Evangelical Visitor- July 24, 1911. Vol. XXV. No. 15.

George Detwiler
church with no interest in India and no funds for his support. So he launched out "by faith," taking his wife, and going to Bengal. His letters stirred the home church through appeals for prayer and co-operation.

Soon the second son, Eber, just graduating from high school, returned to tell his parents and the church that India's needs and the love of Christ compelled him to go. They agreed to recognize his call, but before he was ordained the second daughter of this family, Sara, and her husband (the writer who were engaged in teaching, also felt called to go to Africa. On the first Sunday in April, 1898, the ordaining service was held in the church where these young people had grown up. It was a solemn day. The mother related the facts which love and prayer had made possible. She loved her children, but Christ had said, "Go ye." She here and now gave them back to the Savior. The father preached the sermon. His hard hands and sunburnt face were eloquent as he spoke of the great commission and thanked God for giving him a part in its fulfillment. He could not go but he could give his children and his substance. Then Eber and his wife and Sara and her husband, knelt while the ordaining prayer was offered and God used that scene to give unto the uttermost serving with His Son in giving and sorrow. The years went by until one day the news flashed under the sea that this couple were in their graves, leaving twin children less than a year old. At the dying parents' request these babes found a home in the house of the grandparents. These parents are growing old now and their steps are feeble and silver locks lie on wrinkled brows. But the love-light of Jesus shines wondrously from these faces which are scarred because they prayed and gave unto the utmost. And they are waiting now for the summons to enter into rest.

The transformation of this denomination in the matter of missions is little short of miraculous. To-day they have a foreign missionary board, a growing financial policy, and have sent out their workers to Japan, China, India, Africa, South America, and Mexico. On June 12, seven workers sailed from New York for Africa. From the congregation where this godly family created a storm center of enthusiasm and God-like example, twenty young people have been ordained to the gospel ministry in sixteen years and have linked the ends of the earth to the heartstrings of those people by ties of life and love. Last year this body sent an Episcopal delegation around the world to visit their workers and to spy out new doors of opportunity.

Verily there are many families and congregations in this land to-day where similar manifestations of the divine life would occur if there were more consecrated parents like these who gave their children to God for His service as did Hannah of old and who would not ask them back again. And their abiding glory lies in their fellowship with Jesus the Christ in giving unto the utmost serving with all the might and suffering through love's sacrifices. Who follows in their train?—G. Clifford Cress in the Standard.

Colorado City, Colo.
EDITORIAL.

A Strange Fellowship.

Our Savior taught very plainly that it is impossible for any man to serve two masters, that God and Mammon are eternal opposites, and serving the one excludes service of the other, and in consequence, those who serve the one are not, and cannot be, in close fellowship with those who serve the other.

Paul also says, by the Spirit, that righteousness has no fellowship with unrighteousness, light has no communion with darkness, Christ is not in concord with Belial, the believer has no part with the infidel, and the temple of God is not in agreement with idols. He calls on believers to recognize these impossibilities and come out from among them and be separate and not touch the unclean thing so that Jehovah might be a Father unto them and they be His sons and daughters.

A few weeks ago two great associations, the one claiming to be Christian, and of high character as regards that claim; the other a fraternal secret order that, so far as we know, does not make much claim of being religious in the sense of spiritual Christianity, held their annual conventions in Atlantic City. The first one of these is the Christian Endeavor Society—Dr. Dowie used to refer to it as the Christian try-to-do Society—which boasts of its rapid growth in comparatively few years from less than fifty members to a number of millions; the other is known by the name, The Elks, a secret oath-bound lodge whose beginning dates from 1866 when "the Legislature of New York passed excise laws that closed up all saloons, theaters, etc., on Sunday. Actors are a social class, and this law deprived them of friendly intercourse [?] on the only day in the week they could call their own. They looked round to find some way to evade this law and enjoy themselves as they saw fit on the day of rest. A few of them raised a purse by small contributions to pay for a room and buy [liquid] refreshments and a lunch for the company.

"The credit of founding the order is given to Charles Algernon S. Vivian, an Englishman, an actor, and a son of a clergyman of the established church. The real founders of the Elks, those who shaped its destinies so as to make it one of the leading brotherhoods among the few not founded on political or financial considerations, may be safely classed as Freemasons; for the ceremonial of the Elks, although it has been changed several times, still presents features familiar to the quarries. One of the more conspicuous evidences of this is or has been found in the use of aprons by Elks, and in "Lodges of Sorrow." But while the order was apparently started by theatrical people "its members are from all the leading walks of business and professional life. [The Seattle, Washington Press claimed as Elks five of the pastors of that city in 1908.]"

Last year the Elks held their convention in Detroit, Mich. The city spent $91,000 to make entertainment for the convention. The press gave it a great amount of space in advertising but the results were far from satisfactory to the city or creditable to the Elks. Here are some sentences of reports from the papers: "Detroit, Sunday, was a swarming bee of incoming Elks, with their bands of music and the tens of thousands of Detroiters out to see the show." "Those chiefly profiting from the Grand Lodge meeting were saloon keepers." "A former mayor of his city and another brother Elk had each a woman in a place of entertainment and during the time the ex-mayor discovered that he spent $55. An exciting scene followed." "It was a great saturnalia. One proprietor of a saloon said, 'Look at the bottles, will you. Just look at them bottles. Here are fourteen men working all the time icing beer and then we can't shovel it out to the people fast enough.' "The press said that thousands of bottles of beer at 15 and 20 cents a bottle were sold to men and women sitting on the greensward at the lower end of Belle Island waiting for the fireworks, though it was contrary to the city ordinance. It was reported that "the Atlantic City Elks had brought along eighty barrels of liquid refreshments to entertain their visitors." "It is also stated that the Anheuser-Bush people had two great trucks—one drawn by six horses, the other by six mules—to carry their free beer to the weary, thirsty Elks." "On the evening of the Grand Lodge as the clock in the tower of the City Hall boomed out the hour of eleven all the Elks assembled in the Grand Lodge lifted their hearts and glasses to the sentiment 'To our absent brothers.' And in their silent pledge tens of thousands, not members of the fraternity, reverently joined. Voices were hushed, heads were bared, lights were dimmed and movement was stilled as all those thronging downtown Detroit at that hour manifested their sympathy in the rite then being performed by the city's guests. On the silence floated the tenor of a singer carrying the solo of the toast:

"Here's a health to the fairest! We pledge; quaff it at beauty's shrine, Pledge it, oh, pledge it In cups of golden wine! Here's a health to all that's fair!"

And then the full throated chorus:

"Here's a health to the bravest! We pledge; quaff it at valor's shrine, Crown ye the brow with a wreath of verdant vine, Here's a health! Here's a health to all that's brave!"

The last lines were drowned by the tolling of the bell in the clock tower. The lights flashed on, then a tumultuous cheer—and the revelry was on again in full sway.

The recital of all that the Detroit papers said after the frolic was over would tire our readers, but in these reports we find expressions that are eloquent with disgust. "Women encountered incivility and hooliganism," "we anticipated lively and unconventional doings—and we got them." "We had no precedent to prepare us for a violation of all rules of decorum and propriety quite so riotous as this." "We scarcely expected to see so many
intoxicated men... and so many tipsy women.” “Our wives and daughters spoken to hilariously by strange men and importuned to take motor trips.” “Tumbling girls, whether willing or unwilling into motor cars in the public streets is not good form.” “We can make a reckoning of the wreck left by revelry.”

Without extending these quotations what are the conclusions? Does it look as if the Elks are Christian? Does it look as if there could be fellowship between them and the body of our Lord Jesus Christ? Nay, verily. And yet in Atlantic City, the Christian Endeavorers invited a fraternal visit from a delegation of Elks. The Elks responded and the visit was made and very nice and mutually flattering things were said of each other and to each other. A very strange fellowship indeed! darkness and light; Christ and Belial! A soul-saving organization and a beer drinker—“Lovers of pleasure more than lovers of God.”

And the world and apostate Christians condemn and abuse. One of our city editors writes under “Doing Good”:

“Two great bodies are in convention in Atlantic City each of which “stands for moral and material progress, thrift, enterprise and charity in their largest aspects. The Christian Endeavor is working for the elevation of mankind and the Elks are doing the same thing along different lines. Both bodies believe in the fatherhood of God and the brotherhood of man; they each believe in the dissemination of truths and doctrines which make for the betterment of the world and which promote peace and harmony where war and discord would otherwise devastate and disrupt.

“In view of the foregoing it was eminently fitting that the distinctive religious organization should invite a delegation from the ‘horned tribe’ to visit them and receive honors at their hands. It was a recognition of the fact that, while the great fraternal institutions professes neither religious creed nor dogma, it holds a close relationship with organizations which have for their purpose the conquest of the world for Christ. As it is a generally recognized fact that all good springs from one source and that the fountain head of purity and progressive morality is God Himself, it is safe to assume that under whatever banner good is done, the godhead is really and sincerely worshiped.

“A narrow view of the situation might cause us to adopt the erroneous conclusion that agencies for good are really working in opposition to each other. But the truth is that under the superficial jealousies which only betray the inherent weakness of human nature there is an understanding that all men with right minds shall do all the good they can. The time is coming when the harvest will be ready for reaping and then no man will ask whether souls have been saved or good accomplished by this agency or that. It is refreshing to find two institutions coming together in the amiable fashion which characterized the Atlantic City incident.

“Thus are the last days upon us, and the Spirit foretells what they are like. He calls them “perilous times.” “Lovers of pleasure more than lovers of God: having a form of godliness but denying the power thereof.” “Denying the Lord who bought them,” are some of the characteristics designated. “For the time will come when they will not endure sound doctrine; but after their own lusts shall they depart to their own desires, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.”

The editor of this daily emphasizes the popular modern conception; “The fatherhood of God and the brotherhood of man.” If we mistake not Jesus said of some, “Ye are of your father, the devil,” so that God is not the Father of all men, and according to the teachings of Christ and the Apostles we are God’s children by faith in Jesus Christ only, and no amount of doing good or being charitable will bring any individual or fraternity into that relationship with God. Truly, things are shaping up for the great Anti-Christ. Let us watch and be sober.

It may not be remembered that three months ago we invited as many as would of those who are interested in the work of the Sunday-school to write a short, crisp, article on any topic relating to that department of Christian work for publication in the Evangelical Visitor. The editor has again written us extending the same courtesy to us again for the fourth quarter. We would be pleased if a few of our members would respond to this invitation, and it would encourage the publishers.

J. B. Mitchell, the missionary among the Mountain Whites wishes our readers to know that an Orphan’s Home has been started at Cleveland, Tenn. There are many, at least five hundred, orphan children in these mountains, and are mostly in sorest need. The people are poor; they live mostly in log cabins of only one room, without a window. Here the entire family sit, cook, eat and sleep. The food is plain and coarse, often ill-usual to the needs of the growing body and brain; their clothing is quite insufficient to keep them comfortable in cold weather. The educational facilities are also very inadequate, so that all in all, the conditions of life of such orphan children are very hard indeed. In consequence of these facts and conditions the missionaries have undertaken the establishment of this Orphan Home, and now appeal to Christian people everywhere to pray earnestly that God may touch the hearts of His children to send in means to purchase a home for these poor children at once. Fifteen children are already gathered and more applications coming in. If there were room no doubt from fifty to a hundred children could be gathered before the close of the year. The missionaries are now looking for a suitable place and for God to do something out of the ordinary in securing it for the Home. He writes, “Please pray and ask God about the matter. For the sake of Him who had not where to lay His head and who said, ‘And whoso shall receive one such little child in my name receiveth me.’ Pray!! For the sake of the little ones, numbers of whom are uncared for and have no one to love them, and who merely exist in places called homes, the inmates of which are too poor to supply them with the necessities of life and are unable to care for them. Pray!!! “A cup of cold water given in the name of a disciple shall not lose its reward.” The work is undenominational. Address J. B. Mitchell, Jellico, Tenn.
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.


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

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

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

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

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

India.

A. L. and Mrs. A. L. Musser, Maggie Luna, No. 11, Bishop Lane, Kolkata, P. O., Calcutta, India.

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

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

Elmina Hoffman, Kedaago, Pooma Dist., Ramabai Home, India.

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

Central America.

Mr. and Mrs. J. G. Casel, San Marcos, Guatemala, C. A.

Our City Missions.


Chicago Mission, 600 South Halstead street.

In charge of Sister Sarah Bert, Brother B. L. Brunaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 128 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. 1, Blanchard, Okla.

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

If you will write us and tell us what articles you will buy soon we will have Illustrated Catalog and Factory Prices sent you. We are able to be a saving to you. The articles may be furnitures or any kind of House Furnishing, or it may be a farming implement, etc., etc. We will be glad to serve you.—The Editor.

Love Feasts.

At the home of Bro. Harrison Brouse, near McVeytown, Pa., September 2, 3.

At the Ringgold M. H., Md., on October 4, 5. (Harvest provided in W. Va.)

Harvest Meetings.

At the home of Bro. Harry Emenheimer, near Elkins, W. Va., July 29 p.m.

At Fairland M. H., Iowa, July 26.

At the home of Noah Z. Wingert near Mowersville, Pa., on Saturday, August 5.

The one fact that all our workers can quote as an illustration of the benefit of our love feasts at Mowersville is this: All the reports of the work. We have much to praise God for, for truly the hand of our divine Father has been over us for good. "Just when we need him most Jesus is near." Praise His Name! We invoke divine blessing upon those who have been instrumental in supplying all our temporal need.

The writer acknowledges the many acts of kindness bestowed upon him and his family during his trip and extended visit to Western Canada. Several members of our congregation have recently gone into this far famed land to make their future home. We gratefully note the labors of the brethren D. L. Gish and Edward H. Carlyon in ministering to the spiritual need of the congregation. It was only through the kindness of friends that it was possible for us to take this trip leaving wife and babe alone in charge of the home and Mission for several weeks. History reveals dispersion to be a pro-

minent feature of church and mission growth. This is perhaps more especially true of city missions. The efforts are largely to gather together and build up but powers far beyond our control tend to scatter abroad.

Through members of our congregation leaving the city our number is reduced considerably. Some have gone by choice and some fulfilling the conditions of discipleship denying themselves and taking up their cross and following Him. We trust that the ultimate desire of all is to do the Father's will and that it will result in the extension of Christ's Kingdom.

Sister Minnie Broken who has been a co-worker with us for the past five years was called home through the sickness of her mother and sister, and through God's mercy has been restored to her place in the mission after an absence of three months.

With all these changes we feel the Mission needs the sympathy and support of the church and we expect the Lord will continue to give increase in all Spiritual blessings.

Financial for April, 1911.

Balance on hand, $5.15

Cash Donations.

Bro. in Christ, $6.00; Thank offering, $1.00; Tithe, $6.00; I. H. N., $4.00; Srs. Johnson and Shoats, $1.00; Fair View S. S. Kans., $7.00.

Expenses.

Water rent, $3.90

Light and fuel, $3.39

Spent for poor, $1.71

Groceries and sun, $18.22

Balance on hand, $1.78

Provisions Donated.

Brother and Sister Paul Winger, roll butter. Florence Ott, butter, eggs, cream.

Clarence Centre, potatoes, apples, fruit. Brother Gifford, eggs and fish.

Financial for May and June.

Breadline on hand, $1.28

Cash Donations.

A sister in Christ, $1.00; Waterloo dis- trict, $10.00; Levi Heise, $1.00; Lydia Williams, $1.00; Brother and Sister in Christ, $2.00; Tithe, $0.00; Rose Bank S. S. Kans., $11.35; E. A. Robert, $2.00; Margaret Carver, $2.00; Anna Rodes, $1.50.

Expenses.

Light and fuel, $4.75

New cist stove, $4.50

Groceries, household, etc., $13.98

Balance on hand, $1.39

Geo. and Effie Whisler,

23 Hawley Street.

From Sister Long.

My dear brethren and sisters in the Lord. Many times do my mind run out to God's children who are scattered here and there. We may sometimes lose sight of each other for a time but the dear Lord has His watchful eye over every one of us, and so marvelously cares for us and carries us safely through the tests and trials of life, and only as we lean on Him does He bring us out victorious, yes, alm-
EVANGELICAL VISITOR.

July 24, 1911.

Plymouth, England, June 24, 1911.

Dear readers of the Visor:

"Of that men would praise the Lord for his goodness and for his wonderful works to the children of men. For he satisfieth the longing soul and filleth the hungry soul with goodness. (Ps. 107:8-9.)

We praise the Lord this morning for his saving and keeping power. We arrived in Southampton, England, on the evening of June 20th, all in good health, for which we praise the Lord.

In entering the harbor near Southampton we were privileged to see a large number of warships of the English fleet, on one side of our ship, and on the other side, there were sixteen different nations represented with their ships, all decorated with flags. These were all assembled here in honor of the King of England during the coronation week.

When we arrived in Southampton, we found that the seamen were on strike, and we were a little afraid of being delayed on our journey, but we praise the Lord, the strike was settled in about two days after we arrived there. We remained in Southampton a little over two days expecting to sail from there, June 24th. On Friday morning, June 23, we got word that we were to go by rail to Plymouth and take ship from there. So we left Southampton at 3:36 P.M., June 23, and had the pleasure of riding on English cars, which was quite different from America.

We all enjoyed the magnificent scenery on our way from Southampton to Plymouth, and did not regret the trip, though it was rather inconvenient for us. The Steamship company pays all our expenses in traveling by rail, because it was for their convenience we went to Plymouth. We expect to leave there June 24, some time in the evening, for Cape Town.

We realize God's blessing is upon us, and that all things work together for good to them that love the Lord, so we feel like praising the Lord.

Yours in love for the Master.

L. B. STICKLEY.

On Our Way.

To all the dear ones in the home-land, greeting: Our hearts are lifted up in praise to God for His love and care over us since leaving the home-land. We are realizing the promise in Ps. 84:11: "For the Lord God is a Sun and Shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightness." And how He makes the breadth of man to store up for Himself. The S.S. Galiker.

PETER STOVER.


News From Abroad.

Plymouth, England, June 24, 1911.

"Every way is good and right: and so on until the dross is all taken and so on. This morning part of the prayer that Oliver, Emma's and Levi's boy, has become so much stronger in every way, he and I am encouraged.

Our daughter's health has been improving, and I am glad to say that my way seems to be better; I am encouraged.

We had good order: we used the Testament only, as it is badly needed in these quarters. We opened the school on July 9th with sixty scholars, boys and girls. I taught the whole school in one class.

As it was now getting late, and we were all tired we went down to our cabins, and retired for the night. We rested well until 3 o'clock, when suddenly we were awakened by a gush of water coming in through the port-hole over Sr. Rock and me. Down into the lower berth where Sr. Steigerwald was sleeping. After closing the port-hole and shaking off the water, we lay down again. But, as we were in the Bay of Biscay, which usually is quite rough, the boat rolling from side to side, we did not sleep much more. Only four or five of our party were up for breakfast, two or three of the four that are going on across the sea. We women remained close in our cabins all day, as sailing was very rough, and it takes thirty-six hours to cross the bay.

Monday, June 26. Beautiful clear morning, smooth sailing. All were on deck, enjoying the fresh sea air, pleasant conversation and singing. We may look in any direction, as far as eye can carry us, all we can see is water, with an occasional boat and the spouting of a whale. But we never tire of watching the swells and white caps. The evening is usually spent in walking for exercise, while the world finds theirs in dancing, playing cards, etc. While they were dancing one evening, a young man came from the middle of a set and said, "We are all young people, having innocent fun!" Why did he come and say it? Prayer and Christian influence will have its effect.

Tuesday, June 27. All were in their places at the breakfast table enjoying the meal together. The day was spent on deck, reading, crocheting and in different ways. The day was spent on deck, enjoying the fresh sea air, pleasant conversation and singing. We may look in any direction, as far as eye can carry us, all we can see is water, with an occasional boat and the spouting of a whale. But we never tire of watching the swells and white caps. The evening is usually spent in walking for exercise, while the world finds theirs in dancing, playing cards, etc. While they were dancing one evening, a young man came from the middle of a set and said, "We are all young people, having innocent fun!" Why did he come and say it? Prayer and Christian influence will have its effect.

There is a gentleman and his wife who are going to Cape Town for their health. They are of the Society of Friends. Also a teacher of Dutch from Holland, who enjoy the fellowship of our party. Many pleasant hours are spent together.

Wednesday, June 28. Cloudy, smooth
The devil's strongholds he must take;  
His battle we must fight this day.  
The Christian must be wide awake  
God will equip us for the fray,

There are so many blind indeed,  
Jehovah's laws they do not heed;  
These foolish ones seem not to know  
That they must reap that which they sow.

O do obey, live not in ease,  
Vain man, seek not thy self to please;  
All shall be gain, though wilt thou lose,  
If thou the narrow way will choose.

He who will lose his life will find  
Another of a better kind;  
But he who tries to save his own  
Will be rejected at the throne.

May we possess that faith sublime,  
O may we work while there is time;  
Through gaining gain and counting cost  
We do believe that ancient tale,

The greater and the lesser rules.  
They grew in beauty side by side,  
When we behold Him face to face,  
The greater and the lesser rules.

Our native land from shore to shore;  
Our native land from shore to shore;  
Our Lord, who saved us by His grace.  
They grew in beauty side by side,

May the Lord raise us up again  
To serve the Lord I am resolved,  
That in the furnace, fiercely hot,  
To serve the Lord I am resolved,

They spurn the Lord's divinity,  
And one o'er her the myrtle showers,  
That Daniel in the lion's den  
And one o'er her the myrtle showers,

He cares when we are in distress;  
And one o'er her the myrtle showers,  
Through faith remained a living man;  
And one o'er her the myrtle showers,

The Indian knows his place of rest,  
By mountain, stream and sea.  
Though ridiculed on every hand,  
By mountain, stream and sea.

Though jointed are and limbs are drawn,  
They filled one home with glee,  
Praise God whose love and watchful care  
They filled one home with glee,

The leaves by soft winds fanned;  
The sea, the lone blue sea hath one,  
They were dressed in gold and white  
The sea, the lone blue sea hath one;

The graves of the household.  
To serve the Lord I am resolved,  
For the EVANGELICAL VISITOR.  
For the EVANGELICAL VISITOR.

The grave of the most of the west,  
A Meditation.  
When we behold Him face to face,  
A Meditation.

By W. S. Young.  
Ah yes, we have on our side  
O yes, we shall be satisfied  
Ah yes, we have on our side,  
O yes, we shall be satisfied,

Both men and women true and tried;  
In that fair realm beyond the tide;  
Both men and women true and tried;  
In that fair realm beyond the tide,

Who know the power of Pentecost,  
When we behold Him face to face,  
Who know the power of Pentecost,  
When we behold Him face to face,

We do believe that ancient tale,  
The graves of the household.  
They fill all the police with fear.  
The graves of the household.

About the prophet and the whale;  
They fill all the police with fear.  
They fill all the police with fear;  
They fill all the police with fear.

That Noah made a maimed boast  
The graves of the household.  
That Noah made a maimed boast  
That Noah made a maimed boast,

In which' his family went afloat.  
That Noah made a maimed boast  
That Noah made a maimed boast  
That Noah made a maimed boast,

And parted thus they rest who played,  
They fill all the police with fear.  
And parted thus they rest who played,  
They fill all the police with fear.

O'er his low bed may weep.  
They fill all the police with fear.  
They fill all the police with fear.  
They fill all the police with fear.

And the serpent did indeed  
They fill all the police with fear.  
They fill all the police with fear.  
They fill all the police with fear.

Temp'rt Eve, forbidden fruit to eat;  
They fill all the police with fear.  
They fill all the police with fear.  
They fill all the police with fear.

That Noah made a maimed boast  
They fill all the police with fear.  
They fill all the police with fear.  
They fill all the police with fear.

Where are they sleeping now?  
O'er his low bed may weep.  
O'er his low bed may weep.  
O'er his low bed may weep.

They fill all the police with fear.  
They fill all the police with fear.  
They fill all the police with fear.  
They fill all the police with fear.

The Graves of the Household.  
They fill all the police with fear.  
They fill all the police with fear.  
They fill all the police with fear.

The Graves of the Household.  
They fill all the police with fear.  
They fill all the police with fear.  
They fill all the police with fear.

They fill all the police with fear.  
They fill all the police with fear.  
They fill all the police with fear.  
They fill all the police with fear.

John 19:14: "And it was the  
The Graves of the Household.  
The Graves of the Household.

preparation of the passover."  
The Graves of the Household.  
The Graves of the Household.

The passover feast was on the day following.  
The passover feast was on the day following.

(Levit. 23:6.) On the fifteenth  
(Levit. 23:6.) On the fifteenth  
(Levit. 23:6.) On the fifteenth  
(Levit. 23:6.) On the fifteenth

day is the feast.  
day is the feast.  
day is the feast.  
day is the feast.

The day that followed was the  
The day that followed was the  
The day that followed was the  
The day that followed was the

Passover.  
Passover.  
Passover.  
Passover.

(1) A Sabbath after the sixth day.
day) that He was to rise, according to the scripture. (1 Cor. 15:3-4.)

John 19:31: "The Jews therefore because it was the preparation, that the body should not remain upon the cross on the Sabbath day besought Pilate that he might be taken away. For that Sabbath was an high day."

(f) It seems the exact day that Jesus was born is indeterminable. Barnabas says his birth was kept secret—hid from Satan. No sooner did it become known that Jesus was born, Satan instigated Herod to destroy Him. Being foiled in the attempt he instigated the massacre of the innocents from two years old and under with the design of reaching Him. But the child was watched over by an angel of the Lord in Egypt.

We have the season that Jesus was born in approximately correct. No inspired writer says that the shepherds were "herding" sheep December 25. It is estimated that about 26,000 lambs were offered up in the sacrifice at the last passover recorded by the synoptists. Perhaps it should be 260,000 to correspond with three million people supposed to be in Jerusalem at that time. In either case where did they come from? Were there not official shepherds in various places throughout Palestine to feed, watch and take care of the flocks, by day and by night and have them in readiness for the passover, there being no means of locomotion at that time except on foot? The first and last day of the passover were kept holy. "In the first day ye shall have an holy convocation; ye shall do no servile work therein." (Levit. 23:7.) This is the fifteenth day of the month Abib, of the feast of unleavened bread unto the Lord. (Levit. 23:6.) This fifteenth day Abib, the first day of the feast came on Saturday or the Hebrew Sabbath of the week of days that year. It was an high day. (f) An annual Sabbath of the first day of the feast of unleavened bread, a holy day; and a recurring seventh day Sabbath of the feast of the week of days. Two holy days or Sabbaths in one.

Why should any one want to go to Josephus to verify anything associated with the Christian church? Josephus did not write a history of the Christian religion. He was a Jewish historian. It is well known that the Jews did everything that they could to wipe out the knowledge of the Christian religion including the Savior Himself. Cannon Parrar says, "Josephus we can only regard as a renegade and syco­phant. He did not choose to make any allusion to facts which are even remotely connected with the life of Christ. No one can doubt that his silence upon the subject of Christianity was as deliberate as it was dishonest." Appleton's Cyclopedi­a says, "Josephus is altogether too careless to be taken into account."

As they took counsel together to put Jesus to death, Jesus therefore walked no more openly among the Jews but went to Ephraim. (John 11:53-54.) And as the passover drew nigh Jesus left Ephraim and came to Bethany six days before the passover. (John 12:1.) Or on Friday Abib or Nisan 7. "In the fourteenth day of the first month is the Lord's passover." (Levit. 23:5.) This would bring it six days before.

How about that supper or banquet Martha served. She could not well have prepared it on this day, Nisan 7, as it was the preparation day for the Sabbath of the week of days. And the Sabbath began at sunset or the going down of the sun. (Deut. 16:6.) What does the beginning of the Sab­bath at the going down of the sun typify? For the same reason it could not have been prepared Nisan 8, in violation of the Jewish Sabbath law. Many Jews came to Bethany from Jerusalem exceeding a Sabbath day's journey; some believed on Jesus on account of the resurrection of Lazarus (John 12:11), and some to find out if Jesus was coming to the passover. "What think ye, that He will not come to the feast?" (John 11:5-7.) Besides, the narrative indicates the twelve apostles were with Jesus and doubtless other guests, making much work. We therefore place the supper or feast at Bethany on the day following, or the first day of the week of days, Sunday Nisan 9. This gives visitors from Jerusalem an opportu­nity of getting to Bethany.

Necessarily the triumphal entry of Jesus to Jerusalem was made Mon­day, Nisan tenth (g). Or, "on the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went forth to meet Him, and cried Hosan­na, Blessed is the King of Israel that cometh in the name of the Lord! And Jesus, when he had found a young ass sat thereon as it is written, Fear not daughter of Sion, behold thy King cometh sitting on an ass's colt." (John 12:12-15.) Jesus offered Himself to His people; the true antitype of the type. The substance for the shadow.

"He came unto his own and his own received him not." (John 1:11.)

"Speak ye unto the congregation of Israel saying, In the tenth (g) day of this month they shall take to them every man a lamb, the lamb shall be without blemish, a male of the first year." (Ex. 12:5.) Why didn't they accept it? The antitype would be untrue to the type on the ninth, eleventh or any other day.

"These things understood not his disciples, but when Jesus was glor­i­fied then remembered they that these things were written of him. (John 12:16.) "The Lord whom they sought came suddenly to his temple, even the Messenger of the Covenant, but they neither recognized him nor delighted in him."

Now the eventide was come, Mon­day, Nisan 10, He went out unto Bethany with the twelve. (Mark 11:11; Matt. 21:17.) And on the mor­row, Tuesday Nisan 11, when they were come from Bethany He was hungry, and seeing a fig tree afar off having leaves, He came if haply He might find anything thereon. And when He came to it He found nothing but leaves for the time of figs was not yet. (Mark 11:12, 13.) And when the even was come, Tuesday, Nisan 11, He went out of the city. (Mark 11:19.) And in the morning Wednesday, Nisan 12 (h), as they passed by they saw the fig tree dried up from the roots. (Mark 11:20.) And as He went out of the temple, Wednesday Nisan 12, one of His dis­ciples saith unto Him, Master, see what manner of stones and what buildings are here? (Mark 13:1; Matt. 24:1; Luke 21:5.) And it came to pass when Jesus had finished all these sayings He said unto the dis­ciples, "Now after two days is the feast of the passover. (Mark 14:1.) After two days would be Nisan fifteenth. (i) And on the fifteenth (i) day of the same month is the feast of unleavened bread unto the Lord. (Levit. 23:6.)

A very able writer says, "On Wed­nesday (h) the multitude listened for His voice in vain. How the day was passed by Him we do not know. A veil of holy silence falls over it." This is one way of skipping a day to...

(f) Abb 15, crucifixion year, a legal seventh day Sabbath; as well as an annual holiday.

(g) Gives type and antitype, showing triumphal entry to Jerusalem, Abb 10.
the people came early in the morning, called the Mount of Olives. And all night, Wednesday Nisan 12, He went was teaching in the temple and at join a society in “sympathy” with the great claim, O what a whopper!” So Thomas Paine, who when reading the bag in the following: “Who can statement spurious? (Matt. 4:7.) And then the “Pastor” lets the cat out of the bag in the following. So does Luke. So doesn’t Millenial Dawnism. A sly expositor of the Scripture, perhaps the same in another form, came in a similar way to a man to establish facts. (Matt. 4:6.) and said, Cast thyself’down, for commission more. We did not only make it to the Brethren but also to the Lord, and and now here He said, “But whoso offendeth one of these little ones which believe in Me it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea.” (Matt. 18:6.) Now is it not too much the case with us that we would rather have our own way than to yield and be submissive to the Brethren and to the Lord? We are so richly admonished in His word to deny ourselves and follow in His footsteps. So we should look more to Christ and to His teachings and not so much to the world and the things of the world. The apostle admonishes that we shall not be conformed to this world, but be “transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God.” (Rom. 12:2.) Now remember these little ones which “believe in Me.” As long as we are of these little ones we are willing to be told and also tell others and help them aright. Paul saith, “Wherefore if meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend.” (I Cor. 8:13.) So we can see that we do not live for ourselves but should also look to the things of others, so that we do not destroy the life of that weak brother. If we want to be Christ-like we have to be willing to obey His teachings and live according to His rules.

For the EVANGELICAL VISITOR.

The Millstone.

BY DANIEL S. HEISEY.

Dear readers of the VISITOR: I am afraid we forget the teaching of the parable of the mill stone too often. When we joined the church we all made promise to its requirements, acknowledging that Christ spoke these words Himself, and how He taught His disciples humility, and how to keep house in the church. I think we ought to remember our promise more. We did not only make it to the Brethren but also to the Lord, and and now here He said, “But whoso offendeth one of these little ones which believe in Me it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea.” (Matt. 18:6.) Now is it not too much the case with us that we would rather have our own way than to yield and be submissive to the Brethren and to the Lord? We are so richly admonished in His word to deny ourselves and follow in His footsteps. So we should look more to Christ and to His teachings and not so much to the world and the things of the world. The apostle admonishes that we shall not be conformed to this world, but be “transformed by the renewing of your mind that ye may prove what is that good and acceptable and perfect will of God.” (Rom. 12:2.) Now remember these little ones which “believe in Me.” As long as we are of these little ones we are willing to be told and also tell others and help them aright. Paul saith, “Wherefore if meat make my brother to offend I will eat no flesh while the world standeth lest I make my brother to offend.” (I Cor. 8:13.) So we can see that we do not live for ourselves but should also look to the things of others, so that we do not destroy the life of that weak brother. If we want to be Christ-like we have to be willing to obey His teachings and live according to His rules.

Yours in love.

Florin, Pa.

BY LEWIS BERG.

“Study to show thyself approved unto God.” My object in writing is to give a little of my experience under various circumstances, and that, after all, I only found everlasting consolation and rest by simply submitting to the simplicity of God and His word which alone is a lamp to our feet and a light to our pathway to make us wise unto salvation through faith which is in Christ Jesus who died for our sins.

About twenty years ago I made a start in the religious life. Was converted to the Lord during a revival meeting held under the auspices of Brethren in Christ at Sippo, Ohio. A short time after my wife also made a start and later we both were united with the church and were getting along all right rejoicing in the Lord. A few years later my attention was called to what some seemingly good meaning brethren thought to be better and more light. Having a desire for more light and having confidence in those who introduced it I accepted this so called “Plan of the Ages,” and verily thought I was emerging from at least a measure of darkness into the light. But alas, after some years of experience I found I had rather retreated out of light into darkness, and as a result, it was one of the most sore disappointments I ever experienced in all my life.

The doctrine seems to have a soul-paralyzing effect upon all that come under its influence. I believe it is safe to say that in ninety-nine cases out of a hundred, all Christians who come under its influence are likely to lose their spirituality sooner or later. Much less does the doctrine seem to be evangelistic in the sense of converting sinners. I am writing from experience and observation. For a period of fifteen years I have read along these lines of Millenial Dawnism, and other similar doctrines. I read many debates on special points; and noted the many scripture changes necessary to suit that all-important end, and watched the results, etc., with a bias rather in favor of those teachings. But it seemed that God’s Spirit ceased not to strive with me,
because out of this confusion I kept hearing a still voice in no uncertain scripture statements say, This is the way walk ye in it. My duty was made plain. The unscripturalness of those teachings became more apparent right along, and the only thing left for me was to ask God for deliverance as I had, as it were, no rest day nor night. And thank God, He has delivered in answer to faithful and earnest prayer and by His grace I have entered fully into His rest, trusting in the simplicity of His word. And, blessed consolation! I and my family are again properly interested in church and Sunday-school matters.

I thank God for His salvation through Christ, and for a gospel that saves sinners from their sins by faith in the all-atoning blood of Christ. And, that God has a people who are willing to lay down their lives in behalf of the gospel and their fellow men.

The tendency of Millennial Dawn, besides other cardinal errors, is to discourage the preaching of repentance and salvation now. Its adherents seem to be envious and jealous against sinners being saved, and well may they be, for they are taught that full atonement for sin is not yet made for the world, that the sacrifice and blood of the saints during this gospel age is necessary in addition to the blood of Christ to complete the work of atonement. The gospel age is called the antitypical great day of atonement, that in the end of this age when the last member of Christ's body is sacrificed then the New Covenant will be sealed for the world and made operative toward all by the blood of the Head and body. (i e Christ and His church combined). Furthermore as a fulfillment of Rev. 3: 16. That in the year 1881 the nominal churches were all spewed out as God's mouth piece, and that God has not recognized them in any sense since. Thus, from the above and many other similar statements which could be referred to, it will be seen that for people to believe such unscriptural assumptions cannot help but be prejudiced and jealous when sinners are converted to the Lord through preaching of salvation. It may also be reasonably inferred from the above and similar statements that the efforts of the church at the present time in reaching out for sinners through the gospel is a delusion. What awful teaching; what horrible perversion of God's word! And more astonishing that people should accept such errors in the face of Christ's warning, "Take heed that no man deceive you."

Of course Satan comes as an angel of light at the first. There were a great many truths held out very prominently at the first in connection with the Dawns. But at the last, by reason of many changes it went from bad to worse, and like as the result with strong drink, "At the last it biteth like a serpent and stingeth like and adder." Let us beware of wolves who come in sheep's clothing. Whenever a teaching has the effect of tearing down and destroying it should be sufficient evidence for people to shun it.

Jealousy and opposition to converting sinners is foreign to the Spirit of Christ. Those who are Christ's rejoice in the salvation of others because they have an interest in their welfare; and also that there is more joy in heaven among the angels over one sinner that repenteth than over ninety and nine just persons who need no repentance. Our eternal interest of future life and blessedness depends so much upon studying to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

To meet the approval of God we must have the glory of God at heart, and this implies a right heart, saved by the washing of regeneration and renewing of the Holy Spirit, a condition in which we realize that we have passed from death unto life. It is a well-known fact that all mankind by nature are sinners, lost, alienated from God, in their minds by wicked works, through the disobedience of one man (Adam). They are without God and without hope, but that God has provided salvation through the gift of His only begotten Son who died for our sins that "Whosoever believeth in Him shall not perish but have everlasting life," be saved become reconciled to God with the assurance that if faithful to the end eternal life and happiness will be his portion. By faith we can have a foretaste of this in this life.

"And this is life eternal that they might know Thee the only true God and Jesus Christ whom Thou hast sent." To know God in this sense means more than to know God by hear say. It means to know God by an experimental knowledge of a change of heart; in other words, to be born again. Divine love and a knowledge of eternal life are results of being born again. And so we read "Every one that loveth is born of God and knoweth God." On the other hand "He that loveth not knoweth not God for God is love." Eternal life is a condition of existence in this life by faith. "He that believeth on the Son of God hath everlasting life." Again we read "Verily, verily, I say unto you He that heareth my word and believeth on him that sent me hath everlasting life and shall not come into condemnation but is passed from death unto life." Again, "We know that we have passed from death unto life because we love the brethren." Now we have the life eternal by faith: When we are changed from time to eternity we will have it in reality. "Verily, verily I say unto you, if a man keep my saying he shall never taste of death." Love is the real condition. A change of heart means the writing of God's law of love upon the heart and thus obedience to God because of a hungering and thirsting after righteousness on the part of the true children of God. They delight in God's will and so we read again in Psalms: "Whose delight is in the law of the Lord and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper." What a blessed state this is. How important then that "We renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." And let us not be as many who "Corrupt the word of God, but as of sincerity, but as of God in the sight of God speak we in Christ." (II Cor. 4:12; and 2:17.)

Surely in such an attitude we cannot fail to meet God's approval. Let us then take heed unto ourselves and unto the doctrine (i.e., the teaching of God's word) continue in them for in "Doing this we shall save both ourselves and them that hear us." (I Tim. 4:16.) Properly studying our own course and conduct, studying to shield ourselves and others from error and from a worldly spirit, and study to aid others in directing them to Christ for salvation. "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." "Go ye therefore and teach all nations." "Faith cometh by hearing and hearing by the word
of God." Where is the evidence of our acceptance with God if we neglect an interest in the spread of the gospel? neglecting to be a light of the world; neglecting to hold forth the word of life; neglecting to be ambassadors for Christ. "Why call ye me Lord, Lord and do not the things which I say?" (Christ). The apostle Paul considered himself pure from the blood of all men after he had not shunned to declare all the counsel of God. He also sought to please all men in all things not seeking his own profit but the profit of many that they might be saved.

And so it should be with us; we should endeavor to do what we know and can, and trust God to take care of the results. They that know to do good should be doing good and be an example and encouragement to others, otherwise it will be a sin to us and sin when it is finished brings forth death. "The fruit of the righteous is a tree of life and he that winneth souls is wise." "They that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars for ever and ever." "As we have therefore opportunity let us do good unto all men." (Gal. 6:10). Not that we have any merit of our own but by God's grace through the merit of our Lord and Saviour, Jesus Christ "Who was delivered for our offences and raised up out of our eternal interest in this way.

Some people are continually trying to justify themselves in finding fault with others and by looking on the dark side of things, eternally howling about the country going to the dogs, and of the bad condition of the church and Sunday-schools, etc. We admit that there are bad things tolerated in both the world and churches and to an alarming extent. But have two wrongs ever made one wrong right? And what good are these howlers doing for God or for themselves or for anyone else? The tendency of their influence is to make bad worse. The wrong doing of others does not justify me not to do right. "Every one of us shall give account of himself to God." It is an individual matter. Each individual should consider that which will give the best results in the end, and not be so foolish as to allow the adversary of our souls to cheat us out of our eternal interest in this way.

It is the individual righteous doer who deserves credit for what good is accomplished through their influence. The light of the world and the salt of the earth is composed of individuals. Am I one? Are you one of those? The word of God is the torch of civilization and liberty.

The only real enlightenment, civilization, uplift and blessing that mankind enjoys and realizes is due to religious atmosphere emanating from the word of God. How thankful God's people are to-day that God used some before us in laying down their lives to bring us this great blessing, and should we not in turn ask God to use us and make us a blessing to some one else? Well has the poet said:

"Have you had a kindness shown,
Pass it on,
'Twas not given for thee alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
'Till in heaven the deed appears;
Pass it on.
Cheerful word of loving deed.
Pass it on, pass it on.
Live for self you live in vain;
Live for Christ you live again.
Live for Him with Him you reign,
Pass it on, pass it on.

Let us look on the bright side of things. Then if I, and you and everybody else, by the grace of God does what he can, God's blessing will rest upon us and He will take care of the results.

Some time ago a person who was looking on the dark side of things in the city of Chicago asked, "What would Christ have to say if He were to come into this city, seeing the awful corruption," which no doubt is too true? But another looking on the bright side asked, what would be the condition if Christ were absent? This same rule can be applied to our own various localities. Take away the influence of God and His word and the Spirit of Christ and see what the result would be in a short time. Therefore my beloved brethren, be ye steadfast unmovable always abounding in the work of the Lord for as much as ye know that your labor is not in vain in the Lord. (1 Cor. 15:58).

In conclusion I wish to say as a word of caution let no one assume that because we have dropped erroneous teachings as referred to in the foregoing. I do not, or cannot, believe all the Scriptures and harmonize them consistently. I believe all Scripture inspired of God is profitable in every way for doctrine, for reproof, for correction and for instruction in righteousness, etc. I find in the Scriptures and accept all the following: Justification, sanctification, consecration, holiness restitution, blessing of all the families of earth, a taking out of the Gentiles a people for God's name, a future kingdom, age and judgment, and eternal punishment of the wicked. But these things should all be considered in their proper order so as to harmonize with the general teaching of God's word throughout.

North Lawrence, Ohio.
Trees have been used in a figurative sense—"They shall be called trees of righteousness, the planting of the Lord, that they may glorify me saith the Lord." "The trees of the Lord are full of sap," "He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season and his leaf also shall not wither." Assyria in her glory was compared to the cedar of Lebanon with its huge top branches towering in the giddy heights.

The Two Most Important Trees on Earth

were the tree of life and the tree of the knowledge of good and evil. It is doubtful whether we have ever fathomed their full significance. Jehovah caused to grow and planted many trees in Eden, but these two were set out in bold contrast and emphasized—they were in the midst of the garden.

The Lord gave permission to eat freely from all the trees of Eden, save one, the tree of the knowledge of good and evil. Thou shalt not partake of it: for in the day that thou eatest thereof thou shalt surely die. Here lay the real test between righteousness and sin—between life and death. Both were set before them. There were many trees in the garden that were blest to man's physical need and life, but those two trees had properties that affected the moral and spiritual condition or nature of man in two special senses—the tree of life imparting life of a higher order than was given in creation; but the other, depravity and sin.

It is thought by some that conscience was produced as a result of sin: the partaking of the tree of the knowledge of good and evil. This must be a wrong conclusion from the fact that conscience is one of the chief things that distinguishes man from the mere animal creation. This, however, was the first real test of conscience and it responded most admirably.

If sin gave man a conscience, then sin conferred a blessing. Sin never did and never will improve man in any way—it is always a curse and produces depravity and dissipation and shame. Conscience is God-given.

Man Forfeited His High Privilege in the act of disobedience; yet the Lord manifested His great love and mercy in driving him out of the garden. It may have seemed cruel to the original pair, even as God's dealings and providences sometimes seem hard now to the unyielded soul. But the expulsion from Eden was timely, loving and for the sole good of man, because immediately after their ejection from their beautiful environments, re-entrance was made impossible by cherubims and a flaming sword to absolutely prevent them from partaking of the tree of life and live forever in that depraved state, placing them beyond possible redemption.

The Virtue of the Tree of Life

Since the tree of life, by partaking thereof would impart everlasting life to man in his sinful state, and make him hopelessly unsaved, what would have been the result had man partaken of the tree of life instead of the forbidden tree? (Pauline theology teaches us plainly that not only moral depravity, but physical death as well, resulted from sin—"since by man came death, by man (Jesus Christ the God-man) came also the resurrection from the dead." "Wherefore, as by one man sin entered into the world, and death by sin," etc. We speak more especially of the physical body, because we believe in the immortality of the soul, but recognize the moral depravity of the soul through transgression—a separation from God by sin.

It unmistakably teaches that had original man partaken of the tree of life after they had sinned it would have fixed their sinful condition, and caused their bodies to become immortal. Had man partaken of the tree of life as God designed they should (they would not have had any sin) the effect would have been most glorious. The tree of life evidently had no virtue to save or cleanse from sin. But it had a virtue to impart to the participant a peculiar life, and different in nature and character than that received in creation; unredeemably fixing the state of the sinful participant; and eternally fixing the state of the holy partaker—to the first it would mean eternal misfortune, a lower life, to the holy it would mean eternal good fortune—a higher life which they could not forfeit. Since the tree of life had no merits to change the moral condition of man, we must conclude that its principal effect would have been on the physical. And while Paul teaches that mortality of the body came by sin, it seems only reasonable to believe that the original must have been conditional: because if the body would have been innately the same in character and nature of life as was the soul and spirit, it never could have imbued mortality by transgression or otherwise. Had original man been true to the test and would have partaken of the tree of life instead of the tree of death, it is evident that their environments would also have been changed in addition to the higher order of life imparted with all it may have meant.

Let us enter upon a close analysis before we draw our final conclusion. We have already noticed that as soon as sin was committed man was driven from Eden lest he partake of the tree of life and live forever in that sinful state. This plainly teaches that had they partaken of the tree of life after their transgression their awful condition would have become irretrievable and really placed him beyond redemption.

How strangely true, the very tree intended for their greatest blessing in their state of holiness, if partaken of, became imminent dangerous and would have proven the greatest curse had they participated in their sinful state. God foresaw not only the possibility of man's access to the tree of life but also the probability.

It is further evident that Christ Himself, could not have redeemed him had this awful step been taken. But God with His almightiness interfered immediately and prevented the second great error.

We are therefore forced to conclude that had original man partaken of the tree of life instead of the tree of death, that God in some way would have made it impossible for man to partake of the tree of the knowledge of good and evil. Why? Because had man partaken first of the tree of life, and then also eaten of the forbidden tree, it would most certainly produced the same result as when eaten reversedly. It is evident that the real test was as to which of these two trees they would choose to eat of—life or death; because the tree of life would fix their state—that is the test even now. It is further evident that had man partaken of the tree of life as his Creator designed it would have imparted to him the highest possible order of life from which he could never have fallen from the fact already reached that the possibility to sin would have been removed at once. Hence never would have needed a Savior. What an expense would have been avoided! Merits to save and cleanse from sin and depravity were

(Continued on page 15.)
An All Day Union Barn Meeting.

For several years our aged brother, Enos W. Tyson, of near Schwenksville, Pa., has had a harvest or barn meeting on his farm. He once more makes the announcement for such a meeting if the Lord will, to be held on Saturday, July 29. The meeting will commence in the forenoon and continue during the day. Lunch will be served at noon. Brother Tyson extends a cordial and hearty invitation to all who can to be present and help make the meeting a blessing.

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2. Communications without the author's name will receive no recognition.
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Send money by Post office Money Order. Registered Letter, or Bank Draft, to G. Detwiler, Walnut and Summit, Harrisburg, Pa. Canadian Currency is discounted 2.

Harrisburg, Pa., July 24, 1911.

If your credit reads May, 1911, and you have not renewed your subscription, you should do so at once, as otherwise the name must be dropped after this issue. It would be very acceptable if all whose credit is not in the future would renew now and avoid being in debt for the paper. Let us hear from you.

A baptismal service was held at the Swamp school-house, Juniata county, Pa., on July 9, when three souls, one brother and two sisters, were received into church fellowship, and buried in baptism to arise and walk in newness of life. Elder H. B. Hoffer, of the Rapho district, administered the sacred rite.

Not in husbanding our strength, but in yielding it in service; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path.—F. B. Meyer.

The World's Education.

FRANK S. WESTON.

When Christianity was introduced into the world there were three great centers of Education—Ephesus, Corinth and Athens. In the Word of God we have the earliest estimate of the education given at each of them. Ephesus was the chief city of Asia. "Its markets glittered with the produce of the world's arts. Nor was any name more splendidly emblazoned in the annals of human culture." In this city Paul labored for over two years. "As a con-sequence not a few became Christians. To these Paul wrote:

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart (Eph. iv. 17, 18).

Notice the points made in this declaration. These Gentiles were separated from the life of God through the ignorance that was in them. It was their ignorance that was the cause of their separation from the life of God. But Ephesus was a centre of education. This education, however, caused alienation from God. This education the Holy Spirit declares to be ignorance.

Corinth was another educational centre. Paul spent eighteen months here, and after his departure wrote:

For after that in the wisdom of God the world by wisdom knew not God. It was wisdom which brought this issue. Wisdom here denotes the world's philosophy and the world's science—in other words, the world's education. The world's education then had led to ignorance of God.

Athens was the third of the centres of the world's education. More than this, she was the mother of education. What did Paul say of Athens?

Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your possessions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you (Acts 17:22, 23).

The city was in ignorance. Education in Athens culminated in art, culture, ethics, philosophy and ignorance. The education given at Ephesus, Corinth and Athens was ignorance. This word ignorance which the Holy Spirit uses is peculiarly appropriate. It indicates the principle and the process of that education. Socrates was the great educator of Greece and the father of its educational principles. "Socrates' theory of education has for its basis profound and consistent skepticism" (Ency. Brit. Art. "Socrates"). The whole Greek education, both in science and philosophy, was rooted in doubt. Now the exercise of doubt causes a person not to know. So long as one doubts he does not know, and therefore is in ignorance. The Greek word for ignorance in this passage is _agnosia—_Anglicized into agnostic—"one who does not know."

This old Greek education was repudi-ated by the early Christians, and only after a desperate struggle did it continue. Gradually, however, it regained hold.

Tertullian rejected all pagan teaching: he saw nothing in classical culture but a robber-y of God: a step towards the false and arrogant wisdom of the older philosophies. Luther met and denounced it in strongest terms.

But now the system reigns supreme in the schools and colleges of the land. The question is often asked, "Why are so many of our educated men skeptics?" How can they be anything else?

The basis of modern education is doubt. Students are persistently trained to question. They are taught to resist faith.

A classical education is four years in skepticism. The mythological literature of Greece and Rome and the philosophy of doubt are its prominent features. The substance taught is false. Not only so but the theory of education most upheld at this moment and recognized by college and university and theological seminary is a "profound and consistent skepticism."

"The educational processes of our time are largely analytical and critical. They consist chiefly in analyzing the subjects brought to the student's attention and sitting in judgment. The process pre-supposes an inquiring if not a skeptical mood. Doubt is the pedagogue which leads the pupil to knowledge" (The Outlook).

A professor in Wesleyan University writes:

"In every sphere of investigation he (the student) should begin with doubt and he will make the most rapid progress who has acquired the art of doubting well. We ask that every student of theology take up the subject precisely as he would any other science: that he begin with doubt."

This is simply the old heathen education revived, and it ends now as
then in ignorance. Our ministers trained under this process have no settled faith. How can it be otherwise? This process alienates from God. “Without faith it is impossible to please Him.”

The writer just quoted further says: “We believe that even the teachings of Jesus should be viewed from this standpoint, and should be accepted or rejected on the ground of their inherent reasonableness.”

This principle of education puts reason above Jesus Christ and makes the doubter the final judge. This is the modern theological education. And the result is few men know what they believe.

They have an “open mind” for anything new. But such is not the Christian process or result. We know.

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true (I. John 5:20).

This certainty of knowledge we have, not by exercise of reason guided by doubt, but by revelation unfolded to faith. The Christian of to-day is set over against the world’s education both as to method and results. He begins with faith and ends with knowledge.

A magazine recently declares that the problem now is “how religion can be preserved and promoted while an education is being acquired.” That problem will never be solved under present methods. These will never fail to unsettle.

Faith is the grand element of a true education. It is only by an education in which faith is the beginning and the end that the problem can be solved.—Our Hope.

A Christian Education.

FRANK S. WESTON.

“I am Alpha and Omega, the beginning and the end, the first and last” (Rev. xxi:13).

“Alpha—Omega”—the sum and total of knowledge and wisdom.

“Beginning—end”—Creator and object of all things.

“First and last”—Arbitrator of all history.

The first of these titles only concern our present subject.

The first two letters of the Greek alphabet are Alpha and Beta. Dropping the “a” from Beta these two letters give us one word alphabet. This word alphabet signifies all the letters of the English language. But how comes this when the word itself is derived from only the first two letters of the Greek language? In this way.

When we wish to ask a person if he knows the alphabet we do not ask does he know A, B, C, D, E, etc. We ask, “Does he know the A, B, C’s?”

The Greeks did the same. And this Alpha-Beta comes down to us for the whole language.

The Greeks said, “He knows that subject from Alpha to Omega—that is completely. And this is the basis of the expression, “I am Alpha and Omega.” Jesus is the sum of all knowledge, the incarnation of all wisdom. As in the twenty-four letters of the Greek alphabet there is hidden all the treasures of wisdom known to Greek thought. So in Jesus Christ there lies “hid all the treasures of wisdom and knowledge” in the universe of God (Col. ii:3). And the alphabet is known in exactly the same way as other alphabets by faith.

We believe to know. We receive to obtain knowledge. Refuse it and knowledge comes not. When God would redeem a world from ignorance He presented His alphabet to be received on faith. With this alphabet we have the key to all of God’s truth.

The world’s education is rooted in doubt and leads to ignorance. God’s education is rooted in faith and leads to knowledge. The world’s education alienates. God’s education unites the learner with Himself. Education to be Christian must find its spring in Christ the alphabet of God. And the written Word must be the basis and guide in every line of study. And to profit there must be perfect confidence in the Word as the Word of God.

John Wycliffe said: “There is no subtlety in grammar, neither in logic, nor in any other science that can be named, but that it is found in a more excellent degree in the Scriptures.”

This was the position which the Word of God occupied as an educational factor in other days, and it should occupy that place to-day.

To Christian men this book must be pre-eminent. The purpose of Christian education is to build up Christians: therefore the Book of God must be the test of everything which enters into the training of a Christian.

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus (II. Tim. 3:14, 15).


The Bible should be first in every line of study. First impressions are the enduring ones. The child should therefore have the Bible first of all books. The first things the mind receives endures longest.

A notable instance of this is seen in the life of Wm. E. Gladstone. As his life was drawing to a close it was observed that he repeated the Lord’s Prayer over and over in French. This excited some inquiry as he was an Englishman. Why should he use French?

It was learned that when a child the French nurse, Who was a Christian, taught him the Lord’s Prayer in her native tongue. As that was about the first thing fixed in his mind, so it was last to fade out in death.

Now if the nurse had taught him “Hi, diddle, diddle, the cat and the fiddle,” etc., would it not have worked out the same?

If a new language is to be mastered, why not use God’s Word? Suppose you learn German. The first words you learn are, “Ich Anfang war das Wort.” “In the beginning was the Word.” As long as you live “anfang” will recall the phrase you first mastered.

Which affords the better prospect, to begin a study in such a way that every advance is accompanied by the thought of God: or to begin with paganism and doubt?

When God’s Word ever shadows all, there is formed the Christian mind and the result is a Christian education. The fear of the Lord is the principal part of knowledge. (Prov. 1:7).

This fear is an abiding sense of His being and a reverent respect for His Word. He who does not respect God, leaves out the most important factor in knowledge.

You stumble on a watch. Holding it in your hand you ask, what is it? How came it here? While you are questioning and in doubt one appears who says, “I made that watch.” Your attitude is changed. His word now becomes the all-important factor. All must bend to that. He knows.

Apply this to education. The world’s education shuts out God’s Word. It reasons on what it sees and finds. These reasonings are all man can say.

The man is exalted. His word is made much of.

When God comes in His Word is all and in all. This is received by faith. This is Christian education. This is what we need to-day as never before.—Our Hope.
OUR YOUNG PEOPLE.

Macha Mission.

A LETTER FOR THE CHILDREN.

My Dear Children:

For some time I have been wanting to write you another letter. It is now nearly two years since my last one to you. How many of you remember anything that was written at that time?

Our family has grown since then. There are forty-five in all, forty-six boys and four girls, and it keeps us quite busy teaching them to work, teaching them in school, telling them about Jesus, feeding, clothing them, sewing for them, and having a place for them to sleep in.

The Lord has blessed us with plenty of food this year, and we shall not likely suffer in that way for a year at least, if we live that long. It takes something to feed such a large company, so you would think if you saw the two big kettles, one holding twenty gallons, and the other a roof, both even full of corn porridge morning and evening, and a six gallon kettle of vegetable soup or peanut gravy to eat with it. Besides this at midday they have boiled corn or sweet-potatoes, pumpkin, great corn or perhaps sometimes a big pan of tomatoes. Meat is their favorite dish, but sometimes they do not get any for a month. At present they set traps in the fields and thus at times procure a guinea-fowl or other bird.

Just now our greatest difficulty is to know where to put them to sleep. They have been much crowded in the four small huts where they sleep, and a few nights ago I heard a commotion at one of the huts where sixteen of them were sleeping, and on going out was told that the roof was breaking. This hut was propped and had been unsafe for some time. So they took out the boys and put them on another place for them. In the morning the old hut was down to the ground. How we did thank the Lord that no one was hurt. One of the other huts in nearly in the same condition. So we hope we may be able to give them something better before the rains come again.

Although we have so many boys, we do not seem to have any difficulty in finding them all work to do; because as mother used to say about us girls, so many boys make work; and in this country it takes a great many boys to do a little work.

To-day for instance, some were plowing with ten oxen, some putting up a temporary hut for the little boys, some were bringing in their store crop, some on another corncrib, some were cutting grass, others raking, or combing it, two were putting a new mud floor in our kitchen, two little fellows were shelling peanuts, and I do not know where David had them, but four were cooking their food, two of the larger ones and two of the smaller ones. None of them like to cook very well and they are always glad when their cook month is finished. They get their own meat, carry all the water for themselves and boys over half a mile, cook their food and wash their dishes. It keeps them busy these short days, out of school hours. They are in school three and one-half hours during the day and one hour at night. You want to remember that in all their work as well as in school they need some one to oversee and teach them, so that David, as well as myself, is very busy since Brother Taylor is away.

With all this crowd of boys we have only four girls. They are all small, from about nine to thirteen years of age. They knew nothing about work when they came; but now they can was dishes nicely, sweep, sew, wash their clothes, iron, and many other little things, and they like to work. They cannot do some things as well as big white people, but as soon as they finish one task they come and ask what they shall do next, and often they thank us heartily when the work is given them. Of course they are children and some times they forget their work and at other times they slight it and do not do it just as they are told. They are good little girls, however, and want to do right. They have given their hearts to the Lord and one gets quite happy sometimes in meeting.

When we go away to the villages for a day, the whole crowd of boys and girls must come up on our return and greet us, asking whether we returned safely. Good manners in their eyes requires that each asks the question individually, and it is in our place who return to ask in turn whether their neighbors are well.

Do you remember my telling you about Hakilumba the little famine boy who was brought to us two years ago and over? He is now about six years old, and is learning very nicely in school. He can read, write, spell, and add. He also gives his testimony for the Lord. He has a little playmate Denda who came last year.

The two are almost always together. Denda is such a good boy, and seems as if he had the best Christian parents; but of course his parents know nothing about Jesus. During the month of vacation a number of the larger boys remained to help in the farm work and earn a little money. They had been told about giving to the Lord and nearly all gave something toward the churchwork. It is a comfort that we need very much. The two little boys remained too, and as a treat they were each given three pence. Soon after Denda came holding out his money and said he wanted to give it to the Lord. A short time ago the boys were taking the peanuts out of the ground and these two little ones were helping to pick them off the stalk. When Denda came in he said, "Some of the peanuts are missing." We said "How is that?" The reply was, "It is the white ones that have nothing in. We eat them." He was afraid it might not be quite right to eat even those without telling it.

Yes they are a dear lot of boys and girls. They have their faults and make mistakes, but a number of them are good Christians and all seem to want to do right. We do not have any trouble with them quarrelling with one another. You want to pray for them that the Lord may be on the Lord's side when they go home or wherever they may be. This evening one of them came and said that quite a while ago he was sent out to cut grass and he sat down awhile and did not work, and he said he had almost forgotten it.

A missionary from up North was here not very long ago, and he asked how we got the boys to come and stay this way. We said we did not do anything they just came. One came last week and we said we were full and had no place for any more; but he was willing to put up with anything only he did not want to go away for he had come along ways. To-day two boys came fifteen miles, but we cannot keep them unless we have a little place. We have invited the boys to come in the morning, although it hurts us to send them back to their sinful homes.

You can pray for all these that God will help us soon to have school in some of these places so that many will have a chance to hear about Jesus. Apudeni although he is only sixteen or seventeen years old yet is doing well in helping to teach.

We are eagerly awaiting the arrival of that little baby Brother Taylors, are bringing along. They write that they hope to reach here about the 20th of June. God loves little children.

H. FRANCES DAVIDSON.

May 27, 1911.

When the churches cannot furnish enough pleasure and enjoyment to induce your young people to attend their public worship what should be done? Get up some new fair, bazaar, entertainment, something where you can have a splendid time. No, these young people and their parents are grown nice and worn-out fed-up folks. Let them from the head down humble themselves in the dust and get filled with the Holy Spirit and then and then only can they render unto God a spiritual worship acceptable to Him. The manifestation of true spiritual life in the church is the best and most lasting drawing card. Jesus said, "And I, if I be lifted up, will draw all men unto Myself." But what do we see to-day? When the church loses its hold and influence on the young people and cannot keep them in the Sunday services, Sunday-schools and prayer-meetings and away from the theaters, fairs, shows, parks, saloons and dance halls. Then that church begins to fight to the authorities and begins to legislate and proceeds to irrigate to have these places closed up. Does that save the people and make them better?

A little flock of saved people kept by the power of God in the midst of the temptations of a crooked and perverse generation is worth more than thousands of resolutions condemning or criticizing Congress or Legislatures.

Let them send their petitions and alms to the throne of grace in behalf of their families and their children, instead of sending long petitions with yards of signatures to our governors or legislative bodies. If our help cometh from the Lord it is not an appeal to Him and His people worth more than thousands of resolutions and appeals to the world for help—Eld. Brunner in the Gospel Banner.
Restless Heart, Don't Worry So.

Dear, restless heart, be still! Don't fret and worry so;
God hath a thousand ways His love and help to show;
Just trust and trust and trust until His will you know.

Dear, restless heart, be still! for peace is
God's own smile,
His love can every wrong and sorrow reconcile.
Just love and love and love and calmly wait awhile.

Dear, restless heart, be brave! Don't moan and sorrow so;
Just hope and hope and hope until you
braver grow.
He hath a meaning kind in the chilly winds that blow.

Dear, restless heart, repose upon His heart
an hour.
His heart is strength and life, His heart is
bloom and flower.
Just rest and rest and rest within His tender power.

Dear, restless heart, be still! Don't tell and tell
so;
God is the silent One forever calm and slow.
Just wait and wait and wait and work with
Him below.

Dear, restless heart, be still! Don't struggle to
be free.
God's life is in your life; from Him you
may not flee,
Just pray and pray and pray till you
have faith to see.—Selected.

Trust.

Child of mine, I love thee, listen now to Me,
And make an answer truly while I question thee.
For I see that shadows do thy soul oppress
And thy faith so weakens, that I cannot bless.

Thou hast craved My power and presence
in thy soul.
Wilt thou yield thee truly unto My control?
Wilt thou let Me ever with thee have
My way.
Yield thyself in all things, simply to obey?

Though My presence oftentimes seem to be withdrawn,
Of My inward workings not a trace be shown,
Wilt thou count Me present notwithstanding?
Still believe I'm working even in thy soul?

When I give to others what I thee deny,
Flood them with My sunshine, wholly pass thee by.
Wilt thou still believe in My strong love for thee?

Yield thee to My purpose whatso'er it be?
When I to thy pleadings seem no heed to pay,
And thy foes grow holler, claim thee as their prey.
Though toward thee I'm silent, wilt thou stand and the rest.

On My word of promise lay thee down to rest?
If to these My questions thou canst answer yes,
Thou shalt be forever one I love the best.
To the inner circle of my favored few,
Though toward thee I'm silent, wilt thou
yield thee truly unto My control?

I, if to these My questions thou canst answer yes,
will be glad to serve you.—The Editor.

Trees.

(Continued from page 11.)

not found in the tree of life but alone
in Christ Jesus, therefore, when man
was ejected from Eden he received
the promise of the Seed of the woman
that should bruise the serpent's head.

Again, an

ACT OF VOLITION WAS IMPLIED
in the great and crucial test. That
man might have a higher order of life
than that received in the act of cre­
ation he must choose it. That was
God's original plan and is now
through Christ. To place man on his
own responsibility and volition is the
highest possible plane on which God
could create man—a voluntary love
and service is the highest possible
character of an act—a voluntary
transgression is just the reverse.
Romans 5 plainly elucidates that the
final redemption of man through
Christ exceeds the fall—that when
man is finally redeemed soul, spirit
and body, he will have a higher state
of existence than the Edenic state
before the fall. This is easily under­
stood: for in Eden there was text,
a possibility to sin, a devil, but in the
final and most glorious state of the
saints there shall be no such thing,
but a permanent fixed state of the
highest order of life and glory.

Another reason might be given why
God ordained man to use his volition
in order to obtain the superlative
degree of life and glory which he could
not forfeit—transgression being made
impossible. This responsibility when
properly met, and volition when cor­
rectly exercised qualified him to ap­
preciate that excellent state which
would add sweetness to his life and
joys.

Voluntary worship and service
possesses the highest quality and
character that Jehovah could institute
—it affords an opportunity for de­
velopment of character, requires de­
cision and choice which must result in
loving obedience or willful trans­
gression—the very thing, volition,
which characterizes service and wor­
ship as superlative, makes sin com­
mitted so heinous.

The POWER OF FINAL FIXATION OF
MAN'S STATE
originally lay not in sin (nor now)
but in the tree of life. For this rea­
son man was ejected from the garden
and re-entrance made impossible lest
he partake of the tree of life and place
himself beyond redemption. So the

final fixedness of man's state, even
now, does not depend on the good or
evil that he does, but upon the ac­
ceptation or rejection of Christ our
Lord. Jesus dying on the tree as the
prophet foretold may have more sig­
ificance than we comprehend.
The common method of inflicting capital
punishment among the Jews was
stoning, but Jesus must die on a tree
(the cross), according to the Roman
manner, "That whosoever believeth
on Him should not perish, but have
eternal life."

The Revelator saw a tree or trees of
life on the banks of the river of the
water of life which bare twelve man­
er of fruits monthly and the leaves
of the tree were for the healing of the
nations.

The School of the Prophets.

It (true religion) fills the heart with
joy and contentment in the highest or
the lowliest lot. Religion tends di­
rectly to promote health, to lengthen
life, and to heighten our enjoyment of
all its blessings. It opens to the soul
a never-failing fountain of happiness.
Would that all who have not chosen
Christ might realize that He has
something vastly better to offer them
than they are seeking for themselves.
Man is doing the greatest injury and
injustice to his own soul when he
thinks and acts contrary to the will
of God. No real joy can be found in
the paths forbidden by Him who knows
what is best, and who plans for the
good of His creatures. The path of
transgression leads to misery and
destruction, but wisdom's ways are
ways of pleasantness, and all her
paths are peace. (Prov. 19:23; Psa.
34:12-14; Prov. 4:22; Prov. 17:4.)

The physical as well as the religious
training practiced in the schools of
the Hebrews may be profitably
studied. The worth of such training
is not appreciated. There is an in­
timate relation between the mind and
the body, and in order to reach a high
standard of moral and intellectual at­
tainment, the laws that control our
physical being must be heeded. To
secure a strong, well-balanced char­
acter, both the mental and the phy­
ysical powers must be exercised and
developed. What study can be more
important for the young than that
which treats of this wonderful or­
ganism that God has committed to us;
and of the laws by which it may be
preserved in health?

And now, as in the days of Israel,
every youth should be instructed in
the duties of practical life. Each
should acquire a knowledge of some
branch of manual labor by which, if need be, he may obtain a livelihood. This is essential, not only as a safeguard against the vicissitudes of life, but its bearing upon physical, mental, and moral development, even if it were certain that one would never need to resort to manual labor for his support, still he should be taught to work. Without physical exercise, no one can have a sound constitution and vigorous health; and the discipline of well-regulated labor is no less essential to the securing of a strong and active mind and noble character. —Selected by Sister Lydia Williams.

(To be continued.)

EDITORIAL NOTE.

In addition to the letter from Bro. L. B. Steckley published elsewhere in this issue we have also a letter from Elder Steigerwald written at Plymouth, England. It is dated June 24. He also writes of the very pleasant weather enjoyed by them on their voyage across the Atlantic. They arrived at Southampton on June 20, and were eight days crossing from New York, stopping at Plymouth, England, and Cherbourg, France, en route. He also writes of the opportunity of seeing the assembled warships of England and other nations. There were about three hundred and ninety British boats and a large number of boats from other nations. These ships were lying on either side of their ship's passage. He writes, "This gave us an excellent view of the strength of our nations on sea, a sight that never has been equaled and one that will linger long with all who were permitted to see so grand a sight, grand and yet with all its grandeur and splendor, one who hopes for peace cannot help but see a darkness beneath the splendor. As we came along we saw our own America represented by one of its dragon whose anger if it were aroused would make the whole world tremble. As we came along we saw our own America represented by one of its own ambassadors representing to the beyond, the former two years ago. The occasion was improved by Asa Bearss and two daughters previously passed over to the beyond, the former two years ago. The occasion was improved by Asa Bearss. He leaves to mourn two sons and two daughters, with grandchildren and a large circle of relatives. His side companion was Fannie, who died March 15, 1865. In the Coronation festivities when the king and queen review the assembled warships, it is not usual to have the king’s page in the front rank of the assembled warships. In the Coronation festivities when the king and queen review the assembled warships, it is not usual to have the king’s page in the front rank of the assembled warships. The young page is a bosom friend of the young king. He is selected for his intelligence, his bravery, and his loyalty. He is the one whom the king can depend upon to do his bidding. He is the one whom the king can trust to carry out his orders. He is the one whom the king can count upon to do his work. He is the one whom the king can rely upon to do his duty. He is the one whom the king can depend upon to do his work. He is the one whom the king can trust to carry out his orders. He is the one whom the king can count upon to do his duty. He is the one whom the king can rely upon to do his work. 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