TABLE OF CONTENTS.

EDITORIAL
One More—Partly, 1
Notes and Special Mention, 2, 3, 11

POETRY
Not Understood, 3
The Quiet Hour, 3
Rock of Ages, 6
A Blind Girl's Dream, 14

SELECTED
A Convict's Letter, 3
The Provoked Spirit, 6
Temptation, 7
Be Courageous, 8
Caleb, the Servant of God, 9
Conviction Needed, 9, 10, 11
The Blind Old Man, 15
Wickedness in the Home, 15, 16
The Optimist, 16

NEWS OF CHURCH ACTIVITY, ETC., 4, 5, 12, 13

OUR YOUNG PEOPLE, 14

OBITUARY, ETC., 16

EDITORIAL.

One More—Partly.

Since our last issue went out we have found that there are others who, in part, would identify themselves with the One Miciah of our editorial in that issue. Rev. J. B. Kanaga, of Akron, Ohio, writes in The Evangelical Messenger, of July 27, on The Spread of Unitarianism, and after saying that Unitarians and Universalists were both denied recognition at the Federal Council of the different Christian denominations of the United States a few years ago, they being regarded as being no part of the Christian Church, goes on to say that when Taft was nominated for President, and another Unitarian for Governor of Ohio, there was some inquiry in the minds of the thoughtful as to what it might mean, "but the religious press was generally silent and some periodicals apologetic, and others still, like ex-President Roosevelt, said cautiously that it was nobody's business what a candidate's religious views were. So it was in the campaign. After both candidates were elected, their religious affiliations were boldly proclaimed and have been ever since. It is the boast of Unitarian leaders that it was a practical and popular endorsement of their creed. They have raised a mighty shout of triumph, and are full of hope and confidence for the future. More significant than the election is the invitation of President Taft to preside over great missionary conventions and the prominence given him at the late World's Sunday School Convention, and the assigning to him the address of welcome and the great procession carrying banners proclaiming that the President was "square on the Sunday-school." Now some would like to know whether he has actually attended Sunday-school—habitually. We know, as all the country knows, of the meetings in the White House on Sunday afternoons and evenings to discuss with Congressmen and Senators the political program for the next week; a matter as much deplored as the fact of his attending on other days and participating in the public dance. Now, from all this the inference is drawn that the different denominations that have given silent consent to the creed and conduct of the chief executive, and lionized him in their largest representative gatherings, have come to the Unitarian standards of belief in their inner and intellectual sympathies, while still adhering to orthodox bodies. This is positively proclaimed by Unitarian writers and preachers, and by many Congregational and Methodist preachers, of the ultra-liberal type, of whom there are not a few in these days."

This writer thinks it is high time that the Church of God takes recognition of what the present-day condition really is in the Christian Church—who swings the censer at the head of the procession, and that the great national Sunday-school and Missionary conventions be careful how they play fast and loose with the sacred doctrine of the divinity of Christ and the binding weight of the authority of the Holy Scriptures upon the conscience of mankind. In these days there is much said and written of uniting the churches. Efforts are being made in a number of denominations to unite organically while others would federate the churches. There can be much said in favor of such movements, yet considering that in order to avoid all unpleasantness in these great gatherings, orthodoxy and un-orthodoxy must join hands and march in the procession, and as in the case of the great Sunday School Convention, a denier of the Son of God, be the chief censor swinger, and who had to be initiated into the masonic fraternity before he was a fully equipped candidate for the office of President, it does appear to us to be safer and wiser to pursue the path of separation though it be unpopular, and brings for us the charge of being ignorant, narrow and fanatic. "In essentials, unity; in non-essentials, liberty; in all things, charity" is a very attractive motto, but who is to decide what are and are not the essentials? It cannot be that it is to be decided by individual judgment; there must be some standard to go by. What and where is that standard?

The Fundamentals.

We have received from the Testimony Publishing Co., of 808 LaSalle avenue, Chicago, Ill., Volumes I and II of The Fundamentals, A Testimony to the Truth. In the Foreword of Volume I it is stated that This book is the first of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday-school superintendent, Y. M. C. A. and Y. W. C. A. Secretary in the English-speaking world, so far as the addresses of these can be obtained. Two intelligent, consecrated Christian laymen bear the expense, because they believe that the time has come when a new statement of the fundamentals of Christianity should be made. Their earnest desire is that you will carefully read it and pass its truth on to others. What is regarded as fundamental, Continued on page 2.
EVANGELICAL VISITOR.

A Bi-Weekly Religious Journal

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

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

POLICY.

We learn from Eld. C. S. Lesher, of the Montgomery district, South Franklin, Pa., that a baptismal service was held there on July 10, when five persons, two brothers and three sisters, ranging in ages from ten years to seventy-five, were received into Church fellowship and buried in baptism with their Lord. May they prosper in the ways of the Lord. Others are counting the cost.

Very Important.

In our last issue we announced that the stipulated ten thousand dollar fund for the launching of the Bible School had been secured. Now that is, so far, good. It will however be remembered that the Boards of the proposed School called for an operating fund of ten thousand dollars additional, but Conference did not sanction that clause of the report. However so important is it that an adequate operating fund be secured, that we invited two hundred and ninety-nine others to join us in pledging ten dollars per year for five years as an operating fund. We received some encouragement, and we felt confident the response would be quick and generous. But in this we have been disappointed. Up to now the number who have so pledged themselves is not above twenty-five. One brother has given his promise for twenty-five dollars per year, another for about fifty, and a few for five dollars per year and less. It will be seen how meagre the response has been, and yet it is expected that the work will be launched this Fall. We have received assurances that the pledges will not fail, and yet no one comes forward to encourage the speedy launching of the enterprise in the only way that makes it possible for the work to go forward. Two hundred and seventy-five friends of the institution can, if they will, make it possible for the brethren to take the necessary forward steps at once, if they will quickly respond with their pledges. Bro. H. K. Kreider, Campbellstown, Pa., is the new Secretary of the Board of Managers. Send pledges to him or to this office, only send them quick. It seems to us there must be at least one hundred young members, brothers and sisters, who have good wages, who could easily show their concern, and join this pledge.

Harvest Meeting Dates.

August 11. At the home of Bro. John L. Musser in the North Franklin district, near Greenvillage, Pa., morning and afternoon services.

August 20. At the Souderton M. H. Meeting begins at 2 p. m.

August 20. At the home of Bro. Wm. T. Heisey, two miles south of Mechanicsburg, Pa., services beginning at 2 p. m.

August 13. At the home of Bro. John Douthre, in the Rapho district, Manheim, Pa. Services begin at 1 p. m.

August 27. At the home of Bro. Henry T. Fry, in the Rapho district, near Elizabethtown, Pa. Services begin at 1 p. m.

August 27. At the Mongomery M. H., South Franklin, Pa. Services begin at 9:30 a. m. A forenoon service and an evening service will be held and the regular meeting on Sabbath morning. Those coming by train or trolley come to Greencastle. Write to C. S. Lesher, Greencastle, Pa., and you will be taken care of.


August 27, 28. A love feast and harvest meeting, commencing August 27, at 10 a. m., will be held at the Chestnut Grove M. H. in the Richland and Ashland district. Bro. and Sis. Steigerwald, missionaries on furlough, will be present at these meetings. Later they intend to visit other sections of the Brotherhood.

August 27th, at Valley Chapel, Ohio. All of these extend a cordial invitation to all who can to attend.
those who have overlooked the matter.

S. R. SMITH.

We hereby notify all those who use our Sunday-school supplies that hereafter the price of the Pauline quarterly will be 8 cents per quarter instead of 6. The publishers enlarged it at the beginning of the year and increased the price, but we were not informed of this increase, so we could not adjust our price, but for the next quarter the price will be increased.

We were permitted to attend the harvest meeting in Waynesboro, Pa., on July 30. The meeting was held in the Wayne Building, where the brethren are having regular appointments. We attended three services. The first on Saturday forenoon, then on Saturday evening and again on Lord's day morning. All the services were well attended, members coming from adjoining districts and swelling the attendance much to the encouragement of the members of the district. The visiting members and friends found very cordial entertainment. The Antrim M. H., which we also enjoyed.

Bro. Jesse Wenger and wife are now located at the Philadelphia Mission and have charge of it. They are very conscious that it is a new kind of work for them, and feel that they need special guidance from the divine Father, and much sympathy and encouragement from the saints. We believe the work at this mission will again prosper, and it become once more a beacon of hope to many who expect to start for Texas on August 8, 1910.

S. R. SMITH.

The following letter, written by Walter W. Aston, of Lancaster, Pa., a few hours before he paid the legal penalty for the murder of Alfred Hallman, is full of food for the meditation and inspiration. It was printed in the Lancaster boys. Boys should read it, and learn the lesson that it is dangerous to fall into bad company. Parents should read it, and learn anew the importance of keeping their children under the right kind of influences and of bringing up their children "in the nurture and admonition of the Lord." "There is a way that seemeth right," and millions of innocent boys have taken it, only to find that "the end thereof are the ways of death." But the letter speaks for itself.

My Dear Friend: I thought I would write you a few words of advice for remembrance of me. I was born in Horace Hollow, Marticville, on December 25, 1884, and I will die June 21, 1910. When I was a boy 14 years old, I began to work at the ore mines and worked there most of the time until it closed down. Then worked on the railroad for a while. While I was at the age of 16 I got into bad company and began to drink. I was always good at heart. I wonder what anybody any thing I had, but I got with bad associates and finally got into this trouble and must go through this wonderful ordeal, but thank the Lord I am prepared to go. Harry, now you are a boy yet. Don't allow yourself to be influenced in any bad work, but be honest and honor your father and mother; that is the best advice I can give you and I hope you will take it and be a good boy for my sake, and you can tell other young men what I have told you. Harry, I certainly felt a friend in you, for when you wept at my door I knew you was a friend of mine and had sympathy for me.

It is now about two o'clock and I have written a farewell letter to my parents, and this is my last night on earth, and I am going to try to get a few hours sleep. So Harry, when I am dead and gone and anybody persecutes me then you can talk for me and tell them that I was not as bad as I was painted. Harry, you keep this letter in remembrance of me. Harry, I would like you to attend my funeral. I will be buried at Marticville, but I don't know the day, for I had not proper time to talk with my people, for we expected a reprieve of a few days any how, but the Governor has hardened his heart and refused. Harry, some time pay a visit to my poor, broken-hearted parents for my sake, and tell them it was at my request. I will say good-bye, Harry, and I hope I will meet you in heaven. May the Lord ever bless you.

Respectfully yours,
WALTER W. ASTON.

Printed by request of Lizzie A. Eberly, Quarrsville, R. D. No. 5.

What is the world?—A wildering maze. Where sin hath tracked ten thousand ways. Her victims to ensnare; All broad, and winding, and aslope, All tempting with perfidious hope, All ending in despair.

Millions of pilgrims through those roads, Bearing their bales, or their loads, Down to eternal night One humble path, that never bends, Narrow, and rough, and steep, ascends. From darkness into light.

Is there a Guide to show that path? The Bible—he alone, who hath The Bible, need not stray; Yet be he who hath, and will not give That Heavenly Guide to all that live. Himself shall lose the way. —James Montgomery (1777-1854).

Not Understood.

By T. BRACKEN, NEW ZEALAND.

Not understood! Poor souls with stunted vision, oft measure giants. By the many a poison shaft of falsehood and delusion Are oft upheld'gainst those who mould the age—not understood.

Not understood! The secret springs of action which lie beneath the surface and the show. Are disregarded, with self-satisfaction we misjudge our neighbors. And they often go—not understood.

Not understood! How trifles often change us. The thoughtless sentence, or the fancied slight Destroy long years of friendship, and estrang e us. And on our souls there falls a freezing blight—not understood.

Not understood! Oh think how many breasts are aching for lack of sympathy. Ah, day by day, how many lonely, cheerless hearts are breaking. How many noble spirits pass away—not understood.

Not understood! Oh God that men would draw a little sympathy. And judge less harshly where they cannot see. Oh God! that men would see a little clearer And judge less harshly where they cannot see.

The quiet hour.

The roaring whirlwind is the voice of God, But his most lovely accent is the still. Small voice of quiet hours, that hold his flood, Will seeds are held within the fertile sod. The strength of life lies not within the flood, But on some high, though rough, majestic hill, Whereon is quenched the pool that felt its fill. And, may be, where no human foot has trod.

The mightiest force in all this world of ours Is God's religion, touching human need Most soothingly, like light the fertile seed. God wishes us to have some quiet hours; As seeds are held within the fertile sod. The strength of life lies not within the flood, But on some high, though rough, majestic hill, Whereon is quenched the pool that felt its fill. And, may be, where no human foot has trod.

A Sister’s Testimony.

Dear readers of the Visitor, greeting in the precious name of Jesus who liveth and abideth forever.

I will again obey my convictions in letting my pen be used in praise of my Redeemer. So often get such good encouragement by reading the testimony of others, and perhaps others are the same. So I will try, by the help of God, to give the little that I have. I certainly do feel to praise Him for the guidance and strength He can give to both natural and spiritual; for of late I have again found Him so true to His word that I can hardly keep silent. We were permitted, and granted the pleasure, to be at this annual Harvest meeting at our home. This had been the desire of my heart for many years. I wish God’s richest blessing to rest on every one who so kindly assisted us in the labors which are connected with such an occasion. Should I not be able to thank every one personally, I hope some day we may be fortunate enough to meet where congregations’ ner’ break up, and pleasures never end. I for myself have received much encouragement. Hymn 111 was given to me as a refuge. Every time my strength wanted to give out the words “Just lean upon the arms of Jesus” would come. Of how I could feel His presence holding up my strength! I find He will never give any work that is impossible, although to the natural vision it may look so dim.

O, I do feel it is a battle stronger than ever, for the harvest is great and the laborers are few; for as the hymn says, “What are years of constant labor, To the joy we yet shall gain?” Since it is not my privilege to be a real worker, I hope I may put forth every effort that my family may get some implanting into them that they may become workers in this great harvest which is before us. I may have no record of approval in that great day which I see coming with such speed upon us; that some good may be done by my living here. I find God’s way with us is not our way, so my prayer must be to submit to His will and way when I meet oppositions in life’s way.

Now I have written what I have hoping it may have a few drops of encouragement for some one. I do not know an interest in your prayers in my behalf.

From your unworthy sister in life’s battle.

MINNIE C. WINKERT
Fayetteville, R. F. D. No. 2

From Africa.

P. O. Box 116,
FORDSBURG, TRANSVAAL,
SOUTH AFRICA,
June 26, 1910.

Dear readers of the Visitors “There has not failed one word of all His good promises.” (P. Kings 8:6.)

It is in the consciousness that God’s faithfulness can never be questioned, that we pen these lines; and in measuring our utter helplessness and unworthiness we feel as never before to cast ourselves at the feet of Jesus that He may had us to know Himself and possess us to His glory and praise.

We praise God to-day for the victories He has given us in His work, and for the souls that have been rescued and saved. Some have already gone to enjoy the bliss of heaven, others are still pressing on through tests and trials and they are eager that they may fight the good fight of faith and lay hold on eternal life; that their lives may shine and illuminate the darkness by which they are surrounded.

Those who are engaged in this blessed ministry are finding that their own lives are more full of grace and victory since they are thus engaged. May many more of the Lord’s people be led to take up this needful work of prayer for those who are laboring for God and lost souls at home and abroad. Testimonies which are given prove that many souls have been saved by one’s fervent prayers. This is the great need of the foreign mission work to-day for individuals and bands of earnest sympathizers to set apart times of prayer and wanting on God for the outpouring of His Spirit upon the work so that His servants may be graciously anointed in the Holy Ghost and be made effectual in their work for God. May the Lord put the burden of this work upon many until they will not only give of their means but wait upon Him to know if they have given enough; and with a heart that has been filled with divine grace, that the offering they have given by prayer—praying until they know God is answering. The Lord is speaking to those whom He has made free from His throne; and they should not abound any more and more, and blessed be His holy name for the full-hearted responses that greet His even now, but oh! the need for yet many more. Who has heard the Spirit’s call? Who has obeyed? Who has delayed? Who has lost his golden opportunity? May the Spirit’s message to-day enter many a heart until heartlessly there will be a letting God have His way.

Again, there is another need—that of giving ones self for the foreign mission work. The need to-day of fully consecrated men and women for the foreign work is greater than ever. The calls for helpers are coming from all quarters and there are some hearing the call and for some reason or other do not take it seriously enough until the earnestness of the call has left them and thus they settle down in some other work and miss God’s call. When a soul fully consecrates its entire life to God and says, “I want to have the Spirit send the message—Are you willing to go to the “Foreign Mission field?” Let souls at this point be instructed to say yes to all the blessed will of God.

There is no place so blessed as the will of God. Thank God for all His grace so freely given to the obedient ones.

Dear ones, pray for us. Truly yours, all for Jesus and the lost.

ISAC AND ALICE LEXMAN.

Visiting in Canada.

To all the dear readers of the Evangelical Visitor, we come with the salutation of Paul, “Grace be unto you and peace from God our Father and the Lord Jesus Christ.”

Believing that many of you are looking for something of an account of our visit in the different districts of our beloved Brotherhood we will give a brief account. We left our home in Missouri on June 13, and spent one day with some of our dear friends near Neosho, Mo. On the evening of the 14th we took the train for Buffalo, N. Y., via St. Louis, Mo, arriving at Buffalo on the morning of the 16th.
going to the Brethren's Mission at 25 Haw­ley street, where we were cordially re­ceived by dear brother and sister Whisler. Here we met with our brother Elder J. R. Zook, who was holding forth the word of life. We remained over one night and attended the service.

On the 17th we took train for Clarence Centre, N. Y., a new meeting place for the Brethren’s M. H., where an appointment had been made for preaching. We had a small group of people seated in the lower gallery and had a service of about one hour. At the end of the sermon we expect to see the majority of the people of the community. The next morning the brethren and sister Whisler conveyed to their home near the Kohler P. O., where we are expected to have two appointments on Sunday, one at 10 a.m. and one at 7 p.m.

On the 18th we again met in the church for the love feast services. Quite a number came out from Buffalo and some from the Canadian side, so that we had a fair congregation by the time all had arrived. Services began about 3 p.m. After reading Ephesians 4, with some remarks some time was spent in fellowship meeting, when the saints gave testimony of the saving grace of God, which is always a time of refreshing and encouragement to God’s children. Later the scripture on examination of the assembly was read by Elder J. R. Zook. Then a recess followed for refreshments for the physical man, which was furnished by loving hearts and hands. I believe all enjoyed the good things provided for the occasion.

In the evening the regular order of ser­vices followed by washing one another’s feet as commanded by the great Master of assemblies, which so many of the present-day congregations have lost sight of, or have set aside as nonessen­tial, but Jesus said, “If ye know these things happy are ye if ye do them.” And we considered that we were unable to follow the Savior’s example, and we hope we, as a body of believers, will continue on in loving obedience until the Master comes to take to Himself the blood­washed prepared bride. Later in the even­ing the commemoration of His suffering and death was observed which was also a time of blessing by recalling what He suffered as God’s children realized it was good to be there.

On Sunday morning a good practical talk was given by Elder Zook on the love of God and found in the heart by the Holy Ghost, without which the inspired Paul said we are as a sounding brass or tinkling cymbal.

While nearly all of those from Buffalo and Canada left early on Sunday after service, we remained for a service on Sunday evening and had a profitable time for all who are interested in the cause of our blessed Master.

On Monday, June 20th, we returned to Buffalo, and on the morning of the 21st we took train for the Wainfleet church, where we had a pressing invitation to come immediately after the Clarence Centre feast and hold some special meetings. Soon after our arrival we were informed of the sad occurrence of the drowning of our dear brother and sister Burtch’s son, which was a great loss to the dear brethren and sisters, all of whom expressed themselves as being glad that we were spared to come to this service. We were all the more pleased to see the large and good prayer-meeting at a place we visited on this trip.

On the evening of the 21st we began meetings in the Brethren’s M. H. and continued one night less than two weeks, it being a busy time for the brethren and people of the community, yet the attend­ance was quite fair. Having no other desire than the salvation of the lost and sanctifying the church of the Lord, our dear brother and sister Heisey helped us to do as Paul said to Timothy, “Preach the Word.” (II. Tim. 4:2.) The Holy Ghost accompanied the truth and brought conviction on unsaved souls and in some of God’s children, a fuller consecration and filling of the Holy Ghost. A few sinners came to the altar to be prayed for and one soul testified that she was saved, having once been a child of God but was enticed to turn aside into the paths of sin. Several others asked for prayers but would not step out and seek the Lord openly and publicly.

We still believe in the old apostolic way for the salvation of the lost, as described in Acts 19:18 and 19, or as in the case of Saul of Tarsus, who when he saw himself in the light of God was for three days in the attitude of prayer until the Lord sent His servant Ananias to bring him a message of comfort. It is when souls thus get sick of their sins that it becomes an easy matter to point them to the Lamb of God that taketh away our sins.

The Wainfleet church has quite a num­ber of young people in its membership of the brethren’s children, and some others, who have been grandly saved from sin and the world of the love of the world. Many of them have openly expressed a desire to know more of God and to be filled with all the ful­ness of God to fit them for active service. A few openly and publicly sought God for the desired blessing, whom we endeavored to encourage to seek earnestly for the de­sire of their heart, and to walk in all the light the Lord would shine upon them, and we sincerely hope that all will meet the conditions of a full and complete surrender to God, giving their bodies a living sacrifice according to Rom. 12:12. We are hopeful that as the dear ones all step out, young and old, they will become a great power in the hands of the Lord for the upbuilding of God’s cause among the chil­dren of men. We trust that the dear Lord will so anoint each child there whose feet are placed as watchmen on Zion’s walls that they can lead the people on into the deeper things of God, both the lambs and the sheep need it.

We closed the meetings on Sunday night, July 3, with a full house without any special results as far as we could see, but the Lord has said that His word shall not return void or unfruitful, but it shall accomplish that which he please and pro­vide in the things where to He sent it.

The Brethren also helped us on the way with freewill offerings and solicited. The Lord will reward them accordingly. We bade them farewell on July 5, and came to the Stevensville district and on the evening of the 6th we attended the week­ly prayer-meeting at Bro. John Barhart’s. The remainder of the week we spent in visiting among the dear brethren and sisters, all of whom expressed themselves as being glad that we were spared to come to this service. We were all the more pleased to see the large and good prayer-meeting at a place we visited on this trip.

On Sunday evening the 10th, we attended the regular appointment at Sherris­ton and preached the word to an intelli­gent congregation. We had the pleasure of visiting with our dear Bro. Nicholas Michael and family and found them well and rejoicing in the good old way of the cross; we also visited a few others in that vicinity. On Sunday evening we met in the Bertie church near Stevensville and had a good time waiting upon the Lord; and also met in the church for Monday and Tuesday evening services. It being high time the brethren did not think it advisable to have services every night, neither did we expect it of them.

We have enjoyed the fellowship of the dear brethren and sisters very much. We both have been keeping quite well since we left our home. During the remainder of the week after Sunday, the 10th, we visited many of the dear brethren and sisters and found them all well in body except one sister. While she was weak in body she was strong in faith and in the blessed hope of the coming of our Lord, or of being ready to receive the body to be present with the Lord.

On Sunday morning and evening we again attended the public services in the house of God. Had quite large audiences in both these services and we trust the pre­cious seed of God’s word fell on well-pre­pared soil, where it will bring forth fruit to the glory of God. The dear brethren also remitted to us a check to help us on the way. He who said a cup of cold water given to a disciple shall have its reward, so we believe He will also in His own good way bless the cheer­ful giver.

The last service partook considerably of a farewell service, based upon II. Cor. 13: 11. On Tuesday morning, July 19, we had a final farewell with the dear ones and took train for Cayuga, where we were met by our dear old brother, B. J. Winger, and conveyed to his home near the Kohler P. O., where we are expected to have two appointments on Sunday.

Yours in His loving service,

NOAH AND MARY ZOOK.

Kohler, Ont., July 19, 1910.

A Sister’s Letter.

This morning while reading the 37th Psalm, the 7th verse especially brought me to mind God’s services. Brother Bowers read to us Jude, followed by our elder, who spoke to us from John 1:13. We had a glorious little service. I had good of it all week. Brother Bowers read of this common salvation and the wandering stars. I was reminded of how I wandered about one time. I did not know where to go. The atmosphere was strong one way and then another and I got so far that I was persuaded of a con­dition at Twin Oaks Grove Camp-meeting and communed with a certain class of people and thought to wash feet with the brethren, etc. I got into it and I thought that I had to go the whole way with Jesus and I am confident that I joined the best class of people on earth. I just thought of the good time we had while at Conference and of some of our visits, especially one even­ing at brother Heisey’s. The Spirit was so wonderfully manifested in me that I began to weep for joy. I do not think of those days, but I understood them but God understood it all.

Some of those home visits were heavenly to me. I would say to some of those dear boys and girls, pray for our two applicants for baptism, two young girls, who have a large and good prayer-meeting at a place

(Continued on page 12.)
The Provoked Spirit.

"They angered him also at the waters of strife, so that it went ill with Moses for their sakes: because they provoked his spirit, so that he spake unadvisedly with his lips." (Psa. 106:32-33.)

What is a provoked spirit? A wrong spirit about wrong things. Perhaps there is no greater hindrance than this to the Holy Spirit being poured out abundantly.

These verses sum up Numbers 20:1-13. The people were thirsty, and uttered rebellious words against God and Moses. God came in and wrought deliverance, but the spirit of Moses and Aaron was provoked. See the comment: "It went ill with Moses." Who was Moses? Few men had such privileges. See this aged servant of God, who was favored in all his house, yet in thisfortieth year of the Wilderness journey this great disaster came on him.

Are we not liable to disaster from the same cause? It went ill with Moses, and the crowning honor of his life was withheld. But the people were wicked! Yes, atrociously wrong, "they provoked his spirit." But Moses was wrong, and who can tell the loss it brought into his own life.

Good people (children of God) often talk of "righteous indignation;" they feel wrong things so keenly, and often talk of "righteous indignation;" they feel wrong things so keenly, and are very far from reaching the spirit of Moses. He smites the rock, smotes the stone of vengefulness. If we smite the rock, smite the stone of vengefulness, we shall be like the Israelites, and must be punished for our unbelief.

The Little Boy's Treasure.

The other day I read a beautiful little story about a shepherd boy. He was keeping the sheep in a flowery meadow, and, because his heart was happy, he sang so loudly that the surrounding hills echoed his song. One morning the king, who was on a hunting trip, spoke to him and said: "Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I." Indeed," said the king, "pray tell me of your great possessions."

The shepherd boy answered: "The sun in the bright sky shines as brightly upon me as upon the king. The blue of the sky and the green of the grass, the flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as his. I would not take a hundred thousand dollars for my hands; my eyes see more value than all the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king, with a smile, "but your greatest treasure is your contented heart. Keep it so, and you will always be happy."—Jesuits.
the Lamb of God!—in presence of such depths of meanness and base-ness, as if Judas were an angel sent from the Father's throne. The Lamb of God—and we followers of the Lamb of God! Oh, brothers and sisters! 

But here an objection may be raised: "Would you have people without backbone? The answer to this is: Look at Peter on the day of Pentecost. The exhibition of his con-duct in attacking the band sent to take Jesus was strength of a kind: but can you fancy Peter bringing Malchus to the feet of Jesus? James and John certainly acted with spirit (Luke 9: 54), but you could not fancy them going and preaching the gospel to those Samaritans. Look at all the group "filled with the Spirit." Were they men without character on the day of Pentecost.

Which kind of strength do you choose? The weak things of God overthrow the things that are mighty. If the spirit of Christ is in us, we shall rebuke evil, but tenderly love the evil-doer. I believe this provoked spirit is one of the greatest hindrances to the mighty pour-ing out of God's Spirit. God has to put up with all the wicked and wrong doings in the universe. Have you learned to take things as God takes them? Heaven is a very blessed place! Thank God we are not there yet, that we may learn the mind of Christ and live like Him. What a glorious opportunity our God is giving us for this lesson!

Did you ever think that God uses the evil in men around us to excavate our souls to make room for the Holy Spirit? I do not think we have taken it to heart how much our God counts on the unprovoked spirit in His people. He works always through this channel. Look at Jesus on the cross—read again and again that wondrous story. What wrong done to you or me com-pares to the insults heaped on Jesus Christ the beloved Son of God? What did He say? "Father, forgive them, for they know not what they do!" Be-hold the Lamb of God, wronged by evil doers yet untouchable by it! Our whole redemption is rooted in the un-provoked spirit of the Lamb of God. The Lord God of heaven and earth came down to our utmost need in that unprovoked spirit. When God wants to reach atrocious wrong-doers He seems to say again: "I will let them do their evil will, that they may see My Spirit in My Child;" and when our spirit is provoked, it hides His glory and stays His hand. We must make way for God, make way for the Spirit of His Son to possess our spirits. Have you suffered sorely? Do you feel you have a perfect right to feel so wronged? Let the Lord Jesus possess your spirit, beloved, and you will have all God's power on your side to overwhelm them.—Bombay Guardian.

Temptation.

The Epistle of James in a brief paragraph, (chapter 1:12-15), gives a very comprehensive treatment of the subject of Temptation. First, the blessing and reward of temptation overcome: "Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love him." Second, a statement and refutation of the popular but false theory of tempta-tion: "Let no man say when he is tempted, I am tempted of God;" for God can not be tempted with evil, and he himself tempteth no man." Third, a statement of the true theory of temptation: "But each man is tempt-ed, when he is drawn away by his own lust and enticed." Fourth, the ter-rible results of yielding to temptation: "Then the lust, when it hath conceiv-ed, beareth sin; and the sin, when it is fullgrown, bringeth forth death." If these four points are arranged in logical order they present a most ad-mirable framework for the treatment of the subject of temptation: (1) The popular theory of temptation; (2) The false theory of temptation; (3) The awful result of yielding to tempta-tion; (4) The blessed reward of temptation overcome.

(1) The False Theory of Temptation. The popular theory of tempta-tion is indicated in the words of the tempted one who says, "I am tempted of God." Expostulate with the dirty and dissipated drunkard, and he shields himself by saying, "I was tempted to take a drink." Punish the thief and he seeks liency for himself by saying, "I was tempted to take." Rebuke the liar, and he says, "I was tempted to stretch the truth." Despise the whoremonger, and he says, "I was tempted to indulge." Then you ask each of these, "Who tempted you?" And in final analysis the answer is "God." But the theory is false. It is a blasphemous lie. "Let no man say when he is tempted, I am tempted of God." How do I know that God tempteth no man? Because of the character of God: "For God can not be tempted with evil, and he himself tempteth no man." The character of God is such that He would not and could not tempt any man. God is pure. Would a pure God tempt a man to make a dirty stinking beer-barrel of himself? God is the source of all life. Would a God that had taken the pains to create a man in His own image tempt another man to murder this life and thus undo His own act of creation? God is just. Would a just God tempt a man to deal unjustly? God is true. Would a God whose very nature is truth tempt a man to lie? God is love. Would a God who is love tempt a man to trample love into the mud and mire of untamed passion and fiery lust? God is holy. Would a holy God tempt a man to do unholy things? God can not go against His own char-acter, He must be consistent with Himself, therefore the theory that ascribes the origin of temptation to God is absolutely false.

(2) The True Theory of Temptation. "Each man is tempted when he is drawn away by his own lust and enticed." Lust is the source of temp-tation. Lust is illegitimate desire. Lust leads to temptation. Just as God's character is such that He can not tempt, so man's nature is such that it will tempt. The whole category of human sin is covered by the ten commandments, and every one of the ten commandments is directed against a "lust." (1) "Thou shalt have no other gods before me," is directed against a self-lust, which puts self first and God last rather than God first and self last. (2) "Thou shalt not make unto thee a graven image," is aimed against the idol-lust or more modernly stated, the lust for the external and sensuous in worship. (3) "Thou shalt not take the name of the Lord thy God in vain," attacks the defiance-lust, or the lust to defy omnipotent power. (4) "Remember the Sabbath day, to keep it holy," is directed against the pleasure-lust, or the lust for "a good time." (5) "Honor thy father and thy mother," assails the independence lust, or the lust for non-restriction. (6) "Thou shalt do no murder," opposes the blood-lust, or the lust for revenge. (7) "Thou shalt not commit adultery," is directed against the flesh-lust. (8) "Thou shalt not steal," attacks the money-lust, the property-lust. (9) "Thou shalt not bear false witness," is directed against the deception-lust. (10) "Thou shalt not covet," is aimed against honor-lust, distinction-lust, possession-lust and position-lust. Thus the temptation to every known sin may
be the drawing away and the enticing of our own lusts.

We speak of temptation arising from the world and its wicked examples and from the devil and his helpers, but these are only torches which may ignite the flame of lust. The world and the devil tempt only through the flesh, that is, in the last analysis the seat of all temptation is in lust of illegitimate desire. This is the true theory of temptation.

(3) The Awful Result of Yielding to Temptation. Temptation itself is not sin, it is yielding to temptation that is sin. James uses not many words in describing the awful consequences of consenting to temptation. Three words in logical order: temptation, sin, death. "Then the lust, when it hath conceived, beareth sin; and the sin, when it is fullgrown, bringeth forth death."

Hawthorne in "Mosses from an Old Manse," tells the story of Rappacini's daughter. The father was a chemist, who was experimenting with poisons, and had a charming garden in which every plant and flower was poison. His beautiful daughter lived in this poison atmosphere till her own breath was poison, and the bees and insects which came within its influence fell withered and dead at her feet. Her lover, too, was gradually impregnated with the same poison, so that he died from her kisses. So temptation is a poison. It begets the disease of sin, and sin brings forth death. Three fatal steps, and only three: temptation, sin, death!

(3) The Blessed Reward for Enduring Temptation. "Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the crown of life, which the Lord promised to them that love Him." As the wages of the sin of yielding to temptation is death, so the wages of enduring temptation is a crown of life. It is a crown, not of flowers, for flowers wither and fade; not of gold and jewels, for gold will tarnish and jewels drop to dust; but it is a crown of life, a fadeless incorruptible crown!

I believe God permits us to be tempted because every temptation overcome adds an additional luster to our crown of life. No cross, no crown. There is a deep significance in the emblematic picture which associates the cross and the crown. Speaking in terms of ordinary relations of size, the cross that would bear a man is far larger than the crown that the man could wear. But in the emblematic picture it is not so; the crown is larger than the cross. How good the God that lets His children bear a small cross in order that they may wear a large crown! God could take away every temptation from us, but by so doing He would also withhold from us one of the best preparations for wearing our crown of life. The mighty throng of the white-robed redeemed seen by the prophet-apostle was not composed of those who were carried to the skies on flowery beds of ease, but of those who had come through great trials and temptations. It is only when we wear the crown of life that we will really understand the blessings of enduring temptation.

—Samuel Britsch in Living Water.

Be Courageous.

When Joshua was giving his parting exhortation to the children of Israel before he died, he said unto them, "Be ye therefore very courageous to keep and to do all that is written in the Book of the Law of Moses, that ye turn not aside therefrom to the right hand or to the left; that ye come not among these nations, these that remain among you; neither make mention of the name of their gods, nor cause to swear by them, neither serve them, nor bow yourselves unto them; but cleave unto the Lord your God, as ye have done unto this day. For the Lord hath driven out from before you great nations and strong; but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the Lord your God, He it is that fighteth for you, "Josh, xxiii. 6-13.)

Thus God has ever called His people to be separate from sinners. He separated Noah from the world by the ark of safety and the deluge of destruction. He called Abraham from his country, his kindred, and his associates, and caused him to wander to and fro in Canaan, in Egypt, and in Philistia, thus isolating him from all permanent relation and association with any of the nations among whom he sojourned. He separated the children of Israel, bringing them out of Egypt, leading them with a high hand and a stretched out arm; and on bringing them into the land of Canaan, the inhabitants of which had been expelled for their ungodliness, He charged them not to follow the idolatries of those nations, but to keep themselves separate from all such associations. In the same spirit the apostle charges Christians not to be conformed to the world, but to be transformed by the renewing of their minds, that they may prove what is that good, and acceptable, and perfect will of God.

Joshua further admonished the children of Israel to cleave unto the Lord their God. Their communion with Him must be intimate, their union must be complete. They were not to allow anything to intervene or hide from them the face of Him who had made His covenant of peace with them. Said Moses, "Ye that did cleave unto the Lord are alive every one of you this day." God would have us know that He is our portion, that everything connected with Him,—His work, and His cause, is superior to anything else that the world affords; that the man that has God for his friend is richer, and happier, and stronger, and safer than any one else; that he does not need to go abroad for health, wealth,
joy, comfort, or anything else the world can give; and that the more he has at the hands of the world, the worse it is for him, since God is his portion and must be his only trust. And Joshua reminds the people that if they will but cleave to the Lord, no enemy shall stand before them. “One man of you shall chase a thousand, for the Lord your God, he is it that fighteth for you as he hath promised you.”

Again he admonished them: “Take good heed therefore unto yourselves, that ye love the Lord your God. Their great danger was not from the assaults of enemies, but from their own evil hearts of unbelief, in “departing from the living God;” they were to watch themselves, to take good heed to their own condition, to be more anxious about their own sins than about the sins of their neighbors, and more watchful lest they should be led astray from God, than from any fear of the assaults of their foes. He charges them farther: “If ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them and they to you: know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land which the Lord your God hath given you.”

By these words they were solemnly instructed that while God undertook to drive out their enemies from before them, it was only on condition that they would co-operate with Him in their expulsion, if they joined hands with the heathen around them, then God gave them no promise that He would expel them; on the contrary He declared that He would leave them there to be their torment and affliction.

There is something wonderfully like this in the personal experience of the Christian. God will give to every man strength according to his day, and will enable him to triumph over the world, the flesh and the devil, if he works faithfully with God, and against every inward adversary. But if a man cleaves to the world, and does not cleave to God, his foes will not be driven out. God will not deliver nor help the man whose heart departs from Him, and will leave him to be tormented and afflicted by those foes which he himself has invited and sheltered within his heart.

If we would have God work for us we must ourselves engage heartily in the work; it is not the strength of our arm that gives the victory, but, while “his right hand and holy arm” bring deliverance, our heart must work with God’s hand, and our souls must be steadfast, cleaving to the Lord. We must love Him with all our heart, mind and strength, and loving Him, He shall make us to triumph over every foe.

Let us give heed to the exhortation of the ancient servant of God, and while we exhort and encourage one another, let us remember the lesson of courage, of separation, of love to God, and of hatred of all that is evil.—The Christian.

Caleb, the Servant of God.

“But My servant Caleb, because he had another spirit with him, and hath followed Me fully, him will I bring into the land whereinto he went: and his seed shall possess it.”—Num. 14: 24.

It is a rough name that—“Caleb.” Most translators say it signifies “A dog.” But what matters a man’s name? Possibly the man himself was somewhat rough: many of the heartiest of men are so. As the unpolished oyster yet beareth within itself the priceless pearls, so oftentimes ruggedness of exterior coveryeth worth. A dog, moreover, is not all badness, though “Without are dogs and sorcerers,” (Rev. 22: 15.) It hath this virtue, that it followeth its master; and therein this Caleb was well named; for never dog so followed his master as Caleb followed his God. As we have seen the faithful creature following his master when he is on horseback, through mud, and mire, and dirt, for many a weary mile, even though the horse-heel might wound him, so Caleb keeps close to God; and even if stoning threatens him, yet is he well content to follow the Lord fully.

The name, however, has another signification. It means “All heart.” Here was a fitting surname for the man whose whole heart followed his God. He says himself that he brought a report of the land according to all that was in his heart. He was a man of healthy and mighty spirit; he did nothing heartlessly; his spirit was not the Loafocean lukewarmness, which is neither hot nor cold, which God spewed out of His mouth—it was a spirit of holy heat, of noble daring. It is hearty Caleb, then. We will rather interpret his name this way than the other; but, if we put both together, he shall be a dog for faithfully following his God, but he shall be all heart, because he so fully follows his Lord.—C. H. Spurgeon.

Conviction Needed.

CHAPTER I.

The statement of our Lord that, “When he the Spirit of truth is come, he will reprove (or convict) the world of sin, righteousness, and judgment,” is fraught with great significance. The primary work of the Holy Spirit in the hearts of men is that of conviction. The truth half believed is of little more value than truth disbelieved. The great means of our salvation is the truth, but not the truth simply; it is the truth riveted upon the hearts of men, and made vital in their lives through the convicting agency of the Holy Spirit. Conviction, the primary work of the Holy Spirit, is the great fundamental power of the gospel. Without it, sin, holiness, judgment, heaven, and hell, lose their significance. Repentance becomes a farce, conversion a misnomer, and salvation without meaning. It may be set down as a certainty that the height, scope and power of religion in experience and projective power, are directly proportionate to the depth of the conviction under which the experience and life have been projected. The main difference between the gospel as generally preached now-a-days, and the conversions as experienced now-a-days, as compared with the preaching and experience of our forefathers, lies chiefly in the fact that, in those days, there was a deep and powerful conviction in the minds of the preachers, of the truth of the gospel which they preached, which attended by the Holy Spirit, produced profound conviction in the hearts of those who heard. Some seek to account for the phenomena of the mighty spiritual exercises of those days in various other ways, but this I believe to be the true solution. We accuse those ancient worthies of dogmatism, and, sometimes, of a contentious spirit; and some would apologize for our forefolk, attributing the mighty spiritual movements which wrought upon them to lack of culture and philosophical acumen. We congratulate ourselves that a better acquaintance with books, more refined ways of living, and more philosophical modes of thought have made us less emotional without damage to our piety. Is it not the truth, that, under the cover of broadness of view, rationalistic speculation, and the “Comparative Study of Religions,” many have dickered with the truth, and toyed with the “expediency of a
doubt,” until the truth has lost its force upon the conscience of the preacher, and consequently upon the conscience of the hearer.

The last resort of atheism is agnosticism—"I-don't-know-ism"—and agnosticism in the pew is largely the result of I-don’t-know-ism in the pulpit. If "he that should be damned if he eat," what shall be said of him if he preach? If the trumpet give an uncertain sound, who can prepare himself for war? There are some ministerial acts which serve rather to conjure up doubts and engender fogs than to convict men of sin, righteousness and judgment. The writer once heard a fine listener, who came from hearing a noted preacher, say, "I could sit for a year under such preaching as that, and not be convicted of anything." To be sure, the Holy Spirit has other functions than that of convicting. He is a comforter and a sanctifier, but these higher functions are impossible and useless without the basic power of conviction. All the ministrations of the Word of God must have this for its basis. If this be true, that preaching has most of the Holy Spirit in it which produces the profoundest conviction. This is the prophecying element in preaching—the afflatus which comes upon a Holy-Ghost-baptized ministry. This is that which was so conspicuous and potent on the Day of Pentecost, and in the early disciples, and which St. Paul so earnestly urges all to seek for as he addresses the Corinthians: "If all prophesy, and there come in one which believeth not, or one unlearned, he is convicted of all, he is judged of all, and thus the secrets of his heart are made manifest, and so falling down on his face, he will worship God, and report that God is in you of a truth." Here is a clear statement of the convicting power of the gospel, uttered under the influence of the prophetic spirit. It is impossible that such effects as the apostle describes could have taken place under philosophical disquisitions or dissertations upon the oppositions of science.

There must be conviction in order to conviction. On one occasion a preacher on his way home from church, having preached a sermon on "Hell," was stopped and startled by the question from one of his hearers: "Do you believe what you preached to-night?" If the preacher had been truly convinced, or convicted, of the truth he uttered, such a question would have been impossible, or at least very improbable. A little girl once asked her father, who made use of a remarkable anecdote, "Papa, was that true—what you said, or was it just preachin'?" Such is the query in the mind of the world after many a pulpit "effort.”

But what is conviction? It is more than mere opinion. A man holds his opinions, and he can let them go at will, but conviction holds the man, and he cannot disengage himself. Convictions are forced upon him by the inevitable logic of truth. And yet how many mistake opinion for conviction. Many a man believes in religion, and will defend to the uttermost some religious tenet, who has never in his life felt the pang of godly sorrow, nor been convicted of the sinfulness of sin. The writer has seen persons who were even champions of sanctification, and were ready to fight for the "faith once delivered to the saints," who tossed their heads, beplumed with feathers, and shook their diamond earrings in emphatic gesticulation! Such conviction is possessed in common with the heathen, who, as St. Paul says, "Hold down the truth in unrighteousness." The truth is, many a man stiles genuine conviction under cover of opinion, and grieves the Holy Spirit in "attorneyship for a 'doxey,' " as poor, dear Dr. Cottrell would say. An ounce of conviction is worth a ton of such twaddle.

Conviction is a very different thing also from emotion. These two are often confounded. Many people look upon a preacher as they do upon a well-digger—of no account unless he can strike water. Their idea is to have their "feelings" worked upon, and their criterion of a sermon is its effect on the "feeling"—as poor, dear Dr. Cottrell would say. An ounce of conviction is worth a ton of such twaddle.

That which moves a man—conviction is that which binds or holds him. The emotions may move one in any direction; conviction holds one steady and firm. Emotions are more or less under our own control, and are often the playthings of the actor or the sport of the elocutionist. Conviction is as stern as fate, and as immovable as Gibraltar. The writer once knew an emotional preacher to shout vociferously under the preaching of a certain brother, who preached a fancy sermon on the "New Heavens and the New Earth," but when the occasion ended, the shouting brother came up to the preacher and said, rubbing his eyes, "My, don't you ever preach that sermon again where I am, because I cannot keep from shouting, and I don't believe a word of it."

When Aischines spoke, the people said, "How great an orator!" But when they heard Demosthenes, they said, "Let us march against Philip." When the average hearer sits under the average preacher, he may, perhaps, be able to say, "What a fine sermon!" But when the people heard Peter and the rest of the disciples upon the Day of Pentecost, they cried out, "Men and brethren, what must we do to be saved?" May the good Lord convict all the preachers, that they in turn may convict all the people.

**Chapter II.**

That the primary work of the Holy Spirit is that of conviction, is settled by the record. If all those who are charged with the business of soulsaving realized this, what an advance it would be! It might, indeed, spoil much of our theology, and divest many of a sermon "skeleton" of the tawdry trappings with which it has been decorated; but it would stir many an ecclesiastical graveyard with resurrection power.

We may set it down as a certainty that no soul will be saved from sin which has not been convicted of it; and it is equally certain that no soul can be convicted of sin apart from the divinely appointed method of conviction. It is the purpose of this paper to direct attention to this method.

It requires three elements, if I may say so, to produce conviction: the truth, the Holy Spirit, and the conscience. All of these must come together. The Word of God is the "Sword of the Spirit," and the point of attack is the conscience. But reliance upon the Spirit and the utterance of the Word will not accomplish conviction unless these divine forces are delivered upon the conscience. Men are convinced in their heads, "touched" in their emotions, but convicted only in the conscience. It was said of the "acusers" of the "woman taken in adultery," that they, "having been convicted in their consciences, went out one by one," etc. One sentence from Him who "spake as never man spake," went crasping and burning through their consciences, and they trembled and fled.

There is but one thing that can reach the conscience, and that is, the truth, divinely told. It takes light for the eye, sound for the ear, and truth for the conscience. Poetry will please the imagination; pathos may touch the "heart;" but nothing but the "cold steel" of facts will touch the conscience.

But it is not the truth simply that is needed to produce conviction. It is a
peculiar kind of truth, and a peculiar presentation of it. All the truths in science, history and theology have no effect upon the conscience. No man was ever yet convicted for the sin of unbelief under the recital of the multiplication table or a proposition in geometry. It is impossible. The same thing is true about all the facts of science, whether one science or another. Who ever thought of calling for penitents, expecting conviction or conversion after a sermon upon "the agreement between science and religion?" The same is true of "theological" truth and speculation, as well as any other class of truth. I dare say no man was ever convicted of sin under any theological disquisition, no matter how true or profound. Theological truths are as powerless to reach and impress the conscience as any other class of truths. The same may be said of the historical facts of the Gospel, so-called. How easy it is to suppose that we have preached the Gospel, when we have simply recited certain facts in the history of Jesus. Mr. Wesley is responsible for the statement that "of all the preaching, what is usually called gospel preaching is the most useless, if not the most mischievous; a dull, yea, a lively harrangue on the sufferings of Christ without strongly inculcating holiness." So, it is not the truth simply, and not even the gospel truth simply, but it is the truth with reference to one's self which only can reach the conscience. Religious truth in general has, of itself, no more adaptability to or power over the conscience than scientific truth. The conscience is incapable of being touched by the Binomial Theorem. It is not a matter with which conscience can have any possible connection. And it is just as possible to reach the conscience through a dissertation on the "Solar Spectrum," as it is to reach it through some statement of this theory of the atonement, or this or that theory about anything. What is conscience? It is the moral function which makes a man to know the truth about himself. It is not the truth alone, nor the truth about religion, nor his neighbor, nor even about Christ. The only phase of truth which reaches the conscience is that truth which concerns the moral acts and states or relations of the man himself. What John Smith did to Bill Jones can never affect my conscience. It may stir my passion; it may entertain my imagination; it may affect my emotions; but it is impossible that it should affect my conscience. The same exactly may be said of what the Jew did to Jesus. It is impossible that a recital of these facts as mere facts can reach the conscience. They may be undergirded or backed by profane history; they may be illustrated with anecdote, embellished with oratory, enforced with all the arts of the actor and eloquentist; but they fall a thousand leagues short of the conscience unless they are directed toward it, and unless they contain that essential element which can alone reach the conscience—the application of these truths to the man himself in such a way as to bring out his personal relation and connection with them. The story of the cross is utterly impotent to convict, and so, to save, unless there goes along with it that mysterious power imparted alone by the Holy Ghost, which forces upon us the conviction that

My sins his blood has split,
And helped to nail him there.

St. Peter said many things, doubtless, on the Day of Pentecost, but the great statement that brought conviction to the hearts of the thousands was that "Him . . . ye have taken, and by wicked hands have crucified and slain." It was then that they cried out, "What must I do to be saved?"

As another illustration of what has been said, we take the case of Nathan's rebuke to David. David had sinned grievously; had gone from bad to worse until his whole moral nature had been undermined and corrupted. For months, notwithstanding he kept up the outward show of religion, he was in a backslidden and apostate condition. Nathan, the prophet of God, divinely commissioned, divinely equipped, comes to awaken him from his sleep of death. In addressing the king he first uttered a parable which illustrated, abstractly, the violation of the principle of common justice. As the narration of a fact, this struck David's mind with great force. He saw it at a glance. As an illustration of the wickedness of human nature, it aroused his indignation. His blood fairly boiled as the prophet reached his perild. With flashing eyes and clenched fist, doubtless, he determined to exercise his kingly prerogative in the punishment of so gross an offender. The truth had not only reached his mind, but had sunk down into the region of passion or emotion. But suppose Nathan had stopped at this juncture, and had gone out from David. Is it not morally certain that, notwithstanding the pious frown upon his face, and the human sympathy that he felt for one of his injured sub-

jects, and the "pious indignation" which stirred his heart, David would have remained the same self-deceived and impenitent sinner that he was when Nathan found him? But Nathan did not stop here. He brought his mighty stroke, like the blow of a parable into the intellect, and down into the emotions; and then, with a Roman battering-ram, he sent crashing through this pious exterior into the regions of a guilty conscience four words: "Thou art the man." These are the words that did the work. Startled, arrested, convicted, trembling, the king becomes a captive in the hands of an awakened and outraged conscience, and under the flashing eye of the man of God he falls upon his knees, and uttering out of a broken heart a wail that has come down to us through the ages, cries out: "Have mercy upon me, O God." So we see God's method in reaching and saving him. It is not the truth simply apprehended in the intellect, or stirring the emotions or passions, but the truth applied to the actual personality of the man himself, by the faithful messenger of God, filled with his Holy Spirit.

Such preaching always creates a stir. It may shock the sense of "etiquette," it may violate the rules of worldly propriety, it may cost the preacher his head, but it breaks the sleep of death and awakens the sinner to a sense of his sin. Nothing short of this can save either the preacher or the hearer. What a sight will that be when the sinner, awakened for the first time by the light of the fire of the last day, shall face at the judgment bar, the man who failed to arouse him to a sense of his sin and danger! May the good Lord save us from such a doom!—Tract.

(To be continued.)

EDITORIAL NOTES.

A new issue of the church tract, "What We Believe and Why We Believe It," is ready for distribution. Orders will be filled as they are received.

If our readers are disposed to find fault with us for the dearth of original contributions, they must get after those who ought to furnish the original matter. We have one article from one of our associate editors, explanatory of the other side of the "inbred sin" question, but it came too late for this issue. Our ministers and elders will please accept this invitation to send us suitable contributions. We think our selections can be read with profit. Don't miss reading all of them.
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NEWS OF CHURCH ACTIVITY.

(Continued from page 5.)

where we were called on Saturday evening

Let us worship together in family. They desire our prayers. I believe that that meeting is recorded in heaven. The tabernacle meetings were going on here in Silverdale the same time and they had a larger crowd; between trained singers standing behind an instrument. While some of those ridiculed the plain attire and modest apparel, especially the bonnet and prayer-covering, I felt like Paul when he said, "None of these things move me." I enjoyed my prayer-meeting even far better than when I at one time worshiped with the aforesaid people.

Dear reader, I know what I am talking about. I worshiped one Summer with that class of people. I am not in a position to judge and will therefore commit it to the Lord as well as their work when they are trying to influence others against the plain apparel and prayer covering, and make an effort to get people sanctified without observing the ordinances and com-

mandments. As for myself I shall have some part in such work and I am confident that no manner of teaching or influence against the plain attire and prayer-covering can destroy the love which I experience while I am having it. We surely must have the whole armour of God on, the inner man in these last days, and thus it will be manifested in some degree on the outer man. There was a friend with us some time ago, who carried me when I was an infant. She has her home in the Bucks County Home. She asked me to get some of the brethren and sisters to come over to Doylestown and worship there with those poor people. She said all classes are coming, why could not some of our people? She told my mother that she had convictions of wearing the prayer-covering in her old days. I did not speak to her about the covering, but let us live the sanctified life which will bring conviction on the people. I am happy in this humble way although it took me a long time to get willing to follow Jesus all the way. Pray for me.

AMANDA SNYDER.

CHRIST THE TRUE LIGHT.

BY SAMUEL M. ENGLE.

"But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I. John 1:7.)

Dear readers of the Visitor, I now undertake to write to the Visitor for the first time from this state. The Lord has been very good to me in bringing me safely this long journey, and has also given me grace, courage and boldness to stand for Him, for I know I dare not deny Him or my hope. (Matt. 10:16; Mark 8:38; Luke 9:26; II. Tim. 2:2.)

I am somewhat isolated from the brethren and sisters, nevertheless I know I must do my duty whether present or absent. I also have a desire to be a light for Him who said "Ye are the light of the world." The verse preceding I. John 1:7, gives us to understand that there is a possibility of professing to have fellowship with Him and still walk in darkness. He comes out with the thought that we lie and do not the truth. (I. John 1:6.) Now while there is a possibility of professing to have fellowship with Him and be in darkness, verse 7 tells us what conditions must be followed to be in true fellowship with Him, and that is, "to walk in the light as he is in the light."

My desire is that the Lord may purge me more and more and that I may be more in the light as He is in the light. If we have I. John 1:7, 9, thoroughly applied to our hearts it will make clean vessels of us "meet for the Master's use." (II. Tim. 2:21.)

Now, while in this strange part of the country it is my desire that my life may leave some impressions that may shine for some one to benefit thereby, because I believe my trip will either be a savour of life unto life or a savour of death unto death. I would ask your prayers for me that the Lord may make His will plain to me concerning me, and that I may be willing to be used of Him according to His will for either sacrifice or service.

Your brother,

VENTURA, CALIFORNIA.

The following is a private letter from Bro. and Sr. I. O. Lehman, which we have permission to give to our readers. In this he mentions some things not mentioned in the letter elsewhere in this issue which will enhance its interest to our readers.

PO. BOX 116,
FORDSBURG, TRANSVAAL,
SOUTH AFRICA,
June 26, 1910.

BRO. DETWILER:

Dear brother in Jesus. We praise the Lord to-day for all His blessings given to us. This leaves us all well and happy in our God-given sphere. You will have learned ere this reaches you that we have resigned our connection with the Compound Mission, or more commonly termed, "Baker Mission." Our work, however, still lies in these vast regions which are in the palm of our hands in which we are now located to which we have free access — i.e., unhindered, they are open for the message of the blessed gospel. I have now been busy for over two months repairing and rebuilding at this place. Several of the brothers have given me a hand for several days and one brother has been busy for several weeks helping in painting. He formerly was a Roman Catholic. Bro. John H. Myers baptized him when he was here at Johannesburg. The others who helped were, Bro. I. O. Lehman, Wm. Johnson and Bro. Ger. Herman. We have not quite completed all. I suppose in another month the building will be completed. It has been said a missionary must be able to turn his hand to everything. (Every thing useful.)

We moved a week ago last Wednesday, and are beginning to get accustomed to our new surroundings. We like this place for a central station where one can go to new stations and not have to travel so far. We are only two hours by rail from Johannesburg and one minute from the electric car
line, and there are two compounds within two minutes' walk, and then two more a few minutes walk further. The work is in the hand of God and we feel to lie low at Jesus' feet where He can teach us His blessed will. The Lord will lead all the way.

The strain has been quite severe since we have taken this step, as there have been so many added expenses in so many ways, that of building, moving and the purchasing of the original school and buildings; but the Lord has very graciously upheld us and although now there are bills to be paid we know He will honor faith in His promises. Moses told the children of Israel to 'stand still' at a time when from all appearance it would mean sudden death, and then he commanded them to "Go forward" at a time when it seemed impossible; so we also must learn like lessons in our life of faith in God's school. We can speak about these lessons but the real experience is something quite different and of carelessness and still others who, counting the unfaithfulness of others which words can never describe. May God help us to stand all the necessary strain and give us grace for that strain through which we must pass on account of the unfaithfulness of others—some to whom God has spoken and did not obey, and others on account of carelessness and still others who, like Pharo, harden their hearts.

It is precious to know that our heavenly Father takes notice of all and in I. Corinthians we find this precious promise: "There is no temptation (test) taken you but such that is common to man. 'God is faithful,' etc. We praise God to-day that every test draws us nearer to the Lord and inclines us to blame our-selves and not another. We had a very good letter from brother S. B. Stoner, Hamlin, Kans., telling of some of their joys. We learned through the paper that you had a good Conference. We have not yet learned about it from other sources. Have not heard what steps were taken to commence Mission here at Johannes-burg. Wishing you God's abundant grace. Pray for us.

Truly yours in Jesus,
ISAAC AND ALICE LEHMAN.

I AM GETTING VASTLY more charitable, and I am getting vastly more uncharitable, in my declining years. So many of whom I had but little hope have stood well, and so many of whom I thought I had every hope have gone back, that I am growing vastly more charitable, and I am getting vastly more uncharitable.—Jonathan Edwards' Diary.

LET MY LORD JESUS—since He will do so—weave my bit-and-span length of time with white and black; weal and woe. Let the swords be plowshares; the thorns—Sorrow and the saints are not married together; or suppose it was so, heaven shall make a divorce. Life is but short, and therefore crosses cannot be long.—Flavel.

"Are You a Christian?"

"Of course I'm a Christian as much as you. I'm not a Jew, a Turk, or an infidel."

"But, my friend, there are two kinds of Christians—real Christians and nominal Christians, true and false, professors and possessors, dead form-alists, and those who have 'Passed from death unto life,' and 'Have believed to the saving of the soul,' Which are you?—(1) A SHAM, A COUNTERFEIT, OR (2) A REAL, TRUE CHRISTIAN?"

"Well, I daresay I am as good as most, though I don't set up to be over pious; and I tell you what it is, I don't believe in canting humbugs, and those folks who make such a parade of their religion. Many of those who talk so much and make such a show are the biggest scoundrels on earth. For my part, I believe in doing as you would be done by, and I keep my re-ligion to myself. In my opinion, a man can be just as good at home as in a place of worship, and if he does his best, and says his prayers, he can't be far wrong, and will turn up all right at last."

"Well, my friend, I agree with you in hating cant and hypocrisy; but I tell you plainly that, if you have no better idea of what it is to be a Christian than you have just expressed, you are no true believer on the Lord Jesus at all."

"I tell you I am a Christian. I am a church member, I have been baptized and confirmed, I take the sacrament regularly, am a Sunday-school teacher, and a teetotaler. I pay my way, and do all the good I can. What more do you want?"

"It is no matter what I want; but God says that 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven,' (Matt. 5:20.) Have you ever seen yourself a LOST SINNER?"

"No; I hope I am not lost."

"Then Christ is not your Savior; for He came 'To seek and to save that which was lost,' (Luke 19:10.) Have you kept the whole law?"

"I've done the best I can, but of course none is perfect."

"But the Word of God says: 'Who soever shall keep the whole law, and yet offend in one point, he is guilty of all,' (James 2:10.) 'By the law is the knowledge of sin."

"Well, according to that, every one must be lost."

"Exactly so! That is just what I want you to see—all the world is 'Become guilty before God,' and 'By the deeds of the law there shall no flesh be justified in His sight,' (Rom. 3:20.) Your church membership, sacrament taking, teetotalism, honesty, charity, and all your good works go for nothing as far as merit ing salvation is concerned; they are only 'Filthy rags' in God's sight. So you see you are no Christian at all, except outwardly and in name."

"But I believe in Christ."

"So do the devils; for it says, 'The devils also believe and tremble,'" (James 2:19.)

"Well, what more can one do? What must I do to be saved?"

"Is that your question? Are you really anxious? Do you see that you are guilty, ruined, helpless, LOST?"

"I do see that I want something which I haven't got; for I must confess I should not be satisfied to die as I am. I know I am not what I ought to be; and yet I try hard to be good."

"Let me advise you then, instead of trying any more, just to give up, and own to God that you are lost. For if you do not want to be LOST FOR EVER, you must own that you are lost now; and if you do, you will find that Christ is a Savior for you, because He came to save the lost, (Matt. 18:11.) If you are really anxious to be saved, and cry out, like the Philippian jailer, 'What must I do to be saved?'—receive the answer God sent to him, as God's answer to you: 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house,' (Acts 16:31.) Come now to Him. Believe on Him and He will save you. Hear His promise: 'He that believeth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into death unto life,' (John 5:24.) But do not call yourself a Christian until you can truthfully say, 'CHRIST IS MINE, AND I AM HIS!'"—Selected.

ROBERT MORRISON, the first Protestant Missionary to China, died strong in the faith. Yet he labored there for twenty-seven years, fighting against hatred, opposition and persecution, and won by his own efforts but two converts.—Selected.

FOR WE HAVE NO other armor in these evil times but prayer, now when wrath from the Lord is gone out against this backsliding land. For ye know we can have no true public fasts, neither are the true causes of our humiliation ever laid before the people.—Rutherford.

Have system in your work,
There were skies serene and cloudless,
I had a dream last night, mother—
I wept to think I had no harp,
He wound his arms around my neck
He said I soon shall have a harp
For He looked so pure and holy,
This world has been all dark, mother,
But Brother William came to me,
Dear mother, I am going now
As you've told me of the Savior,
I'm going, mother, Willie's come
Nay, do not weep, I know, mother,
Your little Annie now will see,
Dear mother, I am going now
Where little Willie's gone;
Nay, do not weep, I know, mother,
You'll meet us very soon.
Tate, Michigan.

—We are not sure whether Dr. Main means this poem as original or selected. It ought to be stated when selected.—[Editor.]

The Solving of the Drinking Problem.
S. K. HUTTON.

My memory, if it serves me aright, tells me it was in 1906 that we came seriously into conflict with the drink evil. Somehow, at that time, we learned that a teetotal nation—had learned to brew an awfully intoxicating. They soon learned the effects of this dreadful stuff, and quite a number of men made and used it.

One evening a man came to the hospital with his hands cut and bleeding; and I realized that here was the first "accident due to drink" to be entered on the books; a series which saddened us and woke us to the danger of the drink to this our people.

The thing is dead, and the Eskimos are once more a teetotal nation—Moravian Missions.

We All Say Beware.

Science is telling us, history tells us, our own observation tells us, and, above all, God's Guide-Book to heaven, happiness, enjoyment, and bliss tells us to beware of strong drink as not only a deceptive, but an enemy to body and soul alike.

It's bad for the pocket; it's bad for fame. It's bad when often it bears no blame; it's bad for friendship, it's worse for strife; it's bad for the husband, it's bad for the wife. It's bad for the brain, it's bad for the nerves; for the man who buys and the man who serves; it's bad for the eyes, and bad for the breath; it's bad for the life, it's worse for death; it's bad for strife; it's bad for friendship, it's bad for the husband, it's bad for the wife.

A Prayer Harvest.—And yielded fruit, some a hundredfold, some sixty, some thirty. A few years ago there died in New York State a woman who though she had not been bedridden, had for years suffered the most intense pain. She had the words "Thy will be done" placed on her bedroom wall where she could see them, because there were times of great pain that she could not say it. After her death they found a list of names written on a slip of paper under her pillow, and they remembered that she always had a wish list and a prayer list; for the man who bought and the man who served, it's bad for the eyes, and bad for the breath; it's bad for the life, it's worse for death; it's bad for strife; it's bad for friendship, it's bad for the husband, it's bad for the wife.

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The Blind Old Man.

A little boat, early on a clear evening, cast anchor near the city of Thay-\root, in Burmah. An American Missionary was in that boat; two native teachers also were with him, and their errand was that which Christ gave to His servants—go into all the world, and preach the Gospel to every creature. The Missionary sat down outside the boat and began to read a tract to a few stragglers who had come to enjoy the cool and quiet of the evening on the shore. Soon a large assembly gathered. They were obliged to push the boat off a little, to prevent the people crowding in and upsetting or sinking it, when a tall, grave-looking young man pushed his way through the crowd, and, in an undertone, said, "Teacher, have you the Acts of the Apostles?" Mr. Kincaid said he was the Missionary's name; gave him a copy. "Teacher," the young man said again, "Have you the Gospel of John?" Mr. Kincaid told him he had given a copy. "Teacher," said the young man. "Are these the religious people? are these the servants of God, where iniquity and evil deeds are common? Where is the religion in spangling colors, but be humble, and exalted instead of humble, and height by height; and touchy and disturb the peace of parents—of professing parents soonest of all; they will be tempted to think all that they do is right. I say, what wilt thou say to this? Or art thou like the ostrich whom God hath deprived of wisdom, and hast hardened her heart against her young? Will it please thee, when thou shalt see that thou hast brought forth children to the murderer, or when thou shalt hear them cry, "I learnt to go on in the paths of sin by the carriage of professing parents?"

If it was counted of old a sad thing for a man to bring forth children to the sword, as Ephraim did; what will it be for a man to bring up children for hell? (Hos. 9:13.)

Domestic iniquity stands also in the disorders of children and servants. Children's unlawful carriage to their parents is a great house-iniquity, yea, and a common one too. (II. Tim. 3: 2,3.)

Disobedience to parents is one of the sins of the last days. O it is horrible to behold how irreverently, how saucily, and malpertly, children, yea, professing children, at this day carry it to their parents; snapping and checking, curbing and rebuking them, as if they had never received their being by them, or had never been held to them for bringing them up; yea, as if the relation was lost, or as if the had received a dispensation from God to dishonor and disobey parents.

I will add, that this sin reigns in little and great; for not only the small and young, but men are disobedient to their parents; and indeed this is the sin with a shame, that men shall be "Disobedient to parents." Where nowdays shall we see children that are come to men and women's estate, carry it as by the word they are bound, to their aged and worn-out parents? I say, where is the honor they should put upon them? Who speak to their aged parents with that due regard to that relation, to their age, to their worn-out condition, that becomes them? Is it not common nowadays for parents to be brought into bondage and servitude by their chil-
dren; for parents to be under, and children above; for parents to be de-based, and children to lord it over them?

This sin is, I fear, grown to such a height in some, as to make them weary of their parents, and of doing their duty to them. Yea, I wish that some be not murderers of fathers and mothers by their thoughts, while they secretly long after and desire their death, that the inheritance may be theirs, and that they may be delivered from obedience to their parents, (1 Tim. 1:9.) This is a sin in the house, in the family; a sin that is kept close; but God sees it, and has declared His dislike against it, by an implicit threatening to cut them off that are guilty of it. (Eph. 5:11-3.)—John Bunyan.

The Optimist.

"Why are you an optimist?" The question was sent to a number of well-known men and women by an American paper not long ago. The following story is given by the Dublin Christian Advocate of the answer written by Mrs. Alice Palmer Freeman, and is so much suggestive in it for those who would be optimists, but are perhaps taking the wrong way about it, going to one or other of the extremes mentioned, that I think it will do us all good to have it here retold:

"My training as the child of a country doctor," says Mrs. Freeman, "in a home where the daily interests of every member of the family centered in caring for the sick, the poor, the aged—where everybody brought his needs and his anxieties—this was the true training for an optimist. For no one can be permanently helpful who merely looks on a life, criticising those who work. To see clearly the tragedies, and to spend self in trying to save, makes an optimist."

"Perhaps," runs the Dublin paper's comment, "the secret of optimism was never better revealed than in that last sentence. The true optimists of life are not always those who have always 'had things easy' and know nothing of care or trouble; neither are they the ones who absolutely refuse to acknowledge the presence of sin and sorrow. They are those who determine to meet facts honestly, and can give themselves unirrigingly to fighting the sin and lessening the sorrow and pain. Only he who has given himself to a cause knows all the allies of that cause. He who has devoted himself to the mighty works of advancing God's kingdom of righteousness sees, as others cannot, a thousand signs of hope and cheer in the unlikeliest places. Pessimism may indicate many things, but one thing at least it never fails to reveal—that the pessimist is not spending himself in trying to make the world better."

If we would not incur the imputation of idleness in the cause of the world's bettering, then let us close our lips are they allow to slip out a single word of gloomy doubt or pessimism; let us rather follow the line laid down by E. H. Shannon, the author of the following lines:

"Have you any cheering greeting? Tell it out to-day: While you wait, the friend and messenger May have gone away.

"Let the one who sighs for comfort Feel a handgrip true; It will cheer the way, and surely Can't impoverish you."

"We are all the time regretting When it is too late, And some heavy heart has broken While we hesitate.

"Lives are human, though so often We disguise our pain; Some are hungry for your comfort Give and give again."—R. R. Rutherford.

Jabok Faith Orphanage.

Thomas, Okla., July 28, 1910.

"O that men would praise the Lord for His goodness, and His wonderful works to the children of men." (Ps. 107:3.)

It is truly wonderful what the Lord can do for those who trust and obey Him, and are willing to do anything, or go anywhere for Jesus.

Since entering into the work at this place, in caring for the destitute and home-less children, we have had special victory in our souls, although the tests, trials and burdens have been heavy.

Our family has increased to seventeen. Three more have been accepted and will be brought in soon. Other applications have been refused, as we have all we can accommodate in the Home at present. But we are trusting the Lord to carry on the work and looking forward to the time we may have more room.

The preparation for building is being made, and will be carried on to the glory of God.

We feel the Lord's blessing and approval is upon this work, and are encouraged to labor on, and do what we can for Him in the care and training of these precious boys and girls, and to go on until

The Lord is working, and they are yielding their hearts to Him. Praise His dear Name.

"We ask your prayers that this work may be carried on to the glory of God. Yours in loving service,

E. Amilia Engle

A cheerful song for every day,
And not for glad days only;
A song to clear a misty way,
And cheer the place of sorrow,
Joy unto one that may not sing.
And soothe a heart that's lonely;
Fulfilled before to-morrow—
Whether the skies be blue or gray.
A cheerful song for every day. Selected.

MARRIAGES.

NIESLEY—BRUBAKER.—On July 27, 1910, Bro. Abram H. Niesley and Sr. Emma F. Brubaker, both of Mechanicsburg, Pa., were united in holy wedlock at the home of the bride's brother, Daniel B. Brubaker, Mechanicsburg, Elder Jonathan Wert officiating.

OBITUARIES.

KINDIG—Sister Emma R., daughter of John R. and Sr. Franze P. Kindig, of near Hatfield, Montgomery county, Pa., was born May 13, 1892, and died July 7, 1910, aged 18 years, 10 months and 10 days, after suffering for some time of heart troubles. While she was a very kind and affectionate daughter, yet in her late sickness she seemingly turned to the Lord with all her heart, and was led to obey in all the commandments, and was baptized July 10, just a little over two weeks before she passed away, and united with the Brethren in Christ church. She was highly respected among her associates who no doubt will feel the loss of a kind Christian friend. Funeral services, with a very large attendance, were held on Saturday, July 16, from her late residence conducted by Bro. F. K. Bowers. Bishops Jos. B. Detwiler and Jonas Mininger (Mennonite). Services and interment at the Plain Mennonite cemetery. Texts, John 17:14, last clause, 11, 1st part: H. Cor. 9:115; Luke 10:42.