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When the Deacon Spoke 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," and he didn't 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 for going ourselves, and show 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)
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 being. Finite beings arose from an inability to create infinite 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 generation, 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.

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 Jablok 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, one from Morrison’s Cove district. 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 crow 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 Pittsburgh 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 Pittsburgh 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 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, Mātopo Mission, Bulawayo, South Africa.

Myron and Anna Thoor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elisabeth Engel, Mishabezi Mission, Gwanda, Rhodesia, South Africa.

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

- Jesse R. and Linda Eyster, Germiston, Transvaal, South Africa.
- Isaac O. and A. Alice Lehman, No. 4, East Extension, Johannesburg, South Africa.

**Ohio.**

Ashland and Richland. June 10, 11.

Valley Chapel. June 3, 4.

Meeting commences at Saturday morning, continuing all 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 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.

**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 injuring 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 that 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 drugs trace the beginning of their trouble to some instance where these opiates were given to soothe pain and induce sleep, until the nerves were so damaged that the patient could not live without these drugs, and who drift about in this condition a quiet manner 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 in one place, until they get really saved and established. However, we do come in contact with some of a better standing, socially, business men and women.

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, where the aim is to bring them in view of giving them 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.

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

**Our City Missions.**

Philadelphia, 3427 N. Second street, in charge of Brother Jesse and Sister Doca Wenger.


Chicago, Mission, 6509 Halstead street, in charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.


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

Jabob Orphanage, Thomas, Okla., in charge of Sr. Lizzie Winger and Anna Zook.

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

**Lovely 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.


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 Mount Logan shop, which is one-half mile from the church.

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

Martinsburg, Mounts Cove., June 3, 4.

Indian.a.

Nappanne, 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, Nappanne, Ind., of your coming and you will be taken care of.
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. I feel encouraged to go on, and thus far God's grace has been quite sufficient to surround every trial, and I can say with James M. McConkey, "The keenest sufferings of the servant of God come from this in which he has no part, not 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.

M. 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 me 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 convincing 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 Tuscaloosa Park. The meeting or services were held in a private house, the three rooms being filled. Chairs were borrowed from the neighborhood.

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 He is waiting 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 Liney.

MACHA MISSION.

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 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 not to do so until 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 we may be the means of drawing others to the Lord.

Your unworthy sister,

Rebecca Miller.

Greencastle, Pa., April 16, 1911.

A Testimony.

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 goodness of 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 ago 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 the 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 married her. Since then she has fallen quite in love with our people, and is taking a hand of the language readily. About a week ago she told the Lord appeared to her in the night and her room became like day. She said she must get to know 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 doubtless prove a great blessing in the service. May both David and Sister Taylor 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, that there are good prospects of our having plenty to eat this coming year, and that is an important item in our large farm. The rains and ants have about finished the remaining huts, so that we have been building 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 rainy 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 one of two other men who came to inform us. They said he wanted to tell me that day when I found and had gone over to the village, but the brother of the dead man urged them to say nothing about his murder 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
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 ourselves, 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, who 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 innocence 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 stern 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 immeasurable 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 innocence 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 pretentions 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 harshful 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 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 fellowmen.

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 ceneral 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. 78:54). 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 given 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 our 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 dearest 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 living 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-
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 he 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; Millennialism, the doctrine of the second coming of Christ as man, which is trying to overthrow the great spirit of redemption 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 socialist 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 This Day of the Lord is near at hand.

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 a delusion. 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. Cleaning 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 forgeroy 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 reprove them? He referred to the Scriptures as being authoritative and inspired.

The utterly 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. Alans St., Toronto, Ont.**

For the EVANGELICAL VISITOR. Where Art Thou?

BY L. O. SHELLHAS.

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 disoffensive. I believe I can call to mind dear young souls who became 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,
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." (Deut. 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 to 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." (Deut. 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 have made 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 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, Ohio.

"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, perseverance, ardent prayer."—J. Abbott.

If your life is dark, then walk by faith, and God is pledged to keep you safe as if you could understand everything.—Bushnell.
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 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 be, with a very dear friend—a missionary who has wrought eight years in one of the neglected republics of Central America.

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 itself out for the lost; Victorious power in the Conqueror's name; The Lord of Pentecost!"  

A. Z. MYERS.
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 the unity of the church. The world needs unity. The world needs the unity of the Spirit and of the church. The world needs the unity of the church and associations which have not come into all the world and worldliness. Men who are not walking according to the Scriptures, and many persons do not find unity 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.”

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 rapid, doctrinless, 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 is in the Pope. Could either, I want to give more next Sunday, and I'll give my boy, too."

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 disspirited 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 Jesus to perishing souls until the trumpet shall sound. 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 is in the Pope.

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 10:23.24) 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 from a few minutes past eight until eleven and twelve o'clock, holding services in which we strive 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 hand in helping to save these souls. 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.

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 hand of the blood-stained banner of 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. How great is the need 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... Oh, the cry as they went over... Then I wondered why no one stopped them at the edge."—A. W. Car- michael.

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 then come down to any service we from them might ask. Are there none as sentinels to stand—Ransomed sinners, heeding Christ's command—

OUR YOUNG PEOPLE.

"Courage, Soldiers." 

"Courage, soldier," are the inspiring words which keep ringing in my ears. We think we can hear them even as they were delivered, the soft, melodic 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, however, we notice the exact situation, "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—dishheartened, 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 Gethesmane 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 disspirited 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 Jesus to perishing souls until the trumpet shall sound. 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 is in the Pope.

March 9, 1911.
To arrest the work of death and sin, 
Wanderers to gather and bring in?

"Come and help us," warns 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!

None the less men perish in their sins,
Not enough the "waterfall" to stay!

Far too few the servants who obey,
"Go, and save them," says the Voice on high.

Ah, No! the love the Savior felt,
I saw His soul's deep agony,

Face Him, ask what He would have
Singing hymns and "making daisy chains."

the home of Watson Romberber.

Whose gathering gloom and deepening
While day by day I journe'y on,

With quivering lip and yearning heart
As pierced that darkness through?

As pierced that darkness through?

Was '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.

MATOPO MISSION,
Choma, March 22, 1911.

March 20, 1911.

—Selected from Living Hymns by St. Mabel Hess.

Lykens Valley Love Feast.

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

Nearer, My God, to Thee.

When doubts before me rise,
When doubts before me rise,

Whose gathering gloom and deepening 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,
When joys that once I thought so true,

To reach that world sublime,
That stands in perfect Loveliness,

Beyond the shores of time.
My Father looks up and softly breathes
The prayer so dear to me.
Nearer, my God, to Thee,
Nearer to Thee.

(Continued from page 5.)

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

"Come and help us," warns 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!

None the less men perish in their sins,
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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. And notice how it is with these lines. These two lines, the farther 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. Beyond, 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 man and his Lord. Read some words the other day which are read among the lines 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 Conscience said, "I cannot;
We certainly thank the dear ones that

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, the development of lung disease came 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.

Subscription Credits.
From April 15 to 28.

REPORTS OF FUNDS.
Philadelphia Mission.
Report for the Month of April.
Balance on hand, $24.44.

RECEIPTS.
A brother, Philadelphia, Pa., $2; Fairview church and Sunday-school, Kansas, $0.70; Hummelstown, Pa., Sewing Circle, $0.50; a brother, Harman, Pa.; $1; a brother and sister, Clayton, O., $1; a brother, $5.10, a friend, Philadelphia, Pa., 25 cents; a sister, Philadelphia, Pa., 25 cents; a brother, Philadelphia, Pa., 25 cents; a sister, Philadelphia, Pa., 25 cents; a brother, Philadelphia, Pa., 10 cents; offerings, $9.30. Total, $33.65.

EXPENSES.
Provisions, $3.51
Gas, $3.00
Postage, $0.09
Coal, $3.75
Other expenses, $3.11
Total, $8.26
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 friend, Philadelphia, Pa., canned goods. We praise the Lord for his great, loving tender care and keeping of us. Luke 12:24: "Consider the ravens; for they neither sow nor reap; which neither have store-houses, nor bringeth forth seed; yet Your Father feedeth them: how much more are ye precious than they!"

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.
CONTRIBUITIONS.
Abilene, Kansas, S. S., $30.62
Harrisburg, Pa., S. S., $21.99
Total, $52.61.

EXPENSES.
Fuel, $6.87
Incidental, $1.50
Canned goods, $3.73
Total, $12.10.
Balance on hand, $0.41.

May God reward all who have kindly contributed to this place. We remain yours, loyal to Him in service.

MESSIAH ORPHEANAGE.
Report for February, March and up to April 1911.
Bro. Harvey W. Wenger, Twin Falls, Idaho, $1; in his name, New Dundee, Ont., $1; in his name, Messiah Church, Pa., $1; Bro. Daniel Herr, Mechanicsburg, Pa., $1; Sr. Buleh Zerker, Mt. Joy, Pa., $1; Miss Anne Engle, Mt. Joy, Pa., $1; Valley Chapel S. S., Ohio, $8.50; a brother, Harrisburg, Pa., 50 cents; In His Name, $2; Anna Herington, Mt. Joy, Pa., $1; a friend, Seanchrist, Mountville, Pa., $2; a sister, 25 cents; donation box, $4.58; In His Name, Star, 25 cents; in his name, Philadelphia, Pa., $1; a friend, Harrisburg, Pa., $1; a brother, Manier dist., Lancaster, Pa., $5; a sister, New Dundee, Ont., $1; Sr. Anna, Nemours, Mt. Joy, Pa., 50 cents. Total, $19.36.

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 low, but it must be so high as you were a year ago.—St.

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 family to the farm of his uncle, Bro. Samuel Page, in March, 1858, was converted and became a faithful member of the Brethren faith about a year later to which he remained faithful until death, which occurred at his home, April 5, 1891, aged 44 years and 2 months. Among the last words he said were these, "I am going to a better place than this, I am going to be with my friends and sisters three and three brothers, Mrs. Sarah Conrad, of Mechanicsburg, Pa., Isaac, Mrs. J. H. Bert, Joseph H. William, of Dicksonville, Kans., and Mrs. D. H. Bert, of Mechanicsburg, Pa. 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 Barnsdorf, Saxon, Germany, died at the home of his son, Elmer Bentzel, near Northampton, 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, the grandchildren and two great-grandchildren, and one sister, survive him. About the year 1874 he gave his life to Christ 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 Bro. Guy, of Mechanicsburg, Pa., and Bro. Free, a large concourse of friends and neighbors attending, showing their respect for the departed. Interment in cemetry 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 July 10, 1832, and died April 13, 1911, aged 88 years, 3 months and 25 days. She is survived by her three brothers, John Heisey, of Elizabethtown, Pa., and Geo. Detwiler serving in the ministry at New Dundee, Ont., and one sister, Sr. Lizzie King, of Elizabethtown, Pa., and many nephews and nieces. She was converted in early life and was connected in church fellowship with the Brethren in Christ. In 1901, becoming an inmate of the Home she joined in fellowship with the Brethren in Christ, where she remained a faithful member until her death. For several years she was very feeble and needed constant assistance, and sitting waiting on, which service of love was faithfully performed by a few of the Home sisters, Hetta Fretz, her daughter, Mabel Hess, and Amanda Garis; being most constant in this duty. The funeral service was held at the Messiah church, April 17, the brethren S. R. Smith and Fred Hess, in charge, text, "sitting waiting on." Interment took place in the Penbrook cemetery.