
George Detwiler
EDITORIAL—

CONTRIBUTED—

POETRY—

Our Young People...14, 15

the protection of women and children,

bringing forward the steps taken for

is under Satan's rule, and that there-

ture. They vaguely express them-

optimistic view of the immediate fu-

liberty and justice, as proofs that we

minution of disease, the growth of

an article in the

Sunday Strand,

Doubt vs. Shout—Gideon,...7

I'll Stay Where You've Put

Me—J. O. Lehman,...7

CONTRIBUTED—

Victory—J. H. Myra,...7

The Law—P. T. Alexander,...8

Old Happy Day—W. R.

Smith,...8

Sin Can Never Enter There

—Angeline Snyder,...9

Our Trip to Western Can-

ada—Chas. Baker,...9

Our Opportunities—D. W.

Zook,...16

SELECTED—

Getting Ready to Welcome

Antichrist,, 1, 10, 11, 12, 13, 14

NEWS OF CHURCH AC-

tivity, Etc..,.4, 5, 6, 15

OUR YOUNG PEOPLE,...14, 15

OBITUARY, Etc.,...16

Getting Ready to Welcome Antichrist.

Some good men take an extremely

optimistic view of the immediate fu-

ture. They vaguely express them-

selves with Browning,

"God's in His Heaven,

All's right with His world."

forgetful that the world at present

is under Satan's rule, and that there-

fore much must be terribly wrong in

it.

The Rev. J. D. Jones lately wrote

an article in the Sunday Strand,

bringing forward the steps taken for

the protection of women and children,

the greater care for the sick, the di-

mination of disease, the growth of

liberty and justice, as proofs that we

had entered upon a halcyon and

happy era, growing better and better.

Bearing on this, it is important to

note Lord Shaftesbury's experience,

the man who had labored most in-

defatigably for the relief of the suf-

fering: "That he had been identified

with a great number of humanizing

influences and activities during the

last half century, and he had seen hu-

manity improved, and classes being
drawn together; but the more he saw

then getting improved in that way,

the further they were getting from

God."

So far from having any expectation

of the world getting better, we have

gathered from the Word of God that

before Christ returns to reign there

will be a period of great catastrophes,

that there will be an increase of wars,

pestilences, and earthquakes.

Very many of us believe that an in-

fidel Antichrist will arise, who will

control the military system, the wor-

ship, and the commerce of the world.

We base this largely on Rev. 13.

We find that the Dragon will give

the Beast his power, his throne, and

great authority. He controls the mili-

tary. "For who is able to make war

with him?" He controls worship,

for the False Prophet causeth those

that dwell on the earth to worship the

First Beast, and all who refuse are

killed (v. 15).

He controls com-

merce, for no man may buy or sell,

save he that has the mark or the name

of the Beast (v. 17). He works great

signs and wonders, so as to deceive,

if it were possible, even the very elect

(Matt. 24:24).

The False Prophet
gives life to the image of the Beast

(Rev. 13:15).

He blasphemeth the

name of God, and His Tabernacle,

and those that dwell in heaven (Rev.

13:6).

This last expression deserves

special notice, as it doubtless means

that these events are near.

Careful observers have pointed out

that the Church of Rome has lost a

vast number of adherents during the

last fifty years. McCabe, who was

formerly a Roman priest, but is now

an Agnostic, whose statistics are ac-

curate, estimates this loss at 80,000,-

000.

At one time it was supposed that

this meant a great advance of Pro-

testant truth. Bain's "New Reforma-

tion" brought out the hopeful side

of this movement. Doubtless the

Los von Rom watchword can account

for thousands. There have been simi-

lar gains for the Gospel in some parts

of Germany. For a long time I was

hopeful about France. One out of

several evangelization societies can

often report 1,000 conversions in a

year. At least twenty villages in La

Correze have embraced the Gospel.

The McAll Mission is believed to

have influenced for good 100,000 per-

sons. Yet, as years pass on, the num-

ber of Protestants in France is only

reckoned at 700,000.

As we examine McCabe's pages,

we are forced to the conclusion that

millions of the men all over Europe

have become Freethinkers within the

last twenty or thirty years.

The late Premier of the Cabinet in

France boasted: "We have driven

Him out of the Army, the Navy, the

schools, and the hospitals, and we

must now drive Him out of the State

altogether." The whole country is

honeycombed by Atheism and Ma-

terialism.

Dr. Robertson speaks hopefully of

Italy. But a great conference on

Free Thought was welcomed in

Rome, in 1904, by the Mayor and

civic authorities, attended by 8,000

delegates.

In Spain and Portugal there is

more indifference and practical

Atheism than in any other part of

Europe. The Socialists and Demo-

crats abound in Austria and Belgium.

Even in Germany a third of the entire

poll voters belong to the Social Demo-

crats. Similar movements prevail

over the whole of South America.

In Russia, in spite of some en-

couraging revivals, there is great in-

difference to religion. In some

schools they boast that they try to

give light through science, and not

through the Scriptures.

On the tremendous spread of the

New Theology, both in England and

America, we have ample proof in

Philip Mauro's striking book, The

Number of Man. He quotes from

Dr. Broda, who says that "A great

spiritual crisis has to-day reached its

(Continued on page 11.)
Evangelical Visitor

A Bi-Weekly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

SUBSCRIPTION:

[Image 0x0 to 655x959]

The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

MISCELLANY.

We are told in I. John 3:2, that we are now the children of God. Of course the language applies only to those whose eyes had been opened, who had been turned from darkness to light; and from the power of Satan to God, and had received the forgiveness of sins, and inheritance with them that are sanctified through faith in Jesus Christ, according to Christ’s commission to the apostle Paul as related before king Agrippa in Acts 26:18. Of such it is said that they are now the children of God. The question that concerns us supremely is as to whether this is now true of us,—whether we are now the children of God. It does not say that we hope to be such some time, or that we may hope to become such when once our earthly life is at an end, or that we hope at last to get good enough so as to merit that standing, or having done the best we could and lived an honest life, and been kind to our family and others and of good standing in the church we may hope to attain to that blessed position.

None of these things can avail to make us the children of God. There is only one way according to the Scriptures, Paul writing to the Galatian brethren, chap. 3:26, 27, says:

"For ye are all children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ." Thus the relationship in God’s family is brought about by believing on Jesus Christ, our adorable Savior and Lord, and thus be “born again.” How blessed and glorious is the condition of those who are now in that relationship and standing with God. It is a glorious truth that if we are not now the children of God we may be; the way is yet open, the Good Shepherd is yet out seeking the lost! Whosoever will may yet come, and is invited to come now and take of the water of life freely. If we are not now the children of God it is because we have resisted God’s gracious invitations. Jesus wept over Jerusalem because they did not permit Him to help them. How great things He was ready to do for them but stubbornly they resisted,—ye would not. God cannot help those who won’t be helped. Dear reader, are you now a child of God? If not, why not? You may be, yea, God the Father is anxious that you be His child now; Jesus the Son and Savior wills not that you perish, since He paid the price of your redemption; the Holy Spirit who is now, no doubt, convicting you of a better life, desires that His workings may result in your salvation, yea, there are angels hovering round to carry the tidings of your return to God, home to the family in heaven. There is joy among the angels when the lost one is found and brought home on the kind Shepherd’s shoulders. Present salvation—now. O, if you are not God’s child now you are invited to come now and seek and find this blessed relationship.

"Come every soul by sin oppressed, There’s mercy with the Lord; And He will surely give you rest, By trusting in His word."

It was our privilege to visit the Mowersville, Pa., congregation recently and meet in church service with them six times. The occasion was that of a harvest meeting, held at the home of Bro. and Sr. Noah Wingert, on Saturday, August 5. Two services were held in the barn, both of which were well attended. The afternoon service was turned into a children’s meeting, followed by a praise service. The other meetings of the series were held in the church, the first one convening on Friday evening. Then Saturday evening, Sunday morning and evening, with Sunday-school in the morning before preaching, made up the series of six services. We were glad to be favored with this opportunity, and enjoyed our visit very much. The ministering brethren of the district are S. Z. Bert and Wm. Asper. They are much in earnest in doing what they can to win souls for Jesus, being specially interested in the welfare of the rising generation, endeavoring to influence them into the path of early piety. We were much pleased to bring a generous donation from the Sunday-school to the Messiah Orphanage. May God bless the work at Mowersville. We learn that several other generous donations were given to the same worthy institution by other harvest meetings.

A brother writes us that the article on first page of Visitor of July 24, entitled, “Prayer and Missions,” was quite interesting to him, but takes exception to the statement, “They were members of a church which had no interest in missions nor any foreign field.” He expresses himself somewhat strongly, but not too much so, as follows: “When I think how the early fathers of the church traveled for miles and miles, on foot or on horseback, often over miserable roads, enduring many privations that they might preach the gospel, and how they moved into new territory, like Canada and the Western States, preaching as they went, and that some even crossed the ocean and preached in Germany; when I think how they did all this work, and then for some one to say, ‘They had no interest in missions’ is not fair. I do not write this in the spirit of criticism, but I do think the early Fathers of the church deserve more credit.”

The brethren who have in hand the building of the new building which is to be the new home of the Messiah Bible School and Missionary Training Home at Grantham, Pa., and that it is a work of no small magnitude. That the time available to put the work through would be short indeed was seen from the beginning, but the work was undertaken with a willing energy and through the kindness of a favoring Providence the work has progressed rapidly, and the hope is entertained that the building will be sufficiently advanced by the time of the opening of the Fall Term of the school that it can start and be entertained in the new building. We understand that the prospects for an increased number of students are quite fair, and we hope this expectation will be realized. The Board of Managers and the Board of Trustees...
realize that more money is needed to successfully carry this building project through and are making an urgent appeal to all the districts in the Brotherhood for generous contributions to this fund. We hope there will be a ready and generous response when the matter will be presented to the districts so that the work can be put upon a good footing.

A brother writes us for advice or light in the matter of family worship, and suggests that some one write such instruction for the Visitor. His first question is whether it is "just, reasonable and right" to have "one mode or form of prayer on any and all occasions," whether morning or evening, "going to or from the table." Then he asks further whether there is any established rule or custom in regard to having family worship (scripture reading and prayer) morning or evening. The writer says his custom had been to have such service in the morning, but now having aged persons in his care who never meet with the family in the morning prayer service but who are nearly always present in the evening, would it be better to have such service in the evening? He further asks whether it is wisdom to prolong these seasons of prayer as is often done, by all taking part in prayer audibly, one after the other, when the number is from five to eight or more, some being quite lengthy in the exercise, and when some of the company are aged and decrepit, being scarcely able to rise up again after such a prolonged season of kneeling, whether it would not be preferable to have only two pray audibly, or to charge all to be brief in their exercise of the gift. He asks further what is the custom of the church in general in regard to having family prayers in the evening after returning from preaching or prayer-meeting. He knows of some families where a prayer service is held on such occasions before retiring, while in others the practice is to retire at once without such service at home. He himself practices the former, but would be pleased to receive further light and instruction from the Elders of the church. Will some one take up this matter and comply with this brother's request?

Up to August 13 of this year, 1911, Pennsylvania was free from the guilt of the disgraceful and barbarous lynchings which have disgraced so many of the other States of the Union, but on that Sunday evening that fair fame for Pennsylvania was lost when there occurred at Coatesville, Chester county, a lynching marked with special cruelty and barbarity, proving that the same elements of passion obtain here as elsewhere. A negro shot and killed a special policeman who was trying to arrest him. Being pursued he climbed into a tree and while being shot at by his pursuers and seeing no way of escape, he directed his gun to his own head and shot, wounding himself, and fell from the tree unconscious. He was taken to the hospital under arrest. On Sunday evening a mob gathered, forced its way into the hospital ward and carried the unfortunate negro out into the open, piled around him a lot of inflammable material and burned him alive in a way most awfully cruel and inhuman. And now it is Pennsylvania's turn to hang her head in shame. Efforts will no doubt be made to bring the perpetrators of this awful crime to justice and punishment, but the stain will remain on the fair name of the State.

Our readers will find Eld. Charles Baker's account of his visit in Western Canada both interesting and instructive. The change which has come over the face of that country in the brief period of five years is indeed remarkable. Where was nothing but raw prairie then now a community of enterprising farmers, gathering generous crops of grain, vegetables, etc., from the rich virgin soil, and not that alone, but a community of religious people, Christians, Brethren, now fully organized into a district, with a membership of upwards of fifty and a commodious meeting-house. Truly it looks as though the planting of this Canadian colony in Saskatchewan were a real success. It will be noticed that three young brethren were ordained to the ministry. These, with the elder, Bro. Isaac C. Baker, one of the pioneers of the movement, should make a strong working force to carry on a successful missionary propaganda in that new territory. May much blessing attend this work.


All orders should be addressed to Iva C. Herr, Clayton, Ohio. R. R. No. 1, Box 17. Sr. Herr feels she is led of the Lord to give this little volume to the people, and its preparation was truly a labor of love.

We wonder whether all those in authority in the districts have noticed that there is something on page 106, section 6, of Conference Minutes of 1911, that is of interest to them? The Treasurer of the Home Mission Board informs us that he has heard from only three districts in regard to the matter. It ought to be attended to without delay.

Bro. John Harley, of Montgomery county, Pa., wishes to express his appreciation and tender his sincere thanks to all in the brotherhood who helped to make the donation to him, for his loss by fire, of a number of years ago,—so generous that it exceeded all his expectation.

We would like to get in touch with all of our readers who may intend to buy anything soon, whether it be house furnishings of any kind or farm implements. We may be able to be a help to such in the way of saving money. Write us just what you intend to buy.

Remember that we credit all bona-fide new subscribers that we receive now, enclosing one dollar, up to January, 1913. We would like very much to receive two hundred new subscribers on this offer. Will our friends help?

Harvest Meetings.

On August 26 p.m., a harvest meeting is announced to be held at the Graters' Ford M. H. Also on the same date such a meeting will be held in Lykens Valley, at the Free Grace church; also at the Martinsburg M. H. on the same date, but beginning at 10 a.m., also in the evening, followed by the regular meeting on Sunday morning. All are invited.

On August 27, a harvest meeting is announced for the Cumberland county district, at the Mechanicsburg M. H., at 10 a.m. All are invited.
Change of Workers for the Philadelphia Mission.

Bro. and Sr. H. B. Burkholder, of North Franklin dist., Pa., have taken charge of the Philadelphia Mission for the time being, having been appointed to the same by the Executive Board. All donations and mail for the Mission should therefore be addressed to H. B. Burkholder, 3423 N. Second street, Philadelphia, Pa. We hope this appointment may work for the good of the Mission, and we most earnestly wish for a turn of the tide for the work in Philadelphia. This we presume relieves Sr. Mary K. Stover, who has borne the burden of the Mission’s care for several months alone, a burden all too heavy for anyone single-handed.

Of Interest to the Brotherhood.

To whom this may concern: General Conference has for the past several years laid an assessment of 5 cents per member for general church expense to be paid to the General Executive Treasurer, A. B. Mussèr, Grantham, Pa. There is no formal action in reference to the matter recorded in Conference Minutes of 1911, but the decision of 1910, Art. 10, Sec. 2, p. 28, was to stand until otherwise ordered, and it was so understood at the Conference of 1911. Any districts that may not have met this obligation for this (1911) year will kindly do so.

The following communion service dates are announced:

- Mastersonville, Pa., Sept. 30
- Manheim, Pa., Nov. 4

Services begin at 5 p.m. All are cordially invited.

Once, when Felix of Nola was fleeing from his enemies, he took refuge in a cave. He had scarcely entered when a spider began to spin its web over the fissure. The pursuer passing by, saw the spider’s web, and did not look into the cave. The saint as he came out in safety remarked: *Ubi Deus est, ibi aranea murus, ubi non est ibi murus aranea.*—Where God is, a spider’s web; where He is not, a wall but a spider’s web.

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

### NEWS OF CHURCH ACTIVITY IN THE

#### HOME AND FOREIGN FIELDS

**Addresses of Missionaries.**

*Africa.*

- H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Doner, Matopo Mission, Bulawayo, South Africa.
- Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
- Harvey J. and Emma Frey, Elizabeth Engle, Mtshezhe Mission, Gwanda, Rhodesia, South Africa.
- Isaac O. and A. Alice Lehman, box 116, Fordsburg, Transvaal, South Africa.

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

- Jesse R. and Malinda Eyster, Germiston, Transvaal, South Africa.
- A. L. and Mrs. A. L. Musser, Maggie Landis, No. 11 Beckhagan Lane, Baligunj P. O., Calcutta, India.

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

- D. W. and Mrs. D. W. Zook, Rokhunathpur, P. O., Maniboom Dist., India.
- Elmina Hoffman, Keegoon, Poona Dist., Ramabai Home, India.
- Mrs. Fannie Fuller, Gowlia, Tank Road, Bombay, India.

*Central America.*

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

**Our City Missions.**

Philadelphia, 3423 N. Second street, in charge of Srs. Mary K. Stover and Effie Rohrer.


Chicago Mission, 6009 Halstead street, in charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirik.


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

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

**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. All are cordially invited.

Iowa.

Dallas Center, at the home of Bro. W. C. Deemy, September 9, 10. All are invited.

**Des Moines Mission.**

**REPORT FOR JULY, 1911.**

We are very grateful for the liberal offerings since our last report. May the richest blessings of God rest on each and all who have so nobly come up to the help of the Lord. The Lord is most graciously blessing our mission work down in the city. Numbers have sought the Lord; others have stepped out for the more abundant life. One night two railroad men came to the services. One was an engineer on a Burlington passenger train and was most gloriously converted. The other did not get through so clear on account of his previous infidelity, but he promised to read the word of God and continue to seek until his soul was satisfied.

Quite a number of drinking men come in penitent form. Just what the final result will be no one can know.

A young lady of the Catholic persuasion humbly bowed in penitent form and gave her heart to God. Others have been healed from bodily ailments. It is grand and glorious to see such results.

We crave a continued interest in your prayers that the Spirit and power of the Lord may remain with us, so that we may be faithful to the people.

**Financial.**

**DONATIONS RECEIVED.**

Sarah Custer, Springfield, O., 50 cents; S. S., Gormley, Ont., $8.25; S. S., Abilene, Kans., would not have had anything to spend; Mr. Wagner, Gorvilla, India, $5; Nancy Brilli­enger, Gormley, Ont., $10. Total, $47.

**EXPENSES.**

Gas for fuel, $3; water, $2.90; incidental, $4; groceries, $21. Total, $47.

Love from all to all.

J. R. and Anna Zook.

**Philadelphia Mission.**

Report for July 19 to August 14, 1911.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." (Psalm 23:6.) How wonderfully He does supply our needs! We often feel our unworthiness before Him since He so wonderfully works through His children. As we get around and we find so many dear people in such poor circumstances, I came across a family last week where there are three children. The father was sick, and the mother not strong. They said they had been living in such poor circumstances that it had not been for the neighbors who were so generous in sharing with them. Truly God is good. His promise is sure, and I am secure. (Proverbs 28:27.) He that dwelleth in the house of the Lord for ever.”

We crave a continued interest in your prayers that the Spirit and power of the Lord may remain with us, so that we may be faithful to the people.

**Financial.**

Balance on hand, $15.85

A brother, Chambersburg, Pa., $2; a brother, Chambersburg, Pa., $1; a brother and sister, Chambersburg, Pa., $2; Gormley, Ont., $5; New Paris, Ind., $1; Cash, $12; offerings, $7.30; total, $49.38.

**EXPENSES.**

Provisions, $23.40; gas, $3; poor, $3.80; other expenses, $5. Total, $36. Balance on hand, $13.68

Your sister,

MARY K. STOVER.

3423 N. Second St.

**Buffalo Mission.**

Report for July, 1911.

Balance on hand, $15.30

**CASH DONATIONS.**

Tich, $4.85; Fred. Climenhaga, $1; Eliza Morrissee, 50 cents; Bro. and Sallie Doner, $5; Ray Witter, $3.25; A. J. Heise, $2; Nancy Brillerger, $3.

**EXPENSES.**

Light and fuel bill, $2.73; groceries and household, $23.57.

Due Mission, $3.51

GEO. AND EFFIE WHISLER.

25 Hawley St.

[August 21, 1911]
Jabobk Orphanage.

Report for May, June and July, 1911.

Mary the Lord bless all who have so kindly helped with the work, both with their time and means, as well as with their prayers. We feel God has been very good to us, in blessing us as a family with health.

We now number twenty-four children, and five workers. Sister Minnie Klein, of Besiee, Orphanage, in May, as a worker, and is well qualified help, having had previous experience in orphan work and we much appreciate her services.

We ask your prayers for us in the work.

Receipts.

Miss Carey, Thomas, Okla., $1; D. L. Book, Thomas, Okla., $10; Winton Hinkle, Abilene, Kans., $10; Children's meeting at the coming of West Milton, Ohio, $6.11; Brethren's S. O., Sedgwick, Kans., $5.65; Miss Halbrecht, Sidney, Iowa, 5 cents; John Eyrer, Thomas, Okla., $5.20; Mechanicsburg, Pa., S. S., $10; Pleasant Hill S. S., Hamlin, Kans., $7.76; Zion and Bethel districts in joint harvest meeting, through A. O. Zook, Abilene, Kans., $25.84.

Other Donations.

Mrs. Charlie Shaw, Thomas, Okla., clothing; Mrs. Frank Moser, Thomas, Okla., clothing; Mrs. Chapman, Thomas, Okla., clothing; Mrs. Jacob Eyrer, Sedgwick, Kans., 1 bed quilt; Sewing Circle, Abilene, Kans., 6 bed sheets; 12 pillow cases, 6 sleeve aprons, 2 girls' dresses, 1 comfort casing, 1 sun bonnet; Mrs. E. L. Landis, Thomas, Okla., 2 pair shoes and clothing; Mrs. McClendon, Thomas, Okla., 1 bed sheet; Mrs. Foster, Thomas, Okla., 2 pair children's shoes.

Yours, laboring as unto Him, E. N. and E. Abella Engle.

Upland, Cal.

Readers of the Visitor: Greeting. "Be ye also patient; stablish your hearts for the day the Lord draweth nigh." (James 5:8)

Verily it is necessary in our day to have our hearts established in the word and will of God. There is much talk of the day and preachers are teaching as the Apostle says in Heb. 10:25.

All our ministering brethren have returned after an absence of several months except Bro. Thomas Franklin and wife, who are ministering in the Philhorse church in Ohio. Bro. Samuel Eyrer returned with a life companion, Sister Viola Bear. They were married at the home of the bride in Kansas. We wish them the richest blessings of God. Our Elder, Bro. C. C. Burkholder, had been visiting his parents in Pennsylvania. He held forth the word of life in a number of the churches in the East. The Lord always accomplishes His purposes in us as we yield ourselves to Him.

During the absence of our brethren the work of the ministry rested on Bro. J. B. Landis.

Bro. Jacob Hoover and family and Bro. Abraham Hostetter and family have returned to their homes in Kansas.

Bro. John Engle, of Abilene, Kansas, a prominent and effective worker in Ohio, returned to us with nearly a week. We had an interesting meeting on Sunday-school work in which Bro. Engle gave us an instructive talk on the subject of "Christian Crusaders." The brethren then pled Bro. Engle with questions. His answers were convincing. Bro. Engle has had many years' experience in Sunday-school work.

We are still in the battle and the work of the Lord is going forward. We cannot report much visible results at present. However we know the Lord is working.

Satan's ministers are also busy. It is astonishing how the young, and old also, are carried away by the dizzy round of pleasure and by the rush and hurry of this wealth and honor seeking world, forgetting God and denying the Lord that bought them.

Isaac D. Krebs, Correspondent.

August 10, 1911.

A Voice From Oklahoma.

Once more we come to the dear children of God with greetings in His name, and as a further salutation we send you I. Peter 1:1-9. Read it.

Since our last writing we have been busy about our Father's business, visiting the dear children of God and attending the Sunday-school and Sunday morning and evening services at the Brethren's place of public worship, and also the weekly prayer-meetings in the brethren's homes. All these services have been very precious and profitable to us and we believe have been a blessing to many others of God's children and also to the unsaved and such as have become lukewarm in the service of God. All these public services are well attended, even in the Sunday-school we see those with hoary heads taking an interest in the study of God's word as well as the younger people. This is as we believe it should be among our own dear people; but we find in some places the older brethren and sisters do not take any interest in Sunday-school work. If they did they would probably find out how little they know of the Scriptures. Alas, that this should be the case!

On Tuesday evening, July 25, we had a very interesting prayer-meeting at the home of Bro. John Landis. The house was crowded and it seemed right from the beginning of the meeting we felt that the Spirit of God was present. After the first prayer, which was earnest and evidently reached the throne, the Scripture was read and commented on as the Spirit gave utterance and good impressions were made.

Then followed on this line of teaching some hearty living testimonies that brought conviction on the hearts of many of the unsaved and such as were on back ground. Following this three sisters desired to have the anointing with oil and the prayer of faith for healing of the body according to James 5:14, 15. About this time four souls came forward and began calling on the Lord with prayer, at once voices to restore were heard. They the joys of salvation which they had lost by looking out into the world instead of looking unto Jesus who alone can give perfect peace and joy in the Holy Ghost. Three of the four we believe got victory, while the fourth one failed, no doubt because she was not willing to confess to her backslidings and disobedience. How sad that souls are so short of godliness all the way with Jesus. Other sinners were deeply convicted of sin and the need of salvation, but failed to yield to the Spirit moved.

The meeting lasted until about midnight. During this time they knew it may be our last visit to them.

The dear brethren have kindly assisted us in getting around among the members, sometimes by giving us a horse and buggy and sometimes by accompanying us to those living more remote. The brethren and sisters have shown their appreciation of our presence and labors by a liberal freelwilling offering, unsolicited on our part.

May the dear Lord abundantly reward all for their acts of kindness and love. We have always enjoyed our stay of over a month among them and for all we know it may be our last visit to them.

Since the abundant rains of the past few weeks the country has put on a very different appearance. The earth is producing in abundance for man and beast, where it seemed hardly possible as viewed from a natural standpoint.

The great heat has been broken so that the atmosphere is quite pleasant. For all these things and the presence of the Holy Spirit we wish to render unto God the honor and praise that is due to His name.

Leaving here we hope to visit some friends near Garber, Okla.; and later visit Bro. Wm. P. Kern and family and others, and later, the Lord willing, we hope to visit the churches and see how they do; and as much as is possible we wish to encourage all of God's children to earnest and faithful service and personal visits by those who have not been blessed thus far and to encourage them in their work in God for pardon and then consecrate their lives wholly to God and lay up treasures in heaven where they are secure.

On Tuesday evening, August 1st, we met for prayer-meeting at the Orphanage; the large dining room was well filled with God's children and others. The Spirit of the Lord was present. I. Thessalonians, chap. 2, verses 13, 14 were read and commented on as well as other scriptures. We trust to the encouragement of God's children, and as a warning to lukewarm professors and sinners. Many were the testimonies of the believing ones and the Spirit of God convicted some of the need of being ready for the Lord's coming.

One dear boy of the orphanage came forward for prayer. A few others raised their hands for prayers and we hope all may find the Lord to be gracious and forgiving.

This was our last meeting with the dear ones at this time, so we commenced all to God and the word of His grace. We hope we may see them again in the near future. This life we may meet in the air when the Lord comes to take to Himself the ready, waiting ones. To-day we take our leave and go to Garber for a few days to visit friends and by the 5th inst. to be with Bro. Kern at Blackwell. We close with the farewell of II. Cor. 13:11.

Yours in Him,

A. O. Zook.

Thomas, Oklahoma, Aug. 2, 1911.

On Our Way to Africa.

Dear readers of the Visitor: At last report of our party we were nearing Los Palmas, Canary Islands; we arrived there about eight p. m., July 30. The island is said to be very beautiful, but we could see little of it except the lights of the city, as it was dark.

Our ship lay anchored in the harbor till about midnight. During this time they took on a fresh supply of vegetables and exchanged mail. A number of fruit merchants from the island came out in small boats loaded with oranges, bananas,
EVANGELICAL VISITOR.

[Continued on page 15.]

August 21, 1911.

WALTER O. WINGER.

Cape Town, S. Africa, July 17, 1911.

Go Forward.

In Exodus 14:12, we read how God commanded the people, and they obeyed; and what a wonderful act was performed when they obeyed the word of God. The waters were divided and the children of Israel crossed the sea on dry land and that we do this for self, but that our lives will be blessed the more as we live for others. In these homes are good housekeepers needed, such matrons that bring sunshine into the Home as the old and the infirm need kind and loving words to help them in their old days and the poor orphan children need to be cared for.

Dear readers, Let us go forward and obey God. If you do as He bids and He will bless you and make you a blessing. Many more such Homes should be established. Yes, I believe in many more districts of the
Doubt vs. Shout.

I used to wonder why it was, That some were always shouting, And praising God with joyful voice, While I was always doubting.

I couldn't understand the thought— Though oft they tried to show me— Of "having the old man cast out"; The light came very slowly.

This "being free" and "all sold out," I thought a real, soul and body soul, And "I know surely I will hold out," I feared was pretty shoddy.

And then to justify my stand, And get some consolation, (Because the Lord was working, and Was shaking my foundation), I looked for faults and flaws in those Who talked so much of "freedom"; And I of course found what I chose, Twas Satan helped me see them.

Well, thank the Lord, my own heart's need, And I of course found what I chose, So now no longer do I doubt, Though others say no work I'm doing; But O, what folly 'tis to try, To have an experience. By J. O. Lehman.

I'll stay where you've put me, by grace, dear Lord, And stay where you've put me evermore.

"I'll stay where you've put me," I will, dear Lord, Not seeking to be in the great crowd.

I'll stay, or go, or be quiet, dear Lord, Not seeking to be in the great crowd. By J. O. Lehman.

Though storms may rage and threaten me sore: I'll look up to Thy face, always, dear Lord, And stay where you've put me evermore.

I'll stay where you've put me, in Thee, dear Lord, Not seeking to be in the great crowd.

I will not fret where you've put me, dear Lord, Though unknown to man the world round.

I'll stay where you've put me by grace, dear Lord, Not striving to lead the rank and file; Oft I've been anxious of others, dear Lord, Now I will look up to see Thy smile.

I'll stay where you've put me, I will, dear Lord, Though others say no work I'm doing; If, truly, I'm where you've put me, dear Lord, I shall always be fruit forth-bringing.

I'll stay where you've put me, always, dear Lord, In the place where it most pleases Thee. I'll stay, or go, or be quiet, dear Lord.

I'll stay, or go, or be quiet, dear Lord, Just so I know Thy hand has put me. By J. O. Lehman.

Lose not the sense of wonder as you go through life, for wonder is a token of the Christ-commenced, child-like heart. Under the surface is much wealth that God has hidden for your seeking. There is ever a deeper meaning in common things, had you but eyes to see and hearts to understand—Hilton Jones.

For the Evangelical Visitor.

Victory.

By John H. Myers.

"But thanks be to God which giveth us the victory through our Lord Jesus Christ." Therefore, my beloved brethren, be ye steadfast and unmovable always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I. Cor. 15:57, 58).

Dear readers, we feel moved to communicate some impressions we have of our Christian life and fellowship with the saints.

Beloved, when we listen to the testimonies—so-called to-day, among the church they are very different to what they were years ago and I am glad that they have a different ring from what they used to have. We said we were glad, yet we fear lest we fail to have an experience as we used to hear our fathers and mothers tell. What was then called experience was what God had wrought or brought about by repentance toward God and faith in our Lord Jesus Christ. They were regenerated, born again, born over, became new creatures in Christ Jesus got victory over the world, the flesh and the devil. They could tell of an experience of the burden of sin; were brought face to face with judgment and condemnation; realized the lost condition of the world that lieth in sin, being one of them, yes, lost, doomed to eternal damnation, in a horrible condition, yes, like the Psalmist writes that hell got hold of him, became awakened from the slumber of sin, facing the judgment of God, weeping their way to the cross, hearing the blessed' words of our dear Savior, "Come unto me all that labor and are heavy laden, and I will give you rest." What an experience, what a change, living a life of sin and unrest, having a heavy burden to bear, and now know that we are free, yes, pardoned, free from all sin; sure we have an experience.

I remember of hearing our old brethren and sisters more than fifty years ago say how they knew the very place where God spoke peace to their troubled soul. They may have forgotten what day of the month it was, but know it was done, saved through faith in the blood shed on the cross. Yes, sure, we have an experience because our sin is forgiven and we are free from the burden. And some shouted praises to God for deliverance from that state of bondage to sin.

This is our experience and we talk it over and over, till it has become thread-bare, yes, stale; and those who listened got tired of the old story talking of their bondage, not having an experience of victory, ever living at the cross which means death, having on grave clothes, didn't know that there was victory for them through our Lord Jesus Christ and still telling an experience of being afraid of being saved or afraid of getting to heaven, still burdened, getting more experience, more fearful. Listen to what the Revelator says about the fearful and unbelieving. Read 21:8. Thank God for a testimony. Listen to what John says 5:4, "For whatsoever is born of God overcometh the world and this is the victory that overcometh the world, even our faith." Paul says, "Thanks be to God which giveth us the victory." Hallelujah to our God is now our testimony. And they overcome him (the devil) by the blood of the Lamb and by the word of their testimony. That is what counts in the life of the Christian; victory, not only forgiveness of sin, but saved from sin. Not only born again, regenerated, justified by faith to believe that the work is done, saved, sanctified, set apart for the service of God, filled with the Holy Ghost. When? Now, is that your experience? Yes, then let us hear your testimony and it will become your own experience, and you will have victory and not defeat. Saved from sins inherited, inbred, cultivated by a carnal or corrupt mind. But now saved from death, or dead to the old man, crucified with Christ, but now with Him in the resurrection life. We live a life of joy, a life of victory, and now our testimony, is the keeping power of God, no fear. "Perfect love casteth out fear; fear has torment."

But we walk in love because we are in God and God is love; and now we testify to this better way of a sanctified life of holiness, and we tell of our blessed experience that we are saved, an dwe don't testify at our brother nor do we pray at our brother, but we have victory and our longing and prayer is that our brother and sister who is yet in bondage, it may be pride or worldliness, foolish talking and jesting, or that brother and sister that is stingy, I mean as the apostle says, covetous, it may be money, honor, or reputation, or any thing we see at our brother, yes, ye will go ten times and pray for him rather than testify at him. Oh how lovely was the last sermon of John the Revelator, who said; "Little children, love one another." Let us preach love and
practice kindness toward one another and so fulfill the law of Christ.

Yours, looking for the near coming of our blessed Lord.

Mount Joy, Pa., July 31, 1911.

For the EVANGELICAL VISITOR.

The Law.

BY P. T. ALEXANDER

We believe, from what we hear and see, that a good many professed believers do not understand the relationship between the Law and the Gospel.

Now Jesus said He did not come to destroy the Law but to fulfill (Matt. 5:17). We are not justified by the doing of the Law, for by it we have knowledge of sin (Rom. 3:20).

We are justified by faith in Jesus Christ. But Paul says, "If while we seek to be justified by Christ we ourselves are found sinners, is therefore Christ the ministers of sin? God forbid."

Again he says, "I had not known sin, but by the law: for I had not known lust, except the law had said, thou shalt not covet" (Rom. 7:7).

And John says, "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (John 3:4).

There is a difference between committed sin and sin itself. Sin is that principle in the heart, that would transgress if the opportunity were given, sometimes called a desire, inclination, or tendency to do evil. Committed sin is invariably a transgression of Law, hence, where no law is there could be no transgression or committed sin. And if (as some claim) the Law was made void by Christ; or under the gospel dispensation there is no Law, how would it be possible for any one to commit sin?

"As many as are of faith are not under the law." Is faith then a license to violate the Law? And where are those who are not of faith? If the Law was a schoolmaster to bring people to Christ is it any the less a schoolmaster now? The Law has its purpose to fulfill under this dispensation and to set it aside would be just as foolish as a person who after graduating from our public schools would proclaim the A, B, C and 1, 2, 3 part of education to be void, because he was above it. If the scholar can ever reach that point in learning that he is so much above the A, B, C and 1, 2, 3 part of his learning, that he don't need them, then we too may attain to that degree of perfection of faith, that the law will be of no use to us, or if we can give our children a perfect education in our public schools and leave out the A, B, C, etc., part, then we may expect to convert people to Christ without making known to them the Law. The Gospel is a higher book in the school of life and makes known unto us the fruits of sin; but without the knowledge of sin and its penalties under the law, it would be foolish to talk about its fruits. What does the world know about the fruits of the Spirit? They live on the fruits of sin and call it good. How shall they be persuaded to eat of the tree of Life?

Thomas, Okla.

For the EVANGELICAL VISITOR.

"Old Happy Day."

BY W. R. SMITH

In the early settlement of one of the far western territories, Brother F, a pioneer preacher, was appointed to a wild, dreary circuit, larger in extent than some of the districts are now. From his joyous nature, good temper and habit of ever singing his favorite hymn:

"Oh happy day, that fixed my choice, On Thee, my Savior and my God,"

he was called by the settlers, "Old Happy Day."

With his Bible and hymn book, instruments and forces, for he went prepared to care for the bodily infirmities of the people as well as for their spiritual wants, he traversed the thinly-settled regions where His coming was hailed with delight by both saint and sinner. His body was full of heaven's sunshine, and possessing a disposition to ever look on the bright side of everything. With a heart overflowing, with a love for all humanity, his very presence was sufficient to dispel the gloom from the lives of those He came in contact with. The divine message that this flaming herald of the cross preached unto the people in their log cabins and log school-house, was accompanied by the Holy Spirit's power and many will rise up in eternity to call him blessed. Over the windy, storm-swept prairie, Summer and Winter he journeyed on an Indian pony. In cold weather he wore a soldier's blue overcoat and an old Son' Wester cap, while in the warm season he often swam his pony over swollen streams at the side of an Indian canoe that carried himself and his effects safely over. Replacing the saddle on his animal, and then kneeling for a few moments on the grassy bank in prayer for his continued safety, he would mount his shaggy pony and hasten away to his appointment over the billyow ocean of green and blooming flowers.

And thus, through heat and mud, and snow storm and sunshine, this faithful messenger of God carried the glad tidings of salvation to a lost and dying people, rarely ever missing an appointment, and singing as he went the old song he loved so well. When time permitted he would pass through some Indian village, and while seated on the ground with them would tell these wild children of the plains the old, sweet story of Jesus and His love for them, and how much the heavenly Father, the Great Spirit, cared for and desired them to be forever happy with Him. He would sing some of the soul-inspiring songs of Zion to them, and while they, in their superstition and ignorance failed to grasp the true meaning, yet the earnestness of the singer, with his beaming face turned heavenward, and the divine Spirit's presence, impressed their darkened minds with holy desires for a higher, nobler and happier life in the great beyond. An infidel family lived in the bounds of Brother F's circuit, who did not take very kindly to him. Late one evening when near their cabin a terrible storm of rain overtook the missionary, and he sought refuge in this home. All were absent except the mother with a sick child. Brother F, taking in the situation at a glance, spread a dry blanket over his knees and asked the woman for the little one. On examining it, he called for a simple remedy which he administered to the sick child that soon relieved it from its spasm. The other members of the family soon came in, the father among them, to whom the mother told what the minister had done, when he was invited to stay over night. In a few days the child was well, during which the preacher stayed, and on Saturday the infidel settler collected a fair congregation, to whom the missionary preached a most glorious sermon on God's love for sinners.

At its close he called for any who wished to make heaven their home to come, and then began his favorite song describing his own blessed experience. "Oh, happy day, that fixed my choice." The infidel and his wife with others that day began a new life, a heavenly one. Blessed "Old Happy Day!" How glorious was his mission! His work was well done, and his warfare is ended, and he has gone to his eternal reward.

A lonely mound dots the prairie sod by a flowing river in the far West where this bright herald of the cross...
sleeps. The green grass and sweet flowers cover it with their floral tributes, as if in memory of him who fell at his post amid the wild blossoms of the wilderness.


For the Evangelical Visitor.

Sin Can Never Enter There.

By Angelina Snyder.

I have often been impressed to write for the Visitor, but must confess, have been too negligent. But by the help of God will try to pen a few lines for His name's sake.

My mind has been much impressed with that hymn, "Sin can never enter there." I have often been impressed with that hymn, "Sin can never enter there." First, to think of heaven, so holy, pure, bright, and lovely, no sin to molest us, no enemy to fear. Oh, what a rest!

How wonderful the love of God toward us to open the way to such a beautiful home, no sin there, all is peace, joy, and solid comfort. Praises to our dear Redeemer! How grand it will be to see His smiling face, and behold Him as He is. He, who has redeemed us to such a rapturous state: it seems to me words can not express the glory of that place. We are told in God's own word that "eye hath not seen nor ear heard, neither hath it entered into the heart of man what God hath prepared for those that love Him." Praise His name! Do we love Him? Jesus said, "If ye love me keep my commandments." It is in that way He tests our love to Him.

Then again, on the other hand, we should search our hearts to see if there is anything there that would bar us from that blest abode. Is there anything that we cling to? Is there anything that stands between us and our dear Saviour? God's word tells us that He would rather have our love to Him.

Then again, on the other hand, we should search our hearts to see if there is anything there that would bar us from that blest abode. Is there anything that we cling to? Is there anything that stands between us and our dear Saviour? God's word tells us that He would rather have our love to Him. And then there is covetousness. We see so much of it in our day. May God help us to "prove all things" and cleave alone to that which is good.

God's word tells us to be diligent in business. But too much of time and money is spent for self-gratification and not to the glory of God. I fear that the people of to-day are drifting into idolatry. They are lulled to sleep by flimsy, false doctrine. Jesus said, "Abide in me, and I in you," but there must first be a true coming to Him before we can abide. Would to God there would be more of a consciousness of sin manifested. The common saying is, "It is just as we think about it." What a delusion of the enemy. He has been a deceiver from the beginning. How blessed to know that God's word is true. "The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (I Peter 1:25.)

I do feel to praise God for His precious promises; they are so encouraging. When we take Him at His word, and prove Him true, how it strengthens our faith in Him.

Wonderful promise, all things are mine,
Jesus my Saviour, Saviour divine;
Mine by a covenant ordered and sure,
Signed by His life blood, sealed and secured.

Chorus.

Wonderful, wonderful promise—
Lord be it mine;
Glory and blessing forever—
Saviour be thine.

Yours in Jesus' name,
Fordwich, Ont.
evening upwards of fifty members commended. On Sunday, July 9, we again met at 9.30 a. m. for worship, and a short time was profitably spent in testimony, praise and song. After this the qualifications and duties of elders, ministers and deacons were dwelt upon for a time, and the service was concluded by ordaining the brethren F. Hahn, A. Carmichael and R. Climenhaga to the ministry, and collecting the ballots for an elder, and announcing the result to the members and the congregation, the lot for elder having fallen on Bro. L. C. Baker. The ordination of the deacons elected last year, when we were there, was, however, thought best to defer for the time being. May God bless the elder with the ministers and deacons, and the members in general, with a loving and a forbearing spirit, and may they unitedly labor in love for the good of the Brotherhood there and at large.

After having partaken of refreshments, which was abundantly prepared for all at the church, the time up till 2 p. m. was spent in conversation and song, when Bro. R. Climenhaga preached for a time to a large congregation. When preaching was concluded the Sunday-school was opened of which brother Asa Heise is superintendent, and it is worthy of comment that again the greater part of the workers were women, both old and young, remained for the Sabbath-school.

Then for the night we went with our son to Kintlersley, where we remained until Monday afternoon, when our son took us and S. Lung, our son-in-law, who had accompanied us to the West, for a drive through the surrounding country. On returning to Kintlersley in the evening we stopped off at Bro. B. McGlade's and shared again their hospitality for the night. After bidding them farewell on Tuesday morning, and commending them and their two daughters to God, for we saw them no more after that, we set out on foot for a visit among the members and others. In the evening we were met at Bro. R. Doner's home by Sister D. Byer, who had been to Kintlersley with her sister-in-law, E. Byer, who took us to their home nine miles away. As it was now quite late when we arrived there, we soon retired for the night; and after a good rest and refreshments in the morning, we again set out on foot to visit and call on as many as we could. After having walked a considerable distance we met two men with a team, one of whom we inquired our way, and were informed that we were on the wrong trail. One of the men said they were going close by the man's place whom we intended to visit, and invited us to sit in the wagon with them. You may be sure we were glad of the opportunity, for we were then between five and six miles from the man's place we had intended to go and see. As we drove along, we soon found out that the man with whom we were conversing was an educated and well-informed man. He said he recognized us as soon as we drew near the wagon as the man who had baptized the converts in the lake there last Summer. He moreover informed us that he had listened to our discourse on baptism at the lake, and heartily concurred with what we said on the subject at that time. He frankly admitted that trine immersion was the original mode of baptism, and that all other modes of baptism were innovations. He also acknowledged that repentance towards God and faith in Christ were the first requisite principles of the gospel for salvation, and that baptism and the teaching and keeping of all things commanded were incumbent upon every believer in Christ. We were indeed glad for the conversation and his favorable opinions on some of the priciple doctrines of Christ, and simply mention the above for the encouragement of our church, that, notwithstanding the divergents from the teachings of Christ and the apostles in the world at present, we, after all, come across an honest soul here and there, who acknowledges the doctrine as taught by the Brethren to be the teachings of the Bible.

As we were traveling along the winding trail through the prairie we saw a man ploughing in the distance, and the man with whom we were conversing supposed him to be the man whom we intended to visit. We therefore took our leave from our friend, and commended him to God. Upon coming to the man who was ploughing, we saw we were mistaken, but it turned out to be A. Doner, whom we had known from his youth, a son of Bro. S. Doner, of New Market, Ontario, and we were indeed glad for the providential meeting. After a short conversation about different things, we embraced the opportunity to say a few words in regard to the future, and thus left the young man, praying God's blessing upon him.

We now wandered our way to the place we intended to go which was still quite a ways off, and were glad to find the man at home and well, but sorry that his wife was sick in bed. We of course, were made welcome and well cared for, for we had known the man from his youth, and he had also worked for us in days gone by. We stayed there until 2 p. m., and after prayer we took our leave admonishing the man to be more careful of his life for the good of himself and of his wife and child, for sorry to say he has not left a good record of himself so far. Oh! that all would only give their heart to God, and live a consistent Christian life, how much better they would have it in this world. After retracing our steps we arrived about 3.30 p. m. at the home of J. Byer, son of Bro. D. Byer, of Swan River, Man., who was there with sister Byer at their son's home. They had come to attend the love-feast at Merrington, and to look up the country with the intention of locating there shortly. Although having walked during the day between thirteen or fourteen miles yet with a number of others went in a conveyance to prayer-meeting for the evening to Bro. H. Plumb's home. Here we were glad to find the house full of brethren and sisters with a number of others. May God bless the young brother and sister that they may be true to Him to their end.

After prayer-meeting we went home with Bro. L. C. Baker and arrived there at 12.30 a. m. the next day. In the morning after a conversation with the brother in reference to the work there, and our salvation in general, we bid our brother and sister with their family farewell, and went to call a short time at the home of Bro. H. Hahn. Bro. Hahn, after a while, took us to the home of A. Carmichael's, where we had dinner, and then took us to Kintlersley, conversing along the way of various things, especially of that belonging to our salvation and the church at that place. At Kintlersley we stayed with our son over night, and in the morning walked three miles and a half to a Mr. Bowman, whose wife is a daughter of sister R. Klink, formerly of Nottawa. It is needless to say that we were well received, as Mr. Bowman is quite a clever man, and we had known his wife from her youth, who had been brought up in our neighborhood in Nottawa. Some time in the afternoon, after prayer with them, we walked back to Kintlersley, where we made several more calls, and in the evening returned to our son's home for the last time during this visit to the West.

In the morning of July 14th we left Kintlersley in company with Bro. W. Klippert, who had gone out with us.
to the West as far as Delisle, and we were met at the depot by Bro. R. Climenhaga, who took us to their home, five miles out in the country. Here we stayed for the night, and in the morning Bro. Climenhaga took us to a Mr. Kerr for dinner, with whom we were acquainted in Ontario. Mrs. Kerr is a daughter of Bro. L. Huntsperger, of Hanover, Ontario, with whom we often stayed when on our way to and from love feast at Howick, Ontario. We therefore were acquainted with Mrs. Kerr and her husband and were well received and cared for by them. Mrs. Kerr, however, by the way, does not enjoy herself in the service of the Lord as formerly, but we pray God that she may again renew her covenant with the Lord, and that her husband may also give himself to the Lord, and that they may both together live an earnest and devoted Christian life unto their end.

In the afternoon Bro. Climenhaga called for us and conveyed us to the school-house, about three miles away, where we had preached last year, and where we were now again permitted to preach to a good-sized congregation. After service we stayed for the Sabbath-school of which Bro. Climenhaga is superintendent, and were pleased to see that there, as at Merrington, nearly all stayed for the school. Indeed, that is the way it ought to be. If we love the Brotherhood, we will do all we can by setting a good example before our youth, so that they may be drawn into the church. After school Bro. Climenhaga took us to the home of Bro. A. Winger. Bro. Winger is at present at Kindersley on his homestead, and sister Winger is in Ontario visiting her mother, but their two sons and two daughters were home, who all belong to the church. Would to God that all the brethren’s children would make their spiritual home with the Brethren. Why so many of the brethren’s children identify themselves with other churches is hard to say. One reason, perhaps, of many other reasons, is that they do not want to separate themselves from the world as the brethren in general deem it necessary. Notwithstanding the absence of the parents, we were, however, well entertained and cared for by these young brethren and sisters, brother and sister Climenhaga also staying with us for a while for the evening. In the morning Bro. Klippert and the writer made several calls in the neighborhood, and the afternoon, being the 17th of July, we were taken by one of the young brethren to the depot, where we took train at 2.30 p.m. for home, and arrived there safely at 10.30 p.m. on July 20. We were thankful to God for His care over us during our absence, and glad to find our loved ones well, and were awaiting our safe return.

CHARLES BAKER.

Getting Ready to Welcome Antichrist.

(Continued from page 1.)

culminating intensity.” Again, “At last the time must come when a single world-federation of religion, the Church of Man, will rise out of the ruin of the ancient faiths.” He speaks hopefully of “the union between Freethinkers and Liberal Chris­tians,” which is already in progress. He lays great stress on “the modern scientific spirit, which has uprooted faith in the divine inspiration of the Bible.”

Rev. R. J. Campbell is a leading exponent of these views. He distinctly states that “The New Theology is but the religious articulation of the social movement.”

Dr. G. R. Gordon has written an article on the collapse of the New England Theology in an Unitarian review. He states that “Unitarianism is the complement of Trinitarianism no less than its rival; that is, if the Trinitarian belief in the Social God is to live, it must be matched with the Unitarian belief in a social humanity.” Again, he says, “Humanism is our greatest word, because it covers the greatest fact we know—the phenomenal world of man.” Note specially the closing words of his article. “And we still wait for the genius who shall state our fundamental faith in accordance with that insight which modern man has gained.”

When the views of the Modernists are carefully examined, it is to be found that they are identical with those just quoted. They say, “We have set to work to grasp those ideals, to complete the reconciliation of the old Catholic tradition with the new thought and new social aspirations. Through a living contact with the world in which we dwell, we have come to dream of a great unification.” For once the Pope is right in his condemnation of these dangerous doctrines.

Dr. Newman Smyth, in his remarkable book, Passini Prot­estantism, declares that “a world of titanic industrial forces is not to be ruled by a Christianity divided against itself.” He is one who is “looking for the rise of a new religious order, the greatest that the world has ever known, drawn from all nations and all classes, and what seems stranger yet, from all churches.” Again, “It is the love of truth that inspires these two factors of modern civilization—science and democracy.” He looks for a “federation of industrial interests throughout the world.” Again, “The Christianity that now is must give its baptism to the Christianity that is to be.”

Now we come to movements in the commercial world. We perceive two opposite tendencies. Capitalism is swiftly advancing towards a complete monopoly which shall control all business enterprises, and Socialism is agitating for a monopoly, which shall be composed of all mankind, which shall control all, chiefly for the benefit of the working classes. For some time back it has been predicted that every industry in America will finally be owned and controlled by one huge trust. This scheme was definitely inaugurated in Boston a few months ago. Mr. Gillette defines it as follows: “World corporation will displace all governments; nations will be helpless in its grasp; absorbing, controlling, and eventually directing industrial life, it will tear down the barriers of caste and nationality, and combine in one brotherhood all the people of earth for one common purpose.” “This thing will have life everlasting.”

In Socialism this expectation is colored by a semblance of religion. Mr. Wilshire tells us that we are “sweeping on to the perfect relation of perfected man to a perfected universe—the birth of the Superhuman. The striving for this is religion. It is the true worship of God.” “With this advent all humanity will be at one with God, and every man will be a god.”

Mr. H. G. Wells, in his “New Worlds for Old,” lays great stress on “the good will in man,” or “the collective mind of humanity,” as able to work great changes for the better. This is with him a sort of divinity. For the ideal Socialist state he sees the need of a competent directing head, clearly endowed with superhuman intelligence. Mr. Devine speaks of “the most perplexing problem which has to be faced—the spiritual direction of human affairs.”

Mr. H. D. Loyd says that “Mankind is coming to feel that it does not need to be Divine by proxy any longer.”

(Continued on page 12.)
PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their individual requests.

To Correspondents—I. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order. Registered Letter, or Bank Draft, to G. Detwiler, Walnut and Summit, Harrisburg, Pa. Canadian Currency is discounted with us.

HARRISBURG, PA., AUGUST 21, 1911.

Tracts.

What We Believe and Why We Believe It, per hundred, 20c.
An interesting Conversation, per hundred, 15c.
Points for Serious Consideration, per hundred, 12c.
We Would See Jesus, per hundred, 15c.
Repent for the Kingdom of Heaven is at Hand, per hundred, 15c.
Death Eternal, per hundred, 12c.
Scriptural Head Veiling, per hundred, $1.25.
Retribution, per hundred, 15c.
Prayer, per hundred, 15c.
The Worm That Never Dies, per hundred, 15c.
Scripture Text Envelopes, per hundred, 20c.
Motto paper, per hundred sheets, 20c, postage prepaid.
Orders for the above tracts, paper and mottoes should be addressed EVANGELICAL VISITOR, Harrisburg, Pa. Tracts are free to mission workers.
Send for circular of THE SCOFFIELD REFERENCE BIBLE.

O UR BIBLE OFFER.

We are able to offer our subscribers a good COMBINATION BIBLE with the EVANGELICAL VISITOR at a small cost. For $3.25 (INDEX FIFTY CENTS EXTRA) we will send the Bible prepaid to any address in the United States or Canada, and the EVANGELICAL VISITOR for one year. This offer holds good for renewals as well as new subscribers.

A VERY FULL CONCORDANCE, containing over 40,000 References; History and Summary of the Books of the Bible; Historical, Chronological Tables; New Subject Index to the Bible; a Dictionary of Scripture Proper Names, with their Pronunciation and meaning; Tablets of Miracles, Parables, etc.

The binding is Extra French Seal, Di­vision Circuit, Round Corners, Red under Gold Edges, Flexible Back, LEATHER LINED.

Address EVANGELICAL VISITOR, Walnut and Summit Sts., Harrisburg, Pa.

Getting Ready to Welcome Antichrist.

(Continued from page 11.)

Mr. French declares: "We believe that Capital—the dead, inert, material thing—is the creature of Labour, the living god." "Socialism is the Trinity of Law, Justice and Truth." "Socialism is the second coming of the elder brother."

To give one more proof of the way in which the worship of man has been adopted in some seats of learning, look at the prize poem accepted and praised in the great Harvard University in 1908. One of the stanzas runs as follows—

"O holy spirit! O heart of man,
Will you not listen, turn and bow
To that clear voice, since time began
Loud in your ears, and louder now!
Mankind, the Christ, re-tried,
Re-crowned, re-cruified.
No god for a gift God gave us,
Mankind alone must save us."

In summing up this part of our subject, we come to this conclusion. The working classes in many countries, certainly in England and America, do not obtain a fair share of what they are entitled to as producers. Many of them are grinding poverty, forced to live in one room with their wives and families. Their children grow up in misery, ill-fed and ill-clothed, without strength to resist the hard conditions with which they are surrounded. They see their employers, some of them millionaires, becoming richer and richer. They are told that the land, if matters were equitably arranged, in spite of commercial panics, would support millions more. Politicians have hitherto entirely failed to better their condition, or to grapple with the subject. The Socialist draws the most attractive-pictures of the happiness and prosperity which everyone would enjoy under his scheme, and how one wouldn't envy his neighbor. And, however deceptive the scheme may be, no one else has a clear and definite plan ready to relieve the distress which undoubtedly exists. No wonder that tens of thousands are attracted by it. Is it not certain, therefore, that a tremendous conflict between Capital and Labor must begin?

Another sign of the times is the return of the Jews to Palestine. At least 100,000 are to be found in different parts of the country. And there are no less than 50,000 in and around Jerusalem alone. (La Verite, in Our Hope, for January, 1911.) Russian and Roumanian oppression have swelled the stream of immigrants. Old and decayed towns like Safed, Tiberias, Hebron, have become seats of industry, such as a generation ago would not have been dreamed of by the wildest imagination. Baron Edmond de Rothschild, and others have planted agricultural colonies through the whole of the Holy Land. Thirty to forty flourishing settlements have been distributed up and down the country between the Philistia, in the South, and Lebanon, in the North. Millions of vines and fig trees, olives, citron, and orange trees have been planted. The majestic language of Moses and David has also risen from the dead, and is in daily use.

The London Economist states that the Anglo-Palestine Company, a Jewish Bank, which has its chief seat at Jaffa, has now a capital of five million francs. The commercial development of Jaffa has commenced, but that of Haifa, at the south end of the Bay of Acre, is still more striking. It seems destined to be the commercial center of the whole of Syria, as the network of railways has here its starting point. Bonaparte's prediction will probably be fulfilled, when we heard that Acre was the key of the oriental world. Close by is the great plain of Mediddo, where, probably, the battle of Armageddon will be fought.

We may expect this immigration to continue and increase, seeing that the six millions of Hebrews in Russia are more harassed than ever they were before. A rabbi in New York remarks, that 'the former policy of massacre, instigated by the State and executed by its servants, has been succeeded by the less dramatic, but not less tragic, method of peaceful extermination.'

The Zionist movement has, for thirteen years, been endeavoring to promote the settlement of the Jewish nation in Palestine. The National Fund of this movement has lately offered to Dr. Franz Oppenheimer the land necessary to start a new co-operative colony, which is to remain for ever the collective possession of the Jewish nation.

Professor Vanbruey has lately written an account of the way in which he persuaded the late Sultan Ammid to have an interview with Dr. Herzl, and how favorably he listened to his proposals.

There is the strangest probability, from prophecy, that the Jews will return to their own land in unbelief, and that they will receive Antichrist when
he comes. "If another shall come in his own name, him ye will receive." (John 5:43.) We have, therefore, a fresh proof that he may be near.

The false system called Millennial Dawnism encourages the Jews to continue in unbelief. Mr. Russell, the head of the delusion, lately addressed a large number of Jews in the New York Hippodrome. The editor of the Jewish Maccabaean states, that "the paper owes it to its readers to declare of a desire to preach Christianity to the Jews." Millennial Dawnism denies the two fundamentals of true Christianity, that Christ was verily God, and that physically He was raised from the dead. The false system is another proof of the imminence of the present crisis.

Christian Science, which has deceived tens of thousands, is another Satanic characteristic of the last days. Buddhism has been making great progress of late in Great Britain and Germany, and an attempt has been made to get it recognized by the State in Hungary. Its adherents are increasing in Switzerland and Italy.

Mormonism is beguiling young women from England and from all parts of Europe.

Mahomedanism is spreading like a flood over many parts of Asia and Africa, and making it harder for heathen tribes to accept the Gospel. The Standard states that progress has been made with the scheme to build a mosque in London, inaugurated last November by the Aga Khan, who promised £5,000 towards it. The fund has just been augmented by a donation of £1,000 from the Sultan of Turkey. It will be erected in a central position.

An Oriental cult, of Persian origin, preaching a false Christ, has lately made great headway in America. It is called Bahaisim. "In the coming of Baha'ullah, with its forerunner, the Bab, and his Branchi Abdul Baha, all the various prophecies of the different religions (regarding the triumphal coming of Christ) have been fulfilled, and in the Bahai movement, which emanated therefrom, is found the nucleus of that divine order of things which man has long expected." Again, "The Lord has come, and has established His kingdom on earth."

Another false religion in Vaishnavism. An organization is being formed in Calcutta to present it to the world. They believe in the Lord God Gauranga. The Review of Reviews says, "We heartily welcome the Vaishnavist missionaries to England." In Russia, Mr. Latimer tells us that most dangerous influences are at work among the students. Of these there are 31,000 men and 9,000 girls in St. Petersburg alone; a large number of them are Atheists or Social Democrats. These principles, in their most intolerant and defiant form, have a tenacious hold on young people. They repudiate marriage, and a vast amount of immorality is the result.

A group of young women have agreed to commit suicide within a given term of years.

A very serious symptom of the critical state of true religion in our own country is to be found in the diminishing numbers of those who attend public worship, and of members of the churches.

Various religious censuses have proved that in the Church of England the falling off in attendance at the House of God has been steadily continuing for more than thirty years. Among the Nonconformists this is very noticeable. "The Baptists lost over 12,000 in three years; the Congregationalists nearly 4,000 in one year, and the Methodists nearly 10,000 in three years."—Watchword and Truth, January, 1911.

With regard to the revival in Wales, the Rev. J. Bradoc Owen supplies the following statistics: "The total membership of the four leading Nonconformist bodies now stands at 525,131. The total decrease for the four years following upon the Revival is 27,086." However, he adds that "During the two years immediately following the Welsh Revival the increase in church membership of the four chief denominations was 87,782. Subtracting the decrease, there still remains an increase of 66,696." We regard these statistics with mingled feelings. There has been a blessing, but there is a mysterious leakage.—Christian, January 19, 1911.

Lack of devotedness to the Master's service is evidenced in the falling off of candidates for the ministry. For years back there has been a diminution of 200 a year in those ordained to the ministry of the Church of England.

Nearly all missionary societies tell us that fewer than formerly offer for service in the foreign field. And of those who do come forward, some are singularly ignorant of the word of God. Is not the prophecy being fulfilled that "because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12)?

With regard to the infidelity which is becoming so prevalent on the Continent, it appeared at first as if the chief reason for this was that the Bible was an unknown book, and that the only form of Christianity known in many countries was a caricature of the truth. We are therefore not surprised to find in France, Spain, and Italy, and some other countries, a recoil from superstition into atheism. But it is sad and strange to discover that in Germany the land of Luther, where we expect abundance of Bibles, there is almost as much skepticism as in any other part of Europe. However, I am told that in many Protestant families the Bible is never seen and never read.

In the same manner, it is startling to observe how rare is a full belief in the inspiration of the Bible among clergy or ministers of any denomination. Sir W. Ramsey has often posed as a defender of the faith. But in his book on the Seven Churches of Asia, he speaks of St. John as showing a "bewildered spirit" in some of the messages he was divinely inspired to give in chapters 2 and 3 of the Revelation.

All the Broad Church clergy have accepted the Higher Criticism. Very many of the High Churchmen endorse it, with some noticeable exceptions, such as the late Dr. Liddon. Now we find, by the correspondence which has appeared in The Record since the Islington Conference, that a large number of the younger Evangelical clergy have embraced the same ideas. Some of them plainly declare that they think our blessed Lord accommodated Himself to the notions of the times in which He lived, and that He made mistakes in various facts of history.

We believe that in Him were always "hid all the treasures of wisdom and knowledge" (Col. 2:3). And we lay stress on the fact that after our Lord was risen from the dead, and partly glorified, He opened the understanding of the disciples that they might understand the Scriptures, and showed that "all things must be fulfilled which were written in the Law of Moses, and in the prophets, and in the Psalms, concerning Himself" (Luke 24:44, 45). We grieve over this cleavage, which we regard as a departure from the simplicity which is in Christ.

Our brother Panton has pointed out, in his pamphlet on Gnosticism, many marks of the coming Apostasy, which tend in the same direction. The methods recommended by some missionaries are very startling. Mr. Loyd, a clerical professor in Tokyo
niversity, writes in a quarterly pub­
lished by the S. P. G.: "We cannot
denounce this (Japanese Gnosticism).
To do so would be to sin against
Christianity. Neither can we af­
ford to neglect it. But there is an­
other way—the way of sympathetic
 treatment. It is a great privilege to
have given even one good blow with
the mallet at the pile upon which shall
rest hereafter the bridge that shall
connect the religious East with the re­
ligious West. Between us flows the
river of God." We fear that some of the
missionaries are aiming at a danger­
ous union between falsehood and
truth.

Amid much that was excellent at
the world-wide Missionary Confer­
ence, in Edinburgh, I, for one, re­
gretted that some of the speakers ad­
vocated union with members of the
Roman and Greek Churches in mis­
sionary enterprises.

As we survey, then, the condition
of the world, we are forced to the
conclusion that tens of thousands
would receive and worship Antichrist
would expect him to be the in­
visible, the invisible, the invisible.

"During the whole dispensation of
the Church, the world will not get
better, and the only object, both for
the Church and the world, is the com­
ing of the Lord Jesus Christ. Having
this expectation of the heart, we will
keep ourselves from the spirit of the
world; in this dispensation, it is for
the Church to witness, to suffer, to
hold, and to be faithful" (Saphir,
Divine Unity, 211).

How watchful we must be, with
our loins girded, and our lights burn­
ing, that when our Lord cometh and
knocketh, we may open to Him im­
mediately. Are not all these darken­ing shadows a sign of the imminence
of His approach? When these things
begin to come to pass, then look up
and lift your heads, for your redemp­

To those who are unmistakably
Christ's what a moment of joy, of
victory, and glory this will be. And
we know that, in due time, the Lamb
will overcome every combination
shall be formed against Him; and He
will "consume Antichrist with the
spirit of His Mouth, and destroy him
with the brightness of His Coming" (11. Thess. 2:8).—James Gosset Tan­
er in the Morning Star.

You should forgive many things in
others, nothing in yourself.—Auson­ius.

OUR YOUNG PEOPLE.

Testimony.

I felt impressed for some time to write for the Visitor, and so this evening by the grace and help of God I want to obey. I find that through obedience we receive our blessings. I feel to praise the Lord for what He has already done for me and for what He is still doing. I praise Him that He has called me in my youth and that I could become willing to heed the calling, and I do not regret it that I have given my heart to Him.

When we see how the world is rushing in these days and all the allurements and amusements that are held out to the young people, we can rejoice that we have come out of the world. Yet we are not without temptations. Satan tries to tempt and persuade us to yield to these things. But I can praise Him that I have realized for myself that Jesus is able to help us through all temptations. Yet I must say that I have not overcome them all or that I have not always gained the victory. But I see that I was not in watching and prayer as I should have been and so was overcome by the enemy. But it is my utmost desire to overcome and get rid of all things that are not pleasing to Him such as pride, lightmindedness, and many others. I am glad that He shows these things to me, and convicts me of them. And oh that sin in all its forms may be come exceeding sinful to me.

I mean to be true to Him and that
lyric, "I'll live for Him who died for me," just expresses my feelings. I see a beauty in this Christian life although I have many dark seasons. Yet Jesus has always proved a Friend in time of need. The sun has always shone again after the rain. And without the cloudy seasons our Chris­
tian life would never come to perfection.

I want to become willing to do all that He has for me to do and not only live for myself but also for others.

I must confess I had a wonderful strug­gle to become with my hand in this testi­mony. But I praise God that He has helped me to be victorious over Satan.

I would ask the prayers of God's chil­dren that I may be kept faithful and ever be strong in the Lord.

Your sister,

Ella O. Brubaker.

Elizabethtown, Pa.
The Nobleman's Daughter.

The daughter of an English nobleman, worldly, proud, and fond of pleasure, was brought to know Jesus as her Saviour. Her conversion was manifest in her life ways. Her father, who was a thorough man of the world, was greatly displeased, and sought in every way to lead her into the world, in the hope that she might give up her foolish notions. Temptations in worldly society, extravagance in dress, and traveling in foreign countries were all denied, to drag her back again to the level of the poor world. But her heart was fixed: Jesus was more to her than all the earth could give, and to Him she was resolved to cleave. Baffled and disappointed, her father resolved upon one last desperate effort, by which his end should be gained, or his daughter's earthly prospects ruined. A large company of nobility were invited to the house. It was arranged that during the festivities the daughters of different noblemen should entertain the company by singing, accompanied by music on the pianoforte. She was chosen as one of the number. It was a moment of trial for the young believer. If she complied, and joined in singing the songs of the world, her testimony for Christ would be wrecked and her communion with God broken. If she refused, her character had threatened to expel her from his house. She would be publicly disgraced, and lose her place in society. The gay company were gathered together, and one after another performed their part. At last the name of this young lady was announced, and the eyes of all were turned toward her. The crisis had come and every one wondered how the scale would turn. She arose and with a calm and dignified composure took her seat at the instrument. Her father thought he had gained the point. After a few moments of silent prayer, then, with a voice of unspeakable sweetness and solemnity, she sang:

No room for mirth or trifling here,
No room for mirth or trifling here,
For worldly hope or worldly fear,
No room for mirth or trifling here.

If life so soon be gone;
If life so soon be gone;
If life so soon be gone;
If life so soon be gone.

Shall I my everlasting days
Shall I my everlasting days
Shall I my everlasting days
Shall I my everlasting days

No, no, they said in protest. "No, no," they said, and tried to stop him.

"I'll try," he said, and jumped into Lake Michigan and wearily but patiently he swam out toward that spar. He reached it, placed his hands upon it, subdued all his dying strength, and brought the spar around the point in safety. Then they lifted him from the beach. Gently they carried him to his room in the college, laid him upon the bed, made a fire in the grate, and his brother Will sat beside the grate to watch. As the day wore on, Will, sitting by the fire, fell into a reverie, when suddenly he felt a touch on his shoulder, and, looking up, he saw Ed's eyes looking down into his eager eyes. He had risen quietly from his bed and had come across the room to his brother. Will looked up and said: "What's the matter, Ed?"

Ed replied anxiously: "Will, did I do my best?"

"Why," he said, "of course, Ed; you saved seventeen."

Ed said: "I know it, but I am afraid I didn't do my best. Will, do you think I did my best?"

Will took him and laid him back upon his bed, drew up a chair, and sat beside his brother. As the night came on Ed tossed in semi-delirium. The one thing that troubled him was the people who troubled him. That troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who bothered him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him. The one thing that troubled him was the people who troubled him.

The story of the heroism of that day is a tradition among the students of Northwestern University and among the lifesavers on the Great Lakes.—Youth's World.

He that will believe only what he can comprehend must have a very long head or a very short creed.—C. C. Colton.
Mission and remained among the inquirers. He found the long-sought for "peace of heart" and is now witnessing for His Savior. A well known merchant of Miya San's (one of our workers) village came to Yokohama on business. Having been touched by the great change in Miya San's life came to the Mission to be taught. He wished to be saved but could not pray. He went away but the Spirit dealt with him and he became so convicted and miserable he could not sleep or rest until he returned and humbly confessed his sins. He was blessedly saved through the blood.

Sketches from testimonies given at the Mission Sunday evening.

"I was a stubborn man before my salvation, but have been delivered and am rejoicing in the love of Jesus to-night. I was only saved a short time ago and cannot make a fine speech, but just want to tell of one proof of the change that has come into my life. I can sing these songs of salvation from my heart and before I could not. When I first came here I was miserable and I hope that you who are as I was will come and find Jesus and be saved." "I was saved here and am living a happy joyful life through faith in Jesus." "I was saved at the Mission some time ago and I cannot tell it all now, but I am still rejoicing in Jesus' love." "Before I was saved I was often in the hands of the police, but I give them no trouble now, for I am a changed man." F. L. AND MARY L. SMELSER.

**Our Opportunities.**

**RAGHUNATHPUR,**

**MAMBOOON DIST.,**

**BENGAL, INDIA,**

**June 8, 1911.**

Dear ones in Christ: "The Lord hath been mindful of us; He will help us; * * * He will bless them that fear the Lord, both small and great. The Lord increase you more and more." Amen. Not being able to write to each one a private letter, we again take this means of addressing you. We know that you are interested in the Lord's work, and therefore we delight to write to you even though we do not hear direct from you all. We want to talk to you a little about our field, or the little corner of the great field, which the Lord has given to us, and its opportunities as they are increasing before us.

With the beginning of the year, the Lord gave us the command and the promise of Isa. 54:2,3. Though tests and trials pressed upon us, this gave us inspiration in prayer that God would fulfill this for us. We have three stations situated so as to give us quite a territory to work. An area of more than 600 sq. mi. In addition to this we took up the work among the thousands of the coal fields near by. But such difficulties arose that for a time at least we have to withdraw our work from this place. This only intensified our desire to know the will of God, that His promise might be fulfilled. A study of the map, brought to our notice, subdivided this district to the south west of us. Upon inquiry from our neighbor mission in that direction, found, as we supposed that no one is working at the present in that subdivision (Mambhoon District is large and is divided into what are called subdivisions). Again the difficulty of obtaining the necessary buildings has faced us. Renting even so much as a small hut for our native helpers is a hard task. Why? Because we are Christians and desiring a place for some preachers, as soon as this is known, though they may have a house at their command they refuse to give. The most part of this subdivision is owned by an European company. We have been to see the manager and he offers us a plot of ground near the largest village of the subdivision. If it is not given out right, we will only need to pay a small rental annually. Now that he will give the plot of ground we need the where-with to put up the necessary buildings. If it were possible to rent quarters for helpers and missionaries we would not so soon build again, but this cannot be done. How much will it require to fit up such a station? About $1,000. Why should we locate here? Have we not already two stations quite well equipped? Yes, we have these two, but they are sort of headquarters.

Our object to locate a couple of missionaries at this man's place is, to reach still a greater number of people that are still without the Gospel. Allow me to say a few words about our field. I referred you to the approximate area of our present field in the above. The population is dense. The villages are numerous. Each year the number reached increases. God is blessing with earnest inquirers which is a proof that men are thinking. While writing this letter a poor widow came and asked for baptism, who has been attending the meetings at our Adra mission. Others seem near the kingdom which encourages us to push forward. This new field would add to our field an area of 650 square miles with a population of 137,000.

Dear ones, we cannot present to you the need and opportunity as it is or as we see it. Words fail me. But I believe if you pray God will reveal it to you, and may also show you your part, if He has any for you in it, as one of His co-laborers. The question is, shall we deny these people the truth for the sake of a few paltry dollars? How much the location of missionaries in such places means, is more than our finite minds can fathom. The advantages of locating missionaries at this place are many. There are five roads leading out from this place and it is possible for the missionaries to reach many villages from their headquarters during the at-home season. There are only about three months that it is possible to ramp out, this is the time when the far-away villages are visited. At this time the country lying between our present location and the new location can be reached. There is a large smart at this place and become a gathering place for the people far and near for buying and selling. See what an opportunity the above figures add to what we already have. To secure this opportunity for God is a task. Think of us, few as we are, and pray that we may "break forth on the right and on the left." Pray that our Sr. Kraybill and the band with her may be hastened on their way to the field. We need more missionaries.

Yours in His name,

D. W. ZOOK.

"To imitate Christ we must know him; and this knowledge requires personal acquaintance and communion with him, as well as the constant study of his life and his words."

**OBITUARIES.**

**STAMEY.—Bro. David Stamey of Chambersburg, Pa., died on August 3, 1911, aged 58, 9 months and 10 days. His death was caused by his team running off with a mower five weeks prior to his death. His spinal cord was severed and his body paralytic, but his mind was very bright to the last. We feel that we have lost a father in Israel, as he filled a very important station in the church as a Sabbath-school superintendent for four years at Amnion church, and which he left in a flourishing condition. Our prayer is that the Lord will raise up some one to fill the vacancy. Funeral services were held at Brown's Mill church on August 7, conducted by Bishop J. D. Wingert, assisted by Rev. Geandor. Interment in adjoining cemetery.**

**BRECHBILL.—Sr. Elizabeth Brechbill died August 6, 1911, at the home of her brother, John G. Brechbill, Marion, Franklin County, Pa., aged 64 years, 2 months and 2 days. She was a member of the Brethren in Christ church for many years, and always lived out her profession and was always ready for every good work. She leaves one brother and one sister and a large circle of relatives to mourn their loss; but our loss is her eternal gain. Funeral services were held at her brother's home, August 9, 1911, at Marion, conducted by Bishop John D. Wingert, assisted by Harry Shank. Text—Rev. 14:12, 13. Burial took place at Green Castle cemetery.**