There are a variety of ways of repairing damaged reputations. Some undertake to do it with pistols, others with cow-hides; occasionally a man goes into court and gets judgment and undertakes to do it with pistols, others between character and reputation. Reputation is the stamp on the coin, character is the gold in it. The stamp may be placed upon base metal, and lie may be grafted, then it will long maintain an appearance of vitality. It is the Christian's business to see that if "all manner of evil" be spoken against him, it is spoken falsely. Hence the best answer to slanders and falsehoods is found in an earnest determination to walk uprightly before God and man. If a man is charged with laziness, the best answer to the charge is constant diligence; if a man is charged with falsehood, his best reply is unqualified truthfulness; if a man is charged with dishonesty, his best course is to "walk honestly as in the day." In this way he will live so that those who know him will be persuaded of the falsehood of the charges against him; and if he walks in the fear of God he will burn his bigness where he goes, and lies will vanish at his presence like chaff before the flame.

A blacksmith was once slandered and abused. He was urged to have recourse to law, but he said, "No! I can go into my shop and hammer out a better character than any twelve men in a jury box can give me." A character hammered out on a blacksmith's anvil is better than one forged in courts of law; and a life uprightly spent in the service of God has elements of enduring strength such as cannot be gained from newspaper puffs and the glorifications of mutual admiration societies. Hammer out your own character; and when it is done it will be done, and you will pass for what you are worth among honest people who know you; and for the rest, the day of judgment will set you right with them.—H. L. H.

**The Oil of Gladness.**

If there is any one accomplishment worth learning, says Harper's Weekly, it is how to be glad, and how to keep so. As a department of mental and moral hygiene, it is neglected the most by those who most need it. Anybody can be glad when there is some overwhelming and obvious reason for joy. But how to be glad, so to speak, on short commons, is the attainment at present only of the wise few, and no amount of bringing it within the reach of every one seems to persuade the average man or woman to study and possess it.

There are numberless mottoes about joy which people buy and hang up and contemplate without in the least removing the habitual droop from their mouths. One of the most saturnine and joyless clerks in a large business house in New York has a framed motto on his desk (where it strikes even the casual visitor with its discordance): "Be Glad You Are Alive!" and hundreds of women hang up the "Footpath to Peace" on their walls and sit and worry under it. The oil of gladness is not expressed out of mottoes, or out of one's self; it comes from losing one's self in daily living and meeting each small mercy with a grateful recognition. No meditative or self-absorbed person was ever joyful. Gladness is not a solitary growth. It is rather the oil upon the wheels of life, where their busy friction is quickest.

Therefore the people who try to worry themselves into a careful cheerfulness, or pump the oil of gladness out of their own inner consciousness, do not succeed. Gladness is not an effort to be glad; it is just being glad. A simulated cheerfulness is the most depressing thing on earth. But real gladness makes everything easier around it, and is contagious to a degree.

Its secret is to be ready for the occasions of joy, no matter how small, as they come along. They always do. There is enough gladness of children, and sky, and flowers, and work well done, and friendship and love and the service of God poured into every day of this round world to make any heart glad that recognizes or thinks about it. There is a daily share of it for everybody who will take it. Even in sorrowful places, gladness shines, and is the sweeter for the darkness about it. Little children always find it—and it is as little children that those of a larger growth must seek it, too.—Young People's Weekly.
rest from his enemies. Now he remembers the covenant with Jonathan, and he makes inquiries as to whether there is any one left of the family of Saul that he may show him kindness—the kindness of God—for Jonathan's sake.

This was, indeed, grace—favor. For Jonathan's sake he would show the kindness of God to one to whom he was not under obligation—to one whom naturally he might regard as an enemy. When John writes in his epistle, chapter 2:12, "Your sins are forgiven you for his name's sake," we have the gospel picture of salvation. "By grace are ye saved." For Jesus' sake the Lord condescends to be gracious to the sinner, even though he is in rebellion against his Lord.

Mephibosheth, Jonathan's son, is found. David said, "Where is he?" He was answered, "He is in the house of Machir, the son of Ammiel, in Lodebar." According to the definition of these proper names it would convey the idea that he was sold and in a land of poverty—no pasture. His helplessness is indicated by the expression, "he was lame on both his feet." Grace sent for him and had him brought to the king, and the "kindness of God," for Jonathan's sake, procures for him the highest place—even to always eat bread at the king's table.

In Ephesians 1:1-6, we have the New Testament statement of the place which the sinner saved by grace is permitted to occupy. The "saints which are at Ephesus" are "blessed with all spiritual blessing, in heavenly places—literally, the heavens—in Christ; even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him: having in love forordained us unto adoption as sons through Jesus Christ unto himself according to the good pleasure of his will, to the praise of the glory of his grace, which he freely bestowed on us in the Beloved." As far as Mephibosheth was concerned nothing that he might do by his own efforts would secure for him the place at the table of the king. He was sought after, hunted, brought—fetched—placed by the one who had the favor to bestow. So is the sinner's position in Christ,—"blessed with all spiritual blessings...in Christ," entirely by the favor of Jehovah. "Not of works, that no man should glory."

Verse 13 of this chapter of David's generous treatment of Mephibosheth is full of instruction. "So Mephibosheth dwelt in Jerusalem:—he did eat continually at the king's table." Can we think that he would desire to be put out again in the land of no pasture—famine? In the condition of one in bondage? The Israelites, after the Lord had so wonderfully brought them out and liberated them from the yoke of Egyptian bondage, often murmured against God and against Moses, and longed for the leeks and onions, and the flesh pots of Egypt, but it seems impossible that Mephibosheth would desire to be back again in Lodebar. Remaining in Jerusalem there was daily provision for all his needs and that without effort or worthiness on his part, and he was blessedly secure. No foe would be able to reach him. The grace which saved him and provided so richly for him also kept him saved. Jesus said, John 10:28, 29—"And I give unto them—my sheep—eternal life; and they shall never perish, and no one shall snatch them out of my hand. My Father, who hath given them unto me, is greater than all; and no one is able to snatch them out of the Father's hand."

Thus grace saves; grace gives the highest place, and grace keeps the saved one.

Mephibosheth comes into notice again during, and after the rebellion of Absalom. Chapter 16:1-14 shows the falseness of Ziba, the servant who had charge of the estate of Mephibosheth. It seems evident that his charge against Mephibosheth is false, and made for a selfish purpose, an exhibition of what covetousness will lead a man to do. Chapter 19:24-30, gives us the scene of the meeting of Mephibosheth and the king on his return to Jerusalem and there seems to be no reason to doubt the loyalty of Mephibosheth. His answer to the king in verses 27 and 28 is beautiful. He recognizes how in grace the king has dealt with him. What he has even to the eating at his own table is entirely a matter of graciousness on the part of the king. And in this we have a picture of the grace of God in Jesus Christ towards those whom he has redeemed by his own blood and made them to sit together in the heavens in Christ Jesus.

The voice of Christ to thee is crying, "Grace is free! Grace is free." O come to me ye sad and dying, "Grace is free! Grace is free." O glory in the sacred cross, and count all other things but loss. The best beside is naught but cross, "Grace is free! Grace is free!"

Our Father now to thee is calling, "Grace is free! Grace is free!" O bear his accents gently falling, "Grace is free! Grace is free!"
He knows thy grief, he hears thy moan,
He'll welcome thee, no longer roam,
The feast is spread for thee at home,
Grace is free! Grace is free!

Grace is free! Grace is free!
And heaven's bells with joy are ringing,
Our loved in glory now are singing,
The Spirit pleads with thee to-day,
O come to Christ, without delay.
He is the truth, the life, the way,
Grace is free! Grace is free!—Sel.

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General Conference of 1910.

We are informed that General Conference of 1910 will convene at the Air Hill M. H., Franklin county, Pa. The railroad station will be announced later.

The following timely paragraph is culled from the October number of "Over Hope," under the caption Immodest Fashions and Luxuries:

"During the past year or so immodesty in the dress of women and the richest and most luxurious attire has come into prominence. These new fashions are not only immodest but they are so voluptuous, that there can be no question that they were specially designed by evil minds to excite the passions. The age closes, according to the Word, in doctrinal apostasy and moral corruption. The days of Lot will be repeated. In these immodest fashions we have an outward evidence of the hidden lasciviousness and corruption. The lust of the flesh, the lust of the eyes and the pride of life are reaching their zenith. Similar fashions were in use when the Jewish people had progressed in their apostasy. Then the daughters of Zion were haughty, walked with stretched-forth necks and wanton eyes, walking and mincing as they went. (Isa. 3:16.) Then the Lord announced his judgment: 'In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their caulns, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair baldness; and instead of a stomach a girding of sackcloth; and burning instead of beauty.'

"Such a stripping time is coming for the giddy women of the world. "'Ye have lived in pleasure on the earth and been wanton.' (James 5:5.)

This is one of the characteristics of the last days, the 'weeping and the howling' (James 5:1) comes next. "Christian women should reject every part of these evil fashions." Recently a correspondent in one of our exchanges, an Evangelical journal, wrote, in rather a semi-humoroue vein, of the changes that have taken place in the methods and practices of the church of which he is a member since the early fathers of the church, Albright, Seibert, and many others, passed away. He writes that in those early days an Evangelical sermon was hardly considered complete unless some warning had been given against the hochmut (pride of dress) which was then regarded as a deadly thing to spiritual Christianity. But the time came when this deadly thing had gained such headway that the ministry succumbed and decided that to warn against hochmut (in those days the preaching was German) was a hopeless and vain effort. However we are not sure but what the practice of the ministers themselves helped to break down the protecting bulwarks and thus made an open way for the intrushing flood. We recall how one of our elders in Canada, now gone to his reward, who was a member of the same church in his early Christian life—a class leader—used to relate that at a certain large gathering of the church, the ministers bemoaned the fact that hochmut was making such headway in the church, and counseled amongst themselves what they might do to stem the intrushing tide. There was one of the aged fathers present at the meeting and some one proposed to ask his counsel. So they called him and asked him whether he could tell them what to do to save the church from this evil. He answered them, 'Yes, I can tell you what to do.' "What is it?" they asked. "You must begin at yourselves first," was his answer. They didn't ask for any further advice. And so the correspondent referred to is somewhat puzzled and, we half believe, feels that the prevailing immodest fashions are detrimental to the spiritual life of the church. Judging from the portraits of Reverends, Professors, D. D.'s, etc., as they appear in the religious journals; and they are a-plenty in these days, we can sympathize with the man of whom it is related that he went out one day to shoot a dude and after having got his game he found he had killed a preacher. Of course this picture no doubt is overdrawn, and may have been conceived by one who is an enemy to preachers, but—well—there occurs to us the case of a good brother, a member of a plain church, who several years ago withdrew from that church in order to enter the ministry of a sister denomination, but where plainness does not count any more. Well, in course of time it was noticed that plainness was a vanishing quantity with this good brother,—the beard which had been quite ample, became beautifully less, and eventually, passing under the hand of the tournorial artist, we presume, he emerged slickly and cleanly barbered, no vestige of hair remaining on his face except that which grew upon the upper lip. So while many are saying this is neither here nor there, that worldly conformity has nothing to do with one religion, yet here and there, there are those who are impressed with the infidelity of it and have courage to cry out against it, as in the quotation given above.

In Bro. Hess' article in our last issue under the head "The Needy," he requests that the pronouncement of Conference of 1900 be printed as a sequel to what he wrote. The entire pronouncement is found under Art. 14, commencing on page 21 of Conference Minutes ending with section 10, pages 23 and 24. It will be seen that it is recommended that all the districts "adopt the millage tax system to raise the funds needed for the legitimate business of the church, such as providing for its poor, for the relief of the ministry, sending delegates to Conference, holding communion services, caring for public places of worship, etc." That assistance may be provided for districts needing such assistance, and also for isolated members not under the jurisdiction of any district, and the same for indigent missionaries and ministers, and for providing maintenance and common school education for worthy children, etc. It makes provision for a definite amount as will be seen in Section 4. Section 5 tells us "that no district shall be entitled to support from the Home Mission Treasury until it shall have

(Continued on page 15.)
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIENDS

Addresses of Missionaries.

Africa.
H. D. Steigerwald, Grace Steigerwald, Mary Heavy, Jesse and Dorcia Wenger, Matjoppi Mission, Bulawayo, South Africa.
H. Frances Davidson, Aida G. Engle, Myron Pease, Charles W., N. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Missionaries; Levi and Sallie Doner, Mapane Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B:
Jesse R. and Malinda Eyster, Modernfontein, 12 0 (Mission School), via Zarfontein, Transvaal, South Africa.

Oct. 30, Rapho District, N. Y.:

India.
A. L., Mrs. A. L. and Ezra Musser, Maggie Landis, No. 6 Sudder Bazaar, Dilsbush, Lucknow, India.

Oct. 16, 17, Southerton M. H. A Testimony.


Chicago Mission, 6900 Halsted St. In charge of Sister Sarah Bent, Bro. B. L. Britaker and Sister Nancy Shank.


Toronto, Ont., Mission in charge of Webster and Martha Burch, 740 Lansdowne ave.

Jabok Orphanage, Thomas, Okla., in charge of A. L. and Anna Eisenhower.

Love Feasts.

Pennsylvania.
October 16, 17, Southerton M. H. A Testimony.

October 16, 17, Southerton M. H. A Testimony.
November 10, 11, Harrisburg.

October 16, 16, Five Forks M. H. Community meeting in the evening. Preaching on Sunday morning.

October 30, Mechanicstown.

October 30, Rapho District. 5 p.m., Communion service.

Ohio.
October 16, 17, Sippo.
October 23, 24, Donnelsville, Maple Grove M. H.

Michigan.
October 16, 17, Carliland.

October 16, 17, 22, 24, Newburg.
October 30, 31, Zion.
November 13, 14, Zionsville.

November 20, 21, Abilene.

A ministerial meeting will be held at Abilene, Kans., November 19th, commencing at 10 a. m.

Ontario.
October 9, 10, 16, Clarence Center, New York.

Thomas, Okla.—A series of meetings was held at the Bethany M. H., continuing from September 5 to 19. We are glad we can say as the Psalmist, "The Lord hath done great things for us whereof we are glad."

We believe God was with us in every service from the first to the last. Bros. McNight and Bates were with us. Bro. McNight is a man whom God is using to the salvation of souls. He preached the word in the power of the Holy Ghost, which was the means of bringing conviction to many hearts, and brought seekers to the altar at every service, with three or four exceptions. Backsliders were re-claimed, believers sanctified and sinners saved. We believe God has begun a work in many homes so as to finish it, if the dear ones only give Him a chance and let Him. The meeting closed with a crowded house and many came forward, giving their hand for prayer that they might be saved.

D. L. Book.

Jabok Orphanage.—I praise the Lord for His presence with me; truly He is good to us for which we do thank Him. When I think of what the Lord has done for me, and then think what He has promised to do for those who put their trust in Him, it encourages my heart to keep on working for Him and humanity. For this purpose He saves and sanctifies us, so we may be a blessing in the world. I feel that we who are saved owe our entire life to Him, who gave His life for us. It means everything for us to be true to Him who has called us. I never felt more glad in my life than I do this morning, that I have the witness in my soul that I belong to One who has promised never to leave nor forsake those who put their trust in Him. Bless His dear name.

Oh, the life he puts in us when we are truly born of the Spirit, and when we comprehend that we are heirs with Christ, is grand to my soul to think to whom I belong. I am glad this morning that this old world has no charms for me; the aim of my life is to lay up treasures in heaven. Thank God our life is too short to spend it in things that do not matter. I am glad I can sing the song: "I live for Him Who Died for Me;" and I know when my work is done He will say, "Come up higher." Oh, how that will cheer our hearts. If we keep these things in mind our call to the altar will get us our reward no matter what that calling may be, whether it be in the kitchen washing dishes, or in the streets or alleys, or some orphanage or rescue home, or in some Mission telling the simple story of how Jesus can save men and women from sin; or it may mean for some to labor with their hands so they may have the help of the Lord along, and they will get their reward just as much as those who are out in the front of the battle. Sometimes I think the reward will be greater, for it means a good deal to work hard and give it to someone else. I mean if we give cheerfully, for that is the only way we will get any blessing from it. You know God loves a cheerful giver. I have learned that is more blessed to give than to receive. You, who have not had the experience of this do not know. It makes one feel humble in the sight of God, and little in the eyes of men, but we get joy when our prayers are answered. Bless the Lord.

Well, I wish to thank the dear ones who have remembered the work here in sending of their means to help along. We do appreciate it, as it shows that you are in harmony and sympathy with the work, and then we know you are also praying for its success. I trust the interest will increase instead of decrease, for this work here is as much needed as any work in the church.

Oh, for consecrated men and women, who are willing to give their life and talent for the work of the Lord. There is work here on hand, and no one to do it. Help us pray, a faithful field is already ripe. I wish to say, may the Lord bless those who show their interest with their means. I am sure we use it to the best of our ability. I am sure the Lord will bless you.

RECEIVED SINCE OUR LAST REPORT.

Free will offering taken after a rescue meeting in Michigan, $4; Gormley, Ont., $5; Sister Garman 50c; Edith Haldeman, $1; Mother Haldeman, $1; Elder Eyster, $5.

I remain yours for the blessing of humanity.

ANNA B. EISENHOWER.

A Testimony.

Dear reader of THE VISITOR: Greeting in the precious name of Jesus, I am glad to know that Jesus is mine and I am His. If it were not for Jesus I would not know where to turn at times, but I am glad that we have one we can go to that will carry us through all trials and temptations, though we cannot understand all things.

At times we do not know why God lets things come upon us, but I am so glad to know that He does all things right.

I praise God for all the blessings of life, but most of all, for the blood of His Only Son, which cleanseth me from all sin and from all unrighteousness. It seems to me as though the Lord will come soon. When we look around us and see the signs, and compare them with the word of God we can see the truth of what Jesus says, Matt. 24: 24, that if it were possible they would deceive the very elect. So it behooves us to be up and doing, and watch and pray lest the whole world take us unawares.

Brothers and sisters, my heart nearly breaks when I see those who we thought were right, fall in sin, and I oft times feel that if my eyes were a fountain I could weep rivers of water. But those things I am so glad to say I have the deep selected place in my soul. I am glad that the Spirit of God meets with us in our meetings. That encourages our hearts so much. We believe God is going to do something for us in the near future. Will the dear brothers and sisters pray that He may have His way at the Philadelphia Mission? We are going through deep waters, but I am so glad that we have the promise that He will not suffer us to be overflowed.

All we can do is pray and let God have His way, and obey Him. We ask the brothers and sisters especially to pray for us that God may have his way and that souls may be saved, and believers may be sanctified, and that God's work may go on and prosper.

HENRY LANDIS.
To Africa and India.

Sept. 6, 1909.

Our last writing was mailed at Plymouth, England, from here we crossed the English Channel to Cheshboro, on the coast of France, which place we reached between 10 and 11 o'clock at night, not touching land, but halting out in the deep water, where a smaller boat pushed up to our side to take off mail, passengers, and baggage. During this visit we were destined to a somewhat exciting occurrence. As the passengers were passing over the gangway, a rope broke, and the gangplank fell. One of the passengers, a Greek boy (to whom we became somewhat attached on our voyage from New York,) fell overboard! Man overboard! "Quickly the life buoy rose out of the hole in the deck, and the gangplank fell. One of the passengers, which was a device so arranged that as it came in contact with the water it ignited, causing a light, thus enabling the boy to find the buoy. All work ceased and two men in a small boat rushed out to rescue him, and were successful. All felt relief and rejoiced. The boy's being able to swim was a great help to him, otherwise, no doubt, he would have perished. We were made to think of how many are perishing on life's ocean of sin, and yet continue to refuse to take hold of the life-saving devices provided in Jesus Christ for the safety of all.

Sunday morning at about 4 o'clock we entered the harbor of Southampton, but were not landed until after 8 o'clock, when we were conveyed to the Cornish Hotel, where most of our missionaries have stopped between boats. Being too late for the South African boats which only leave this port every Saturday, we were compelled to lay over until Saturday, September 4. Being booked through to Cape Town, we were at no expense while here, as the steamship company provides for this port every Saturday, we were conveyed to the Cornish Hotel, with their huge coffins. Also mum­mied cats, a goat, and a young bullock. Some of these coffins contained earthen vessels, with their huge coffins and grass which were buried with them. Space would not permit, and memory would not serve to tell it all.

We returned to Southampton on Friday evening in order to prepare and be ready for our voyage next day, by writing a few letters home, and getting a few things needed for our voyage. On Saturday at about 11 o'clock we passed the doctor for inspection and amidst rain boarded our vessel, the "Saxon," of the steamer company. Steamer commanded by Captain Jno. Miller, $1; Sr. Stoner, $1; Matilda Hea­meyer, $1; Anny Baker, $1; donation box, $8.56; cash, $26.25.

These donations are thankfully ac­knowledged. It may seem but a small sum for the time, but we feel very thankful for all of the donations and accept them as from the Lord, and if we only remain true I believe the Lord will bless it further.

A. B. Musser, Treasurer.


DONATIONS RECEIVED.

Bethel S. S., Kans., $16.55; Sr. Mary Mater. Weis, Springvale, Ont., 20 cents; Sr. Knesley, Springville, Ont., $1; a brother, Springville, Ont., $5; a brother, Stayner, Ont., $5; a brother, Richmond P., Ont., $2; Bertie S. S., Ontario, $45.50; Bro. and Sr. Nigh, Springville, Ont., $2; Sr. Heise, Cashmore, Ont., $10, total, $56.

On July 6, when we started in the business there was a deficit of $17.50—stores of rent and living expenses, etc. We are glad that this deficit is now wiped out through the contributions from the brothers and sisters, and a small balance remains. Since we are in business no expenses have been incurred.

At present we are only carrying on the little Sunday-School. The attendance has been very good, averaging thirty scholars.
O golden day, when light shall break
And dawn's bright glories shall unfold,
When he who knows the path I take,
Shall lead me, for me the gates of gold!
Earth's little while will soon be past,
My pilgrim song will soon be o'er;
The grace that saves shall time outlast,
And be my theme on yonder shore.

Life's upward way, a narrow path,
Leads us to that fair dwelling place,
Where, safe from sin, and storm, and wrath,
They live who trust redeeming grace. Single by heart along the way!
The grace that saves will keep and guide
Till breaks the glorious crowning day,
And I shall cross to yonder shore.

I dimly see my journey's end,
But well I know who guideth me;
I follow him, that wondrous Friend
Whose matchless love is full and free.
And when with him I enter in,
And all the way look back to trace,
The conqueror's palm I then shall win,
Through Christ and his redeeming grace.

CHORUS.
Then I shall know as I am known,
And stand complete before the throne,
Then I shall see my Saviour's face,
And all my song be 'Saving grace.'

The way I know when anything is
of the Lord is when an impression
comes, with a heavy heart, and it
continues so I can not get rid of it,
then I am confident it is of the Lord.
Then to make sure I am right I watch
and observe, and confidently talk
with those who are deep, pious,
humble, and whose works show they
know the Lord and the work. So now
to my subject. I am so burdened
with the way poor souls “who have a
little burden” are deceived and de-
ducted and even the “little burden” de-
stroyed by altar workers, ministers
and all. I have carried this a long
time, but when I saw it by our own
ministers it came so heavy I just must
warn them.

THE OLD WAY. (Ps. 51.)
David, a man taken in murder and
adultery, cried mightily unto the Lord
for mercy and pardon. He believed
in the righteousness of God and ab-
horred the sin he committed. His
spirit was broken and his heart con-
trite. Therefore the Lord heard him
and reinstated him in his favor. In
like manner will the Lord hear those
who come to him now by faith and act
out that faith in godly sorrow for past
sins and a separation from the same.

THE NEW WAY.
At present there are too many
preachers and evangelists, even I fear
in our own body, who pass over too
lightly, the sin business. The preach-
ings may be all right; but when one
becomes penitent there is often a too
soon crying of peace, peace, by the
minister or workers when the seeker
has not had a true sense of his guilt
and not a full determination to let the
Lord have his way with him. Our ac-
ceptance by God through the merits
of a crucified Redeemer is not depend-
ent upon what we have done, but by
really accepting the Lord as our all in
all. His righteousness and our un-
righteousness is made manifest. True
repentance will lead to a separation
from the works of the old man and a
straightening up of old accounts with
our fellow-man so far as it is in our
ability to make good. Formerly it was,
repent, confess, restore, forsake,
quit your sins, pray, cry, seek, knock,
labor, take the yoke upon you. Amen.
Now it is, it is not your feeling bad, it
is not your crying, it is not your pray-
ing, and they talk, talk, talk, until
what little of conviction they may
have had is talked away, not pardoned
and the preacher says, “Praise the
Lord, tell what the Lord has done,”
and often there follows a testimony of
untruth, but the report is, Two or
more saved. Oh my, two more de-
ceived.

Our parents had the right kind of
profession and believed in their re-
ligion and said I am a worm and no
man. Oh how our parents must have
lived and trusted in their God. Oh I
am a reproach and despised. Now it
is, I am not bad; I don’t know as I
have done anything wrong. The
Psalmist confessed wonderfully his
sins. Now they say they have no
sins. Then the world separated them-
elves, made fun and laughed; now,
come and let us have a hand-shake, to
make sure to kill conviction all out.
Then they watched him, now, they do
not need to, for they go straight from
the altar, fix their hair or neckties and
and mix with the unsaved, laugh and talk
just like they.

The Psalmist was tested. They ask-
ed him to go here and there; they got
around him to fight, to tear him up,
try to get him to quit. Oh he was
so meek, milk and tender. He was
afraid to trust himself and conse-
quently when destructive animals or
anything that might be harmful to him
came his heart would melt for them
and he would weep. Now, it is a com-
plete mix-up, no change, no conver-
sion. I have said if I could burn every
altar in the United States I would do
it. I would preach people under con-
viction, send them home and let them
wrestle it out with the Lord, and I as-
sure you God can do a better work
with them alone, than preachers and
evangelists can at an altar where every-
thing is confusion. Yet I love to
get alone and pray with souls who
are in deep contrition, and I can work
at the altar because of the opportunity,
but I will not urge souls to only be
true and take the way.

I will not give my full view on altar
work here, but will say an inquirers’
room is so much better. In conclu-
sion, I want to say oh, brethren, let us
be careful what we are doing and how
we do it. We are dealing with im-
mortal souls and a soul once deceived
is ten-fold worse to get to the light
than before. I am afraid my article will
be too long, so if it is a little mixed, overlook
it. The enemy always tests me and
me tells me I can not write well. I know
it, but I can tell my convictions. So
now I ask you to pray for me so the
dear Lord can use me in some way.
We need to pray much for one an-
other in these last days. I beg to re-
maintain your fellow laborer in the gosp.
el.

Thomas, Okla.

The Child—Its Problems and Possi-
bilities.

“Heaven lies about us in our in-
fancy.” We call it heaven because of
the state of perfection suggested by
the pure, innocent and loving of chil-
dren. They come as gifts from God
bring hope and visions of the future.
With Charles Dickens we say we
“love these little people and it is not
a slight thing when they who are
so fresh from God, love us.”

How great is the responsibility of
the parents’ relation to the child! How
careful they should be about the way
in which they accomplish the work of
nurturing and cultivating the child’s
love and confidence and moulding the
character which tells for two worlds,
this world and the next.

In every beginning think of the end-
ing; this will help solve half the child
problems. There are many child
problems during childhood, youth,
womanhood and manhood which must
be solved, some by the growing child,
more by the help of parents and so-
ciety. The child is a problem and has
problems. We children have trials
and troubles that are just as real and
as hard for us to bear as have the boys
and girls of larger growth whom we
call men and women.

1. They, too, were once in our
places and loved so dearly the things
of the child mind. As they became
men they put away childish things—
some put them so far away that they are not always as considerate toward the rights of children as they ought to be. Children and youth must have fun and merriment. They are not easily spoiled by happiness—more injury is done by repressing their buoyant spirits.

2. A child's mind is not a man's mind, nor can it be without gradual growth. Men are not men in their childhood, for youth is only the springtime of life. "Childhood shows the man as morning shows the day." As the child is trained so will he be.

3. The seeds of the beautiful, sublime, heavenly, should be sown in every true home and plenty of good literature supplied that the child mind may be filled with wholesome thoughts thus making the soul beautiful.

4. How may teachers and parents best solve the problems of character-building, soul-winning and the preparation for their possibilities of life and other problems of equal importance? Force will not solve them. Criticism will not solve them.

Children are very imitative and far more thoughtful than they are often given credit for. We need more models than precepts—models in our parents and homes. Many problems are made difficult by an ill-governed home. Some one has said, "The best paternalism is that which can be at once mentor, counselor, sympathizer and friend."

To influence the young to their being governed without their knowing it by being at once, of them, with them and still above them, is the ideal type of successful management. Hamilton says:

"Home is not merely four square walls,
Tho' with pictures hung and gilded;
Home is where affection calls
Filled with shrines the heart hath builded."

Another poet says, "The home came from heaven. Models on the Father's house and mansions, and was meant to be a training place, the one for the other."

"A good boy," as Professor Peabody says, "is the natural product of a good home." The great and overshadowing peril of a boy's life is not, as many suppose, bad companions, or his bad books, or his bad habits, it is the peril of homelessness. I do not mean merely homelessness, having no bed or room which can be called one's own, but that homelessness which may exist even in luxurious houses—the isolation of the boy's soul, the lack of any one to listen to him, the loss of roots to hold him in his place and make him grow. This is what drives the boy into the arms of evil and makes the streets his home, and the gang his family, or else drives him in upon himself into uncommunicated imaginings and feverish desires. It is the modern story of the man whose house was "empty" and precisely because it was "empty" there entered seven devils to keep him company. How important the ideal home—the home which is attractive, happy with the sunshine of contented dispositions, with plenty of a father's wise counsel and a mother's fond love and in which the gospel of Christ is taught. So far the character problem is solved in the home and the answer is either wrong or right according to the nature of the home.

An author has said the mere enforcement of good conduct is not enough, the mere inculcation of sound principles is not enough. If we would truly bring up our children in the "nurture and admonition of the Lord," it is not enough that we simply teach them what is right. True knowing, true doing, and true being, involve each other. Above all things instruct them from the word of God, taking Jesus for their example in patience, meekness and love, showing by example the beauty and strength of prayer and church services and continually pointing them to their Savior. "We cannot," says Bishop E. H. Hughs, "evangelize the world by the wholesome in some miraculous way, we must deal with individuals—above all wholesome in some miraculous way, we must deal with individuals."

The only point of agreement that I have found in children, we should bear in mind the words of the Master, who himself best defined the relation of the child to God. "Suffer the little children to come unto me for of such is the kingdom of heaven."

The child's possibilities for good or evil, success or failure, depend entirely upon the solution of its problems, for as Richter says, "the clew of our destiny, wander where we will, lies at the foot of the cradle."

Hemet, Cal.

For the EVANGELICAL VISITOR.

A Religious Dialogue.

By J. R. Zook.

Bro. A.—Good morning Bro. B, I am so very happy to see you again! How is your soul prospering?

Bro. B.—Well, to be candid, I think there is more for me and I mean to grow in grace until I am satisfied.

A.—In what respect do you feel a lack that makes you dissatisfied, dear brother?

B.—I am bothered so much with doubts and fears in respect to my experience, efforts and condition, I am fearful that after all I may not be saved and miss heaven; or that I may become an invalid, pauper, or miss my real calling of God.

A.—The holy apostle John says, "He that feareth not is not made perfect in love;" and that "fear hath torment."

B.—And there are brother and sister D. I have the hardest time to keep from hating them, and after my strongest efforts to suppress my temper and feelings I feel a little mistake in my heart against them, for they have so badly misrepresented me, and I fear that I can never love them as I should.

A.—How sad. Is it not true that such feelings, and fears, have torment?

B.—Yes, indeed, I must confess they have, but I suppose, I simply must endure and suppress until I outgrow this condition.

A.—John further says, "Perfect love casteth out fear:" also, "Herein is our love made perfect with us that we may have boldness in the day of judgment." (R. V.)

B.—Well, I know that I was converted and had then received the love of God in my heart, because the good things I formerly hated I then loved, and the wicked things I formerly loved I then hated.

Do you think there is any difference
in the quality and character of God's love? Do you think he has a better kind of love to give me than I received in regeneration?

A.—Your evidences of conversion and regeneration are indisputable; and in respect to the quality and character of God's love I am forced to believe is all the same, universally, and I am sure when we look carefully into the holy Scriptures we can discover this great truth. I believe, therefore, that all God's love is perfect.

B.—What, then, is wrong with my condition, and why, as I have confessed, have I all these doubts, fears, and uprisings within me?

A.—Just allow me, dear brother, to repeat one quotation which I have already given: "He that fears is not made perfect in love." This clearly indicates that the trouble lies in the individual and not in love.

B.—Does John not say, however, that "Herein is love made perfect with us, etc.?" (R. V.)

A.—He certainly does; but, please notice the construction, "love made perfect with us." It depends upon us as to whether it is perfect. Now since that is true, if we do not have perfect love, the fault must be in us and not in the quality and character of love; and "He that feareth is not made perfect in love." The individual is in the passive voice and is and must be acted upon.

The text identifies him, the individual as a child of God, but is not made perfect in love. This then suggests that there is still an act of grace needed to effect a condition to remove the difficulty which causes this imperfection.

B.—What can it be that disqualifies a child of God to be perfect in love? I always thought when a person was born of God, that he had all that grace could do for him, except growing in development, and the final redemption of the body; that he actually had pardon, regeneration, cleansing and the baptism of the Holy Spirit; that is the way I have been taught. Will you give me Scriptural proof that a child of God may be ineligible to that perfect love?

A.—Most truly, or it could not be relied upon—the Bible must be its own commentary. Paul in addressing the Corinthian church, says, they are all wrong. "Now I say that every one of you saith, I am of Paul; and I of Apollo; and I of Cephas; and I of Christ" (1 Cor. 1:13). They all got into party feelings and divisions, even those that said they were of Christ. For Christ is not divided.

"Because of envy, strife, division, ye are yet carnal" (1 Cor. 3:3). Jesus also said, "By their fruits ye shall know them." Now turn to Eph. 4: 22, 24,—"That ye put off the former manner of life, the old man, which waxeth corrupt after the lust of deceit. * * * And that ye put on the new man which is after God created in righteousness and true holiness." You see you here the individual puts on the new man, and has already new life or being. In Gal. 5: 17, Paul again speaks of the same two antagonistic elements or principles in the Christian, the flesh, (the carnal or worldly mind) and the Spirit. "These are contrary the one to the other so ye cannot do things that ye would." Our next reference is in James 1: 8, "A double minded man is unstable in all his ways," also, "Purify your hearts ye double minded." (Jas. 4: 8).

B.—You need not produce any more references for I am convinced that your hypothesis on this point of doctrine is perfectly orthodox. How strange I could not see this great truth before. Now please allow me to ask you for a few references on entire cleansing, and how to obtain it.

A.—I most cheerfully will do so. The first citation is 1 Thess. 5: 23, "May God himself, the giver of peace, give you peace at all times and in every way."

B.—Does John not say, however, that "Herein is love made perfect with us, etc.?" (R. V.)

A.—Certainly. We must consecrate ourselves wholly to God as believers. (The words consecrate, yield, submit, present, etc., are used interchangeably). When we are fully and truly consecrated then by an act of faith we appropriate the promise of entire Sanctification—the removal of all carnality, lust of the flesh, the old man, worldly mind.

Read Rom. 6: 13, "Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God."

It does not say, yield yourselves as penitent sinners, but as Christians— as those that are alive from the dead. Also notice Rom. 12: 1, That ye present your bodies, etc.—speaking to the church, James 5:7, "Submit yourselves (you Christians) therefore to God." "Draw nigh to God and He will draw nigh unto you." Jno. 17: 17, "Consecrate them (the disciples) through thy truth." * * * "For their sakes I consecrate myself that they also may be sanctified through the truth." Heb. 4: 3, 9, 10, 11, "For we who have believed do enter into that rest (into state of entire cleansing) * * * "There remaineth therefore a rest for the people of God." For he (the believer) that is entered into his rest, he also hath ceased from his own works (trying to make himself pure by good works, etc.) as God did from His." "Let us give diligence therefore to enter into that rest, lest any of you fall after the same example of unbelief." This state of rest, entire sanctification, is free from fear and torment. And the last text plainly states there is great danger in not entering into the experience of entire holiness, not only as possibility of falling, but a great probability.

B.—How plain! How plain! How blind I have been all these years! I have read and re-read these very same Scriptures and the light never broke in upon me before, but now I see—how plain the prerequisites of an appropriating faith of the believer who desires the blessing.

B.—But when do we receive the baptism, sealing, or the anointing of
the Holy Spirit? Do we receive it at regeneration or when we are wholly sanctified?

A.—I am glad that you have pronounced this question right at this juncture, because many are not clear on this point of doctrine. It is most evident in the faith and practice of the apostles that they believed, and taught that the baptism of the Holy Spirit followed the new birth, that it was for the child of God—believers—and not for the penitent sinner. When you get home Brother B., please look up and read carefully Eph. 1: 13, 14; Acts 8: 13-17; also Acts 19: 2-6. Doubtless the reason we fail to receive the baptism of the Spirit at confession is because we are not wholly sanctified. While sanctification begins at regeneration, it is not completed until we as God's children, yield ourselves truly and wholly and unreservedly to God for sacrifice or service. While sanctification begins at regeneration, we are wholly sanctified we receive the Holy Spirit which He has given us. There is no scripture to disprove that the very moment we are wholly sanctified we receive the baptism of the Spirit. The thing that prevents it at regeneration must be carnality which must be cleansed out of us so that we can receive the Holy Spirit. There is no scripture to disprove that the very moment we are wholly sanctified we receive the baptism of the Spirit. The thing that prevents it at regeneration must be carnality which must be cleansed away and then the empowerment comes—nothing to prevent it as we exercise a living faith. “The love of God is shed abroad in our hearts by the Holy Spirit which He has given us.” Then we are “made perfect in love,” and become fearless—perfect love casts out fear.

B.—Truly this has been a great hour to my poor soul. Oh! I am so thirsty for the experience—to be made perfect in love. But what are the evidences of this experience?

A.—In Gal. 5: 22, 23, we find the fruits of the Spirit—“love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.”

When we are made perfect in love then we can and do live in 1 Cor. 13. The gift, or gifts of the Spirit are also evidences—word of wisdom, word of knowledge, the gift of faith, gifts of healing, miracles, prophecy, discerning of spirits, diversity of tongues, interpretation of tongues.

B.—Pardon me, but in a meeting not long ago they insisted that the gift of tongues is the only evidence of the baptism of the Spirit.

What do you think of that?

A.—It is a very erroneous and mis-leading doctrine and has already caused many to go off into fanaticism. I might as well insist that the gifts of healing is the only evidence—there is no propriety in it. The gift of tongues is only one of the numerous evidences. Any person claiming to have the gift or gifts of the Spirit will also have the fruits of the Spirit. A person may have one or more of the gifts.

The use, also, of the gift of tongues has been greatly misused in public assemblies, and has greatly reflected upon the work of the Holy Spirit. Where is the consistency for one to occupy time in a public assembly when no one can understand, and the speaker himself unconscious of what he is saying? Be sure to steer clear from that great error.

B.—I am strongly impressed that your position is correct from a Biblical standpoint. I shall yield myself wholly to God as directed and by faith “be made perfect in love.”

Des Moines, Ia.

For the Evangelical Visitor.

Ministering Angels.

BY W. R. SMITH.

The wide fields of immense space beyond the confines of this earth are not the uninhabited regions that we so often imagine them to be.

While the holy Scriptures were not given us to satisfy our curiosity, yet sometimes divine revelation rolls back the mystic veil that intervenes between us and the unknown realm beyond. And we behold the flaming banners of march ing hosts far above the eagle's flight, on fields where human foot has never walked.

Yes, Our Father has other beings, bright, sinless ones whose chief delight is to do His holy will in bringing comfort and cheer to the weary mortals of earth. Swifter than the lightning's flash is the rapid flight of these holy ones, on shining wings to do our Father's bidding, and rescue the fallen, fainting soul. No position in which men are placed is unknown to them. On the dreary desert sands, among mountains wild, on the raging billows of a tempestuous sea, or in the lonely prison cell, at God's call, they quickly fly to the relief and rescue of any endangered or perishing creature. How softly an angel entered the dark dungeon of the imprisoned Peter, who lay bound in irons between two soldiers, and bidding him stand on his feet, the chains fell off as silently as a falling snow flake, and on being conducted out of the city his angel helper and guide vanished.

In olden times a mighty host of God's enemies appeared around the walls of Dothan and besieged it, for the purpose of capturing one of God's faithful prophets. Elisha and his servant, early one morning, beheld this vast army encompassing them, and the servant exclaimed, "Alas, master, what shall we do? "Fear not," said Elisha, "for they that be with us are more than they that be with them," and he prayed that the young man's eye might be opened that he could see, and behold the mountains were full of horses and chariots of fire about them. If the enemy had a host, so had God a greater one; shining legions of celestial warriors, and one of them more than a match for all the armies of earth. In this dispensation, God for some wise purpose does not often permit us to behold with our natural eyes these guardian angels who are about us, but we know from their desire to understand the great mystery of our redemption through Christ, that they are intensely interested in our soul's eternal welfare.

Their holy, invisible presence is often felt as they come in contact with us and touch our hearts, and whisper some word of hope or good cheer. In fact this has sometimes been so real to me that I have looked around, as I thought I could almost distinctly hear the rapid flight through the air of a shining angel on flashing wings of light. What a blessed influence their visits to us make on our lives, drawing us nearer to heaven and Jesus our glorious Redeemer.

These bright sons of the morning are near us far oftener than we think they are to help us through all the trials and difficulties of our lives. They are our comfort, our strength, our guide, and our help. They can stir us up to good works, they can cheer us when we are down, they can encourage us when we are discouraged, and they can comfort us when we are weary. They are our substitutes for the angel helper and guide vanished.

The following incident which is vouched for as true by a foreign mission lady, shows how the angel of the Lord encamped around them that day to deliver them. It may seem, and sound strange in this pro-
saic age, but I fully believe in the truth of it.

In Farther India, during the persecution of the early missionaries, a certain man and his family was marked for destruction, but God overruled the wicked plot to His own glory. Sometime afterward the leader of the savage natives, who had in the meantime become converted, came to the missionary and said, "I love you now, but once I hated you and sought to kill you, and came on purpose one dark night to do so, but you had a guard about your house, and they frightened me away."

"Why, no!" said the missionary, "I never had a guard since I have been here."

"Yes you had," said the native, "for when I came to your house there was a shining guard at each corner with a sword, and I became afraid and left."

Who shall say that God did not open the eyes of these heathen natives, to see the angel guard that He keeps over His own beloved?

Fredonia, Kan., R. R. No. 2.

The Carnal Church.

When it is so emphatically said, "The carnal mind is enmity against God," and that "they that are carnal can not please God," it is at once evident that the question, "What is a carnal church?" is of vital importance. This church, at one time, was located at Corinth. Paul in addressing it declared that he could not speak unto you as unto spiritual, but as unto carnal. Can we determine with any degree of certainty what the grounds were upon which this charge is based?

In reading further in the same chapter (I. Cor. iii.) we find the one dominant reason in this case for the charge. It was the presence and dominating influence of a spirit of envy, strife and division. For Paul says (v. 3), "For ye are yet carnal; for whereas there is among you envy, and strife, and division, are ye not carnal, and walk as men?" What is there in envy, strife and division to mark them as carnal? They are classed as vices. Envy subdivides itself into rivalry, mistrust, suspicion and jealousy, all of which have a distinctively carnal element. They are prohibited, but prohibited because they are evil, because they are carnal. Divisions are results of these bad passions, and are in direct contradiction of the teachings of God's word. They are always the result of the dominance of carnal passions. Strife also follows the exercise and rule of evil passions, of a carnal spirit. These divisions and strifes were congenial enough to the spirit that ruled in them, but they were not led thereto and therein by the Spirit of God.

That Spirit had already (I. Cor. iii. 10) forbidden divisions, and enjoined unity: "That there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." And in Gal. 5, this same Apostle has classed among the works of the flesh (carnal) such vices as these: "Hatred, variance, strife, seditions, schisms, envyings, and such like." The church, therefore, or the members, in whom these evil passions manifest themselves must be pronounced carnal, and so not led by the Spirit of God.

But carnality manifests itself in other ways. Not all carnal men, or churches, are envious, or filled with strife, divisions and contentions. To be carnal is to be under the influence of the flesh. The carnal mind is the mind which yields to the dictates and desires of the flesh as against the will and word of the Spirit of God. The child is at first living a wholly fleshly life. It is moved and influenced by its natural desires and wishes. The parents' better judgment must restrain it and guide it. Later its own better knowledge must govern it as against the desires of the flesh. This is Paul's analogy. It justifies us in saying that the church is most likely to become carnal which is led by its younger element. That element will propose many things and do many things which riper judgment must pronounce to be carnal. This is a danger to be judiciously guarded against.

There are to-day many things in most churches which are an evidence of carnality. They are found in the pulpits as well. Some things which in their time, form and place are right enough, by reason of perversion, or excess, become carnal. This is forcibly revealed in the development of a virtue into a vice. Thus "envying" in classic as well as in Hebrew usage occurs in a good sense, as zeal, emulation. But it soon passes over into jealousy and envy. Then will follow quarrels, dissemblings, altercations, variance and bitterness.

Ill-regulated will-power is also evidence of carnality. Here is a want of subordination to rightful authority. It gratifies the flesh. Thus it grows into obstinacy, wilfulness, stubbornness and perverseness. Here we find the incorrigible child, which throws off the parental control.

The fact thus appears that carnality does by no means refer mainly to the appetites and passions of the flesh, but eminently to the mental states and attitudes of the will. Where the will, and so the acts, is not restrained by the law of the Spirit, a law outside of ourselves; where there is a disposition to please the flesh, its pride, its hopes, its fears, its hates and loves; where there is an ill-regulated will, a misdirected and misapplied and defective will-power, there we will find fully developed carnality. Ministers are tempted from the carnal side of their natures by a desire for notoriety and popularity. Churches cater to the flesh in scores of things they do not tolerate. Indeed so widespread is this moral disease that one is tempted to think as did Isaiah of Judah: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores."—Dr. Forney in Church Advocate.

What Puzzled the Japanese.—An officer from Japan was visiting America, and one day, while looking about a big city, he saw a man stop a milk wagon.

"Is he going to arrest the man?" asked the Japanese.

"Oh, no," was the answer: "he must see that the milk sold by this man is pure, with no water or chalk mixed with it."

"Would chalk or water poison the milk?" asked the Japanese.

"No, but people want pure milk if they pay for it."

Not long after the two passed a saloon where whisky is sold. A man came staggering out, struck his head against a lamp-post, and fell to the sidewalk.

"What is the matter with that man?" again asked the Japanese.

"He is full of bad whisky."

"Is it poison?"

"Yes, a deadly poison," was the answer.

"Do you watch the selling of whisky as you do the milk?" asked the Japanese.

"No," was the reply.

"At the markets they found a man looking at the meat to see if it was healthy.

"I can't understand your country," said the Japanese. "You watch the meat and milk, and let men sell whisky as much as they please."—Selected.
"All for Jesus" Do We Mean It?

Shall we then sit idly singing while the days go swiftly by, Singing words unmeant, unthought of, leaving blood behind souls to die? Or shall we, like our dear Master, hasten out to save the lost, Faltering not at any labor, shrinking not at any cost?

Dear readers of the Visitor: As I enjoy reading the paper you publish and especially the Young People's page, I thought I could with God's help copy this poem which means very much to me. There is many a one in this world that sings so thoughtlessly. Oh, that we may take it to heart and act as it preaches. May God help His children that they may ever do their duty at all times.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is in heaven." (Matt. 7: 21.)

Your Sister in Christ,

Lizzie A. Eberly.

What Shall the Harvest Be?

Some small boys were playing behind the big barn on Mr. Thompson's farm, and sad to tell, they were using bad language; also two or three were trying to smoke and think of nothing. Now it so happened that Mr. Thompson himself was in the barn at that time, busy over the repairs needed by some of the farm implements, and, shocked by hearing such words, accompanied by the smell of tobacco smoke, he looked out cautiously to see what boys were so misbehaving and misconducting themselves. Imagine his grief at seeing his own son Willie, with a cigarette between his teeth! And, alas! just as his father's eye fell on him the filthy roll of paper and dry tobacco was removed from the boy's lips, while he used some of those very words which had shocked Mr. Thompson.

Grieved beyond measure, the loving father resolved upon teaching his son a lesson which he should never forget. Early upon the following morning he called Willie downstairs to prepare for a day's work in the field.

"We will plant the corn lot to-day, my son. Come with me and I will show you what seed to use.

To the boy's surprise, Mr. Thompson led the way to a field overgrown with hard-licks and thistles and began filling his sack with what seed to use. They went on sowing yesterday—bad language and the use of vile tobacco. If you wish to be a good man you will be a good boy, for 'Whatsoever a man soweth, that shall he also reap.'

"Indeed, I won't sow any more rubbish seed; father; but the other boys were all talking 'gang' and some were smoking.'

"Well, my son, whenever you start out to plant any kind of habit seed, just stop and ask yourself, 'what shall the harvest be? Wheat for the Master's garner, or tares for Satan?' You will be safe then. Now let us go back to this corn.'--Ex.

Grace's Profession.

I am glad school is out. You can take care of Hetty while I go to the party," remarked Mrs. Dreyer to her daughter. "I expect Mrs. Lyon will have to stay at home with Julia, for Elizabeth has gone for a visit.

The last remark gave Grace an idea and she ran away to think it over. "There are eight children in these three blocks, and they are too little to leave alone," she said to herself. "Their mothers will want to go to the party; they would be glad to have me do it.

She went to the kitchen, where her mother was busy. "May I use the attic this afternoon?" she asked eagerly.

"You know you may play in the attic. I always allow you to do it."

"But I want it for something special this time," insisted Grace. "I can't tell you what it is; it's to be a secret for a little while.

"If you don't get into mischief, I don't care," Mrs. Dreyer felt she could trust her, but the warning would do no harm.

Grace ran back to her room again, and at the end of half an hour she was reading the following with knitted brows: "Grace Dreyer, child amuser. From two o'clock until six. Terms, ten cents. Child called for and delivered." She looked thoughtfully at the last word. They always say 'deliver' when they send anything from the stores. It don't sound quite right to use for children, but I like it better than 'brought home,' and it was settled.

She put on her hat and slipped out of the house. She left the nates, saying an answer would be called for in an hour.
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Messian Orphanage.

Report for months of August and September, 1909.

DONATIONS RECEIVED.

A friend for dentistry, Harrisburg, Pa., $10.25; Jacob S. Polz, (special), $2.50; Henry Auker, 50 cents; Miss Lillie C. Baker, (special), $2; Mrs. Annie Nisley, (special), $1; Mrs. Samuel Leopard, (special), $1; a friend, Harrisburg, Pa., $1; Dr. H. O. Musser, Elizabethtown, Pa., $2; Lykens Valley district, Pa., Sunday-school, $1; a brother, Hummestown, district, Pa., $1; J. M. Kahle, Union Deposit, Pa., $1; friends, 21 cents. D. M. Book, Treasurer.

An Incident in York Minster.

"When quite a young man, I was once in York Minster. I remember how, after wandering up and down the nave, marvelling at the extent of that noble building; I at length sat down on one of the window seats; and after a time said aloud, 'This is indeed a wonderful building.' As I thus explained, I was answered by an old man, whom I had not perceived, but who was sitting on the same stone.

"Yes, it is indeed a wonderful building, sir.' (He thought that I had addressed my remark to him, as he told me later on.) He was very old, very poorly clad, and very pale and feeble in appearance; so much so that, though I was not then wont to acts of charity, I feared the old man was starving, and under that impression, I took one shilling and sixpence from my pocket and put it into the old man's hand. My surprise was great when he quickly rose from his seat, and looking around while tears rolled down his face, he exclaimed, 'There is nobody near, sir, to make you ashamed; you will not refuse an old man's blessing, will you? Ah! you little knew what you were doing when you gave me that money, how you were saving an old man's life.' Then he stretched out his hands, as if to cover me with his love, and poured forth such a prayer of blessing on my behalf, as I had never heard before, and as I have never heard since. His language was wonderful, both for the knowledge of God which it expressed, and for the beauty of the wishes which he put forth on my account.

"When he had finished, I asked him to explain to me how I could be said to have saved his life. He then told me as follows: 'I live many miles from York, and had been summoned to a daughter, who is dying, at a village about ten miles on the other side of York. I arrived in the city with only fourpence in my pocket, and was offered a clean bed for fourpence, and a dirty one for twopence; I chose the clean one, and went to bed supperless, for I have not been accustomed to that which is dirty, and I thought my Father would be sure to take care of me. I came this morning as soon as the Minster was open and sat down here, for I felt sure God would send someone to look after me, and I have been waiting here all day, till He was pleased to send me what I needed. Yes, sir, I have been very hungry, but I was quite sure that my Father would send someone to help me when He thought right, and now you see, sir, His time has come, and He has sent you.'

"It was then seven o'clock in the evening, the Minster was just about to be closed, and that old man had been there from early morning without food since the day before. Was not this to 'let patience have her perfect work?'

"Then said, 'Do you mean to say that you have had nothing since yesterday?'

"'No,' he replied, 'nothing.'

"'Why did you not ask some of those who came to the services, or some of the visitors, to help you?'

"'Because God, I know, would send me help when He thought right, sir, and I have always thought it was my place to ask Him rather than man.'

"After a little more conversation, I was so astonished and so much overcome by this old man's simple faith, that I took out all the money I had, and showing it to him, I asked him to take as much as he wished or wanted. But he looked at me almost reproachfully, and said, 'No, sir, God told you just how much you ought to give me, and I would not dishonor my Father by taking more than He sent me, for when I want it He can always find more.'

"After a few more words we parted, and I saw the old man go forth on his journey, with what he considered his ample provision, because God had sent him for that day his 'daily bread.'

"A few minutes after I met him
again, as I was walking round the eastern end of the Minster, and once more he paused, and I said 'Good-bye, old friend,' he repeated his former expression of humility, There is no one here, sir, to make you ashamed, let me offer up one more prayer for you,' and again he poured forth a few words of blessing and entreaty for me, after which we parted to meet no more on earth. But that old man's blessing has, I believe, followed me from then on, and I can never thank God sufficiently for the lesson on trusting Him wholly, which the incident of that day then brought home to my soul, and ever since I learned to look to Him as my Father in Jesus Christ."

"Trust in the Lord with all thy heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. 3:5, 6.)

"The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory." (1. Peter 1:7, 8.) —Web Peploe in Our Hope.

The Twenty-second Psalm.—The Cross of Christ.

The twenty-second Psalm contains a most remarkable prophecy. The human instrument through whom this prophecy was given is King David. The Psalm does not contain the experience of the king, though he passed through great sufferings, yet the sufferings he speaks of in this Psalm are not his own. They are the sufferings of Christ. It is written in the New Testament that the prophets searched and inquired diligently about the coming salvation. The Spirit of Christ, which was in them testified beforehand the sufferings of Christ. (I. Peter 1:10, 11.) David was a prophet, and in this great prophecy the Spirit of Christ testified of the sufferings of him, who is both David's Lord and David's son.

The book of Psalms so rich and full of himself, so inexhaustible in description of our ever blessed Lord, is divided into five books, which correspond to the five books with which the Bible begins, the Pentateuch. The first book (Psalms 1-41) contains some of the great prophecies about the Christ of God; these prophecies are in the so-called messianic Psalms. Perfect and divine is the order in which they are revealed. Son of God—The Second Psalm. Son of Man—The Eighth Psalm. Obedient One—The Sixteenth Psalm. Obedient unto Death, the Death of the Cross—The Twenty-second Psalm. Highly exalted by God—Revealed in each of these Psalms. This is the order in which the Holy Spirit describes the path of the Lord in Phil. 2:6-11. How perfect the Word of God is!

The Twenty-second Psalm, the center of the first part of the book of Psalms, the Genesis portion, corresponds to the twenty-second chapter in the book of Genesis. There we see Isaac bound upon the altar having been led there and put upon the altar by his Father while he opened not his mouth. Here we behold the true Isaac on the cross. Everything in this Psalm speaks of our blessed Lord; in the first part of his sufferings, in the second part of his glory and exaltation.

And we must not overlook the two Hebrew words the Holy Spirit has put over this Psalm: Aijeleth Shahar. The margin tells us they mean "the hind of the morning." This has a beautiful though hidden meaning. Some have thought of the innocent suffering of a wounded hind and the dawn of the morning brings relief. They have applied this to the death and resurrection (in the morning dawn) of the Lord. But the meaning is better still. The oldest Jewish traditions give us the key. They take the expression "Aijeleth Shahar" to mean the Shechina, the glory cloud, which was visible among his people and they speak of "the hind of the morning" as being the dawning of redemption. The dawning of the morning is compared by them with the horns of the hind, on account of the rays of light appearing like horns. According to their tradition the lamb was offered as the morning sacrifice, in the morning as soon as the watcher on the pinnacle of the temple cried out, "Behold the first rays of morning shine forth."

But what pen can describe the predictions and the fulfillment of his sufferings, the sufferings of the Holy One! Here we behold what it cost him to redeem us. Here we have the full description of what his atoning work meant. Here we see the full meaning of the sin-offering.

Well may we bow our heads and hearts here and worship as we gaze upon this picture. The opening word of the Psalm expresses the consummation of all the sufferings of Christ, that word which came from the darkness, which surrounded the cross and in which we are face to face with the unsearchable depths of his atoning work. "My God, my God, why hast thou forsaken me." He who was ever with the Father, one with him in all eternity, who could say on earth, "I am not alone," was left alone. He was forsaken of God. But more than that. Jehovah bruised him; he put him to grief. The spotless One bore the wrath of God alone. It was then that he who knew no sin was made sin for us. How significant is it then that the Holy Spirit puts that word of the Lord Jesus Christ before the predictions of his physical sufferings. They tell us what our redemption cost him—the awful price, forsaken of God. The Psalm also emphasizes what man under the terrible instigation of Satan did unto him. We glance at some of these sufferings as expressed by his own Spirit.

"But I am a worm, and not man; a reproach of men, and despised of the people." (verse 6.) This is his own complaint. No longer a man but writhing on the ground like a worm, the substitute of sinners, thus the Holy One felt when he was numbered among the transgressors. The Hebrew word "worm" is used for the small insect, the coccus, from which the scarlet color is obtained by death, that color which was used in connection with the tabernacle. Thus he died as our substitute that our sins might be whiter than snow. Men reproached him; his own people despised and rejected him. Then we read how he was mocked and scoffed at. They "laugh me to scorn," they "shake out the lip," they "shake the head." The very language of the leaders of the people as they surrounded the cross is given by the Spirit of God. "He trusted on the Lord that he would deliver him, seeing he delighted in him." (verse 7.) What depths of the depravity of the human heart they reveal! And in all this, while he suffered thus from man his sole trust was in God. (verses 9-10.) His whole life was to trust in the Lord, to lean upon him, till that moment came when God could no longer know him as his own, when the sword, the sword of judgment awoke against the Man, the fellow, the companion of the Lord of hosts. (Zech. 13:7.) What that sword did to him is expressed by the cry of the forsaken One.

And what else do we find? We can follow the whole story of the cross in the first part of this Psalm. His enemies are described, the bulls and the
ravening and roaring lion. "I am poured out like water."—"All my bones are out of joint."—"My heart is like wax; it is melted in the midst of my bowels." Like fire melteth wax so his heart melted in the fire of wrath against sin. The strength of the mighty One, who fainteth not and knows no weariness failed. His tongue cleaves to his jaws. "Dogs" and "the assembly of the wicked."—Gentiles and Jews were there. "They pierced my hands and my feet," crucifixion, unknown among the Jews when David lived, is here predicted by the Holy Spirit. "I may tell all my bones" as well as the words "all my bones are out of joint" refer to his suffering on the cross. Then after they hung the Prince of Glory at that cross we read "they look and stare upon me." (verse 17.) "They parted my garments among them, and cast lots upon my vesture." What man did to him, what he suffered from man and from Satan's power is here described. Yet it was God who bruised him. Concerning man the sufferer spoke what "they" did unto him; but he also addresses God "THOU hast brought me into the dust of death." And thus he suffered and died for us. Our sins were laid upon him and he bore them in his own body on the tree. At what an infinite cost we have been redeemed! What a price has been paid! The Father did not spare his only begotten Son, but delivered him up for us all. The Son of God, was made sin for us, smitten, stricken and forsaken of God.

The Holy Spirit has told us that where the gospel, the Cross of Christ is rejected or perverted the Anathema, the curse of God must follow. (Gal. 1:9; I. Cor. 16:22.) Well has one said "Distance from God was the climax of the Lamb's dying sorrow. It is a fearful solemn thought that the world while with heedless self-confidence it still pursues its way, is no nearer now to God than Jesus was when, under the burden of the world's iniquity, he cried, "My God, my God, why hast thou forsaken me?" How solemn this is! May we learn to say more fully with Paul, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—Editor of Our Hope.

The Boy's Choice.—There is a story told of a father who took his little boy one morning into the city where he transacted his business. When noon came he took his boy into a restaurant where he often had lunch. The waiter, on receiving the order, and knowing that it was the father's custom to have a bottle of wine, asked the boy what he would have to drink. The boy replied, "I'll take what father takes." The father, realizing the serious situation, quietly beckoned the waiter and countermanded the order. During the afternoon when he went to his office the words of his boy—"I'll take what father takes"—were constantly ringing in his ears. He went home in the evening rather troubled; and after having dinner retired to his study, but he could do no work, for he could not forget the words of his boy—"I'll take what father takes"—and, feeling that he could bear it no longer, he determined to settle the matter. He knelt down and prayed to God for guidance, and from that night he resolved that he would never touch the drink again, or anything else which might be a source of danger to others.—Selected.

EDITORIAL NOTE.

It will be noticed in the Minutes of the Conference, and also remembered that recommended to the districts the plea of the Moostown Center, Mich., church favorably for help, financial, to build a house for the minister. It appears it has been forgotten by many, as up to now only $8.50 have been received for the purpose. Winter is at the door and an effort is being made to prepare a comfortable house for Bro. Kityles. Perhaps this reminder will stir some up to the acting point. We hope it will.

"There's nothing that will help you to help others more than being able to look back over a right life yourself."
contributed to the support of its legitimate church expenses an amount equal to at least one mill of its own total cash valuation. It also provides that every member be solicited for a stipulated annual contribution to the Home Mission Treasury, and further provides that in case contributions are not sufficient to meet the needs an assessment not to exceed two-tenths of a mill of the actual cash valuation on the church at large can be laid and collected. It will be seen that this action of Conference is intended to make provision that all necessary church expenses can be met, and embodied in it support for ministers who need support, missionaries and mission workers when disabled by sickness or from other causes, as also to render help on other lines. It is of importance then that the districts make special efforts to keep the Home Mission Treasury well supplied with funds.

Just as we were making up the forms of this number letters were received from Bro. Steigerwald and Bro. Doner. Bro. Steigerwald gives a report of their trip to a section several hundred miles north and east of Macha Mission. The report will appear in our next issue. Bro. Doner writes briefly of their all being well and that the work is being blessed on all forms of this number letters were received from Bro. Steigerwald and Bro. Doner. Bro. Steigerwald gives a report of their trip to a section several hundred miles north and east of Macha Mission. The report will appear in our next issue. Bro. Doner writes briefly of their all being well and that the work is being blessed on all.

A Bible Conference, provided for by action of Pennsylvania State Conference, will be held at the Messiah Home chapel on Wednesday, October 29, commencing at 9 a.m., to which all members are invited, but especially are ministers and deacons urged to attend. The program is as follows:

1. 9 a.m., Devotional, Elder A. Martin.
2. How the minister should study his Bible, C. N. Hostetter.
5. Bible ideal of a minister, Elder M. H. Oberholser.
6. The primary and essential object of every sermon, Abner Martin.

God looks with approval and man turns with gratitude to every one who shows by a cheerful life that religion is a blessing for this world and the next.
EVANGELICAL VISITOR.

[October 4, 1909.]

other material which was donated for the use of the Philadelphia Mission and this even subsequent to his having been notified that his commission was cancelled.

But as under such circumstances there is a prueness to pass hasty judgment on such unfortunate offenders we would rather plead for leniency and charitable judgment in this case with the earnest hope that restoration may be accomplished.

The Executive Board.

Special Notice on Chicago Mission.

The committee of brethren that has the affairs of the new Mission property of Chicago in hand, finds that a heating plant is much needed. Provision must be made for warming the building with the advent of cold weather. Considering that a number of stoves would be required which would necessitate much carrying of coal, which is no small matter in a three-story building, if the building is to be made comfortable for the inmates, it would seem to be but the part of wisdom to install a heating plant.

The estimated cost of such a plant is, approximately, $800.00. The North Dickenson, Kans., council considered the matter at its late meeting, and decided to appoint solicitors who are to canvass the district to secure contributions for this fund, and Bro. E. S. Engle, of Abilene, Kans., Secretary of the committee, was also advised to make an appeal through the Visitor columns bringing it to the attention of the readers, and it is hoped that there will be a ready and generous response throughout the Brotherhood. East, West, North and South, since it is very evident that the contemplated improvement is a real necessity. Those who are willing to give—may the Lord give willing hearts—should send their contributions to Sister Sarah Bart, 3606 Halstead street, Chicago, Ill.

An Appeal on Behalf of the Toronto, Ont., Mission.

It may not be generally known that Bro. J. W. Hoover is no longer pastor of the Mission in Toronto. He, with Sister Hoover, has gone on a trip to the Canadian north-west, expecting to be absent for an indefinite period. The Trustees found it necessary sometime ago to discontinue the preaching service altogether because of the difficulty of securing a minister, and having all along entertained the hope that Bro. Hoover would again be in a position to take charge of the work, we patiently waited. But since that hope has now vanished, and knowing that earnest prayer is being made that God may raise up some consecrated brother (minister) with his wife, upon whom He has laid the burden of such work as is met in City Missions, we therefore make this appeal, with the hope that it may reach the eye of those to whom God is speaking, and that we may be favored with an early response, when further arrangements can be made. Will the church continue to pray for the Mission effort in Toronto?

D. W. HEISE, Secretary B. of T.
Gormley, Ont.

"Present consecration is the best correct of past crookedness."

Grace's Profession.

(Concluded from page 11.)

The telephones were kept busy for a time, and when Grace returned every mother said, "Yes." The rest of the morning was spent in preparation. At fifteen minutes after two she had all her charges in the attic. First she read some delightful stories; after that games and dolls followed. The last thing was a tea party with real bread, butter and cookies. The children were sorry when it was finished and it was time to be taken home.

Grace felt very rich when she returned home with eighty cents in her pocket, and the promise that she could keep the children again the next week.

"What is this Hetty is trying to tell me about 'children being here, and lots of them'?" was Mrs. Dreyer's greeting.

Then the whole story came out. "Papa talks about his profession, and now I have one," she said proudly. "Our Little Helper's Circle wants to buy a wheel chair for Miss Mercy Lewis, and we were to each get a dollar for it. I just wondered and wondered how I would get mine, and now I know. It will be really mine when I earn it; but it wouldn't have been if you and papa had just given it to me."—Sarah N. McCrery, in Herald and Presbytery.

OBITUARIES.

WHITE.—On September 10, 1909, Hubert Lee, son of Bro. and Sister White, of Lancaster county, Pa., was born seven children, two of whom died in infancy. The third that preceded him in death was Mrs. C. E. Boody, Edward, Charles and Frank, all residents of Des Moines, la., six grandchildren. He moved to Iowa in 1874, and has resided in Des Moines, la., about twenty-seven years. He served as soldier in the Civil War and received an honorable discharge at his close. In 1878 he was happily converted and has stood firm in his convictions ever since. In the last few months of his life he passed through a great spiritual and mental struggle and at the close the storm subsided and a great calm came to his soul on which he said he longed to depart and was prepared to go. He will be greatly missed in his home, community and church with which he had been about five years. He was kind to the poor, and very helpful in time of sickness and death, and had charge of the religious services in the county jail for some years. Funeral services were held at his home, 1327 Washington street, and were largely attended by his large circle of relatives and friends. The services were conducted by Bro. J. Z. Cook and the occasion improved by Isa. 31:10, "Say of the righteous it shall be well with him." The closing prayer was offered by Dr. Bunce. Interment at Glen Dale cemetery.

STAYZER.—Andrew Stayzer, of Wain-}