The Most Important Fact in the World


By James M. Gray.

"Christ hath redeemed us from the curse of the law, being made a curse for us." * * * That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

We have here a declaration of the most important fact in the world: "Christ hath redeemed us from the curse of the law."

What lat? The ten commandments? Yes, and every other commandment written in Scripture which dispensationally belongs to us to keep. And not only the commandments written in Scripture but those inscribed on the fleshly tables of our hearts as well. The law of conscience as well as the law of holy writ.

"Christ hath redeemed us from the curse of the law." Curse means penalty, and it is penalty which gives significance to law. Where there is no penalty there is no law. And what is the curse of the law from which Christ hath redeemed us? The Scriptures answer, "The wages of sin is death" (Rom. 6:23); "The soul that sinneth it shall die" (Ezek. 18:4). Nor is this death merely the dissolution of the soul from the body and the cessation of existence of the former. The impotent sinner might well wish that this were so. But death is more serious than this. Death is a continuance of existence on the part of the soul, but in conscious, and that means woeful, separation from God. Jesus' story of the rich man and Lazarus (Luke 16) ought to satisfy as to this. And if that were not enough. His own death on the cross might be convincing. Can any one believe that the death He came into the world to die for sinful men, the cup whose contemplation in Gethsemane caused Him to sweat great drops of blood, and the essence of whose agony was heard in the cry, "My God, My God, why hast Thou forsaken Me," can any one believe that this meant only the dissolution of the soul and body? A strange conception of the Divine curse on sin must he have who believes that.

But Christ hath "redeemed" us from the curse. Redeemed! We know the meaning of the word, to ransom or buy back again. You are in straitened financial circumstances, let us say, for us; * * * That the blessing of the Lord shall be saved" (Rom. 10:13). But this is not to say that all are saved. The friend may have redeemed your ring and handed it back to you again, and you may have declined to take it. Brought back it is, but still not yours. Your will alone, however, stands in the way of its being yours. It is so in the case of the lost soul. All are redeemed, but only they are saved who receive the redemption in receiving the Redeemer. "To as many as received Him, to them gave He power (or authority) to become the sons of God, even to them that believe on His Name" (John 1:12). Have you yet received Him? Have you yet believed on His Name? Have you yet taken from Him by a definite act of faith that redemption which He purchased and which He offers you? To do this, but nothing less or other than this, is to be saved.
Dying Without God.

Under the above caption the following sad incident is related in an exchange:

A youth at one of the large iron works in Sheffield, was some time ago accidentally thrown on a red hot armor plate. When he was rolled off by his fellow-workmen, it was doubtful if he could live, as nearly all one side of him was burned to the bone. His workmates cried, "Send for the doctor," but the poor suffering youth cried, "Never mind sending for the doctor; there is any one here can tell me how to get saved? My soul has been neglected, and I'm dying without God. Who can help me?"

Although there were three hundred men around him, there was no one who could tell him the way of salvation. After twenty minutes of untold agony, he died as he had lived. His agony, his cries, his words, his very clothing, was a wretched backslider, and when I asked him how he felt about the matter, he said, "I have heard his cries ever since, and wished I could have stooped down and pointed him to Jesus, but my life closed my lips."

No doubt we read this sad tale we will be ready to say, "Oh, pity of it, that among three hundred men, in a Christian country, there wasn't a one who could tell this dying child how to be saved!" And yet we may well ask ourselves whether we would be ready on such an occasion to tell the poor sinner intelligently and plainly how to obtain salvation, or how we may get right with God. How helpless we are apt to feel under such circumstances, and how we wish some one were present who just knew how to do it.

In case of accidents, it has happened that persons were bleeding to death which was only prevented by some one knowing what to do to stop the blood flow. There might a hundred stand by, sympathetic and anxious to help, but might be ignorant of the how to give relief to the dying man, but knowing how makes the difference between life and death, and the one person having that knowledge can easily bring about the saving result.

It is of course expected of the minister that he would be ready at any moment to tell a soul the way to God, but should not every child of God be so acquainted with the how of being saved that in such an emergency the poor sinner could be made to see Jesus as his only salvation. When the Philippian jailer cried, "Sirs, what must I do to be saved?" The answer came quickly, "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house."

To win souls to Christ, to be able to make the way of salvation plain to the one who is anxious to know, this it seems to us would be but a reasonable ambition for every one of God's children, and there can be no greater joy for any one than to lead a soul into the light of Christ's salvation.

The confession of the backslider in the incident related above, too, comes to us with its awful warning. Let us avoid getting out of touch with God: avoid any conduct in company on any and every occasion which the enemy can use to close our mouth when a testimony is to be given in favor of Christ and his salvation. Too often does it happen that Christians who are associated with the wicked in their daily work fail in shining for Jesus, fail in the separateness of the life of holiness, and when occasion arises for confessing Christ they feel that their mouth is closed. Again how important the apostle's admonition "Walk worthy of the vocation wherewith you are called."

"He who despises his beginnings will have no occasion to be proud of his end."
cause the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit" (Eccle. 2:17). Then we read of another one who exclaims, "One thing have I desired of the Lord," and in that "one thing" he finds a satisfying portion. "That I may dwell in the house of the Lord all the days of my life." "That I may behold the beauty of the Lord." That I may "inquire in his temple." Here we have what one has termed "spiritual concentration." We are indeed living in times which are unfavorable for any large degree of spiritual concentration. "When life was more simple it was easy to pursue a single ambition, but now we are the victims of multiplied distractions." Yet the "man of God" can and must in some way maintain an unbroken mind and ever endeavor, as did the Master even in his childhood, be about the "Father's business." "That was the holy purpose in the earthly life of our Lord Jesus, and it remained an unbroken purpose whether he were in the crowd or in solitude, at a marriage feast or by an open grave, in the carpenter's shop or in the courts of the temple." "This Psalmist had set his mind devotedly upon the pursuit of one thing, and he refused to bow to the dominion of distraction." He recognized that the Lord was his chief good. His desire is to be a permanent guest of the Lord. To dwell with the Lord permanently, to be one of the household of faith was his ambition. And this is provided for us all in the gospel of the grace of God. The believer in Jesus is not any more a stranger or alien but a "fellow citizen with the saints and of the household of God" (Eph. 2:19). It is not as a beggar that the Psalmist desires this "one thing" but that he may "behold the beauty of the Lord." The Lord is his delight and he never tires of looking upon his face. He delights "in the glorious Host. He desires to feast his soul on the glory of the Lord." "We may lift our eyes upon His holiness, which is like fixing the gaze upon some august and awe-inspiring Alpine height; or we may fix our gaze upon his mercy and grace, which is like fixing the eyes on the loveliness of the Alpine flowers. O for more time to behold the beauty of the Lord; in this our fussy, busy, racketey day!" O can we say in the language of this 27th Psalm, "The Lord is my light and my salvation." "He is the strength of my life." — "One thing have I desired of the Lord, that will I seek after." — "That I may dwell in the house of the Lord all the days of my life." — "To behold the beauty of the Lord." — "To inquire in his temple?"  

As we write these notes the people of the United States are preparing for their annual noisy celebration of July 4.—Independence Day. On the streets of the city the dealers in these inventions for noise production are plying their trade. We notice that they are violating city ordinances by doing so. But "its business" is the plea. Coming in the line of business the dealer is conscienceless as to what harm there may come from it, disclaiming responsibility. The same attitude is taken by the man who deals in "wet goods," cigarettes, tobacco, cocaine, opium, etc. Its my "business" and I must make it a success. I am not responsible, even though the law seems to recognize the need of regulating it. It is recognized that the traffic in these dangerous things is a special menace to the boys—the boys who must be the men of the next generation. How to keep the boys from forming habits of vice, and have them become clean, good men is one of the gravest questions society has to deal with. Perhaps among degrading hurtful habits which prove eminently destructive, physically, morally and spiritually, to boys the cigarette habit stands pre-eminent. When once a boy has formed the habit his case seems well-nigh hopeless. And shall we say that the men who for the sake of gain, under the plea "its business," thus help along in the dissipation and destruction of the boys, are not responsible for the results of their business? Certainly responsibility attaches to the business. On another page we reprint from the Sunday School Times of June 27, what the Hon. Ben. B. Lindsey, Judge of the Juvenile Court in Denver, Col., says about "What I Have Seen of Cigarettes." Read it and look after the boys.  

With this issue of the Visitor we begin to issue it as a bi-weekly in accordance with the recent decision of Conference. It is our intention to mail an issue every second Monday and have its date correspond with the mailing day. For instance this number will be mailed on Monday, July 12, 1909, which will also be its date. Hitherto we have, as a rule, endeavored to mail the paper a few days in advance of its date which will now be changed. We make Monday the day for mailing because that will eliminate as much as possible, our having any share in Uncle Sam's Lord's day mail business, something we could scarcely avoid at all times under the former practice. It is of importance that matter intended for any certain number of the paper be received at this office at least ten days before the date of that issue, since more time is needed here in consequence of the consulting of the Associate Editors. All reports of meetings and of funds, as well as announcements of meetings, should be sent in as early as possible. This new arrangement will give our subscribers twenty-six papers in a year instead of twenty-four, and the expenses of the year will be increased by the cost of printing and mailing these extra issues. May we not hope for an increased interest and effort in increasing the number of paying subscribers? We ought to have at least three hundred new paying subscribers added to our list between now and January, 1910. Will the appointed agents respond?  

Entitled "Colonel of Brotherly Love" it appears Bro. T. A. Long in connection with others, has succeeded in launching his Texas colonization project. Bro. Long writes us that after conference a company of Penna. brethren and others accompanied him to this territory and that a tract of 8,000 acres of land has been secured for colonization purposes. The tract is 12 miles distant from Victoria, Texas. The soil is good and adapted to the growth of alfalfa, corn, cotton, oats, millet, Irish and sweet potatoes as also oranges and figs, etc. The price of the land is $20.00 per acre and up, and improvements must be commenced within 12 months of the time of purchase. We give these notes of information at the request of Bro. Long to whom all inquiries should be directed at Victoria, Texas. We give place to this note of information rather timidly since we scarcely know how far our privilege goes in permitting information on this line to be given through the Visitor, as we had to bear some censure for encouraging colonization elsewhere in former issues. We hope however the project may succeed under the blessing of God, and many families find homes.  

In our prayers we often breathe a petition for those who are not as favorably situated as we are,—for the many sick ones, and yet it is questionable whether we enter into sympathy with them as we ought. As we write we can easily think of a number who are suffering under bodily affliction,—some who are aged and feeble and...
whose departure cannot be far off while others are in the beautiful time of youth who seemingly would yet be needed in the home, in the community, in the church. While in some phases sicknesses have been to a large extent overcome, yet it is after all true that there are many sufferers throughout the land. For all such the Lord is a refuge—a very present help in trouble. How comforting to know Jesus as Savior and Lord in the time of sickness, and to be able to sing with confidence

"When peace like a river attendeth my way,
When sorrows like sea-billows roll;
Whatever my lot Thou hast taught me to say,
It is well, it is well with my soul.

"My sin, O the bliss of that glorious thought!
My sin, not in part but the whole,
But God is love. He showed his love to fallen humanity in that he "gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." We therefore have the privilege of living through him (1 John 4:9). Immediately upon man's disobedience sin entered into the world. Sin brought judgment and death. The depths to which sin goes is graphically described in Rom. 1:21-28. Thus man became alienated from God whose image he was and for whose glory he was created.

But God is love. He showed his love so fallen humanity in that he "gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." We therefore have the privilege of living through him (1 John 4:9). Immediately upon man's disobedience Sin proposes a remedy and tells the Serpent that he will put enmity between it and the woman and his seed and her seed. "It shall bruise thy head and thou shalt bruise his heel." Thus we see that although the serpent has a certain amount of damaging power he will finally be worsted in the battle.

God renews his promise from time to time. Abraham's seed was to be the channel of blessing to all nations and David's seed was to reign as king, and the throne of his kingdom would one for ever, and his reign one of righteousness. Legend has it that every expectant Israelitish mother was looking for the fulfillment of God's promise through her. As the time ripened God's angel vouchsafed the grand privilege to Mary and the promise became fact in the lowly place of a manger in the inn at Bethlehem of Judea. The battle is now on and immediately Christ's life is sought through Herod acting as the devil's agent. For a time tranquility reigns but toward the close of Christ's public life we again see the conflict raging and finally culminated on Calvary's cross when Christ dies leaving an appearance of defeat. But God is love. He showed his love so fallen humanity in that he "gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." We therefore have the privilege of living through him (1 John 4:9). Immediately upon man's disobedience Sin proposes a remedy and tells the Serpent that he will put enmity between it and the woman and his seed and her seed. "It shall bruise thy head and thou shalt bruise his heel." Thus we see that although the serpent has a certain amount of damaging power he will finally be worsted in the battle.

God renews his promise from time to time. Abraham's seed was to be the channel of blessing to all nations and David's seed was to reign as king, and the throne of his kingdom would one for ever, and his reign one of righteousness. Legend has it that every expectant Israelitish mother was looking for the fulfillment of God's promise through her. As the time ripened God's angel vouchsafed the grand privilege to Mary and the promise became fact in the lowly place of a manger in the inn at Bethlehem of Judea. The battle is now on and immediately Christ's life is sought through Herod acting as the devil's agent. For a time tranquility reigns but toward the close of Christ's public life we again see the conflict raging and finally culminated on Calvary's cross when Christ dies leaving an apparent victory for the Enemy. But not so; the law of God is, that without the shedding of blood there is no remission of sin. The plan for the world's redemption necessitated the shedding of blood and thus we see how that the enemies of God are used in carrying out his purpose. It was necessary that his blood be shed; not as judgment for his own sins but for the sins of the world. Had his life been marred by sin the sacrifice would not have been sufficient. The lamb or bullock to be slain under the type had to be perfect and without blemish.

A marked distinction now enters between the type and antitype. The lamb and bullock lost their identity in their being sacrificed but Christ did not. He descended to the lower parts of the earth but in three days ascended and by many infallible proofs showed himself to be the very Christ before ascending to his Father. He therefore won out in the battle for life and became the justifier of all that believe in him. He came to fulfill the promise given to Abraham that all who are of the faith of Abraham might receive a righteousness fitting them for the presence of God (Rom. 4:3, 23, 24). As David's son he came to take his throne, restore order, peace, and righteousness to this earth. He came to his own and his own received him not. They gave him a crown of thorns and put him to death on the cross of shame. They rejected him and in so doing put the kingdom from them. Israel is now set aside because of their unbelief till the fulness of the Gentiles be come in. The sins of the believers, Jews and Gentiles who form the Church, the body of Christ, were judged and propitiation made, when the Lord Jesus hung on Calvary's cross, and was made a sin offering by God. The very moment a sinner believes on the Lord Jesus Christ, God reckons him to have died with Christ. He passes out of the place of judgment, becomes a child of God through faith in Christ Jesus. Christ having died to sin, and having met the law's demand as the substitute for the believer, God now links him up with, and in Christ in resurrection, and "there is therefore now no condemnation to them which are in Christ Jesus." The believer is freed from sin and his life is now hid with Christ in God. Paul says, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." The Christian's proper attitude now is to wait for his Son from heaven who raised him from the dead, even Jesus, who delivered us from the wrath to come.—H.
NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa:

H. P. Steigerwald, Grace Steigerwald, Mary Hasey, Matopo Mission, Bulawayo, South Africa.

P. A. Franks, Davidson, Adda G. Engle, Myron Taylor, Jesse and Dorcia Wengler, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Elna Fryer, Elizabeth Engle, Musababe Mission; Levi and Sallie Doner, Mapane Mission, Ghana, Rhodesia, South Africa.

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

Jesse R. and Malinda Eyster, Moderntime P. O. (Intokozo Training School), via Zarfonente, Transvaal, South Africa.

Lieut. Landis, No. 6 Sudder Bazaar, Dilsa, Rhodesia, South Africa.


Our Mission on Ninth street is now sold and we gave possession in the early part of June. We have now contracted for a lot on the west side of the city, but it belongs to an estate and had to pass through long court proceedings, there being some minor heirs, we have not as yet received the deed, and therefore have not got possession. This is also a lease on the property which runs to January 1, 1910, but since the building has recently been vacated on account of the building of the Milan bridge, we think we can probably have the lease cancelled. The monthly rental is $75.00. But in the meantime we are holding additional services in the Gospel Temple, Fourteenth and University avenue.

We are confident that our new location will be one of the best in the city, an ideal place for mission work, and we look upon it as an answer to our prayers, because it is a strategic point in more than one way. We continue to pray that the Lord of our church, and that the Lord of our mission, will give us workers as he has done in the past. While Sister Stover has been sick and the brethren throughout the country, hoping we may prove a blessing to one another. While Sister Stover has been sick for so long, we thought this trip might be a benefit to her every way. We crave an interest in your prayers for us and workers.

PETER STOVER AND WIFE.

Des Moines, Ia.—Greeting to all the saints. We are now in the midst of Summer and the hot weather is on, when the city people resort to parks and country places for rest and fresh air. However, the missionaries must stand steadily to their post and labor hard to keep up the interest during the Summer months. Our Mission on Ninth street is now sold and we gave possession in the early part of June. We have now contracted for a lot on the west side of the city, but it belongs to an estate and had to pass through long court proceedings, there being some minor heirs, we have not as yet received the deed, and therefore have not got possession. This is also a lease on the property which runs to January 1, 1910, but since the building has recently been vacated on account of the building of the Milan bridge, we think we can probably have the lease cancelled. The monthly rental is $75.00. But in the meantime we are holding additional services in the Gospel Temple, Fourteenth and University avenue.

We are confident that our new location will be one of the best in the city, an ideal place for mission work, and we look upon it as an answer to our prayers, because it is a strategic point in more than one way. We continue to pray that the Lord of our church, and that the Lord of our mission, will give us workers as he has done in the past. While Sister Stover has been sick for so long, we thought this trip might be a benefit to her every way. We crave an interest in your prayers for us and workers.

PETER STOVER AND WIFE.

Des Moines, Ia.—Greeting to all the saints. We are now in the midst of Summer and the hot weather is on, when the city people resort to parks and country places for rest and fresh air. However, the missionaries must stand steadily to their post and labor hard to keep up the interest during the Summer months. Our Mission on Ninth street is now sold and we gave possession in the early part of June. We have now contracted for a lot on the west side of the city, but it belongs to an estate and had to pass through long court proceedings, there being some minor heirs, we have not as yet received the deed, and therefore have not got possession. This is also a lease on the property which runs to January 1, 1910, but since the building has recently been vacated on account of the building of the Milan bridge, we think we can probably have the lease cancelled. The monthly rental is $75.00. But in the meantime we are holding additional services in the Gospel Temple, Fourteenth and University avenue.

We are confident that our new location will be one of the best in the city, an ideal place for mission work, and we look upon it as an answer to our prayers, because it is a strategic point in more than one way. We continue to pray that the Lord of our church, and that the Lord of our mission, will give us workers as he has done in the past. While Sister Stover has been sick for so long, we thought this trip might be a benefit to her every way. We crave an interest in your prayers for us and workers.

PHILADELPHIA MISSION.—"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the path of righteousness, for his name sake." Bless His name.

From Sister Eisenhower.

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the path of righteousness, for his name sake." Bless His name.

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the path of righteousness, for his name sake." Bless His name.

From Sister Eisenhower.

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the path of righteousness, for his name sake." Bless His name.

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the path of righteousness, for his name sake." Bless His name.

From Sister Eisenhower.

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the path of righteousness, for his name sake." Bless His name.

"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters; He restoreth my soul; He leadeth me in the path of righteousness, for his name sake." Bless His name.
OUR CONTRIBUTORS.

The Fated Indian.

Go, fated Indian, to the farthest verge
Of earth's remotest shore;
There let the night-bird sing thy dirge,
When thy weary wanderings o'er.

Go sit upon the ocean's brink,
And in its solemn moan,
Fit music for thy broken heart.
Forget thy distant home.

But the white man's foot is on thy track,
As seek the bloodhound seeks the hare;
Then rise, and scale some barren rock
For the white man will not spare.

Go dwell upon some craggy peak,
Where the eagle makes her nest;
And eternal snows are drifting down—
Away from where thy kindred sleep.

Away from where thy kindred sleep,
Beneath a frigid sky;
Where the wintry blast will freeze thy tears—
There lay thee down and die.

Cast not a look to thy native land,
But to that blissful shore
Where the eagle makes her nest;
Where the wintry blast will freeze thy tears—
There lay thee down and die.

A far worse scourge has swept over the earth than all the fiery serpents of the wilderness of old, across which Israel journeyed. Sin has bitten and destroyed its countless multitudes, and still the tide rolls on, bearing on its dark waves, and down to endless ruin a thronging host, seemingly blind as to the welfare of their souls' eternal happiness. Jesus, the great Savior of sinners, whom the brassen serpent represented in type, has been uplifted on Calvary's mount that all the world might look upon and believe in him and live.

There is life at this moment for thee.
For the Evangelical Visitor.

Life for a Look.

By W. R. Smith.

The scene was a desert one. Far as the eye can see in every direction only a burning waste of sand greets the vision. Not a shrub or a tree on all the plain cast a grateful refreshing shade. A vast multitude of people are marching along beneath a pillar of cloud as a guide. They are greatly discouraged by the difficulties and weariness of the way and they are loud in their complaining and murmuring against their divine protector. At last they halt and encamp on the wilderness plain and soon their encampment is in great commotion, for a silent, yet terrible enemy has appeared in their midst, bringing misery and death to many hearts. Fiery serpents are softly and swiftly gliding over and among the people, and their bite or sting is fatal to all they came in contact with. In fear and trembling the people realize that this present affliction is sent upon them for their unjust complaint against the loving kindness of God, their Father, and they bow in submission, and beseech Moses to intercede in their behalf with God for the removal of this fiery scourge of serpents.

Moses complies with their request and causes to be erected a brazen serpent on a high pole, that it may be plainly seen by all the encamped host. And whosoever has been bitten by the fiery serpent, if they shall look upon the uplifted brazen image shall live. To the afflicted ones it was indeed "life for a look."

Think you that among all the terror stricken people there was a single soul so heedless and blind as to refuse this offer of mercy and life? I imagine that some of the bitten ones are so near gone that they are unable to turn their fast filming eyes and look toward and upon the serpent on the high staff. And how eagerly and anxiously their friends or relations seize and turn them about, that they might look and live. The act of looking must be a personal one with each, and no one could perform this mission for another, however willing they might be to do so. Each one must look for him, or her, self and live, or refuse and die.

Who shall roll away the stone from the door of the sepulchre?" (Mark 16:3). Such was the exclamation of those two devout women, Mary Magdalene and Mary the mother of James, and Salome, as they journeyed, early in the morning, to the sepulchre where their Lord had been buried. Their mission was prompted by feelings of love and kindness, They had known their Master when He lived in the flesh—had conversed with Him—had seen and experienced miracles performed by Him—had felt that only the Son of God could do such things as Christ had done; and therefore, they became so much attached to Him in spiritual love, that they felt it their duty to show reverence to His body by anointing it with sweet spices.

The two women had been witnesses of Christ's crucifixion. They were also present when His body was laid in the tomb by Joseph of Arimathea; and, when on their way to the sepulchre again, they remembered that Joseph had rolled a great stone to the door of the sepulchre. Of course, being women, they would be unable to move away the great stone; and we can easily imagine that they had a great many surmisings as to what should be done so that they might get into the sepulchre and thus fulfill the purpose of their journey.

But when they got there the "stone was rolled away."

This happened more than 1900 years ago, but how many Mary Magdalen and Marys are there among us of the present day? How do we look into the future and see stone upon stone piled up against any contemplation undertaking? How do we complain and worry over what we think will be an obstacle in our way! And when the time comes for showing up the stones and obstacles—the stone is rolled away. Oh senseless and useless
worry! Why should it be tolerated by us!

Satan is the author of all such feelings and he is not slack in trying to put his feelings into the human heart. If we give way to them they soon be­come master of us; whereas, if we resist the devil he will flee from us.

This Satanic practice of troubling humanity about the future is, perhaps, exercised over none to a greater de­gree than over the hearts of those that are almost persuaded to yield to the gree than over the hearts of those that profess a change of heart are even wor­ry! Why should it be tolerated without changing. Some of those that thought were—even as the stone at the sepulchre—rolled away for us. The Lord provided us with means to share the responsibilities, and need and desires a traveling compan­ion to meet such expenses, we humbly ap­point him to the full confidence of the brotherhood at large.

The Lord bless all the dear ones that have thus co­operated with us in this great work.

The Lord provided us with means for our representing the work in vari­ous parts of the country. We have been surprised too at the manner in which the Lord set before us open doors wherever we went. Our visit in many places was cut short by lack of time. Even amongst relatives our time was very short. We had more calls then we could fill. We could easily put in another year in going from place to place and then would not reach all the places that we might visit.

Feeling the time for us to return was near at hand, we set July 10 as our date of sailing, and it is remark­able how that the Lord has provided for the outgoing band of six adults and two children. These young peo­ple that are returning with us, Bro. and Sister Hess, of Newton, Kans.; Sister Steckley, of Ramona, Kans., and Sister Williams, Goodville, Ore., are a God-called company and have been in training for a number of years as workers in the home-land. We believe they will make good help­ers and will fill up the gap of those who were taken away.

At this writing we are packed up and waiting for the day to come when we shall once more set sail for the land we love, the place where we feel we are needed, for the lost of India are calling for Paul. Come over and help us.

We solicit your prayers for us, that we may be a blessing wherever we may go.

Yours in Him,
D. W. Zook.
July 5, 1909.

For the EVANGELICAL VISITOR.

A Word From the F. M. Board.

Whereas General Conference of 1909, held at Abilene, Kans., appointed Elder J. N. Engle to visit our mission stations in Africa and India, and since it is not advisable nor scriptural for one to go alone on such important visit, and as Elder Engle feels the need and desires a traveling compan­ion to share the responsibilities, and since an excellent brother, J. M. Sheets, of Detroit, Kans., has fully decided and volunteered to accompany our beloved elder, and Whereas Bro. Sheets has been a very active member of the F. M. Board for many years, and is therefore well qualified for the task, we, the Foreign Missionary Board, most heartily recommend him to the full confidence of the brotherhood at large. And since no provisions have been made for his traveling expenses, and the F. M. Board having no authority to meet such expenses, we humbly ap­peal to our beloved brotherhood for free-will offerings to defray his ex­penses. He makes no demand on the church for such help, but, neverthe­less, we should bestow the more cheerfully. These brethren will make no demand on the church for such help, but, neverthe­less, we should bestow the more cheerfully. These brethren will give about ten months of their time and labor. They are arranging now to start eastward the latter part of July, and will stop at various points in the the missions in the foreign field, gives out the following notice of his iti­nerary previous to sailing. On July 17, evening, at Abilene, Kan. Leaving Abilene July 28, he will be at Dallas Center, Iowa, July 29; July 30, Chi­cago, July 31 to Aug. 1, West Milton, O.; Aug. 2, Mansfield, O.; Aug. 3, Louis­ville, O.; Aug. 4, Stevensville, Ont. ; July 5, open; July 6, Clarence Center, N. Y. Will arrive at Harris­burg, Pa. Aug. 7.

PENNSYLVANIA DATES. Harrisburg Aug. 8, morning; Mechanicsburg, ev­ening; Churchtown, Aug. 9, evening; Aug. 10, evening, Montgomery M. H., South-Franklin; Aug. 11, evening, Ringgold dist.; Aug. 12, evening, Air Hill; Aug. 13, evening, Palmyra; Sunday morning, Aug. 15, Rapho dist.; evening, Cross Roads, Aug. 16, Manor.

It is hoped that these Pennsylvania dates may be suitable as a whole. If there should be any cause for the changing of any date the change should be noted in next issue of the Visitor.

The Young People's Page.

Since General Conference of 1909 decided to abandon the Sunday­school page in the EVANGELICAL Visitor, that the same space as sug­gested might be occupied principally by correspondence from young peo­ple, and since promiscuous corre­spondence often becomes monotonous or repetitious, I would kindly invite our young people to give a short de­scription of the Scottish Covenanters, not containing more than three hun­dreds words. If there should be more answers than could be inserted at one time, we would reserve the liberty to withhold some for future publication.

The above subject has some re­markable morals connected with it, which can be used later on for discus­sion and may be very profitable for young and old. We trust that some of our young people will consecrate
always dull in warm weather, so won't you remember me with an order for my books? My expenses are as much in summer as winter, as I must hire everything done about my home. I live alone with my nurse, and she has all she can do to take care of me while I must earn our support the best I can, and these books are all I have to depend on. I am ashamed to bother our good editor so much with my letters, but necessity drives me. I tender my profound and heartfelt thanks to him for all his past kindness. May God bless you all!

THOMAS F. LOCKHART,
Wellington, Mo.

Bro. Lockhart's books are entitled as follows: "Twentieth Years in a Mattress Grave," the Story of my life, 20 c.; "Ideas of an Invalid," 30 c.; "Plain Talks and Tales," 40 c.—Editor.

What I Have Been of Cigarettes.

BY HON. BEN B. LINDSEY, JUDGE OF THE JUVENILE COURT.

The "boys' judge" is too widely known and well loved to need any introduction to a Sunday-school public. It is worth noting, however, that Judge Lindsey's incidental work against the cigarette has been so effective that he has incurred the active enmity of organized tobacco interests.

The "boys' judge" is too widely known and well loved to need any introduction to a Sunday-school public. It is worth noting, however, that Judge Lindsey's incidental work against the cigarette has been so effective that he has incurred the active enmity of organized tobacco interests.

What I Have Seen of Cigarettes.

BY HON. BEN B. LINDSEY, JUDGE OF THE JUVENILE COURT.

The "boys' judge" is too widely known and well loved to need any introduction to a Sunday-school public. It is worth noting, however, that Judge Lindsey's incidental work against the cigarette has been so effective that he has incurred the active enmity of organized tobacco interests.

What I Have Seen of Cigarettes.

BY HON. BEN B. LINDSEY, JUDGE OF THE JUVENILE COURT.

The "boys' judge" is too widely known and well loved to need any introduction to a Sunday-school public. It is worth noting, however, that Judge Lindsey's incidental work against the cigarette has been so effective that he has incurred the active enmity of organized tobacco interests.

What I Have Seen of Cigarettes.

BY HON. BEN B. LINDSEY, JUDGE OF THE JUVENILE COURT.

The "boys' judge" is too widely known and well loved to need any introduction to a Sunday-school public. It is worth noting, however, that Judge Lindsey's incidental work against the cigarette has been so effective that he has incurred the active enmity of organized tobacco interests.

What I Have Seen of Cigarettes.

BY HON. BEN B. LINDSEY, JUDGE OF THE JUVENILE COURT.

The "boys' judge" is too widely known and well loved to need any introduction to a Sunday-school public. It is worth noting, however, that Judge Lindsey's incidental work against the cigarette has been so effective that he has incurred the active enmity of organized tobacco interests.
ing cigarettes. I know a little newsboy who is too brave and manly to smoke cigarettes. Sometimes he has to face the taunts and jeers of his companions, the kind of boys who think it is smart to smoke cigarettes, who will come up to him and ask him if he can "inhale." This little newsboy is not afraid of the weapon of cowards—ridicule. He would say (using his own language), "Say, kid, cut it out; do you think that I'm going to burn my brains out just because you do?" And he would stand his ground, and, if necessary, have what he called a "scrap" rather than let any boy induce him to smoke a cigarette. He was really the brave boy, after all, and the boy who thought it was smart to smoke cigarettes was the real coward. I have been in the Juvenile Court nearly ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the troubles of these boys than the vile cigarette habit.


A good deed is never lost; he who sows courtesy reaps friendship, and he who plants kindness gathers love; pleasure bestowed upon a grateful mind was never sterile, but generally gratitude begets reward.—Basil.

EDITORIAL NOTE.

Sr. Mary J. Long desires us to state that her present address is Lake Ann, Mich., where she is engaged in holding a tent meeting with the assistance of Bro. J. H. Byer, of that place. All communications with respect to the meeting are to be addressed to Bro. Byer, Lake Ann, Mich.

**The Most Important Fact in the World.**

(Continued from page 1.)

"Being made a curse for us." This is what Christ became on our behalf. He was not merely accursed from God (in the concrete), but He became a curse of the whole race. As another Scripture says, "He hath made Him to be sin for us Who knew no sin" (II Cor. 5:21). He was made not a sin-offering merely, but sin, the representative sin-bearer of the aggregate sin of all men, past, present and future. The sin of the world is one, though its manifestations are many, and hence, it is said of Him that He is the Lamb of God Who taketh away the 'sin' of the world" (Bible Commentary). It is difficult, if not impossible, for the finite mind to take this in, but it can be taken in far enough to make it plain that there is no sin on him, and no penalty to be exacted from him who has found shelter under this atoning sacrifice.

THE OBJECT AND SCOPE OF REDEMPTION.

But the object and scope of our redemption, what is that?

"That the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith."

The blessing of Abraham? Who was Abraham, and what was his blessing? And what has he to do with us or with him? Abraham was the founder of the Jewish race, and he lived in Asia 4,000 years ago, and it seems so unlikely that he should have any blessing to be coveted by us in these modern times. And especially a blessing of such prime importance that it was worth the sacrifice of the Son of God to make it ours!

The man who sawed off the limb of the tree on which he himself sat is a proverbial fool; but close kin to him is that professedly Christian teacher who in the light of this declaration about Abraham's blessing will try to make us believe that Abraham was a myth, and that the story of his life in Genesis is in the sphere of allegory. If there are any historic facts on earth we need to be sure about it is these of the Old Testament, on which in a real sense our hopes of heaven depend. And how did he get there? Simply by faith, simply by believing the testimony of God on a certain matter.

And what was that matter? It concerned the son and heir that should be born to him. God had promised this heir a long while before, and had said that in his seed should all the families of the earth be blessed. But Abraham was an old man, and Sarah his wife long past the natural time of child-bearing, and yet the heir was not born. Was there some mistake about it? Had Abraham misunderstood? He seized upon an occasion to put that inquiry to God, when he is once more assured of it.

Abraham, look up into the heavens to-night. Canst thou count the stars for multitude? Even so shall thy seed be, the seed that shall come out of thine own bowels, the seed born of Sarah, thy wife. Can thy faith measure up to that promise, my child? (Genesis 15). Yea, it can.

"He staggered not at the promise of God thro' unbelief, but was strong in faith, giving glory to God. And being fully persuaded that what He had promised, He was able also to perform, it was imputed unto him for righteousness" (Rom. 4:20-22).

This is not to say that Abraham in that moment was made righteous as to his personal experience or character. There were many things thereafter for which he need to be rebuked of God. But he was made righteous in point of law, and so far as his judicial standing before God was concerned.

When in a conflict of arms, an enemy surrenders on the terms of capitulation offered, no change may have taken place in his character, but a tremendous change has taken place in the relation to the foe, and vice versa. And on the basis of this relationship they can get together on a new plan which will work a quiet but thorough revolution in his character. Something like this was true of Abraham after he became righteous by faith, and something like this is true of every man who receives the blessing of Abraham in the same way.

For as Paul says, continuing his words in his letter to the Romans just quoted:

"It was not written for his (Abraham's) sake alone, that it was imputed unto him;

"But for us also to whom it shall be imputed, if we believe on Him that raised Jesus, our Lord, from the dead;

"Who was delivered for our offences, and was raised for our justification" (Rom. 4:23-25).

Now, as a matter of fact, Abraham knew nothing about Jesus, our Lord. Jesus, indeed, said, in John 8:56, "Abraham rejoiced to see My day, and he saw it and was glad." But this
can hardly mean that Abraham knew
the Person of Jesus, or understood
about His atoning work as we do.
The Name or the work of Jesus was
not so much as mentioned or proposed
to Abraham. In God's mind that
Name and that work were all potent
as the reason for the justifying of
Abraham or any other man from the
days of righteous Abel until now
(Rom. 3:25). But that Name and that
work have only been fully revealed
to men as the real and ultimate ground
of their justification in our time. That
which was required of Abraham to
justify him was his belief in God's
testimony. In his case it was a testi­
mony merely about his (Abraham's)
son and heir.

In like manner God now comes to
us. We are concerned about a greater
and deeper matter than the earthly
heirship that troubled Abraham. It
is the question of eternal life that con­
cerns us. Our cry is, "How may a
sinner be just with God?" And God
reveals a way. He gives us His testi­
mony about His Son, He of whom the
son and heir of Abraham was, after
all, the type. He says, "My Son was
delivered for your offences, and the
token of the efficacy of His work on
your behalf was His resurrection from
the dead. Will you accept My testi­
mony concerning Isaac? If so, it shall
be imputed unto you for righteous­
ness, as the like faith was imputed
unto him."

This is what Paul means when he
adds: "that we might receive the
promise of the Spirit by faith." That
Abraham should have this heir was
the promise of the Spirit of God to
him, and he received it by faith. He
believed it before it was actually real­
ized in his history. His faith grasped
the promise.

That Jesus died for our sins and
rose again for our justification is the
promise of the same Spirit, and if we
receive it by faith the righteousness
imputed unto Abraham, the position
of righteousness with God accorded
him will be imputed or accorded unto us
in like manner. That is, we will be
made just in a legal sense, the sense
that God will have no charge of sin
to lay against us forevermore. Is not
this simple enough for even a child to
grasp? Would to God that some of
us were again children that we might
grasp it?

FAITH WITHOUT FEELING.

The difficulty with the average
adult is that he cannot be satisfied
without what he calls feeling, some­
ting different from faith. But a very
simple illustration may serve at once
to show how unnecessary such feeling
is, and how really dishonoring to God
it is, to say nothing even of its harm­
fulness to our own peace.

General McClellan wrote his wife
that he had that day been commis­
sioned as Major-General of the army.
"But," said he, "I do not feel any dif­
ferent than I did yesterday. Indeed,
I have not yet donned my new uni­
form. I am sure that I am in com­
mmand of the army, however, for the
President's order to that effect is now
before me." Would the General have
suffered disobedience to his command
or dishonor to his position for the
lack of this feeling? Were not the
President's order sufficient for him to
act the part? How foolish it would
have been for him to wait for any­
thing further, and how disrespectful
to his superior? This is not to say
that the conviction, or the feeling,
of his being the commanding officer
may not have grown upon him, as he did
act the part from day to day, but was
not the fact as true on the first day of
office as the last?

It is just so with the man who is
justified by faith. He is at peace
with God at that moment, and the
peace of God follows in due time. The
first represents his state or position be­
fore God, the second the experience
or realization of it. Whether the
second ever becomes his or whether it
does not, the truth of the first-named
fact is not affected. Let us praise
God for this, and let us not dishonor
His Word by doubting it.

THE REASON FOR THE ARGUMENT.

It may be interesting before we con­
clude, to inquire just how Paul came
to pen these words declarative of this
so great a fact. It will aid in the
understanding of it, and in the
strengthening of our faith concern­ing
it.

He had founded this Church in Ga­
latia, a province of Asia Minor, but
now he had been absent from it for
some time. And in the interval false
teachers had found their way there
who were undermining the gospel that
Paul preached. These teachers were
professing Christians, but like similar
ones in our own time, they did not
know the way of God perfectly. They
were Jewish Christians, indeed, while
they of Galatia were chiefly Gentiles,
and they could not see how a Gentile
might become a Christian without first
becoming a Jew.

"Except ye be circumcised," said
they, "ye can not be saved." It was
the same controversy that had taken
place earlier at Antioch. (Acts 15.)

"You cannot enjoy the privileges of
the Messiah and Savior, you cannot
be justified before God simply by the
exercise of faith in Jesus Christ; it
is needful to supplement that faith by
the observance, in some part, of the
Mosaic law." This was their teach­
ing; and Paul writes this letter to the
Church to offset it.

This third chapter from which the
text is taken contains the heart of his
argument. He appeals first to the
Christian experience of his readers.
He puts a question to them, saying,
you have received the Spirit of God,
have you not? You have been regen­
erated, as the change in your lives
bears testimony. How was this
brought about? By what method


THE EVANGELICAL VISITOR.

"Moreover," he goes on to say,
"there is one now ministering among
you, one I left behind when I was with
you, miracles being wrought by
his hands, but how are they being
wrought? Is he preaching to you the
law of Moses or the gospel of faith?"

There could be but one answer to
these inquiries, and that in favor of
Paul's contention. These people had
entered upon their new life through
the power of the Holy Spirit by faith
in Christ, and they did not now need
to supplement it by any works of the
flesh or the old life. (3:1-5.)

But his argument from their ex­
perience is strengthened by one from
history—the history of Abraham.
These false teachers would make much
of Abraham for he was the father of
the Jewish nation.

How, then, had Abraham been justi­
fied, by observing circumcision or any
other feature of the law, or solely by
believing the testimony of God? The
latter surely, and why then should they seek to be
justified some other way? (6-9.)

And then there was the argument
from Scripture, Old Testament Scrip­
ture which these Jewish Christians
were supposed to revere. What did
the law and the prophets say con­
cerning this?

"Cursed is every one that continueth
not in all things which are written in
the book of the law to do them." (7:11)

The emphasis belongs on the word
"all." It is all or nothing. The man
who seeks to justify himself by the
law must keep the whole of it, not a
part. Would these false teachers as­
sume to have done this? Would they
who were listening to their seductive
teaching undertake to do it? And did they appreciate their peril if they did not? Should they elect to be justified in part by circumcision, then did they withdraw themselves from the sphere of grace and place themselves under that of law? Were they prepared for that alternative and its consequences?

Moreover, did not that Scripture say, just what he, Paul, had said, that "the just shall live by faith," or he that is made just by faith shall live? (10-12.)

But the strongest argument follows from the work of Christ on their behalf. What was that work? Was it not redemption, absolute redemption from the law and its curse, as a ground of justification before God?

Christian Editor.

"Christ hath redeemed us from the curse of the law, being made a curse for us; that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith."—Our Hope.

Fathers and Mothers.

Those Who Are Chummy With Their Children Have the Least Trouble.

Why is it, says a writer in the Live Stock Journal, that so many boys and girls, when they have reached the age of fourteen or fifteen years, seem to grow away from their parents?

When the children are babies, they are loved and enjoyed, but as they grow older they are neglected, scolded, treated as though they are in the way, given no pleasures at home, their opinions never asked with regard to anything and if they venture airing their thoughts they are ridiculed and "squelched."

As soon as they are old enough, and generally before, they are put to work and worked about like dumb beasts, just with a view to dollars and cents.

Is it any wonder they long to get away where people talk to them as if they were not fools, and where they can take part in the conversation with no fear of being buffed?

Many a son has disgraced the name of his parents and brought sadness and misery to his home because of just such usage, and many a daughter has brought shame to her loved ones, because her mother gradually closed the door of sympathy and companionship against her.

It would pay, in every way, if parents would give more serious thought to the managing of their children.

They should be partners with the boys and girls in work, school, reading, play, and in fact everything they do.

Be thoroughly interested in what interests them.

As soon as they begin asking questions, answer them truthfully and kindly. When, they do a thing well, tell them so, in few words, but let them know you mean it. If they fail in an undertaking, kindly direct them in the right way and let them know you have confidence in their success when they make another effort.

Parents should thoroughly enjoy their families and nothing will so surely bring this about as to be chums with your boys and girls.

Tell them your secrets and listen to theirs. Let them know you were once—and not long ago—their ages and have had just such experiences as they now have.

There is anything in the world you would rather have than the knowledge that your children, who are just entering manhood and womanhood, think you are really the wisest and best father and mother who ever lived?

It will pay now and in time to come, if you give this subject your very best thoughts.—A Reader. Sel. by Sr. Anna Byer.

To-morrow.

Let those who are prone to procrastinate, remember this story. It is by such devices that Satan would keep men from doing their life-work:

"I will plow my field to-morrow," said Jeannot. "I must not lose any time, as the season is advancing; and if I neglect to cultivate my field I shall have no wheat, and, as a consequence, no bread."

To-morrow arrived. Jeannot was up by daylight and was about going out to get his plow when one of his friends came to invite him to a family festival. Jeannot hesitated at first, but on reflecting a little he said, "A day sooner or later makes no difference to me, a burial. In short, he had so many things to occupy him that when he began to plow his field, the season of sowing was past; thus he had nothing to reap.

When you have anything to do, do it at once; for if you are master of the present you are not so of the future, and he who always puts off his business till to-morrow runs a great risk of never being able to finish anything.—Selected.

Fill thy spirit from the well of the Bible. Drink deeply and often of its gracious words if thou wouldst be strong. Depend upon it, it is neglect of the Bible that causes the anguish and weakness of so many Christians.—Sel.

"When Christ is central in the life, every other needed result will come. Sympathy will come; believing prayerfulness will come; study of mission-fields will come; sufficient financial support will come."

EDITORIAL NOTE.

Just before going to press we received a letter from Bro. J. H. Byer, of Lake Ann, Mich., who says in reference to evangelistic efforts in that section, "I am thankful to say the Lord has provided a tabernacle for use in Michigan." This they hope to dedicate on July 18, to the service of God. It will probably be set up at first at Cedar Run, about four miles from Bro. Byer's home. They expect Elder Lyons to be present at the dedication. They are praying for a band of workers. A few have already signified their intention of joining. Several small tents are provided for the use of the workers. Most of all they desire the prayers of God's children. All communications should be addressed to J. H. Byer, Lake Ann, Mich.
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 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, send money by Post-office Money Order, Metered Letter, or Bank Draft on C. O. P. P. Harrisburg, Pa. Envelopes should be addressed EVANGELICAL VISITOR, 1627 Swatara St., Harrisburg, Pa.

NOTE: Reprints of the above tracts, paper and postage prepaid.

1. THE POOR.—Who are unable to pay, receive the benefit of our mission work, where sometimes look discouraging and we feel as though we are not able to do what we see ought to be done. Then if we can feel that others are interested in the work and help carry the burden, we then don't feel as though we had all the responsibility, though the great part may be upon us. Yet we are commanded to bear one another's burdens.

I want to thank all the dear brethren and sisters who have been a help in the work since we came here, and hope their interest has just commenced. And now that the foundation is laid I trust the Church will be the means in God's hands to a blessing to many poor homeless and friendless little waifs who need some one to love and care for their souls. While we are not able to save them yet we can get them and teach them the truth, and if there is any honest spot in their heart the good seed will take root and in years to come may spring up. We never will know how about a year ago, when one of our little girls left the Home and went to her unsaved mother, I could not see that my seven months' of training was any good, and I was praying about it one day, and the Lord gave me these words: "Cast thy bread upon the waters and though shalt find it after many days." So I said, yes, Lord, that is true of your word. I got the victory and I know my labor of love shall not be in vain, bless His dear name.

Well, truly, the Lord has been very good to us in these nine years. While I don't understand the fact that my husband's health has become so that we are not able to continue in the work any longer for the present, yet I know all things do work together for good to them that love the Lord. And whatever comes and says, Yes, to His will. I do not know what I shall do, but I know there is something to do somewhere or some place in this dark world.

May you, dear friends, say, "What will thou have me to do in this great work?" You know there is something for each of us to do. We are praying that the Lord will lay His hand on some one to take our place so we may be relieved, for a while, at least. I am sure there are some to whom the Lord has been speaking, and they had better obey God, for "disobedience is as the sin of witchcraft.

So may the church help us pray that the ones whom God wants may say, Yes. There is nothing more grand in this world than to say, yes, to the will of God. I find this to be true. So I remain yours in His service.

ANNA B. EISENHOWER.


News of Church Activity.

(Continued.)

(Concluded from page 5.)

In the experience of Jonah in his time? God spoke to Jonah and definitely told him what to do. (v. 2.) As for myself I must admit that these times all times have been as faithful as I now wish I should have been; yet I can say to the honor and glory of God, as far as I understand God's will concerning myself, I have not in the least rebelled or tried to get away from what was made plain to me. Still I have not been as willing as I should have been to testify to God's dealings or leadings concerning myself. But last Winter during the time that husband and myself were holding revival meetings, as we came to one place where I knew that the feeling of the minister was that the sister should not take part in the services more than only to testify. The thought came to me just to sit back with the other sisters instead of front the seat by the side of my husband. Well, the result of that was this, it was not very long until it was very clear and plain to me that I was not the help to the meeting as I should be, neither did I receive the benefit for myself as at other meetings. But, praise God, the Lord left the place the dear Lord gave me a message directly from the word to each one of us, namely, Rom 12:16; "Be of good courage, and one toward another." I had no thought in my heart to deliver the message myself, but God so marvelously opened the way, and He gave utterance the message was delivered in his name and with the regrets in my heart whatever. Still it was almost more than some were able to bear. My own husband sanctified the truth right along. I told the saints that I meant to be true to God on every line, let come what may. So told the saints for myself I knew what it meant to have the book of Jonah shook over me, ever since the time that my own dear husband openly laid the ministry down in the old building that was just laid to rest the Home in Harrisburg, Pa., some thirteen or fourteen years ago, when because of financial trouble, he told the saints that from that time on he would give his voice to the ministry until such a time that he could see his way clear.

Dear saints, God alone knows what it all meant to us as a family, and the cries, tears and screams of our own as well as others were seen and heard by all. From that time on the burden of the work fell on myself as never before and, by God's grace, and under your prayers, I am willing to do the little things, and in so doing will have blessed victory all along the way, yet not without severe tests and trials. The Savior was our example and pattern, and he knows how to succor those who are tempted and tried.

The above Scripture came to me last Lord's day morning while at the Chicago Mission, a real rest place for me, of which I shall speak later. In some way on last Saturday at times a feeling to weep would come over me and yet had victory in my soul and could realize God's presence with me. On Lord's day morning as usual I rose at four to read and wait on God in prayer and supplication in behalf of us as an entire family and others as the dear Lord would bring them to me. And along by nine o'clock I went in an off room for a rest and if possible sleep, so as not to sleep in meeting. I was lying down in a few minutes another feeling of weeping came ove me so that I knew I
would be unable to sleep. As I became quiet and wondered what I would better do, get up or try to sleep, the Spirit's voice came clear and definitely to me as it did to Jonah, "What meanest thou, oh sleeper; arise and call upon thy God." Never before did this make so strong an impression upon my mind as at that time. By God's grace I mean to heed the call, and he will order every footstep in his own path for me. I do not know that ever I realized His presence more blessedly than at this time; and oh, how we are upheld by the prayers of the saints in times of conflict and tests even if they do not always know our pecu-

ular circumstances. God knows how to lay the real burden of prayer upon other hearts for us, as it is needed. Oh let us be careful that it may not go with us as it did with Jonah, start out in some other direc-

tion instead of calling out and warning the people. We have only once to pass our way—there is no return. 

"What meanest thou, oh sleeper; arise and call upon thy God." Never be-

lieve there are only two sides to a question."

AfricA Correspondence.

Matopo Mission.—Dear readers of the Visitor: Greeting in the precious name of Jesus.

"As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." (Ps. 125:2.)

How blessed are the promises of God and how truly He verifies them to His children. I praise Him for His keeping power, and for blessed victory which He gives me each day.

How blessed it is to realize God's presence each day and to know that we are in His order continually.

O praise the Lord for a salvation that really satisfies the soul!

One year has passed since I first stepped onto Matopo Mission ground and truly it has been a blessed year. My experiences have been various, and many the lessons learned, but all have been for my profit, so I praise God and trust Him when I cannot see the way and I know He will deliver, and victory reigns. Bless His name!

On the 8th and 9th of May we enjoyed a love feast service here. Twenty-five na-
tives, male and female, took part of our Lord's suffering and death

emblems.

It is blessed when we think of what God has done for these precious souls in the last few years. It means much for them to stand true amidst the deep sin and dark superstition in which the people of this land are living. But God is able to keep them if they are willing to obey Him and walk in the light as He lets it shine upon their pathway.

Dear brethren and sisters, let us pray earnestly for these our dark-skinned brethren and sisters—that they may get fully established in Jesus and by their lives prove to their surroundings that the joy of the Lord's service far excels anything which sin affords.

Since Bro. Wenger's health is failing and he is not able to finish the building, Bros. Steigerwald and Doner decided to accom-
pany Sister Engle, (as she returned to Macha Mission) and help with the build-
ing. We are always two sides to a question.

We arrived at Bulawayo Thursday at 11 a. m. On Friday at 1:30 p. m., our brethren and sister took the train for Choma, North-west Rhodesia.

As we were expecting Bro. Wengers, we, Sister Steigerwald and myself, with four natives, camped near town and on Sunday morning met them at the train. As they had business to attend to we did not leave town until Tuesday noon, arriving home Wednesday evening about 9 o'clock.

We found the boys all well and glad to see us, having been absent one week. Sister Wenger was not well on the way and on arriving home we at once took her temperature and found she had a tempera-
ture of 103 degrees. Two days later I was taken down with my first attack of fever, which was only a slight attack, and I was soon up and around again. At present we are all well except Bro. Wenger, who is not feeling so well.

Since March I have had charge of the school and having the fever I had to close one week earlier than I intended to. The month of June is vacation here.

Since Bro. Steigerwald's absence the boys have been busy reaping. Crops are not so good, resulting from having so much wet weather.

The spiritual work is going on as usual, three services each Sunday; also on Thurs-

day morning. Three of our native brethren assist in holding forth the Word of Life.

Bro. Anyana spoke in the service this morning. He took for his text James 3. He spoke very well.

To-morrow being the first Friday of the month, the day which we have set apart for prayer and fasting, we expect to have prayer service with the natives; we are looking to the Lord and trusting Him for a blessed time.

Continue to pray for us and the work that those many precious souls may yield to Jesus Christ each day.

Your sister seeking the lost,

MARY E. HESSEY.

June 3, 1909.

REPORTS OF FUNDS.

Des Moines Mission.

Report for June, 1909.

RECEIPTS.

Bell Spring, Kan., $30.00.
Andrew Snively, Hope Kan., $20.00.
A brother and sister, Ont., $5.00.

Total, $36.84.

EXPENSES.

For fuel and gas, $5.00.
For groceries and other cetables, $28.50.
For incidentals, etc., $5.75.

Total, $39.25.

Deficiency for May, 1909, $32.19.
Deficiency July 1, 1909, $34.60.

Messiah Home Orphanage.

Report for June, 1909.

A friend, Harrisburg, Pa., $50.00.
S. M. Engle, Hummelstown, Pa., $1.00.
Bethel, Kan., S. 8., $18.62.
H. B. Musser, Florin, Pa., $5.00.
S. R. Smith, Harrisburg, Pa., $50.00.
Stukey, Kans., $5.00.
S. B. Engle, H. B. Musser, Kans., $75.75.
Fanny and Annie Seachrist, Mount-
ville, Pa., $3.00.
D. L. Book, Hummelstown, Pa., 
Treasurer.

Foreign Mission Funds.

Report for May and June, 1909.

General Fund Receipts.

Richland and Ashland, Ohio, $40.00.
Kapio district, Pa., $50.00.
Brother Sunday-
school, Upland, Calif., $25.00.
Walpole church, Ont., $100.00.
Buffalo Mission church, New-
york, $55.00.
Wayne district, Pa., $25.00.
D. A. Myers, Ohio, $10.00.
D. E. Weigle, Des Moines, Iowa, $15.00.
Bethel Sunday-
school, Kans., (special for Matopo Mis-

sion), $200.00.
North Franklin district, Pa., $22.00.
Sippo church, Ohio, $5.00.
D. A. Myers, Ohio, $10.00.
E. B. Sells, Kans., $5.00.
C. B. Stoner, Iowa, $10.00.
Richland and Ashland, Ohio, $40.00.
S. R. Smith, Harrisburg, Pa., $50.00.
A friend, Harrisburg, Pa., $50.00.
Barbour Sunday-
school, Kans., $75.75.
In His Name, Kans., $13.00.
McPherson county Brethren, Kans., $20.00.
W. D. Bohman and wife, Kans., $100.00.
Sabbath-
school, Newburn, Iowa, $28.00.
Jacob E. Halderman, Kans., $50.00.
Hebron Sunday-
school, Clay county, Kans., $21.47.
Donegal district, Pa., $24.00.
Conference office, Kans., $86.53.
A sister, Upland, Calif., $500.00.

Rescue Home and Girls' School Fund.

Receipts.

Katie Amy, Myers, Pa., $70.00.
P. M. Clemenhaga, Treasurer.

Stevensville, Ont.

Philadelphia Mission.

Report for month of June.

Balance, $118.49.

Receipts.

A sister, $2; a brother, $5; Mansfield, Ohio, $1; Clay bank, Ont., $5.80.

EXPENSES.

Coal, $12.20; provisions, etc., $14.12.
Water, heater and gas, $3.75; for poor, $50.00.

Peter Stover and Wife.

"No one can help you but Jesus, for no one but Jesus knows how; He sees all the past and the future. And just what the trouble is now."
It is so with the Christian; he has power only where he has authority. He has no authority for dabbling into politics, and this fact accounts for his weakness there. His commission as a member of the body of Christ does not include civil duties. Let Christian men form themselves into a Law and Order society; let them attempt to arrest and bring to justice the transgressor of the law, and see what results. In nine cases out of every ten they are worsted by it. The evil spirit of lawlessness questions their authority and laughs at their efforts, saying: "The magistrate I know, the judge I know, and the sheriff I know, but who are you?" (Matt. 10:25). If this can go into the foulest dens of vice or before the most brutal and dangerous criminal, and say: "I am commissioned by high heaven to tell you that you are lost." If he is told to "get out," he answers: "I will not get out. The Lord has sent me to tell you that you are lost and on the road to hell." He has no authority to save; therefore he dares not preach the gospel and I will be with you even unto the end of the world.""  

THE TRUE MISSION OF THE CHRISTIAN.  
The publication of the gospel is the Christian man's only mission and work. Let the Christian man do the work he is authorized to do under his commission and he will have power. Let him take the gospel of Jesus, which is the power of God unto salvation, as his weapon, and no man will dare to question his authority. With this he can go into the foulest dens of vice or before the most brutal and dangerous criminal, and say: "I am commissioned by high heaven to tell you that you are lost." If he is told to "get out," he answers: "I will not get out. The Lord has sent me to tell you that you are lost and on the road to hell." He has no authority to save; therefore he dares not preach the gospel and I will be with you even unto the end of the world.""  

Dr. Jefferson's Bold Words.  
Dr. Jefferson says: "In Christ's day the people wanted Him to do everything. But that was their conception of Messiah. The air was filled with questions, political, social, economic, ecclesiastical, but he refused to touch them, so eager was he to say just one word more about God. Evils lifted their hoary heads on every side—slavery, Roman tyranny, the social evil, false customs, economic tragedies, but he never lifted a finger to strike them. So narrow was he, so blind was he! Men were hot in their discussion of problems. No age ever had more problems than His. But to Him there was only one fundamental problem, and that was the problem of sin, and he had time for the discussion of none other. The estrangement of the heart from God—that to him was the root of all tragedies. A will fixed in rebellion against the good Father—that was the fountain of all the world's woes. All problems of all kinds got their complications from the estranged heart, and all tragedies got their blackness from the mind that had become darkened by going away from God, and he had nothing to say about secondary problems and subordinate evils because his eyes were fixed on the one plague spot of humanity—a will disobedient to the good God. Such a line of action on his part was of course disappointing. It was even exasperating. The intellectual people of his day had no use for him. Men of acumen and large mental grasp smiled at the poor peasant telling people little stories about God. Men of patriotic fervor, alive to the needs of the day, sneered at him because he stood still with the unchanging title of a Peter on Penitence, and no violent hand can be laid upon him with impunity. He need not fear. Back of him is his commission,—"Go ye into all the world and preach the gospel." Back of his commission is Jesus who gave him his commission, and back of Jesus is "all power of heaven and earth." All the spiritual resources of the skies are at the command of the man who goes forth in Christ's name bearing the everlasting gospel of reconciliation and peace. If God should permit him to fall at his post of duty in cold blood, it would only be that he might wear a martyr's crown. Who is ready to say he is a politician? Did he take any interest in the government? Did he meddle in politics, therefore it is no part of my duty as a Christian. It becomes me to refuse, point blank, as He did, to mingle in politics, for this is my calling—to be not of the world, EVEN AS JESUS WAS NOT OF THE WORLD (John 17:19). And, be it remembered, that what Jesus did and did not do the Apostles did and did not do. Not one of them was a reformer or a politician.

CHURCH AND STATE.  
(Continued.)

What was the attitude of Jesus towards the State? Was He a politician? Did he take any interest in the government? Did He exercise authority of any kind in civil matters? We can answer these questions by quoting with a few modifications from a little English tract:  

"No one questions that reform work is good, when wisely done, and done for the right motives. John the Baptist is slain through the arts of an adulteress and by the orders of an ungodly king. How does Jesus meet the event? Does He lift up his voice against the oppressor and murderer? No. John is imprisoned, but Jesus speaks not of the injustice; John is murdered, but He utters no cry against the cruelty or tyranny of Herod. John's disciples "went and told Jesus. When Jesus heard of it, He departed thence by ship into a desert place" (Matt. 14:10-13). Take another incident. The attention of Jesus was called to some of the "Galileans, whose blood Pilate had mingled with their sacrifices" (Luke 13:1). A politician would have been on fire at this national outrage. Religious antipathies met with political. Here was a field wherein to inveigh against Roman cruelty, and Jesus house the Jews against a tyranny they must endure. Was He a politician? A pagan profaning with bloody hands the worship of the true God! What would the politicians of our day have said had a party of the queen's troops fired into a dissenting chapel while they were at worship, and shot some of the members? Would not the politician account it almost treason to be calm? What is Jesus' reply? "Except ye repent, ye shall all likewise perish." The politics of the question are wholly passed by; the moral and spiritual views of the matter are alone regarded. Jesus, then, was no politician. Am I a disciple of Hitler? Am I a disciple of His? Neither; then, am I to be one. "It is enough for the disciple that he BE AS HIS MASTER" (Matt. 10:28). Jesus did not meddle in politics, therefore it is no part of my duty as a Christian. It becomes me to refuse, point blank, as He did, to mingle in politics, for this is my calling—to be not of the world, EVEN AS JESUS WAS NOT OF THE WORLD (John 17:19). And, be it remembered, that what Jesus did and did not do the Apostles did and did not do. Not one of them was a reformer or a politician.

JESUS AND POLITICS.  
What was the attitude of Jesus towards the State? Was He a politician? Did he take any interest in the government? Did He exercise authority of any kind in civil matters? We can answer these questions by quoting with a few modifications from a little English tract:  

"No one questions that reform work is good, when wisely done, and done for the right motives. John the Baptist is slain through the arts of an adulteress and by the orders of an ungodly king. How does Jesus meet the event? Does He lift up his voice against the oppressor and murderer? No. John is imprisoned, but Jesus speaks not of the injustice; John is murdered, but He utters no cry against the cruelty or tyranny of Herod. John's disciples "went and told Jesus. When Jesus heard of it, He departed thence by ship into a desert place" (Matt. 14:10-13). Take another incident. The attention of Jesus was called to some of the "Galileans, whose blood Pilate had mingled with their sacrifices" (Luke 13:1). A politician would have been on fire at this national outrage. Religious antipathies met with political. Here was a field wherein to inveigh against Roman cruelty, and Jesus house the Jews against a tyranny they must endure. Was He a politician? A pagan profaning with bloody hands the worship of the true God! What would the politicians of our day have said had a party of the queen's troops fired into a dissenting chapel while they were at worship, and shot some of the members? Would not the politician account it almost treason to be calm? What is Jesus' reply? "Except ye repent, ye shall all likewise perish." The politics of the question are wholly passed by; the moral and spiritual views of the matter are alone regarded. Jesus, then, was no politician. Am I a disciple of Hitler? Am I a disciple of His? Neither; then, am I to be one. "It is enough for the disciple that he BE AS HIS MASTER" (Matt. 10:28). Jesus did not meddle in politics, therefore it is no part of my duty as a Christian. It becomes me to refuse, point blank, as He did, to mingle in politics, for this is my calling—to be not of the world, EVEN AS JESUS WAS NOT OF THE WORLD (John 17:19). And, be it remembered, that what Jesus did and did not do the Apostles did and did not do. Not one of them was a reformer or a politician.
doctrines of the depravity of man and the absolute necessity of the new birth. This may look like a sweeping assertion, but facts of the strongest kind seem to prove it. Suppose I have a clock that does not keep correct time. I take it to the jeweler and ask him to repair it. A moment’s glance at it by his keen eye and he tells me that my clock is past repairing; that it must be made anew. But suppose I still insist on a little repairing as sufficient; would not my conduct by insisting on mere repairs minimize the extent of the clock’s defect and needs? Without a doubt. No man is like that clock. The gospel is brought to him and says: “You are totally depraved. Your whole heart is sick, and your WHOLE heart is faint. From the crown of your head to the soles of your feet there is no soundness in you. You must be made anew. You must be born again.” But the reformer comes along, and, by the very nature of his work, says: “No, no, not so bad as all that. Man needs only a little fixing up and he will be all right. The drink habit is only a slight moral distemper, which, if a man quits, and a few other bad habits, he will be all right.” Ah, how reformers belie their sentiments! The reformer who holds the invariable temperance pledge.” The reformer treats the drunkard as suffering from some slight moral disorder. We treat him as suffering from the wrath of God. The reformer treats the drunkard as suffering from some slight disorder. We plead “innocent” to this charge and cast the charge back at him lightly and being indifferent to the great curse of strong drink. The regular meeting was held in April in the Temperance Hall, and the regular meetings held by Moody and Sankey. The regular meeting was described as follows: “Everybody is familiar with the old-fashioned temperance meetings: Some great lecturer stands up and instructs and amused the people—giving statistics of the cost of rum and beer, and denouncing the men who make and sell them; telling stories of drunken men, with imitations of their drunken antics, and reciting the terrible experiences of drunkards’ wives and children; the whole followed by an exhortation to sobriety, and thereby a new measure of temperance.” Here is the description given of the Moody temperance meeting, and will my reader note the vast contrast between the two: “This temperance gospel, then, is, indeed, good news—‘Glads tidings of great joy’—to all those people who are under the power of the devil; and this temperance gospel Mr. Moody is a chief apostle. He does not make himself into the likeness of a drunken fool on the platform for the sake of drawing people to hear him. He comes before them with a Bible in his hand, and in the name of Jesus Christ invites the drunkards to be saved by the same grace by which he was saved.” In fulfillment of the very same promise, which he offers to sinners seeking to be saved from other forms of sin. He does not make himself into the likeness of a drunken fool on the platform for the sake of drawing people to hear him. He expresses his purpose that there would be no need of Jesus’ keeping power. They would make all such displays of the power of Christ’s grace to keep impossible by removing every den of vice, and thus rob Jesus of the glory of His keeping grace. I presume that if some of them had been in Adam’s place they would have organized a society or gotten up a petition or remonstrance for the removal of the tree of forbidden fruit. Jesus in His day was conscious of every existing evil, yet, strange to say, He never made one appeal to the State to have any of it wiped out, nor ever attempted to put a “clean” man into office and said: “Let this man worship, He did not even pray for the removal of evil, but only that His disciples might be kept free from evil (John 17:15). Nor did the Lord commission us to destroy sin, but He has sent us to pluck men as plants from it. He did not order us to create a healthier moral atmosphere in order to live clean, but He has sent us to live clean, for the only men who have been carried away by the power of strong drink: ‘Some of you mothers have intemperate sons and you have been trying all sorts of ways to save them, but the poor fellows are not moved yet. Now the thing for you to do is to bring them right to Christ.’ Why, reform them, but to regenerate them.” “There is one verse in the third chapter of John which I want to call your attention to: That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” Now, as I understand it, there is no hope for any drunkard till he has been born of God. A resolution can’t save him. Signing the pledge can’t save him. All the temperance societies in the world can’t save him. All these things which a man does in his own strength belong to the flesh. Only that which is of God shall inherit the kingdom of death. . . . The word of God tells us ‘in the flesh dwelleth no good thing;’ and if God can’t find any good thing in us we may as well give up looking for it ourselves.” "Don’t imagine that God is down here patching up our old Adam nature. He doesn’t care how wrong he put new wine in old bottles, or putting new patches on old coats. He is here to make a new creation, to raise up new men out of these thieves, drunkards and vagabonds.” THE WEAKNESS OF REFORM WORK. And what if we get people reformed? A reformed man will still go to hell. The Lord has not committed unto us a gospel of reformation, but a gospel of the power of God unto SALVATION. Get a man saved and you bring about in his life a reformation in which the angels of heaven rejoice. Why, then, waste time on this half-way business of reform? Ministers of the gospel must not censure sinners for trusting in reformation for salvation, if at the same time they are advocates of reform. There is not a single record in the Bible of the church attempting to instruct unbelievers in morals. The church’s first message to the unsaved is: ‘Believe;’ ‘be born again.’ The teaching comes after faith and the new birth, never before it. Nicodemus, an unregenerate man, called Jesus a teacher of God. Jesus quickly corrected the idea of being the teacher of an unregenerate man by saying: ‘Ye must be born again.’ It is useless work to attempt to teach unconverted men to keep God’s holy law. The carnal man is enmity against God; he is not subject to the law of God, neither indeed can be. So then THEY THAT ARE IN THE FLESH CANNOT PLEASE GOD.” Every act to reform men without first regenerating them is a refusal of this plain declaration of inspiration. To apply the law to the flesh in seeking to bring it into subjection only results in bringing out still more its desperate willfulness. If you pour water on unslacked lime instead of cooling it, you will only bring out the fire that lies hidden within it. ‘This accounts for that peculiar desire in our nature to do what we are told not to do. The child not to do a certain thing and that is the very thing it will do. My reader, if you are endeavoring to train man’s old sinful nature to keep the law of God, quit the business at once as an utterly hopeless task. God says the sinner cannot keep His law; he is not subject to it, neither indeed can be. If God is right in these statements, then reform work is a waste of energy. If reform work is money and time well spent, then God is mistaken. My reader may judge which. THE KEEPING POWER OF JESUS BELITTLLED. Reform work belittles the keeping power of Jesus. The Bible tells us that Jesus is able to keep us from falling (Jude 24). Reform work denies this by saying: “It is no use for us to get the young men into the church so long as we tolerate a lot of these dens of iniquity in our midst; for we will not be able to keep them.” Do you see that if these reformers could accomplish their purpose that there would be no need of Jesus’ keeping power. They would make all such displays of the power of Christ’s grace to keep impossible by removing every den of vice, and thus rob Jesus of the glory of His keeping grace. I presume that if some of them had been in Adam’s place they would have organized a society or gotten up a petition or remonstrance for the removal of the tree of forbidden fruit. Jesus in His day was conscious of every existing evil, yet, strange to say, He never made one appeal to the State to have any of it wiped out, nor ever attempted to put a “clean” man into office and said: “Let this man worship, He did not even pray for the removal of evil, but only that His disciples might be kept free from evil (John 17:15). Nor did the Lord commission us to destroy sin, but He has sent us to pluck men as plants from it. He did not order us to create a healthier moral atmosphere in order to live clean, but He has sent us to preach the gospel through which men get power to resist sin’s polluting influences. He has not sent us on a mission of microbe killing, but rather that of building men up in the most holy and robust faith by which they become immune to the attacks of the bacteria of sin. The difference between man’s effort and God’s plan for this age is, that man is trying to dig up the rocks and remove the snags from the river, while God is aiming to pour a flood-tide of life and power into the channel by which man’s little bark will be lifted as the channels and rocks.
The Constant Battle.

1. Thess. 5.

If you have studied the preceding notes on this epistle you have been impressed with the personal element all through the epistle. Paul's practical concern, his deep, abiding love. The closing chapter contains many practical exhortations and you may think of it as a symposium of camp and battlefield help. Christ's living life may well be likened to a warfare, with constant skirmishes and a battle in the enemy. We have classified the symposium of help under ten heads.

1. Always expectant. (vs. 1-5.) We are looking for our Lord who will terminate the warfare.

2. Always ready. (vs. 6-8.) Poor soldiers if we be found "not watching." 

3. Always prayer. (vs. 17, 20, 27.)

4. Suggestions as to mutual helpfulness. (vs. 11, 14, 25, 27.)

5. Take care of your generals, your pastors, preachers, leaders in the fight. (vs. 13.)

6. Let there be no civil war. (v. 13.)

7. Three always, (vs. 17, 18.)

8. Little watchwords of victory. (vs. 17-22.) On these our victories depend. Mind your prayer, your praise, and thanksgiving; neglect here is fatal. Let the spirit of Christ, Do not turn, down division of the spirit. Be a magnet. The magnet holds things for which it has an affinity. Hold the good.

9. You are not alone. God is working with you. (vs. 23, 24.)

10. One word more on love. Let your love find expression. (vs. 26, 27.)

Christians are safe in a house built upon a rock, and now they must forget self and work for the salvation of others.—Sel.

The best preparation for the future is the present well seen to. —Macdonald.

OBITUARIES.

SHEFFNER.—Jacob Sheffner was born July 4, 1828, died May 12, 1909, aged 72 years, 11 months and 8 days. Burial took place at the Montgomery graveyard, near South Franklin, Pa., where he, his wife, four children, a son and a daughter and six grandchildren are left to mourn the loss of a faithful and devoted husband and churchman. This service was conducted by Elder C. S. Leibhart, and Bro. J. M. Myers. Text, Isaiah 28:1.

HUTH.—Brother John Huth, of Sundial, Nottawa district, Ont., entered into rest on Sunday, May 15, 1909, in the 70th year of his age. He was born at Wittenburg, Saxony, Germany, in 1839, and on July 10, 1866, he came to America, and removed to the township of Scott, Otsbergh and Markham, for some years. He was married and had the following children: Bro. John Sheffner in Christ church for many years. He bore his long illness cheerfully, with patience waiting his release from pain. His high character was shown by his manner of life, and he was held in great esteem by all who knew him. The funeral took place on Monday, May 24, to the Brethren cemetery, 60th line, Nottawasaga, and was largely attended.

GREGG.—John A. Gregg died June 26, 1909, at the home of his son-in-law, Mr. Levi Saylor. He had been in his usual health and had no idea of his departure Friday, returning in the evening, retiring early. Mr. Saylor was longing awakened by sounds from Mr. Gregg's room with a terrible request to be investigated, and found life had departed. Heart disease was the cause. He had always lived in the vicinity of Stevensville, Ont. His age was 72 years, 9 months and 21 days. He was much respected as a good neighbor and friend. Funeral was held on Monday at the house. Obsequies improvized by A. Beans from Job 16:12. Subject, "The Unavoidable Journey." Interment in Church of England cemetery on the Limestone Ridge.

LOHNEs.—John Lohnes, the second son of a family of seven children, was born to John and Elizabeth Lohnes, in Winter-bon, Hessen Darmstatt, Germany, March 5, 1821. In 1855, he married Abigail Clark, daughter of John Lohnes, of whom only two remain, the others dying in infancy. He also married Jacob Shats a home from the time he was eleven years old until he married. He was survived by his wife, Mary Lohnes, two children, Anna Miller and William Lohnes, one brother, Lohnes, a sister, Margaret Washaway, and six grandchil-dren. He died at the age of 70 years, 3 months and 17 days. He was a kind and loving husband and father, with a good report from his neighbors. Elder A. M. Engle and Rev. David Free conducted the funeral service. Text, Amos 4:12.

ENGLE.—On July 4, 1909, there occurred the death of Elmer N. Engle, youngest son of the late Henry and Sister Fanny Engle, formerly of Lancaster county, Pa. Deceased served four years in the United States navy during which time he con-tracted a sickness which later developed into tuberculosis, which ended fatally after protracted illness. In the final hours he yielded to the woonings of the Spirit and found peace in accepting Jesus as his Savior and Lord. Less than two days previous to his death, upon his request, he was bap-tized and received into the church of the Brethren in Christ, of which he was a member in the church of the People's M. H., Lancaster county, Pa., July 5, 1909, where interment was made. The Brethren Geo. Detwiler and S. R. Smith served at this service. He died near Middletown, Pa., at the home of a brother-in-law, John Grove, at which place a brief service was held on July 5, at 7 p.m., conducted by the pastor of the U. B. church.

KERN.—Sister Hannah H. Kern, wife of Bro. Wm. P. Kern, of Blackwell, Okla., and daughter of Bro. and Sis. Jno. Shaffner, of Pa., was born June 3, 1853, died June 14, 1909, aged 56 years and 11 days. In 1876 she was married to Wm. P. Kern. To this union were born twelve children, nine of whom died in their infancy. She leaves a husband and two brothers and one sister to mourn her departure, Annie Lee Jerry, at home, and Milton Kern, all of Blackwell, Okla., where she died. Sister Kern was converted at the age of eleven years and became associated with the Brethren in Christ, of which she remained a faithful member until death, which occurred at a home afflicted for many years, but bore it with remarkable patience. She was a strong believer in the Bible and taught especially in non-conformity to the world, in dress and pleasure. Services were held in the U. B. church, conducted by Bro. D. R. Smith served at this service. Funeral was held at Reich's M. H., Lancaster county, Pa., July 6, 1909, where interment was made. The Rev. L. Graybill, of Deddwick, Kans, assisted by Bro. Suppenfield, pastor of the church, of which the services were held. Text, Tim. 4:6, 7, 8.

SHELENBARGER.—Bro. Geo. Shellenbarger died at home at Pleasant Hill, O., June 11, 1909, aged 56 years and 9 months. He was a Brethren in Christ, in the faith and practice as far as is known. In the year 1852 he was united in marriage to Mary Neff, who departed this life January 7, 1892. To this union were born four children, three sons and one daughter. The daughter died in infancy and one son at the age of twenty-two years. He is survived by two sons, five grandchildren and three great-grandchildren. He, with wife and one son, emi-grated from Lancaster county, Pa., to Blackwell, Okla., where he died. Funeral service was conducted by Bro. J. F. Lee, Elder J. N. Hoover, Texts, II Kings 20:17. Interment in the Pleasant Hill cemetery.