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George Detwiler

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Evangelical Visitor.

Herman Stoner Jan 1908

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. xx. 7.

VOL. XXI.

HARRISBURG, PA., AUGUST 15, 1907.

NO. 16.

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Who will order one of our Red Letter Combination Teacher's Bibles? The price is low. Write us for terms.

The Christian's First Love.

Rev. ii. 2, 3.

These words were spoken to a strong, successful, well organized church, situated in the greatest city of Asia Minor; the great and marvelous enterprising center of trade; the seat of government. Paul had a very successful ministrate there, and John had been preaching the sweet gospel of the meek and lowly Nazarene.

Ephesus is one of the most important places in religious history. Undoubtedly Mary, the mother of Jesus, was born, reared, and buried there. Next to Jerusalem, Ephesus is the place around which clusters holy history.

God is speaking some words of condemnation, but before He does, He lingers long enough and lovingly enough to speak words of commendation. If we offer a rebuke because of some ill-stated remark, or because of some sin or iniquity, we rarely linger sufficiently long to think of the good qualities of the person. We rebuke them quickly and strongly, and sometimes extravagantly, but God did not

do this. He is going to speak, some words of rebuke, but he does not forget the few good things, for he says: "I know your works; I remember your labor; I know that you have had patience; you are a hard-working church, and I have not forgotten this, and I remember your patience"—and it may not have been the easiest thing in the world for the church to have patience with the new converts, for the church is the place where many cranks and fanatics come.

God said, "I know these things, but I have somewhat against you," and then he told them that desolation would come if they were not careful. You have only to go to Ephesus and see the desolation that reigns there, for proof that God's word never fails.

You would have thought that God, in dealing with this church, this enterprising church which had lost none of its exterior formalism, had he been able to commend it like this, would have said, "Therefore I have such and such a blessing to bring you." After his commendation you would have expected that; but he did not do so. He said, "Nevertheless"—that was a sad word for God to utter; He was uttering it to his own dear children, and it was not an easy thing. "Nevertheless," he said, "I have somewhat against thee. Thou hast left thy first love."

What did God want? What did he expect? Was he not content with ceremonies and church membership? Was he not content that the world looked upon them as one of the leading churches? Do you mean to tell me that God was asking for that which seems to be part of the human life, the tender passion of the heart that palpitates within my breast? Did he ask for that? Does the God that can hold the seas in the hollow of his hand want my heart's love and affection?

I remember a young man in Western Australia. He came to me after an evening service; he was what you would call homely in this country—freckled faced and red hair standing in all directions. He was a miner and had been digging for gold. He came to me and said: "Did you mean to tell

me that God wants my heart's love, my affection?"

"Yes," I said, "He does."

"Well," said he, "I do not understand that."

"Never mind, you will in a minute," I replied. I looked into that homely face and said, "Ever been in love?"

"Oh, my, yes!" he said, and his face lit up, and his eyes shone, and you lost sight of the freckles and the red hair, and he looked a very fine youth. He had grand eyes, as he said, "Oh, my, yes! I am in love now."

I said: "That is good. Did you ever get a letter from the one you love? Do you ever write one?"

"Yes."

"How often do you write?"

"Once a week."

"Do you want me to tell you what you do when you get a letter?" I said. "You open that envelope and look how the letter begins and how it ends, and if it's right there you don't care what is in the middle."

"Yes," he admitted, "that is true."

"Well, I know, because I used to do that myself. Now, you receive the same handwriting, the same scent of the violet, you read the same expressions, the same things are said to you, but, listen, supposing you found out that somewhere something had died out, and there was the mere expression, the mere scent of the violet, the same shape of the envelope, the same handwriting, the same endearing terms, but you found out that there had died out of that heart the love. Would you be satisfied?"

"No," he said, "I wouldn't."

"What do you want?" I said.

"I want the love of that heart or I would die," he replied.

"Well, that is exactly what God wants."

The mere ceremony, and the mere sacrifices, the mere labor and toil were not what God wanted. He said to the church at Ephesus: "I have missed something out of your life. You have lost your first love." What is the first love like? It is enthusiastic preference for God.

(Continued on page 14.)

Evangelical Visitor

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EDITORIAL.

That They May Be One.

A movement has been started looking to the re-uniting of the Evangelical Association and the United Evangelical Church. The Evangelical Association is the original church; the United Evangelical Church was organized perhaps twenty years ago, after a rupture had taken place in the old church. So far as we have learned the rupture was not because of any doctrine of the church, as was the case with the United Brethren in Christ Church, which split on the secret lodge question, but was owing to trouble primarily between the ruling bishops.

It is remarkable that the movement for union has been inaugurated by the Young People's Societies of the two branches, and such is the force of the movement that whatever of unwillingness for a re-uniting there may be among the older people who were active participants in the controversy that resulted in the division, they are likely to be swept on with the current or, if they set themselves against the sweep of the current they may go under in the battle.

In this movement we see the possibilities that lie hidden in the present-day Young People's movement. A church division is at best a very unfortunate affair. It does not usually occur between the rank and file of the members but rather among the higher officials, and may in many, if not in most, cases be the outgrowth of ambition for leadership. When the game

is thus started it follows that the rank and file take sides and factions are started resulting eventually in a division.

Following the rupture comes then the unseemly and un-Christlike quarreling and law-ing over the church property, a disgrace to the Christian religion which both sides to the quarrel profess. We have seen how, under such conditions, families became divided, people who had neighbored with each other for a generation became antagonistic on the matter of religion and most disgraceful scenes were enacted by either party's effort to bar the other out of the meeting house, one party inside barricading the door against the other party trying to force an entrance.

But the generation which actively participated in the strife soon passes away, and naturally following generations seeing things from a distance cannot appreciate the importance of the matter as did the forefathers and in consequence the way is open for a counter movement by the Young People's Societies as stated above. But where the young people are not thus organized such a movement cannot obtain.

But coming nearer home, even to our own church we find that there are three factions, the rupture having occurred perhaps three score years ago. So far as we have been able to learn there was no doctrinal difficulty nor any fundamental error to cause the rupture, and should have been amicably adjusted. But leaders were strong-headed, and the division made and exists to-day. We have been informed that at several different times efforts have been made to bring about reconciliation and union but so far failure has attended the effort. This is much to be regretted. Christ's prayer was that they may be one even as he and the Father are one. Why should there not be renewed efforts made looking towards reconciliation and a welding together of the broken brother bond?

Faction is a sign of carnality (I. Cor. 3:1-3), and one of the sure signs of increased spirituality in the individual, as in the assembly which is an accumulation of individuals, is the elimination of faction. If there is then no difference of doctrine or practice, and faction being eliminated it would seem to be an easy matter to adjust whatever of minor differences there may be. Indeed it would seem to us to tend towards union of itself, and is only hindered by some lingering spirit of selfishness.

If then a movement of such importance can be started by the Young People's Societies, we cannot but regret that we and the other factions of the church as above referred to, are yet without such societies, for it seems vain to expect that the initiative of such a movement will come from the leaders and officials of either of the factions.

What we have said in this connection we have said to stimulate thought along this line among our readers, being convinced that when once we think rightly there is hope that some action looking towards the accomplishment of that which so evidently would be in accordance with the Christ Spirit, may have its beginning somewhere let its source be where it will. The warnings of Scripture are against divisions. Christ's body is one, and he is sufficient for all its needs. "As ye have received Christ Jesus the Lord so walk ye in him, rooted and built up in him * * * abounding therein with thanksgiving."

Who will order one of our Red Letter Combination Teacher's Bibles? The price is low. Write us for terms.

Bro. J. R. Zook's article in which he ventilates the Bible School location matter goes before our readers in its entirety. We hesitated considerable before deciding to publish it since it may be regarded by some as bordering on abuse, expressing himself as he does. However, before deciding for or against it we sought the advice of the oldest of the Associate Editors who considered proper to give it favorable consideration. We have also the assurance from Brother Zook that in no part of his article does he intend any reflection on any one individual: that there is no intention on his part to cause any sensation, and if there are any expressions that seem to be harsh, they are not intended to be so. It is our opinion that Brother Zook's informant as regards the prospective Orphanage building deal appropriating that building for the Bible School, had larger imagination than is good for him. It is impossible to conceive that brethren could be guilty of such scheming and we expect to hear from some of the brethren who would be implicated if such a deal had been, or may now be under contemplation. No doubt there will be answers to Brother Zook, and we want to say that the publication of one such answer will be sufficient. It might become a matter of almost endless controversy which we must avoid. We

need to remember constantly that we are brethren, that those who are spiritual, who have the mind of Christ, are bound by the principle unfolded in the thirteenth chapter of I. Corinthians, and thus all things must be adjusted in accordance with the law of love. "See that ye fall not out by the way" was Joseph's admonition to his brethren. "Love seeketh not her own."

It will be noticed in noticing our report of July credits that a drouth seems to have struck the VISITOR in the way of renewals or of securing new subscribers. While it is true that our lists make a very good showing in the way our subscribers keep their credit in the future, yet if those whose credit is not in the future would all take a notion to settle up during the remainder of August, there would several hundred dollars come our way before September. We would certainly be glad to see it come. We hope as you read this note you will just take a look at your credit on the address label and if you see that it is not in the future you will say, "I will settle that at once," and actually do it. In the meantime we would like to stir up all of the agents and others to get a good ready to try and swell the list of subscribers by about five hundred. The special offer will again be extended to all new subscribers—the VISITOR fifteen months,—from October 1, 1907, to Jan., 1909, for one year's pay, namely one dollar. Prosperity still prevails, the Lord has blessed the labors of the husbandman, and there is no good reason why there should not be a very substantial increase in the number of our subscribers. If the half of our present subscribers would secure just one new subscriber there would be a gratifying increase. Who will try?

A private letter from Brother Steigerwald dated July 3, informs us of their safe return to Matopo from Cape Town. At the time of writing they were all well and glad to be at home once more. It will be remembered that affairs at the mission were entirely in the care of the native boys and Brother Steigerwald is quite enthusiastic in his expressions of praise for the boys. We quote as follows:

"God has surely been good to us all along the way, and has blessed us so much that we feel to consecrate ourselves anew to him. We found things in good shape at home. It is a credit to the boys, the way they

cared for things during our absence. All about the house as well as the outside was in good condition. We feel quite proud of them in the way in which they did their work and took care of things."

The strengthening of the ministry is always a serious problem for any congregation, and when undertaken, it ought to be with minds and hearts free from all favoritism and prejudice and open to the convictions of the Holy Spirit. The Zion congregation in North Dickinson, Kans., district held an election for minister on July 28, resulting in the choice of Bro. Harry Wagaman, oldest son of Bro. and sister, D. S. Wagaman, of Abilene, Kans. Brother Wagaman has for a number of years been an active worker in the Sunday-school and other church work and his promotion to the ministry was to be expected. We have confidence that the brother will be used of the Lord in this new capacity for the ubbuilding of the work at Zion and elsewhere, and for his own glory. May the brother have much success in his ministry.

Since our last note in reference to it several more of our Canadian subscribers when renewing their subscriptions made provision for the increased postage in sending an extra twenty-five cents. We appreciate this consideration on their part and express again our appreciation of, and thankfulness for, the favor. It is hard to undersand the real *insideness* of this postal arrangement anyway. We understood that Canada felt sore in that it bore by far the heavier part in the former arrangement without compensation. In the new arrangement we must pay the increased postage, but the Canadians get no part of it. They still carry all the mail from the United States without compensation as before. The scheme seems to have been rather to keep out United States publications and secure the home market for home productions.

"Come over and help us," is again the request that comes from the workers at the Philadelphia Mission. There is much work in ministering to the poor and sick who have no one to take care of them; also babies to take care of while the mothers are in the hospital. Brother Stover pleads for a consecrated sister who is willing to be spent in this gracious service, and also assist in the work in the slums. Any such sister willing to undertake such service will please correspond with

Brother Peter Stover, 3423 N. Second street, Philadelphia, Pa.

A dear fellow came to me when I was in South Africa, and he said: "Sir, I want to get relief from a guilty conscience," and he had an awful story to tell, a story that made me shudder. He unfolded a page in his history that I dare not tell you. Then he said, "Sir, I want God's pardon." I said, "My brother, how do you expect to get it?" He said, "By an honest attempt to undo the past." "Then," I said, "turn your face that way and wait for peace." "But," he said, "That will mean prison, and it may mean a lifetime in prison." I said, "Turn your face that way. It is no good to talk about peace while there is wrong to be righted, while there are stripes to be washed; it is no use to talk about peace till you get right with God. The Kingdom of God is not meat and drink, but righteousness and peace." Righteousness, that means rightness wholeness, harmony—and then the music. There will be no music till the instrument is put in tune.—Gypsy Smith.

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When you are doing the thing that is right, which God wants you to do, you are to go straight ahead, putting in every atom of strength there is in you, and, having done that, calmly leave the rest to God. He has all the money and all the time there is, and at the right moment will send along his servant, and do the thing you have been praying for, if you never consciously asked, but just kept doing. Probably you did both; they go together.—Jacob Riis.

One great lesson we need to learn is that, whether one be a builder of a house or a builder up of the Church, a shoemaker or a sermon maker, a bootblack or a bishop, he may be called of God to his work and abide in his calling with God.—Selected.

July Credits.

I. W. Musser, Frank Fair, Barbara Kauffman, Annie Nelson, Mary E. Sollenberger, Mrs. Webb, Barbara Barnett, Mrs. B. M. Engle, G. M. Haynes, Z. P. Rodes, N. W. Eshelman, I. J. Ransom, Wm. Dougherty, D. B. Harley, M. E. Kraybill, A. Brubaker, Christena Raymer, Mrs. Dillman, J. A. Engle, Jno. Peterman, Benj. Gish, Mrs. Eliza Winger, Mrs. S. S. Brubaker, S. Peters, T. E. Burkholder, Ada Ricker, Isaac Bowers, Mary S. Heisey, Abm. Storm, Mrs. David Heximer, Mrs. Sarah Winkler, J. B. Winger, Jno. Eby, I. H. Walker, Emily Rezin, Jno. Galloway, Thomas Colegan, Mrs. Henry Brubaker, Susan Ebright, S. W. Strauser.

Friendship.

Would you have friends five hundred less
or more,
Throw open wide your hospitable door.
Make it a creed in which you will believe.
'Tis better far to give than to receive.

Why should you take around a microscope
To spy upon the faults of friendly folk?
Far better for your peace to shut your eyes;
A trifling grievance causes many sighs.

And never on your friends in judgment sit,
Or try to prove they are counterfeit;
Why should you keep a crucible to test.
Which of your friends are truest or best?

If you are friendly you are sure to find
Some real friends who to your faults are
blind;

Thank God for faith, far better be deceived,
Than not in human hearts to have believed.

—Margaret Doonson, in Living Church.

—Selected by Francis B. Heisey.

Just This Minute.

If we're thoughtful, just this minute,
In whatever we say and do;
If we put a purpose in it
That is honest, through and through,
We shall gladden life and give it
Grace to make it all sublime;
For, though life is long, we live it
Just this minute at a time.

Just this minute we are going
Toward the right or toward the wrong
Just this minute we are sowing
Seeds of sorrow or of song.
Just this minute we are thinking
On the ways that lead to God,
Or in idle dreams are sinking
To the level of the clod.

Yesterday is gone; to-morrow
Never comes within our grasp;
Just this minute's joy or sorrow,
That is all our hands may clasp.
Just this minute! Let us take it
As a pearl of precious price,
And with high endeavor make it
Fit to shine in paradise.

—Selected by Elsie Vandevere.

Before Jesus had talked long with the aged citizens of Jerusalem, Nicodemus began to use the great adverb "how," a word which springs spontaneously to the lips of every man who thinks. And Jesus at once informed him that there was no answer to his question. Certain things are simply because they are. They are not to be philosophized about until they have been acted on. A man must be born of the Spirit. If you ask the question, How? the answer is, He must be born of the Spirit. If you say it is a mystery, the answer is, You speak truly, but the world is full of mystery.—Selected.

Converts are multiplied in a praying church. Temperature, as well as seed and soil, enters into the question of harvests. There may be good seed and good soil; but if the church thermometer indicates a nearness to zero there will be no gathered sheaves; the soil stiffens; the seed sleeps when the temperature is low. Converts take on the type of the church in which they are born.—Sel.

OUR CONTRIBUTORS.

For the EVANGELICAL VISITOR.

A Voice for Righteousness and Success.

- (a) *Only one man west of Ohio.*
- (b) *Conference ordered a representative Board.*
- (c) *Conference refused to endorse recommendation of*
- (d) *Committee on Location.*
- (e) *Incorporating Board gives no reason for selection.*
- (f) *The future of church and school must be considered.*
- (g) *The effect of extreme points.*
- (h) *The desirability of centrality.*
- (i) *The baneful effect of piling church institutions on a heap.*

Without apology I shall vindicate my sincerest, conscientious convictions upon the location of the Bible School and Missionary Training Home, which the church is in the act of launching. I am safe to say, that this is not alone my individual conviction, but that of thousands.

I know no East nor West in church interests but one common brotherhood in Christ Jesus. And for her most general and highest interests I most truly aspire. A strictly representative Board is the only hope, and most practicable method to acquire this desirable result.

ONLY ONE MAN WEST OF OHIO is on the Bible School Incorporating Board.

Is that representative? What is your answer? Only one man west of Ohio is anything but a representative Board. Who appointed the Board? The elders of General Conference of 1907. What were their instructions? To appoint a representative Board. Did they do it? Answer—only one man west of Ohio. Why did they not follow instructions? Answer. Ask the majority of the elders who made the appointment—the balance of power lay in the East.

In my mind this is the most responsible Board the church ever created, and should be most strictly and emphatically representative. It should have been appointed by a strong, representative committee instead of the elders of Conference. The instructions of Conference were grossly violated by the elective Committee. In the light of truth and reason, is it right, is it fair, is it equality that Ohio should have as many members on that extremely important Bible School Incorporating Board as Pennsylvania or as Canada

and New York together, or twice as many as Kansas, leaving the great States of Indiana, Illinois, Iowa, Oklahoma and California without a single member on the Board? Pennsylvania has two members on the Board. Canada and New York together have two. Kansas, Oklahoma and California one. Illinois, Indiana and Iowa have none. I repeat, is it right? Is it fair? Is it equality? I imagine I hear a multitudinous response with the voice of a Niagara, "No." Can God bless such one-sidedness? All we ask for is a "square deal." It will be an everlasting reflection on the school if dragged away back East of the Allegheny mountains by mere balance of power without justifiable reasons.

CONFERENCE, HERSELF, REFUSES TO ENDORSE LOCATION.

Conference appointed a committee of five to suggest a location for the Bible School. This committee recommended Pennsylvania as a location. Conference refused to endorse this recommendation after hearing arguments in favor of points west of the Allegheny mountains. Conference minutes say that Conference "considered the recommendation." It should say that "Conference refused to endorse said recommendation by virtue of arguments in favor of points west of the Alleghenies. (Our safe, old-time honored rule ought to be enforced—to have our Conference minutes read at the close of every Conference, to prevent hurtful mistakes to creep in.) This expression of General Conference should have been an index finger to the Board. I cannot see how, with any consistency, this expression of Conference could be thus disregarded. It virtually implies that Conference did not favor Pennsylvania as a location for the school.

BOARD FAILS TO GIVE REASONS FOR LOCATION.

The Board is mum in reference to the reasons for selecting Harrisburg, Pa., or some place in close proximity, as a location for the school. I have never heard a justifiable reason. It developed at Conference last May when the argument was made for the privilege of moving the Orphanage to the country on some farm, that the scheme was to sell the Orphanage building to the church for a Bible School.

Can the church afford to sacrifice the interest, convenience and success of the Bible School merely to accom-

moderate the interests of the orphanage? Never. Who would not admit that it was a signal mistake to locate the orphanage where it is? But to locate the Bible school there will be a more painful error. It is too expensive to make two errors in trying to correct one.

The second reason I discovered after Conference, namely—because Pennsylvania always strongly opposed the school till of late, and in order to win and hold her confidence she ought to have the school. A similar argument was put up in favor of moving the EVANGELICAL VISITOR from Abilene, Kans., to Harrisburg, Pa.—that to thus change its location would gain the confidence and patronage of Pennsylvania. What was the result? Ask the editor and examine the subscription list and you will know how it failed. It is the interested people who advocate, patronize and support our institutions that we must especially look after if we may hope to prosper as a church. What can be the propriety of locating a school where the majority are unfavorable to it, and where we cannot expect much patronage and possibly little support.

The thought and idea of a Bible School and M. T. H., had its inception in Des Moines, Ia., and who can deny it? The first voice that was heard in Conference in favor of such institution was from the same place. The conditions of the deed of a very valuable Mission property in Des Moines, Ia., made the establishment of such institution necessary to retain possession. The eastern opposition to this particular condition beyond a doubt in my mind provoked a litigation. Now it is said by some eastern elements, that there is a prejudice against Des Moines, Ia., because of the litigation. Shame. In the face of the unpleasant litigation Des Moines, Ia., can show more donated property for church, missionary and Bible School purposes than any other city or place in the brotherhood. (At least \$14,000 worth.) No section of the church was ever against the ownership of property, but hostile to the conditions—the Bible School. And because I was here in Des Moines I also had the inevitable to bear—the burden to see after said property as it passed through a long, tiresome and unpleasant litigation, largely brought on (as I have reason to believe) through the hostility of the Eastern arm of the church, and as a compensation for my services, which always stood unimpeached before General Conference, I received the

cruel prejudices without even a vote of thanks or any expression of appreciation. But because I had done it as unto the Lord I could easily bear it all for Jesus' sake and be exceedingly happy.

I am not lamenting, but simply explaining. Blind prejudice is very cruel. If the church desired to build the school and Mission combined on 14th, and University avenue, Des Moines, then the lot down in the city could be sold, and we would have at least \$5,700 toward the erection of a building. There are others here who are friendly to such institution and would swell that amount considerable. In addition to this we would have the use of the large, commodious brick church, with its beautiful, well illuminated basement, suitably divided for a large dining hall, and other useful purposes. This basement is largely above ground with abundance of light and air. With sewer and city water connection, and two water closets. The main floor contains a vestibule 16x16 ft., an auditorium 40x60 ft., with commodious ante-rooms in rear which could be used to great advantage. The attic consists of one room 16x16 feet and one 40x60 ft., which with comparatively little expense could be fitted for a comfortable dormitory.

One block west of this location is a beautiful park. Five blocks east is another beautiful park. Des Moines as a city is inviting for such an institution. It is an educational as well as a business center. It has forty city schools. Also Highland Park Normal School, Drake University, Baptist College, Danish College, some medical schools, C. C. C. C. Business College, Iowa Commercial College, etc. Five thousand students attend these colleges.

It is also a city of churches. Has a fine street car system, fourteen railroads, coal in abundance in close proximity. Population is estimated at about 80,000. It has many miles of paved streets. An extensive city library, also an immense State library. It is a city of many beautiful parks. However, I am sorry to say it has many saloons, brothels, and places of sin and wickedness, which would furnish a ripe field for the Missionary Training Home.

This article was not intended as a special plea for Des Moines in behalf of the school location, but to show the consistency of a central location. However I indulged somewhat in the advantages of Des Moines to melt away uncalled for prejudice.

THE FUTURE OF THE SCHOOL MUST BE CONSIDERED.

Sixty years ago we only had a little sprinkle of our people along the Atlantic coast; but now we have churches built clear across the continent. The tendency and drift, especially of our young, is westward. Even some of our large Eastern educational institutions are being moved West. What is the propriety in asking California, Oklahoma, Kansas and Arizona and the great northwest, Canada, to go away back to Harrisburg, Pa., to attend Bible School. Kansas has furnished by far more missionaries than any other State. Educational and financial centers are speedily drifting West as also is the center of population.

THE EFFECT OF AN EXTREME POINT FOR LOCATION.

An extreme point like Harrisburg, Pa., will at once provoke a strong agitation for a school in the West. I know it will come, because I have heard such remarks already. And who can prevent it? And with what fairness could it be refused?

The school may be located through force of vote and by the balance of power vested in a Board, but attendance and support cannot be coerced—patronage will be volunteer. And to have two schools instead of one will have a tendency to divide the interests of the church, and possibly get farther apart in doctrine and practice.

THE DESIRABILITY OF CENTRALITY.

To have one strong, well equipped Bible School and M. T. Home, will be much more desirable, advantageous and safe than two poorly furnished and weak schools. It will have a strong tendency to hold the interests of our brotherhood together and preserve unison of faith and practice, which are very essential elements in a church. The launching of this institution is one of the greatest projects the church ever undertook, and the future character of the church will depend largely on said institution.

Therefore personal prejudices, sectional feelings and State pride must be annihilated, and have nothing in view but the unity, prosperity and utility of the church to the glory of God.

If we may expect to remain one strong, unified body, then have one strong and well equipped school with pleasant environments, centrally located.

BANEFUL EFFECT IN PILING ALL
CHURCH INSTITUTIONS ON A
HEAP.

It destroys the general interests of the brotherhood. It malforms the character of the church. It collects too many of our strong personalities which should be distributed throughout the brotherhood into one place, and thus reduces and curtails the much needed influences of such personalities. It centralizes control too much, and thus throws many strong and useful men into disuse—working some to death, while others, equally good, are rusting out. It destroys confidence and co-operation. It is only reasonable that the moral influences of our church institutions should be distributed throughout the brotherhood.

When the project in 1899 to make the Messiah Rescue Home church property was presented to Conference, it received a general hearty vote. A year later Pennsylvania made a plea for the Orphanage to be located in Harrisburg, Pa., also, and it was freely granted. Our church paper was being published in Abilene, Kansas, well cared for and flourishing, but the East came by force of vote at Belle Springs Conference without good reasons and took it to Harrisburg, Pa.

I believed then, and even believe now, that the EVANGELICAL VISITOR should have remained in Abilene, Kans. A publishing house is now contemplated. Where will it be located? O, Harrisburg, Pa., because the church paper is published there. And when the publishing house is established there the paper is nailed down. What next? The Bible School and M. T. Home is voted by the Bible School Incorporating Board to be located in Harrisburg, Pa. "O, consistency, thou art a jewel!" "It is not wrong to have the strength of a giant, but it is tyrannous to use it like a giant."

Many broad-minded men of the East favor a more central point. I actually believe that the popular vote of the church would locate it either at Chicago, Ill., or Des Moines, Ia. I have in the last ten months traveled from the Pacific to the Atlantic coasts holding evangelistic services, attended numerous love feasts, and did a great deal of visiting in private homes and therefore ought to know a little about the general sentiment of the church on the school proposition. I have agitated and worked earnestly and incessantly for the establishment of such a school, and I feel well paid for all my efforts, but I would dearly

love to see the institution placed where we might expect the highest and best results. I am not inimical to any of the members of the Board, but on very friendly terms with all, and love them dearly, but I must record my protest against the proposed location, and am not ashamed to have it go down in history. If I had the authority to remove the Messiah Rescue Home and the Orphanage from Harrisburg, I positively would not do it. But I would locate the EVANGELICAL VISITOR and Publishing House in Abilene, Kans., and the Bible School in Chicago, or Des Moines. How brotherly that would look. And how delightful in going across the country, stopping off at Abilene to enjoy a chat with our wide-awake editor, buying a few books from him, and renew the subscription for the EVANGELICAL VISITOR. Then spend a day or two in visiting the Bible School and M. T. Home at Des Moines or Chicago. Then speed away to Harrisburg, Pa., to receive a hearty welcome at the Home and Orphanage, dropping a little free-will offering for support. May our hearts be enlarged toward the general interests of the church—not be selfishly local. This may be my last message on the school location, but my heart and conscience is in it.

Yours in the interest of the church,
Des Moines, Ia. J. R. ZOOK.

Nothing shall separate me from the love of God. I was blessed this evening to see my little boys both humble themselves and say their little prayers before retiring. God is blessing me in a wonderful way this evening. While they were reading the Sunday-school lesson, so beautiful, I could not help but shed tears for joy. It was so sweet—mother, the hired man, and all of us were blessed. Thank God, I am no more serving idols. Bless God, I am not helping to rig up a golden calf; the ear-rings I used to wear fell off long ago. God took all the desire of dumb idols away from me and put real things in my heart; and if the Lord Jesus is in us and we in him, let come what may, from East or West or North or South, we are not easily shaken. Storms may come, and winds may howl. I am glad I know for myself, for each one can know. We are in perilous times, but we are like the palm by the river; it bends to the ground until the storm is over. Bless God, it stands all right. If something blows us on the floor or ground, a little talk with

Jesus makes it all right. I know from whence I came, and in whom I believe and what I am doing. Pray for me.

AMANDA SNYDER.

For the EVANGELICAL VISITOR
Regeneration.

Lesson John 3; text, John 3:3, 5-7: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

"Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

"Marvel not that I said unto thee, Ye *must* be born again."

In these Scripture passages we have with the emphatic repetition *verily, verily* these associations: That except we be born again we cannot see the kingdom of God; that except we be born of water and the Spirit we cannot enter into the kingdom of God, again that we *must* be born again. A matter that is placed before mankind with so much emphasis and repetition and by the highest authority must be of the greatest importance. It needs to be understood and complied with.

Nicodemus, a ruler of the Jews, became conversant with the teaching of Jesus. He observed his life and spiritual power; teaching with authority and not as the Scribes, and performing miracles convinced him that he was a teacher come from God. He desired an interview with Jesus. He chose the night for this conference. Perhaps for greater privacy or possibly he did not wish to have his Jewish brethren to know his convictions. What questions he asked after his courteous address is not recorded, but Jesus at once pointed the way to the kingdom of God. It seems from what we subsequently learn of this night scholar of Jesus that this lesson had its effect upon the heart and life of Nicodemus.

I. *The Necessity of the New Birth.*

"Marvel not that I said ye *must* be born again." We argue this from I. God's holiness and his disapprobation of all things unholy. In proof we cite the following passages of the Holy Writ: "God is angry with the wicked every day." (Psa. 7:11.) "The wicked shall be turned into hell, and all the nations that forget God." (Psa. 9:17.) "The soul that sinneth it shall die." (Ezek. 18:20.) "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59:2.) "For

the Lord thy God is a consuming fire, even a jealous God." (Deut. 4:24.) The Apostle Paul quotes the latter in Hebrews 12:29. These passages are sufficiently decisive to show how God holds sinners, and that a new creature is required to be reconciled to God.

The must be born again is further established by

2. The holiness of heaven and the incapacity of unholy beings for its employments and its enjoyments. Heaven is a holy place, and the enjoyments and employments of its inhabitants must be in harmony with the place. We produce Scripture evidence: "Look down from thy holy habitation, from heaven, and bless thy people Israel." (Deut. 26:15.) "For thus says the high and lofty one that inhabiteth eternity, whose name is holy; with him also that is of a contrite and a humble Spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57:15.) "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." (I. Peter 1:3-5.) "After this I beheld, and, lo, a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.... And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:9, 10, 13,

14, 15, 16, 17.) These passages show the character of heaven and its inhabitants.

3. To confirm the above we further cite the following Scripture passages that bear direct upon the point under consideration. First, our texts, "Except a man be born again, he cannot see the kingdom of God." "Marvel not that I have said, unto thee, Ye must be born again." "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him." (Rom. 6:6-8.) "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." (I. Cor. 2:14.) "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature," (Gal. 6:15); "Follow peace with all men and holiness, without which no man shall see the Lord." (Heb. 12:14.) From these evidences we think the necessity of the new birth is proven beyond doubt.

II. Nature of Regeneration.

1. It is mysterious. "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." (John 3:8.) The original word—*Pneuma* means both Spirit and wind, hence the original bears the translation—The Spirit breathes where it listeth, etc. It is a process not grasped by human understanding nor controlled by it. It is the work of the Holy Spirit and man has no further agency in it than to comply with the conditions required. These are faith and repentance.

2. It is not a natural birth as Nicodemus seemed to understand it. The original phrase—*gennethe anothene* is variously rendered by translators: born again; born anew. With this accords Luther's German version—*von neuem Geboren*—and born from above. These phrases have virtually the same meaning. The following verse settles the import. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:6.) It is a spiritual birth and hence the product is a spiritual being, a new man.

III. This State is Expressed in Various Terms by the Sacred Writers.

(1) A new creature or creation:

"Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." (II. Cor. 5:17). He is born anew by virtue of getting into Christ.

(2) Quickened: "And you hath he quickened, who were dead in trespasses and sins." (Eph. 2:1). That is, made alive. Birth is the manifestation of life and in a spiritual sense the beginning of a new life.

(3) Renewal of mind: "And be renewed in the Spirit of your mind." (Eph. 4:23). The mind or intellect is imbued and directed by the Spirit of God, hence has new aims, new desires, new hopes. This comes too as an exhortation and appeals to the renewed mind for action.

(4) Putting on the new man: "And that ye put on the new man which after God is created in righteousness and true holiness." (Eph. 5:24). The man is the product of the birth. Here again the new born soul has something to do. The old man must be put off and the new man put on. Here there is effort required on both lines. The new man can only be put on as the old man is put off. The new man can never fit over the old man. Should this even be attempted it would be a misfit and a case of real hypocrisy: like putting on a clean outer garment over an unclean under garment to hide the filth. There is no cloak for sin.

(5) Forming of Christ within: "My little children, of whom I travail in birth again until Christ be formed in you." (Gal. 4:19).

This is the language of the Apostle Paul. He was in doubt with regard to his Galatian brethren. He made prayer and strong supplications in their behalf that they might be reborn and Christ be formed in them.

(6) Being in Christ: "Being justified by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). The Roman brethren were justified and had redemption in Christ which they could not have had without being born anew.

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." (I. Cor. 1:2).

This church had sanctification, saintship and participated in prayer with all that called upon the name of Jesus in every place. This is only another way of saying that they were born into the Kingdom of God.

(7) Partaking of the divine nature: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature; having escaped the corruption that is in the world through lust" (II. Peter 1:4). Through the knowledge of God came these promises, and by accepting and appropriating them the divine nature is imparted, and deliverance from the corruption of the world is brought about. All this is secured by being born from above.

Summary.

(8) The above passages teach that the new born person is a new creature or creation; that he is quickened, that is, spiritually alive; that he is renewed in the spirit of his mind.

His mind or intellect is imbued with the Holy Spirit and led and comforted by the same. He has put off the old man and has put on the new man. Christ is formed within him, therefore he is become the temple of Father, Son and Holy Spirit. He has partaken of the divine nature, hence brings forth the fruits of the Spirit.

(9) It is instantaneous: There is a time when man is a guilty sinner before God. He meets the proper conditions. He is forgiven. That moment he is justified, and receives all that the new birth carries with it. His mind is renewed; he loves the things he hated before, hates what he loved before. He seeks new associates, has new joys; new duties; he begins a new life. "Old things have passed away. Behold, all things have become new."

IV. Evidences of the New Birth.

1. Love to God: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." (Matt. 22:37); "We love him because he first loved us" (I. John 4:19).

2. Brotherly love: "Thou shalt love thy neighbor as thyself." (Matt. 22:39); "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34).

3. Obedience: "If ye love me keep my commandments" (John 14:15).

4. Prayer: "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you." (Matt. 7:7); "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." (Phil. 4:6). This means a life of prayer.

5. Witness of the Spirit; "The Spirit itself beareth witness with our spirit, that we are the children of God." (Rom. 8:16). Luther's German version conveys the idea that God's Spirit testifies to our spirit. Wilson in his *Dioglot* renders it, "The Spirit itself testifies together with our spirit," etc. That is, conjointly. Liddell and Scott in their Greek-English Lexicon define the original word—*Summarturei*, to bear witness with or in accordance with, to testify to a thing with another. From this I must conclude that a conjoined testimony is meant.

6. Humility: "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." (Matt. 11:29).

Pride has its seat in the heart and blossoms on the outside. If the heart becomes humble the bloom drops.

7. The fruits of the Spirit: "But the fruit of the Spirit is love, joy, peace, long-suffering gentleness, goodness, faith, meekness, temperance: against such there is no law." We detect the Spirit by the fruit.

8. Deliverance from sin: "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." (I. John 3:9). This passage has been a puzzle in the past to many. A sinless life was thought impossible. Continuous sinning in thought, word and deed was considered the common lot of mankind. Not willingly, but as a matter of fate. To prove this forlorn condition Paul was quoted: Rom. 7:19, 21. "For the good that I would I do not; but the evil which I would not that I do. I find then a law, that when I would do good, evil is present with me." Recently a magazine writer made the statement that Paul's experience here expressed, was the experience of all mankind. I grant it provided they are in the condition Paul describes: convicted of sin and not converted. Paul nevertheless he wrote in the present tense does not give his experience of the time he wrote his letter to the Roman church but of a previous experience as a convicted legalist, that is one convicted under the law, but the law provided no way out. But in the eighth chapter he shows that he found the way out.

Let us look at this passage. It contains two positive statements: First, Whosoever is born of God doth not commit sin. Reason given: "For (because) his seed remaineth in him." From I. Peter 1:23, we learn that

this birth is incorruptible seed, "By the word of God which liveth and abideth forever." It is the Spirit that makes the living word, hence it is the Spirit and the word that remains in the born from God. In the original the same word *hoti* is translated *for* and *because*. And both express a casual relation. The second statement: He cannot sin. The reason is given. He is born of God. The physical and intellectual power to sin remains. But he is fortified by the indwelling of God's word and Spirit and being born of God, he is a new creature. The disposition to sin is gone; and as he holds on to God he cannot sin. If he turns away from God he may become seven times worse than he ever was and is in danger of getting beyond the pale of God's mercy. The eight conditions, backed by the word of God, brought as evidence of the new birth only to those who are born of God.

V. Analysis of the New Birth.

Analysis is the taking apart of a whole to examine the parts that compose it. This may be done though the parts be inseparably connected; as the fingers on a hand.

1. In what it consists:

(1) Deliverance from the guilt of sin—Justification. (Rom. 5:1). (2) Deliverance from the power of sin (Eph. 5:27). (3). Deliverance from the pollution of sin. (Rom. 6:11)

Sanctification.

2. A new creature or creation. (II. Cor. 5:17). A babe in Christ. (I. Cor. 3:1; Heb. 5:13).

(1) Subject to instruction, (2) Subject to growth.

3. It is a passive state.

(1) Man has no part in it. (Rom. 9:21). (2) God does the work. (John 1:13).

"The soul of man alone, that particle divine,
Escapes the wreck of worlds when
all things fail."—Somerville.

W. O. BAKER.

Following the binder helping to shock oats I had a grand experience while looking over the golden grain and green corn fields. Nature seemed grand, beautiful and good. I began to praise God and thank him for his mercies and love to us unworthy creatures. But as I looked higher I had a heavenly glimpse; by faith I saw something more beautiful than all nature; more golden than the grain; more green than corn. Heaven opened in upon me and I was blest. These times and seasons are passing

swiftly on; I am glad my soul longs for something not only for time but for eternity—the evergreen, the pure, good things of God.

On Saturday I was with a dear sick sister, Sallie Moyer. She told me how she suffered intensely these three last weeks. Bodily she is miserable. We wept together. We read I. Peter chapter 1, and prayed together. God was there with us but she was full of pain in her head. My prayer is for the sick; my heart is open wider than ever for the sick and the poor. I never wished for any children, but God gives us sometimes things to do we never thought of. One poor little boy was taken from my care but God had another one ready who had no mother, nor any clothes. Sister Leister helped with clothes. God wants his work done.

AMANDA SNYDER.

**For the EVANGELICAL VISITOR.
The Lord's Commission.**

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

"Therefore said he unto them, The harvest truly is great but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest.

"Go your ways: behold, I send you forth as lambs among wolves.

"Carry neither purse, nor scrip, nor shoes: and salute no man by the way.

"And into whatsoever house ye enter first say, peace be to this house.

"And if the son of peace be there your peace, shall rest upon it: If not, it shall turn to you again" (Luke 10: 1-6).

Beloved in the Lord; does not the above Scripture mean something that concerns us as the people of God? The reason why so many church members cannot pray the above prayer is because they love their farms and the merchandise of the same more than their God and much less their church. They are now hobbling along in the church, feeling their way along the best they can; hoping sometime to reconcile matters with God the Judge of all the earth. The command is, "Go your way; or obey the command that I give you." It does seem right here as if the called evangelists as were the seventy, needed to have much faith in the Lord to provide them the necessaries for the journey. It does seem as if times or customs have changed, yet God's word stands

true all the same; Let me get this thought before my readers. The nominal church members of the present age are feeling their way in the church; they don't feel to give to the support of the spread of the gospel: they are shorn of their strength like Sampson, and they don't know it. Sampson did not know that his strength was gone; but he had a custom to shake himself and then his strength only served him properly. But this time it did not come. There are many nominal church members who like Sampson, are made at times to feel like he did that the Philistines are upon them. They don't shake themselves but they get a good shaking. When the word of God is preached in power then they begin to confess out for a while but do not get to rock bottom, and soon they are in the old way. We ask the question are those people saved? I answer, It may be as the Apostle says, through fire.

When Jesus called the seventy they had to be willing to go. Then there had to be those who would give them shoes and purse. They were not to take any scrip either so they went empty handed. Yes, they did go and returned with joy, that even the devils were subject to them in his name. Jesus gave them still something better to rejoice over and that was, that their names are written in heaven.

Thank God that when we go forth in his name and rejoice though the purse is empty or nearly so his promise is, "And lo, I am with you." In a business firm; who is concerned about its welfare or progress? The members and officers, sure. Well, just so in the church. Live members make a live, working church.

I wish some of our monied members who have means were alive to church work as are two brethren in the German Baptist (Dunkard) church. One family of these brethren had no children and he paid twenty-five thousand dollars into their Endowment Fund for mission work. The other one had a number of children but being a lover of God and the church, and as his children had no love for the church he gave twenty-five thousand dollars into the Endowment Fund too. May God bless that brother who loves the church for whom Christ died. I wish we had some of that kind of brethren in our church who love God with all their heart and then love the church more than their disobedient children.

What a blessing an Endowment Fund for mission work would be among us. I appeal to my brethren

and sisters who have means. God does hold us responsible as to our duty in the church. Oh beloved, how it grieves my heart to see our children away from our church. We have not come up to the blessing of Abraham, (Genesis 18:19). "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." The children of faith were the promised seed. Oh, beloved, let us wake up to our privilege in the gospel. I have a pamphlet before me of the origin of the Dunkard Brethren Church about two hundred years ago being organized in Germany by Alexander Mack, and through his persecution were driven to this country in 1719, eleven years after their organization.

They, to-day, claim about one hundred thousand members. They are an aggressive church and to-day they dwell more on spiritual living than they did many years ago.

Let us come up to the help of the Lord brethren and sisters. Lend a helping hand to the support of our evangelist workers in the home field with our ministry, for in the home church lies our strength for the mission field of the great beyond. Let me say to you brethren, where our great loss in church work is. We have not given our young people work in the church. Yes, we have not only not given them work, but we have hindered them and they have become discouraged and gone away from the church we represent. Beloved, I was young in the church, I know whereof I speak. Oh, could I be used yet in my declining years to stir up the church of my choice to more aggressive work in the salvation of precious souls. Sure, numbers are no mark that we are right but we want numbers saved and brought into the fold. Christ chose seventy evangelists and sent them forth. Let us stand by the number who among us feel called to go out into the work. Don't forget the command. "Pray ye therefore the Lord of the harvest to send forth laborers into the harvest."

Let us do our best to put our young people in the church to work, in Sunday-school and Young People's Meeting, and Bible Study to have them become more acquainted with the word of God. But the old members must not absent themselves from these services but be present and look on and listen and give their testimony

in these services and show their appreciation of their spiritual work, just as much as we do on the farm. When our children can work good we feel pleased. How much more should it be so in spiritual things. May we profit through this little epistle. I am your co-laborer in the Lord's work till he (Jesus) comes.

JOHN H. MEYERS.

Who will order one of our Red Letter Combination Teacher's Bibles? The price is low. Write us for terms.

For the EVANGELICAL VISITOR.

Is It Right to Take Photographs?

I was impressed to write a few lines for the VISITOR. It has been on my mind for sometime already and if God directs me right I will write a few lines on this subject. There has been quite a great deal of this going on in our church of late, and it brought me to wonder whether it can be right. But God teaches us in saying, "Be not conformed to this world, but be ye transformed by the renewing of your mind, etc." (Romans 12:2). So I wondered if we have our likeness taken which is of the world and of sin. Then again we have the ministers by whom we are to be taught what we do not understand. If I am right it says, "How can they hear without a preacher," (Romans 10:14). But, dear ones, how is it if the preachers do the same? When I lived in the world I did the things that pertained to the world, but since I have given my heart to the Lord, I want, with the help of God, to do the things that are of Him.

If we are not condemned by doing these things, we still are not keeping the rules of the church. If I am right it is forbidden in our church government to have the pictures taken. I think by doing such things the people of the world and sin can say, "I am as good as he or she, who is professing to do right." Let us awake and try and only do such things as are pleasing to God. Death comes so sudden and if we are lacking in one we are guilty of all. I have heard already that some Christian professors say the children wanted them to have their pictures taken, but are we free? Who will pay for them and on whose walls dare they hang. We as parents, let us be on our guard. Not that the children can say "father or mother wanted us to do so." My prayer is that I may become more perfect in all my ways.

Yours in love,
FROM A SISTER.

Landisville, Pa.

For the EVANGELICAL VISITOR.
A Few Thoughts.

In a recent number of the VISITOR a subject was started ("Our Lambs") which I hope will be thoroughly agitated and ventilated so that we as a people can see the great need as it is to-day.

THE PAST.

We as a church have too much discarded the necessary training and qualifications essential for effective teaching in the Christian ministry. True, there may have been a time when no training outside of diligent Bible study and prayer was required, but that time is past. Study present-day conditions and needs and be fully convinced for yourself.

Our teaching has not been on the practical side of Christianity as much as we have needed. For instance, in Gal. 5 we read of the "Works of the flesh," and of the "Fruits of the Spirit." Now, how many of us got a clear understanding of what this Scripture means to us, that is, how that we could apply it in our lives? Have we gotten a clear, comprehensive idea of the Christian life, so that we know how to let God get a hold of our lives and mold them and use them to his glory? (If this reflects on our fathers I hope they may have grace to let the truth be known.)

THE PRESENT.

To-day we hear the sorrowful cry everywhere that this one or that one has, after coming out on the Lord's side, gone back to the cold world. Then some of us critics are ready with hot criticism against the minister or evangelist. The evangelist's chief business is to get men and women into the kingdom; he makes that a specialty, therefore he becomes efficient in that line of work. Further, he spends his whole time in the work which gives him time to study his Bible, the condition and needs of the people; as a result, when he comes before the people, by the power of the Holy Spirit, the truth is brought with such force and power that men cannot resist it.

Now, my brother, is it not plain, simple and easy to be understood, that the reason so many young people go back to the world is not alone the fault of the evangelist or minister, but very often largely due to lack of proper care, proper feeding and proper instruction as to what is essential to maintain and develop the Christian life? Therefore we conclude that the fault is largely in the

local pastor, minister or elder. It makes no difference if you are pious or religious and yet lack a practical knowledge of the Bible, for your piety will not bring instruction to the "lamb." We must study, we must pray, we must think, then God will give us a larger vision of the place which he has in the world for us.

THE REMEDY.

The local minister or Elder take more time for his work. Visit the flock, have a personal conversation with the "lambs," give instruction, enter into their lives.

In some cases, at least, it will be absolutely essential for the church to assist the minister or elder in finances, that is, if he is to maintain his family and at the same time fill his high calling by visiting the flock, instructing the "lambs," comforting the bereft, encouraging the weak and warning the sinners and the backslidden in heart. (If you doubt this statement just ask any wide-awake minister and be fully convinced for yourself).

When the minister has a training and a knowledge of God's word, that is, such a knowledge that will help the church to get a closer understanding of their place in life, that is, that we are not our own but that we belong to God, to be used by him for sacrifice or service, then he should organize a young people's class for the express purpose of helping them in the Christian life and training them to be men and women who can help those who are seeking God and be "diligent in every good work."

LEVI CASSEL.

There are students who think they need to study on the Sabbath. Let it be urged first of all that no student needs to study if he uses the rest of his time as he ought. Of course he can find use for Sunday studying if he spends other time over which he has no control for his own use. But it is very poor religion to spend Saturday for one's own pleasure or that of one's friends, or even in domestic duties, leaving no time for study, expecting to use the time which God has set apart for other things, to introduce into it the grind of one's week-day life. That is robbing God. It is robbing one's self also, for the Sunday hours are needed for the purposes to which God has set them apart.—Selected.

Is there "no room" in your heart for the Lord of glory, who lay in a manger that you might inherit a "mansions?"

THE SUNDAY-SCHOOL.

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

Lesson 9. Sept. 1.—The Two Reports of the Spies. Numbers 13:17-20; 23-33. Golden Text: Jehovah is with us; fear them not. Numbers 14:9.

17 And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this way by the South, and go up into the hill-country: 18 and see the land, what it is; and the people that dwell therein, whether they are strong or weak, whether they are few or many; 19 and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in strongholds; 20 and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land. Now the time was the time of the first-ripe grapes.

23 And they came unto the valley of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it upon a staff between two; they brought also of the pomegranates, and of the figs. 24 That place was called the valley of Eshcol, because of the cluster which the children of Israel cut down from thence.

25 And they returned from spying out the land at the end of forty days. 26 And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to Kadesh; and brought back word unto them, and unto all the congregation, and showed them the fruit of the land. 27 And they told him, and said, We came unto the land whither thou sentest us; and surely it floweth with milk and honey; and this is the fruit of it. 28 Howbeit the people that dwell in the land are strong, and the cities are fortified, and very great; and moreover we saw the children of Anak there. 29 Amalek dwelleth in the land of the South; and the Hittite, and the Jebusite, and the Amorite, dwell in the hill-country; and the Canaanite dwelleth by the sea, and along by the side of the Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it: for we are well able to overcome it. 31 But the men that went up with him said, We are not able to go up against the people; for they are stronger than we. 32 And they brought up an evil report of the land which they had spied out unto the children of Israel, saying, The land, through which we have gone to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature. 33 And there we saw the Nephilim, the sons of Anak, who come of the Nephilim; and we were in our own sight as grasshoppers, and so we were in their sight.

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Daily Food: M. Num. 13:17-25.—The two reports of the spies. T. Num. 13:26-33.—The two reports of the spies. W. Num. 14:1-12.—Report of the spies. T. Num. 14:13-25.—Moses' Intercession. F. Num. 14:26-39.—Judgment. S. Num. 32:6-15.—An evil example. S. Psalm 46.—Wise Confidence.

Commit to memory verses 30, 31.

When? See Numbers 13:20, "the time of the first ripe grapes." B. C. 1490. Several months after they left Sinai, though the distance was (Deut. 1:2) only eleven days' journey.

Where? Kadesh-barnea, 50 miles south of Beersheba.

Introduction. Most naturally, after the organization of the religious and civil institutions at Mt. Sinai and after Moses' intercession for the sinning multitude and Jehovah's forgiveness, they started in a direct course for Canaan. Jethro, who had finally consented to "be eyes" to the leaders, probably knew this delightful oasis, Kadesh-barnea, on the south border of the Promised Land, where the Israelites made their headquarters.

Dr. H. C. Trumbull, father of the present editor of the S. S. Times, published at Philadelphia, has placed the world of Bible students under obligations for re-discovering Kadesh-barnea in 1881. Here is a passage from his description of the place: "Out from the barren and desolate stretch of the burning desert-waste, we had come with magical suddenness into an oasis of verdure and beauty, unlooked-for, and hardly conceivable in such a region. A carpet of grass covered the ground. Fig trees, laden with fruit nearly ripe enough for eating, were along the shelter of the southern hillside. Shrubs and flowers showed themselves in variety and profusion. Running water gurgled under the waving grass."

It seems the part of wisdom that men representing the several tribes should be sent into the new country to ascertain its true character. It seemed necessary to

"spy" out the best way of entering the country, the type of its inhabitants, whether nomads living in tents or strong and warlike people attached to their homes and protected by walled cities.

Some of these investigators went as far north as the Lebanon mountains, approaching Hamath, which is far north of Damascus. Others brought the rich specimens of grapes from the south country.

They made two reports. The majority report had the big vote and seemed plausible. What could a people, unskilled in the arts of war, do in a land of giants? But there was a minority report, thanks to Joshua and Caleb, for what could Israel not do, since Jehovah was their strength?

V. 18. By the south, i. e., into the country known as the South, though the direction of travel was really northward.

23. Cluster... upon a staff, "not chiefly on account of the weight of the cluster, but in order to prevent the grapes from being crushed in carrying."

26. The wilderness of Paran, the wild desert district between Sinai and Kadesh-barnea.

27. Floweth with milk and honey. A poetic figure representing great productiveness.

28. Children of Anak. Probably less terrible than commonly reported. "Goliath of Gath is supposed to be a remnant of these Anakim giants."

29. Amalekites, wandering tribes whom the Israelites had previously encountered. (Ex. 17:8-16.) Hittites in whom archaeologists have been much interested through recent excavations along the Mediterranean.

Jebusites, in possession of the natural fortress upon which Jerusalem was afterward built. Amorites, mountaineers. Canaanites, lowlanders living along the Mediterranean Sea and in the Jordan valley.

The people's fear surpassed their faith, hence their fatal decision. They sang the same sad song of murmuring complaint previously uttered against Moses and with no better results. This generation had to perish and in the 38 years of wandering desert life a new generation was reared up and trained by Moses. The people got what they believed for. That is God's law to this day. We get all it is safe to trust us with. The lessons of waiting and self-denial, enforced by life in the desert, were invaluable.

The Promised Land lies before every one of us. By faith we may to-day enter it—the land of joy, of love, of sweetness, of charity and of self-sacrificing deeds.

What does your heart say to your neighbors? What kind of report are you making? Are you inspiring them to go up and possess the land?

Lesson 10. Sept. 8.—The Brazen Serpent. Numbers 21:1-9. Golden Text: And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth may in him have eternal life. John 3:14, 15.

1 And the Canaanite, the king of Arad, who dwelt in the South, heard tell that Israel came by the way of Atharim; and he fought against Israel, and took some of them captive. 2 And Israel vowed a vow unto Jehovah, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities. 3 And Jehovah hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them and their cities; and the name of the place was called Hormah.

4 And they journeyed from mount Hor by the way to the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way. 5 And the people spake against God, and against Moses, Wherefore have ye brought us out of Egypt to die in the wilderness? for there is no bread, and there is no water; and our soul loatheth this light bread. 6 And Jehovah sent fiery serpents among the people, and they bit the people; and much people of Israel died. 7 And the people came to Moses, and said, We have sinned, because we have spoken against Jehovah, and against thee; pray unto Jehovah, that he take away the serpents from us. And Moses prayed for the people. 8 And Jehovah said unto Moses, Make thee a fiery serpent, and set it upon a standard; and it shall come to pass, that every one that is bitten, when he seeth it, shall live. 9 And Moses made a serpent of brass, and set it upon the standard; and it came to pass, that if a serpent had bitten any man, when he looked unto the serpent of brass, he lived.

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Daily Food: M. Num. 21:1-9.—The brazen serpent. T. II. Kings 18:1-7.—The serpent destroyed. W. Isa. 45:20-25.—The look of faith. T. I. Sam. 12:18-25.—"Pray for us!" F. I. Cor. 10:1-12.—Take warning! S. John 3:5-17.—Christ's teaching. S. John 1:29-36.—Behold the Lamb of God.

Commit to memory verse 9.

When? Over 38 years later than the incident of the twelve spies. Soon after Aaron's death, which occurred B. C. 1452.

Where? In the valley of Arabah, south of the Dead Sea.

Introduction. Get your map. Note the open plain extending from the Dead Sea to the eastern arm of the Red Sea. Observe also the long and precipitous mountain range extending along the eastern border of this plain. Now realize that the Edomites, the descendants of Esau, who were deadly enemies of their relatives, the Israelites, lived a wild and somewhat roving life in this hill country and up against the Dead Sea. Then read in Numbers, the story of Moses' diplomacy and its disappointing failure. Israel would not enter by the direct route, so the next best was to "make up" with the Edomites and attempt to pass through their country round the south end of the Dead Sea. But this plan failed. Now behold the penalty of unbelief. A long journey over hot sand and pebbles facing the deadly sirocco, around the south end of this mountain range and out of reach of the Edomites.

V. 1. The king of Arad must have heard of the refusal of the Edomites to grant freedom of travel, and thinking the route through his own country the only other course open to the unsettled Israelites, began to attack them.

2. Israel vowed, after 38 years of purposeless waiting. High time!

3. Utterly destroyed them. This may have been later as part of the conquest of Canaan.

4. Discouraged. Reason enough. Travel was difficult. The Edomites were a constant dread. No vegetable food. Going directly south, away from their new country. Water scarce and unwholesome. Great mountain barrier in the way. Aaron has now died and Moses is 119 years old. They are losing hope.

5. This light bread, manna, is becoming monotonous. They are paying the price of their earlier unbelief.

6. Fiery serpents. Several deadly varieties abound in this district. Fiery either because of their bright appearance or because of the deadly inflammation which is an immediate result of their poisonous bite. The serpent is a type of immorality. What connection there may be between their immorality growing out of reckless despair, and the physical death, is matter for further conjecture. Fire is a striking emblem of the suffering entailed by sin.

7. They confessed their sin when face to face with punishment for it. Moses prayed. Will they ever appreciate their noble, patient, trustful, heroic, godly leader?

Study the whole subject of intercessory prayer—from Abraham to Moses and to Jesus Christ.

Then study the pretty analogy between the brazen (bronze) serpent in the wilderness and Jesus on the cross.

Here is a choice opportunity for an Old Testament lesson to reveal Jesus Christ to the class. Why not use it for Decision Day purpose. Let us try so to teach this lesson that our scholars shall see "no man save Jesus only."

Some years ago, in an article in The New York Journal, John L. Sullivan said: "Remember, young man, that if you couldn't lick John L. Sullivan, you can't lick the thing that is stronger than he is. Leave whisky alone." Sullivan was not the kind of man from whom one expects moral teaching, but when the great fighter admits that whisky defeated him and took him into captivity, he becomes an object-lesson for every young man.—Selected.

Men who are willing to go alone can always go with God.

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Harrisburg, Pa., August 15, 1907.

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Philadelphia, 3423 N. Second street, in charge of Brother Peter Stover and Sister Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 5956 Peoria street. In charge of Sister Sarah Bert, Bro. B. I. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 737 Ninth street. Church, Thirteenth and University Ave. In charge of Eld. J. R. and Sister Anna Zook.

Jabbok Orphan Home, Thomas, Okla., in charge of Bro. and Sister A. L. Eisenhower.

CHURCH WORK.

CANADA JOINT COUNCIL.

At Nottawa,Sept. 12.

CANADA LOVE FEASTS.

Pelham,Aug. 31 and Sept. 1.
Nottawa,Sept. 14-15.
Markham,Sept. 21, 22.
Wainfleet,Sept. 21, 22.
Black Creek,Sept. 28, 29.
Howick,Sept. 28, 29.
Rosebank, M. H., Waterloo county,
.....Oct. 5, 6.
Walpole,Oct. 5, 6.

Pennsylvania.

Phila. Mission,Sept. 28-29.

Iowa.

At the home of Bro. H. H. Garwick,Aug. 24, 25.

HARVEST MEETINGS.

At Pleasant Grove M. H., Richland county, O.,Aug. 24, at 2 p. m.

At Paradise M. H., Wayne county, O.,Aug. 18, at 1.30 p. m.

At Montgomery M. H., South Franklin, Pa.,Aug. 24, at 10 a. m.

At the home of Bro. Wm. M. Asper, North Franklin, Pa., near Newburg, Pa., Aug. 24, at 9.30 a. m.

A general invitation goes with these announcements, and a special invitation to the ministry.

Buffalo Mission.

Report for July.

Balance on hand, \$39 00

DONATION.

Geo. Galloway, \$2; Jno. Ehlers, \$2; Eliza Sider, \$2; A. Bro. in Christ, \$2; Adam Carver, \$2; Benj. Brubaker, \$2; Mabel Geiger, 50 cents; Edna Carver, \$1; Grandma Baker, \$1; a sister, \$1.

Expenses.

Gasoline and oil, \$2; charity, \$3.75; groceries, household and sundry ex., \$21.60.

Balance on hand, \$27 15

PROVISIONS DONATED.

Fruit for canning by Sr. Mary Blake; 1 bbl. of potatoes, Canton brethren; box of provisions, Josiah Bosler.

In contemplation of the Lord's dealing with us, we have abundant reason to praise him. The Lord is truly faithful in these days. He not only answers our requests but gives special surprises. Praise his name!

We believe someone somewhere is praying for the work and the Lord is answering. But we are convicted to expect greater things. A desire is begotten in our hearts to walk close with God. Let us "Wait on the Lord, and keep his way" and "Be still and know" that he is God.

Your brother and sister in Jesus,
GEO. E. AND EFFIE WHISLER.

Des Moines Mission.

REPORT FOR THE MONTH OF JULY.

Donations.

Bro. F. Lagrange, Des Moines, Ia., \$5. Board by local saints.

Miscellaneous expense by local workers. Mission property expenses by local congregation.

Balance on hand August 1, 1907, \$5.

We are glad to report the blessing of God upon the work of this place. The Sunday morning service is especially encouraging because of increased attendance and interest. A sister has expressed a strong desire to unite with us in church-fellowship, and take the narrow self-denying way which the Word points out.

She is a good Christian lady of influence.

Brother Menagh has returned from Chicago and is with us again for a while at least. Bodily, he felt quite weak of late, but we hope the Lord will restore him to

normal health speedily. Bro. D. Weigle has also been on the sick list of late and unable to attend his jail services in the city, which are held once a week; but he appoints some one in his place. Father Ragatz has also been poorly but is convalescing. Allow me to report that a sweet little girl baby arrived at Bro. Max Mahler's home and you may be assured she is welcome indeed.

Sister Lizzie Ditch, of Polo, Ill., had been visiting in the city, but at present she is at Adair or Greenfield, Ia.

We entreat you all to pray for us and the work of this place for Jesus' sake. Amen.

Yours in the faith of the Lord Jesus,
J. R. AND ANNA ZOOK.

Philadelphia Mission.

Report for July 1907.

Balance on hand, \$78.41.

Receipts.

Columbia, Pa., \$2; Philadelphia, Pa., \$1. Total, \$81.41.

Expenses.

Mission, \$15; Poor, \$23.75. Total, \$38.75. Souderton, one box clothing; Hummelstown, 22 dozen eggs; Silverdale, one barrel clothing.

Donations Received for Building Enlargement Fund, July.

Henry Brubaker, Illinois, \$1; Susan and Mary Engle, Bainbridge, Pa., \$2; John W. Ellabarger, Dublin, Ind., \$7; J. H. Engle, Abilene, Kans., \$5; Isaac Krupp, New Dundee, Ont., \$5; John Keefer, Hope, Kans., S. S., \$20; Jacob S. Witmer, Brown City, Mich., \$20; Daniel Bowers, Polo, Ill., \$5; Jonathan Lyons, Carland, Mich., Dist., \$14.33; J. N. Hoover, West Milton, Ohio, \$13; Jacob Ulery, Donnelsville, Ohio, Dist., \$30.25; E. D. Bechtel, Canton, Ohio, \$11.13; Susan Rodes, Clarence Center, N. Y., \$5; J. H. Byer, Lake Ann, Mich., \$2; H. Steinbrecher, Green, Kans., \$10.41; Philadelphia Brethren and Sisters, \$135; Frank L. Basehore, Hummelstown, Pa., \$10; Enos Sheets, Detroit, Kans., \$20; A. J. Heise, Hamlin, Kans., \$29.50; J. F. Snoke, North Franklin Dist., \$12; Mary Frymire, Thomas, Okla., \$10; J. L. Kreider, Fairland, Pa., \$23; Joseph Cober, Victoria Square, Ont., \$20.60. Total, \$260.00.

PETER STOVER.

"That they all may be one as thou Father art in me and I in thee, that they also may be one in us that the world may believe that thou has sent me" (John 17: 21).

Such was the prayer of Jesus for his disciples when about to leave them. They had long been his companions and had been witnesses of his love. The time of his departure was at hand and ere he leaves them he prays that they "all may be one." For what he dearly paid he fervently prayed: nor did he pray in vain for the Christian realized that peace, love and unity for which he prayed. Acts 4:32: "And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things common." And if believers in Jesus, in our day, did but attend to the same truth and example that they did they would possess the same spirit.

As Christ is one in and with his Father so he prays that all his members may be joined in one body to himself as their head. Eph. 1:22-23. "And has put all things under his feet and gave him to be the head over all things, to the church which is his body the fulness of him that filleth all in all." "But he that is joined unto the Lord is one spirit." There are many little things in which we must, as fallible creatures necessarily differ but though we cannot all think alike as men we should all love alike as Christians.

Phil. 2:5, "Let this mind be in you which was also in Christ Jesus." If we take the word of God for our rule of faith

and practice, the differences among Christians will be few and unimportant; then would that be accomplished for which the Savior prayed, "That the world may believe that thou hast sent me."

If we would wish for the world to believe that Christianity is divine in its origin let us live like Christians. Acts 4:13. "Now when they saw the boldness of Peter and John and perceived that they were unlearned men they marvelled and they took knowledge of them that they had been with Jesus." Let us do likewise

I feel to thank the dear saints who have so liberally given towards the enlargement fund. Truly God is good, he cares for his own, praise his name forever. My time is all in the work. At present we are holding street meetings, as well as at the Mission. We go into the slums. It is really wonderful what sin does. It seems the people are hungry for the gospel. We have large crowds on the street, but there are but few who will accept Jesus our Lord. But a few here and there will accept him. Souls are valuable; it is worth while to make every effort. Will we have any stars in our crown? Let us push the battle. If we cannot go, let us not forget those who give all their time to save some of those that are groping around in darkness. By his grace and his help I mean to do more than ever.

I will again draw your attention to the effort I am making to get money to enlarge the mission building. I do it in his name. It will take around six or seven hundred dollars. I have not been away yet to collect. My prayer is that the good Lord will send it without me going, for truly my hands and my feet are busy going about my Father's business. If we want to have success in business we must push it, and just so is this and much more so. Open your eyes and look on the fields and see if the harvest is not here?

Brethren, pray for the baptism with the Holy Spirit, and fire, and if we get that we can't stop any more. We will be on fire for God and righteousness. Let us not play at religion. Our time is so short; only a few more days and then comes eternity, and that is so long.

Now brethren, pray for us as we are in the war for souls and need the prayers of the saints.

Yours in love,

PETER STOVER AND WIFE.

3423 N. Second St., Philadelphia, Pa.

Who will order one of our Red Letter Combination Teacher's Bibles? The price is low. Write us for terms.

Jabbok Faith Orphanage.

Report.

We are glad to report victory and glory.

Dedication Services.

As the time approached the saints, with others, began to come until there was no more seating room and some remained outside. The meeting opened with singing and prayer, then Elder D. R. Eyster read from Mark, "Suffer the children to come unto me," etc., then preached with power from I. Kings, 8th and 9th chapters. Our aged Bro. Henry Landis and Deacon Book were also present.

The freewill offering was taken which amounted to \$22.42. Other sums were received as follows:

Mother Lenhart, \$1; Katherine Kohl, \$1; Isaac Bowers, \$3; H. H. and Sue Engle, \$5; Jno. W. Ellabarger, \$2; Messiah Home Sunday-school, \$10.50; Chas Packer, \$1; Rosebank Sunday-school per Jno. Keefer, \$25.25.

Oh how we do praise God for answering prayer, and we thank the dear saints for helping us on so far. We are now able to

take some more and our faith in God will continue until we are fully furnished, and until our most needed help comes which is a brother and sister to help, as we have three tiny babies and Sister Eisenhower is alone. We need help now. We invite anyone that feels moved to answer this call to correspond with us. Will the saints continue to pray for us and the work here?

Yours sincerely,

A. L. EISENHOWER, Pres.

P. S.—We could get along with a sister; and we need a teacher right away. We do hope and pray that some one will come, either a man and his wife, or a brother and sister, or a brother and two sisters. Will not someone open the heart and respond?

The regular Bible School term will open September 12. This class is free. The Home is open and free to all who will attend. The doctrines of the church are faithfully and critically taught as set forth in our church government. Our charter gives us this liberty.

Its God-appointed work is practical training for home and foreign missionary work. Educating in Scriptural faith principles, and their bearing on missionary work. So every one is instructed to look to God for present, temporal, missionary funds. Practical Hygenic living is a characteristic feature of the Home, and is very essential to missionaries. Sound Bible doctrine and instruction in a thorough experience in heart purity is the all important. The Home is free to all those who are called of God to this line of work. Those who have means should feel under obligations to assist in the work as the Lord leads.

Yours lovingly,

A. L. EISENHOWER,
Pres. and Instructor.

Baptismal Service at Nappanee, Ind.

We praise God for the few who are still willing to take the way with Jesus. After the regular services on June 23rd, two were received by baptism. An aged father, 70 years old and a young sister of 12 years.

The contrast was very noticeable and clearly demonstrated God's word, which says, "Whosoever will, may come." The old father seems very happy and we earnestly pray that he may be kept by the power of God. We believe he may yet accomplish much good.

V. L. STUMP.

On Sunday, July 28, a baptismal service was held at Montgomery M. H. South Franklin district, Pa., by Elder Samuel S. Wingert and Jerome Funk. Two persons were received into church-fellowship by baptism. Our prayer is that many more may see the error of their ways and turn and follow their Savior in all things.

H. H. HEISEY.

Greencastle, Pa., R. F. D. No. 5.

Harvest Meeting.

The brethren and sisters assembled to hold their annual Harvest Meeting at the Rosebank church on Saturday, July 27, 1907.

Elder J. N. Engle and Bro. D. W. Brehm of the Belle Springs district were with us to assist in the ministry of the Word. Praises were given to God for the natural harvest and blessings, but most of all praises for the spiritual gifts of God. A Harvest offering was taken for Sister Maria Werkman, of S. Africa.

On Sunday our regular services were held. Elder J. N. Engle gave many wholesome truths and admonitions from the

Word, after which Bro. John Book, who with some others withdrew from us several years ago, was again received in church fellowship.

Our missionary offering was taken for the Jabbok Faith Orphanage, of Thomas, Okla. These services were seasons of inspiration and soul-refreshing to all present.

J. E. BOWERS.

MISSIONARY.

Addresses of Missionaries.

Africa.

H. P. and Grace Steigerwald, Abbie Bert, Matoppo Mission, Bulawayo, South Africa.

H. Frances Davidson, Adda Engle, Macha Mission, Kalomo, N. W. Rhodesia, care Dist. Commissioner, South Africa.

Harvey J. and Emma Frey, Mtshabezi Mission; Levi and Sallie Doner, Maria Werkman, Mapane Mission, Gwanda, Rhodesia, South Africa, care of Blanket Mine.

Jesse R. and Malinda Eyster, Moderfontein P. O. (Intokozo Training School), via Zurfontein, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.

A. L. Mrs. A. L. and Ezra Musser, Maggie Landis, No. 90 Cantonment, Lucknow, India.

N. H. and Mrs. N. H. Reichard, Daltonganj, Bengal, India.

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

J. H. and Anna Sparrow, Raghunathpur P. O., Manbhoom district, India.

An Africa Letter.

MTSHABEZI MISSION,

June 24, 1907.

Dear readers of the VISITOR: Greeting in the precious name of Jesus. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever."

As you know by Sister Frey's report, I am at present at the Mtshabezi Mission; coming here the first of May, and have enjoyed the work very much thus far. God is working among the people at this place, and the interest as well as the attendance is gradually growing. At yesterday's service more than ninety natives were present and listened very attentively. When the opportunity was given for testimony, as many as three were on the floor at a time to give praise to God for blessings during the past week. Some praised him for special healing from sickness; others praised him for deliverance in time of temptation; while others asked for special prayer, being sorely tried. One little girl, about six or seven years old, also gave in her little word of praise. Although her father opposes others who desire to be Christians, he allows his little girl, his only child, to attend services regularly; and we trust she may be the means of drawing her parents to the Lord.

Arrangements are being made for a harvest meeting in a few weeks. The people have quite good crops this year and yet have never learned to give thanks to the giver of every good and perfect gift. I am glad that to-day I can report all well, both soul and body; as good health means so much to every person, and especially to those whom God called forth to the great fields of labor as we cannot afford to be idle.

Brother Frey and the boys are very busy at present with building and brick making. Last week we had two rainy days which delayed them in brick making a week or more. It is very unusual to have rain this time of year. Nevertheless we thank God for all, as he knows all things best. Bless his name. Amen.

Continue to pray for us and the work at this place.

Your sister in his service,
MARIA WERKMAN.

The Christian's First Love.

(Continued from page 1.)

It was when you first knelt down and felt that you were a sinner, and you closed your eyes and prayed your first prayer, throwing yourself on the mercy of God, and there came into your life forgiveness for sin and peace with God, and you stood to your feet and sang for the first time in your life,—

*"Hallelujah! 'Tis done,
I believe on the Son,
I'm saved by the blood
Of the crucified One."*

You said:—

*"If all the world my Saviour knew,
Then all the world would love Him,
too."*

It made you love God and humanity. Yes, and it took hold of you and made you dare. It sent you to the streets and slums, as it sent me, and by that love and enthusiasm you drew their hearts and lives toward Christ. Your heart was all aglow for God, and you knelt on two knees to pray, in those days, and you spoke about the love of God in your heart. The enthusiasm of your first love; do you remember?

Let your memory work a bit to-day. Remember that deep, burning enthusiasm for God. But after awhile God missed that out of your life, for love detects a change quickly. What it wants is love; the kind of love that sent that indolent man out to work. It sent you out, too, and it sent me out. But somehow or other there came a change and the love died out; the tide went back, and the shore mark was visible; it may be on account of the rush and tear of this enterprising life of yours; it may be one thing or another, but anyway the first love, has gone out, and he has sent you an invitation to call you back to your first love.

There was a man in Australia who used to say to me, "Oh! I would to God I had your chance, but my wife and little ones keep me from doing the work that I would like to do!" But he sang sweetly, and he used to sing souls into the kingdom.

I went away, but returned six years afterwards, and saw that same man, a drunkard and a gambler. He was neglecting his wife and little children.

I went to him and said, "Tell me what happened."

He said, "You hide your face and I will tell you."

I buried my face in my arms as he told me his terrible story. I knew

that there were hot, scalding tears coming down his cheeks as he told me that six years or more he sinned against God. I need not relate what the sin was, but there came a temptation something like that of David, but instead of returning quickly, he kept away from God.

He said: "Would you believe it, when I saw my old father and mother coming down the street, I would pass across the street to keep from meeting them? His heart was breaking, and mine was breaking. He said: "When my little one was dying she called me to her and said, 'Father, do you think if you were as good as you used to be that I would have to die?' Oh, my God! this rebuke came to me from my child of thirteen summers, but I never came back to God."

"Then God took my beautiful baby from me, and I went down to the brink of the river, and said, 'I will settle this forever,' but I thought of my mother, my father, and the honorable name they bore; I thought of my wife and little ones, and came back from the river, but I never came back to God."

I threw my arms around his neck, and said, "Oh, come back to God now!" *He was my own brother.* It was not long before he came back. He came back publicly, and made a public confession. He said: "Let me tell you how it happened. I lost my first love. I lost out of my heart the glow and the zeal and the fire and the energy. I tried to work without that, but somehow it never got on very well. I refused to come back for six long years, six wasted years of my life, but I come back to-night." And God in his mercy forgave my brother and touched his life into love.

He said to me: "You may tell my story and remember this whenever you tell it, ask the people who are listening to you to do their first works over again if they have lost their first love." It may be to-day that someone has lost the first love; if you have, will you let God call you back again? We must have power in our lives because the world is needing it; the kingdom is crying for it, and men and women are dying for it.

I am going to tell you the little story that Mr. Alexander tells. I heard him tell it in Chicago. He said, "It may be there is something between you and God, and you must let it go." Then he told the little story about the child who had been harming the beautiful flowers in the garden by watering them in the noonday sun. Every night her mother would say, "Have you done everything right to-day, dear?"

And the answer would come: "No, mother, I did what you told me not to, I watered the flowers with my little pitcher."

"Well, dear, ask God to forgive you, and I forgive you this time, but you must not do that again, for you are ruining mother's flowers."

The next day the same thing happened, with a similar conversation at night, and the next, and the next, and the next, until at last the mother said: "I must punish you very severely if you don't stop. You must not do it. You are killing all the flowers."

The next night the child said, "Oh, mother, I will never water the flowers any more, never, never, never!"

"How do you know, dear?"

"Because to-day, mother, I went and broke that pitcher."

It may be that some of us have to break the pitcher. It may be that there is something that has to go, and we must be willing to break the pitcher to-day to get back to God, if we have lost our first love. May God grant that we shall all come back, for his name's sake!—Miss E. S. Miller, Record of Christian Work.

An Angel Visit.

For the glory of God and for the encouragement of his obedient children, I record this bit of marvelous history which occurred in the month of February, A. D. 1887, in the northern part of Darke county, Ohio.

About three miles from the town of Possville, there lives a man and wife by the name of John and Hattie Hittle. They had six children, whose names and ages were as follows:

Ora, twelve; Henry, ten; Lizzie, eight; Ida, six; Nettie, four; and Pearl, two.

They were religious people, and enjoyed the blessing of entire sanctification. They were, and are still, members of the Massasinawa class of Greenville Mission of the Indiana Conference of the Evangelical Association; their home has for many years been the home of the itinerant preachers.

There was a protracted meeting in the neighborhood, and the parents and Ora were going to the meeting, while the rest of the children were to stay home alone; they had never stayed alone before, and therefore protested against it on the plea that they were afraid, but the mother told them not to be afraid, for God and the angels would take care of them.

Finally they consented, and after the parents were gone they lowered the blinds, locked the doors, and gath-

ered together on the sofa to have their family worship. Pearl had been put to sleep in the cradle in the bedroom. After they had all said their prayers, they happened to get hold of Foster's Child's Story of the Bible, which had been presented to Ora on his twelfth birthday. They began to look at the pictures, and presently came to the picture of an angel whereupon Henry exclaimed; "Oh! I wish I could see an angel once!" And the rest said, "I wish I could; too!"

They had hardly said this when they heard a sound on the porch as of the rustling of silk garments and a knock at the door, so they all jumped up and ran to the door to see who was coming. They raised the curtain and looked out, and behold! to their surprise, an angel came right in through the glass, the door being locked, and stood among them. His presence did not frighten them, for he looked pleasant and began to talk to them. He asked them where their parents were, and they told him, they had gone to meeting. Then Lizzie, who happened to be standing by the rocking-chair said to him:

"Take a chair and sit down."

He answered, "O! I can't stay long." But he took the chair and drew it up towards the stove and sat down, saying as he did so; "You have a nice stove and a good warm fire." Then the children noticed he was barefooted, and as the weather was quite cold and the ground covered with snow, they would naturally suppose he must have cold feet, therefore Henry said to him; "Put your feet on the railing of the stove and warm them." The angel did so and then called the children up to him. They were still wondering in their minds why he should be barefooted in such cold weather, and this made them take particular notice of his feet, which looked perfectly white and glistened like wax.

He reached out his hands and took Ida on one knee and Nettie on the other, and caressed them by putting his arms around them stroking their hair and laying his hands upon their heads as if he was blessing them.

At the same time he kept talking to them all, and told them to be good children and keep on praying to God, etc. His voice was clear and charming, his hair fine and wavy. After he had held them and talked awhile, he put them down, and rising from the chair, began to walk around and look at the pictures on the walls; as he was walking they noticed that his garment

was loosely thrown about him and extended little below the knees, it consisted of the finest white fabrics, and rustled like leaves, or silk. As he moved they could now also have a better opportunity to see his wings, which were quite large, and fairly glittered for whiteness.

The children followed wherever he went, and presently they came to the bedroom where Pearl was sleeping. With the children close at his side, he went to the cradle and took Pearl in his arms and kissed her, and then laid her down again, saying as he did so: "When Pearl gets older you must tell her to be a good girl and pray, too." Then he said to them, "Well, I must go now," and began to shake hands with each one of them and thus bid them goodbye.

It is impossible to describe the loveliness of his hand as they took hold of it. It felt like snow or like a soft, downy cushion; and like his feet, it was perfectly white and glistening. He wore a most heavenly smile upon his countenance. His voice was tender and sweet. His entire demeanor was marked with gentleness and kindness, and his whole appearance that of grandeur and beauty. They felt perfectly at home and enraptured by his presence, and it really made them feel sad when he must go. After he had bidden them goodbye, he started for the door through which he had come in, while the children were still standing at the bedroom door. When he came to the door he paused a moment and the children noticed he had a long staff which he held horizontally in his hands, and in an instant they saw him gliding out through the unopened door in the same manner he had come in. As soon as they saw he was gone, they instantly made a rush for the door, literally stumbling over one another to get there first, and when they had got to it and raised the curtain and were looking out, they saw him standing on the edge of the porch and a bright cloud had gathered around him. Then they saw him glide out into the yard. His body was now in an inclined position, with his feet extending backward and his wings partially unfolded, while the lower part of his garment and the bright cloud seemed to roll and fold themselves together in a most unique manner. He went on in this way until he came about half way between the house and a pear tree, which was standing in the yard, and then he ascended, and the last they saw of him was his beautiful white feet. Then

one of the children exclaimed: "Now he is gone!"

Still another said: "I wonder why there was no bright cloud around him while he was with us in the room." Still another said, "I wonder how long it will take him to get to heaven?" The next thing in order was to wait until the return of the parents and Ora, that they might tell it to them. In the meantime they carefully examined the door from top to bottom, rubbing their hands over it, to see if there was not a crack or break of some kind where he had come in and gone out. But to their astonishment they could not find the least sign of a crack, either on the door, the glass, or on the casing of the door. After a while they heard their parents coming, and were all up and ready to meet them.

The mother went to the house first, while the father and Ora put away the team. Who can imagine the bustle and excitement as the mother entered the house. Henry, Lizzie, Ida, Nettie, each trying to tell it first. They jumped, they laughed, they clapped their hands, and were perfectly wild with joy. So great was the noise and holy racket that the father and Ora heard them at the barn, and wondered what in the world was the matter with the children. "Who do you suppose was here mother, while you were gone?" they all exclaimed with one accord. "An angel, yes, an angel. O! mother, an angel was here." When the mother had quieted them sufficiently, they went on to describe him, how he looked, what he had done, and what he had said. Their shining faces, their exalted spirits, their positive declaration and the unison of their assertions, soon overwhelmingly convinced the mother of the truthfulness of her children's story, and of the reality of the vision which they had seen.

Besides being a spiritual woman and having an insight to spiritual things, she could the more easily be persuaded of the facts of the case. She listened with suppressed emotions until her heart could no longer contain the joy which filled and thrilled her whole being. Then, going to the bedroom, she threw herself on the bed and gave vent to her feelings with loud shouts of "Glory to God."

She felt that the very house was hallowed by the presence of the Lord, and that from henceforth more than ever, her home should be like a little heaven on earth. After rising from the bed she seated herself in a chair near the stove and buried her face in

her hands. Presently the father and Ora returned from the barn, and as they entered the room where she was sitting she exclaimed!

O! father, you ought to hear the children tell of the wonderful visitor they had while we were gone!" Whereupon the children began to tell the story to their father and older brother. "Oh," said the father, "you are only excited, it was simply your imagination. You did not see an angel." "Yes, yes, father; sure, sure," came from every one of them. So positive were they and so overwhelmingly happy, that the father could not withstand their simple arguments, but was compelled to believe what they were telling him was true, and he also began to praise the Lord, and to participate in their joy.

This simple story has been told by this dear family to only a few of their friends. They deemed it too sacred to be told to everybody, as everybody could not appreciate it. The writer became their pastor in the Spring of 1896, and not until the evening of January 7, 1897, did they tell me about it; and the way it came about was this:

Ida and Nettie had been to school during the day and the question came up whether or not the Lord revealed himself to men now as he did in olden times through the ministry of angels. The teacher seemed to be skeptical, and said he did not believe such things were possible at the present time.

He had never heard of this instance, and therefore knew nothing about it until Ida declared her belief in such things from the fact that they had seen an angel in their home when they were children. So when she came home from school she was telling her mother what the teacher had said, and how she had convinced him contrary to his former belief. I overheard their conversation and began to wonder what they were talking about. Then they happened to think they had never told me the story, and at once began to relate it as the children were all at home, they were soon seated around me, and with shining faces, were busily engaged in making known to me this remarkable incident, and it has made an impression upon me that shall never leave me.

While they were telling me I felt that such a good thing should not be kept a secret any longer. Therefore on the day following I wrote out a minute history of it, just as the children had told me.

Of course they were no longer lit-

tle children but all except Pearl had grown up to be men and women.

The reader may imagine what a thrill of joy and gladness filled my soul while by the help of God I undertook to write this story, here I was in the very room where it occurred: to my left was the same sofa upon which these children had their family worship on that memorable night in February ten years before, a little farther on to my left was the very door through which the very angel had come and gone, to my right was the same rocking chair in which this heavenly messenger had been seated, in my lap lay the same book, opened at the very picture which had brought for them the wish that they might see an angel once; and upstairs is the stove which he said was nice. Nearly five years later (November 27, 1901), I visited them again. All the children except Ora are home, and in the evening while seated with them in this same room, and talking to them about the matter, I found that after the lapse of nearly fifteen years it has not in the least lost its freshness in their memories, for with shining faces and with hearts glowing with gratitude to God for his great goodness to them they still love to talk about the great visitor which he, in his kind providence, had seen fit to send them in the days of their childhood. Their whole lives have been influenced by it, and I told them that when I shall meet them in glory in company with their angel friend. I should like to have a talk with them concerning it.

Surely "The angel of the Lord encampeth round about them that fear him and delivereth them." (Ps. 34:7).

"When they shall rise from the dead they . . . are as the angels which are in heaven." (Mark 12:25).

"And the angel of his presence saved them." (Isa. 63:9). "An angel from heaven strengthened him." (Luke 22:43).

"Who maketh his angels spirits and his ministers a flame of fire." (Heb. 1:7).

"Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation." (Heb. 1:14).—Selected by Mrs. Ida V. Harley, Trappe, Pa.

OBITUARIES.

GINGRICH.—Alfred B. Gingrich, son-in-law of Bro. Henry Brandt, of near Florin, Lancaster county, Pa., died, July 21, 1907, aged 45 years, 6 months and 6 days. He is survived by his wife, Sr. Lizzie Brandt Gingrich, and three sons, John and Henry, twins, and Alfred, an infant son five weeks old. Funeral was held July 24, at Cross Roads M. H., being at-

tended by a large number of sympathizing friends and neighbors and was conducted by Bishop Aaron Martin, Bro. J. N. Martin and Bro. A. Z. Hess. Text, selected by the family, Isa. 54:5-8. Interment in adjoining cemetery.

HARNISH.—Enos H., infant son of Bro. Jacob and Lizzie Harnish, died at the home of the parents, July 19, 1907, of convulsions, aged 3 months and 25 days. Funeral services were held at the Byreland Mennonite M. H., conducted by Jacob Thomas and Abram Z. Hess. Text, John 17:1-3 and II. Peter 1:1-9.

FRIDLEY.—Sister Franklinia Fridley died at her late residence in Carlisle, Pa., July 17, 1907, aged 77 years, 3 months and 8 days. She was a kind and loving mother, and for many years and up until death, a very consistent member of the Brethren in Christ church. Three children survive: Carrie and Lewis, at home, and Mrs. Sallie Sheppard, of Norristown. Two brothers, William and John Woodward reside in Norristown, N. J., together with a large circle of friends and relatives, for none knew her but to love her. Funeral services conducted by Elder Jonathan Wert, Rev. J. B. Nisley and Rev. Deutt. Text, Job 29:14, first clause. Interment in public graveyard.

DUFF.—Edward M. Duff was born in Westmoreland county, Pa., December 24, 1875, died June 8, 1907, at No. 508 South McKinley Ave., Canton, Ohio, aged 31 years, 5 months, and 15 days. He was the son of Milder and Lyda Duff, of Canton. On May 8, 1898, he was married to Anna M. Bowers, daughter of Saxton and Fannie Bowers. To this union two sons were born, Raymond E. and Russell M. Duff, ages 8 and 6. Deceased leaves to mourn his departure his wife and two sons, father and mother three brothers and three sisters. A number of years since he yielded himself to God and united with the Baptist church. He was one whom we all loved and his life will still live on because of the good influence of the same. His death was calm and triumphant—with clear evidence desiring to depart and be with Jesus. Our loss is his gain. Funeral services by Rev. Beckwith, 1 P. M., June 10, from the residence. Burial at Valley Chapel Cemetery. Text, John 14:1-7; I. Cor. 2:9-10; John 17:24-26; Col. 3:1-4.

DREDGE.—Frances Wingert was born in Franklin county, Pa., and died at the home of her brother-in-law, Martin Wingert, Chambersburg, Pa. June 5, 1907, aged 74 years, 6 months and 11 days. She was married to John Dredge, November 21, 1850. To them were born eight children two of whom died in infancy. Her husband died in 1877. She was converted and united with the Brethren in early life, and was an earnest worker always laboring for the welfare of the Master's cause, having a clear testimony of having peace with God. While visiting relatives after having attended Conference she contracted pneumonia and passed away to her eternal reward. On Thursday morning, June 6, services were held at the home of Martin Wingert, by Bro. M. Overholzer and A. Wingert, after which the body was taken to the train and brought to the home of her son, David Dredge, Springfield, Ohio, near her former home. Final services were held on the following Sunday at 2 o'clock in the Maple Grove meeting house, by Bro. Joseph and David Free, to a very large assembly of her former friends. The remains were laid away in the adjoining cemetery to await the final summons when the dead in Christ shall rise. Three sons and three daughters survive her.

MARRIAGES.

STUMP—NEWCOMER.—On July 21, 1907, at the home of the bride's sister, Bro. Vernon L. Stump, of Nappanee, Ind., and Sister Charlotte I. Newcomer, of Dayton, Ohio, were united in marriage, Elder J. B. Wingert officiating.