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Evangelical Visitor- May 1, 1911. Vol. XXV. No. 9.

George Detwiler

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Evangelical Visitor.

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

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

VOL. XXV.

HARRISBURG, PA., MONDAY, MAY 1, 1911.

No. 9.

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When the Deacon Talked in Church.

We weren't expecting anything unusual that day, but we got it. It was a warm Sunday in June, and our annual foreign mission sermon and collection were the order of the day, but that didn't excite us any, for we had slept through both sermons and collection many a time before. It wasn't the sermon either, for that didn't seem so different from usual, but this time it just happened to come home to the deacon. As far as I can remember, the preacher took for his text the old verse about "go ye into all the world and preach the Gospel to every creature," only he dwelt considerably on the "go ye." He said it didn't say anything about taking up a collection, but it did say "go," and the Lord would never be satisfied until we went.

Our collection, anyway, he told us, didn't amount to much, and always reminded him of a story he had heard of a little boy. It seems the little fellow was saving some of the best meat on his plate for his dog, but his

mother noticed it and told him to eat that himself and he could take what was left on the plates. So after dinner he picked up the little bits of fat, and bones, and gristle, and took them to the dog. Someone heard him say sadly, "I meant to bring an offering, Fido, but I've only got a collection."

Well, it did strike home, for most of us hadn't even given much of a collection, only just enough to look respectable when the plate passed. But the preacher went on till he showed us that this command "go ye" meant just what it said, that we had to go, and he told us that it meant everybody had to go. Now I always thought that there was some special kind of call that came to one here and another there and when they felt that call they had to be missionaries, but he said that wasn't in the Bible, and that everybody was commanded to "go ye" unless they had a special call to stay at home. And even then they were bound to do their best to find a substitute to go for them, and to help everybody to go that could. Then he just asked us how we would feel if we hadn't any Jesus to go to for forgiveness of our sins, or for help in our trials, or strength against temptations, or comfort in our sorrows, or guidance in perplexity; no Jesus to tell us how to live here, and especially no Jesus to tell us about the love of God, and where our loved ones went when the darkness of death shut down on them. This was what made life so dark and hard to the heathen, and in our gifts we were to think of the Lord's command to us, and the heathen's need for us to go.

Then he prayed, and the choir didn't sing that day, but the organ played a soft voluntary while the collection was being taken. Old Deacon Bright got up to pass the plate on his side. He was as fine a man as you could meet, a good neighbour with a nice two hundred-acre farm, and his family were all members of the church. Jim ran the farm, Jack, the second boy, just ready to go to college; and Mary had her diploma as a teacher, and was studying in the Toronto hospital to be a nurse. The mother, too,

was just as nice a woman as you could find anywhere.

The old deacon had been getting considerably deaf of late years, and always sat alone in the front pew. I think he got dreaming over the sermon, for as he rose to get the collection plate he began to talk to himself and to do it out loud. But, bless you, he couldn't hear himself, for you have to shout to make him understand anything. As far as I can recollect, this is what he said:

"So that 'go ye' means me and every one of us, and this is the Lord's plate, and what we put in to it is our substitute for going ourselves, and shows how much we love Him, and how much we've been worth to Him, seeing we don't go ourselves."

Then he got to the back seat, and passed the plate. Now, our back seats are always full of young men, and as they put their money on the plate the old man went on, "Twenty-five cents from Sam Jones. My boy, you'd be worth more than that to the Lord. Ten cents from David Brown, five from Tom Stone, and nothing from Steve Jackson; forty cents for four boys, and every one of them could go, too, and they're worth six hundred dollars a year each to their fathers, and only forty cents to the Lord."

Next pew Mr. Allen put on a dollar for the family, and the old deacon moved away, saying, "The Lord died for the wife and little ones, too, and they have nothing to give."

Then Farmer Robb put on a bill rolled up, Mrs. Robb another; Johnnie Robb a little envelope bulging with coppers, Maggie helped the baby to put another little bag on, and the deacon said, "God bless them." You may be sure we were all listening by this time, though we didn't dare to turn around, and there were lots of us mighty glad the deacon wasn't taking up the collection in our aisle.

Alex Bovey's pew came next. "A new house for yourself and an old quarter for your Lord, Alec." "You take in washing, and can give five dol-

(Continued on page 13.)

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EDITORIAL.

The Sin Question.

It is doubtful if we can all get to a unit as to the origin of sin. With the hope that a more common ground of belief may be arrived at amongst us the editors wish to state that in their judgment: Man was created a fallible creature. God alone is infallible. He includes self-existence, infinite wisdom, absolute perfection.

SATAN is not self-existent. He was created an angel (II. Pet. 2:4). On God's part Satan's existence (as a holy angel) and lack of infinite wisdom was unavoidable. Could the fall have been avoided by Satan? Yes.

1st. Infinite wisdom is necessary to a practical knowledge of sin without its existence.

2nd. As sin did not exist there could be no knowledge of the results of sin by finite beings.

Why did he do as he did?

1st. He was capable of conceiving sin. 2nd. Had he not been created capable of choosing he would have been as a steam engine incapable of self-direction. Hence the capability invested in him, the power of choice, and it was possible for him to become a devil. But, why was he created at all?

God is infinitely good and does all things for the best. Every infinite

quantity or quality must necessarily embrace everything of its own nature; everything for the best is of the nature of infinite goodness. Therefore infinite goodness must include everything for the best. There is but one superlative or best in either object or action. Therefore in the wisdom of God it was best to create beings with a free agency and under this condition the angel "Satan" developed into a state of insubordination—would dethrone God (Rev. 12:7), or set up for himself a kingdom independently (Isa. 14:12-17).

SIN is an intentional violation of God's law. Sin arose from pride (Isa. 14:13). Pride arose from limitation of knowledge. Limitation of knowledge arose from the creation of finite beings. Finite beings arose from an inability to create infinite beings (Rom. 8:20). The object of such creation was that other beings might participate in God's infinite fulness (I. Jno. 2 chap).

MAN was created, as Satan, a finite, capable being—a free moral agent (Gen. 1:26-28) to have dominion over the rest of God's creation, with a command given what not to do, and bring glory to His name. As with Satan, he could not see the result of his disobedience or fall beforehand. By Satan seducing man to do that which he was commanded not to do there was an intentional violation of God's law, on man's part, thus the result—SIN; and the penalty—eternal death, including loss of communion with God, and supremacy of worldly affection. The supremacy of worldly affections "the inclinations" is an inherited quality since the fall. By regeneration, communion with God is regained, eternal life is promised and the "propensities" no longer rule; but, are used to carry out their God-designed purpose.

EDITORS.

Our Thanks, and a Notice.

We feel to heartily thank all our subscribers who have responded to our appeal with prompt renewals. If all had done so whose renewal is now due we could have met Conference with a balanced account as to receipts and expenditures for the current year. But because of the failure of a goodly number to do so we have to report a considerable deficit. We are exceedingly disappointed and sorry that we are compelled to do this. We especially thank those who came to the assistance of the BENEVOLENT FUND. Of these two deserve special mention, the one donating ten dollars and the

other five. The Lord knows who they are. God bless them. It looks as though the deficit for the year may reach one hundred dollars. There are over one hundred and fifty names on our list whose subscription is now due. If these had renewed before May 1, as we requested in our last issue, and by private notice, there would be no deficit. All names whose credit is three months behind will have to be dropped now unless renewed before our next issue. We feel sure the larger number intend to renew. Why not attend to it at once?

Notice.

It is considered necessary and pertinent that the members of the Board of Trustees of the Jabbok Faith Orphanage meet in general session on Monday, preceding General Conference, of 1911, if possible. If this should prove impossible then a session will be held on Tuesday a. m., at 8 o'clock till the opening of Conference.

J. R. ZOOK,
 Chairman.
 D. R. EYSTER,
 Secretary.

Special Hymnal Notice.

Inquiries have recently been made of brethren in Lancaster county, Pa., as to whether any considerable number of the *old Spiritual Hymns* of the Brethren can be obtained anywhere. If in any district of the Brotherhood there is any quantity, new or nearly so, that can be spared, such district is invited to correspond with Bro. L. O. Musser, Mount Joy, Pa.

Some friend who feared to "break the chain" of a so-called, chain letter, sent something of the kind to us recently. Possibly others have had like favors. There are chain letters of various kinds and as there usually is an intimation, if not a threat, of some dire calamity striking the one who breaks the chain, the thing is kept going. The one just to hand is innocent looking enough. It is entitled, "An Ancient Prayer," and reads, "Lord Jesus, I implore Thee to save all mankind. Save us by Thy precious blood, take us to dwell with Thee." Then follows the following: "This prayer was sent to me. Copy it each day for nine days and send it to a friend. See what will happen. In Jerusalem it is said, He who writes this prayer for nine days beginning on the day received will be released from all ailments and on the ninth day will receive some great joy or

blessing. But he who does not write will meet with some great misfortune. Make a wish each day while writing but do not write your name. Write what I have written. Do not break the chain." There it is. A letter each day for nine days, nine letters, eighteen cents postage. The nine friends are each to write nine letters—eighty-one letters, one dollar and sixty-two cents postage. The next grade in the progression will require 729 letters with postage amounting to \$14.58. Sr. Davidson writes of African superstition. Are we in this enlightened land free from it? Some great misfortune will meet him who will not write. Don't break the chain. And so the thing goes on because of not being free from superstition. At the rate of progressive increase it wouldn't be long until the entire world population would be writing and all the money in circulation be required for postage. We have no idea of the rapid increase involved in such a proposition. We would say to our readers Don't pay any attention to anything so foolish. Break the chain, and don't lose any sleep over it because of the calamity threatened.

The religion of King Joash, of whom we studied in the recent Sunday-school study, was a religion that didn't last. It was quite promising at the first, he started well, and his faithfulness was quite promising when he seemed to be zealous for the temple, setting out to repair it, and to break down the altars of Baal, and establish the worship of the true God, but it lasted only as long as Jehoida, the priest, who had been the agent to save him, when Athaliah destroyed the seed royal, and under whose oversight and training he was brought up and when only seven years old was crowned as king, instructed him. When Jehoida was out of the way once Joash's religion was soon gone, and his reign and life go down and out in dishonor and under God's displeasure. We learn here that an imposed, or an institutional religion lacks staying qualities. We have in our mind cases where persons took up a profession of religion, being attracted by things which appealed to that which pertains to, or was of, the senses, but as years went by these things did not have the same charm any more, and other voices were calling to them, and that which was once so promising dwindled away until they were wholly in the enemy's dominion. How great is the loss sustained by the per-

son whose religion does not last. In this dispensation of grace the one responsibility that rests on every single individual is to receive Jesus Christ as Savior and Lord. Doing this in the true sense of the word will give us heart-religion which will last through this life and land us safely in the heaven of eternal rest. We need to be warned by the many cases of failure as recorded in the word of God for they are written for our admonition. "Great peace have they that love Thy law, and nothing shall cause them to stumble." "My Father is stronger than all; nothing shall be able to pluck them out of His hand."

Bro. Joseph K. Landis, who with his family, moved from Philadelphia, Pa., to Alberta, Canada a little over a year ago writes us that their post-office which was Crossfields, is changed to Killam, Alberta, Canada. Friends writing to them will please bear this in mind. They are having experience of what it means to live isolated from the Brotherhood, and request prayer in their behalf. They would be pleased to hear from such as are interested in the isolated ones. They are well pleased with the country and are blessed with health. Here is an opportunity for the exercise of a ministry that no doubt is practiced too little—to write to such ones.

We learn that Bro. and Sr. Jesse and Docia Wenger who had charge of the Philadelphia Mission since last July, have left the Mission, the Executive Board having acceded to their wishes and given them free. We understand they have in view to go to the foreign field again. Srs. Mary K. Stover and Effie Rohrer are taking care of the Mission for the present, pending the action of Conference in appointing some one again to take charge of it. We bespeak a generous support for the sisters. We have been informed that the Mission is not remembered in substantial help as it ought to be. May there be a hearty response at once.

Pennsylvania State Council was held at the Messiah Home on April 19th. The attendance of brethren from surrounding districts was quite fair. A number of brethren from Philadelphia were also present, and one from Morrison's Cove district. Several districts in the State were not represented. Considerable business was transacted. Several questions were referred to General Conference. Harmony seemed to prevail.

Once in a while a correspondent forgets that copy for the printer should be written only on one side of the paper, and that it should be written in ink, and not be so crowded that the editor cannot find space to make corrections. Compositors do not like to work on pencil written copy. Even if written with an indelible pencil it is not inviting to them. Write with ink and only on one side of the sheet, and don't crowd your writing.

That the brethren in Kansas are in earnest about establishing a Benevolent Home after the order possibly, of the Messiah Home, here, is evidenced by further steps taken recently to forward the project.

We notice in the *Abilene Reflector* that Bro. and Sr. J. H. Myers are visiting in the different districts of the Brotherhood in Kansas, on their eastward journey from Texas.

We are informed by Sr. Long that Bro. T. A. Long, who had suffered the loss of his voice, has fully recovered again.

Postponement of Baptismal Service.

It was tentatively decided to hold a baptismal service in this city on May 7th, and was partly so announced. Later developments made it necessary to recall the announcement. Another date will have to be decided on later.

Special Notice re Fare to Conference.

The following information pertaining to fare, etc., from Pennsylvania points to place of Conference is furnished by Bro. S. R. Smith. One way, first class fare from Pittsburg to Dayton, \$5.45. One way, first class fare, for party of ten or more from Pittsburg to Dayton, \$5.25.

One way fare from Harrisburg to Dayton for party of ten or more, \$10.15.

One way using mileage to Pittsburg and party rate to Dayton, \$10.35.

Inasmuch as any number of persons can go with one mileage it would appear best to go to Pittsburg on mileage and on to Dayton on a party ticket.

If there are twenty-five persons or more in the party a private wooden coach with lavatory will be furnished. If there are fifty or more it will be a steel coach.

The party will leave Harrisburg on Friday evening, May 12, at 7.40 o'clock, arriving in Dayton at 9.05 Saturday morning, where special trolleys will be ready for conveyance to station 22, the nearest point for Conference.

Parties who contemplate going should go on Friday evening to be on time for the love feast, which precedes Conference instead of following it as has been the custom heretofore.

All who contemplate going should so inform Bro. S. R. Smith as soon as possible, as it will assist him in making all the arrangements for the trip.

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Doner, Mätopo Mission, Bulawayo, South Africa.

Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

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

Jesse R. and Malinda Eyster, Germiston, Transvaal, South Africa.

Isaac O. and A. Alice Lehman, No. 4, East Jeppes Extension, Johannesburg, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landis, Sen Villa, Madhupur, E. I. R., India.

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

D. W. and Mrs. D. W. Zook, Raghunathpur, P. O., Manbhoon Dist., India.

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

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

Central America.

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

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Brother Jesse and Sister Docia Wenger.

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

Chicago Mission, 6039 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

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

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

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

Love Feasts.

Pennsylvania.

Cross Roads, Florin Sta., May 10, 11.

A cordial invitation is extended.

Montgomery M. H., May 10, 11.

Silverdale M. H., May 13, 14.

Graters Ford M. H., June 3, 4.

Air Hill M. H., June 7, 8.

Mechanicsburg, May 27, 28.

Mt. Pleasant M. H., Rapho Dist., May 3, 4.

Pequea, Manor Dist., May 27, 28.

A cordial invitation is extended to all. Come by trolley from Lancaster via Millersville to Pequea line getting off at Morton's shop, which is one-half mile from the church.

Montgomery M. H., May 31; June 1.

Martinsburg, Morrison's Cove, .. June 3, 4.

Indiana.

Nappanee, May 13, 14.

This gives opportunity to brethren and sisters from the North and West to worship with the Indiana Brethren. Let many accept this invitation. Inform Eld J. A. Stump, Nappanee, Ind., of your coming and you will be taken care of.

Ohio.

Ashland and Richland, June 10, 11.

Valley Chapel, June 3, 4.

Meeting commences on Saturday morning, continuing all day Saturday and Sunday morning and evening. A cordial invitation is extended.

Communion services will be held at Highland M. H., place of General Conference, May 14th, in the evening.

Iowa.

Des Moines, June 3, 4.

The meeting commences at 2 p. m. on the 3rd. All are most cordially invited. All who can do so are invited to stop here over Sunday on their return from Conference.

Kansas.

Belle Springs, May 6, 7.

Brown County, May 27, 28.

Clay County, June 10, 11.

California.

Upland, May 6, 7.

All are invited.

Ontario.

Black Creek, May 27, 28.

Markham, June 3, 4.

Howick, June 3, 4.

Waterloo, June 10, 11.

Nottawa, June 17, 18.

Wainfleet, June 17, 18.

From San Francisco, Cal.

To the readers of the EVANGELICAL VISITOR: Having been requested to write more fully of the nature of the work and people with which we deal in San Francisco, we will try, by the help of God, to do so.

In the first place, our Mission is not located in a residence district (though we are not far from the Latin quarter, where the Italians live), but rather in the business section, only with this difference—that the business which goes on around us is not so much that which pertains to the necessities of life, as it is the traffic in human life and souls.

Our Mission hall is a clean, bright basement, under a saloon, and around us are saloons, wine dumps (where the lowest of humanity congregate), pool-rooms, dance halls, and all that goes with these things.

Also we are near Chinatown, with its opium dens where men and women, both Chinese and whites, are said to spend their time smoking, and otherwise imbibing the drugs that serve to stupify their senses, drown their sorrows for the time being, and make them oblivious of their surroundings generally.

And once in the clutches of the drug habit there are comparatively few that ever get entirely free, not that God is unable to deliver them, but the drug habit is one peculiar to itself, and not many are willing to take their stand and undergo the awful suffering that often results from suddenly breaking off its use.

In dealing with these unfortunate souls, we are made to realize the danger of the use of morphine, cocaine, opium, laudanum, etc., in case of sickness or operation, for many of these drug fiends trace the beginning of their trouble to some instance where these opiates were given to soothe pain and induce sleep, until the nerves were in such a condition that a constant quieter of some kind was required, and so they become terribly enslaved.

The work at present is in part, among

men who have no homes, or whose homes sin has broken up, and who drift about in search of work or pleasure, and this class is rather transient, not long in any one place, unless they get really saved and established. However, we do come in contact with some of a better standing, socially, business men and others.

On account of some of the converts who can not attend the night meetings we have arranged for a Sunday morning service, perhaps in the form of a Bible Reading, with the aim in view of giving them a better knowledge of the teaching of God's word than we are able to do in the evening meetings.

There are few nights that one or more Christian workers, with whom we are acquainted in the city, do not appear to help us both in the street meeting and indoors, and we certainly appreciate their assistance.

More than all we are thankful for the liberal encouragement and support of the Brotherhood since the work has been in operation, and for the presence and blessing of the Lord, manifested among us.

We feel that God is answering prayer and are looking for still greater things as we unitedly hold on to Him for His blessing.

Yours in His service,

ELIZABETH WINGER AND WORKERS.

52 Cumberland St.

From Sister Long.

In the name of Jesus I will venture to write a few lines for the VISITOR. To the praise of God I want to say that my dear husband is again enjoying good health. An attack of La Grippe caused a temporary loss of voice. I became over-anxious because of not being able to be with him and administer to his needs.

The varied trials and tests of my life have caused me to feel very tender toward such who are passing through affliction and trials of any kind. Oh, how ready we are by nature to misjudge one another, and even after we have yielded our lives to God we need to be on our guard that the evil one will not get the better of us and we condemn one another. If we knew each others trials as well as we do not, oh, how different we would look at each other, and instead of condemning we would pray for one another. When I read of the apostles how they did not cease to pray day and night, making mention of others by name, it always inspires me more to pray for others, and more especially for those who are passing through severe tests and trials.

I find so much comfort and help by reading the book of James. This morning while alone before God in prayer and reading James 4, more especially verses 6 to 12, it brought the tears to my eyes, and a full determination into my heart, by the grace of God, not to speak evil of any one. It is our duty to live up to these commands. God is not a hard Master. No, no; but full of love and compassion. He asks no hard things of His children. We are to draw nigh to Him and He will draw nigh to us. And the more we have of the Christ life in us the more we want. Oh, the way is good and right, and if we get into any difficulty the fault is not on God's side, but always on ours. And the minute we see our mistake we know where to go

to and confess and take our place, and our way is clear and open to go forward.

Many times I am led to pray for the widows, the sick and such who are isolated and can not meet with God's children from time to time. The life and experience of Madam Gouin has been a great help and blessing to me for the last twelve years. It did not matter what came across her pathway, she took it as from the hand of God for her good to bring her still in closer communion with Him and to make her more humble. Years ago I used to get her books in small lots at a reduced price to sell, and in this way I could use the profit to give to such who could not afford to pay for one. A true missionary spirit will give out as God gives in, and as He permits blessings to come into our lives we will gladly share with others.

I feel encouraged to go on, and thus far God's grace has been quite sufficient to surmount every trial, and I can say with James M. McConkey, "The keenest sufferings of the servant of God come from this vision of the ills which he himself cannot in any way touch or lighten, much less banish from this poor world."

I have sometimes thought some may wonder what has become of the tent and outfit for workers. It was shipped from Lake Ann, Mich., last July to Howard, Pa., where we used to live, and the intention was to hold a meeting there, but for some unavoidable cause the tent did not arrive in time to do justice to a meeting in our old home, much as we would have liked to have one. The Faith Tabernacle Brethren of Philadelphia gladly accepted the use of it the remainder of the season and shipped it to Victoria, Texas, free of all expenses. A band of God's children are asking God to raise up some workers who have the welfare of souls at heart.

Your sister in faith and love,

MARY J. LONG.

Long View, Pottstown, Pa.

A Testimony.

Dear readers: Greeting in the precious name of Jesus. I am glad to report victory on the side of the Lord for He is able to keep us if we are willing to trust Him. I am also glad for what the Lord is doing for our little band at Springfield, Ohio. Surely He is blessing us above that we deserve.

The meetings are becoming more interesting and conviction is falling on the people, but some way they are yet rebellious, but we are looking to God to dig them up.

Join in prayer with us for the children that come in our band. The Lord is convicting but the world, pride and the devil seem to be so binding, but I am glad God's grace is able to get them loose because He dug me out and broke the chains and so I believe He is able to get more.

I praise God for what He is doing for some of the older people of our band. It is wonderful how God will lead us when we allow Him.

Last Sunday we baptized two, a husband and wife, and God surely did manifest His help in sustaining them in the water. The husband never saw anything like it until he was through it. Quite a large crowd was present and witnessed the scene. It was something new for the city and was done in Buck Creek, at Snyder's Park. The meeting or services were held

in a private house, the three rooms being filled. Chairs were borrowed from the neighbors.

We also have a very nice Sunday-school, considering that it is held in a private house. Thirty to thirty-six children attend, and others would come but feel a little backward on account of it being in a private house.

The church is being started, the cellar is dug and foundation wall is being started. We are continuing to look to God for the rest of the money needed. He said, The silver and gold are His and the cattle on a thousand hills, so we are looking to Him to supply our needs through His children who are in possession of His goods. Any one feeling impressed to help please forward at once.

Those that were baptized are some that were mentioned to the prayer band several months ago. So you can see how God still answers prayer. Praise His name.

There are still others whom God has convicted, and they are halting to weigh matters; so let us pray for them. God knows their names and where they live and all. I am so glad I have taken the way. It seems as though nowadays it is harder, there are so many things of the world that people are looking at.

Pray for the band that we may be kept out of sight in God.

ELLA LINKEY.

1402 Maidenlane, Springfield, Ohio.

A Testimony.

Dear readers: I will try to write a few lines for the VISITOR this Easter morning, as I have often been impressed to write, but felt my weakness and still put it off. I love to read the testimonies of others and thought I would write what little I can by the grace of God, for it is alone through His mercy that I am what and where I am. When I look back over my life I can see so many places where I could have done better and lived nearer to God. I started in the service of the Lord about thirty years ago, but had been convicted in my younger years, but was not willing; so the Lord followed me on until I became willing to make the start. Praise His dear name, it is a good way, if we only could stay humble and right willing to do what the Lord wants us to do, and be a bright and shining light to those around us, so that we may be the means of drawing others to the Lord.

Your unworthy sister,

REBECCA MILLER.

Greencastle, Pa., April 16, 1911.

Africa Letters.

MACHA MISSION.

Dear readers of the VISITOR: As a general letter will take the place of several private letters, and I am very busy, I take this means of informing those interested of our present surroundings.

We praise the Lord for health and strength and every thing necessary to make life comfortable. We thank Him for His presence with us day by day in the many duties that fall to us. The readers of the VISITOR know long ere this that Bro. and Sister Taylor are at Bulawayo for a few months and I am alone assisted by Bro. David and wife.

We learn that a new missionary has been added to the staff of workers at Macha in

the person of Ruth Elizabeth Taylor. She is young yet and new in the work and it will take some time for her to learn the language and to know something about what is required, but she will indeed be a very welcome addition if the Lord spares her to reach this place, and will be a greater attraction than any other that could come. May the Lord bless her and make her a blessing to many in dark Africa.

Sister Makunka (Bro. David's wife), is also a very welcome addition to the staff of workers and we trust she may be a real light in a dark place. She has not had much opportunity of learning the ways of civilization, yet she is apt and has made good use of the little opportunity that she has had. Above all she is a whole-souled, modest Christian woman. She has had a very bright experience with the baptism of the Holy Spirit. She felt definitely called to this part of the work even before she had any idea of coming as David's wife, but he knew nothing of her call when he asked her. Since here she has fallen quite in love with our people, and is taking hold of the language readily. About a week ago she said the Lord appeared to her in the night and her room became like day. He said she must begin to go out among the people and tell them about Jesus, and she wants to obey. If she keeps as humble and open to the voice of the Lord as she seems now, she will no doubt prove a great blessing in the service. May both she and David have your prayers that they may be willing to be used just as the Lord wills, for there seem to be so many pitfalls for these natives that we white workers know nothing about.

Since vacation all the boys and girls who were with us last year have returned except a few who came in near the close of the year, and four new ones have been added. We are indeed very busy and many things have necessarily to be left undone. We have been having a very close, rainy season and vegetation is growing very luxuriantly, so that there are good prospects of our having plenty to eat the coming year, and that is an important item in our large family. The rains and ants have about finished the remaining huts, so that we have been fearful that the roofs of the school-house and boys' huts would not last until the rains were over. We trust it may be our privilege to have more substantial ones before another rainsy season.

It is necessary for me to correct a statement made in my last article to the VISITOR in reference to the chief near here who was killed about Christmas. As written, it was given out at the time that he was killed by a lion, but I am sorry to say that later developments show that he was murdered. This we learned a few weeks afterward from a chief and two other men who came to inform us. They said they wanted to tell me that day when he was found and I had gone over to the village, but the brother of the dead man urged them to say nothing about his being murdered either to the missionaries or to the government official, who was then in the neighborhood. It has been found that this brother was the cause of the chief's death, although he sent others to do the deed. It was a case of witchcraft. It serves to show us that the enemy is still

(Continued on page 15.)

OUR CONTRIBUTORS.

For the EVANGELICAL VISITOR.

Several Brotherly Questions.

BY CHARLES BAKER.

Inasmuch as some of our friends have objected to a certain thought expressed by us in our article on "Inbred Sin," and have expressed themselves so freely, and so strongly in opposition to it in the EVANGELICAL VISITOR, will they please tell us in the columns of the VISITOR *whether* our first parents were created fallible, or infallible?

If our first parents were created fallible, which we believe they were, then we cannot possibly come to any other logical and theological conclusion, than that there was something in man before the fall that was liable to respond at the presentation of a temptation. But that "something" possibly was not apparent until the temptation presented itself. If we look at Genesis 3:5, 6, we will discover this to be the case. There we find that when the enemy had drawn the attention of the woman to the fruit of the tree, and had eulogized its virtues, that "when the woman saw that the tree was good for food, and that it was pleasant to the eye, and a tree to be desired to make one wise," etc., that a desire arose within her (somewhere) to partake of the fruit and share its eulogized virtues. Of course, all are aware of the dire consequences that followed. But the question is, did those desires, which became apparent in the woman, arise within her before or after the fall? We are of the opinion it was before the fall.

We do not want to say who put the desires into the woman, but one thing is certain they were there and it teaches us if they were there before the fall that there was something in man before the fall, that was liable to respond to temptation.

We have not a copy of our article before us, but we are satisfied that we did not intimate in it that God "breathed the propensities" into man, at least our note-book does not contain such intimations. There are other ways by which God could have at the creation placed the propensities in man. He could have placed them by His wisdom and power in the composition of the different members of his body, "The outward man," and we believe that is where they were placed, and are in the bodies of men unto this day, but in a greatly intensified state by the fall, etc.

Then the reason that one, or the

other did not hear of a certain thought during a certain time, is no proof that such a thought is not correct. We do not hear everything.

We had not expected to say any more on this subject, but as it is, we see no other way out. Will our friends please answer the above questions shortly, for our personal good, as well as for others? Believe us, if we know ourself, we love the Lord, and the Brotherhood, and would by no means wish to be guilty of advocating an unscriptural thought.

For the EVANGELICAL VISITOR.

Toiling On.

BY D. V. HEISE.

"Brethren the time is short." (I. Cor. 7:29.) We are facing a long eternity. Our circumstances and stay in this world are very limited. "We brought nothing into the world and it is certain that we carry nothing out." (Job. 1:21.) Our sojourn here is largely influenced by the will of God, in the use we make of present opportunities in respect to the sanitary laws which govern our being. We at best are only probationers which should prompt us to Eccl. 9:10. There are many hindrances to the successful issues of life as provided by the Creator which are more or less veiled or hidden from our view. In innocency and youth we are exposed to evil and the attack of the enemy on every side to which we must keep up a vigorous and continued resistance lest we fall into the snare that is laid for our unwary feet. God gave us a body as it hath pleased Him, an habitation of the soul and during our probation bids us "occupy till I come." How much have we benefited by the experience and advice of our predecessors?

Probably one of the chief causes of defeat as we come in contact with the sterner realities of life is that we do not thoroughly study the *chart, God's holy word*, and implicitly follow His directions. God left not Himself without witness. (Acts 14:17.) All along the line in Old Testament history, He had faithful servants who were constrained by pure love to God and His cause to give themselves willing servants for any and every case of emergency, whose actions and words reflected grace and glory to the world in the age in which they moved, "like apples of gold in pictures of silver," by whom God kept up a brilliant light to guide the wayfaring traveller in the path of safety. As a light-house on the shore guides the

wary mariner in mist and fog and darkness by night, so does also the wrecked vessel on the reef say to all passersby, *beware*. "Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: *but* know thou, that for *all these things* God will bring thee into judgment."

Jehovah's purpose in the creation of man was his eternal blessedness in happy relationship with Himself, which was sadly forfeited in the transgression, much to man's discredit and sorrow. He who made our mortal frame and placed the inhabitants in their several offices as it hath pleased Him, (Eccl. 12:1-7), surely also knew what was most needful to keep the house in a healthy condition. By the hand of Moses, Jehovah gave His people the most perfect *code* embracing the laws of health ever given to man. To every wandering child of His He says, "Come unto me, I will give you rest. Lay down thy burden at my feet and take a crown of glory instead." This is the only true way that we can be made to enjoy life and fill our God-appointed place in the world after our bodies have been wrecked and our soul has been defiled by sin in the almost innumerable avenues of dissipation. O that we had only known to what danger, sorrow and remorse we were exposing ourselves in yielding to the first temptation to sin, in which innocency and resistance lost their power and we learned by sad experience that "the way of transgressors is hard."

The great mistake of my life was that I did not early yield myself to God and enter into His service before I wandered so far away into the sinful course of this world. I was often impressed with the great need of being saved and serving the Lord, but I did not know just how to begin. There was much religion in the world and many pretensions to God-service but in it all I failed to see the love of God manifested in the life of professors *in obeying the Lord*. "He that hath my commandments and keepeth them, he it is that loveth me." (Jno. 14:21.) Instead of these impressions being an incentive to urge me to yield my life to God's service and help overcome the difficulties in the way, I became rather more absorbed in temporal than spiritual and eternal things. My nature being somewhat bashful and cowardly, I had not the courage of my convictions to break company with the idolatrous

and sinful world and my own sins also, so delayed in making my great needs known to God and the church. But in the course of time the Lord, who was still good to me, so ordered that I could step out upon His promises and really have the love of God shed abroad in my heart, by which a radical change was wrought to the praise of His name, yet, I sometimes think, not as thorough as it should have been, as there were still some old habits in force in my mortal flesh that I would sometimes be ashamed of and try to hide my profession so that people would not think that I was a Christian.

There are so many ways to hide our light under a bushel and keep the Christ life from shining out in its clearness. How many precious seasons of blessings are lost by withholding from God our whole-hearted service. It is the open door to criticism and unbelief. Our intellect, the immortal mind, cannot be still. If not employed in things pertaining to spiritual life and godliness, "Satan will find something for idle hands and minds to do." As I look back over my life I see many of those weaknesses and failings that proved great hindrances to the spiritual progress and my work in the ministry, which I very reluctantly accepted, feeling myself unqualified for such a responsible position—"to preach the word"—of which I had a very limited knowledge.

My beloved brethren in the ministry, let us hear the instructions of the great apostle Paul to his son Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth.*" We need to be well equipped for the work of the ministry. If possible, every young brother in the ministry should take a course in the Brethren's Bible School, that he may become well acquainted with the holy word of God. "That the man of God may be perfect, thoroughly furnished unto all good works."

Clarence Center, N. Y.

Unlike the blessing of God is the approbation of men. Of their favor our Lord said, "Woe unto you when all men speak well of you." Yet we go on seeking human favor, deceitful as it is (Prov. 27:6). The idea of the text is that all things which we count human blessings, such as riches, bring *care* with them. But God's blessings are the untaxable gifts of heaven.—*Sel.*

For the EVANGELICAL VISITOR.

The Soul's Constant Need.

By J. O. LEHMAN.

"Seek the Lord, and His strength; seek His face evermore" (Psalm 105:4).

These words have been most precious to me for sometime past, and by following their advice, I find them to become a source of victory in all things in my daily life. They are so simple and plain that any little child can comprehend them, and yet they contain such a world of meaning, such a depth of truth, and such a profound rule of practice that it takes a real revelation from God to give us the understanding of their simplicity. What a simple command, and yet how all comprehensive, how all-embracing. It comprehends and includes the way of full salvation. It comprehends the way to obtain the full equipment of Pentecost. It comprehends the ever-increasing development of a Spirit-filled life. It comprehends a place of safety from both formalism and fanaticism. It gives a spiritual equipoise to the soul. It keeps one from looking for blessings, and running after its, things, isms and movements. It gets one to the place where Mary was, who had chosen the better part which was not to be taken from her, at the feet of Jesus, her blessed adorable Lord, beholding and worshipping Him.

Oh what a resting place!

What a quietude in the soul!

What a fortress from all danger!

What an ark of safety!

How comprehensive to say to the sinner, "Seek the Lord." It is not to seek salvation or forgiveness of sins. These after all are only the its and parts, which help to make up the whole—Lord. "Seek the Lord," and in finding Him thou shalt see such a contrast between thyself and Him that thou shalt say, "O Lord, I am a sinner, I am not worthy to be called thy son." And in answer to this acknowledgment and beholding of Him, you will find to your joyful surprise, your sins forgiven, and a will born within you to be reconciled and to make restitution with all your fellow-men.

How often have we told the sinner that he must give up this, give up that, and give up many things whereupon he shall find salvation. What a perverted order! What a deviation from simplicity! Asking a sinner to do an impossibility to obtain an it—a part, seems vague to the soul. I have heard a noted holiness preacher

say to his audience, if they will give up such and such sin, almost naming every sin possible, and then come to Christ, He would save them. If a sinner could do that he would not need come to Christ, for he would be saved before he would get to Christ. No. Sinner, seek the Lord and you shall be found of Him, when He takes away your sins and abundantly pardons.

How we have talked about the second blessing and sanctification until in our modern holiness papers this bold statement was made, "Sanctification is the general truth of the Bible." Is this true? Do we not find that Jesus, the Christ, is the central truth of whom we read from Genesis to Revelation? He is the center round whom all things circle, and in whom all things consist. We have been telling the people to seek sanctification in order to get a pure heart, and to dwell in the holy hill of the Lord. We said that we must seek this blessing; but in Psalms 24:6 we read, "This is the generation of them that seek Him; that seek thy face, O God of Jacob."

When Isaiah had a vision of the Lord, he saw himself in contrast to the Lord whereupon he said, "Woe is me, for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts." (Isa. 6:5.) Why was this confession made? Was it because someone had spoken to him about a certain experience of the child of God? Listen to what he says, "for mine eyes have seen the King, the Lord of hosts." He did not see an experience, but he saw the Lord, and by beholding Him he got the experience.

Those three men tried in vain to convince Job that he was lacking somewhere. And it was only after Elihu spoke in the Lord's stead and Job heard the voice of the Lord, when Job said, "I have heard of thee, by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes."

Beloved, we cannot preach conviction on sinners for sin, nor yet on believers for sanctification, but if we so present Christ that He will be lifted up before them, He will draw them to Him, when conviction will be spontaneous. "And I, if I be lifted up, will draw all men to me." (John 12:32.)

It is "Seek the Lord, and His strength, seek His face evermore."

How precious to hear these words repeated in one's soul by the blessed

Holy Spirit. The Spirit says, "Are you weary? Seek the Lord and His strength." "Are you hungry for the gifts of the Spirit? Seek the Lord and His strength." "Are you desirous to be baptized with the Holy Spirit? Seek the Lord and His strength." "Are you desirous to be more like Jesus?" "Seek the Lord and His strength; seek His face evermore."

Oh beloved, can we say with the Psalmist David, "I have set the Lord always before me: because He is at my right hand, I shall not be moved?" (Psa. 16:8.)

"One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." (Psa. 27:4.)

"In thy presence is fulness of joy; at thy right hand there are pleasures forevermore." (Psa. 16:11.)

"As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness." (Psa. 17:15.)

These are days when our hearts will be satisfied with nothing else, but by seeking Him, by worshiping at His feet, adoring and beholding the blessed Christ through the power of the Holy Spirit. Oh, beloved, my heart cries out with the apostle Paul's, "Yea doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ." "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." (Phil. 3:8, 10.)

South Africa.

"Blessed are ye that weep now; for ye shall laugh" (Luke 6:21).

Weeping brings us in close touch with the Lord, who is never recorded to have laughed. Weeping was honorable among former saints. Job says of the wicked man, "His widow shall not weep" (Job 27:15; Psa. 78:64). Moreover it is appointed to the church to weep now since her best beloved is absent and disowned, and she is an orphan (John 16:20, 22).—*Sel.*

"They bless with their mouth, but they curse inwardly" (Psa. 62:4).

Have you ever done this? Speaking smooth words to a man, while secretly you vilify him? Thus Judas did. The words will particularly be performed by the last anti-Christ who

will speak flatteries to the Jews, while he plots their ruin (Dan. 11:21, 23, 24, 27). Notice, David says, "Selah," after this passage. It means *stop*. When men flatter you be *silent*; beware of them, disbelieve them.—*Sel.*

FOR THE EVANGELICAL VISITOR.

A Crucifixion Day Meditation.

BY SAMUEL B. HARLEY.

Dearly beloved: Greetings in the precious name of Jesus. I can say I am enjoying the rich blessings of God. To-day especially, I feel the "*wonderful, matchless love of God*," as it is the memorial day of the *great* sacrifice God made, or gave, for humanity. Jesus humbled Himself and became obedient unto death, even the death of the cross. I trust all who read this have to-day realized deep down in their soul the true reality and meaning of the death of Christ, the precious sacrifice for sin. Let us enter into crucifixion with Christ, that we indeed may be dead to sin, but alive unto God: so that being crucified with Christ, sin may have no more dominion over us as the temples of God.

Now, as we have become dead unto sin, and have been raised up in newness of life, and realize in a small degree the divinity of Christ, let us live the true resurrection life before the world, so the world may be convinced that we are dead unto sin.

Our highest aim and endeavor should be to live a pure life before a sinful world. As we live this pure life, it will have its effect upon the people with whom we come in contact. There are some people who will not pay any attention to a person living a pure life. Yea, I am not making it too strong when I say the greater part of the people of to-day reject the pure and holy life.

Crucifixion has an inexpressible suffering connected with it. We who are crucified with Christ, know, in a small degree, the suffering connected with it. Death is by no means a pleasant guest. But if we ever expect to reign with Christ, we must die here and live the resurrection life. Many people of to-day who profess to be followers of Christ do not know anything about the real suffering and death.

Dear readers, I hope you may be of those who are risen with Christ, and are shining clearly for our Master. There may be some very young lambs in the fold who have not experienced these wonderful changes in life. May I say to you, continue to follow Christ

as He is revealed to you through His word, and be not discouraged when you must suffer. And if the suffering works in you death to the old carnal nature, rejoice in the death, and as you enjoy the new resurrection life, you will have joy unspeakable and full of glory.

My experience of this dying was not pleasant by any means. But now I only realize the *great* importance of us dying unto sin and carnality, and now also do I realize the real joy of the resurrection life. There was a long time before I became willing to die. God took me through some severe schooling or training to make me willing to die. I used to think I wanted to obey in every thing, but after all I was not willing. I tried, as many others do, to live a Christian life, and was not willing to make a complete sacrifice. At last God took from me my bosom companion, my dear wife. This *great* test and trial was severe indeed. She would often check me when I would do things which were not consistent for a Christian to do. Her life speaks louder than words. Though she be gone from my presence, so far as her earthly house is concerned, yet in spirit she is present, and her *loving words* have more of an effect upon my life now than when she was living in my presence. I can truly praise God for the exemplified Christ life, which she lived in my presence and before the world. I must say to my sorrow that I did not live near as pure a life as she did. But as she is gone, her influence has its desired effect upon my life.

I am only one among many who have had such severe trials, and whom God saw fit to bereave in order that they might become true to Him. There still is left with me a loving little son, just past three years old, who has the same kind, loving and sweet disposition as his dear mother had.

Fathers and mothers in Israel, let me encourage you to continue in loving and serving God in true obedience. My heart is touched in sympathy now, for the different conditions of humanity, as never before. In God is true comfort and consolation.

Brethren and sisters, as God has called me to preach the gospel, and to activity in His vineyard, pray that God may use me to His glory and to the advancement of His kingdom on earth, or among men, that I may be hid away in Christ, so He can be reflected through this temple of His. "Therefore, my brethren, dearly be-

loved and longer for, my joy and crown, so stand fast in the Lord.

Your Brother in Christ.

5609 Master St., Philadelphia, Pa.,
April 14, 1911.

For the EVANGELICAL VISITOR.

The Day of Christ.

By D. W. ZOOK.

Is that day near at hand? We give as the following a meditation upon the signs of the times as to whether it is near or not. Jesus said, "Learn a parable of the fig tree; when his branch is yet tender and putteth forth leaves, ye know that Summer is nigh. So likewise when ye shall see all these things, know that (He) is near, even at the doors." To the lover of His second coming the study of the times is a great inspiration as he realizes that it surely cannot be far distant. The tree seems to be budding and we rejoice in the glorious thought of that *wonderful Summer* that is near. We have great reason to thank God that He has told us so much about that wonderful day, and how we may know of its approach.

Paul tells us of a "falling away" that shall come first. Truly there has come a falling away from the faith once delivered unto the saints. A *falling away* indicates that there is something from which to fall away. And falling away they must fall unto something else, which indicates that they have fallen from a higher spiritual plane onto something which is lower; from faith to unbelief; from truth to that which is a delusion; from spirituality into worldliness; from the plain old-fashioned way of living unto the fashions of the day. This brings sadness to the heart of the true believer as he sees men and women being taken up with the destructive higher criticism, setting aside the Word of God as no more than any other book; Christian Science, becoming anti-Christian in the true sense of the word; Millennial Dawnism, becoming indifferent to the salvation of their fellow men; formalism, "having a form of godliness but denying the power thereof," and "heaping unto themselves teachers having itching ears," seeking for something to please and entertain rather than that which will build up and tend to greater spirituality; fanaticism, straining at a gnat and think they are swallowing camels, trusting in some peculiar experience and setting this up as a standard for all believers, denouncing and defying that which is according to the Word

of God; Unitarianism denying the Lord that bought them; Universalism, adopting the pantheistic ideas of heathenism; Spiritism, like the old backslidden King Saul, no more in communication with God and heaven, resort to speaking with the spirits of the dead; a sad, sad picture, indeed. But this is what we see. This is what makes us think. These are the days when men are crying as Christ said they would, "lo here, lo there," but He says, "Believe it not."

The second great sign of His coming we wish to make note of is the return of the Jews to their native land. Every once in a while we see a note of it in some of the newspapers. They seem to speak with authority. We do not propose to repeat this but only refer to it as one of the encouraging signs that should cause us to lift up our heads and look up, for our redemption is so much nearer than when we first believed. Thank God!

Thirdly, we would speak of the great spirit of lawlessness that is becoming so rampant throughout the world. The manner in which the masses are taking up the socialistic doctrines of the day is astounding. This and anarchism walk hand in hand. It is true that men of capital are hoarding their riches and oppressing the poor laboring man. It is true that governments are in many cases seemingly oppressive, especially to the lawless, but why should men rise, strike for higher wages, lynch, throw bombs, riot, and threaten massacres, make their bloodcurdling speeches defying God, the Church and Government? It is the spirit of THE MAN OF SIN or LAWLESS ONE that is sooner or later to be revealed. While on the one hand the Lord is preparing for Himself a people as His Bride, on the other hand the devil is preparing for himself a people that will be the true followers of that great and terrible one whom he is proposing to send into the world who shall make war with the saints and overcome them. (See Rev. 13:1-10). This spirit is causing great men to tremble in our own beloved America. England is taking great precautions, but in spite of all she can do there is an outbreak every little while in her great dominions. A few days ago we saw in the daily press that this is Germany's greatest foe. Legislatures can scarcely have a sitting without some demonstration of disorder. That spirit is working even in what are called Christian assemblies. Therefore it requires watching and prayer to discern the spirits whether they be

of God or not. Beloved, read carefully the Word and watch the times and you will be able to see clearly that THE DAY OF THE LORD is near at hand.

Raghnathpur, Manbhum Dist., India.

For the EVANGELICAL VISITOR.

Modern Rationalism.

By J. R. COBER.

Every true child of God believes that God has given to man a divine revelation, and message, and has accepted this message as it is found in the Bible pure and simple. But the true child of God is in many instances brought face to face with a tremendous and subtle foe, which is trying to overthrow the true Christian faith and make the Word of God of none effect. This foe had its birth in the hearts of worldly-wise, scientific and philosophic men; men of pure secular interests. It has been propagated widely chiefly because it appeals to the natural man. As stated in I. Cor. 2:14: The natural man receiveth not the things of the Spirit. Neither can these rationalists, in dealing with the Bible, see the supernatural or divine element in Scripture, because they are looking largely through the spectacles of the evolution theory, and on this account, being scientific, they of course make God's Bible a man's book, and so it is necessarily faulty, though they forget this very remarkable feature about themselves. The dates and authorships of the Bible must be changed so as to make prophecy history or forgery. Miracles are explained as myths and legends. They have, however, not yet been able to get rid of the personality of Christ, so His statements regarding the Old Testament are best explained by the accommodation theory. In this way one might go on and enumerate hundreds of theories which have been advanced against the Bible; but the greatest concern we have is not to safeguard merely the Bible, for God said His word shall not pass away, but what about thousands of souls who are being deceived through this monster evil, coming as an angel of light. The thing that is most heart-rending and yet disgusting is that certain portions of the Church of Jesus Christ have given the friendly handshake to these rationalists and are welcoming unconsciously the very essence of these abominable views. While if she realized the awful consequences she would shrink from it as one would from deadly poison.

To remind us again of the folly of the argument of the critics I will try and give an example touching each of the theories already suggested. Gleaning from the arguments of devoted scholars, let us examine Jonah 3:3: "Now Nineveh was an exceeding great city. The critics assert that this book must have been written about 200 years later than the occurrence of the events which it records. That is, after the destruction of Nineveh, else it would have read thus, "Now Nineveh is an exceeding great city." Thus they suppose that the book is a mere forgery on account of their supposed late date. The intelligent mind will readily see that the argument is hollow, and DeWitt, himself a critic with not exactly the same end in view regarding this book, points out the fact that the size of the city had nothing to do with the date in this connection.

Miracles as myths and legends.

Miracles, they say, are, contrary to the laws of nature and therefore could not have happened. They see only nature and not Him who created all things, and who has the right to introduce special agencies which are not contrary to nature but above nature. As Sir Robert Anderson puts it: Say, for instance, here lay a stone upon the road. According to the unchanging law of nature it lies there inert and tends to sink into the ground. Were it to rise from the earth and fly upward toward the sky it would, they say, be a miracle indeed. But this they say is impossible. Impossible? A boy comes along and snatches it and flings it into the air. This boy has thus achieved what they declared to be impossible. But they say we saw the boy throw it up. Is it by our senses that the limits of impossibilities are fixed? We are not capable of seeing everything that even nature itself brings about. Would it then be an impossibility for God to use a special and an unseen power to accomplish the same thing? But some might still object and say that matter can be put into motion only by matter and to talk of a stone being raised by an unseen hand is therefore absurd. Will the objector tell us how it is he puts his own body in motion? The power of something which is not matter over matter is one of the commonest facts of life. The apostle Peter walked upon the sea. "Nonsense," the infidel exclaims with a toss of his head, "that would be a violation of natural laws," and yet the phenomenon may have been as simple as that produced when he shakes his

head. Christ did not accommodate himself to the ignorance of the Jewish people and times when quoting from the Old Testament Scriptures. If this statement of the critic be true, let me ask, Why did he not accommodate himself to their belief in things where they had deviated from Scriptures, but sharply reprov'd them? He referred to the Scriptures as being authoritative and inspired.

The utter foolishness of these ideas is shown from the fact that the theories of these men are constantly changing. That which was received twenty years ago by rationalists as settled facts are disputed and ignored to-day. In the beginning of the twentieth century there were as high as eighty theories against the Bible in France, of which not one of them is accepted to-day. It was believed some years ago that matter was the only thing. Now say professors we are beginning to see that there is something behind matter, and for the want of a better name they call it energy. Here again they erect an altar to The Unknown God. If science were able to produce theories which would stand as many years as the Bible has centuries she might begin to boast. While at the same time true science linked with the Spirit of God would be the solution to the whole matter. Modern research is proving every day more and more the accuracy and truth of the Holy Scriptures. Let us take God simply at His Word as revealed in His book given.

8 St. Albans St., Toronto, Ont.

FOR THE EVANGELICAL VISITOR.
Where Art Thou?

BY L. O. SHELLHAAS.

My dear readers: I come to you in Jesus' name. I have felt that I should write some for our dear paper. As my experience has been somewhat varied, this passage of Scripture has come so forcibly to me, "Where art thou?" (Gen. 3:9.)

We notice here that God as He walked through the garden and wanted to meet His choice of all creation—man—he had hid himself: hence the call, "Where art thou?" Now, my dear readers, may this come to each of us.

Where are we? What is our experience? Is it as it was when we were redeemed and our captive soul set at liberty, or have we sinned and again gotten back into the brush, where we are afraid of the voice of God? I feel that we, as a church, should, as it were, examine ourselves

and see whether or not we are walking in the precepts as God has laid when out in His word. As we look at the signs of our times we must conclude that the so-called church of God is fast losing its power and influence over the unsaved; because so many do as our foreparents did in the fall—compromise with sin, hence our power is taken, and we become formal in our religious services.

I can not believe that our dear Father in heaven is pleased with us. One of the things which is so noticeable is that pride and fashion are getting a very strong hold among our people. We often meet brethren and we can not tell whether they are brethren; sometimes they are ministers of the gospel. It is sad indeed when we must see such deviations from the true word of God.

My own experience has taught me that we will be a peculiar people when we are really born of God, and have His Spirit in our souls. I verily believe we will see a marked difference in our natural appearance when we really get right with God. The question again comes, Where art thou?

Now, dear people, I do not want to censure or criticise. I think of our forefathers in the church, how they used to teach about non-conformity to the world. Some have gone to their reward, some are left and are among us yet, trying to deal out the word of God to the lost of earth, but we seldom hear them say anything about being separate from the world.

Where art thou? Have we not allowed pride to creep into our homes and sometimes on our person? I do not wonder that they are silent. I feel as though we should use wisdom on dear young souls who became dis-offensive. I believe I can call to mind dear young souls who become discouraged and gave up simply because the one who taught was not in the proper attitude to administer the truth.

Dear readers, I believe the time is almost here, if not altogether, referred to by Amos in chapter 8, verse 11, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine for bread, nor a thirst for water, but of hearing the words of the Lord."

Oh, dear readers, let us remember the words, "Where are thou?" and examine ourselves and if we have sinned let us make the proper restitution and get back to God where we will not hide but stand out in the open and say, as Samuel did, "Speak Lord,

thy servant heareth;" and not say as Adam did in Gen. 3:10: "I heard thy voice in the warden and I was afraid because I was naked (or had sinned) and I hid myself."

Yours, looking for Christ's second coming.

Mansfield, Ohio.

For the EVANGELICAL VISITOR.
The True Sabbath of God.

BY P. T. ALEXANDER.

When we think of the importance of the Sabbath, its benefits to the individual, the home and the nation, and then when we are told that we have no Sabbath now, it nearly makes us sick. When we are told that the "Lord's day" (Sunday) is not the Sabbath, or that "Rome changed the Sabbath from Saturday to Sunday," and such other imaginary stuff, we wonder what kind of God it is that makes a law and then changes it to suit the whims of the nations, or sets it aside altogether to keep His people from violating it. "No law, no transgression." It is very plain to all fair-minded people that are familiar with the Bible that there is nothing between the lids of the Bible that tells us how to observe the "Lord's day" if we do not regard it as the Sabbath! I am aware of the fact that we are not now keeping the Sabbath as the Jews did.

In former writings we proved the Jews' Sabbaths to be annual fixed date Sabbaths, always occurring upon the same date each year. The Jewish week also we showed to not be permanent from the fact that "Abib Sixteen" was always the first day of the week. We ask you to re-read former writings if you do not understand, for it is this week that Matt. 28:1, has reference to, and not to our Roman week. Paul in writing to the Galatians about the covenant and promises made to Abraham, asks the question: "Wherefore then serveth the law?" He answers by saying that, "It was added because of transgression, till the seed should come to whom the promise was made." (Gal. 3:19.) Now it is evident that there was a law that was transgressed before there could be a law "added because of transgression," for Paul says, "For where no law is there is no transgression." (Rom. 4:15.) Therefore, it is evident that there was a law, and because of this law being transgressed (broken), there was added another law; the purpose of this law that was added, it seems, was to be a means of salvation until Christ should come.

Christ being now come, this added law is null and void.

What was this law that was added? It was the law of Moses to the children of Israel. One of the provisions of the law of Moses was the divorce law. Jesus says, "From the beginning it was not so." (Mark 10.) We find two reasons in the Old Testament for Sabbath observance. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: Therefore the Lord thy God commanded thee to keep the Sabbath day." (Deu. 5.) "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day. Wherefore the Lord blessed the Sabbath day, and hallowed it." (Ex. 20.) The Israelites were commanded to keep the Sabbath because of their deliverance from Egypt. The original reason for the Sabbath was because of the Lord's rest from the creation, and we dare say that the law that was transgressed, causing an addition is no other than those ten commandments, written on two tables of stone, by God Himself. Moses threw them to the ground and broke them because of the worship of the golden calf. Concerning the added law, Moses says, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." (Deu. 5. 3.) The commands follow and make Sabbath observance obligatory upon Israel because of their deliverance from Egyptian bondage. Now remember, they were commanded to make the very day on which they came out of Egypt, namely, ("Abib fifteen") their annual Sabbath to commemorate this event. Remember also that this was the very same Sabbath on which those women "rested according to the command." (Luke 23:56.) This Sabbath being a part of the added law, had its fulfillment in Christ. And with the rest of that law became null. This cannot be truthfully said of the original Sabbath that God instituted in the beginning. That Sabbath was a weekly Sabbath such as we have now. I have no means at present of knowing on what day of the week that Sabbath was, but I have good reasons for believing that, if the day of the week was important, that Jesus would make known to His disciples the right day, and since Sunday observance can be traced to a very early date in the Christian church it is more than probable that

this day (Sunday) was the original Edenic Sabbath. I am told that Robert Young translates Matt. 28:1, "In the end of the Sabbath, as it began to dawn toward the chiefest of the Sabbaths, came Mary Magdalene and the other Mary to see the sepulchre." If this rendering of the text be true, then we have a reason to believe that the resurrection was on Sunday, for none but the Edenic Sabbath could be chiefest. Ignatius says, "Every lover of Christ celebrates the Lord's day, consecrated to the resurrection of Christ, as the queen and chief of all days."

Again we must say that the "Lord's day" was the annual day on which Christ arose. And was "Abib 16," and may or may not have been Sunday. Lord's day and Sunday are not synonymous terms, Sundays are just seven days apart and are rightly termed Sabbath. The Sabbath can never be Lord's day, for Jesus said the "Sabbath was made for man." Again, Lord's day, as Ignatius says, is "consecrated to the resurrection of Christ." The resurrection was pre-figured by the offering of the first fruits, from the time of the entering of the Israelites into Canaan until the laws of that nation were dissolved by the Romans. Josephus tells us that these firstfruits were annually offered on "Abib 16," thus making this day an annual day and so it was considered by the early church. The "seventh day," from the beginning, was the Sabbath. The Scriptures do not specify the day of the week. Therefore we conclude that the only way in which we could use Lord's day for the seventh day, would be to say Lord's day Sabbath. And since Jesus is Lord of the Sabbath, this term is proper if we want to make a distinction between "Lord's day Sabbath" and the Jews' Sabbath. The difference between these two Sabbaths is this, the Jews' Sabbath was given by Moses to Israel, and were annual fixed date Sabbaths; the Lord's Sabbath was from the creation and was called "Sabbath," not "Sabbaths."

Thomas, Okla.

"As well might we expect vegetation to spring from the earth without the sunshine and the dew, as the Christian to unfold his grace and advance in his course, without patient, persevering, ardent prayer."—J. Abbott.

If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could understand everything.—Bushnell.

Program for Sunday-School Meeting.

In accordance with the ruling of Conference of 1910, a Sunday-school meeting will be held in connection with this year's Conference. The time is Monday afternoon, May 15. The following topics will be discussed by the speakers designated.

THE MISSION OF THE SUNDAY-SCHOOL, by Bro. Jacob Funk, Lebanon, Pa.

PARENTAL INDIFFERENCE by Bro. Bert. Sherk, Stevensville, Ont.

THE SUNDAY-SCHOOL CRITICISED AND DEFENDED by Bro. John R. Herr, Abilene, Kansas.

A period of a few minutes of open discussion may be granted after each address.

THE COMMITTEE.

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Harrisburg, Pa., May 1, 1911.

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Orders for the above tracts, paper and envelopes should be addressed EVANGELICAL VISITOR, Harrisburg, Pa. Tracts are free to mission workers.

Send for circular of THE SCOFIELD REFERENCE BIBLE.

A Passion for Souls.

Not long since we spent a night with a very dear friend—a missionary who has wrought eight years in one of the neglected republics of Central America. This brother has been home for about a year and was looking forward with eagerness to his return to the field. He is a dear brother, a companionable man, a true friend and a man of real faith. It has always been a pleasure to fellowship with him and the fellowship in spiritual things has been for many years very real. But most of all he is a man of passion—passion for souls. Paul speaks of fellowship with the sufferings of Christ. In this brother's life there is a real fellowship with the sufferings of Christ for the lost ones of his field. Many incidents in his life that we know most of us would consider very real suffering, but the following has touched my heart so deeply I feel that I want to pass it on.

In the morning, in family worship, after reading a portion, and as he led in prayer and talked with God about a good many things in a way that made one feel glad they were of the company of that family circle just then, when he came to pray for his field, the saints there and the lost ones there in that dark land, his voice broke in weeping.

It reminded us of Moses' cry for Israel in their sin that is written with a dash, indicating a heart cry, rather than words. It reminded us of Paul's three years' ministry at Ephesus, that, among a good many other things, contained many tears.

It reminded one of our Lord as he wept over Jerusalem and in Gethsemane.

And then it sent an arrow of conviction home into our own heart. It made such an impression there that since we have prayed for the lost ones in our field as we have not done before and by His help we shall do so with more concern than we have done in the past, no matter where we may in His providence labor.

Tears will not flow for lost ones on our fields as long as we are discontented where we are, as long as the service is wearisome (see Mal. 1:13), as long as we are critical of each other, as long as the minister has a spirit of criticism and censure for the church members that they remunerate him so poorly and permit him to suffer so much, as long as the pew has a spirit of criticism for the minister that lessens his influence in the family and community and in many churches

simply compels him to move on every few years.

Oh, if the pastors, the men of God in any community, would take the lost ones in that community to God in prayer, as this brother took the lost ones of Guatemala that morning, and many of these lost ones are in the churches, then things would be different in our churches, different everywhere.

"Oh, for a passion for souls!

Oh, for a pity that yearns!

Oh, for the love that loves unto death!

Oh, for the fire that burns.

Oh for the power that prevails,

*That pours out itself for the lost;
Victorious power in the Conqueror's
name;*

The Lord of Pentecost!"

A. Z. MYERS.

Shamokin, Pa.

Sanctification.

Scripture Lesson, John 17.

"Sanctify them through thy truth, thy word is truth." "And for their sakes I sanctify myself that they might also be sanctified through the truth." (Jno. 17:17, 19.)

We have chosen for a scripture lesson one of the most precious chapters in the Bible. The seventeenth chapter of John is the Lord's prayer. I know that we are accustomed to call the prayer recorded in the sixth chapter of Matthew "The Lord's prayer." That is the disciple's prayer. Jesus there taught His disciples how to pray, and we all love to repeat that prayer and teach our children to repeat it, and always find help when we come in spirit and in truth and ask for what we need in the attitude we are instructed in the prayer thus given. The prayer we have for our scripture lesson is quite different. This is the prayer Jesus made for His disciples and for us individually, more than 1900 years ago. No one has had more power with God the Father than His Son Jesus Christ. He came to this earth not only to do the will of the Father, but to teach us how we might do His will also. I do not believe that Jesus would have asked anything for us that would have been out of harmony with the will of the Father. He ever wished His Father's will to be done. I do not believe that Jesus would have asked for something which would have been impossible for the Father to give. We know from the words of the text that Jesus did pray and pray very earnestly for the sanctification of His disciples who were with Him then, and not only for them

but for us. He prayed that this grace might be given to all who might believe on Him through their word.

It was in the mind of Jesus that His disciples should carry the gospel into all the world, and that future generations should have the gospel handed down to them from generation to generation. It was His will that the gospel should be preached in all the world by those who were brought out of darkness into light. He came to bring "glad tidings" to all people and intended that you and I should tell a lost world of His love. Just because Jesus did not offer a special prayer for the evangelism of the world upon this special occasion is no evidence that He was not as much interested in their being saved as He was that His own should have the grace needed.

It was for the purpose that the world might be convinced that He prayed for His disciples' sanctification. He prayed that they might be one, and I sincerely believe that as Jesus intercedes for us now at the right hand of the Father, He is pleading for the same unity to be manifested among His disciples to-day that He desired should exist when He prayed so earnestly to the Father that they might be one. He has the same purpose in mind. The world needs the gospel message. The world needs to be convinced that there is a reality in the gospel plan. The divisions, differences and disagreements among the professed followers of Christ are keeping the non-professing and unbelieving world in the dark.

There was a means and basis of unity then, and only one. There is a means and true basis of unity now. There is a work of grace for the children of God which will bring them into the unity of the Spirit and of the faith. I am not surprised that there are so many divisions among the professed people of God and even among those who profess to be His holy people. If one will attend the various meetings and read the records of various movements it is easy to discern why there are so many societies and divisions and so little unity. Some of the most recent movements have led away large numbers of those who professed the doctrine of sanctification in completion. Now the same persons who once professed the experience are denying that there is such an experience. They have either never known the realities of a real sanctified experience or else they have gotten so far from God as to deny the work which the Father, through

the Holy Spirit, did for them. Jesus said of His disciples that they were not of the world even as He was not of the world. They certainly had a higher state of grace even then than the average church member and a higher state of grace than many of the professors who are identified with the modern holiness movement. It seems to me that it is evident to any one who will observe that worldliness is swallowing up many who once seemed to run well, and, too, it is not an infrequent thing to find many of the modern holiness missions, bands, churches and associations which have not come out of the world and worldliness. Men who are not walking according to the Scriptures. They have not come out from secret orders and worldly associations. And it is not an infrequent thing to find persons professing to have attained the sanctified experience who have not met the Scriptural requirements in their marriage relations. This is an age when men are without natural affection. The divorce courts are busy grinding out divorces for almost every cause, and contrary to the Scriptures, and many persons seem to think that so long as they keep free from the condemnation of the laws of the land that they are free in the Lord. They are walking in darkness and calling it light. The disciples for whom Jesus prayed were not of the world, and yet they were not sanctified. They needed something more than they had. There are many now who need a deeper work of grace in their hearts and lives. They need to be sanctified. They need to enquire for the old paths and walk therein.

Well, let us see what sanctification really means. Three best books I know of for a Christian worker are first, the Bible; second, Webster's Unabridged Dictionary, and third, Cruden's Concordance. The Bible reveals the plan of salvation and is God's book, the standard and law for men to be guided by. The dictionary is the standard authority of the English language. Cruden's Concordance helps us to get into and easily find the passage of scripture bearing on any given subject. Cruden classifies sanctification and shows that it is mentioned more than one hundred times directly in the Old and New Testament. Webster defines the meaning of the word "sanctify" to make sacred or holy; to make holy or free from sin; to cleanse from moral corruption and pollution, to make fit for the service of God. "Sanctification" he defines as being "the act of sanctifying

or making holy; the act of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to the supreme love of God." He also gives a second meaning for which the word is often used to be "the act of consecration, or of setting apart for a sacred purpose."—*Sent of God. Sel. by* —

(To be continued.)

When the Deacon Talked in Church.

(Concluded from page 1.)

lars to the Lord! God bless you, Mrs. Dean. What! and Minnie has some, too, and wee Bobbie." "A cheque from Mr. Hay, it'll be a good one, too, for he gives a tenth to the Lord."

"Ah! Miss Kitty Hughes, that fifty cents never cost you a thought, and you, Miss Marion, only a quarter, and you could both 'go ye' and support yourselves. Five cents from the father, and a cent each from the family; I guess John Hull and his family don't love the heathen very hard. And you, too, Effie, I doubt if the Lord will take any substitute for you. Nothing from Mr. Cantile? Not interested, I suppose, heathens at home, perhaps you're one of them."

"Five cents, Mr. Donald, I doubt you'd want to put that in the Lord's hand."

Then the old man came to his own pew, and as his wife put in an envelope, "Ah! Mary, I am afraid my dear, we've been robbing the Lord all these years. I doubt we'd have to put Jack and Mary, too, on the plate, wife. Jim, my boy, you'd been worth far more than that to the Lord."

So it went on from pew to pew till the old man came to the front again, and there he stood for a moment. He put the plate down, and taking an old leather wallet, counted out some bills, and said, "I am sorry, Lord, I didn't know you wanted me to go, and Jim will keep mother and me on the farm now we're getting old, but I won't keep Jack back any longer, and Mary's been wanting to go, too, only I wouldn't let her; take them both, Lord."

Then while the old man sat down, and buried his face in his hands, Deacon Wise jumped up and said, with a lump in his throat, "Dear Pastor, we haven't done our duty. Let's take up the collection again next Sunday." And a chorus of amens came from all over the church. And the pastor got up with tears in his eyes and said, "My friends, I haven't done all I

could either, I want to give more next Sunday, and I'll give my boy, too."

Then we sang a hymn as we closed, but it sounded different from what it ever had before.

*"Love so amazing, so divine,
Demands my soul, my life, my all."*

So that was what started our missionary church, and we've kept on ever since. Fourteen members of our society have gone as missionaries within the last five years—six of our brightest girls.

Jack Bright married an organist, and they are out on the border of Thibet, where his medical skill is winning a way for Christ. Mary Bright married the minister's son, and they went to Africa. The old deacon has gone to his rest.

I have two of my boys in the work, one in India, and another in China, and another is getting ready to go. My name? John Donald. You're laughing! Yes, I was the one that gave only five cents that day; what the old man said about putting it into the Lord's hands stuck to me. But I hope to give the Lord a girl or a boy for every one of these five cents. You see, the Lord said "go ye," so we're going.—*Selected—Printed by request.*

Unscriptural Union.

The editor of the "Baptist Standard" is not much edified at the efforts now being made to bring about Church federation at the sacrifice of doctrinal differences. He says:

"A vapid, doctrineless, compromising Church is worse than worthless. It will cumber the ground, misrepresent Christ, and die for the want of life. In the present situation, so full of possible good or of evil, what is the duty of every thoughtful Christian? The answer is easy: Seek the right ways of the Lord, and walk in them. A religion without authority is no religion. The world confronts two propositions touching authority in religion. One is the Catholic contention that supreme authority is in the Pope. The other is that supreme authority, undelegated, is in Jesus Christ, and the Holy Scriptures are the law of His kingdom. All who would get together must accept one or the other of these propositions. The constitution of Christianity is in the great commission. The message for this generation is a faithful preaching of the Word, and the highest service we can possibly render the world is to stand by the form of sound doctrine in the spirit of Him whose we are and whom we serve."—*Sel.*

OUR YOUNG PEOPLE.

"Courage, Soldiers."

"Courage, soldier," are the inspiring words which keep ringing in my ears. Methinks I can hear them yet as they came in sweet, melodious tones from the lips of our dear brother, Levi Herr, who has so recently slipped from our midst into the Great Beyond.

As we search the Scriptures, how often we notice the exhortation, "Be strong and of good courage." God looks down upon sinful man and sees the many times His children almost lose their courage and His great heart of love provides a means of encouragement—sometimes it is a special scripture and sometimes a friend.

In searching the Scriptures we find many characters, who exemplified courage in their lives. There are Ruth and Naomi, when forced to seek bread, they were not discouraged, but gathered the golden grain with "willing and cheerful hands." When the hand of poverty and affliction was laid heavily upon Job, we do not find him turning to the beggerly elements of this world—disheartened, but rather in sack-cloth and ashes looking unto God with an eye of faith and saying: "Though He slay me yet will I trust Him." Daniel knew that the decree, "that whosoever shall ask a petition of any god or man for thirty days save thee, O king, he shall be cast into the den of lions," had been signed by the authorities, and even the king himself. His courage did not fail him. He went to his room three times a day, as before, and there with his window open toward Jerusalem prayed aloud. And we find that Daniel's God delivered him. Jesus, when in the Garden of Gethsemane bowing in prayer said: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine be done." He then bore up under the sins of the world, upon the cross, with undaunted courage. Bless His name.

John, the Revelator, when cast—an exile, upon the isle of Patmos, was not discouraged but gave to the world valuable revelations.

Joan of Arc "by inspiring the dissipated French soldiers with new courage, forced the English to raise the siege of Orleans." Was Martin Luther discouraged when his doctrine was opposed by the Catholics? No, but he worked steadily on and finally the Protestant faith was established. Only a few days before brother Herr died he looked up and said, "I am not discouraged."

We look upon those who have fought the battles of life with success and have raised monuments of memory to their names and say, "Let us all join in the work of the Lord with courage."

ANNA TUCKER.

Clayton, Ohio.

Behold, the Harvest Field!

Jesus said, "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." (Luke 10:2.) One needs only to enter several of these large compounds here on the Gold Rand to get a glimpse of the immensity of the Field. I visit two compounds every Sunday forenoon and two native hospitals. Each of these compounds has about two

thousand three hundred natives. Among these we are kept busy from a few minutes past eight until eleven and twelve o'clock, holding services in which we endeavor to point sinners to the Lamb of God which taketh away the sin of the world. And yet we seem (comparatively speaking) to touch so few of this great number.

Now, we must remember that there are about one hundred and twenty-three compounds on this Gold Reef. Some of course are smaller than the ones I visit, while others are much larger. Into these compounds the natives congregate from north of the Zambezi river to Cape Town, and from German West Africa to Inhambane, East Africa; and in a goodly number of these compounds the pure gospel is not preached at all, nor are there any prayer meetings or Bible classes for teaching the natives the word of God.

Beloved, is it any wonder that our souls are stirred when we look upon this field? I wish I could give a pen picture of this field that would deepen the interest and intensify the desire of every reader of the EVANGELICAL VISITOR to have some active part in bringing these souls to Jesus. It is true there are other needy fields in Africa, yet I believe that this Gold Reef furnishes as great, or even greater, opportunities for winning souls as any place I know of.

We were greatly interested, and still are, in the work our brethren and sisters are doing in Rhodesia, and when we went up there last June we went with the purpose of locating there, if the Lord made clear to us that that was His will for us, but as much as we enjoyed our entire stay with all of the workers, we again felt very definitely led to return here. So now we believe that the Lord's plan for us is to settle definitely here, and open up a work where at present there is no mission work being done. This we believe the Lord will soon make possible by opening the way, and supplying the funds for the building of this new station where, for the glory of God, we hope to lift up the blood-stained banner of King Jesus to perishing souls until the trumpet sounds and the clouds part asunder and we are caught up to meet our glorious risen Lord in the air. Hallelujah! Glory to Jesus for ever and ever! Who would not like to have a share in this noble work? Will all who would, please join with us in prayer that all difficulties may be removed, and that laborers may be forthcoming to assist in building that nothing be lacking. The true condition of these natives is told in the following words:

"I stood on a grassy sward, and at my feet a precipice broke sheer down into infinite space. Then I saw forms of people... making for the edge. All were blind, stone-blind, and over and over the people fell, like water fall of souls. Oh, the cry as they went over... Then I wondered why no one stopped them at the edge."—*A. W. Carmichael.*

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?
That they may the path of safety find?
Angels would come flying to the task,
If such service we from them might ask.

Are there none as sentinels to stand—
Ransomed sinners, heeding Christ's command—

To arrest the work of death and sin,
Wanderers to gather and bring in?
"Go, and save them," says the Voice on
high
"Come and help us," wails the echoing cry.

Far too few the servants who obey,
Not enough the "waterfall" to stay!
Wide apart the posts which sentries fill,
Furloughs, breakdowns, make them fewer
still.

None the less men perish in their sins,
Satan rests not, and he scores and wins.

Child of God, absorbed in games and
gains,

Singing hymns and "making daisy chains."
Let the cry of lost souls pierce your dream,
Face things as they are, not as they
seem.

Face Him, ask what He would have
you do;

Then find heaven in His plan for you.

May the Lord bless all who read these
lines.

Yours in Him seeking the lost,

J. R. EYSTER.

Germiston, Transvaal, So. Africa.

March 20, 1911.

For the EVANGELICAL VISITOR.

I Saw One Hanging on a Tree.

By A. C. WINGER.

I saw one hanging on a tree,
All pierced and bleeding there.
I saw His soul's deep agony,
I heard His words of prayer:

"Father, forgive," O wond'rous words,
"They know not what they do."
Was e'er such prayer of pity heard
As pierced that darkness through?

Was e'er such love and mercy known
By human hearts like ours?
Or such compassion on us shown
From earthly friends or powers?

Ah, No! the love the Savior felt,
And gave was Love Divine.
O Savior, make our hearts to melt,
And give us Love like Thine!
San Francisco, Cal.

Nearer, My God, to Thee.

When doubt and conflict weigh me down,
And clouds before me rise,
Whose gathering gloom and deepning
shade

With sorrow fills mine eyes;
'Tis then I lift my fainting soul
In prayer that I may be,
Nearer, my God, to Thee,
Nearer to Thee.

When joys that once I thought so true,
Have lost each balmy sweet;
And withered hopes, like Summer flowers,
Lie crushed beneath my feet;
With quivering lip and yearning heart
I pray on bended knee,
Nearer, my God, to Thee,
Nearer to Thee.

While day by day I journey on,
To reach that world sublime,
That stands in perfect loveliness,
Beyond the shores of time;
My faith looks up and softly breathes
The prayer so dear to me,
Nearer, my God, to Thee,
Nearer to Thee.

—Selected from *Living Hymns* by Sr.
Mabel Hess.

Lykens Valley Love Feast.

A love feast will be held June 7, 8 at
the home of Watson Romberber.

African Letters.

(Continued from page 5.)

very much alive and we must continually
keep on the armor in this mighty conflict
against sin and superstition.

The people have been required by the
government to move together in larger
villages; this will make it possible to visit
more at a time. As the rains are soon over
we hope we may be able to visit the people
oftener.

Yours in His service,

H. FRANCES DAVIDSON.

Choma, March 22, 1911.

MATOPO MISSION,

March 22, 1911.

Dear readers of the VISITORS Greeting.
"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 inherit-
ance incorruptible and undefiled, and that
fadeth not away, reserved in heaven for
you. (I. Peter 1:3, 4).

Since our last writing our experiences
have been varied. Long have we desired to
see a revival here, not that we might have
something to report only, or of a spas-
modic nature, but to see the heathen get
saved from their sins. To this end we
have also asked your prayers and now after
some silence what can we say?

It is very evident that God cannot work
with polluted instruments; on the con-
trary they are detrimental to every thing
good. The blessed Holy Spirit has done
well in bringing to light some of the hidden
things of dishonesty. We are very sorry
that we have to say in our report that
hypocrisy in several of the members, in-
cluding Matshuba, has been a great detri-
ment to the work. When the stumbling-
blocks are taken up and out of the way
the church is saved a lot of vain labor; but
not until the church is recovered and re-
vived can we see definite results among
the unsaved. God has kept us from sink-
ing while passing through these trials.
Though there is not yet any great move the
aspect is more hopeful.

As to Matshuba's present attitude we
cannot say much. He attends services on
alternate Sundays and seems to be drawn
toward the Lord. He confesses that his
way is hard on account of his convicted
conscience, and that he wants to come back
to God. The greatest hindrance is the
thought of confessing his yet hidden sins.
He is working in a mine about ten miles
distant as a result of dismission from the
Mission. We still have hope that he will
get right with God, and beg of you, dear
brethren and sisters, to pray earnestly for
him that God will thoroughly save him and
make him a true soldier of the cross.

Though Matshuba's fall was a hard blow
on the work and some were severely
shocked because his sins were of long
standing, it has worked good in other ways,
and some have taken a firmed hold for
themselves, and see the need of leaning
only on the Lord.

There has been some move again
among the old people. A wife of an old
man and several others from the same
kraal have lately turned to the Lord. She
said, "I am tired of sin and want Jesus."
An old man who has a large family was
persuaded by his children to move near the

Mission so his children could attend school
and gospel services with their "own peo-
ple." The boys staying at the Mission seem
anxious to do right. Some of them have
yielded their lives to God for service.

Generally, in our missions here, there is
reason for large expectation. In former
reports mention was made about greater
effusion of the Holy Spirit. Truly the
souls that were thus blest are precious chil-
dren of God; so full of love, joy, peace,
quietness and zeal wholly unprecedented in
this mission field. Jesus is an object of
worship and the Holy Spirit is honored.
They are in danger as long as they are in
this world, but souls that have seen
the glory of God are not apt to fall. Five
years ago some of these dear children were
in heathen darkness, and when we now not
only see, but would fain covet the beau-
tiful Christian spirit, we may well say,
"What hath God wrought!"

Re the prospects of opening a work in
Chibi we are not able to say much. The
Government officials are complained of as
being very negligent about their duties, and
as we missionaries generally come last for
attention we have to wait sometimes. The
Native Commissioner in Chibi informed
me that he had been informed by the Ad-
ministrator that the Lands Department
would grant us one hundred acres of land
on the usual terms as to lease. The usual
extent of land granted in Native Reserves
being only ten acres, we are hopeful that
the conditions as to tenure will also be
favorable. As per instructions from the
N. C. in Chibi, I have written to the Lands
Department and also repeated without my
acknowledgment from them. I have now
appealed to the Native Commissioner in
Chibi to see that we are authorized to take
possession of the proposed site.

We are praying the Lord to send the
needed workers for this needy field. Al-
ready two native helpers (a brother and
sister) have been led of God to forsake
all to take up work there, notwithstanding
the condition that no wage shall be paid
them above their personal needs. The
field is large. How many others are ready
to join? Brethren, we have a native
brother here who has consecrated all to
God and cares for little but the work of the
Lord. He wanted to make his old jacket
serve as a shirt so he could give his money
to the Lord. He gives all to the Lord ex-
cept what he must have for his taxes and
a very little for clothes. We need conse-
crated workers filled with wise love.

LEVI DONER.

The Presumptuous Sin.

I remember some years ago in Sicily see-
ing a petrifying stream. This stream,
which came out of the sulphur beds, would
turn to sulphur any stone or any living
creature over and around which it continu-
ed to flow. I saw, for instance, a small liv-
ing fish put into a little rock basin into
which the stream fell. Soon it lost its
power of motion, then its life, and later its
very body turned to stone, so that after a
few days of the dropping of the stream
upon it it was just a fish carved in stone.
Presumptuous sin is like that. It falls up-
on a man and hardens him; it falls upon
a man and despiritualizes him; it falls upon
a man and desensitizes his conscience. It
falls upon him in such a way that his in-
sincerities become the very character and

expression of his life. Well does David thus pray that God will keep him, that the restraint of God may become real in his life, that he may be guarded from such a consequence as that of which the Apostle Paul, in the epistle to the Hebrews speaks, of the spirit of grace despised, the blood of the covenant counted an unholy thing, and the Son of God crucified afresh and put to open shame.

Do you think that I am speaking in an extreme sense? Take two parallel lines, lines which, as mathematicians truly tell us, if produced to infinity will never meet and will always be separated by the same distance. Let one of these lines diverge in the slightest degree, so light that you could not measure it with any mathematical instrument however delicate, from the actual line of original direction and then produce these two lines. The further you produce them the further they get to be apart, so that if you could produce them to infinity you would have an infinity of distance between them. Beloved, the awful power of presumptuous sin is this: That, trifling and negligible, as it appears at first, projected into eternity it puts an eternity of distance between a man and his Lord. I read some words the other day which are awfully true. They are the soliloquy of a man who has gone along this pathway, who as committed the presumptuous sin, and is now under its dominion. Listen to what he says:

"Good-bye!" I said to my conscience,
"Good-bye for aye and aye!"
And I put her hand off harshly,
And I turned my face away.

And conscience, smitten sorely,
Returned not from that day.
But a time came when my spirit,
Grew weary of its way.

And I cried, "Come back, my Conscience,
I long to see thy face."
But Conscience said, "I cannot;
Remorse sits in my place."

There is an analogy to this in the physical life. Many a man has contracted an incurable disease and been hurried to death by neglecting a trifling illness. A mere cold was thought nothing of, and before he knew it phthisis developed and death became inevitable. A little scratch was disregarded, and before he knew where he was the whole system was poisoned, the heart lost its power to pump blood through the body and death ensued. It is just so in spiritual things.—*Ex.*

Subscription Credits.

From April 15 to 28.

A. H. Wingert, Joseph Ulmer, W. B. Henderson, Sarah Steckley, Samuel Reichard, Louis Souder, David Hitz, J. L. Gish, benevolent, Mrs. David Barkman, Emma Sissle, Rufus Oberholt, C. T. Heisey, Albert Wilson, J. L. Brubaker, S. C. Eshelman, Carrie Eshelman, J. W. Niesley, James H. Keefer, Clarck Hock, S. D. Wingert, Ella Wenger, C. E. Snoke, S. A. Smith, bound volume, Jno. Demmy, S. G. Engle, Anna Fought, Harvey K. Light, benevolent, Anna Musser, benevolent, Barbara Engle, benevolent, Lena Metzger, benevolent, Mrs. Menno Light, and benevolent, Katie Garman, benevolent, H. H. Brechbill, Harvey S. Sollenberger, Laban Climenhaga, Rosa Musser, E. A. Walno, Anna Zimmerman, Winton Hinkle, A. W. Kissel, S. W. Waylan, Alex. Albright, Arthur Allison, Katie C. Shultz, J. K. Forney,

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REPORTS OF FUNDS.

Philadelphia Mission.

Report for the Month of April.

Balance on hand, \$2 44

RECEIPTS.

A brother, Philadelphia, Pa., \$2; Fairview church and Sunday-school, Kansas, \$5.70; Hummelstown Pa., Sewing Circle, \$5; a brother, Hummelstown, Pa., \$1; a brother and sister, Clayton, O., \$1; a brother, \$1.10; a friend, Philadelphia, Pa., 25 cents; a sister, Philadelphia, Pa., 25 cents; a brother, Philadelphia, Pa., 25 cents; a brother, Philadelphia, Pa., \$5; a sister, Philadelphia, Pa., 10 cents; offerings, \$9.56. Total, \$33.65.

EXPENSES.

Provisions, \$9 51
Gas, 3 00
Poor, 49
Coal, 12 75
Other expenses, 3 11

Total, \$28 86

Balance on hand, \$4 79

OTHER DONATIONS.

A brother, Philadelphia, Pa., flour, butter, eggs, soap, fruit, canned goods and groceries; In his name, matches, canned goods and eggs; a sister, Philadelphia, Pa., eggs; a sister, Philadelphia, Pa., eggs; a friend, Philadelphia, Pa., canned goods.

We praise the Lord for His great, loving tender care and keeping over us. Luke 12:24: "Consider the ravens; for they neither sow nor reap; which neither have store-house nor barn; and God feedeth them: how much more are ye better than the fowls?"

We certainly thank the dear ones that have been sharing of their blessings. The promise is: The liberal soul shall be made fat; and he that watereth shall be watered also himself (Prov. 11:25).

MARY STOVER.
EFFIE ROHRER.

Des Moines Mission.

Report for March, 1911.

CONTRIBUTIONS.

Abilene, Kans., S. S., \$30 62
Harrisburg, Pa., S. S., 21 59

Total, \$52 21

EXPENSES.

Fuel, \$6 87
Gas, 1 50
Incidentals, 1 70
Groceries, 35 73

Total, \$45 80

Balance on hand, \$6 41

May God reward all who have kindly contributed to the work at this place.

We remain yours, loyal to Him in service,
J. R. AND ANNA ZOOK.
Per G. Allen Kauffman.

Messiah Orphanage.

Report for February, March and up to April 22, 1911.

Bro. Harvey W. Wenger, Twin Falls, Idaho, \$1; in his name, New Dundee, Ont., \$1; Sr. Kate Moyer, Derry Church, Pa., \$1; Bro. Daniel Herr, Mechanicsburg, Pa., \$1; Sr. Buleh Zerker, Mt. Joy, Pa., \$1; Miss

Anna Engle, Mt. Joy, Pa., \$1; Valley Chapel S. S., Ohio, \$6.50; a brother, Harrisburg, Pa., 50 cents; In His Name, \$2; Anna Hursh, Mansfield, Ohio, \$2; Sr. Fannie S. Seachrist, Mountville, Pa., \$2; a sister, 25 cents; donation box, \$4.98; In His Name, Steelton, Pa., \$5; a friend, Rheems, Pa., \$1; a friend, Harrisburg, Pa., \$5; a brother, Manor dist., Lancaster, Pa., \$5; a sister, Grantham, Pa., \$2; Sr. Susan Musser, Washingtonboro, Pa., \$1; a cheerful giver, \$15; a friend, Campbellstown, Pa., \$1.

D. M. Book,

Secretary and Treasurer.

Hummelstown, Pa.

Don't measure your moral altitude by the plain on which others stand; their level may be sinking, and you may not be so high as you were a year ago.—Sel.

OBITUARIES.

PAGE.—Michael Page, oldest son of Samuel and Maria Page, deceased, was born near Harrisburg, Dauphin county, Pa., February 5, 1847, moved with his parents to Dickinson county, Kansas, March, 1885, was converted and became a member of the Brethren in Christ church about a year later to which he remained faithful until death, which occurred at Topeka, Kans., April 5, 1911, aged 64 years and 2 months. Among the last words he said were these, "I am going to a better place than this." He is survived by four sisters and three brothers, Mrs. Sarah Conrad, of Melbourne, Iowa; Anna, Isaac, Mrs. J. H. Bert, Joseph H. William, of Dickinson county, Kans., and Mrs. D. H. Bert, of Upland, Cal. Funeral services were held at the Bethel church, conducted by Bro. J. M. Sheets, assisted by Eld. M. G. Engle. Burial in adjoining cemetery.

BENTZEL.—John Bentzel, born July 10, 1841, in Barndorff, Saxon, Germany, died at the home of his son, Elmer Bentzel, near North Hampton, O., April 2, 1911, aged 69 years, 8 months and 23 days. At the age of 25 years he emigrated to this country, locating soon after in Clark county, Ohio, where he lived the remainder of his life. On December 25, 1869, he united in marriage to Fanny Moist, who preceded him to the spirit world twenty-four years. To this union were given three children, two sons and one daughter, who, with fourteen grandchildren and two great-grandchildren, and one sister, survive him. About the year 1874 he gave his heart to God and united with the Brethren in Christ whose fellowship he enjoyed to the time of his death. Funeral services were held at Maple Grove M. H., April 4, being conducted by Bros. Orville Ulery and David Free, a large concourse of friends and neighbors attending, showing their respect for the departed. Interment in cemetery adjoining. Text, II. Tim. 1:10.

HEISEY.—Sr. Annie Heisey, formerly of Elizabethtown, Pa., but for more than ten years an inmate of the Messiah Home, Harrisburg, Pa., was born December 19, 1822, and died April 13, 1911, aged 88 years, 3 months and 25 days. She is survived by one brother, John Heisey, of the Messiah Home, and one sister, Sr. Lizzie King, of Elizabethtown, Pa., besides a number of nephews and nieces. She was converted in early life and was connected in church fellowship with the Zion's Children. After becoming an inmate of the Home she joined in fellowship with the Brethren in Christ, where she remained a faithful member until death. For several years she was very feeble and needed constant and faithful waiting on, which service of love was faithfully performed by a few of the Home sisters, sisters Hettie Pritz, her daughter, Mabel Hess, and Amanda Garis; being most constant in this duty. The funeral service was held at the Messiah Home chapel, April 17, the brethren S. R. Smith and Geo. Detwiler serving in the ministry of the word. Interment took place in the Penbrook cemetery.