6-13-1910


George Detwiler
And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the pride and its consequence? The large majority of the church;—and they do sing and act like some old pilgrims that were going to a city they left the world they stuck to it, to the very last, that they were going to a city where there is no night. And it is my deep conviction, that the vast majority of them went just where they said they were going.

But they are nearly all out of the way now, and the people have a mind to try a different route. It is a little risky to speak out against this soul-destroying, heaven-provoking fashion; but it does not matter how people dress, pride is in the heart. 

Some rules work two ways, but some will not, A lady once asked a minister whether that dares to write or speak a word against jewelry and costly and extravagant clothing may all be innocent things in the pulpits have nearly all shut down on commerce in all our fiddling and singing done to order.

And in proportion as pride gains in a person, the wits grow duller. They don't even bark at it, they pretend to be called of God to lead the people to heaven, have ceased to rebuke the rich, and do as we like. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and have all our fiddling and singing done to order. Why, in some of our modern churches, the majority of the choir are not even the morning and also the night. It has stolen into the church by degrees, and in all, and the other with a Paris in it, were two heavens, one where Jesus is all sight, and the devil laughs to see them rush out of the serious. 

The rich lead the way, because they can, while the poor strain every nerve to keep in sight, and the devil laughs to see them rush on.

Pride—Is a finely developed subject. It seems that nearly all creation originate at the same headquarters.

The angels of God would shrink from the society of many a fashionable Christian of this day. A few such men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved, and eight out of twelve have not so much as heard the gospel of Christ. There are many evils in this world, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough in their way, but you are right; not a wine and wince, and cry old fogy, and grandfather, and it will shut more out of the church. Neither death nor the grave will change the moral character of any one. The same spirit that controlled in life will control in death, and enter with the same miseries into eternity. 

I presume the road to the Paris heaven would be crowded with fashionable Chris-

(Concluded on page 10.)
Clearer than Paul made it. Verse 13 reads: 'Is it comely that a woman pray unto God, uncovered?' It is not common for women to have their hair cut off. This covering is on her head all the time and she is able to pray without ceasing, which she could not do if she had to wear a bonnet or cap, unless she wore it all the time, and we know that a woman has to comb and care for her hair once a day at least; and if it is wrong for a woman to pray without a cap on she could not keep God's commands. Thank God, He has provided a covering; and though she might get all her caps and bonnets burned or blown away she will still be able to pray. She can lie down to rest at night leaving her head free to rest with the natural covering on, which is her hair.'

Now, there it is: if that is not interpretation of the sacred word, "as you like it," we don't know what is. Perhaps the Pentecost people are privileged beyond that which is allowable to ordinary Christians. But here we have, professedly, one who is Spirit filled, for Pentecost people cannot be otherwise.

Now, let us see. Plainly I. Cor. 11, refers to public assemblies. Of it Matthew Henry says: It refers to the misconduct of their women (some of whom seem to have been inspired) in the public assemblies, who laid by their veils, the common token of subjection to their husbands in that part of the world. This behavior he reprehends, requires them to keep veiled.' This is quite sufficient to dispose of the bug-a-boo that the woman would not be able to care for her hair if the covering were something else than her hair. This interpreter proves quite too much for as the woman is to pray without ceasing, the same is required of the man and he is to pray uncovered; consequently he must go uncovered all the time for the same reason, yea, more if the covering spoken of in verses 5 and 6 is her hair, then the man who is to pray uncovered must take off his hair—natural covering.

If this interpreter of Scripture will read again verses 5 and 6 in the Revised Version he will find that the word "veiled" is used, while in verse 15 it is covering—the translations being of two distinct Greek words. He might also learn that he failed to read verse 6 correctly for there the Apostle charges that if she, the woman, will not veil herself she is to have the natural covering—hair—shorn off.

Commenting on this passage, Dr. G. Campbell Morgan, who is by many considered the greatest preacher of our time, says the following: "Here again arises another Corinthian question, concerning the position of woman, and her true attitude in the exercise of Divinely bestowed gifts. There is no declaration of the actual question submitted to Paul, but his settlement reveals unmistakably the fact that the women in the Church at Corinth had been praying and prophesying in the assemblies with heads uncovered. This action on their part was most certainly intended by them as revealing their claim to equality with man in the Christian Church, and the removal of the sex distinction in Christ.

"Here indeed was a difficult question to deal with, and it was submitted to the apostle. He proceeds, first, to declare that woman's true position is that of subservience to man. The nature of that subservience, however, he is also very careful to indicate. Here, as is his constant habit, the apostle corrects these small matters by setting them in their true relation to great matters, defining the true meaning of the temporal by setting it in relation to the eternal. Woman bears the relation to man that man bears to Christ. The relation man bears to Christ is the relation Christ bears to God. If we commence the argument from the highest fact, the relation of Christ to God, we have at once three great facts borne in upon the mind. God is equal with Christ, God co-operates with Christ, God is the head of Christ. Carrying this out, we see that Christ has made Himself equal with man for co-operation with man, while yet He is the Head of man. Again following the argument, the man is equal with the woman in Christ for co-operation with her in Christ, while he is yet the head of the woman in Christ.

"The Apostle then proceeds very clearly to declare that these women in Corinth who were praying and prophesying with uncovered heads were acting wrongly. Here is a touch of purely local color. The women in Corinth itself, whose heads were shaved, and who went uncovered—unveiled—were women of shame, who by that very symbolism declared their freedom from restraint and their license to all that was evil. It must have come as a startling message to these Corinthian women that they were thus bringing themselves into anything like proximity to these shameless wantons of the corrupt city. And yet the apostle declares that the
woman with head unveiled is one and the same thing as if she were shaven. He therefore enjoins that woman exercising gifts of ministry is to do so with those outward manifestations of her true relationship to man which are proper and becoming.

"The great value to us, however, of this passage is its recognition of the right of women to pray and prophesy, which must not be forgotten in any subsequent words of the Apostle, or when subsequent words of the Apostle come to be considered."

It is quite evident that what the Apostle says is, that for a woman to engage in ministry unveiled is one and the same as if she were shorn or shaven, even though she have on the natural covering — the hair — and therefore, in the sense of the Apostle's teaching, is guilty of ministering uncovered. It will be seen at once how entirely untenable is Mr. Jessee's position. He says it is not right for a woman to pray or preach, but do not cover their heads, their hair being their covering. The Apostle says the woman that does not veil herself is uncovered — the same as though she were shorn or shaven. Of all the various theories, interpretations and misinterpretations of this veiling scripture, none seem quite so ridiculous as those of the Jessee stamp who make believe that "covering" in verse 16 and "veiled" in verse 6, mean one and the same thing. Nothing places the great Apostle in quite so foolish a light as such interpretation. Very much better, to our mind, is the position of Jessee stamp who make believe that they interpret the passage natural, but claim that its application was local, that it has not the signification to which the brother gives consent, and gives it as his opinion that some of these things sometimes manifest themselves in the preacher's sermons as when he jokes in order to make people laugh, or of which a writer says it is not convenient, but rather giving or thanks. "Conditions of Discipleship," by Adda G. Wolgemuth, in March 7 issue is also favorably mentioned by Bro. Doner as calling our attention to a number of important passages of Scripture. They bear repeating over and over. Matt. 10:38; 16:24; Luke 14:27; 1 Heb. 13:13, says: "Let us go forth therefore unto Him without the camp, bearing His reproach. There is so much about the cross in these passages. No wonder the poet sings:

"Must Jesus bear his cross alone," And all the world go free!

"No, there's a cross for everyone," And there's a cross for me.

"How happy are the saints above," Who once went sorrowing here;

"But not they taste unmixed love," And joy without a tear."

He further refers to the article by D. V. Heise in the April 4 number, entitled: "God Still Forbears;" especially does he repeat the text, "God made man upright; but they have sought out many inventions." (Eccl. 7:29.) Then he refers to Gen. 2:19, 20, Isa. 43:7. He says, "It cheers me to read them as Jesus said, 'My words, they are Spirit and they are life,' and Zech. 4:6: "Not by might nor by power but by my Spirit, saith the Lord of hosts." In the May 2 number he found "In the Master's Service," and commends the sister for obeying the small, still voice in the matter of photos. He refers to instances when he was tested on that line, and although obeying his convictions brought him into unfavorable prominence yet he could rejoice in the truth. And lastly he says, "I love Bible stories or truths. I have always had the Visaron next to the Bible. It grieved me to see a fashionable story in this paper. It is like jokes in sermons. It suits the carnal mind. At least it was so with me before I found Jesus precious to my soul."

BIBLICAL VISITORS' GUIDE.

TO WHOM THIS MAY CONCERN:

A number of districts have as yet not ordered their Conference Minutes. Could not the editors in charge of the respective districts see that the orders for Minutes are forwarded at once?

In love,

S. R. SMITH.

Our brother, D. V. Heise, evidently has much concern for the speedy launching of the Visaron School, and he asks "Will we do it?" We have yet to have the first word from any individual or district, since the Conference, that gives promise that the fund problem will be solved. The time is short; if July 16 finds us unprepared to go forward, then the competitive method is to be tried. The new secretary is Bro. H. K. Kreider, Campbellstown, Pa., and all reports of the donation of sums, whether by individuals or districts, should at once be sent to him. If we are unable to lift the load by one effort, may we not manage to build an approach something in this wise. Are there three hundred members who will engage to pay ten dollars a year for five years towards a Maintenance Fund? The editor is willing to be one of the number. Are there two hundred and ninety-nine more? The responses ought to come quickly. We can do it if we want to.

Bro. A. L. Eisenhower and his wife, Sr. Anna B. Eisenhower, have gone to Ohio, where they will be engaged in church work for the time being. Their address is Medway, Ohio. From there they wrote us under date of June 1, giving testimony of the Lord's goodness to them in bringing them through safely. They also express their appreciation of the many kindnesses shown to them by the brethren while in the east and at Conference, and as they may not be able to write to all they take this way of thanking all for every kindness shown. A personal statement by Bro. Eisenhower is, in that it was said by some that they are not for their own good only, but he can now help others from falling into the same snare. They earnestly ask for the prayers of the readers. It is their desire to keep humble in the midst of prevailing pride and worldliness. They invite correspondence. As
secretary of the Mizpah Praying Band, Bro. Eisenhower requests prayer for:
1. A father who is in dissipation and drunkenness who will soon perish unless the Lord helps. Pray especially for this case.
2. A young man who wants to be delivered from atheism which has such a strong hold of him.

We learn, principally indirectly, that many of the Visitor readers are partial in their reading, to "experience," preferring that kind of reading to other kinds. We are printing about all that we receive on that line. However, we entertain the opinion that the members of the ministry of the church fail in their duty of furnishing suitable articles on subjects pertaining to salvation and service. We have wondered whether it would be wise to suggest subjects and request articles from ministers and others discussing the same briefly. The following "gem," in an exchange arrested our attention. "Make a journey every day to three mountains. Go to Sinai, and see your sins; go to Calvary, and behold the Lamb of God; go to Zion, and view the heavenly city." Our question is, Has Christian perfection any need of Sinai and Calvary? An interpretation of what is implied in the apostle's expression "The sin that doth so easily beset us" (Hebrews 12:1) might prove beneficial. Here are two suggested topics for elucidation. Will our brethren undertake to discuss them intelligently?

The following testimony from a worthy sister has in it the ring of sincerity. She says: "I find the Visitor very interesting. I praise God that He changed my life. The things I did in the past are things of sin. I appreciate the presence of Eld. J. A. Stump, of Nappanee, Ind., and the brethren Daniel N. Wolgemuth and Levi O. Mussner, of Lancaster county, who have profited thereby."

A. B. BRUBAKER.

Mt. Hope, Pa.

Souderton, Pa.—Our district love feast was held in the Silverdale, Bucks county, M. H., on May 14-15. The members, with many of the neighbors and friends, were assembled. All seemed to enjoy the services. Very good order prevailed, and we could say with the apostle, "Thank God it was good for us to be there. The Holy Spirit seemed to rule during the different exercises. We were glad to have with us Elder John A. Stump, of Indiana, who was on his way to conference and who detoured to us many precious truths. Our home district ministry also helped to encourage the believers, and warn sinners. One young sister was received into the fold. On account of physical illness she will, the Lord willing, be baptized later.

Souderton, Pa.—A love feast was held in the Gratersford, Montgomery county, M. H., on June 4-5. A number assembled in the forenoon of the first day and during the day the attendance increased. Our home districts were well represented, and quite a number of the Philadelphia district were present. Bro. T. A. Long and wife, and the brethren Daniel N. Wolgemuth and Levi O. Mussner, of Lancaster county, were present and broke unto us the bread of life. All seemed to be much encouraged. On Sunday forenoon an impressive ordination service was held. Bro. Jacob K. Bowers and wife were ordained to the ministry and Bro. John D. Tyson and wife to the deaconship, by the laying on of hands by our Elder Joseph B. Detwiler.

HENRY F. ROSENBERGER.

CHAMBERSBURG, Pa.—The love feast, May 21, 22, at Air Hill, following conference, was attended by very large crowds, so much so that at different times preaching was carried on in the meeting-house and outdoors at the same hour. The meetings will be long remembered. The services were inspiring and believers were made to seek for a deeper experience. Some found and others are still seeking. On May 23, in the evening, Eld. J. R. Zook preached at the Zion Mission in Chambersburg, and still more were made to seek for the deeper life in Christ. On May 31, June 1 and 2, Bro. H. P. Steigerwald, of Upland, Cal., preached at the same place. On the last night the house was filled to overflowing. Bro. Leaman preached with such power and authority that we shall never forget. Some whom the ministers were constrained to ask for the prayers of God's children.

A. H. WINDERT.

EVANGELICAL VISITOR.

NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heseys, Levi and Sally Dose, Mat­toppo Mission, Bulawayo, South Africa. Myron and Ada Taylor, Choma, N. W. Rhodesia, South Africa.

H. Frances Davidson, Matoppo Mission, Bulawayo, S. Africa.

Harvey J. and Emma Frey, Elizabeth Engel, Mishibene, South Africa.

The following are not under the F. M. B.:

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

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

India.


The following are not under the F. M. B.:

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

Elmina Hoffman, Kedgson, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, Huehuett­angos, Guatemala, C. A.

Our City Missions.


Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engel, R. R. No. 3, Box 1.

New York.

Clarence Center, June 18, 19.

Ontario.

Clay county, June 18, 19.

Waterloo, Rosebank M. H., June 18, 19. R. R. Station, Petersburg.

MASTERSONVILLE, Pa.—The brethren of the Rapho district, Lancaster county, Pa., organized their first Sunday school at Masters­tonville, on Ascension day, in the fore­noon. Eld. H. B. Hoffer conducted the organization. In the afternoon a solemn baptismal service was held at the same place when six souls, two brethren and four sisters, were baptized and one sister re­claimed. The services were impressive. May these who have taken this step be faithful to their promises.

On Sunday in the forenoon a Sunday­school was organized at the Mount Pleas­ant M. H., the elder of the district conduct­ing the same. We ask that all who are in­terested in this work pray for us, as this is the first attempt the district has made in this line of work. Our prayer is that all the workers may be endowed with wis­dom from on high.

On May 11, 12, the Brethren held their love feast at the Mastersonville M. H. It was well attended considering the weather conditions. We were glad for our visiting brethren and sisters. Especially did we ap­preciate the presence of Eld. J. A. Stump, of Napanee, Ind., and the brethren Myers and Shank from South Franklin district, and ministering brethren from adjoining districts. The word was proclaimed with boldness, and in accordance with the Lord's word and we hope lasting impressions were made. It was food to our souls and our prayer is that every brother and sister who joined in the commemorative service may have profited thereby.

A. B. BRUBAKER.
BUFFALO, N. Y.—To the readers of the Evangelical Visitor, Greeting with Ps. 117. The Lord has continued to bless us in many ways since our last reporting. A number of brethren and sisters have visited the Mission going to or returning from Conference. The interest shown by their visits and the many expressions of interest in the work and workers, is an inspiration to our hearts. A much needed improvement is being made in the Mission building—A steam heating plant is being installed. The members and friends of the Mission have very heartily responded in meeting the expense of instaling this system, and words fail us to express our appreciation of this. At present there is only a small deficit and we are sure all will be met by the time the last payment is due.

There are many things to keep our hearts encouraged. The meetings are being well attended and the interest is encouraging. Some souls are showing a willingness to take the uncompromising way of the cross. The unsaved who come to the meetings show signs of deep interest, and we especially solicit an interest in the prayers of all God's people at this time. Your brother and sister in Christ.

June 3, 1910. GEO. AND EFFIE WHISLER.

Sisters' Letters.

NOAH AND MARY ZOOK.

June 5, 1910.

A Voice From the Ozarks.

A few words for the Visitor from this part of God's moral vineyard. First and above all, we salute all the Visitor family in the precious name of Jesus whom we serve and worship. To Him be glory and dominion and power for ever and ever. Amen!

Since our last communication we have not been idle. We have been moved to preach Christ to this people. Our meetings during the present strawberry harvest have been unusually large; our hall was not much more than half large enough to accommodate all with seats. Many strangers came into the neighborhood to help gather the luscious fruit. The crop has been unusually large, and those especially who took care of their plants are reaping the reward, while those who neglected their plants are suffering. The harvest is now almost over and we are all tired in body and will be glad for a change.

We had with us several good speakers whom we gave privilege to preach the word. A few souls asked for prayers.

It is the purpose of myself and wife to spend several months in visiting the different districts of Ontario. We purpose leaving home June 13, and go direct to Buffalo, N. Y., the Lord willing. We have a number of warm invitations to come and spend some time with the dear saints, and by God's grace we hope to do as Jesus said, "As ye go, preach."

We have no special plans as to how long we will remain on any given place, but hope the Lord will make His will clear on those lines. While absent from home all first class mail matter will be forwarded to us from Goodman. We will be pleased to hear from any of the dear brethren and sisters while on the way.

While it was not our privilege to be present at General Conference, we did not fail to pray that great good may result from Conference and especially on the line of giving the gospel to the heathen.

We are glad for good reports of the Conference, and the good fruits that followed. May this Conference year be one of the best in the history of the Brotherhood. For this we shall pray and labor with the ability which the Lord gives. Yours in the precious name of Jesus whose we in the precious name of Jesus whose we

June 3, 1910. AMANDA SNYDER.

In His Service.

"The Lord is my shepherd, I shall not want." (Psa. 23:1.)

Truly the Lord has been very good to me in times past. I am so glad I gave my heart to God when a child. I hear people say how glad they are that God delivered them. I am so glad that God kept me from the evil that is in the world. I am so glad I have no desire for the pleasures of the world or foolish talking or the fashions. I think if we want to be a sep-

(Concluded on page 12.)
O give Thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour.

For the EVANGELICAL VISITOR.  
Will We Do It?  
By D. V. Heise.

Some one has said, "Be sure you are right, then go ahead." Much valuable time is lost by not starting right. In youth we have no definite plans, we are largely influenced by the society we are in. "Contact forms character." As soon as we leave home influences, he they ever so good, we are in danger of imbibing the evil habits of those with whom we associate. This generally begins in our school days. Our parents warn us of the danger to which we are exposed, and sometimes kindly question us as to our comradeship to see whether we keep good company, which we can cheerfully answer as long as we have not become infected with sinful habits. But as soon as evil and sinful habits have been imbibed, the answer invariably is vague and misleading. Consenting to sin is the first step in the downward course. "If sinners entice thee, consent thou not." (Prov. 1:10.) It is difficult to provide a remedy that is effective at this time of life. Probably the best help to bridge over our common school days is for parents to give their children definite moral and spiritual instructions coupled with earnest prayer, prefaced by a good, pious, holy life and walk in the household of faith. If the parents are not good what can you expect of the children. "Children obey your parents in the Lord for this is right," should be indelibly impressed upon the young mind, because it is the Lord's decree.

Parents and children should have implicit confidence in each other and do their very best to help each other in the common walks of life—always keeping in view their eternal interests. The younger should take advice of the older, and not as it is too often seen among our young people who look out into the vain world with a craving for the fast life and the lusts thereof by which they are enticed, and which work certain destruction. It sometimes appears to me that few, if any, are benefited by the experience of others. Experience is said to be the best teacher. But have we not made sad failures along these lines? Have we really benefited by the experience of others? Have we heeded the warnings of our fathers, or are we heedlessly pursuing our own course, and taking a lifetime to learn our lesson? Many of our fathers had very limited school privileges and were what they were by self-cultivation, self-education and improvement. They served their day and generation through much difficulty, trials and imperfections, often feeling their need of a better education and equipment for the important work before them.

In the Spring of 1876, after the first Mission Board was organized in Canada, at which I was present, a call was made for someone to take up the work. The old ministering brethren in one voice declared, "It is not for me." The funds were forthcoming, but the dear old brethren, though staunch pillars in the church, then if never before, felt their need of an education and Bible training that would fit them to cope with the situation before them. The need of a good Bible education dawned upon me at that time and it lingers with me still. I fail to see how our young ministry will meet the conditions confronting them without a good Bible knowledge, and how shall they get it? Shall they pursue the same course that we older ones have, and learn in a lifetime by close application to study, what they should have learned even before they are called to the ministry or the mission field?

There is another and a very important point I want to refer to. How shall our ministry "be of one mind and speak the same thing," when they are self-educated and preach the word as "I understand it?" There should yea, there must, be uniformity of teaching if the church shall prosper and her pure, holy principles and doctrines be maintained.

"Preach the word," and not my opinion, as "I understand it." I will venture the assertion that if we could take a Bible course under an efficient teacher full of the Holy Spirit and of power there would be more uniformity of teaching and less cause for contradictory articles in the Evangelical Visitor.

Brethren and sisters, will we wake up to the situation before us and make provision for our young people to obtain the necessary school privileges among our own people, where they will be under the best of Christian and spiritual influences as outlined in minutes of Incorporating Board of the Messiah Bible School and Missionary Training Home, Article 13 and 14, which should be carefully read by every member of the Church. For we are all interested in her welfare and prosperity. The time is here to advance. Let us drop our preconceived ideas and look to the interest of our young and rising generation that they may be fitted to fill their God-appointed place in the Church. It may not be in our power to stay the tide of evil that is carrying the multitude into the vortex of worldliness and popularity and wrecking on the reefs of unbelief. But we can at least open a door of safety for whatsoever will, to the glory of God and the welfare of His Church. If we truly believe in primitive Christianity, and that the church is founded upon the Rock. (Matt. 16:13-20.) then let us work with a determination to make good our talk of what ought to be done. We heard at Conference that there are many in the Church who could easily subscribe five hundred or one thousand dollars, or even more and not feel the loss of the offering. Especially those who have no direct heirs. How much better it would be to consecrate our property to the Lord's work than to leave it for distant heirs and lawyers to feast upon.

Brethren and sisters, why not be our own executor and distribute that wherewith the Lord has blessed us, as He may direct? While we may even be spared to see the fruits of our labor in the progress of the Bible School and the Orphanages, the Messiah Home, and the Home and Foreign Mission work, where it will go on indefinitely to make glad the hearts after we have gone to our rest. I truly believe it is the bounden duty of every one to leave the Lord's portion of that which He has given them for the work of His church to be applied as He may direct to His glory and the help of the needy in the household of faith. (Gal. 6:9-10; Mark 14:7-9.)

Clarence Center, N. Y.

It is exceedingly dangerous to make comfort a ground of confidence, unless the nature, source and effects of that comfort be considered; for it may result entirely from ignorance and self-flattery, in a variety of ways.—Select ed.
Now that General Conference of 1910 is in the past, and many of the attendents have turned and soon all will turn, their faces towards home and settle down to their various duties, the time is here for thought and meditation. The reason for my taking up the discussion of this topic is to disabuse the minds of our younger members of the idea that our Brotherhood has only become alive to the missionary spirit within the last fifteen years. Our older brethren know that this is not the case. It is, of course, a fact that the foreign mission work of the church has only been taken up actively within that time. However strange it may be, it is an historical fact that the first Brethren were Engle's. Through them our beloved Brotherhood was established in Lancaster county, Pa. They soon manifested zeal to spread the gospel, and went from their homes near the river, into other parts of Lancaster county, preaching the gospel. In later years some went through miles of forests into the upper end of Dauphin county to find homes. Others went as far west as Blair and Bedford counties. Soon the mission spirit manifested itself and brethren, some on horseback, others on foot, went to those places preaching the word. Others went in a, then, foreign country. At that time Canada seemed nearly as far away as Europe or Africa does now. As the only way to many parts was, either to walk, or go on horseback, some of our dear, old brethren walked and rode on horseback hundreds of miles, visiting and preaching the word of God. Later the brethren moved westward, first to Ohio, then Illinois, Indiana, Iowa, Kansas and the far west. In all of these places the cause of our beloved Master was not forgotten, but churches were established and the good news of the gospel spread. Many years ago a few brethren conceived the idea that there might be work for our brethren across the waters. The matter was talked over. Again we find the name Engle in the movement. In due time our esteemed brethren arranged to go to the fatherland. Our aged brother, John Engle, who died within the last year, was one who volunteered to go. Brother Johnny Gish (as he was best known) seemed to have the burden upon him and he was soon ready to go, and lastly, Brother David Schlagenweit offered to go along as companion for the brethren. The time came for them to take their departure from home and loved ones, and they started on their voyage, and as far as known, each one paying his own way, but the mission spirit was at the bottom of it. The trip was made but, as far as we learned, few open doors were found for gospel work, as Germany, as a rule, felt no need of missionaries. During all those years more real house to house visiting was done than there is at present in proportion to numbers. Greater sacrifices were made by some, in reference to the giving of time for travel and visiting, when our advanced methods of travel are considered. One very significant fact that cannot be overlooked, was the feeling of love in the hearts of some of those old-time brethren. Years ago the writer met an aged lady in Lycoming county, Pa., who stated the fact of the many visits made to them by the dear brethren of Lancaster county, and stated how poor they were, and how those brethren loaned them five hundred dollars for years, and when they paid it back, would not take any interest for the money. Was not this more than human? Could any such be found in our times who would thus do good? Travel hundreds of miles at their own expense and loan money without usury, to such as actually need it. During all the past it seems to have been like as in the times of the apostles; they first started preaching the gospel or acted as witnesses for Christ in Jerusalem, next in Judea, then Samaria and lastly to the uttermost parts of the earth. So it seems our brethren were spreading out into the various states, and at last to the regions beyond. Here again the Lord laid the burden on one of the Engle name, our sainted brother, Jesse Engle. O, how we can rejoice for the last missionary move, i.e., for the foreign movement. Are we asking and believing too much for the gospel to be carried to all the nations of the earth by our beloved brotherhood? Let us pray the Lord of the harvest to send forth more laborers. Yours for the spreading of the gospel.

Remember that before Moses was sent to deliver Israel, his hand was made leprous, as white as snow, to teach them that it was not the might of that hand that could deliver the people.—Selected.
alone, you can occupy all the time yourself.

Don't think a meeting is not complete without you having something to say.

Don't try to tell all you know in one sermon.

Don't think you know it all and that you are always right, and every one differing from you is wrong. And when you make a mistake, don't try to screen yourself out of it, and abuse others who try to correct you.

Don't be stubborn, as your followers will imitate you; then don't find fault with them; and don't find fault with me for selecting this.

ALBERT ROHRER.

Brookville, Ohio.

A Sister's Letter.

Dear readers, I greet you in Jesus' name: I have been impressed for some time to write of my experience which I passed through during last Winter for the Visitar. I will therefore endeavor to do so by the help and grace of God.

I had not been well for some time before, but continued to hope for recovery, but in December my health failed so rapidly that I thought unless I got help in some way I would not last long. The doctor proposed an operation. I had to pray much before I could give my consent. But, thank the dear Lord, by His grace and the prayers of His children I went through the operation, but it left me very weak before, but continued to hope for recovery, but in December my health was so low that no one thought that I could ever get better again. But it seems the Lord had something for me to do and by His grace I mean to do His will.

For a while I felt good and real strong, but somehow I began to go back again. I became so weak that I could hardly be up and around the house, and could not stay at home. "Bless the Lord, O my soul." Let all that is within me praise His holy name for His goodness and His many mercies toward me, a poor, weak one.

"I do not ask the way my feet will have to tread, But only that my soul may feed upon the living bread." I am glad I have been redeemed through His precious blood. Pray for me that I may at all times be willing to do His will.

Your sister in Jesus,

R. B. DEMMY.

Harrisburg, Pa.

A Sister's Letter.

Good morning: This is a beautiful Sabbath morning and so I will take the opportunity to write a few lines for the Visitar while I am in with the sick, waiting on them. I felt I should write and tell what Jesus is doing for me. He is still my helper. In troubles and trials He is still standing by me. O what could I do without Jesus? He is so precious to me.

While I don't get to church often, I can wait on the sick and help to comfort them, in my weakness. They need some one to give them words of cheer while in their lonely rooms. Yet when one hears them talk about Jesus we might think they are not so lonely. We have especially one in our Home who, I still say, is our little preacher, I want to learn more and more about Jesus. I feel sometimes I am slow in learning, yet as long as I am on the way, Jesus has kept me, and He will keep me, and by His help I will hold out to the end.

I am on the way now forty-five years and I never was sorry that I made the start. My comrades would make fun, and tell me that I could not hold out, but Jesus kept me. I would still tell them that Jesus was so strong He would not let me go, and so I kept on till in my old age. I am so glad that I took Jesus for my helper; He is our safe Guide; He is our best Friend. Do you all believe that? I have proved Him over and over; He never forsook me in the time of trials, and they have been many. I know they are not over as long as I live, but I will cling to Jesus the more. Let come what will, I promised him again and again, I will hold out to the end. I know He will help me all the way through. I will trust and obey for there is no other way to be happy and free. If we are really obedient we can have it so very good in the Lord, and my desire is to do the will of my Lord. If I do make mistakes it is not my will to do so, the Lord knows. My desire is to go with Him all the way. What would it profit us to come out from the world and give our hearts to God for a while then go back into the world again, and be worse than ever? It is Satan's work to try and persuade the child of God wherever he can. He comes with very little things, sometimes, if we are not on our guard, he will trap us. It takes watching and praying all through our life. O, I am so glad for the Bible! It is a precious book to me. It tells me so many good things. What would we do without my Bible? It contains so many good things that give me new lessons to learn daily. O, I want to become real willing to uphold my precious Redeemer. All the trials I passed through were good for me, although we can't see it sometimes, but after a while it becomes more clear to us if we get to study over it and wonder why it is so. So I will try and be satisfied by the help of God, in all things, and say, "Jesus is my Shepherd." He is a good Shepherd and watches over His flock by day and by night. O what would we do without Him? He is so precious to me, so I will keep on this plain and narrow way till Jesus comes and takes me home.

Our sister, Anna Heisey, our little preacher as I have said before, has so many good things to say to us. She gets so very happy; even at night, when the rest are sleeping, she has so much to praise God for in that He has kept her to such an old age. She says she feels so happy she could just go through the ceiling, and can't praise God enough for what He has done for her. She says she has glory in her soul. O glory, glory! How glad we will be when we can all meet over there. We can't realize it here. O it is glory! Even when she doesn't seem to have her right mind she speaks about Jesus and has praises for Him. I often think, and sometimes say, I wish I had the patience as Sister Anna has. Well, I want to humble myself and go more in secret prayer and ask God to help me more day by day and keep me close to Himself. My wish and desire is to keep on this narrow way, and I ask all who know the value of prayer, please don't forget to pray for me.

Your sister,

HETTIE E. FRITZ.

Messiah Home, Harrisburg, Pa.
The following paragraphs are quoted from an article by D. M. Panton in the June number of Our Hope. His text is Isaiah 21:11, 12. "Watchman, what of the night? The watchman said, The morning cometh and also the night: if ye will inquire, inquire ye: turn ye, come." All that he says as to present-day conditions is true. Never was there such activity in missionary enterprises and reform movements as at present, but the other side of the picture is also true. It behoves the believers to take heed to the warnings of Jesus and be ready for His coming, for we know not the day nor the hour. When they shall say, "Peace and safety then sudden destruction shall come upon them."

"The nineteenth century beheld perhaps the most amazing progress the Church of Christ ever experienced. A little more than a hundred years ago there was no Bible society; to-day three Anglo Saxon Bible societies alone pour forth annually over ten million portions of the Scriptures, in four or five hundred languages of the world. . . . A little more than a hundred years ago missionary societies—apart from Jesuit and Moravian—were practically unknown: in 1909 there were 19,875 missionaries scattered, as living epistles of Christ, through the heathen world. It would be difficult to say what was the membership of God's Church when the century dawned; but it is now computed that the membership of Protestant Evangelical communions is not less than one hundred and forty millions. It is possible that eternity will reveal to us that the nineteenth century was the richest toward God of any century in the world's history.

"More educated converts have been won in India in the last two decades than in the whole preceding century. Bishop Moule, of mid-China, says that when he first landed in that Empire, it held less than fifty Protestant Christians; in the first decade of the twentieth century there have been 16,000 martyrs; and nearly four thousand missionaries are now planted throughout China. A little over twenty years ago the Christians in all Korea numbered seven; in 1908 alone there were fifty thousand converts; and at a recent Conference of twelve hundred laymen, some walked for ten days to enjoy the Bible study. In Tokachi prison, Kookaido, Japan, a spiritual movement, sweeping through it in 1908, brought nearly two thousand of the inmates to Christ, and most of the prison officials have been baptized. Four years after the Welsh revival, in spite of the reaction, from sixty to seventy thousand converts were known to be established in Church fellowship. The Census Bureau of the United States reports that between 1890 and 1906, an average of eight new churches had been built every day. It has been lately stated that within the last decade more Jews have become believers—it is of course but an approximate computation—than in all the seventeen hundred years after Paul.

"All these are but the symptoms of a work of the Holy Spirit which is nothing short of stupendous. For the first time since our Lord ascended nearly the whole world is now open to the gospel, and is being penetrated by heralds of the cross. The year 1908 was a phenomenal one in missionary advance: 164,574 native members were added to the Church, or an average of 500 a day; 130,000 souls—of the Student Volunteer Movement—are waiting on God to send them into all the world. "Nor is the heroism of the Cross confined to any Christian group. Dr. Ambrose Sherpherd recently met a young Roman Catholic priest in a railway carriage on a farewell visit to his mother before leaving for the Congo. "When do you expect to come back?" asked Dr. Shepherd. "Never," was the reply: "we have buried fifteen already, and the average period of life is about two years; and when the young priest rose to bid farewell, he said: "The life which I now live in the flesh, I live by the faith of the Son of God."

"The watchman said, The morning cometh, and also the night. The facts are not more antithetical than are the words of the watchman. 'Of no time in the history of the world,' said The Times recently, 'are so many signs of general unrest recorded as those which seem to confront us to-day; or, in the words of the Bible Society's report (1900): 'The horoscope of the future is written over with signs of incalculable change. . . . The heathen and Mohammedan population of the world counts more by two hundred millions than it did a hundred years ago, while the converts and their families number less than three millions; a seventy-fold increase of darkness over light. There are millions more of heathen souls in India to-day than when the first Protestant missionary landed a hundred years ago; for every convert added to the Church a thousand souls are added to Chinese heathendom by mere growth of population. 'If our plans of education are followed up,' said Lord Macaulay in 1836, 'there will not be a single idolator among the respectable classes in Bengal thirty years hence; to-day there is a false god for every member of the Christian population of India—between two and three millions. In Japan there are 450 heathen temples for every single Christian missionary. There are 450,000,000 of mankind who have not a leaf of the Bible in their 2,800 languages and dialects. "Nor is faith what it was in the lands of faith. In 1908, in the State Church of Berlin alone, the fall in membership was ten thousand persons. The Bible society reports that the sale of the Scriptures in England is falling. In Liverpool—the third city of the Empire—in 1881, 40 seats out of every 100 were filled at morning worship in the Free churches; in 1891, 31; in 1902, 25; in 1908, 12. So also evening attendance has fallen from 57 in every 100 seats in 1881, to 28 in 1908. 'Tom Paine's work' says the editor of the Freethinker, 'is now carried on by the descendants of his persecutors; all he said about the Bible is being said in substance by orthodox divines from chairs of theology.' At the last census in France, eight millions enrolled themselves as Atheists; 'we have driven Jesus Christ' says the premier, M. Briand, 'out of the army, the navy, the schools, the hospitals, the lunatic asylums, and the orphanages; we must now drive Him out of the State altogether.' This decay of faith is already producing its inevitable recoil in morality. While the population of the United States has grown one hundred per cent, crime has increased by four hundred per cent. The decade of unprecedented revivals in Wales, India, Korea, and China, is the decade of unparalleled earthquakes at Valparaiso, San Francisco, Jamaica, Messina, it would seem as if grace is speaking her loudest as the earth trembles with premonitory judgments. The vast revival in Modern lands; the flood of infidel literature which Japan is pouring into China, a fourth of the human race; the mushroom growth of such monstrous cults as Spiritualism and Christian Science; the actual rumors of the re-building of Babylon and the Temple; 'the watchman said, and also the night.'

"The watchman said, If ye will inquire, inquire ye. 'If the light that is in us be darkness, how great is the darkness; and if the lamp of prophecy be extinguished, how inextricable is
by history that deliberate scorn of
the thrill of that reply,' says Dr. Kelman,
his solution of the problems of mod­
terrible nature—and it will be so
we are waiting for
we know the Man;
man, incapable of mistakes, and extra­
peror?' asked Dr. Kelman, in surprise.
answer, swift and decisive. 'An em­
ern city life. 'An emperor!' came the
an eminent American man of science
longer without punishment. We know
the world to-day cannot go on much
blasphemous things which are done in
terror, and that before very long. The
languages:
Inquire ye.'
The hidden boundary between
Him and His name is Jesus.' 'The
	

There is a time, we know not when,
A point, we know not where;
Which marks the destiny of men,
To glory or despair.
There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's mercy and His wrath.
A point of time, a moment's space,
May land you in your heavenly place,
Or what you up in hell?
—Selected.

Commercial Lying.

A minister went into the store of a
leading merchant-tailor, and looking
at some clothes asked the cost of a
suit that pleased him. When the
price was stated he replied that it
seemed much too high.

"It is somewhat high," said the tail­
or. "These fine English clothes cost
us high prices, but then they wear so
much better and longer to make up for
it, that we think them, in the end,
cheaper than American goods."

"How much less," asked the minis­
ter, "is the cost of a suit from your
best American cloth?"

"We do not keep American goods.
Most of our customers are particular,
and like the best kinds of goods, and
so we keep only English cloths;" and
as illustrating and impressing his re­
marks, he pointed the minister to the
labels and wrappers bearing the
names of the English manufacturers
and dealers, who were some of the
first in Great Britain.

After some further talk, the minis­
ter ordered a suit, which in due time
was sent home. Soon afterward, hav­
ing it on, he called at the counting
house of Mr. B., a manufacturer, with
whom he was well acquainted, and
while sitting in conversation with him,
Mr. B., looking at the suit the minis­
ter had on, remarked pleasantly:
"I'm glad to see that you are pat­
ronizing our factory."

"To what do you refer?" asked the
minister.

"The suit of clothes you have on;
I see they are from the cloth we make
at our mills."

"Why, no," said the minister; "I
got them from Mr. C, and he deals
only in English goods, and therefore
charged me an extra price for his
work."

"English goods! Why Mr. C. buys
all his cloths from us. He has none
other in his store. I should know
them anywhere."

"The minister, greatly surprised,
said: "You must, I'm sure, be mis­
taken, for Mr. C. not only told me
that he kept only English goods, but
I saw the wrappers and labels, with
the English marks and the manufac­
turers' names on them, on every piece
as I looked at them."

"Yes," said Mr. B., "we prepare all
those wrappers and labels; we have
them printed by the ream. There,
pointing with his finger, "you see a
pile of them; and, as I said before,
Mr. C. buys all his cloths of us, and
he has not a yard of English goods
in his store."

Here, then, was a leading merchant
tailor in a leading city of our land, de­
liberately and habitually working with
a leading manufacturer to pass off
American goods as English, the tailor
deliberately lying to his customer and
saying the clothes were English, the
manufacturer preparing the labels to
help on the lie, the tailor exhibiting
these labels to make his lie pass for
the truth, and both doing this as an
every-day business; and yet both men
would feel outraged if any one had
called them to their faces what they
really were—cheats and liars. Thus
men, in the way of business, are de­
bauching their own consciences, and
trading their clerks and dependents
to be deceivers and cheats, undermin­
ing the morals of trade, and laying up
for themselves a fearful account
against the day of judgment.

In view of such facts we would ask
one or two questions, which we would
commend to the thoughtful considera­
tion of business men:
1. Are there two standards of
truth, of integrity, of honesty—one
for the ways of business, and another
for other spheres of life?

2. Are your example and teaching
in the way of business likely to do
good to young men, or to corrupt their
principles—to keep them out of the
kingdom of heaven, or to lead them to
it?

3. Is not commercial lying as bad
as any other kind of lying? At the
day of judgment will not the business
liar go down to death under as deep
a condemnation as any other.—United
Presbyterian.

Come affictions; come troubles; come trials; temptations, distresses
of every kind and degree; make our path
through life as painful, as wearisome
as you can, still if heaven is at the
end of it, we will smile at all you can
do. —Payson.

Pride

(Continued from page 1.)

"Ma," said a little girl, "If I die
and go to heaven, should I wear my moire
antique dress?" "No my love, we can
scarcely suppose we shall wear the same
attire of this world in the next." "Then
tell me, ma, how the angels would know I
belonged to the best society?" In the views
of that little girl we have illustrated the
spirit of many a would-be Christian of
this day. "If ye then be risen with Christ,
seek those things which are above, where
Christ sitteth on the right hand of God.
Set your affections on things above, not on
things on the earth. For ye are dead, and
your life is hid with Christ in God."—
Printed by request of Sr. Butt.
Evangelical Visitor.

June 13, 1910.

OuR YoUNg PeOpLe.

Testimony.

Dear readers of the Visitor: I feel as though I should make a few lines to the Visitor this evening. I love to read the Young People's page and hear what the Lord has done for other people. I do praise the Lord this evening for what He is to me. I also praise Him for His goodness and love shown to me. I feel as the poet says:

"Jesus wants me for a sunshine,
To shine for Him each day;
In every way try to please Him,
At home, at school, at play.

"Jesus wants me to be loving,
And kind to all I see;
Showing how pleasant and happy,
His little one can be.

"I will ask Jesus to help me,
To keep my heart from sin;
Ever reflecting His goodness,
Always shine for Him.

"I'll be a sunshine for Jesus,
A sunbeam, a sunbeam,
I'll be a sunbeam for Him."

The next to the last stanza has been the most impressive to me. It is the desire of my heart to be a sunshine and always shine for Him.

Pray for me that I may be willing to do whatever the Lord has for me to do.

Your sister in Jesus,

Orpha B. Zook.


Experience.

To our dear young readers: Greeting in Jesus name. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." (1 John 5:4.)

As God gives me grace and the Holy Spirit directs I will endeavor to write. I do thank God this morning for the experience He has given me. Four years ago last Winter I made a start for the Lord. I had made confessions as far as I knew, but yet failed, as I had no witness that the Lord really pardoned my sins. But I walked in all the light I had. It was the lack of definite teaching.

The following Summer, on the first day of July, I was baptized. I went on in that state two years, living an up and down life. At times I felt free and testified to victory, but this did not last any time, and would soon be back where I was. I realized I lacked something and knew I hadn't the grace that others had. I got under conviction, but was not willing to give up all. But conviction became so deep, I could not rest any longer.

The fifth of July last year the Lord saved my soul. Bless His name. I never shall forget that afternoon; as I yielded to God the blessing came. The witness came so bright and clear, I never could doubt it. And from that time on I never doubted that I was saved. I went on for several months and I realized there was still deeper joys for me to attain to. Eight months later, February the 9th, the Lord sanctified my soul. Bless His name. That was the most blessed of all. I was up stairs all alone. I got down before the Lord, and right there I consecrated my life to Him. When I rose from my knees this hymn came to me:

"Keep on believing, Jesus is near,
Keep on believing, there's nothing to fear;
Keep on believing this is the way,
In the morning and evening as the day.

Such a calmness came over my soul and such a blessed quietness I never shall forget. I have been eating of the fruits of Christ since that time. Praise His holy name. I certainly have much to praise the Lord for. We cannot overcome the world until we are really born of God. And I realize it is through faith that we receive the victory. I am glad we can have an experience that is real. Bless God.

We do not all get our experiences alike. Some receive a great outpouring of the Holy Spirit, and others, it comes to them in a calm and mild way. Some may think if I had an experience like that one, or could talk like that one, I would be farther along too, or would be saved. But let me tell you another person's experience is not going to save you, or if you could talk like this one or that one, is not going to make you better. You must just come as you are.

If you come to Him in the right way He will give you an experience that is real. Each one has a mission to fill and we must do what we can that is all that is required of us.

That was a great deal my trouble, but thanks be to God when I died out to sin and got the life of Christ in my soul that all went. I want to live so that it will be said of me as was said of the woman of old, "She hath done what she could." I praise God for the plan of salvation He has laid down, that we, through His blood could be saved. For quite a while I was not willing to give up pride fully, but praise the Lord I can say with the poet,

"I've yielded to God, and I'm saved every hour;
I've yielded to God, and feel His sweet power;
I've trusted His promises, and never has failed,
Of all His good word, tho' the tempter assailed.

Chorus.
Sweet quiet yielded life,
Blessed rest from all form and strife;
God's own peace now fills my soul,
As on Him my way I roll.

May the Lord help us as young people to keep yielded to God and let His Spirit control our lives. If we are fully yielded to Him as God wants us to be, we will be cut loose from the things of this world. May these few words be a blessing to some one. "Bless me, Lord, and make me a blessing," is my prayer.

Yours in His service,

Elsie Roemer.

Brookeville, Ohio.

Let us fear the patronage of the world more than its persecution.—R. C. Chapman.

Dear readers of the Visitor: I will now try by God's help to write a few lines for the Visitor. I'm glad I gave my heart to Jesus in my young years, before it became so hardened in sin. When I was eight years old I gave my heart to Jesus while the revival meetings were going on, conducted by Bro. J. R. Zook. I was so young and had not drifted in sin like some, but I felt I wanted to be a Christian. I didn't feel much of a change, but I knew I felt happy. I had a few things to make right and Jesus blessed me for making them right. When I was about ten I felt I should be baptized and was blessed by brooding. Since then I have been trying to serve Jesus by His Help, but I have made many mistakes, but I'm so glad Jesus is always willing and ready to help us.

I often feel I do so little for Jesus, considering that He has done so much for me, how He died on the cross that I might live. Oh, if people would only stop to consider more how Jesus has died for them! I believe more would turn to Him. I'm glad we can serve Jesus wherever we are, even if it is in the far North-west.

There is work to do for Jesus wherever we are if we are only willing to do it. I do praise Him for all He has done for me, for His saving and keeping power. I ask the prayers of God's people that I may let Jesus have His way in my life, and that I may let my light shine that others may see I have been with Jesus, and I may not be ashamed of Him, for He said if we are ashamed of Him that He will be ashamed of us.

Your unworthy sister,

Myra Winger.

Delisle, Sask.

Heavenly Banking.—My own money investments have generally brought me little but trouble and worry. But the investments of thoughtfulness which I happen to have made are increasing joys to me. Just try it. Think up some jolly word which you will say to the blind man you pass on the way to the office. Write a tender, strong little note to the mother who has lost her baby. Remember to congratulate Tom Brownson on his promotion. Give your sister Lucy a lift with that abominable third conjugation. Kiss grandma as you pass her, and whisper to her that she is the light of your home. Thank the minister for the comforting sermon he preached last Sunday, and borrow it for the benefit of bedridden Mr. Folsom. Put a blossoming geranium on a plate and set it in the middle of the dining table. Oh, these investments of thoughtfulness are endless, and when you once begin with them there is absolutely no stopping.—Selected.

It is a tried faith to kiss a Lord that is taking from you.—Rutherford.

I might have been in hell; and there now deserve to be, instead of being here.—Martha Ramsey.
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In His Service.

(Continued from page 5.)

arate people, we want to be separate in our actions as well as in dress. I do praise God for the real joy I have in His service. I love to be alone and read and pray, and meditate on the works of God. I am so glad I have left loose of the shore line; I want to launch out in the deep and trust God for everything. Some things we can not quite understand, but God knows best; He knows what is before us and I just want to trust Him more fully.

"I know not what awaits me, God kindly vells mine eyes."

It is far better for us not to know what is before us or we might shrink.

"I'd rather walk in the dark with God, than go alone by sight."

I am so glad that Christ is my all and in all. I have no other desire but to do God's will. I am so glad my all is on that altar. I want to live for Him, and whatever He has for me to do, I want to obey. God will not ask anything impossible of His children, so I am just willing to do what He asks of me. I am glad I can keep close account with God every day; we can know if we are right in the sight of God or not. I pray every day that God will just keep me and not let me do or speak anything that would displease Him in any way, so I just trust Him that He will keep me.

I am so glad we can talk to our dear little children about the love of God and teach them how to act and how to dress and pray for them. I pray much for wisdom that I may know how to live a life devoted to God's service.

"No heartaches are known in that city, No tears ever moisten the eye; There is no disappointment in heaven, No envy and strife in the sky. The saints are all sanctified wholly, They live in such perfect harmony there; My heart is now set on that city And some day its blessings I'll share."

I am so glad I always lived in a Christian home. I do thank God for a Christian mother and father and for a good Christian husband. Many have not this privilege. I do praise God for it all. I would ask you to pray for me that I may be kept low at the feet of Jesus, always willing to obey Him, and also, pray for my husband, who is working away from home among unused people, that he may shine for God wherever he is.

"Oh to be nothing, nothing, Painful the humbling may be; Yet low in the dust I'd lay me, While we have had our tests and difficulties, We believe God's will is being done, although our faith has been tested as by fire. With the poet we can say,

Deeper, Lord, oh make me willing, And when Iow the wheel art turning While my heart with love is burning, In my mingled fear and yearning."

"Help me to hold still.

Deeper, Lord, shape Thou the vessel, And Thy highest, my path, Then when Thou work hast ended, And my will with Thine is blended Love Divine will be extended Through my heart and voice.

We have been three years and a half at Intokozo, and the Lord has given us bright, earnest workers who have gone forth full of faith, love and hope for the salvation of souls, some to their homes, while a few are remaining on the Rand. While we have had our tests and difficulties, yet we have never regretted that we have given our lives to the Lord for the perishing of Africa and our hearts are still full of fire and zeal to move out into a new field to seek the lost. But we earnestly desire your prayers that whether the Lord gives us the place at Reitfontein that He may also supply every need for the erection of necessary buildings, church and cottage, or whether He should still choose to lead us into the interior, the will of the Lord be done, as there are so many needy fields, so many souls still in darkness, so many opportunities still unimproved. Beloved, will you
stand by us that God may bless and answer prayer and help us to preach a full gospel for body, soul and spirit. If every one who reads these lines will get down before God and ask Him, "Lord, what will thou have me to do?" we know the Lord will give you the spirit of intercession, which we will feel and souls be quickened into new life through the mighty operations of the Holy Spirit and every need will be supplied. "Oh! for a quickening of the missionary spirit; such as one spoke of; which will work down from head to the mouth, to the heart in love, to the conscience in moral obligation, to the pocket in contributions, and finally, to the feet and limbs in actual going."

"Who will warn them of their awful fate? Who will stop them ere it is too late? Who will be as eyesight to the blind? "So may they the path of safety find."

"Go, and save them," says the Voice on High

"Come and help us," wails the echoing cry.

J. R. EVSTER.

P. S. Our address remains the same until further notice.

J. R. E.

REPORTS OF FUNDS.

Buffalo Mission.

Report for April and May, 1910.

Balance on hand, $16 09

EXPENSES.

Easton.

S. S. Upland, Cal., $15.56; Mary Blake, $1; Allen Kauffman, $1; Bro. and Sr. Gish, $1; Brother in Christ, 50 cents; Eliza Sider, $1; I. H. N., $3; P. G. Hoffman, $5; J. D. Powell, $1; Sr. Hornor, $1; Sr. Williams, $1; J. D. Powell, $1; Peter S. Dono, $1; P. S. Dono, $1; D. W. Heise, $2; Sale of Books, etc., $2.10; Louis Steckley, $1; A. Drilling, $2; Nancy Cober, $1; Ella Steckley, $1; Lancaster, $1; N. C. Michael, $2.

Balance on hand, $40 80

MESSIAH ORPHANAGE.

Report for May, 1910.

The following donations are thankfully received. The deficit remaining of last Conference year is quite considerable yet.

A friend, $1.00; D. Powell, Brown City, $1; a friend, Union Deposit, Pa., $2; Sr. D. V. Heise, Clarence Center, N. Y., $1; a middle age man, 50 cents; Sr. Annie D. Klepinger, Clayton, Ohio, $1; Sr. from Medway, Ohio, $2.50; Bro. and Sr. Hooyer, Ridgewood, Ont., $1; Bro. William Myers, Sippo, Ohio, 50 cents; Sr. Lida Williams, Elgin Mills, Ont., 50 cents; Sr. Barbara Horner, Richmond Hill, Ont., 50 cents; Charles Baker, Batteau, $2; Sr. Emma and Mary Hooyer, Mowersville, Pa., $10; Sr. from Bucks county, Pa., $7.5; Sr. Emma Winger, Kohler, Ont., $2; two sisters, Canada, 50 cents; Bro. Reuben Heise, Gormly, Ont., $1; Bro. D. W. Heise, Gormly, Ont., $1; In His Name, Merserburg, Pa., $10; Sr. Annie Myers, $5; Sr. Fannie Barnes, $1; Sr. Minnie Shelley, Dredota, Pa., $2.

D. M. Book,
Secretary and Treasurer.

Hummelstown, Pa.
tioch of Pisidia and threatened to stone them. They fled into Lycaonia and crossed the plain separating Lycia and Pisidia, coming to Lystra. The people of this district were superstitious, or ignorant on religious things. Here Paul healed a man that was a cripple from his birth. The people thought he was a god, because he could walk. They called Barnabas Jupiter, and Paul Mercurious. Barnabas and Paul then went on to Iconium and persuaded the people to stone Paul. When the people stoned him they threw him out of the city and thought he was dead.

But the Lord took care of him and he revived again and he and Barnabas fled over the plain, a distance of twenty-seven miles, to Derbe. Derbe is a small town on the edge of the Roman province and near a pass called "the Cirilic Gates." Here they rested for a time and preached the word of God to the people and then continued their mission. They were going to provide for the needs of the church, so Barnabas and Paul left the area.

Then they crossed the mountains again into Perga, where they preached again. From there they went sixteen miles westward to Attalia, where they took ship to Antioch, the place from which they were sent out. Then they crossed the Taurus range they came to Troas. This is a town of importance in the Roman colony on the Aegean Sea. Here is where he met the physician Luke, and also where he had the vision of a man saying to him, "Come over into Macedonia and help us.

Then taking Luke along he took ship for Macedonia. On his way to Macedonia he came to Samothrace, an island in the Aegean Sea, where he remained one night, and the next day went to Neapolis. Neapolis was a seaport of Thrace.

From there they went across the Paphian plains and came to Philippi, which is a Roman colony of Macedonia. On the Sabbath day he went to the river side out of the city. Here he baptized Lydia of Thyatira, a seller of purple. Paul also cast the evil spirit out of a damsel. When her masters saw that their gain was gone they took Paul and Silas and brought them in the market place before the magistrates. The people accused them for teaching customs not lawful for Romans to observe. The magistrates ordered them to be scourged and put in prison. But in the night the jailor was converted and he and all his household were saved. After they stayed a while at the house of Lydia, Paul, Silas and Timothy passed through Amphipolis. Amphipolis is a small city of Macedonia, thirty miles south of Philippi.

Then they passed through Apollonia and came to Thessalonica. This is a city known as Salonika, and was the chief city of Macedonia. There was a synagogue in this city and Paul stayed there for some time preaching the word. He had converts, both male and female, among the Greeks. Paul worked for his own support, receiving from the brethren in Philippi only urgent supplies. The unbelieving Jews went to Jason's house, where Paul lodged, and dragged some brethren before the rulers under the charge of treason against the emperor, and of offenses in bonds. Paul and Silas were sent away by the brethren by night.

They came to Berea, a city of Macedonia, on the border of the Olympic range. This is the place of which it is said, "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind and searched the Scriptures daily, whether these things were true." Here Paul preached to the Jews and the Greeks. But when the Jews of Thessalonica heard of his success they came to Berea and stirred up the people against him and the brethren and sent Paul to the seacoast. It is supposed to Dium. But Timothy and Silas stayed at Berea.

Then Paul came to Athens on Mars' Hill, which was then a free-Roman city in Achaea. A short time afterward Silas and Timothy joined Paul at Athens. The city of Athens was given to idolatry, but one altar attracted Paul's attention and that was the one with the inscription, To the Unknown God." Then Paul preached to them about the God that was unknown to them. When Paul preached to them about the resurrection he was mocked.

He then sent Achaicus from Corinth, the capital of the province Achaia, and had a very rich commerce between the East and West. Here Paul met with Aquilla, and worked with him at the occupation of tent-making. Silas and Timothy, who went from Athens back to Macedonia, now joined him in Corinth. Paul stayed in Corinth a year and a half, preached every Sabbath in the synagogues, and taught the gospel and also writing the Epistles to the Thessalonians. The Jews having hatred against him, brought him before the Proconsul, Gallio, on the charge that he was "teaching the people contrary to the law. But Gallio would not hear the Jews on that question. Then Paul sailed away with Aquilla and Priscilla from Cenchrea, the seaport of Corinth, and came to Ephesus, which is the capital of Ionia, on the Aegean Sea, which is noted for its commerce, learning and architecture. He was on his way back to Jerusalem and the ship just stopped here a short time. Paul preached in the synagogue here and then left his traveling companions and sailed to Cesarea.

Cesarea is the capital of Palestine on the shores of the Mediterranean Sea. Then he went on land to Jerusalem where he probably was for the Passover, and then went to Antioch, where he stayed a while. Some writers say that during this stay at Antioch Paul wrote the Epistle to the Galatians, but others say it was four years later.

After staying there a long time Paul took Timothy and Titus, and began his third missionary journey. Visiting the churches of Galatia and Phrygia, where he exhorted the brethren to collect money to help support the churches. Then he went to Ephesus and baptized twelve men, who had been baptized into John's baptism. He also went into the synagogue and spoke boldly for three months. Afterward he taught both Jews and Greeks in the school of one Tyrannus. At about this time the churches of Colossae, Laodicea and Pergamos were organized by Timothy and his helpers. He saw many miracles done by the hands of Paul, which very much interfered with the image-makers, and Demetrius, one of the silver-smiths, who was the head man, called the tradesmen to an angry council. They rushed Galus and Aristarchus, companions of Paul, into the theater. They took Alexander out of the crowd to address the people, but then the crowd, a few they cried out, "Great is Diana of the Ephesians." Then the town clerk succeeded in quieting and dismissing the mob, but not until Paul had passed through great danger. Paul stayed two years and three months in which time he wrote the first Epistle to the Corinthians.
Is It Right?

Recently we met a "converted Brahmin." He was glad to see us. We sat down together to correct a vernacular manuscript on "The Forgiveness of Sins." We went over page after page. "Forgiveness of sins" was shown to include—1. Pardon in the regal court on high; 2. The proclamation of that pardon to the penitent's consciousness by the Holy Spirit; 3. The conscious regeneration of the soul out of death into life, out of sinning into working righteousness, by the energy of the Holy Ghost. As we went on he stopped and said:

"If this is true I'm not converted. I can't say my sins have been forgiven. I have never experienced any such change as is here portrayed," and in other such words confessed he was still a "stranger" to God in his heart. He had given up idolatry, his Brahmin rank and prestige, had been driven out by his relatives, had probably lost his share of his father's estate, a good sum of money—but what had he received? Baptism on top of his head; a place among a body of Christians in exactly the same spiritual estate as himself, not one of whom, so far as known, knows his sins forgiven by the witness of God's Spirit to his spirit telling him so. He knows his sins are not forgiven, his heart is not regenerated, he has no peace, because he is not saved. He says he fears to die, and if death came would cry for mercy. We ask, "Is it right?" for Christian missionaries to ask a Hindoo to forsake his all, and leave him still unsaved and tormented "with the fearful looking for of judgment?"

Repentance toward God and faith toward our Lord Jesus Christ" are the divinely appointed steps into the kingdom of God, which is "not meat and drink" but joy and peace in the Holy Ghost.

Here comes a man seeking salvation by Jesus Christ. What shall we do with him? Urge him to give up idols, caste, and so forth, and baptize him? No. Preach "repentance" to him; pour in on his troubled soul the law of God, that his "sins might appear sin," and that, too, "exceeding sinful." Show him that all his sins are not but the outgrowth of a depraved, sinful soul. Bid him there and then repent perfectly and utterly of every outgrowth of his sinful soul, and there and then in his repentance, renounce and forsake forever every unclean, sinful, unholy "motion of sin" or manifestation of depravity. Not until this point is reached is saving faith possible.

When it is reached, bid him accept Jesus Christ, to save his soul, to give him pardon, a new heart, by "the washing of regeneration" which is "shed forth by the Holy Ghost." He has repented Scripturally and perfectly.

He now believes. Jesus saves him in the "twinkling of an eye." God by the Spirit begets again his soul, until then "dead in" the midst of the "trespasses and sins" he was constant-ly committing.

God attests the work of his own hands by the "witness of the Spirit." He is now, and not till now, converted to God. He will now be baptized, not that his sins may be forgiven, but because his sins are forgiven, that he may be thus "mustered into the ranks of acknowledged "soldiers of Jesus Christ." We see no mortal reason for baptizing a seeker before he is converted to God, unless it be that the spiritual guide does not know how to lead him to God that he may be saved.

We fear a very large proportion of the native Christians of India are just where our "converted Brahmin" friend is, only perhaps few see it as clearly as he does.

We have no word of censure for native Christians. We love them and long to see them saved. We do not think it is right to go on making more unconverted native Christians, when it is unnecessary. Down on our knees a while with them. Show them the way. The Spirit will help, and in God's own way, by the power of his Spirit, they will be translated out of darkness into God's marvelous light. Then baptize in the name of the Father, and of the Son, and of the Holy Ghost.—India Watchman.

What Sort?

What sort of morality is that which satisfies a man in the non-payment of a debt as long as his creditor refrains from "dunning"?

What sort of morality is that which satisfies itself in the non-payment of a debt because it is a small amount—a trifle?

What sort of morality is that which calls the attention of the creditor to an overcharge, but is silent about an undercharge?

What sort of morality is that which seeks to evade meeting his creditor lest he should be more plainly reminded of his indebtedness?

What sort of morality is that which satisfies itself in the non-payment of a debt, because the creditor is presumed by the debtor not to need what the debt calls for?

What sort of morality is that which satisfies itself in the non-payment of a debt, because of a failure in farming or other enterprise or undertaking?

What sort of morality is that which gets offended when asked to pay a debt, which the debtor promised to pay long before the time of dunning?

What sort of morality is that which provides for his own wife and children, by defrauding the wife and children of another man, dead or alive, to whom he is justly indebted for things which have been used by the debtor's family for their own enjoyment or profit?

What sort of morality is that which ignores moral obligation as to a debt, and pays only when the civil law compels?

What sort of morality is that which lightens the obligation to pay a just debt in proportion to the length of time since it was contracted?

In short, what sort of morality is that which disregards the command, "Thou Shalt not Steal?"—Christian Neighbor.

Conditions of Prayer.

GEORGE MUELLER.

There are conditions under which we are warranted to look for the answers to our prayers, and they are as follows:

1. We must ask for things that are according to the mind of God. 1 John 5:14-15.

2. We have to believe that God is able and willing to give to us our requests.—Mark 11:24.

3. It is needful that we do not go on habitually in an evil course. Psalm 66:18.

4. Then supposing these things are found in us, it is absolutely needful that we continue waiting on God, patiently, quietly, believing, expectantly till the answers come.

Sometimes the answers may come the same hour that we ask God, or on the same day, or in a few weeks; but in other instances we may have long to wait. Again, and again, and again, not once or twice, but hundreds of times, I have had to wait for months, sometimes for years. Sometimes for many years, fifteen years, twenty years, I have had to wait before certain answers came to my oft-repeated prayers. I have had sometimes to ask hundreds of times; yea, thousands of times before these answers came, but they came at last.

For the exercise of our faith God may delay the answers to our prayers. That we may glorify Him by our patient submission to His holy will,
therefore the answer to our prayers is delayed. But whatever be the reason why our prayer is not granted, for a season, our business is to quietly wait God's time. Thereby we glorify God; and when at last the answer comes it is a hundred times sweeter and more precious than if the answer had been given immediately.

And very frequently that God may bestow blessing on our souls is the very reason why our prayers are not immediately answered; and often and often, I may say, without number, I cannot tell you what a precious impetus has been given to my soul when at last the answer came to my prayers; and instead of being dissatisfied because I had to wait so long, I blessed and praised God that He had enabled me to submit myself to His holy pleasure and to be perfectly satisfied with His holy will. I thanked Him that now only at last the answer had come. And invariably I have found it times without number, tens of thousands of times, the answer has come, and I have had to praise God.

You may be astonished when I speak of tens of thousands of answers to prayer, and one or the other of you may suppose what an exceedingly great magnification it is. “That is impossible, of tens of thousands of answers to prayer!” I mean it literally, and I will show at once how it comes. Every morning I have two or three answers to prayer, and during the day it goes on. I speak to my heavenly Father, I commune with my precious Lord Jesus about everything; about the most minute things of life, and I get perhaps in the course of the day three, four, five answers to prayer, and so, when it comes that year after year it is thus day by day, you can easily see that in the course of every year I have thousands of answers to prayer, and as this has been going on for sixty-nine years and six months, you can easily see how this has multiplied to many, many thousands of answers to prayer. This is not stated boastingly, but as a poor sinner, for the encouragement of my younger brethren and sisters in Christ.

Ah! what is not God able as well as willing to do? And the great point is to have expectations as to the arm of God, and the hand of God and the heart of God, and we shall find that we are not disappointed.

Therefore, expect great things, and great blessings will you have. The power of God is infinite and the heart of God infinitely large, for He loves us with an eternal, unchanging love and with the same love with which He loves His only begotten Son. And, therefore, we have never, never, however, to be discouraged, because what we need is much, very much.

The man that understands the evil of his own heart, how vile it is, is the only useful, fruitful, and solidly believing and obedient person.—Owen.

EDITORIAL NOTES.

The first edition of the tract, “What we believe and why we believe it,” is exhausted and we will not be able to fill orders until a new edition is printed. We expect the Tract Committee will take up the matter as soon as possible and issue a new edition.

Brother and Sister Steigerwald are experiencing a little unpleasantness in the change of climate from Africa to America. The soil has been pouring from a heavy rain sold for a week but is now better. They rejoice greatly over the encouraging news they have received from Africa. The Lord is pouring His Spirit on the natives in a special way. He says, “Let us pray that it may be the beginning of a greater revival than we have had yet in Africa.

MARRIAGES.

OTT—BLAKE.—Married at the residence of the bridegroom in Berite by Rev. J. C. Beards, on the first day of June, 1910, Mr. Richard Ott, of Berite, Out., to Sister Florence Blake, of Buffalo, N. Y.


BECKER—HALDEMON.—On May 22, 1910, Bro. Andrew G. Becker and Sister Hattie K. Haldemon, both of Ralph township, Lancaster county, Pa., were married.

ENGLE—EYSTER.—On May 5, 1910, Bro. Michael G. Engle, son of Bro. Milton Engle, of Thomas, Okla., and Sr. Margaret R. Eyster, daughter of the officiating minister, Eld. David R. Eyster, also of Thomas, Okla., were united in holy wedlock at the home of the bride's parents.

OBITUARIES.

BRECHBILL.—Sis. Barbara Brechbill, wife of Bro. Abraham Brechbill, died May 14, 1910, at her home at Scotland, Pa., aged 43 years, 8 months and 18 days. His sudden death was due to heart failure. On November 8, 1905 he was united in marriage to Minnie Sheetz. To this union were born four children, Sr. Isabel, who died last July; Sr. Elizabeth, who preceded him to the spirit world; and two brothers: Lizzie B. Engle, Abilene, Kans.; and John B., Mechanicsburg, Pa.; and one sister, Fannie B., of Allen, Pa. He was a faithful member of the Church of God for many years. Funeral services were held at the Mastersonville M. H., conducted by Eld. H. B. Hoffer and Bro. Daniel Wolgemuth and Jacob N. Martin. Text, II. Tim., 4:6, 7. Interment in adjoining cemetery.

NEISLEY.—Bro. Abraham B. Neisley was born in Lancaster county, Pa., September 13, 1844, and died at his home in Carlisle, Pa., May 31, 1910, aged for forty-three years, 8 months and 18 days. His sudden death was due to heart failure. On November 8, 1905 he was united in marriage to Minnie Sheetz. To this union were born four children, Sr. Isabel, who died last July; Sr. Elizabeth, who preceded him to the spirit world; and two brothers: Lizzie B. Engle, Abilene, Kans.; and Martha B. Gister, Old Line, Pa.; and one sister, Fannie B., of Allen, Pa. He was a faithful member of the Brethren in Christ church for forty-three years. He preached to himself the degree of deaconship, which ordination he was called by God. On November 13, 1865 he was united in marriage to Catherine, dau. of Jacob N. Martin. To this union were born four children, one daughter and three sons: Lizzie B. Engle, Abilene, Kans.; Martha B. Gister, Old Line, Pa.; David B., Mechanicsburg, Pa.; John B.; and Fannie B., of Allen, Pa. He was a faithful member of the Church of God and spent many years in the service of the Lord. He was a father of us as has been taken. One whose work is well done. His deep concern was the welfare of his family and the Church. He was a man of high principles. A father from us has been taken. One whose work is well done. His deep concern was the welfare of his family and the Church. He was a man of high principles.

ZOOK.—Sis. Barbara Zook, widow of the late Christian Zook, died at the home of Simpson Brown, near Chambersburg, Pa., May 20, 1910, aged 85 years, 1 month and 14 days. She is survived by one son, J. W. Zook, Stouffertown, Pa., and two sisters, Mrs. Sarah Fry, of York county, Pa. and Mrs. Simon Zook, of Franklin county, Pa. Funeral service was held on June 2 at the Brimser M. H. near Antietam, conducted by Eld. H. H. Hoffer and Bro. Jacob N. Martin. Text, Rev. 14:13, first clause.

SMITH—Tillie S. Smith, daughter of David Fry, of Lancaster county, Pa., was born March 9, 1882, and died May 29, 1910, aged 28 years, 2 months and 21 days. There remain to mourn her departure her sorrowing husband and two children, her parents, two brothers and two sisters. Funeral service was held by Eld. H. H. Hoffer and Bro. J. N. Martin. Text, Rev. 14:13.