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

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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 ministration 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 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.)
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 (1. 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 prayer is one, and he is sufficient for all its ends. "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 drought 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 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 an 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 building 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 considerateness on their part and express again our appreciation of, and thankfulness for, the favor. It is hard to understand 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 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 means righteousness wholesomeness, 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 have asked the right question, 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 householder or a bishop, he may be called of God to work and abide in his calling with God.—Selected.

July Credits.

Evangelical Visitor. [August 15, 1907.

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,
This better far to give than to receive.

Why should you take around a microscope
To spy upon the faults of friendly folk?
For better for your peace to shut your eye;
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 trust 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.

—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 gladness 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.

Yesterday is gone; to-morrow
Never comes within our grasp;
Just this minute's joy or sorrow,
That is all our hands may clasp.

—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 Committee on Location.
(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) 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 ordered a representative Board for the Bible School, 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.

—Selected by Francis B. Heisey.
modate 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 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 10x16 ft., an auditorium 40x60 ft., with commodious ante-rooms in rear which could be used to great advantage. The attic consists of one room 10x16 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. 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 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 union 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 FILING ALL CHURCH INSTITUTIONS ON A HEAP.

It destroys the general interest 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 Sunday-School Board to be located in Harrisburg, Pa. “Oh, 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 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.

EVANGELICAL VISITOR.

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 we 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 3:3; 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, 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 1. 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.” (Ps. 94:10.) “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 us from the presence of thy face, and thy 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

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.

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 Corinthis, 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, sainthood 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.

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 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 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 art seated in the place. We produce Scripture evidence: "Look down from thy 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 is that 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 unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:9, 10, 13,

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 is that 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 unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. 7:9, 10, 13,
(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 jointed 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." (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 holi 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 wrecks 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 that he will 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 necessities 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 short 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 then 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 1710, 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. Send 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 abstain themselves from those 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, 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 "lambs" 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."

LEV 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 "mans-ion?"
The SUNDAY-SCHOOL.


Lesson 10. Sept. 8.—The Brazen Serpent. Numbers 21:4-9. Golden Text: As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up.


When? Over 38 years later than the incident described in Numbers 13:27. Where? In the valley of Araphah, south of the Dead Sea. Between the plains of Moab and the Dead Sea. What? The wilderness of Paran, the wild desert district between Sinai and Kadesh-barnea.

Introduction. Get your map. Note the open plain extending from the Dead Sea to the desert of Elam. The Holy Land was to prove the promised inheritance of the Edomites, the descendants of Esau, who were enemies of the Hebrews. The Israelites, lived a wild and somewhat roving life in this hill country and up against the Dead Sea. They were hoping 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' to the Edomites and attempt to pass through the wilderness and up the hill country and down the south end of the Dead Sea. But this plan failed. Now behold the penalty of unbelief. Howbeit the people that dwell in the land are like fishes in the sea, and like calves among their pastures. V. 1. The king of Edom must have heard of the refusal of the Edomites to let Israel pass through their country round about the south end of this mountain range. He was afraid, and gave his people orders. They must either fight and kill the Israelites, or take the other course open to the unsettled Israelites, begin to attack them.

1. Israel vowed, after 38 years of pursuit, to conquer the Promised Land. They were in the Promised Land and here was the Promised Land. The Promised Land lies before every one as a green, fruitful, flowery, pleasant land. The Promised Land is a land of delights. The Promised Land comes in a harp, a psaltery, a musical instrument. The Promised Land comes in songs, in the joyous songs of the people. The Promised Land is a land of peace. The Promised Land is a land of prosperity and happiness. The Promised Land is a land of rest and repose. The Promised Land is a land of rest and repose. The Promised Land is a land of rest and repose. The Promised Land is a land of rest and repose.

2. The Promised Land lies before every one as a green, fruitful, flowery, pleasant land. The Promised Land comes in a harp, a psaltery, a musical instrument. The Promised Land comes in songs, in the joyous songs of the people. The Promised Land is a land of peace. The Promised Land is a land of prosperity and happiness. The Promised Land is a land of rest and repose. The Promised Land is a land of rest and repose. The Promised Land is a land of rest and repose. The Promised Land is a land of rest and repose.

3. Utterly destroyed them. This may have been later as part of the conquest of Canaan. The Promised Land was a land of milk and honey. The Promised Land was a land of milk and honey. The Promised Land was a land of milk and honey. The Promised Land was a land of milk and honey.


5. Fiery serpents. Several deadly varieties of snake are found in this desert land. The Promised Land is a land of death and destruction. The Promised Land is a land of death and destruction. The Promised Land is a land of death and destruction. The Promised Land is a land of death and destruction.

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

Some years ago, in an article in The New York Journal, John L. Sullivan said: "I can't lick the thing that is stronger than I am. I can't lick the thing that is stronger than I am. I can't lick the thing that is stronger than I am. I can't lick the thing that is stronger than I am. I can't lick the thing that is stronger than I am. I can't lick the thing that is stronger than I am." John L. Sullivan, was not the kind of man from whom one expects moral teaching, but when the great fighter for righteousness had taken 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.
EVANGELICAL VISITOR.

[August 15, 1907.]

PUBLISHERS' NOTICE.

To Subscribers.—I. Our terms are cash in advance.

2. No writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the Visitor within ten days from date of issue, write to us, and we will send the number called for.

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2. Communications without the author's name will receive no recognition.

3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. Det切尔, 36 N. Cameron St., Harrisburg, Pa. Canadian Currency is discounted with us.

Harrisburg, Pa., August 15, 1907.

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$21.60.

Expenses:

Balance on hand, $78.41.

Receipts:

Donations Received for Building Enlargement Fund, July.

Henry Bruhaker, Illinois, $1; Susan and Mary Engle, Bainbridge, Pa., $13; Geo. Galloway, $2; Jno. Ehlers, $2; Eliza Sider, $2; A. Bro. in Christ, $2; Adam Carver, $2; Geo. Geiger, 50 cents; Edna Carver, $1; Georgette Sider, $1.

Expenses:

Caroline and oil, $2; charity, $73.75; groceries, household and sundry exempt, $21.60.

Balance on hand, $78.41.

Donations:

Provisions Donated:

For fruit to the Rev. Mr. Blake; 1 bbl. of potatoes, to the Bruder brethren; benevolence, Joseph Bosler.

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

We believe somewhere is a lot of praying for the work and the Lord is answering. We are comforted 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. In all localities there has expressed a strong desire to unite with us in church fellowship, and take the narrow self-deifying way which the Word points out. She is a good Christian lady of influence. Brother Matalin 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. Weigel 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 Whisler's home and you may be assured she is welcome indeed.

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

We entreat you to use 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.

Donors:

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

Expenses:

Mission, $15; Poor, $23.75. Total, $38.75.

Dworetz, one box clothing; Hummelton, 22 dozen eggs; Silverdale, one barrel rel clothing.

Report for July 1907.

PETER STOVER.

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

Such was the prayer of Jesus for his disciples. When he was about to leave them he prayed that they "all may be one." For what he dared to pray is fervently pray­ ed: nor did he pray in vain for the Chris­ tian 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 did any of them that possessed things which he possessed was his own, but they had all things common." So, in Jesus, in our day, did but attend to the same truth and example that they did they might possess the same peace and unity that we should all love alike as Christians.

As Christ is in one and with his Father so he has prayed that all his disciples should be joined in one body to himself as his head. Eph. 4:4-6: "And has put all thing under his feet, and gave him to be head over all things, to the church which is his body the fulness of him that filled all in all... says unto the Lord, and keeps 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:

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Balance on hand August 1, 1907, $5.

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Your brother and sister in Jesus,

Geo. E. AND Effie WHISLER.
and practice, the differences among Christians will be few and unimportant; then we can give our attention to the great objective for which the Savior prayed, "That the world may believe thou hast sent me." If we would wish for the world to believe that Christianity is divine in its origin, we must be Christians. Acts 4:33. "Now when they saw the boldness of Peter and John and perceived that they could not be silenced, they silenced them, 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 of this work. God, be praised 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 growing up in darkness. By help of God I mean to do more than ever.

We will again draw your attention to the effort I am making to get money to enlarge the mission building. I do it in my spare time. I talk to one around six or seven hundred dollars. I have not been away yet to collect. My prayer is that the good Lord will send it. Indeed, 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 may see the error of their ways and turn around. Believe that thou hast sent me." Let us do likewise. We have this liberty. "They were dumb, and could not speak a word, because they were filled with the Holy Spirit." If we would wish for the world to believe that Christianity is divine in its origin, we must be Christians.

The price is low. Write, us for terms. 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 after his obligations to assist in the work as the Lord leads.

Yours lovingly,
A. L. EISEHOWER,
Pres., and Instructor.

Baptismal Service at Napanno, Ind.

We praise God for the few who are still willing to take the way with Jesus. After the regular services at June ajed, two were received by baptism. An aged father, 70 years old and a young sister of 12 years. The contrast is 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 the church by full-fellowship by baptism. Our prayer is that many more may hear the word in a new way and turn and follow their Savior in all things.

H. H. HAYIAY.

GRENCastle, PA., F. D. N. No. 5.

 Harvest Meeting.

On Sunday, July 5, the brethren and sisters assembled to hold their annual Harvest Meeting at the Rosebank church on Saturday, July 29, 1907.

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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 around.

Evangelical Visitor.

MISSIONARY.

Addresses of Missionaries.

AFRICA

H. P. and Grace Steigerwald, Abbie Birt, Matoppe Mission, Bolivaya, South Africa.


Harvey J. and Emma Friet, Misehabeti Mission; Levi and Sallee Doner, Maria Werkman, Mapane Mission, Gwanda, Rhodesia, South Africa, care of Blanket House.

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

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

India.

A. L. Mrs. A. L. and Vera Mustur, Maggie Landis, No. 90 Cantonment, Lucknow, India.

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

D. W. and Mrs. D. W. Zook, Sripat, Concession, E. Indies, via Copenhagen, India.

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

An Africa Letter.

Chairman.

Misehabeti Mission, June 24, 1907.

Dear readers of the Visitor: Greeting in the precious name of Jesus, the hope of the world, whose truth in the Lord Jesus Christ, who is the foundation of all the promise of God who is the head of all principality and power. We are glad to report victory and glory.

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 into church-fellowship by baptism. An aged father, 70 years old and a young sister of 12 years.

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We are glad to report victory and glory.

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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. Elder D. 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 ed with power from I. Kings, 8th and 9th chapters.

As you know by Sister Frey's report, I am at present at the Misehabeti Mission; coming here the first of May, and have enjoyed the work very much thus far. God is working among the people in 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 testifying, three or four persons took the stand at a time to give praise to God for blessings during the past week. Some prayed 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, 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 to be held the first of November, and we believe 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 one, especially to those whom God called forth to be his instrumental to work of labor as we cannot afford to be idle.

Brother Frey and the boys are very busy at present in the Lepath 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 at this time of year. Nevertheless we thank God for all, as he know 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.
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. It sent that indolent man out to work. It may be to-day that someone has lost his mercy forgave my brother and touched his life into love. He said: "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 Ora were going to the meeting, and I refused to come back for six long years, and 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, and I never came back to God."

"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."

I said:—

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

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.
They raised the curtain and not frighten them, for he looked stood among them. His presence did surprise, an angel came right in through the rustling of silk garments, and 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 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 bed-room 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 hush 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 assurance 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 bed-room where the children were lying 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...
EVANGELICAL VISITOR.

[August 15, 1907.

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 was survived by his wife, St. Lizzie Brandt, and three sons, John and Henry, twins, and Alfred, an infant son five weeks old. 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 12:22-23.)


"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.

MARRIAGES.

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

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