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

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

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Missionary Awakening Needed.

If there is any cause that needs our attention, prayers and support it is that of missions. Christians should be much concerned about the $50,000,000 of heathen.

We bring before you the following facts gathered from missionary literature:

India, with its 300,000,000 people has 330,000,000 gods. There are 25,000,000 widows, about 300,000 of these are under fourteen years of age. The girls, who are permitted to live, are betrothed in infancy, and if the man dies before they are married, she is then regarded as a widow. At her funeral she is dragged along and cruelly treated. The body of the man is taken near a river to be cremated. Here the widow is pushed into the river and cruelly treated. She must be content with one scanty meal each day.

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China has a population of more than 425,000,000, one-third of the people in the world, and not one in four hundred has ever heard the name of Jesus. About 12,000 women die in China each day, never having heard the gospel. China, like India, does not welcome girls. It is affirmed by those who have been long in China that at least 200,000 infant girls are brutally killed each year, in various ways. The cruel practice of foot-binding is still continued, and it is hoped that the gracious work of salvation may continue and many more of the unsaved reached and gathered into the fold.

The entire population of Africa is about 200,000,000. Only a very small percentage of this number have heard the gospel. The darkness, superstition and witchcraft cannot be overdrawn. From a tract written by Bro. Fuge, we read that the horrors of witchcraft in Africa alone number 4,000,000 annually. Those who are pronounced guilty by the witch-doctor are put to death in a most cruel way. Here we give two examples from the tract mentioned above.

A young man was buried to his neck, and after untold suffering, his brains were dashed out with a club. A young girl was smeared with grease and tied over an ant hill until the stinging of the bloodthirsty ants forced her to say that she was guilty. She was then unmercifully mangled and put to death.

These conditions should stir our hearts to pray for the multiplied millions in heathen lands as we never have; and not only to pray, but to give. Can we not deny ourselves and do more for this great cause?

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Chinese Christians in America really know the position of women in India. Do they know that more than two-thirds of Hindu devotees to our sacred shrines are women; and but for our ignorant, superstitious faith in our heathen gods and goddesses, these places of pilgrimages, would many of them be left desolate? Do Christians in America really know that we are treated as chattels and not as human beings; caged in our houses; destined to drag out a weary aimless life, and die a dreary, sunless death? O, can Christians in America know all this and not help us?

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To be no better, no wiser, no greater than the past, is to be little and foolish and bad.—William Lloyd Garrison.

EDITORIAL NOTES.

The Bible Conference was brought to a successful close on the evening of the 18th inst., with a powerful discourse on Christ's Second Coming by Eld. J. R. Zook. But while the conference came to a close, on account of the unusual interest obtained and the fact that a gracious work of salvation is in progress in which many have already turned to the Lord, the meetings are being continued, and it is hoped that the gracious work may continue and many more of the unsaved reached and gathered into the fold.

The report says that operations in the S. B. Smith Co.'s large factory had to be suspended for awhile on account of many of the operatives getting under deep conviction and turning to God. May the whole community be grandly saved, and the work of the Lord in the Bible School much strengthened.

Bro. Amos C. Higgins, who was taken sick while visiting in the Cumberland dist., several weeks ago, wishes to inform the brethren and friends that God is restoring him to health again in answer to the prayer of faith, but that he is quite weak yet, and requests prayers in his behalf. The Brethren have kindly taken him into the Mennonite Home for the present, consequently his address is 1184 Bailey street, Harrisburg, Pa.
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EDITORIAL.

Dedication at Grantham.

January 6, 1912, was an important day at Grantham, Pa., as on that date there occurred the dedication of the new building which is to be the home of the Messiah Bible School and Missionary Training Home of the Brethren in Christ church. It is no small undertaking for a man, or a company of men, to undertake the erection of such a building. But there it stands a credit to the builders, and will, we hope, from the work that will be done there, and under the blessing of God, increase in importance and usefulness as the years go by. The number in attendance at the dedication was quite fair, but had we had our wish there would have been many more: especially would it have been good for such as are disposed to not have the most friendly feeling towards the institution to have come and seen. We believe that all such would be in better position to judge of its merits, or otherwise, if they would take time to visit the institution instead of accepting what some sore-head may spread abroad. We believe the brethren on whom Conference laid the burden of carrying out its decisions as regards the bringing into existence this institution have discharged their duty conscientiously and to the best of their understanding, having in view what are the requirements of such a work not only for the present but also the future, if the Lord tarry. Some of them were personally not in favor of such an institution being established, others were favorable to it personally, but somewhat fearful nevertheless, but when Conference assigned them their task, like good, obedient servants of Conference they went forward with honesty of purpose, and did what they considered was best to do. We also are confident that the brethren who have in charge the institution in its working are, with the help of God, conscientiously carrying forward their part of the work and are doing it with more genuine self-sacrifice than we on-lookers are aware of. Let us then be considerate in our judgment, and pray for those on whose shoulders rests the burden. Let us encourage them instead of spreading abroad harsh and unkind criticism. If we can tell them a better way than theirs let us do so, in all kindness. Let us remember that "love suffers long and is kind," and "thinketh no evil."

But we started out to say something of the dedication. Several of the elders whose names appeared on the program were not able to attend, but we were glad for those who were there. The sermon preached by Bishop Zook, of Des Moines, was appropriate and sufficient of what may be expected of the school. It will be found elsewhere in these columns. It was most appropriate that he should preach the dedicatory sermon since officially he is the chairman of the Managing Board. Of the Board of Trustees there were present besides the Pennsylvania members, Bro. Isaac Shockey, of Abilene, Kansas, and Bro. Warren Dohner, of West Milton, Ohio.

Besides the dedicatory sermon there was an address by the President of the Faculty, Bro. S. R. Smith, and further brief addresses by Bro. Eli M. English of Mount Joy, Pa., by the editor of the Visitor, and by the two visiting trustees from the West, the brethren Isaac Shockey and Warren Dohner.

Bishop Aaron Martin, of Elizabethtown, Pa., was also present and in an interesting way spoke of his former attitude towards the school, which was unfavorable, but was now reversed as he had become convinced that the school was indeed a necessity to the church. This testimony was indeed significant and may we not hope that there may be many such changes of opinion of and attitude towards the school.

It is to the credit of Bishop and Sr. Zook, of Des Moines, IA., that they have sent their daughter to this institution, and it is an expression of their favorable attitude towards the school. It would be well if all prejudice that may exist in any part of the Brotherhood against the school could be speedily removed and that all the young people of the church who are desirous of obtaining better education patronize this school, even though the distance would appear to be a hindrance to do so. It is greatly to be desired that the West and North join hands with the East in this undertaking and so help to minister to its success.

Immediately following the dedicatory services on Saturday and Sunday morning came the beginning of the third Annual Bible Conference which continued with three sessions per day up to January 18. For those who were able to attend this was an opportunity of much profit, spiritually. We could but wish the attendance had been much larger. It is doubtful whether we as a people have learned, as we should the great value that attaches to such seasons of Bible Study, and how necessary they are to Christian growth. The apostle Peter in closing his second epistle warns believers of the danger of being led away by the error of the wicked and admonishes them to "Grow in grace and in the knowledge of our Lord Jesus Christ," and such seasons of retirement and study are certainly helpful to such growth. We are fully persuaded that such seasons of Bible Study, possibly not so long as this, should be a regular occurrence in every district. God grant that believers may get more appetite for it.

During the continuance of this Bible Conference special evangelistic efforts were made evening after evening, and we are glad to note that good results followed. The community was considerably stirred, and if those who made the wise choice will press forward in the new life the results to the community will be most blessed.

Considerable interest has been created among some of our readers by the several articles by Bro. A. L. Eisenhower relating his experience of healing without drugs. We are pleased to state that we, the editor and his wife, have investigated the matter quite fully and have had very satisfactory results, so that we are in position to answer any inquiries and sup-
ply literature descriptive of the system to any who may wish to learn more about it, especially those living in the East. This is not meant as an advertisement more than to inform such as may desire to obtain information in the matter. Our experience has given us such confidence in it, that we are of the opinion that a family could make no more profitable investment of the amount needed than to secure one of the instruments.

Corrections.

We are sorry that several mistakes crept into the report of Bro. P. M. Climenhaga, of Foreign Mission Funds, in our last issue. We here make correction.

Nancy Reichard and Geo. Dodd, Cal., gave $11.20 and not $11.25. S. J. Winger, Oil City, Ont., gave $10.00, not $20.00. Donegal dist., Pa., should have had credit for $9.50, and S. B. Stoner, Kans., for $25.00, and were omitted.

In the disbursements two items failed to be reported, namely Adda Taylor, $6.00 (special), and Macha Mission $606.55 (special).

Sister Kanode, of Roaring Spring, Pa., writes as follows on the first day of the New Year: "Beloved in Christ Jesus our Lord; as we have entered the New Year again, may the goodness and mercy of God follow. With the close of the Old Year we also closed a series of meetings. I trust many are enjoying the New Year and I will add a few words more about the Lord who is so wonderfully good. I can see His goodness in everything. Last night He sent us another two-inch snowfall, spread on top of the other, much more beautiful than the former. O so blessed! And yet more, He covered all and every blessed tree bending them down as though they had a heavy burden, but it seems to me the burden is light. It is glorious to see what the Lord is doing. He makes it look so clean, so white, so pure. Praise His name for His goodness. How careful we as Christians ought to be not to stain this purity as given by God. The word teaches us to be clean, both body and soul, both outside and inside. Blessed be the name of the Lord."

We give room here for the following letter from the much-afflicted and shut-in writer: Dear editor: Will you kindly allow me space to briefly thank your readers for helping to make my Christmas such a happy one? It was the 25th anniversary of my life in bed. I was well remembered with cards, letters and orders for books, and other small gifts, for all of which I tender my heartfelt thanks! All orders were promptly filled, and the letters answered, when stamps were enclosed. I could not write personally to all, but sent a printed letter of thanks, which was the best I could do. I was unable to answer the cards of course, and doubtless none was expected. I didn't receive as many letters this year as last. That is in one day. The highest number arriving on Christmas Day, namely 169. While last year 203 came on the 24th. However, I consider my letter party a grand success, as they came all the way from twenty-five to one hundred per day for a week before Christmas. I certainly feel grateful to all of my friends and appreciate their kindness more than I can express on paper. May God bless each and every one of you, and may the year 1912 bring you great joy and prosperity is the wish of Your grateful friend,

THOS. F. LOCKHART.

Wellington, Mo.

The Bible School.

[The following testimony to the Bible School and Missionary Training Home at Grantham, Pa., is from Bishop Aaron Martin. We are glad for this testimony.—Editor.]

There may be those who when they hear that I had part in the dedication of the School Building at Grantham, Pa., will be surprised; as, I was one that did not encourage the school. At General Conference I was always of those who voted not to have it in the Church; that is, to have the burden on the Church. I now see the need of a school as the Church is sending missionaries to the foreign fields, and in this way they can be taught by the brethren and we can have them under our own care, and further, will say, that I am glad that some of our chil-
NEWS OF CHURCH ACTIVITY IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
Myron and Ada. Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
Issac O. and A. Alice Lehman, box 115, Fordburg, Transvaal, South Africa.
The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Germiston, Transvaal, South Africa.
India.
A. L. and Mrs. A. L. Musser, Maggie Lindsie, No. 11 Beckegan Lane, Babygunji P. O., Calcutta, India.
The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Raghunathpur, P. O., Manbhoom Dist., India.
Elmina Hoffman, Keedigoa, Poona Dist., Ramnani Home, India.
Mrs. Finnie Puller, Gowlia, Tank Road, Bombay, India.

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

Our City Missions.
Chicago Mission, 605 Palatine street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirly.
Jahbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.
San Francisco Mission, 52 Cumberland St., in charge of S. Lizzie Engle and workers.

Rapho District.
The brethren of Rapho district held a two weeks' meeting at Manheim in November. The meetings were quite well attended, and with interest. Though no one turned to the Lord by open confession, yet the meetings were inspiring to God's children and, no doubt, new and good resolutions were formed. Bro. Clayton Engle of Hummelstown conducted the meeting. He held forth the word of life with power. May his labors at Manheim be richly rewarded in God's own time. We are glad to report that God's cause is prospering in this field, and the intentions of the Mission has proven a blessing, not only for the brotherhood, but the surrounding country, as people are glad to open their houses for meeting, and many golden opportunities are being found to sow the good seed. Beside our weekly prayer-meeting that we hold among the membership, we have service in a neighboring school house, which is well attended by a good attentive people.

Our prayer is that these young, tender souls may now be gathered and sheltered in the fold and be kept by the power divine.

On January 20, 1912, a series of meetings is expected to begin at Mastersonville, the Lord willing. Bro. David Kraybill of South Wigfield, Kans., is expected to labor with us, and we would ask the prayers of the church at large in behalf of the meeting that souls may be saved and saints be sanctified.

—ALLEN BRUBAKER

Meetings at Highland M. H., Ohio.
The special revival meetings at the Highland church began December 17, 1911, and continued about three weeks. Elder M. G. Engle of Kansas, was here and conducted the services. The word of life was held forth with great earnestness and power, and evidently had its effect on the hearts of the unsaved. Two heads of families and their wives, and others who felt the need of a personal Saviour came out, confessed their sins and gave evidence of being brightly converted.

Quite a number of young people and children made a start and testified to what the Lord did for them.
Bro. Engle made a special plea for such as were not satisfied with their spiritual condition to seek for the deeper things of God. Several gave strong evidence of getting through to victory. Ministers and lay members from nearby districts attended and their presence and help were a power for good.

We hope and pray that our effort at this and other places may be fruitful of lasting good, and that our work be more in harmony to help and edify one another.

"Endeavoring to keep the unity of the Spirit in the bonds of peace." A fuller report and outcome of this revival will be given later.

—BENJ. CASSEL

Morrion Church.
Greetings to all the dear ones who read the column of the Visor. May the rich blessings of God rest upon all them who love our Lord in sincerity.

The brethren of this place were greatly encouraged through the visit of Bro. Lafayette Shback, who labored with us for a number of weeks. The presence of the Lord was with us, and the word was held forth in the demonstration of the Spirit, and with power, convicting the hearts of the unsaved, and encouraging the believers in the faith, a number accepting the light and found peace, while others who we wished to see saved were not, notwithstanding the great seed sown and God's word will not return unto Him void.

We are glad to report that God's cause is prospering in this field, and the intentions of the Mission has proven a blessing, not only for the brotherhood, but the surrounding country, as people are glad to open their houses for meeting, and many golden opportunities are being found to sow the good seed. Beside our weekly prayer-meeting that we hold among the membership, we have service in a neighboring school house, which is well attended by a good attentive people.

We held our Quarterly Council meeting on December 20th, and most of the
brethren were present, a number being absent who had left for their home in the East. Reports of the meeting show good intentions to work in the cause of Christ.

The changes of this mission field have been quite noticeable during these last few years. The exertion of our church and stables, beside the settling of many new brethren in the locality, which has proven a help and blessing to the Mission. The planting of this field was undertaken by brethren in the locality, which has proven successful. The hardships of a new country life, and truly the intentions of the Mission has proven a blessing as regards of fifty members are located here at present.

The Winter weather in this country is not very favorable for service, as the blizzards in the West keep people from going out, but glad to say that our meetings are all well attended.

May God's way be highly exalted in this Western land and may we have the affections centered on things above. Beware of the cares of this world and the deceivings of riches, may not choke the good seed and thereby become unfruitful.

When this field was first opened, conversion and fervency, freedom from everything else that pertains to the natural use, was hard to obtain, and the settlers found it quite a proposition to locate here, but present it is quite different. Instead of holding our provisions from Saskatoon, which was in the neighborhood of one hundred and fifty miles, we have an incorporated town (Kindersley) about five miles from the church, and the settlers here can purchase everything necessary for living necessities. Water, which seemed hard to get, when we first came here, can be found all over at a reasonable depth, and feed for stock is plentiful all through this country. So any settler desiring to come out here, will find all conveniences much better now than they have been for several years ago.

We trust that the future of our Review may advance in this place and that the standard of Christ may be lifted high, having the promise that if Christ be lifted up, and exalted that whenever loth and bitter cold is the climate, we will have the living God, and that many precious souls may turn from sin to serve the true and living God.

**Upland Letter.**

Readers of the Viroqua, Greeneville: "Let us not be weary in well doing for in due season we shall reap if we faint not." This exhortation can be applied very well to encourage our hearts in His service for another year. Discouragements will come, but, bless God, He is more than sufficient to meet our cares and difficulties. Verily, we shall rest if we faint not. So let us snatch the battle on, under His guidance, during another year while our Savior, the Lord from heaven, still tarries.

The Sunday-school has been reorganized for 1912. Bro. Samuel Ever was elected Superintendent and Bro. Harvey Lingle Assistant Superintendent. The Sunday-school is the soul of the church, and the brethren, C. C. Burkholder, Samuel Ever, and P. B. Swegart, appointed the teachers. Thus we are all ready for another year's work. Let us pray God to bless the efforts in Sunday-school work this year, here and elsewhere, to the salvation of precious souls.

St. N. A. Shirk of the Chicago Mission spent about a week with us. We enjoyed her fellowship.

On December 14th, Bro. H. L. Smith, of Harrington and Sr. Katie Burkholder, daughter of Elder and Sr. C. C. Burkholder, were united in marriage. Sr. Burkholder had been one of the workers at the San Francisco Mission for nearly a year. Bro. and Sr. Smith are looking forward to the time when they can carry the good news to the heathen, having been called to the foreign mission field. May God's richest blessing attend them.

Rev. John Blacker, a Mennonite brother from Ohio, held for the word of life unto us in three services recently. The messages were edifying and encouraging.

**Jan. 5, 1912.**

**Meetings at Lykens Valley.**

On Thanksgiving evening Bro. David Brehm of Hummeletown, came to us, a little branch of the brotherhood in Lykens Valley, and a special meeting commenced in the Brethren's Free-Grace church and continued until December 10. The weather was favorable, the attendance was good and much interest shown. Bro. Brehm preached the word with power, and the united prayers of the little branch of the brethren, for the success of the meetings, and that some erring ones may be reached and won were gratefully heard.

We were made to rejoice when two precious souls became willing to come out openly, who are now rejoicing in a Savior's love. May the Lord abundantly bless our brother, for his labors, trusting that some more of the precious seed soon may have found lodgment in some hearts, and in due time may spring up and bear much fruit.

**J. D. K.**

**Jabbbok, Okla., Orphanage.**

Dear brother editor, and readers of the Review: As we close to-day our second year's work at this place, I feel like giving you some of the thoughts and feelings that come to me. While we feel our unworthiness and inability very keenly, yet we feel to magnify the grace of God to us-ward for His faithfulness. We praise God for the health which He has permitted us, as a family, to enjoy; and that the hand of death has been stayed for us during the year that is past.

While the year has been a very trying one in different ways, the Summer having been extremely warm, and dry and long, so that much of vegetation withered with practically no fruit, nor vegetables and all other crops, practically a failure, the Lord has wonderfully undertaken and is helping us through for which we praise Him to-day. Also in the way of the needed help we have been fairly well supplied, but will right here say we expect that about February 15 we will need a new sister helper, as one of our workers who will then have been with us a year feels called into a different form of service. And if the Lord should lay this need sufficiently near to the heart of any sister to prompt her to want to fill the vacancy we would be pleased to hear from her soon.

Our family numbers at this writing thirty-four; twenty-seven children and seven workers.

The school is progressing nicely in the hands of a consecrated teacher, Sister Alma Cassel of Brookville, Okla.

Our prospects for this year's crops are better now than they have been for several years, as we have had several fine winter rains, and a heavy snow fell about December 15. about fourteen inches deep, which still covers the ground to a depth of five or six inches at this writing, something very unusual for Oklahoma.

The Lord has also given us refreshing seasons in our hearts during the year, both workers and children. We praise Him for all these mercies and ask that you remember us before the Father, in Jesus' name, continually.

**FINANCIAL.**

Report of freewill offerings for November and December, 1911.

**M. E. AND A. E. ENGLE AND WORKERS.**

Mrs. L. D. Schmidt, Abilene, Kans., $200.00.
Mr. and Mrs. Montgomery, B. S. Greenough, Wash., $50.00.
Winton Hinkle, Abilene, Kans., $100.00.
Samuel Eshleman, Abilene, Kans., $100.00.
Miss E. E. F. Gutzke, Abilene, Kans., $150.00.
Union S. S., Salem, Tex., $15.00; business men and citizens of Thomas, Okla., $175.00; Roselahn S. S., Ramona, Kans., $115.00; Fairview S. S., Sedwick, Kans., $395.00; Zion S. S., Abilene, Kans., $200.00; R. B. Stoner, Hamlin, Kans., $1000.00; Abilene S. S., Kans., for special purpose. $500.00; Abilene, J. L. Home Department. Abilene, Kans., $3.44.

Mrs. Wm. Deeney, Dallas Center, Ia., $30; some dried fruit; Young People's S. S., Thomas, Okla., $5.00; Young Women's S. S., Abilene, Kans., $5.50; Mrs. M. R. Raff, Thomas, Okla., clothing; Mrs. Anna Biver, Hamlin, Kans., $2.50; for bedding; Mrs. J. E. Landis, Thomas, Okla., clothing; Ramona, Kans., Sewing Circle, 2 child's Summer suits, 2 pairs rompers, 1 boy's waist, 1 sunbonnet; from Ramona, Kans., 2 comforters, 2 comfort cases; Mrs. D. E. Ball, Thomas, Okla., $15.00; 2 comfort cases; In His Name, Thomas, Okla., 1 comforter.

Christmas offerings of the Loyal Bereans Young People's classes of the churches of Thomas, Okla., and vicinity in a mass-meeting at the Orphanage, December 22, 1911. Pears, nuts, walnuts, popcorn, peanuts, flour, cornmeal, potatoes, table salt, soda, sugar, beans, coffee, rolled oats, flour, apples, dried fruit cakes, 77 cans canned fruit, 12 cans of tomatoes, corn, peas and hominy, 2,000 oranges, 8 vds. drygoods, 2 sweaters, 2 br. union suits, 1 hat, 1 girl's coat, 1 girl's dress, 2 boys' waists, 1 doll and sewing outfit, 2 pin cushion dolls, given with a brief program of song and prayer and addresses.

Christmas offering of the Abilene S. S., Abilene, Kans., 2 comforters, 7 sets blankets, 8 sheets, 5 sets knit goods, 45 patterns of articles of girls' dresses, dresses, aprons and underclothing, 25 sets of towels, tea towels, pillow cases and wash rags, 90 suits underwear, 20 pieces of men's and boy's coats, vests, pants, shirts, waistcoats, 4 girls' hoodies, 12 cans for boys and girls, 20 pairs underwear, 1 pin, 150 handkerchiefs, 1 Bible, 12 dolls, 1 boy's and 1 boy's snow and dried fruit.

Winnie Balterm, Thomas, Okla., 1 comforter, 2 vds. calico; Mrs. Jacob Bock, Ramona, Kans., 2 roller towels.

For the benefit of the needy, E. N. And ABRILLA ENGEL AND WORKERS.

**January 5, 1912.**

What is the Artist behind the scenes picture for you? See that the record is always a means to an end. A means to be enjoyed in the days to come.—Christian Worker.
San Francisco Mission.

Nov. 25, to Dec. 24, 1911.

To the readers of the Visitor, Greeting: "O give thanks unto the Lord for He is good. His mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." Truly, we of the San Francisco Mission have much to be thankful for, first to the Lord, and then to His people, for the mercies and blessings we have enjoyed this past month.

We pray God's richest blessing this coming New Year upon all those who have so cheerfully and liberally donated of their means toward the work. Also we appreciate the kind words of encouragement sent to us by many of the dear saints. God has been blessing us with His presence and several souls have seemingly found the Lord in His power to save. Among them is a Hebrew whose mother was converted to Christ some time before her death and who desires very much to have her son saved. Our attendance is not large, but the Lord is good in sending us those who have hungry hearts, and these are the ones we are most thankful for. One of our helpers, Ebbie Roher's arrival on December 1 as a co-worker, and we believe that God will bless her labors amongst us.

Financial.

DONATIONS.

Mrs. C. K. Musser, Elizabethtown, Pa., $4; In His Name, Muncy, Pa., $10; Home Department, Brethren Church, Allentown, Pa., $10; Women's Missionary Prayer Circle, Brethren church, Allentown, Pa., $7; Freewill offering at hall, $2. Total, $17.85.

EXPENDITURES.

Table supplies, $17.75; home incidentals, $8.25; for the needs of one, $6; one month hall rent, $10. Total, $75.95.

Balance, December 24, $10.50.

We still ask an interest in your prayers.

ELIZABETH WINGER.

Des Moines Mission.

Report for December, 1911.

The Lord is continuing to bless our every night meetings. Three came to the altar on the last night of the old year; two for salvation from committed sin, one for a clean heart and empowerment.

Among the seekers was a young man who had been raised in a Christian home. He was brought on and listening to the songs and testimonies that he came forward before the sermon was preached, and was clearly saved. Some of the young men who have been saved are doing well. God alone can know the true results. At the close of the services Rev. Vollmar, an able preacher of the gospel, requested prayer for divine healing.

On Saturday, Dec. 30, we have blessed services at the Gospel Mission Home, between 3 and 4, on Forest avenue. Here is the place where we put our hopeful boys and young men that have no home; thus it is run in conjunction with the Mission. In this afternoon meeting souls are saved, sanctified and people are healed in answer to prayer. The Home is operated by Rev. Evans. Any request for prayer for any cause for the glory of God will be carefully presented at the Mission and at the Home. Why not have old-time prayer meetings?give two for salvation from committed sin, one for a clean heart and empowerment.

At the close of the above meeting, Rev. E. R. Eyster gave us an agreeable surprise on his way east.

Financial.

Fairview S. S., Bethel S. S., Kahl, $250; Rev. Fanny Heise, Clarence Center, N. Y., $250; J. S. Winger, Oil City, Ont., $5. Total, $50.

EXPENSES.

For fuel (coal), $13; for gas, $25.90; for groceries and postage, $23.50; for incidentals, $47.75. Total expenses, $43.75.

Bal. in hand Jan. 1, 1912, ... $84

Our Sunday-school children were made exceedingly happy by a special donation from the Highland Sunday-school, Ohio, of $13.65. We certainly appreciate such thoughtfulness and co-operation in the good work of the Lord. It was just what we needed to help out in our Sunday-school exercises. We had the most lovely Christmas exercises. The children took part and largely made up the program, and how their eyes twinkled when their beautiful gifts were distributed. We wish you could have been there.

Poor Fund.

Receipts during December, 1912.

Fanny Heise, Clarence Center, N. Y., $75; Brethren in Germany, $25; Mrs. C. R. and C. V. Smith, Lebanon, Pa., $25; Mrs. Fanny Heise, Clarence Center, N. Y., $15. Total, $115.

Expended for the needy for clothing, etc., $72.70.

Bal. in hand Jan. 1, 1912, ... $35

Many thanks to all who have so kindly helped in caring for the worthy, needy ones. Hope the good work may continue.

Yours in the work,

ANNA ZOOK.

Messiah Orphanage.

Report of cash receipts during November and December, 1911.

Fairyland, Pa., S. S., $15; a sister, $1; Catherine Elizabeth, Fairlawn, Pa., $5; Dorecia Sewing Circle, Cleona, Pa., $55; Francy Brubaker estate, Cleona, Pa., $105; Mrs. H. Shenk, Rheems, Pa., $1; Brethren in Christ S. S., Elizabethtown, Pa., $10; E. Peterson, Pa., $1; E. Rees, E. Harrisburg, Pa., $25; D. V. Heise, Clarence Center, N. Y., $10; Anna M. Myers, Muncy, Pa., $1; Hannah Anstis & Co., Harrisburg, Pa., $25; D. V. Heise, Clarence Center, N. Y., $10; Anna M. Myers, Muncy, Pa., $15. Total, $415.

POOR FUND.

Table supplies, $17.75; home incidentals, $8.25; for the needs of one, $6; one month hall rent, $10. Total, $75.95.

Balance, December 24, $10.50.

We still ask an interest in your prayers.

ELIZABETH WINGER.

M. G. Menefee, Pa.

A Michigan Letter.

"Blessed be the Lord, because He hath heard the voice of my supplication." (Psalms 28:6.)

Dear brother, that is the sentiment of my heart. Since I have come to this mission, I have seen a great deal of good work to be done. Now I can clearly see the need of the place and so I am asking your prayers. I have been here only three weeks, and I cannot yet say how the people will respond, but I am very much encouraged and desire to see the work of the mission blessed of God. We have a large church, and most of the people are very friendly. They have been giving in the manner they can, and I trust that God will bless this mission and all who are working here.

Our attendance is not large, but the Lord is good in sending us those who have hungry hearts, and these are the ones we are most thankful for. One of our helpers, Ebbie Roher's arrival on December 1 as a co-worker, and we believe that God will bless her labors amongst us.

Sincerely yours,

[signature]

D. M. Book.

Treasurer.

Hummelstown, Pa.

A Michigan Letter.

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Sincerely yours,

[signature]

D. M. Book.

Treasurer.
Arise holy one of the Lord, put on your breastplate of armor, and stand steadfast in the faith. And the Lord shall give you strength and wisdom to overcome all the trials and tribulations you may face. May His grace and peace be with you always.
and we can see the blood of Christ Jesus as a wall between us and our sins, us and judgment and so the sting of death is removed and we can shout as did our brother, "Glory! Hallelujah! Victory!" We can reach the eternal glories.

Our dear sisters and brothers, especially Mrs. Doner, were accorded abundant grace physically and spiritually, through days of severe trial. God has been good to them. Glory to His name.

The corpse was carried by a trader, a mason, a police, a Native Commissioner, a native Christian (Liti or Tabele), and a missionary (Bro. Stockley, who arrived during the night from his long trip.)

Accept herewith, dear bereaved ones, and your society, the sincere sympathy of my society and of a fellow brother in Christ our Lord.

P. S. He probably died of enteric fever.

Chibi D. R. Church, Missionary.

An India Letter.

Dear readers of the Visitor: I am prompted by the Spirit this morning to write a letter to my dear ones of the home country through the columns of the Visitor, in which I will meet and briefly indicate our progress in this great harvest field. May you all read it carefully and place yourselves in the same position and see whether you could be able to stand the test, financially and spiritually.

We have learned that the hindrances to spiritual success for salvation among the educated Hindoos and Mohammedans is a common subject of debate among them. We have also learned that this great evil is manifest in some Christians and is doing great harm to salvation success.

The Hindoos contend that idol worship is not wrong but a good thing. I will refer to what Mr. Bepin Behary Sen (Bow Bazaar, Calcutta), says giving his own words and are as follows: "All religions of this world frankly admit that God is Omni-present. So the existence of God, or rather the reflections of God, is found in every object of this world. Nothing can exist here without His care. He is the life and light of all things that we see and which each is a created thing of Him who said: "Vengeance belongeth not to man, but unto me, I will recompense, saith the Lord.""

I remain, dear readers, burdened for the lost.

A. M. MUSSER.

Now in the glory, He waits to impart, Life everlasting, and joy to the heart, Saved by His grace, every foe we shall brave. Trusting in Jesus—He's mighty to save.—Sel.

For the Evangelical Visitor.
Sacrifices Well-Pleasing to God.

By A. M. CARMICHAEL.

"To do good and to communicate forget not: for with such sacrifices God is well pleased." (Hebrews 13: 16.)

Being unable to attend church meeting to-day the words of this text seemed to illumine my mind and thus caused me to think of the needs of the Visitor family. We are a large family scattered here and there over the two adjoining North American countries with also some members going in and out among the peoples of other lands telling them of the power of Jesus to save. May we ever be a family knit together in the unity of the Spirit, in the bond of peace—in honour preferring one another; ever endeavoring to build up the cause of God who has led us from darkness into His marvelous light, and never by example or precept treading down anything that is of God.

Our text says "to do good...forget not." What do we understand by doing good? The ideas of mankind of to-day are very varied in regard to what is good. Some can thoroughly understand what it is to have a good horse or a good cow or a good piece of furniture or a good bank balance to their credit or this, that, or the other good thing because their minds happen to be led out, perhaps, in some of these particular lines and the affections are more or less set there. But it is God that speaks to us and says, "Forget not to do good." God's ideas of good are surely different to man's. He doesn't care about our good stock for He says, "The cattle upon a thousand hills are mine;" also, "The earth is the Lord's and the fulness thereof." God doesn't care so very much whether we have good things or not but He does want us to do good things. John the Baptist could only boast of a very humble dress, clothed with camel's hair with a skin girdle about his loins; and very humble food—locusts and wild honey; but yet he did good. He did the will of God. We don't find John doing his good by telling the people to dress as he dressed or to eat what he ate or to think as he thought, but we do find him telling the people in the power of the Spirit to "repent for the kingdom of heaven is at hand."

To obey John's message is, perhaps, the first really "good thing" that we
can do, viz. to repent. Godly repentance takes us out of our self-life, takes our minds off stock, farms and bank balances. Indeed it does; and if we stay right on the middle of that road that repentance led us on to our affections will become "set on things above." But it is a sad fact that all do not obey the gospel of God. Some never do and seem to have a dislike to all godly assemblies and absent themselves from all godly influences, reserving themselves as subjects to drinking of the wine of the wrath of His indignation. Some do obey in sincerity and in truth and are led right out into a large place, are made stewards of the mysteries of God, and are so in touch with the Fountain of Life that they are steady beacon lights to all godly assemblies and absent or longer as the case may be, and then ards of the mysteries of God, and are reserving themselves as subjects to themselves from all godly influences, do not obey the gospel of God. Some grace with an inner consciousness good pleasure. Then can God do—use it to Thy will and to do of Thy to our brotherhood that we have a are there. It is a God-given blessing to our new-found life gives for some months through them in all the walks and avenues of life.

Then again, some repent in a godly manner, live in the ecstasy which the new-found life gives for some months or longer as the case may be, and then gradually lasso into an "of the earth earthly" life. This is a deplorable state to be in and comes upon us, it may be, unconsciously. God doesn't want us there and He can never use us for any further good as long as we are there. It is a God-given blessing to our brotherhood that we have a few who emphasize, in their teaching, the way of holiness, without following which no man shall see the Lord.

It must be truly pleasing to the "ministering spirits" when we, after doing the first "good thing," then yield our bodies as living sacrifices. When we say with a fervent spirit—here Lord is my body, a vessel of clay—use it to Thy will and to do of Thy good pleasure. Then can God do other good things through us. Instead of an up and down, hap-hazard life, there will be a steady growth in grace with an inner consciousness of the "all things"—good or bad—working together for good. Instead of dry, spiritless, sleep-producing preaching there will be a going forth in the demonstration of the Spirit and of power. Instead of the dead, chilling testimony of "I know of a time... and I haven't done what I ought to just come under the ban of what "we" believe.

There is an abundant life for us all which if sought in earnestness and followed with diligence will entitle us to an abundant entrance into the mansions which Jesus has gone to prepare.

simply failures. Jesus so truthfully said, "Ye without me can do nothing." The Lord builds the house when His agents build it according to His will and for His glory. We hope and trust that the Lord has built this house; that no influence by word, means or design has been operated against the mind and purpose of the Lord. We must have the approbation of God on this gigantic work or it certainly will be in vain.

From a material viewpoint it might succeed, but from a spiritual standpoint it would be a positive failure.

**WHAT MEAN YE BY THESE STONES?**

This school stands for the intellectual, moral and spiritual education and training of our sons and daughters.

These elements and principles are inseparable in a well-rounded and broad education.

Abraham Lincoln once wisely said, "No education is complete without a thorough knowledge of the Scriptures." I heartily agree with him. Don't you?

A wealthy, pious woman of Des Moines, Ia., said sometime ago that if she would have to choose between the two for her son—a collegiate education without the Bible, or the Bible without the collegiate education, she would feel much the safer in choosing the latter.

To do honest, faithful and efficient work every instructor of the faculty of this school should be fully consecrated to God, and wholly sanctified and baptized with the Holy Spirit. And every member of the Board of Managers should have a similar experience. And every man on the Board of Trustees should have the same qualification. Yes, and every member of our Brotherhood and the universal church of Christ. Then we are most sanguine that the work would go by leaps and bounds in all its departments.

This institution of love stands out against all heterodox religions and doctrines.

No poisonous cult shall ever come across the threshold of this institution unbidden.

Unitarianism which now disgraces the highest office of civil honors of this grand republic, shall have no prestige between these walls. Theosophy shall be repelled at full arms length. Materialism shall forever lie dead and crushed at her holy feet. Universalism shall forever lie dead and crushed at her holy feet. Universalism shall forever lie dead and crushed at her holy feet. Universalism shall forever lie dead and crushed at her holy feet.

The doctrines of regeneration or new birth, so shamefully neglected by many churches and schools, shall be clearly taught and emphasized. This institution stands also for entire sanctification—"The grace of cleansing completed." The baptism of the Holy Spirit. A life of constant victory in Christ Jesus. The resurrection of the dead. The Second Coming of Christ, Eternal Judgment, and the retribution of the wicked.

These, with all kindred doctrines and commandments, shall be vindicated by the authority of God's word. Hence these "stones" mean the highest

be pronounced Christless religions. Darwinism and all the similar systems of evolution shall be repudiated with the hottest detestation. Higher criticism shall be relegated to the boneyard of modern deceptions. Spiritualism shall be branded devilism with a death knell. The popular and heathenish college yell shall never despurate the precincts of this school. No murderous and gambling ball games shall disgrace the character of this institution of learning. The organizations of lodges and clubs shall not be permissible.

There are many other systems of evil existing and have invaded other institutions of learning. Have I spoken advisedly about them? Express your honest convictions. Shall we wink at, and foster them? Or shall we take the Gospel hammer and crush them? We'll have this tumbler to repress all the nefarious isms and practices. Shall we foster or discard them? Shall we denounce and repel them with a holy indignation forever? Please answer me. Shall we? Answer. Yes. (The glass was crushed on the floor.)

**WHAT MEAN YE BY THESE STONES?**

This institution stands for all Bible truths and doctrines, as well as a thoroughness in the science and arts. It shall educate mind and soul. Every diploma issued here shall be a credit to the school and individual. Our young men and women shall go out better prepared to meet the issues of life in the business, social, religious, educational and industrial world, able to honestly and honorably cope with their contemporaries and successfully meet all the demands of their generation.

Above all, the spiritual interest of the student shall be paramount, and the Bible the great and inflexible standard by which all religious thought, doctrine, and convictions shall be measured and taught.

The doctrines of regeneration or new birth, so shamefully neglected by many churches and schools, shall be clearly taught and emphasized. This institution stands also for entire sanctification—"The grace of cleansing completed." The baptism of the Holy Spirit. A life of constant victory in Christ Jesus. The resurrection of the dead. The Second Coming of Christ, Eternal Judgment, and the retribution of the wicked.

These, with all kindred doctrines and commandments, shall be vindicated by the authority of God's word. Hence these "stones" mean the highest
A western dream now crystallized
Midst eastern rock-crest hills, In birth new, of no great size.
Stands near the living rills.
What God has wrought.

Lord, bless our school, O, bless it now,
Forever seal it Thine own.
Thy impress stamp on heart and brow.
Rarish by grace divine.
God at the helm.

For the EVANGELICAL VISITOR.
Immortality.

BY W. S. HINKLE.

Scientists are making all manner of research to prove the immortality of the soul; or, life, or non-existence after death: mostly on spiritualistic, medium or psychic lines. They try in various ways to get positive proof of such a state by re-established communication with those who have passed into the Great Unknown. Strange! that they will not accept the best of all proofs and evidences.

Matt. 22:32: "I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living." What more or better proof does any one want or need?

How much science, sense or logic is there in trying to establish the fact or facts relating to the present existence of those who were here but now are no more visible to us: in a sphere not inhabited by righteous intelligences? If Jesus Christ was, and is, and the fact indisputably settled in history and by soul experimental knowledge of thousands of believers in Him, then it is also true that because "I live ye shall live also." (John 14:19.)

"Ye shall see Abraham, Isaac and Jacob and all the prophets in the kingdom of God." (Luke 13:28.)

"Then the Lord answered the voice of Jesus, and said, This is my beloved Son, in whom I am well pleased. Hear ye him." (Matt. 17:5.)

A man one day came, like the Wandering Jew, here to my labor, to seek out many inven­tions. The devil offered wisdom to Eve (Gen. 3:5), "to make one wise," and he accepted. The devil offered "glory" (Matt. 4:8-9) to Jesus, but He refused the honors of the present world (James 3:17; 17: Matt. 13: 54-58.)

Let Edison, the great inventor, talk for himself through a reporter, as cooiled from a Kansas City Star, abbreviated.

"There is no supernatural or super-normal. All there is can be explained along material lines. Future rewards and punishment are unreasonable. A merciful and loving Creator is not to be believed in. Nature is the supreme power. We are not individuals, only an aggregate of cells. (What is the basal principle of the cell and what fills the interstices between the cells? W. S. H.) Existence beyond the grave is wrong. The soul is a speculative term for a material thing."

Having given this brief synopsis of the scientist's handbook (? outlet), which would be amusing if it were not sad and trifling, let us see who inspires this "speculative term" with super-wisdom and money making success and alertness. The following tells the tale:

"But there are queer things—things not to be in any measure understood at present, or to be explained by application of known laws. I have had one actual experience with such a case—one only, but that one was remarkable. A man one day came, like the Wandering Jew, here to my laboratory. He did not tell me who he was or where he came from, he made no explanation whatsoever except:

"I have come to show you something wonderful. I am going to astonish you."

"did not know but the man might possibly be dangerous, although he did not look at all so, and I called a man in from another room. The visitor

(Continued on page 12.)
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 addresses.
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. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—1. 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.

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HARRISBURG, PA. JANUARY 22, 1912

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Imortality.

(Continued from page 11.)

then told this man to write some names upon a slip of paper.

“He had him write the names in such a manner that he could not possibly by any trick see what he wrote by means of ordinary vision, and he did not touch the piece of paper. But he put his hand upon the man and read off the names correctly, as if they had been held before his eyes.

‘Mind you, the man had written the names on the paner secretly, had folded the paper tightly, and, every minute afterward, had kept it tightly clasped in his closed fist. The thing astonished me; but I decided that it must be a mere trick, so I said:

‘‘May I try that?’

‘Certainly,’ said he.

‘Then I arranged things so that I was absolutely alone with him in the room, so that I was certain that there was no trickery. It was my own room in my own building. I knew all about it. I was well aware that strange (and “unaccountable” W. S. H.) things can be done through hypnosis (and telepathy W. S. H.) and to guard against his exercising any influence of that sort on me and thus enticing me I kept a problem in my mind, and kept my mind working on it. (Supposing the memory would have been suspended—unconscious cerebra- tion. W. S. H.) Then I asked him if I might ask him a few questions and again he answered, ‘Certainly. Write them.’

‘I was at that time experimenting with my storage battery and was in doubt about it. I did not feel quite sure that I was on exactly the right track.

‘Is there anything better for a storage battery than nickel-hydroxide? I wrote upon a paper secretly.

‘No,’ he answered, without opening the paper, ‘there is nothing better,’ and immediately went away.

‘I have never heard of him or seen him since. He had seemed to wait until I had asked that question and he answered it, and then, satisfied, departed. It seemed almost as if he had come there for the purpose of answering that question and setting my mind at ease.

‘He was quite right. There is, I now am certain, nothing better for a storage battery than nickel-hydroxide.

‘That man did do this strange thing. That is one reason why I say that we may develop a new sense, or more than one new sense, in the course of time, but it will be material.”

Poor Edison! With all his celebrity for wonders, discoveries and success in wealth rolling upon him, he will never see that man again in the same physical form, but the spiritually wise know it was the devil.

“Pastor Russell” endorses Edison’s philosophy as scriptural. After quoting the substance of this philosophy (Col. 2:8) as we gave it; and probably from the same report given by the Star reporter, the “Pastor” says, “We are not personally acquainted with Mr. Edison and his religious views, but we believe he is influenced in line with the teachings of the Bible.” And “Pastor Russell” calls such teachings “the only true foundation of the Christian’s hope.” Well! Well!!

A great many do not know what Millennial Dawnism does teach, as it comes to them through the various daily and weekly newspapers. Here are some of the teachings:

1. It recognizes Jesus as the only way and means of salvation.
2. It recognizes God as a God of love.
3. It is Unitarian—does not teach nor believe in the Trinity.
4. It is practically Universalism—making God’s love reach all, except a very few who will remain obstinately impenitent and be annihiliated.
5. It extends grace and the love of God to the heathen and wicked of all nations, who do not embrace salvation in this life, through the resurrection and another mortal conditional life.
6. It has no old fashioned Bible hell. No one wants his abode there of course. but that does not justify any one in saying or teaching that there might not be such a place. The intellectual disposition of punishment for sin in the future, makes Russellism popular with the people. They are mastering the Bible with the intellect and the reason.
7. The fact (or the deception) that the heathen and the wicked have an opportunity for salvation in another age and time, gives rise to carelessness, unconcern and an anti-missional zeal. Who ever heard of a Millennial Dawnist giving up “all for Jesus” in order to preach or make known the glad tidings of salvation to those “beyond the sea,” in spiritual darkness? Would it not be odd to proclaim a gospel to the heathen of a future hope beyond the grave?
8. Russellism also has a teaching that the body of Jesus was dissipated into gases; and thus He would not be the same Jesus anymore. (Acts 1:11; John 20:27; John 19:36: Luke 24:
Iowa.

Jews; the kingdom idea is postponed came, but he was rejected by his own learned rabbi says "If the advent analyzed, will be found to contain two ordinary interest, and, when carefully analyzed, will be found to contain two serious reflections.

These are a few points; by no means all but enough for any one to know whether the teachings would be beneficial and desirable or not.

Christian Home, Council Bluffs, Iowa.

Rabbi Krauskopf and World-Wide Peace.

On Sunday, December 24th, Dr. Krauskopf, Philadelphia's noted Jewish rabbi, delivered a sermon on "War on Earth and Ill-Will Toward Men." The sermon is of more than ordinary interest, and, when carefully analyzed, will be found to contain two serious reflections.

First. It reflects on Christ's faithfulness to fulfill his promises. The learned rabbi says "If the advent of Jesus had been divinely intended to inaugurate the long dreamed-of Messianic age, the era of universal and eternal peace and good will would long since have dawned; war would have long since ceased and ill-will among men would have been known no more."

If Dr. Krauskopf will study carefully and dispassionately the Old and New Testament Scriptures on this point he will discover that it is not now the purpose of Jesus to establish a reign of universal peace in this age. Such was his purpose when he first came, but he was rejected by his own people, and he then turned to the Gentiles to take out of them a people for his name. He has ceased for the time being his dealings with his people, the Jews; the kingdom idea is postponed for the present, and he is now occupied with getting a bride. When the bride, the church, is completed, he will take her out of the world and then he will begin again his dealings with the Hebrew nation and the kingdom will again form the dominant purpose of our Lord's activities. Our rabbi friend overlooks the fact that this is the age of Christ's humiliation and sufferings; the next age will be the age of his glory, when he will purge the earth with terfible judgments, gather his dispersed people, restore the throne of David and inaugurate a reign of universal peace and righteousness.

If I were to give a man a note, promising to pay him a certain sum of money after ninety days, I do not want him to bring me as a debtor it I do not pay him the amount at the end of the day, nor do I want him to question my covetousness as a minister of the gospel because of this fact. It would not be just. And why should our learned Jewish friend, Dr. Krauskopf, cast a reenactment on the faultlessness of Jesus, and dispute his mission, because Jesus does not do in this age what he has promised to do in the age that is to follow on this one? Second. It is a reflection on the prevailing teaching of Christendom. The popular idea among religious teachers of the Christian church is that the world is growing better, that we are rapidly hastening on toward the millennium. Chronologically we are getting nearer to that blessed period, as every twenty-four hour brings it a day closer; but morally we are getting no nearer on the contrary farther from it, as Dr. Krauskopf shows by an array of startling facts from history. Our cultured rabbi re-enacts the "highway robbery now being committed in Tripoli, the equal of which has rarely been witnessed in modern times; the suffering endured by the Russian exiles in Siberia; the aversive treatment of Boerland by the English; the brutal punishment inflicted upon the Manchurians by Russia; the persecution of Persia; the dismal failure of the International Court of Arbitration at The Hague;... the sickening stories of lynchings that are printed almost daily;... the burning at the stake at Coatesville in our own State, with all its ghastly details;" calling to our mind also that "not one of these fiends in human form has had deserved punishment meted out to him." Is it any wonder that our Hebrew friends do not accept Jesus as their Messiah?

If I were compelled to believe that this present wicked age is the period of peace and universal righteousness which the Scriptures promise through Jesus when, with Dr. Krauskopf, "in letting my mind roam through all the nineteen centuries that have since elapsed I have not found even a single decade or even a single year of day in which peace reigned on earth and good will among men." I would no doubt take the course my Hebrew friend has taken—turn to be a skeptic, and declare with him, "that the Messiah is not yet born, that the Prince of Peace is not yet come."

If the purpose of the gospel in this age is to fill the earth with the knowledge of the Lord as the waters cover the great deep, surely nineteen hundred years should be ample time for it to demonstrate its ability to prove its claims. But what are the facts? The church is not only failing to reach the masses, but, what is much worse, she is tending to hold her own in the simplicity of the gospel of Jesus. See the multiplicity of schemes resorted to in these days to keep the members at their posts. What does it all mean? Simply this, that the service of a large per cent. of the membership is forced; it lacks interest, it lacks love. Carnality and worldliness have destroyed all the charm that religion once had for them.

So, brother, the next time you are tempted to say that the world is growing better, please do not give it as a "thus saith the Lord," but rather pass it off as your personal opinion, and then the present appalling facts of history will fix the lie on you, where it belongs, and not on God, for God nowhere makes such a statement. The world as a rule is skeptical enough concerning the truth, without trying to make them believe an untruth. —Chas. F. Feitel in Church Advocate.

Leaving Souls to Decision.

In a neighboring village, during my first pastorate, a Rev. Mr. K— was pastor of the United Presbyterian church. He was very successful in leading the people of his community, both young and old, to the Christian decision. He has since become one of the leading ministers of his denomination and has more than fulfilled the high expectations cherished for him by the friends of his earlier years in the pastorate.

Finding a growing interest in spiritual things in my own church, I went to take counsel with this brother minister, neighbor and friend, and asked him how he was so successful in leading souls to a decision for Christ.

I do not recall any special suggestions he gave, for it was more than twenty years ago, but I do recall that he recited many instances of his dealings with individuals. I remember especially one young woman he mentioned, for whose conversion he had been hoping. He had preached as earnestly as he could, at an evening service, and at the close invited all who were especially interested to remain to a brief inquiry meeting in the chapel. As he himself came to the
door of the inquiry room, and others were passing in, he noticed this young woman standing in a hesitating attitude near the entrance. He spoke a mere word of invitation as he was passing near her, put his hand lightly on her arm, and gave the slightest suggestion of a push toward the door. She seemed to make the decision and came in. In later days she confessed that that little push decided her. She said she was literally pushed into the kingdom.

It is evident that a very little thing may decide when a soul is just trembling in the balance.

We once heard a testimony given in the Irving church, Rochester, N. Y., by a man who said his decision was determined by an act even sicker than a genius push. It was during the pastorate of the now sainted Rev. Dr. James Hoyt Shaw, who was pastor of that church for thirty years, and had the joy of witnessing many seasons of revival, and of seeing his church grow from a few score to upward of two thousand members. This man attended a meeting when Dr. Shaw preached and at the close invited those who would meet him in the inquiry room. The venerable pastor had gone to the desk of the chapel room when this man, as he said, came near the door, hesitating but not decided to go in, when Dr. Shaw caught his eye and beckoned him to come in. The man testifies that that beckoning had decided him. He went in and found Christ. He said, "I was beckoned into the kingdom.

On the other hand, there are others who seem to need entirely different treatment. I have just read the testimony of a minister in regard to his dealing with a young woman who seemed to need the use of an entirely different method.

He says: "A young woman last year was in great concern about her soul, and I had frequently talked with her. I placed Christ before her very plainly, but she did not seem to see it. One morning she came to me after service. "Dear sir, will you pray for me?" She was thunderstruck when I said 'No.' 'But sir, I am very anxious to be saved; will you not please pray for me?' 'No,' I said. 'Oh, sir, you don't mean it'? 'Yes, I do. I have set Jesus Christ before you; if you will not have him there's no use praying. There is no other way. Here I've been all my life learning that way, and if there be another it would be a queer job. Will you have Christ or will you not?" There was a pause; then she said, 'Yes, I will, if I may.' 'May?' said I. 'He has put it "Whosoever will may,"' "he that cometh unto me I will in no wise cast out," "he that believeth shall be saved."' 'Well, I will,' she said. Then let us get down directly and pray now—if you are willing to obey God's commandment then we will pray.' We did pray, and I am sure that young woman has never doubted she was saved from that hour.

If you will not believe in Jesus, all the praying between heaven and earth will not save you. But if you seek him in simple faith, soon you shall say, with rejoicing, "I have found him whom my soul loveth, and I will never let him go."—Dr. G. B. F. Hallock.

What is a stairway but a series of obstacles? Yet you rely on the stairs to help you mount to a higher place. If the life road had no obstacles to surmount who would ever get up? No one can climb on thin air.—Well-spring.

He Cares.

What can it mean? Is it sought to Him That the nights are long and the days are dim? Can He be touched with the griefs I bear Which sudden the heart and whiten the hair? Around His throne are eternal calms, And strong, glad music of happy psalms, And bliss, unruffled by any strife; How can He care for my little life? And yet I want Him to care for me, While I live in this world where the shadows be, When the lights die down from the path I take, When the strength is feeble and friends forsake, When love and music, that once did bless, Have left me to silence and loneliness, And my life-song changes to sobbing prayer,— Then my heart cries out for a God who cares! When shadows hang o'er me the whole day long, And my spirit is bowed with shame and wrong, When I am in fault, and the deeper shade Of conscious sin makes my heart afraid, And the busy world has too much to do To stay in its course to help me through, And I long for a Savior,—can it be That the God of the universe cares for me? O, wonderful story of deathless love, Each child is dear to the Heart above! He fights for me, when I cannot fight, He comforts me in the gloom of night; He lifts the burden, for He is strong, He stills the sigh and awakes the song; The sorrow that bowed me down He bears, And loves, and pardons, because He cares! Let all who are and take heart again, We are not alone in our hour of pain; Our Father stoops from the throne above To soothe and quiet us with His love; He leaves us not when the storm is high, And we have safety, for He is nigh. Can it be trouble, which He doth share? O, rest in peace, for the Lord does care!—Selected.
of the interview, you would have seen young man words like these? If you think it manly to follow the example done!

He could have looked over the shoulder of those who are thus base and tricky know that. Some men do things that the world want the man of whom they own.

You need not be afraid of the head of the firm as he read the manager expects him to do; who does a little bit more than the business does as many of them as he can.

A manly man? He is just a good, true, hopeful, energetic boy grown a taller thing to be.

You know such young men. There are many in this world of ours, and how the world does appreciate them! It wants them every line of life. It must have them too. It will hunt them up and give them the best places everywhere—no room for anybody else.

You are needed. Will you fill the bill?—The Mennonite.

Fordsburg, S. A.

The Scripture also instructs and quickens the conscience and is, therefore, valuable for proof. As the Physician’s aim is to discover disease and heal it, so the purpose of the Scripture is to enable a man to see what is wrong in his life and rectify it—"I am reading the Word of God.

"The one common plane and all alike may be "workers together with Him." And this is the Father’s will, that Jesus by the power of the Holy Ghost should accomplish what He has been handed to Him at this beginning of the interview, you would have seen this:

"You will find my young friend a manly man. You need not be afraid to give him hard things to do. He will stay right by his job till it is done!"

A manly man. A man that will stick to his work till it is finished. These words are enough to make all left for them to do. Each one has a share in helping to carry on Jesus’ Great Commission. Each one has a God-given sphere in the Master’s vineyard. May all who love Him make no mistake in filling the Lord’s appointment for them, that all may enjoy the privilege of being “workers together with Him.”

Alice Lehman.

The World Wants Him.

"I have been looking for you! Hang up your hat and begin your work this morning!"

Once that won for this young man words like these? If you could have looked over the shoulder of the head of the firm as he read the letter from one of the men of whom they said, but what makes a young man manly and quiet than to go and make a noise.

We know not what it is, dear, this sleep so well. The lids that will not lift again, though we try and work it up, sing it up, pray it up, but some how or other it does not stay up.

The Importance of Obedience.

One of the great lacks in the average life is power. We try and work it up, sing it up, pray it up, but some how or other it does not stay up. There is a great lack in the pulpit and the pew of power, power, of overcoming evil to live an overcoming life. What is wrong? You have prayed for it and taken it by faith but you have forgotten the most important thing: God will not dwell in the heart that will not obey.

The smallest boy and girl can receive power, but it rests on the condition that we be obedient. Nothing can take the place of obedience. Do you want power in the class, in the office, in the open air meeting, in your life? It comes only through obedience. "He gives the Holy Spirit to them that obey." There is no other way to get it.

And if we work contrary to the light we can walk until doon’s day without getting the power. The power of the Holy Spirit must touch the word and make it a living active word." It is not yours until you decide in your heart that by God’s grace you will obey. This is the simple part of it. He can give you strength. Surrender your heart and the grace to obey is yours, for the Holy Spirit will dwell in an obedient heart. We wonder how many have considered this text, of the importance of the obedience of Christ our Lord. Many reason: "Well, it is easy for Him." No, it was not easy for Him: It was harder for Him than for you and I. For even as a boy He knew who He was.

"Wist ye not that I must be about my Father’s business?" And let me ask you, "Do you not think it was a severe trial for Him to go along in the hum-drum of that life, and seeing the needs of dying men all about Him, but knowing that His hour had not yet come? Yet He learned obedience. It takes more grace to wait than to go, to be still and quiet than to go and make a noise.

Our acts of disobedience hinder God from working mightily in the hearts of men and women and bringing the proud and the proud to the place of obedience. His power could do much more if our lives were right. We can prevail in prayer, take hold of His promises, and God can work. The church to-day is in a dreadful condition and its members

plan of salvation and for free access to the throne of grace.

How frail and how weak is the human race, and too often they would set up a standard according to their own conceptions. But Jesus said, "The Way, the Truth and the Life." The Father, through the Holy Spirit works out the "Perfect Pattern" in the hearts and lives of those who seek the truth, and walk in His will alone.

Nor matter what the position in life, whether in humble vocations or in more honored and conspicuous spheres, as measured by man’s esteem, to Him all are on one common plane and all alike may be "workers together with Him." And this is the Father’s will, that Jesus by the power of the Holy Ghost should accomplish what He has been handed to Him at this beginning of the interview, you would have seen this:

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are in a dreadful plight. Why? Has the power dropped out of God's salvation? No. The power has left and will not return until you see your responsibility to the body of Christ. As you hold back the church is hindered. If we can see this clearly, and throw ourselves into the gap, you will see a difference in the condition of our fellowmen as well as in our selves.—Selected by Addie G. Wolfe-muth, Mount Joy, Pa.

Try the Bible.

Rev. Dr. Jowett made an address at the one hundred and second anniversary of organized Bible work in New York City recently, which emphasized a very important truth, that of the practical experimental use of the Bible in everyday life. He urged men to cease looking for errors in the Scriptures but to try it. He said: "Too many people know the Bible only as literature. It is as if they knew the geography of a country and nothing of the climate. They take up the Bible as literature and not as a revelation; they go to the Bible as students, but never as sinners; with curiosity, but not with need; they know the letter and not the spirit. They do everything with the Bible except try it. "That is the one indispensable thing." Never say of the Bible that it is obsolete when you have not read it. Try it and you will know its truth. The practical application of the Word to the salvation of the soul is mentioned by the apostle: "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach." (Rom. 10: 13.)—Sel. by Sr. Mann.

MARRIAGES.

ABY—BAUM—On January 1, 1912, Bro. Charles Aby, of Richland county, O., and Sr. Florence Baum, of Ashland county, O., were joined in holy wedlock at the home of the bride's parents, Bro. and Sr. Philip Baum, Orrville, Ohio, by officiating.

PAGE—HOOVER—At the residence of the bride's parents, Bro. and Sr. William Page, Detroit, Kans., on December 28, 1911, at 11.30 a.m., there occurred the marriage of their eldest daughter, Sr. Susan Emma: to Bro. David B. Hoover, son of Bro. and Sr. W. B. Hoover, Detroit, Kans., the father of the bride officiating.

KRAYBILL—REDMESKE—On Christmas evening at 6 o'clock there occurred at the Jakob Orphanage the marriage of Bro. and Sr. Benjamin Kraybill, both of Thomas, Ola., the bride's parents, and their four daughters at the Hilliboro Orphanage, and came here to assist in the work several months ago. In the absence of Eld. Eyster, Rev. Deering, of Thomas, Ola., officiated.

OBITUARIES.

RHODES—John Rhodes was born July 17, 1845, and died at Mt. Hope, Pa., December 27, 1911, aged 66 years, 5 months and 10 days. He was a deacon of the United Zion Brethren. Funeral services were held at the Mastersonville church, conducted by Eld. Henry B. Hof­fer and Peter R. Manoff, of the United Zion Brethren. Text, II Cor. 5:1. Interment in adjoining cemetery.

BRECHBILL—Sr. Dena, wife of the late John H. Brechbill, of near Mowers­ville, Pa., was born November 23, 1850, and died January 8, 1912, aged 71 years, 1 month and 15 days. She was taken ill immediately after her husband's decease and passed away just thirteen days later. The funeral and burial took place at the Mastersonville M. H., where the services were conducted by the home brethren, Wm. Asper and Eld. M. H. Ober­leitner and others. The text was the same as had been used at her husband's funeral. She was buried at the side of her husband.

BICKEL—Sister Elizabeth Bickel was born December, 1835, and died at Master­sonville, Pa., January 3, 1912, aged 76 years and 4 months. Sister Elizabeth was a consistent member of the Brethren in Christ church for sixty-three years. Sublime patience and cheerfulness was her constant companionship in the church asked of him. His promotion to the blessed rest was with assurances at the end of his earthly career. His was a noble soul that the church asked of him. His promotion to the blessed rest was with assurances that he would be before the living God to lift our eyes to the hill-tops from whence cometh all our strength. In humble assurance that the Lord will provide for us, this world is darkness, but in the beyond, where the sun never sets, it is best, we know not how, but somehow in the divine economy it is best.

WHEREAS, Bro. John H. Brechbill was a member of the Board of Trustees of the Brethren Orphanage in the district, has passed to the beyond; and,

WHEREAS, We who remain as Trustees and deacon, can in some degree realize the loss of a beloved brother; therefore, Resolved, That we the undersigned members do hereby express our sympathy for and with the bereaved family and friends with confidence that God in his providence owns all things best; and,

Resolved, That a copy of these resolutions be published in the Evangelical Visitor.

JOHN ASPER, Trustee.

JAMES HAMLIN.

MOSES BRECHBILL, Deacon.