because Des Moines has about thirteen railroads, and it will be impossible for us to meet you all at depot.

Request.

Please allow us to suggest that each of you bring a quilt or comfort and a pillow with you to conference. You can bring it as baggage, thus being no expense to you.

Committee on Arrangements.

No doubt some legislation of importance, and of grave consequence to the church, will confront General Conference at its meeting this year. Those brethren on whom will fall the burden of the work are entitled to the sympathy and prayers of all members of the church, of those who stay at home as well as of those who attend. May the Holy Spirit be the real leader, the One who shall control the hearts and minds of the humans who are to decide matters by their own or their ways; and may be hindered that which may not be profited, and urge on that which will be for the increased efficiency in the work of the church in her business of winning souls for Christ, in deepening the spiritual life and experience of the believers, and increasing the piety and devotion of those who name the name of Christ, who are, as Paul says, to "depart from iniquity." The first conference that we have any knowledge of was convened in Jerusalem during the first century of the Christian era, as noticed in Acts xv. The matter that needed adjustment was the status of gentile believers in the Christian church, how far the ceremonial law of the Jewish church could demand their obedience. There was much questioning.

There were strong stand-patters there who said what they believed must prevail if the infant church was to be preserved from disintegration. But wiser counsels prevailed and in the pronouncement made we read, "It seemed good to the Holy Ghost and to us." So may HE now preserve and God be glorified.

The improvements at the Buffalo Mission have gone forward with dispatch and we are informed the dedication will take place May 13. The audience room is increased in size from 22x25 ft., to 22x42 ft. Besides there are other rooms provided for the use of classes in the Sabbath-school, and the house has been otherwise enlarged and improved in the supplying of conveniences, that the management feels that so far as the house goes the Mission is now very well equipped to do its work. The effort has meant much devotion on the part of the promoters. A number of the brethren on the Canada side of the river, as well as those of Clarence Cenex, N. Y., gave freely of their time, donating labor freely, so as to keep down the expenditure of actual cash to the lowest possible figure. The appeal for aid has gone out to the brotherhood in general, but the responses have not been as generous as was anticipated. Perhaps those who so far have ignored the appeal may yet be moved to listen to it and forward to brother George Whisler, 25 Hawley street, Buffalo, N. Y., such sums as the spirit may prompt them to give. That our city missions are needing more room is not a matter of regret, but rather one of rejoicing and satisfaction.

A work that should especially appeal to our generosity as a people of God is the orphanage work here and elsewhere. The work at the Messiah Home Orphanage is still increasing in interest and importance. The number of children is larger now than at any time. A number of the girls are able to take a share of work in kitchen and elsewhere, which lightens the burden resting on the matron and helpers, and will prove a lasting benefit to the girls themselves in that habits of industry and knowledge in housekeeping are acquired. The institution has its own school established now, and is especially fortunate in having secured an efficient teacher in Sister Mary Hoffman, of Mount Joy. And what is done here we doubt not is being duplicated in large measure at other institutions which are sometimes brought to the attention of our readers. There is the Mt. Carmel Home in Illinois, the Hillsboro Home in Kansas, and the Jabbok Home at Thomas, Okla., all of which we believe are doing good work and merit the sympathy the prayers and material support of Christian people everywhere.

Following Pennsylvania State Council, in the evening an application meeting was held here, and on the day following an interesting baptismal service was held when six applicants, one elderly man and five boys, were received into church fellowship and baptized in the Susquehanna river. Bishops J. K. Kreider and Aaron Martin conducted the services. "The Lord has done great things for us whereof we are glad." We are encouraged to hope that he will still be gracious unto us, and that our borders may be enlarged.

The bulk of the Pennsylvania delegation to General Conference, which convenes at Des Moines, Ia., May 16-18, will start from Harrisburg, Pa., on Sunday evening, May 13, via the Pennsylvania railroad to Chicago, and Chicago, Milwaukee and St. Paul railroad to Des Moines, arriving there on the 15th, in the morning. One fare and one-third, about thirty-six dollars, will be the fare for the round trip; returning not later than May 22.

The Pennsylvania State Council was held, according to announcement, on May 2, at the Messiah Home chapel.
We have this time the book of Esther and the first thirteen chapters of Job. In Esther we have the story of the wicked Haman pushing himself up in pride, and despising Mordecai, who was better than he himself. But the intended evil was brought down upon his own pate, and he was hanged upon the gallows that he himself had made. How many to-day aim to maliciously harm some one else, but harm themselves instead.

The book of Job is one of the four poetical books, viz: Job, Psalms, Proverbs and Song of Solomon. These were used as devotional books in the Jewish church. The book of Job was written much earlier, however, than the books with which it is associated, being supposed to have been written about the time of Isaac.

Let us learn some lessons from Job. God praised him as being a perfect and upright man; but for some reason he gave Satan power over him; and Satan afflicted him severely. At first, Job seemed to keep up courage. He said, “The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.” But after awhile he became depressed and discouraged, so that he could see only his own righteousness instead of God’s. His friends tried to comfort him, but in vain.

Why God allows afflictions to come upon the righteous we may not be able to explain; but we know that they do come. (I. Pet. v. 9.) So let us make the most of them. If we continue to look to Christ, they will work out for us a far more exceeding and eternal weight of glory. If we forget to look to Christ, we will become discouraged, and will fall.

QUESTIONS.

1. Over how many provinces did Asaherus reign?
2. To whom did the king make a feast?
3. How did the queen Vashti disobey the king?
4. How was she punished?
5. How did Esther come to be queen?
6. How did Mordecai save the king’s life?”
7. Who was Haman?
8. Why did he hate Mordecai?
9. What revenge did he seek?
10. How did Mordecai try to revoke the decree to put the Jews to death?
11. What was the first answer of Esther?
12. To whom was it done?
13. To whom did Haman suppose it would fall?
14. What was done to his ten sons?
15. What privilege of revenge was given the Jews?
16. Who took Haman’s place?
17. What lesson in this story for you?
18. Who was Job? 
19. What did he live?
20. Where is the land of Uz?
21. What kind of a man was he?
22. What were his possessions?
23. How did God praise Job to Satan?
24. What privilege did God give to Satan the first time?
25. Does Satan have any more power than God allows?
26. What four messages were brought to Job one after another?
27. What did Job do and say?
28. What did God allow Satan to do to Job the second time?
29. What did Job’s wife advise him to do now?
30. What was his answer?
31. Who came to visit him?
32. What did they do when they knew him not?
33. What was Job’s attitude in ch. iii.?
34. What counsel did Eliphas give Job?
35. How did Job defend himself?
36. What did Bildad tell Job?
37. What truths did he say?
38. Do you think they all sided to Job?
39. In ch. ix. how did Job regard God?
40. Why did Job weary of life?
41. Was it right for him to desire to die?
42. How did Zophar reprove Job?
43. According to Zophar, how large is God?
44. In what ways did Job justify himself?
45. What was the trend of the argument of all three of Job’s friends?
46. How did Job regard their counsel?
47. Was their counsel all good?
48. Was it all bad?
49. Did it all apply to Job?
50. When did Job live?

The men most ready to risk failure are usually the ones who achieve success first.
Our Contributors.

[My Dream.

I had a dream in years gone by, Of wealth, and gems and diadems; Of honor, fame and plaudit high, From friendship's altar, dreamt I then Of glory and palace grand. Until one day that counted dream Materialized in each demand. When, lo, a guardian angel seen, Like a soft-winged songster flying near, And stopping a message at my feet, Wet with many an orphan's tear. Telling of woes and wrongs replete.

I care not now for wealth or gold, When other hearts are bowed in grief; A coronet of jewels old. Poor joy would give when no relief Could come to those whom God has sent. Children of his blessed care. Apart of his omnipotence Aspirants to his home so fair. The wealth of nations, crowns of kings Can bring no pleasure half so sweet As charity to the donor brings— As love which makes this life complete. —Selected by Mrs. Mabel N. Hess.

New Bloomfield, Pa., R. F. D. No. 3.

From Brother Gish.

The writer wishes to testify to the almost miraculous effects of the so-called Water Cure, or rather use the word hygiene. In using the latter term I wish to include all God's universal and irrevocable sanitary laws established in nature or in creation. We also find that water (or Water Cure) is of much more ancient date than that of Wesley, Preissnitz and others. We read that "Dry land appeared," also after "all flesh had corrupted his way upon earth." God destroyed and buried them with a flood. When eye witnesses have testified to have seen an immense amount of bones buried at the side of a stream beneath a high hill or mountain.

After Israel was delivered from slavery, the Lord commanded Moses to introduce many washings and bateings into their ceremonial worship—no doubt to make them a clean, healthy and peculiar people. And Christ came not to destroy the law but to fulfill it.

After the Creator had so far finished his work he pronounced it very good; and man had access to the tree of life. But after the transgression the tree of life was guarded, "at the east end of the garden of Eden, cherubims and a flaming sword." However a promise of a right to the tree of life was given, through him that would bruise the serpent's head. And through the atonement and resurrection of Jesus from the dead, life and immortality was brought to light, a promise that, that which was lost by transgression can again be restored. Wondrous love!

Well could those at the sea of glass who had gotten the victory over the beast and all its marks, say, "Great and marvelous are thy works." And have we not a right to believe that in proportion as we yield ourselves and bodies in submission and obedience to God's established laws and gain victory over the beast and its marks, in the same proportion will we receive the blessings.

However, I wish to give a testimony of experience in hygiene, and that which belongs to our natural bodies. About fifty-five years ago I got a glimpse of the so-called Water Cure, and have given it a study in connection with God's written word, his Spirit, also that which is written in nature. I also tried to gain knowledge, as the Savior said, "Other men labored and ye have entered into their labor." I soon found that man is apt to run into extremes, also very apt to condemn that which does not agree with his ideas or theories, or that which he does not understand.

To gain an experimental knowledge, I experienced to some extent with medicine on my own body, but more so on the line of hygiene, from the Preissnitz and extreme Knapp treatment to the more moderate or temperate of Joel Shew on to Dr. J. H. Kellogg. The treatments that we have applied in our own family, and assisted others, were often, as said, almost miraculous in giving instantaneous relief, in cases of colds, croup, pneumonia, pains and bruises; also in extreme cases of typhoid fever, etc., which we have witnessed in our family and others. I myself, have met with so many accidents—some seemingly were directly providential to teach me that which I otherwise could not have learned, and I always obtained great relief from the hygienic treatment in connection with confidence and prayer. Time and space will not allow to go into detail for this time.

And, now, having sojourned over fifty years and saw them fall to the right and left and many buried, we believe, in untimely graves who could have been useful members in church and community and done much good for the Lord and humanity. My companion and myself have now past the three-score years and ten, and enjoy almost perfect health. We feel in some measure at least, as the penitent soul, when the love of God is shed abroad in the heart. "To tell all around what a dear Savior I have found," wishing that all could enjoy the same blessing. "Knowing, therefore the temple of the Lord was per­ suaded men," endeavor to stir up the pure minds to actual work, believing the church could have an institution whereby much good could be done and many precious lives could be saved to much usefulness. Not necessarily an institution that would annually expend two, three or four thousand dollars, but one, if not altogether self-supporting nearly so. The idea may no doubt, sound strange to some, nevertheless, we say figures are always true. However, it needs consecration, and without consecration we have not much promise. May the Lord give us much love and forbearance, till we come to the unity of faith, is our prayer. —Benj. Gish.

For the Evangelical Visitor.

God Speaking of Abraham.

"For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. xviii. 19.)

Dear readers, we are in the time that Christ said, "If it were possible the very elect would be deceived." I have recollection of the church for nearly fifty years, my conversion occurring nearly that long ago. I remember the teaching we had then, and I rejoice that it was my lot or privilege to be taught regeneration and the new birth, or, to believe on the Lord Jesus Christ as the one who died for the sins of the people, and that salvation is a free gift from God through Christ to us, praise God. Christ said to Zaccheus when he confessed, that to-day salvation is come to his house. We teach, as the word of God does, that salvation is by faith in the Lord Jesus Christ. Abraham believed God and it was imputed to him for righteousness. Why is our faith so weak? Whom did God expect Abraham to command after him? His children. Sure. Did he do so? Yes. Where are we? I mean we as fathers and mothers in the church. Have we brought up our children in that faith once delivered to the saints? How have we presented the truth? Paul says we shall speak the truth in love. It is just amazing to me when I listen sometimes to men preaching. I listened to a brother sometime ago. I could say, amen to the truth, but I pitied the good brother; and I don't wonder that a church under such preaching does not prosper. We wonder why our children are not saved
and in the church. I feel quite sure there is a lack in commanding our household. Paul says we have had fathers after the flesh and they corrected us and we gave them reverence. I know a man that said he never saw his father do one thing he thought was wrong. Yet in that family, or of that brother’s children one out of eight is a member. I think: Why are our children not saved? It is a matter not to trifle with, for there is a cause for everything. We may excuse ourselves, but, beloved, excuses do not count in business.

When God called Abraham to offer his son Isaac as a burnt offering, he did so. He showed his faith by his works. Men and women trifle with faith as if Christ meant nothing when he said if we had faith as a grain of mustard seed we could say to that mountain be removed and be cast into the sea and it would be done. It is done to-day. We see it done, but not like it is said of the old woman who wanted a mountain away from her house. She prayed; of course, she did. But when the mountain remained she said it is just as she thought it would be. That kind of praying is wrong. Yet in that family, or of that brother’s son, and Abraham interceded for Sodom: not for Sodom, but he had an interest there in Lot, his sister, and perhaps, like Peter, Gal. iv. 11-13, in different ways, or a little too rash in speaking. Let all things be done decently and in order.

"Neither cast ye your pearls before swine." "Let all things be done decently and in order."

Now, were these words spoken in vain, in this our day? It apparently seems so; there is nothing but confusion, people saying, "Peace, peace, where there is no peace," dissimulation on every hand. I would ask the prayers of all God’s children to remember me that I may not be deceived by the dissimulation of hypocrisy, and if I should be out of place in any way, in word or deed or in understanding, you will be kind enough to admonish me, for I feel my weakness and perhaps, like Peter,Gal. iv. 11-13, in different ways, or a little too rash in speaking. Let all things be done decently and in order. "Hypocrites may mock the honor of my Savior’s name."

When I hear a testimony on this order: "When I was first converted, changed, cleansed, there was yet something wrong; my heart was corrupt, but when I consecrated my all to him I was made free and could rejoice." Now, the first part of a testimony of that sort would to me seem like blaspheming the name of Jesus, half saved and professing to be his child. Things half done are better not done at all. If that isn’t hypocrisy, what is it? Hypocrites may scorn to shame. Blaspheme the honor of my Savior’s name. Yes, they encompass sea and land to make one proselyte and after they have one made they will make him two-fold more the child of the devil.

My Jesus says, "Whom the Son makes free is free indeed; free from bondage." We are at liberty.

A sister said in the Visits she was glad she was free from the bondage of form. Now, if I understood her right I believe she meant the form or way our sisters dress or should dress. Now, I will speak a little of my opinion. Paul says we should be transformed by the renewing of our minds. Not forming ourselves after our former lust. He did not abolish form. If we have charity or the love of God in our hearts we will do these things because we love one another and not because we are bound. Love is no bondage. Though we could do all these things, dress plain just like each
other, wash feet, greet with a kiss, and not have the love of God it would profit nothing. But the love of God constrains us to do these things to show that we love one another. Now if we do not want to show our love toward our brethren why did we unite with the church? And why not have everything done decently and in order? Then the church’s influence will go out for good. Love is the fulfilling of all things. Now, what I wish for myself, I wish for all, that we might be the means of converting some, not only into a state of morality or to membership of the church, but unto God. “That they might receive forgiveness of sins, and an inheritance among them that are sanctified.” Why not teach conversion built upon the rock instead of upon the sand? **Carl Baker.**

Confession.

If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I. John i. 9).

“Believe on the Lord Jesus Christ and thou shalt be saved” (Acts xvi. 31).

Here are conditions which if met God is brought under obligations to us to blot out our unrighteousness, and to lift us out of darkness into his light. Amen.

But oh, what a death this confessing brings about! Oh, how bitter the cup, how hard to break the proud will! How the soul tries to find some other way until life becomes almost unendurable and hard indeed.

What a pity that so many are in the visible church and have never come to a place where the will is subdued and a hearty, complete confession is made to man in whom we have confidence.

We speak now of the greater sins we are loth to disclose; against which our proud heart recoils at the thought of disclosing it. And then if we have taken anything by false accusation, to restore the same. How careful we should be on these lines when so many shams exist, and Satan blinds the eyes and sugar-coats sin, and makes it look good; but the bitter is there still, and in spite of all our church work and much sacrificing we are only sounding brass and tinkling cymbals. If this finds any in this sad way, humble yourselves under the hand of Christ. Amen. Yours, saved. **E. P. Mull.**

**Jubbok Home, Thomas, Okla.**

**The Upper Road.**

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When a question arises that calls for a moral decision there are usually three choices open to us. There is the wrong way, from which most of us recoil in disgust. There is the way which is unquestionably right, but which appears so difficult as to be called impossible or quixotic. Somewhere between these two there is a way that seems nearer right than wrong, and that promises to lead to the same goal as the highest way; it is not absolutely wrong, and it offers an easier solution than either of the other two. With scarcely an exception this middle way is the most popular entrance to that broad and easy way that leads to destruction. It is crowded with the best people all the time. The cultured, the intellectual, the indifferent, the sensitive, and the lazy find it quite to their liking, and no one is more surprised than they are when they find that they have become the servants of the owner of that road.

There is only one safe way to decide a moral question, and that is to take the upper road. It may look impossible, and friends may call it foolish, but the entrance is likely to be the most difficult part of it; as to the wisdom of its choice, a short time will demonstrate that with certainty.

The middle way is easy of entrance, but it is all down grade. Its actual badness is not so apparent, for those who choose it keep up the form of goodness and godliness long after the reality of these is departed. Cowardice and laziness are responsible for most of the failures that respectable people make, and the combination of the two is deceptive beyond description. The Pharisee who scrupulously paid to the Lord the tenth of the smallest herb in his kitchen garden, and observed the least requirement of the law, no matter how annoying and exacting it might be, was nevertheless on the broad and easy way, by Jesus' own statement, and he entered it by the middle gate. Whenever we seek to satisfy conscience with the letter of the law, and with observances of the decencies, and yet disregard the very spirit of all moral decision, we choose the easier and the middle way. Whenever we think that God is satisfied with such choosing, we degrade God in our minds to the level of the quibbling, hairsplitting lawyer who cares nothing about pure justice so long as the technicalities, the arbitrary rules, are observed.

Let us not think that “the way that leadeth to destruction” is so labelled, nor that the entrance to it is marked with red lights, nor that it is characterized with weeping and gnashing of teeth. On the contrary, it is far oftener the “way which seemeth right unto a man,” and many of those who select it are not seldom seem to pray, and many a stately house of worship is erected on that roadside, into which multitudes enter to worship. The Prince of Darkness is far too cunning to deny men the exercise of their natural instinct for worship. He only sees to it that the worship is conducted on “safe lines” and in a “conservative” spirit. On that broad and easy way men observe all the forms of moral perfection, and wax warm over the details and niceties of religion; but all the time their souls have been stupefied with the deadliest narcotic ever brewed by demons.

Difficult as observing the law may be, it is infinitely easier than giving one’s whole heart to God. Annoying as the details of religion may be made, they are at their hardest infinitely more comfortable than taking up one’s cross and following Jesus Christ. Any man can copy a picture after a fashion, but it is only a true, living soul that can create one; and God wants men who can live their own lives rightly and not copy rules. The letter of the law will content dead souls; the spirit, which is life eternal, is for those who are truly alive. Lifeless ritual gives a caricature of God; and the advocates of the middle way enjoin a degraded manhood; for when we can be satisfied with the letter of righteousness, then freedom, conscience, and aspiration,—three vital chords of the soul,—will be numbed to silence, and though we may have peace, it is the satisfaction of the Pharisee, the quiet of paralysis.

It is often said that we cannot always be sure what is the right course, and the middle road is urged in favor of expediency. But Jesus recognized no such necessity for moral haziness in a normal man, and, unless the word of God misleads us, God himself has promised, when honest difficulty does exist, to give light and wisdom to men who ask it of him. If, after making this request, uncertainty still exists, we have either proved the promise false, or have demonstrated our real unwillingness to see what the light reveals. It is not likely to be the former.

Uncertainty as to the right is not the
real trouble. The naked fight is this: our desire heads one way, and the upper road heads another, and it is a flat choice between the two. Then comes the subterfuge of the middle road,—and how much pains we take to make pretense to ourselves that we are not compromising! We talk it over with some one; but the some one is carefully selected. We call to mind unquestionably good men who have done that particular thing; but we shut our eyes to the altered conditions that make it wrong for us. We avow our willingness to take the highest road, but we regret that we must consider our friends, or our health. The list of excuses is endless, and not one of them is honest. There is no excuse for not doing right, and the fact that it would entail suffering on our part is a cowardly and invalid reason for moral compromise.

No man is so hopeless as he who is not brave enough to take the upper road at whatever cost. There is no sheepskin that conceals so dangerous a wolf as the professed good adviser who says to young men and women that they must not attempt the ideal, and that a certain amount of laxity in morals is necessary and right; that we must all have our “fling,” and that eventually we shall be the better for it. Although God, in love for us, sometimes overrules our evil deeds for our good, the day has never yet dawned when good was born from evil, and when it was not true that whatsoever a man soweth, that shall he also reap.

One-half our ugly conduct and bitter words are born of a smarting conscience, and all of our insincere religion can be traced to a like cradle. It was just this accusation that our Lord brought against the Pharisees, the most religious men of his time. Their hairsplitting had opened the way to rank immorality, and was born of immorality. He held up to them, for example, the way they got around the promise, “He that loseth his life for my sake shall find it.”

---Selected by Geo. Lenthal.

**The Water Cure.**

About one hundred years ago a poor peasant boy, off in the hills of Austrian Silesia, so illiterate that he was unable to write his name, was watching, studying nature, observing things about him. One day he saw a wounded deer come down to a spring near by and put its leg into the cold water. He noticed that the deer left it there for an hour or two, and the next day it came again for its cold foot bath, and so on, day by day. Finally the wound was entirely healed. A few weeks afterward he was injured himself. His horses ran away, and a big log rolled off the wagon and rolled over him. He said, “What is good for the deer is good for me.” The doctors who treated him said his injury was incurable; his arm was hopelessly hurt. There was a compound fracture, and the doctor said the arm must be cut off. The boy said, “No. The deer saved his leg, and I will save my arm.” So he put it into water, and then wrapped it up with cloths wet in cold water, and in a few weeks he was as well as he had ever been.

He remembered this experience, and sometime afterward, when he was run over by a sleigh, and the doctor said he could never be well again, he replied, “Water saved me once; I will try it again.” So with cloths wrung out of cold water and laid upon his chest, and keeping quiet for a few weeks, he was well again. Little by little, as this lad grew up, he began practicing these natural methods. He began treating other people with these simple methods when he was only fourteen years of age. Little by little he acquired reputation, until, before he was twenty years of age, royal princes and even emperors were sending for him to come and treat them, even though many of them the doctors had said were incurable cases.

Before long the cry came, “This man is practicing medicine without a license!” I confess I was somewhat amused by a story told some time ago by Mark Twain. He said he was down South at one time, in New Orleans, and saw two colored men standing looking at a big picture of Christ healing the blind man. One colored man said to the other, “Sambo, what are these folks doing?”

“Why,” he said, “don’t you know? That is Christ healing the blind man.”

He pointed to the Pharisees looking up, and asked, “Sambo, what are these men?”

“They are the policemen, coming to arrest him because he has no license.”

Now, my friends, there is a certain kind of medical practice that every man and every woman has a right to know about, has a right to use. No law can possibly prevent their making use of it, and no lawmakers ever attempted to prevent their employing these natural agencies, which men instinctively know how to use, and which wild animals know how to utilize. It is not in books necessarily, but has its origin in the human constitution, and instinct, and natural intelligence.

This man, Priessnitz, whom I have been telling you about, systematized the use of water one hundred years ago. He sent his patients outside into the fresh air. He made them walk in the dewy grass in the morning.

By degrees, scientific men took up this subject. The government of Austria after a time became so much interested in it from seeing hundreds of people flocking to be cured by this ignorant peasant boy, that a commission was sent to investigate the matter, and they were so impressed by the honesty of the man and the thoroughness of the cures that were effected, that the Austrian government granted Priessnitz a license to practice medicine. So here was a man who never entered a medical school, yet who had a diploma which authorized him to practice, not medicine, but natural methods of healing. The subject was still further investigated. Scientific men, scholarly physicians, were sent by the French government, by the German government, and by other governments, into the forests of Grafenberg.

I made a pilgrimage there two years ago. It is hard to get there now, and in the stage coaches of those days it took six weeks from London, and six months from Rio Janeiro to get to this place.

The result was that the French and various other governments introduced the methods of Priessnitz, and established institutions similar to his. The interest spread to this country, and Benjamin Rush, one of the greatest of
American physicians, introduced these methods into this country in the treatment of typhoid fever and other fevers. And so the knowledge gradually spread over the world, and there sprang up in this country fifty or sixty years ago a great number of little institutions known as “water cures,” where people were treated with water, hot and cold, mostly cold, and in various ways these simple methods were applied.

Priestssitz systematized the use of water, but he did not discover its use; for, years and years before that, in fact, almost two hundred years ago, John Wesley, who was something of a doctor as well as a great preacher, wrote a book entitled “Primitive Phys.ics,” in which he described fomentations and their use; and the use of wet sheet packs, water drinking, compresses, and a great variety of hygroscopic applications.—Dr. J. H. Kellogg, of the Battle Creek Sanitarium, Published by request.

Religion and Revival.

“The history of Christianity is the history of its revivals,” writes Dr. Lindsay in a recent number of The Contemporary Review. “The church of Christ,” he proceeds, “was born in a time of revival, and from revival to revival seems to be the law of its growth;” and this he affirms to be not the peculiarity of a people or of a period, but the hall-mark on all. That this witness is true even the most casual reader of church history will acknowledge. The divine fire has burned low indeed in the church some- times, but it has never anywhere or at any time been extinguished. Always somewhere and through some means there have been rekindlings, and the flame that was flickering or even reduced to a low and smoky smoulder, with neither heat nor light apparent, has leaped up into lambency and power that put surrounding darkness into contrast. Again and again and again through the ages, God has spoken to his church, and recalled it from apathy and lethargy into enthu- siasm and energy. Prophets have arisen to speak in his name a new and vital word to their generation, and lead men and women forth into new and better life. Sometimes there have been deepening currents that have increased in volume almost without notice; sometimes the divine freshests have burst over the conventional barriers with tumult and torrent. Quiet souls in secret places of the Most High have caught the flame from heaven and irradiated a neighborhood; great minds, smitten into prophet vision and prophet magnetism, have swareyd a city or a continent.

Amid all the phases of human vi- cissitudes, amid all the developments of human progress, one factor remains constant. It emerges every- where and under all conditions. Civilization, education, social culture, ma- terial wealth, have absolutely no power to cancel that factor—that fatal factor—is sin. Eliminate that, and all human hopes are possible; retain it, and all human hopes are necessarily futile. The basal need of humanity, the basal need of every man and wo- man on God’s earth, is salvation—sal- vation that includes peace to the bur- dened conscience, power to the en- thralled spirit, adequate and lofty mo- tive to the soul—that has grovelled and the life that has grown selfish and sor- did. Everywhere and always, when men are honest with themselves, when conventionality is slipped off, when self-conceit is shattered, when intel- lectual pride loses power to cast its glamor over the mind, when material good is found a well without water to satisfy the keen and agonizing thirst of the immortal soul, everywhere and always, we say, men cry out for God, for God’s forgiveness, for God’s re- generating grace. And everywhere and always men will flock to hear the man whose heart flames and whose lips burn with the God-given message, the message of the forgiveness and the grace they need. Sick and burdened hearts, unutterably weary of sin, unutterably weary, too, of the en- deavor to ignore or to forget it, gather round the man who, with authority and affection, as the messenger of God proclaims the evangel of love and liberty. As thirsty men are indiffer- ent to the shape or quality of the cup in which pure, cool water is given to them to drink, so men in stress of spiritual thirst are never capacious as to the calibre or the culture of the earthly vessel which to them conveys the water of life. And so men of vastly different mould have been mar- velously used of God in all ages of the world to bring men and women to the knowledge of his truth.

The fault that is sometimes found with services for the promotion of the revival of religion, that they are oc- casions for the display and even for the encouragement of excessive ex- citation, has little weight. Excite- ment is natural enough where, as is often the case, long pent-up feelings find free vent, and where convictions that have been laboriously stifled at length burst the bonds that kept them from display. When men have suffer- ed agony from the pangs of a guilty conscience, and have come at last to the point of surrender to Christ and acceptance of his grace, the re- lief and joy may well appear extra va- gant. Yet who can blame a man burdened and heavy-laden for groan- ing under his awful load, or a soul that has been relieved of its intolerable load for rejoicing at its freedom? Who that has witnessed seasons of re- ligious awakening has not felt that amid all the inevitable earnestness and subdued excitement of souls impress- ed with the most tremendous convictions that ever visit the human spirit, there is a pervading atmosphere of solemnity and quiet that speaks unmistakably of the presence of the di- vine? As the writer we have quoted well puts it “If one asks why it is that there is this abiding sense of calm amid so much of what might be expected to lead to scenes of disorder, and to unseemly exhibitions of the most unrestrained emotional excite- ment, why the desperate, passionate prayers, the surging inward emotion finding vent in quiet weeping, in breasts heaving with sobs which can- not be repressed, in throats choking with an emotion which prevents artic- ulate speech, do not burst all bounds and degenerate into wild, hys- terical excitement (which they ought to do by all rules of ordinary psy- chology)—he will get the answer now in Wales which St. Paul would have given him in Corinth, or Francis in Italy, or Tauler in the Rhineland, or Wesley in England: that this quivering, throbbing, singing, praying crowd knows and feels the immediate presence and power of a great unseen reality—the Holy Spirit, impalpable, invisible, inaudible, and yet recognized by every fibre of the soul. The pres- ence of the Master, promised to his discipies, is with his worshipers, is manifested in the ‘gifts’ of the Spirit, and is revealed in the calm, exultant expectancy which subdues all undue excitement.”—Christian Guardian. Se- lected by F. Elliott.

“A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon— he knows not how soon—to be trans- lated into heaven, should be holy.”

In short, choose a friend as thou dost a wife, till death separate you.
What we really are in this life is what we are during the week in our homes. It is not what we appear to be or how we go about our work, and how we act on Sunday, or at any religious service, at stated times or certain occasions. It is quite natural for us to want to appear well and make good impression when in public, but this counts for nothing with God. He judges us from what we are in essence, effort, desires, motives; how we go about our work, and how we meet our trials and bear up under the trying and petty annoyances that come to every one's daily life.

Far too many people conform their everyday lives to the world. We must "abstain from all appearance of evil." When duty calls us to town or city, we should go about our business with earnestness and dignity. Do not loaf about on store boxes, or at street corners, neither jest or joke with the foolish or enter into their frivolous arguments. You lower your character and moral worth by doing it.

One great thing we must continually watch in our daily lives is our conversation, and this takes in our actions too. The testing time comes and tells what we really are when the godly and ungodly are associated. Let the rude and rough talk coarse, low, vulgar or idle, do you give assent to what is said by a smile or a nod? The devil is well pleased and the ungodly surprised when a Christian is guilty of this. Is your conversation before your children what it should be to make them honest, true, pure and loving?

In the home in our daily lives we should be kind to one another, tender-hearted and forgiving. Let the parents be united in their views and never let the spirit of strife or division show itself in them, then kindness, respect and harmony exist in the family—a type of heaven. We should do good for evil and be contented with the things that are given us. Do not show a spirit of vengeance in trying to justify yourself and standing up for your own rights, but manifest a spirit of gentleness and meekness in yielding to the wishes of those around you. When Jesus was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him who judgeth righteously. It is not an easy thing for a mother of half a dozen children to be meek and patient under every trial that comes to her. Dear Christian mother, patiently bear up, for aught you know God sends them for the perfecting and refining of your spiritual nature.

There are daily chances for the improvement and perfecting of our lives. Oftentimes we become irritable, sensitive and impatient when unpleasant things arise, and at such times we are apt to let our tongues and tempers have full sway in speaking what we think and feel. I know an aged elder that always speaks in a kind tone when he calls for the exchange lady at the telephone. She can always recognize him, and appreciates his kindness. Wouldn't it be nice if all our members could be told who they were by the way they talk on the telephone? You know we are so often in a hurry and get provoked when "the girl" won't give us the party we want and sometimes scold her a little and say unkind things about her, when many a time she is doing all she can. We ought not to be in such a hurry and get cross, for we don't know what it is to work at such a place. Let us thank her for her service and see if this won't make us and her feel better.

God will weigh us in his balance by the way we act at the washtub, dishpan, behind the plow, on the road, in the store or at market. Do you think it is right for Christians to ask all they can possibly get for their produce and then when wanting to buy a piece of goods, a cow or a plow, get it as cheap as they possibly can? Do I do this? Do you? Are we careful and honest to pay our debts, or don't we care? Beware.

"Sometimes Christians think that all the requirements of a holy life are met when there is very active and successful Christian work, and because they do so much for the Lord in public they feel at liberty to be cross and ugly and unchristlike in private. A cross, anxious, discouraged, gloomy, doubting, complaining, selfish, self-indulgent Christian, one with a sharp tongue or bitter spirit, may be very earnest in his work and have an honorable place in the church, but he is not a Christlike Christian, and he knows nothing of the realities of the Spirit-filled life." A Christian's everyday life must tell for Christ in many ways. We should not use all our energies for self. "Bear ye one another's burdens." This means our neighbor at our doors. Let us be full of consideration for others and not spend so much time making fine clothes and doing unnecessary work. Let us cultivate our hearts and brighten our minds and the children's by using our time in a profitable way. Our hired help or servants should be treated as kindly as any member of the family. Dress and live in simple, healthful ways. Eat wholesome food, breathe pure air and exercise freely. When you find an evil habit growing upon you, renounce it and banish it forever. Do not live above your means.

In our daily lives come times to do real active work for the Lord. You can give the cup of cold water which will not go without its reward, you can feed strangers; some have entertained angels unawares by so doing. You can cool the feverish brow, you can smile and speak kindly to the discouraged, for this costs nothing. You can give of your earnings to the Lord; you can sing and cheer those around you; you can hand a tract or a paper to a passer-by; you can give good gospel measure, pressed down, shaken together and running over; you should have prayer in your home at the table. A worthy man of old prayed three times a day upon his knees to God, and none of us would be praying too often if we would do the same. We should read from the Bible aloud in our homes to ourselves and our children. Then shall the world know that we are living epistles known and read of all men.—Gospel Messenger. Selected by Sister Lydia Otewalt.

A Boy's Woes.—Patrick A. Collins, mayor of Boston for a number of years past, believes that a boy's word is worth listening to. Recently complaint was made to him that a saloon was located too near a certain public school. The politicians and others interested in keeping the place open urged him not to interfere with the resort. The school authorities desired it closed or removed.

After the mayor had listened to arguments from both sides, he said:

"Well, I am going to let the boys of the school tell me what they think of the place. Send me," he said to the principal of the school, half a dozen of your brightest boys. I'll listen to them."

The next day half a dozen of the boys, ranging from ten to fifteen years of age, called on the mayor. Each boy gave some reason why he believed the saloon ought to be taken away, until it came to the last one, a youngster of twelve. He looked the mayor squarely in the eye, and gave as his reason: "My school gives me a chance to be mayor of Boston some day the saloon can't. I think us boys ought to have all the show we can get.
Holy Parentage.

Because of this—because baby "soul expectant stands" it is that motherhood is so solemn and so all-important; and yet seemingly comparatively few think of it in this light or feel the sacredness of the duties they take upon themselves in becoming mothers. Even though it were but the beautiful baby body the mother called into being, and must nourish and cherish through all the tender years of infancy, yet would she need careful training and thought that her work be perfectly done. But deeper far than this, she has the training of a soul; and that this may be well done calls for the consideration of all that is highest and noblest within her. This it is that makes her work so far-reaching, so deeply solemn. She, under God, calls an immortal soul into being; building not for time alone but for eternity; and if she do this work well, there is nothing that can surpass it—nay, nothing that can equal it, nothing so worthy of the devotion of all her strength of mind, body and soul. No woman of good heart and understanding need seek for a wider field or a nobler work than she has within her home.

Here, with the loving sympathy and cooperation of her husband, with infinite patience and care, taught of God through her holy love, through such suffering as only a mother can know, she brings her children into the world, and ministers unto them, carefully, prayerfully, day after day, she lives before them, that all her precepts may have the emphasis of her life! lives as she would have them live, being herself what she would have them be; and time brings her her rich reward as she sees them grow to be noble men and women, ready to take their places among the earnest workers in the great world, and so to perpetuate what she has done.

Surely this is a mighty, noble work, and no other can compare with it in magnitude and importance. No other is better worth the doing or calls for more consecration, more heroism, more love. And yet though all this be true, how many fathers and mothers look at it in this light, or feel that they should have careful training and preparation for it? How many among the average young men and maidens think of parentage when they think of marriage, and try to make themselves worthy of it as they should? How many parents teach their sons and daughters who are to be the future fathers and mothers, regarding those things, and try to give them a true feeling of their needs and responsibilities here? How many have correct understanding of these matters and are ready to meet them aright? Why is it that for every other work in life we feel our children must have years of study and preparation, but for this, the highest, most important of all—as it is the most beautiful, we dare to leave them in ignorance or with only such teaching as nature instinctively gives?

Oh, the pity of it! Oh, the shame that it should be so! Until this is different until parenthood is regarded as a science, and we learn to fit ourselves for our work here as elsewhere, making our preparation deep and holy, as the work is holy; until we learn to find here need and use for the best we have and are, we shall have marriages that are an outward bond only, unhappy parents, invalids, idiots and criminals of all degrees among us, and must sustain divorce courts, reformatories, penitentiaries, and other places that are alike our sorrow and our reproach as a civilized Christian nation.

Drummond tells us to hold "things in their true proportion." If we do this, what can we put before true parenthood? What that would so enable and enrich human life as a just realization and regard for truth and righteousness here—a seeing to it that our children are well-born, properly cared for and taught through the years of infancy and youth? Think of the change that would come in a comparatively short time if this were done! Think of how the great world would be lifted upward if, in all our colleges and in universities, as in our homes, the science of life took rightful place among the lesser sciences and was taught in all its beauty and holiness! Then, when, with the passing of years, true love comes to brighten and enlarge the horizon of life for our men and maidens, they would enter upon the new relations with clear understandings of its duties and responsibilities, feeling its privileges to be a sacrament, its work a consecration, and, working in this spirit, would build a home where angels would joy to linger, and from whence all good influences would go out to bless the world of men.—Florence Shaw Kellogg. Selected by Annie Esthelman.

What Cigarettes Can Do.—The evil effect of cigarette smoking upon youth was again illustrated in the case of a Malden, Mass., schoolboy, who, although fourteen years and eight months old, is going backward in his mental development and who can hardly write his own name.

"O, my boy's case was a dozen," he replied, "sometimes about forty, I guess." "Why do you smoke?" "Can't help it; tried to stop it and can't." "Do you know it hurts you?" "Sure, Get a pain in my side when I run, and have to sit down and rest. Get out of breath."

"Where do you buy them? I can buy them lots of places."

"What is your teacher's name?" Daniel thought a minute, then announced that he knew, but couldn't remember.

The boy's pulse to-day was 100. According to his teachers he has not the slightest ambition to learn. He was given the numbers 4, 3, 1 and 5 to add. He made the total 76.

The principal of the Emerson Primary School said that he had taken an interest in the boy and had tried to help him, but her efforts seemed to meet with no success.—New York World.

A whole Bible for my staff, a whole Christ for my salvation, and a whole world for my parish.—Augustine.
The SUNDAY-SCHOOL.

This page is prepared by Bro. J. H. Engle.


daily Food: Matt. vii. 16-20.


COMMENT.

24. he found no opportunity for rest among them, but walking upon the sea and faithfuls, impetuous Peter tried it too and failed. Arriving at the Caperneum, he taught the multitude sternly and many forsook him. The Pharisees were jealous and his disciples themselves were disappointed at his method and the nature of his kingdom. Again seeking rest, he goes Galilee only to find that his fame had preceded him and he could not be hid.

25. The characteristic word of Mark who preserves the order of events more nearly than any of the other evangelists, Uncease Spirit. Some form of insanity, doubtless. Fell down at his feet in token of humble petition. Oriental Fell down at his feet. Hebrew. Uncease Spirit. 

26. A Greek in language and customs, but a true Israelite by race. And she besought him—

27. Began to rebuke him, saying, it is far from thee, Lord. This saying. This is the beginning of Jesus' great test of the woman's faith. Jews first, then Gentiles. "Thou art the Christ, the Son of the living God." Some form of Uncease spirit. Ecclesiastes xiv. 5. To remember that there is the art of persuasion."

28. For whatsoever man would save his life will lose it; but whosoever will lose his life for my sake shall find it. For what shall it profit a man if he shall gain the whole world, and lose his own soul? For whosoever will lose his life shall save it. This verse is from Matt. xx. 22. For what shall it profit a man if he shall gain the whole world, and lose his own soul? For whosoever will lose his life shall save it. For whatsoever man would save his life will lose it; but whosoever will lose his life for my sake shall find it. For what shall it profit a man if he shall gain the whole world, and lose his own soul? For whosoever will lose his life shall save it. For whatsoever man would save his life will lose it; but whosoever will lose his life for my sake shall find it. For what shall it profit a man if he shall gain the whole world, and lose his own soul? For whosoever will lose his life shall save it. For whatsoever man would save his life will lose it; but whosoever will lose his life for my sake shall find it. 

29. When? Autumn A. D. 30. Where? Near Capernaum, probably 'to fan her love and faith into flame.'

30. Up on this rock—the true confession made by Peter. Christ is the true foundation (I. Cor. iii. 11). Some form of Uncease spirit. 

31. For it is proof of her faith. This saying.

32. He would cast forth the demon out of her daughter. He would cast forth the demon out of her daughter. 

33. . . . and was believed to be the correct order. Gentiles after—uncease spirit. 

34. . . . and was believed to be the correct order. Gentiles after­—uncease spirit. 

35. . . . and was believed to be the correct order. Gentiles after—uncease spirit. 

36. . . . and was believed to be the correct order. Gentiles after—uncease spirit.
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CHURCH WORK.

Loving Feasts.

Pennsylvania.

Mechanicsburg, . . . . . . . . . . May 26-27.

Silverdale, . . . . . . . . . . June 2-3.

Piqua, Lancaster Co., . . . . . . June 2 and 3.

Lykens Valley at the Free Grace church, . . . . . . Friday and Saturday, . . . . . . June 8 and 9.

Maryland.

Ringgold, . . . . . . . . . . June 2 and 3.

A general invitation to attend these meet­ings is extended.

Ohio.

Valley Chapel, . . . . . . . . . . May 12-13.

Richland and Ashland, . . . . . . May 26-27.

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

West Milton, Highland M. H., May 31 and June 1. All are invited.

Indiana.

Nappanee, . . . . . . . . . . June 16-17. (A cordial invitation is extended.)

Kansas.

Thomas, Okla., . . . . . . . . . . April 26 and 29.

Brown County, . . . . . . . . . . May 23 and 24.

Bethel, . . . . . . . . . . May 26 and 27.

Clay County, . . . . . . . . . . June 9 and 10.

Iowa.

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

Ontario.

Black Creek, . . . . . . . . . . May 26.

Wellow, . . . . . . . . . . May 26.

Wainfleet, . . . . . . . . . . June 2.

Markham, . . . . . . . . . . June 2.

St. Onawa, . . . . . . . . . . June 2.

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

Chicago Mission.

Report for April.

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Expenses.

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We thank our Heavenly Father for his precious promises; we know that his prom­ises are sure. If ye shall ask anything in my name, I will do it. That is what Jesus says and I believe it, for he wonderfully cares and provides for those that love him.

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Chicago Mission, 5050 Peoria street, in charge of Sister Sarah broth­er George Whis­ler and Sister Effie Whisler.

The special feature of this Bible is that it gives the AUTHORIZED and REVISED VERSION of each at foot of page, together with A Very Full Concordance, containing over 40,000 References; Historical and Sum­mary of the Books of the Bible; Historical, Chronological Tables; New Subject index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tables of Miracles, Parables, Table of Proper Names, with their Pronunciation.

A general invitation is extended to ministers and a general invi­tation to all.

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

Philadelphia Mission.

Deficit, May 1, 1906, $173 50.

Total expenses for April, $173 50-

A cordial invitation is extended.

Total sum, $131.17.

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Total expenses for April, $75 00.

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Benevolent Fund.

Gormley, Ont., $1; Gormley, Ont., $3; Warsaw, Ohio, 50 cents; Mechanicsburg, Pa., 25 cents; Mountville, Pa., $1; Washington Boro, Pa., $1; Donegal, Kans., $3; South Neptune, Ohio, $1; Blackwell, Ohio, $4; Disco, Ill., $1; Harrisburg, Pa., $1; M. Joy, Pa., $4; Dublin, Ind., $2; Gormley, Ont.; Mansfield, Ohio, $1; Ramo, Kans., $2; Harrisburg, Pa., $1; Harrisburg, Pa., 50 cents; Inlay City, Mich., $3; Hamlin, Kans., $5; Abilene, Kans., $2; Abilene, Kans., $2; Chambersburg, Pa., $1; Galva, Kans., $1; Donnelsville, Ohio, $1; Mechanicsburg, Pa., 50 cents. Total for year, $45.75.

The Praise Meeting.

The following testimonies were given at the last service of the revival meetings held near Winger, Minn.—W. H. Case.

I praise God for forgiving my sins.—Clara Moore.

I praise God for what he has done for me.—Henry Climenhage.

I praise the Lord for his healing power.—Lizzie Thompson.

I praise the Lord for saving and cleansing me.—Darius Sider.

I praise the Lord for saving, sanctifying and healing me.—Lizzie Thompson.

I praise the Lord for his healing power.—Tena Johnston.

I praise the Lord for his saving power.—Ida A. Sider.

I thank God to-night I was willing to take God at his word.—Ida M. Sider.

I praise God this salvation comes from sin.—Webster Barrich.

I praise the Lord for the light I have received during these meetings.—Nellie Ebersole.

I praise the Lord I am standing on his promises.—Walter Winger.

I praise the Lord for sanctifying me.—Annie Putman.

I praise the Lord he saved me.—Nellie Sider.

I praise the Lord for the encouragement I have received through these meetings.—John Case.

I praise the Lord for his saving, sanctifying and healing power.—Nina Johnston.

I praise God for the encouragement I have received in these meetings.—John T. Sider.

I praise the Lord it is true he does hear and answer prayer.—Mrs. James Putman.

I thank God for what I have received during these meetings. I mean—Mrs. James Putman.

I praise the Lord for the light we have received.—Eliza Sider.

I praise the Lord that his feet are on the solid rock.—Minnie Sider.

I praise the Lord, he hears and answers prayer.—Lizzie Sider.

I can also praise the Lord for new light I have received during these meetings—Gyvin Sider.

I praise God that he ever called me in his service.—Ada Sider.

I thank God he has come to me. I have been on this way a long time. He has cleaned me from tobacco, and I want to live closer to him.—Peter Barchurt.

I can praise God for what he has done for me—Laverne Sider.

I praise the Lord I have given up tobacco for him.—Elmer Crow.

I praise the Lord that he has saved me from the use of tobacco and from the card table.—James Putman.

I thank God for what he has done for me—Ana Sider.

I can praise the Lord for calling me into his service.—Mary A. Otteber.

I praise the Lord for cleaning me from filthy habits.—Aaron Ebersole.

I praise the Lord that he ever inclined my heart to serve him.—Tena Sider.

I praise God he has saved me.—Anna Alboht.

I thank God salvation has kept me—Joseph Sider.

I praise the Lord for the joy I find in his service.—Abbie Sider.

I praise God for what he has done for me.—Lillie Sett.

A Virginia Letter.

WACHAPREAGUE, VA.,

May 3, 1906.

Dear Brother in the Lord, Yours at hand. Contents noted; in reply would say: perhaps I should have written sooner, or rather oftener. I have just returned home on the 24th from quite a long trip along the coast. I visited all the life-saving stations, and all the islands that are inhabited by and Cape Charles. I somehow felt I should go, and see how the people are fixed for eternity. I carried tracts, and in the Bibles, books, papers and the Testaments, all of which were distributed, and had also a very successful visit. I think many wanted prayer and reading; some wanted me to sing for them; others would have none of things pertaining to religion; but so it is the world over. I was not discouraged.

Owing to my long illness, I am not so well pleased with the past year's work, but however I give all my spare time to it, I assure you of. Of course, I have my home duties to look out for, too. You know, perhaps, that I belong to a family now. As to starting a church here. All I can say is, I have said before that I would depend largely on the kind of a preacher sent here. These other folk who started here have failed to a certain extent; all because of their overdoing the matter. I believe we can be a great hindrance to any church if we make jumping, holier-than-thou, shout-singing and a dozen other disorderly things our "criterion." They have got into this way, not those who brought this religion here—they were all right—but the ones who carry it on here, who live here. God forbid me judging, but from all appearances they are more crankled than sanctified. They had their meeting house taken from them and now they meet between themselves from house to house. They do no personal work whatever.

Brother, it has ever been my uppermost thought that some one from our church, settle here. It is a very prosperous place, climate superb, living cheap, farming good, oyster business easy to learn, requires no knowledge, any one can engage in it, and there is a very small church. Many from are fine and increase large. I wish half a dozen families would come down this way of life. It would be such a nice, easy way to build up a church.

Now, I don't know that I can say more. You may publish this letter in next issue if you so desire, and also read it at Conference, trusting you understand.

I remain your sister in the Lord,

BERTHA BOULTER.

P. S.—In conclusion would say, that I heartily thank all who so cheerfully contributed to this little work here. Many who have been helped, both spiritually and otherwise, have asked me to thank the church for them. More than two hundred Testaments have been given out here, which I brought up church. God has done thereby. In each one I wrote, "From the Brethren in Christ Church," also marked many passages, feet-washing, plain dress, head covering, etc.

B. B.

The tongue is connected with the heart.
Dear Friends: The past Winter has been one of torture to me. I took sick January 2 and have suffered all Winter. Rheumatism is something awful! I am just now getting so I can write again. It seemed for a long time that I never would be able to hold my pen again. This was a serious thing to me, as I have no other way to earn a living. My income, always small, has been alarmingly so since I have been sick. The public soon forgets one unless reminded occasionally. My expenses have greatly increased as medicine and doctor bills are now high. Twenty long, weary years lying in one position, suffering almost constantly, has completely worn me out, but I am still trusting in God and looking forward to the better world. During the heated term of last Summer, when most invalids were trying to keep cool, I was laboriously writing on a new book, which I have come to tell you about. It has 181 pages and contains a good view of my room. The title is "Plain Talks and Tales," and the price is only 45 cents. If you object to fiction you can pass over the "Talks," but if you like the "talks" if not the "tales." I most earnestly desire that all my old friends of the VISITOR will order a copy. I need your help in this way, friends, so don't forget me. I am helpless; utterly so, and no one I can depend on, friends, so don't forget me.

Your brother in Jesus,

Address for book,

TEOS. F. LOCKHART,
Wellington, Mo.

Jesus is never, in the thought of the great apostle, a man who has reached upward to achieve salvation, but the Son of God who has come down to accomplish salvation. He did not clothe himself in borrowed robes, but he "emptied himself" of divine glory. He was not a soldier who rose from the ranks; he was a Sovereign who "took upon himself the form of a servant." He was by his nature, not by his achievement, the Son of God. And that Sonship which preceded his divinity, was the basis of all his achievements, "the Son of God." He was not a soldier who rose from the ranks; he was a Sovereign who "took upon himself the form of a servant." He was by his nature, not by his achievement, the Son of God.

Further Word From the Invalid.

Dear friends: as a greeting, please read the 96th Psalm. Truly the Lord is to be praised. These few lines will inform your readers of the writer's safe arrival at Cape Town, S. A., at daybreak on April 8.

The voyage was, on the whole, enjoyable. The waters were smooth and the weather very pleasant, especially while passing through the tropical seas. I think more beautiful sunsets are seldom seen. And as our boat (the "Braemar Castle") made only one call on the way, we arrived at Cape Town early on the 22nd day of the voyage. The voyage was broken only by the change of engagements which were very limited. The captain gave permission, and made arrangements, for divine services on board. These meetings were quite well attended and we may trust that some seeds have fallen in fruitful places.

Elder H. P. Steigerwald and wife were found awaiting the arrival of the
boat, with hands ready for greeting and welcome. The writer was the most gladdened in the meeting I believe. It was a good relief to notice that they were in reasonably good health and good spirits. A hearty welcome was awaiting us by this dear Mrs. Lewis, who has opened her heart and hand to minister to the needs of all God's children who find their way within her reach. This is a beautiful, healthful place. But as it has been described by others, I will forbear.

We all are anxious to return to our respective places of labor to resume our duties; especially when we hear how the work is going on. A letter from brother Frey to brother Steigerwald to-day, informs us of a good revival at the Matoppos. Continue to pray, dear ones. "The Lord is mighty to save"—even the heathen.

Circumstances permitting, we expect to leave for home about the 20th of April. We can report good health and an increased ambition for the work with a longing desire to return to that dearest place.

Thanking the Lord, and you, his dear saints, for the much enjoyed rest in the homeland,

I remain, with you in tenderest fellowship through Christ. Amen.

Levi Doner.

Matoppo Mission.

Bulawayo, So. Africa,
March 28, 1906.

Dear Readers of the Visitor:
"Bless the Lord, O my soul, and all that is within me, bless his holy name." This afternoon my heart is filled with praise to my heavenly Father, for all the blessings which I enjoy. Truly God's all-seeing eye never fails to see the need of his children, and this afternoon I can say, there hath not failed one word of all his promises.

God has been very good to us and has been blessing us both temporarily and spiritually far above what we have deserved; and yet his store-house is full, and our Father desires that we come boldly to a throne of grace asking for all things, and my daily prayer is that I may have more of this simple trusting faith in my heavenly Father.

As I look about me and see the condition of this dear people by whom we are surrounded I realize more and more how great the blessings are, which I have been permitted to enjoy, all through the past years of my life. I have always been under the blessed light of the gospel; while these dear people had never heard the name of Jesus before the last few years. Even while some have heard, yet it seems it is impossible for them to comprehend. Oh, may God open their spiritual eyes and may their precious souls be saved before it is too late. Many of them are on the verge of eternity and yet they have not tasted of a life of peace and joy with Jesus reigning in the heart. "Oh, to have no Christ, no Savior. How dark this world must be." Oh, could we give this salvation to them, and carry them to the arms of Jesus! But each one must choose for himself. But praise God for the privilege of telling the blessed story and enthralling souls to accept Jesus.

The work at this place is moving along about as usual. Services and school are smaller than last term as it is a very busy time of the year. Yet while our meetings are small our hearts are encouraged, for God's Spirit is with us, and is working on hearts and convincing them of their sins. Our congregations are also diminished some on account of some who are expecting to move away. They had been regular attendants, but have gone to dig their gardens for next year's planting. Most of these who have gone are girls, who have been trying to follow the Lord, and our prayer is that as they go out from us they may be kept free from the snares and temptations with which they are surrounded; that they may be preachers and not transgressors of God's law.

We have not been out kraal visiting as much the last couple months as we were before the rains. We go out some, but it is rather discouraging at this time of the year as the natives are mostly out in their gardens weeding and watching, so that the wild animals do not destroy their crops.

About two weeks ago sister Kreider, one of the little boys and myself took a short trip and visited a number of the nearest kraals. As I was in these homes, I more than once thought of the great difference between these homes and the homes in America.

At one kraal where we had services, there was a little girl, perhaps about three or four years old, who was sick. She was lying near the door of the hut by the side of a fire, and had her head resting on a log. As I looked in at the door of the hut, my heart was touched, for it indeed was a pitiful sight. And yet this was just one of the many similar circumstances with which we meet. At another place there were two little girls upon the rocks at the side of a large garden watching so that the animals would not destroy the grain. They had their cooking utensils there and were preparing their breakfast. They said they come out early and stay until evening. The larger of these little girls knows how to read, and she said she reads her Testament. I wonder how many of the little girls and boys at home would consent to spend their time in this way, day after day? There are many, who if they were in America, would be in school, but here they are in the gardens or else herding the sheep and goats.

While our hearts are oftentimes made sad, yet we rejoice to know that some have confessed and forsaken their sins and are willing to take the way with Jesus. The Lord is making some of the brethren real workers and they seem to have the cause at heart. Pray for them, for the darkness about them is truly very great. But God is able to keep those who put their trust in him, and I praise him for it.

At present we are all enjoying our usual health with the exception of sister Engle, who had been quite sick but is better again, for which we praise the Lord. He has blessed us abundantly in this line.

Dear readers, pray for the work at this place. You cannot all go to foreign lands, but you can give your prayers. Pray that God may have his own way in my life.

Your sister, seeking the lost,
Ann M. Berger.

History has recorded an incident in the career of the heathen philosopher Xanthus, which aptly illustrates James' idea of the tongue. Upon one occasion when Xanthus was expecting some friends to dine with him, he ordered his servant to provide the best thing the market could supply. Course after course of tongue only, served with different sauces, was supplied. Xanthus summoned his servant and said, "Did I not tell you to buy the best the market afforded?" "And did I not obey you?" said the servant. "Is there anything better than the organ of truth, and the instrument of praise and worship?" Xanthus replied by ordering him to provide for the dinner the next day the worst thing in the market. Again course after course of tongue was given. Again the servant was summoned and the same question asked. "And have I not now obeyed you?" Surely the tongue is the worst thing in the world, the instrument of strife, the organ of lies and blasphemy."
"I can quit taking my daily glass any time," said a young man to his friend. "Will you try to-morrow morning?" asked the friend.

"Yes," he replied, "to please you I will."

A week later they met again. The young man was pale and weak. "You look sick," said the friend. "I am fighting against a great danger," said the young man. "My eyes have been opened. A little more and I should have been undone. The first morning when I tried to do without the stimulant, I could eat no breakfast. I was nervous and trembling all day. Then I realized how insidiously the appetite had fastened upon me. But I'm gaining slowly and by God's help will." [70x808]worse.

How consistently in the pages of history we are taught the perils of prosperity. Man depending on God, is ever independent of all else. In the moment when the heart began to feel independent of God in its own strength, the strength fails; and unless there be repentance, ruin is in evitable. —Morgan.

Addresses of Missionaries.

Africa.
Jesse R. and Malinda Eyster, Fordsburg, Box 16, Pretoria, South Africa.
Jacob O. and Mary C. Lehman, New Primrose, G. M. Co., Germiston, South Africa.
India.
A. L. Mrs. A. L. and Ezra Muster, Maggie Landis, Ghaseeri Mundi, Lucknow, India.
Josiah and Rhoda Z. Martin, Raghunathpur P. O. Manhoombo, India.
N. H. and Mrs. N. H. Reichard, Raj Niganpur C. P. N. R., India.
Fanny Hoffman, Kishanganj, India.
Central America.
J. G. and Susan Cassel, Box 74, Guatemala, Central America.
Mrs. William Keech, nee Hoffman, San Pablo, Buena Vista, Costilla, Guatemala. Those dear little ones that we may pray for, the help and blessing of God in laboring for souls. —George and Effie Wheeler.

Evangelical Visitor.

Chicago Mission.
Report for month ending April 15, 1905.

Balance on hand, $23.36; rent, $4; Cora Albright, $1; Mrs. Aimsworth, 25 cents; Nannie Shelley, $2.95; I. M., Ill.; $1; In His Name, $1; J. W. Spahr, $3; Bessie Weber, $1; Jessie Powell, 75 cents; E. Dawson, $1; A. H. Smathan, Kans.; brother Risser, Pa., $3; Lizzie Lenhart, Ahlene, Kans.; B. B. Bert, Moonlight, Kans.; In His Name, $1; Mrs. Hamil, Chicago, $1; Y. P. Chicago, $1.10; E. Martin, Ahlene, Kans., $15; In His Name, $9.60; total, $39.93.

N. A. Shirk, Cora Albright, Mrs. Aimsworth, Minnie, Ill., butter, eggs and jelly; sister Rellinger, Goshen, Ind., one case eggs: S. H. Bert, eggs and butter; sister J. Smith, Rose Hill, Ind.; J. Stump, Ind., flour applebutter, lard, syrup; also one quilt; In His Name, one bushel onions.

EXPENSES.

Express, $2.40; rent, $1.19; repainting; 50; groceries, $5.68; for tax on the property, $7.12; total, $10.99.

Balance on hand, $8.18.

Our souls do magnify the Lord this morning for his loving kindness to us, and all people. Seeing that goodness and mercy have followed us all the days of our life, we have come to their church at Salem and also in the afternoon at Stony Brook, York county. Silo, Pa., where burial was placed. The brethren Daniel Wolgemuth and A. Lehman conducted the services. Text, Rev. xix. 8.

BOYER—Sister Mary Boyer was born in Clinton county, Pa., June 4, 1845, died at her home in Abilene, Kans., April 24, 1905, aged 61 years, 10 months, 20 days. Sister Boyer was converted to Christ when a young woman and has been a faithful and consistent member of the church for forty years. A husband and five children are living, who mourn the loss of a devoted wife and mother. Funeral services were held in the Brethren church in Abilene. Interment at the same place. Mr. M. L. Hoffman assisted by Brother Latham, conducted the services.

STOVER—Died, in Philadelphia, Pa., April 17, 1905, Benjamin Earl Stover, son of Charles and Mary Stover, aged 9 months and 27 days. Surely we can say a dear little sufferer is at rest, as he died of meningitis and bronchitis, having spent most of his short life in pain and suffering. Our home seems so hollow, as one of his friends; yet through tears we can say, Thy will be done, and rest assured that he is sweetly resting "Safe in the arms of Jesus." Services were held at the Philadelphia Mission by Brother S. G. Engle. Interment at Green Mount cemetery.

A precious one from us has gone. A voice we loved is still.

EVANGELICAL VISITOR.

[May 15, 1905.]

OBITUARIES.

BRECHBILL—Died, on March 21, 1905, at McKinney, Cumberland county, Pa., Joseph Brechbill, aged 50 years, 9 months and 20 days. Four brothers, and one sister with whom he resided, survive. Funeral services, conducted by the brethren Joseph Burkhart and Wm. Asper, were held at Mowersville R. M. E., TEXT, XXIX, 15. (le). Interment in adjoining cemetery.

KAUFFMAN—Sister Rebecca Kauffman was born December 22, 1905, at Mount Joy, Pa., aged 68 years 3 months and 26 days. The funeral took place April 24, 1906, at the Cross Roads M. H. in the foreground, and in the afternoon at Stoney Brook, York county, Pa., where burial was placed. The brethren Daniel Wolgemuth and A. Lehman conducted the services. Text, Rev. xix. 8. Brother Risser, Pa., $3; Lizzie Lenhart, Ahlene, Kans., $3; In His Name, $1; Mrs. Hamil, Chicago, $1; Y. P. Chicago, $1.10; E. Martin, Ahlene, Kans., $15; In His Name, $9.60; total, $39.93.

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VANDERVER—Elizabeth Vanderver, daughter of James and Sally Brown, was born April 17, 1851, died April 22, 1905, and was married in marriage to John S. Vanderver May 22, 1884, and resided near Granovald, Ind. She was a member of the church for 23 years and united with the Brethren in Christ church and was a faithful member until death. She leaves to mourn her loss a husband, father, mother, three brothers and three sisters. Memorial services were held by Brother Latham, conducted the services. The visitation in full in next issue of the Visitor.