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Evangelical Visitor- August 22, 1910. Vol. XXIV. No. 17.

George Detwiler

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Evangelical Visitor.

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

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

VOL. XXIV.

HARRISBURG, PA., MONDAY, AUGUST 23, 1910.

No. 17.

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EDITORIAL.

Inbred Sin.

The term "inbred sin" is a coined word and is not found in the Scripture. As to its being unscriptural depends upon the interpretation that is put upon it. What sin is and is not has had varying shades of meaning. In certain savages a very crude, if any, sense of sin has been held. Christianity has developed the doctrine more fully than was taught by the Graeco-Roman civilization. The future life with its punishments was more fully defined by the early fathers. In the defining of what sin is two schools arose.

One regarded sin as an individual affair, as a voluntary act, as an actual reality. The other regarded it as a matter of race, as a matter of hereditary depravity and corruption. Out of these opposing views arose the distinction between actual and original sin. Infant baptism, etc., does tacitly admit of the necessity of an appeasement for original sin in infants.

Adam and Eve were created with all the opportunities of perfection; it

was in their possession; neither passed through the period of childhood. And as they sinned before they became parents all children thus far have come under the same general principles. But had Adam and Eve not sinned would not the child life have been different? We believe it would.

By the original fall the will which had the freedom of choice and responsibility of leadership gave way to the desire of the flesh (five senses; Gen. 3:6) and consequently the flesh became master of the will or the lower self gained control over the higher self.

We admit that sin is not imputed to innocent children and that Christ's atonement covers their period of unconscious transgressions, but do we not see the manifestations of the lower self predominating, anger, strife, etc., before the child becomes conscious of any wrong doing. Naturally the course seems to be into that which is evil rather than into that which is good. "Inbred sin."

Paul's words in Rom. 7:7-11 covers beautifully the innocent period and ushering into of the conscious period. It also has an application to our first parents and their transgression.

The tendency we have in us to depravity in its varied phases depends largely upon the life our parents have lived. We would not ignore environmental influences, but first and foremost is the hereditary tendency to sin which we believe in greater or less degree is manifest in all of us. The tendency can, we believe, safely and scripturally be called, inbred. Is it not true that actual sins are more easily disposed of than the tendency that leads into the actual? Have there not been individuals who have been cleaned up on the actual transgressions and later more fully delivered in the desire or tendency to sin? In other words a more perfect establishment of the rule of the will over the lower self. However, the lower self or that part of man embodied in the five senses continues to exist in the sanctified soul as the servant to the higher self, not as the master.

The views of theologians are good in their place and dare rightly be

consulted, but after all we should depend more on the Word and His spirit to enlighten us and give us the reason of the hope that is within us.

The quotation from Luther as to a "primary power bearing unto evil" can be and we believe is true of Adam's posterity, but was not true of Adam. His yielding to the lower self's desires has made it more likely for us to follow in the same course. A victorious life on his part would have transmitted the same tendency in his offspring. The laws of heredity as applied to the lower animals enforces this truth, "Like begets like."

We do not wish to be understood to subscribe to the total eradication theory as taught by some in connection with entire sanctification. The article on Sanctification as originally adopted as well as the one adopted this year by the church has the degree of perfection possible of attainment in this life in its true setting. It is neither angelic or Adamic.

Adam was on a plane before the fall that is not possible for us to attain to. Subdued is nearer the truth than annihilation as applied to the lower self, but why not "mastered?" Subjugated might make it a trifle stronger than subdued.

Of what use in this world would an individual be with the sense part of his nature annihilated? Would he be capable of dealing with conditions in a material world? Would he not be a spirit only? Let us accept the caution of Bro. Baker on the total annihilation doctrine with all gravity. The term "inbred sin" can be used we believe scripturally in distinguishing our state and condition with its consequence, as born into the world from the condition in which Adam came into the world at his creation but no further.

Editors.

Editorial criticism seems to have become an annual plaint with us. The editors know that it is impossible to please everybody and God forbid that they should desire it. (Lu. 6:22.) We are criticised for publishing all that we do and just as severely criticised

Continued on page 2.

Evangelical Visitor

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EDITORIAL.

(Concluded from page 1.)

for withholding other articles, which we deem objectionable.

We want to, by God's help, guard against false teaching, but when mooted questions arise on which there are two sides we believe the VISITOR should serve as a forum for a discussion of the subject in the spirit of love, both pro and con. Nothing is thought amiss when in open council or Conference brethren have different views and give expression to them. Then why not allow some of the same liberality in the columns of the VISITOR? The editor reserves the right to do some pruning, etc., at times as the case seems to warrant or demand.

We published July 25th an article entire on "Inbred Sin," written by a learned and respected Elder to which we do not fully subscribe and therefore we, in the above article, try to set forth the subject as we understand it.

Not Cunningly Devised Fables.

Peter said to Jesus, "Behold we have forsaken all and followed thee; what shall we have therefore?" Did it pay the Apostles to follow Jesus? It had cost them something. When Jesus first met the disciples they were in business of some kind. Andrew and Peter, James and John were fishermen. They forsook their boats and

fishing nets and followed Jesus. Matthew was a customs collector. He relinquished his office when Jesus said, "Follow me." And, no doubt, all of them forsook some kind of calling, profession or business. Peter said, "We have forsaken all."

After Christ's ascension and after Pentecost they were not rich. "Silver and gold have we none," was Peter and John's confession when they met the impotent man at the gate Beautiful. The inference is that their following Jesus left them without business, without income, without property, but with the charge entrusted to them to

*"Go spread the tidings round
 Wherever man is found;"*

that "I, a child of hell, may in His image shine."

The years went by; these men were faithful to their calling and the time came when all went to be present with their Lord.

Both Peter and John refer to their experience on the Mount of Transfiguration in their last writings. John writes, "We beheld his glory as the glory of the only begotten of the Father." Peter writes: "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty . . . when we were with him on the holy mount." Peter has reached the time when he is conscious that he will shortly "put off this my tabernacle." Many long years is it since he first came in touch with the Master, since he had "forsaken all," and he is able to form a correct estimate of the course which he chose.

If he had remained Simon Peter the fisherman he might have prosecuted his business successfully and been no mean citizen of Capernaum. He might have had a chief place among the men of the city. But he heard Jesus' call, "Follow me. . . I will make you a fisher of men;" and he followed, and the course led him the other way, into the path of separation with Jesus, the path of loss and suffering, of rejection by the world and crucifixion with his Master. But in his last word penned in view of the laying off of his earthly tabernacle, there is no note of regret.

How significant is the word, "We have not followed cunningly devised fables." "They are not idle tales or a vain thing . . . not the words of one possessed by a devil, or the contrivance of any number of men who by cunning craftiness endeavor to de-

ceive." On the holy mount he heard the voice from heaven declare, "This is my beloved Son," and now as he looks back over all the way he had come he is satisfied of the reality of the things of God and of Christ, and he does not regret having "forsaken" and "followed."

Furthermore he looks into the future and the outlook is most assuring. He will put off his tabernacle, the earthly house, only to be clothed upon with the house from heaven not made with hands, eternal in the heavens. There is a reward yet awaiting him; a special distinction is in store for the company included in the "we," of Peter's statement, "Behold we have forsaken all. . . what shall we have?"

The answer of Jesus is significant: "Indeed, I say to you, That in the RENOVATION, when the SON of MAN shall sit on the throne of his Glory, you, my FOLLOWERS, shall also sit on twelve thrones judging the TWELVE Tribes of Israel." (Matt. 19:28. Emphatic Diaglott.) The RENOVATION, (regeneration A. V.) here referred to means that time when He shall have made all things new (Rev. 21:5), and when He as son of David, shall have set up His glorious kingdom and when His reign shall be glorious. Thus let our hearts be encouraged. The word of prophecy is made more sure in that those things foretold of Christ were minutely fulfilled, and those foretelling the setting up of His future kingdom and glorious reign will also be fulfilled. Not one word spoken through the Holy Ghost in prophecy will fall to the ground, but all will be fulfilled. The coming of the Lord in power and great glory is no cunningly devised fable. "This same Jesus . . . shall so come . . . as ye have seen him go."

*"It may be at morn, when the day is
 awaking,
 When sunlight thro' darkness and
 shadow is breaking;
 That Jesus will come in the fulness of
 glory,
 To receive from the world 'His own.'*

*"It may be at mid-day, it may be at
 twilight,
 It may be perchance, that the blackness
 of midnight
 Will burst into light in the blaze of
 His glory,
 When Jesus receives 'His own.'*

*"While its hosts cry Hosanna, from
 heaven descending,
 With glorified saints and the angels
 attending;*

*With grace on His brow, like a halo of
glory,
Will Jesus receive 'His own.'*

*"Oh joy! oh delight! should we go
without dying,
No sickness, no sadness, no dread and
no crying;
Caught up thro' the clouds with our
Lord into glory,
When Jesus receives 'His own.'*

CHORUS.

*"O Lord Jesus, how long, how long,
Ere we shout the glad song?
Christ returneth,
Hallelujah! hallelujah! Amen,
Hallelujah! Amen."*

Harvest Meetings.

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

August 27. At the Fairland M. H., Lebanon dist., in the afternoon.

August 27. At Valley Chapel, Stark county, Ohio, in the afternoon. All are invited to these meetings.

Treasurer's Notice.

Bro. A. B. Musser, treasurer of the Executive Committee Fund, wishes to remind all the districts that have not yet forwarded to him the five cent per member assessment, to do so at once as it is *now time* that the matter should be attended to. Will the elders of the districts please take notice?

The VISITOR has gotten a little into disrepute with some readers because it has become too much of a money begging institution. Some one expresses his sorrow that the paper goes into money matters more than religious reading. Now brethren, there it is; we plead guilty to some extent, but how to remedy the matter—that is the question. We have called attention to the need of money for the establishment of the Bible School and Missionary Training Home, and have urged, begged, people to respond to the appeals. We have invited financial help for the different city missions and other home mission work as also a generous support of the foreign missionary enterprise of the Church. Others have been permitted to invite—beg—help for orphanages and other charitable work. Possibly more have been made sorry on this line than we, or the Publication Board know. What shall we do in this matter? We believe there is a way out—a quite practical way to stop the begging, and all that would necessary to publish would

be to apprise the readers of an existing need and the announcement that the need has been met. The Holy Spirit, through Paul, admonishes us on this wise. "Every first day of the week, let each of you lay something by itself, depositing as he may be prospered, so that when I come collections may not then be made." (I. Corinthians 16:2 E. D.) We submit that this is a New Testament command as much as any other, and, since we, as a church, are strong in the claim that we keep all the commandments, surely this command would be included. But do we as members of the church, as a rule, keep this command? It is our humble opinion that if all the individual members of the Brotherhood would obey this command conscientiously, week after week, systematically—we don't say tithe—there would be money ready to carry on the orphanage work, foreign and home mission work including the support of our city missions, and we would never be under the necessity of making use of the VISITOR as a begging medium, and no one would have chance to deplore the employment of the paper for such degrading business. We have read of a man who expatiated on the virtues of religion referring especially to its cheapness, saying he had had it for twenty years and it had cost him only twenty-five cents. True, salvation is free—without money and without price, but those congregations of Macedonia referred to in II. Corinthians 8, overflowed in the wealth of their liberality, and were willing *beyond* their ability, voluntarily, and with much entreaty asked Paul to accept the gift; and all this notwithstanding affliction and deep poverty. Something in us wants to ask those brethren who are grieving over this defect of the VISITOR whether they are rejoicing that the work of winning souls to Christ in the home and foreign field, by our workers sent out and supported by the church, is going forward, and whether the distinction accorded to Mary by Jesus, "she hath done what she could," would be theirs too; but possibly such wondering might be wicked, so we will not press the matter any further, and leave it in the hands of Him who knows the hearts of men, and of whose hand all of His children will receive their due reward. In conclusion let us say that none will be more glad than your editor if the future brings no more necessity to appeal—beg—for money for the support of the excellent institutions of the church—our Messiah

and Jabbok orphanages, our missions in Chicago, Des Moines, Buffalo, Philadelphia, Lancaster, Chambersburg, Toronto, as also the missions planted in Africa and India, but instead, that all these institutions will be sufficiently supported, and the members of the Brotherhood rejoice in blessedness received from being a cheerful, liberal giver.

In a private note, accompanying his communication printed elsewhere, Bro. H. J. Frey, gives an account of the trip referred to in the letters of Sisters Doner and Engle. He says:

"Bro. Doner, Bro. Eyster, Bro. Hadfield, missionary from Bulawayo, and myself, are now about one hundred miles east of home, among natives where, as far as we can learn, the foot of missionary has never before trod. We have now been two weeks on the trip and it will probably be that much longer before we reach home. We were travelling through a country that abounds in game. We have seen roan and sable antelope, koodoo, the various kinds of smaller deer, ostriches and hyenas, and have heard the jackalls howling at night. There are also many lions, and the larger streams have crocodiles and hippopotami. We saw two of the latter as their heads appeared above the water in the Lundy river.

"On the way we stopped to visit one of our boys who is teaching at his home. We received a hearty welcome, and evidently he is doing good work. Just now we are in Tshihis country in Mashonaland, and find the largest kraals we have ever seen—some of them having thirty to sixty huts with several hundred people. Truly this is a needy field. Let us pray the Lord of the harvest to send forth the needed laborers." H. T. FREY.

Bro. and Sr. T. A. Long left Harrisburg on Monday evening, the 15th inst., for their new home in Texas. Their address is Victoria, Texas. Bro. Long preached his closing sermon for this visit on Sunday evening, when they left on Monday evening, at the Messiah Home chapel. The church was edified and we trust God glorified. May they be used of the Lord for His work in their new home.

We had about decided not to refer again to the matter of the Bible School and Missionary Training Home funds as there seemed to be so little response, but after all it seems right to say that the Maintenance Fund has advanced from about \$300. per year for five years, last report, to

about seven hundred and a little over per year. This increase comes from two persons, one pledging twenty dollars per year, and the other four hundred. Now may we not look for others to go and do likewise? Quick responses are in order.

NEWS OF CHURCH ACTIVITY IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Doner, Matoppo Mission, Bulawayo, South Africa
Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Gwanda, Rho., Mtshabezi Mission, South Africa.

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

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

Isaac O. and A. Alice Lehman, Box 116, Fordsburg, Transvaal, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landis, Sen Villa, Madhupur, E. I. R., India.

The following are not under the F. M. B.:
D. W. and Mrs. D. W. Zook, Sripat, Purunia, Bankura district, Bengal, India.
Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Cassel, Huehuetenango, Guatemala, C. A.

Our City Missions.

Philadelphia, 3423 N. Second street, in charge of Bro. Jesse and Sr. Docia Wenger.
Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 6039 Halstead St. In charge of Sister Sarah Bert, Bro. B. L. Brubaker and Sister Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Toronto, Ont., Mission in charge of D. W. Heise, Gormley, Ont.

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

Council Notice.

Canada Joint Council will convene at Howick, Ont., on September 15.

Love Feasts.

Ontario.

Howick, September 17, 18.
Markham, September 24, 25.
Walpole, September 24, 25.
Black Creek, October 1, 2.
Nottawa, October 8, 9.
Wainfleet, October 8, 9.
Waterloo, Rosebank M. H., Oct. 1, 2.
R. R. Station, Petersburg.

Iowa.

Dallas Center, September 10, 11
At the home of Bro. W. C. Deemy.
All are welcome.

My heart for gladness springs,
It cannot more be sad,
For very joy it laughs and sings,
Sees nought but sunshine glad.

—P. Gerhardt.

SILVERDALE, PA.—“Be still and know that I am God.” When the thunders roll and the lightnings flash and strike houses or barns or trees it tells me, “Be still and know that I am God.” Jesus hushed the waves of the sea. So He can hush the nations when they are going on in wild career. How little and nothing I felt with my dear old mother here in our kitchen last week when the lightning struck a barn not far from here. I said to a sister though it may burn a house or barn, thank the Lord, we have a house not made with hands that is eternal; it can never be burned. God is good here in this earth. God strikes and talks very loud. Oh that men and women would listen more! These houses and barns are perishable. I thank God I have a hope of better things eternal in the heavens. I am happy in God. Praise His holy name. I am blest in this common salvation; it is good enough for me. If the Scribes and Pharisees don't want humility I do. The poor and common people hear of Jesus gladly. There are those in our district still who want the plain, humble way. Let us not be discouraged. I am wonderfully encouraged. I wish some visiting brethren would come to our harvest service on August 20, full of the Holy Ghost. I praise God for the time we had at Souderton on Saturday. There was a full house and a good offering. Text, Prov. 3:9, 10. We are having good prayer-meetings. May God help those who are desiring to go the whole way with Jesus. Pray for me.

AMANDA SNYDER.

BUFFALO, N. Y.—Greeting in Jesus. “I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad,” etc. (Psa. 3, 4.) We truly experience the truth of this precious Psalm. The experiences that come to the true child of the Lord in a month's time are varied. But He is present to deliver the righteous out of all their afflictions. Praise His name! It is a marvelous thing to be saved from the spirit of the world and to bear testimony to this present evil generation. Will you pray for us that we may be true witnesses for Christ?

Sunday, July 17th a baptismal service was held. Two sisters publicly professed their faith in Christ by baptism in the rolling waters of the Niagara. The one sister was converted in England a number of years ago and the other a native of Wales, was a convert of the great revival of that country several years ago. We believe these sisters have tasted the realities of the Christian faith and we pray that they may be faithful unto the end of the race.

Your brother and sister in Christ,

GEO. E. AND EFFIE WHISLER.

BERTIE, ONT.—The brethren of Black Creek district were encouraged by a visit from Bro. Noah Zook and wife who spent over two weeks among us, especially encouraging those who were sick. There were services on some evenings as the way opened.

It did us good to see them continuing steadfast in the service of our Lord. They gave us farewell on Sunday evening, July 17th. Our prayer is that God's abiding presence will go with them.

MTSHABEZI MISSION.—“As cold water to a thirsty soul, so is good news from a far country.” Having often realized the truth of the above scripture we shall endeavor to give the reader a short account of God's dealings with us at this time and place. At present we are enjoying the visit of Sr. J. R. Eyster and children from Johannesburg, who are stopping with us while Bro. Eyster has gone with the brethren, Doner, Hadfield and Frey, on an itinerating trip, north and east of Bulawayo. They are now gone two weeks and will probably be gone four weeks at least, before returning. We are praying that God may direct them in securing proper locations for new mission stations.

The work at this place continues to prosper in the different phases. Souls are being convicted, and a few are taking the way with Him.

New locations have been opened for the monthly preaching of the word. School has again opened after the June vacation, with an enrollment of forty-five pupils, of whom fourteen boys and twelve girls are staying here. All are enjoying reasonable health.

We were also pleased to have had with us for one week during May our Sister Davidson, upon her return from the south. When she returned home it was the privilege of Sister Mary Heisey and the writer to accompany her to Macha Mission, where we spent the month of June pleasantly in company with the dear ones there, especially those of our own kin.

The work at Macha is encouraging, and we thank God that it has been begun, and pray God's choicest blessings on the work and workers stationed there. On Sunday, June 19, a profitable and impressive communion service was held.

Among the improvements at the above mentioned place, is a thrifty banana garden, with fruit in the different stages of growth.

In company with Bro. and Sr. Taylor we visited among the Mashukulumba tribe about forty-five miles north of Macha. There gross darkness reigns supreme. In going among these people we were made to realize the deep need of the gospel among them, and hope that God will raise up someone to fill this place, or perhaps fill the places of others who are called to this particular place of labor.

In reading through a religious journal not long since I was impressed with the following lines:

“I would remind some to whom these lines shall come, who are comfortably placed amidst circumstances more than ordinarily prosperous, that the Master is demanding the recognition of one fixed purpose in life—the giving of something in return for His favors bestowed.

“He arraigns you before the bar of conscience, with the question, ‘Lovest thou Me more than these?’ More than what? More than your beautiful home, more than riches, more than pleasure, more than the world! Is Christ and His cause first, alone and beyond all other considerations? Think! Friend, nothing but the consecration of purse and life, hearty and loving, can bring the priceless joy of the indwelling Holy Spirit, and the fellowship and sympathy of Christ Jesus. For His life so costly, yet so freely given, our very best is a most inadequate return.”

During the time of the above mentioned trip, together with the days spent in going from and to Choma, we were about fifteen days trekking over the veldt, which is an enjoyable diversion when one is out for a rest, and conditions are favorable.

On our way home, we spent one day very pleasantly and profitably at Victoria Falls, which is indeed one of the wonders of God's creation. We arrived at Bulawayo on the morning of June 30, on our return. After a day with kind friends there, we arrived at Matopo Mission on the following night, and to Mtshabezi on July 4.

I need not tell you that travelling in Africa is not of the speedy sort, but if one has enough patience one gets to the end of the journey finally. We enjoyed our little visit greatly and were thankful for having been permitted to take it; only when one gets away from the duties and cares that bind does one fully realize the absolute need of a change occasionally. In getting out, and about, one is strikingly impressed with the ravages of the drink evil, and our hearts yearn to in some way help in stamping out this awful curse.

Finally we thank God for His protective care over us, and for the many little favors and pleasantries bestowed upon your unworthy servant.

ELIZABETH ENGLE.

Gwanda, Rho., South Africa, July 12, 1910.

MATOPO MISSION, BULAWAYO,
SOUTH AFRICA,

June 30, 1910.

For the VISITOR family. Beloved in Christ Jesus our Lord. "Grace be to you and peace from God the Father, and from our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father. To whom be glory for ever and ever. Amen."

By the grace of God I will endeavor to write to you once again. As for me, "I will say of the Lord, He is my refuge, and my fortress, my God; in Him I will trust." I do praise Him for His loving kindness to me. He keeps me encouraged in the work. This work is very dear to me and were I to choose to-day I would choose none other. It is all for Him, who loved us and saved us.

Being here alone with the native children this week, I spent some time among the people. It is not a very good time just now as the people are scattered so much. We find them either working at their own grain or helping others to thrash. This afternoon we met an old woman on the rock; we sat by her to have a little rest. During this time I tried to direct her mind toward God. While I was trying hard to explain to her the way of salvation, she at once broke up the conversation by asking some one nearby whether her people were well; then she got up, took her basket and said she must go to work, and left us sit alone. This was not very encouraging, but then we understood very well that the story of Jesus is not very interesting to them. Many of the old people are quite willing that the young learn and worship with us, but as for themselves they love darkness rather than light. It is sad indeed to see that most of them die without salvation. How shall we present

the Gospel to them that it will bring light to their darkened hearts?

The other day we were out kraal visiting also. We came across a thrashing. When we arrived they were drinking beer. After a little I tried to give them some of the Gospel. Oh! dear ones, I wish you could feel for a moment the way we do when we break the bread of life to these people. When we were finished with the service we remained to see them thrash, but they soon commenced to sing their heathen songs and so conduct themselves, that God would not have me stay any longer. I left them, leaving the message with them, "Repent ye and believe on the Lord Jesus or you will die in your sins." Bless God for the privilege to give the word to these people and we have the promise that it will not return void, but will accomplish that which He pleases.

The spiritual part of the work here is as usual. A number have been convicted and confessed their sins. The cry of our hearts is that believers may be cleansed and baptized with the Holy Spirit. We know God is able to do this for these people. Please help pray to this end.

We are glad to have with us Bro. Eyster and family from Johannesburg. We are expecting a good time in the Lord. Sr. Eyster and children are at Mtshabezi while Bros. Frey and Eyster and my husband are away on a trip. They started July 27, and expect to be away for a month. Their intention is to see where the Gospel is needed.

On July 3, school will open again for a five month term. The boys are already commencing to come in.

We expect Sisters Heisey and Engle back from Macha by Saturday.

We are glad to report good health among the workers. This is indeed a great blessing.

Brethren, pray for us.

"Farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Amen."

SALLIE K. DONER.

A Contrast.

I went a few weeks ago to a country about thirty miles away to hold a meeting over Sunday. We have been given permission by the owners of the land to put a school at that place, and besides having a meeting we desired to learn of the attitude of the natives toward such a project. We arrived at the kraal of the under chief on Saturday, two native Christians having gone along. He received us kindly, and sent word to some of his people to come on Sunday to service. The next morning in conversation with the chief about a school and about the Gospel, he said: "We are not used to these things; we prefer our old ways. We do not want them, but when my people are come I will ask them." At the time appointed for service, about a dozen men came to the meeting. No one else. Even the women of his own kraal went to the gardens instead of to church. However the men listened attentively, and we trust that seed was sown. After the service, the chief said that if the superior chief agreed, then he could agree also. But this superior chief was not at home at the

time, and we could not see him. Saturday and Sunday evenings we had services at the kraal, when the women and children of the kraal were present. They listened attentively, but evidently were not able to grasp much of what was said as is usually the case upon first hearing. We appointed another meeting to be held several weeks later and early the next morning departed, leaving a blanket for the chief as a present.

On our way home we came to a settlement of some of our people about eight miles from home, where we had arranged to have a meeting on Monday evening. We arrived there about 3 p. m. We had pleasant Christian conversation with the brother who was the head of the kraal where the meeting was to be held. Afterwards we visited some of the other kraals of the believers, where we were again given a joyful welcome. It was refreshing to my own soul to visit among them. In the evening about forty assembled together to worship the Lord. We sang and prayed together, and after the reading of the word, many testified, praising God. Some heathen were also present and listened attentively.

A few years ago the people of this latter place were in darkness, like those of the former at present. But what a change has been wrought. Instead of ignorance and superstition and indifference, there is now enlightenment and Christian earnestness. Instead of there being no desire to learn, there is a craving for it. Let us pray that the former place also will become enlightened and join in praising our God.

HARVEY J. FREY.

REPORTS OF FUNDS.

Messiah Orphanage.

Report for July, 1910.

In His Name, Cal., \$2; New Guilford S. S., \$5.90; Hummelstown sewing circle, \$10; Effie Rohrer, Clayton, O., \$3.06; Sarah J. Long, Mill Hall, Pa., \$5; Bro. and Sr. D. V. Heise, Clarence Center, N. Y., \$12.50; Fred. Lauver, Harrisburg, Pa., \$1; Markham, Ont., S. S., \$15.40; D. W. Heise, \$3.50; Pleasant Grove, Ohio, S. S., \$7.

D. M. Book,
Secretary and Treasurer.
Hummelstown, Pa.

Chicago Mission Building Fund.

The last report of the New Mission Building of Chicago, Ill., 6039 Halsted street, given September 1, 1909, was \$6,975.51. Donations received are here reported as heretofore. No. 116, \$1; No. 117, \$6; No. 118, \$260.41; No. 119, \$89; No. 120, \$500; No. 121, \$40; No. 122, \$55.31, leaving a balance unpaid of \$2,295.27. May the good Lord speedily bring it about that we can say it is all paid. We are thankful for the way the Lord is working and do not feel in any way discouraged. The work is progressing and we see that His saints are realizing the need of moving with the Lord. May the Lord bless the givers and give them the desire of their hearts in whatever way it may be to His glory. We realize that the work is increasing on our hands and the responsibilities are not any less, so that we feel more than ever the need of the prayers of the saints for body, soul and spirit. We are glad to know that we have a great God and that His arm is mighty to up-

(Continued on page 12.)

OUR CONTRIBUTORS.

For the EVANGELICAL VISITOR.

The Blessed Hope.

By N. T. FRANKLIN.

Luke 24:51: "It came to pass while he blessed them, he was parted from them and carried into heaven."

Jesus had been with His disciples at intervals for forty days. They, to some extent had recovered from the awful shock of His crucifixion. He had eaten with them which a spirit could not do. He also came to them through barred doors which the human could not; so He manifested Himself both God and man. He had often told them of His purpose here on earth and the necessity of Him returning to the Father: that the Holy Spirit would not come if He did not go. But, like of old, how slow they were to believe all that Jesus taught.

They believed He was the Christ and so confessed. But very soon after Peter rebuked Him and said, "Thou shalt not die, we need Thee; stay with us," not understanding, as yet, the great plan of redemption.

Now, after Peter, with the rest, went fishing, caught the great draught of fishes, and Peter's confession and the command, "Feed my lambs and sheep," yet it seems as though they were just following after Jesus, until one day He led them out as far as Bethany, the time having come for him to return to His Father. While He was giving them farewell and perhaps pitying them, knowing that for a short time they would have no Comforter, before ascending up to heaven, He raised His hands to bless them. And while He was blessing them, the loving Father seeing that all things were accomplished, drew Him to Himself, and they were left alone. This was quite a change and they began to look after Him on whom they had been depending. Oh, how often we forget and look on scenes and experiences that are past, and not on the present or things to come.

While they were looking up (I don't know how long) two men (angels) stood by them and said this same Jesus that has been taken up will so come again. Oh, blessed thought! And what a hope was planted in their hearts.

At once they remembered the command to go to Jerusalem and there they went. What for? To receive the promise of the Father. They walked out by faith. They had a hope that reached beyond eating, drinking or talking. They were done

with the thought of getting blessed, or receiving an earthly kingdom. Instead, as Paul puts it, they had a blessed hope, and they were looking for His glorious appearing. They pressed forward.

So many look back to the time when God spoke peace to their souls and tell it over and over. Others, how the Lord led them to dress plain and this becomes their joy and song. Still others look to the time when God sanctified them and invariably they tell of that experience, and belittle all others. We need to be careful on all these lines. We need to be born again. We need to dress plain, also to be sanctified, set apart to do God's will. But our business should be to walk in the ways of God and honor God in carrying out His blessed plan in us, ever looking for the return of Jesus in the clouds of heaven.

But as they returned to Jerusalem perhaps the same upper room, they were not unbelieving, although ten days passed they were still in one accord (after prayer) looking for the promise.

Most people now get saved, sanctified and ready for the coming of the Lord in a very few minutes. Yet there is but little chance in their lives. Oh, for the old time conviction that makes men repent, confess, die out and get right! They got the promise of the Father: They looked, believed and received. They had done all they could, God did the rest. They were able to look away from temporal things. Did it hold out? When Stephen was stoned he looked up and saw heaven open. Oh, glory to God for the unspeakable gift.

The Holy Ghost not only unlocks heaven but reveals to us the deep things of God and puts an eternal go in us that nothing can disturb. Oh bless the Lord for all His mercies! Some are always getting hurt telling how people treat them. How they talk about them, and stab them in the back to hurt their influence, and so forth. Yet they say they are dead (I wonder what to) and their life is hid with Christ in God.

We need to be valient soldiers, not looking for sympathy but for the promise of the Father. Paul says we are to leave the first principles and go on to perfection. Paul, telling his own experience says, "I press toward the mark." He had no time to employ his talent in telling how he was getting hurt. But once when urged to tell it he rejoiced. He said he would rather be with Christ. So he had forgotten the past and was looking for the res-

urrection. He realized he must pass the last rock, see Rome and have sentence passed on him before he could say, "I have fought a good fight."

Many in our day seem to pass every rock, ford every shoal, temptation gone and they are ready to be offered; but just let some little thing happen and away they run to some place else where they have liberty, or complain to the elder how wrong someone is doing and are in for setting them right. Paul would say, "Let us lay aside every weight," and especially that sin that doth so easily beset us. There is a mark to cross, so let us look forward when this body shall be delivered and Jesus shall not only reign in our hearts, but supremely over all the earth. Oh, hallelujah for the prospect!

Time is now passing on; we that are blossoming for the grave look back and exclaim, "Time is so short." No wonder the poet wanted a thousand tongues to sing God's praise! But soon, soon we shall lay these earthly bodies down in a blessed reality and be where Jesus is. We look and see it now, but it is through a glass darkly. I have often thought that it would have been grand to have seen Jesus transfigured. But that soon vanished, but when He comes we shall behold His transcendent glory, and not a few hours, but through all eternity. Oh bless the Lord, we poor, weak worms of the dust made unto God, priests and kings to surround the great white throne! Hope will then disappear. Bless God it will be a blessed reality.

Dear reader, let us push ahead ever looking for Jesus to return, and let us think He may come at any moment.

Pray for me that I may keep my eyes off this old world, with its riches and pleasure, and abide in Him until Jesus comes.

Oh, my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you cannot quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly on the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of these men were dead to-morrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give

him some day—if you only could know and see and feel, all of a sudden, that “the time is short,” how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.—*Phillips Brooks.*

FOR THE EVANGELICAL VISITOR.
**The Difference Between Old and New
 New Testament Believers.**

BY J. S. LEHMAN.

The calling of Abraham and the choosing of Israel form a new era in the history of the world, but it does not change man's relation to God.

The virtues of Abraham, Moses, David and others are highly commended. Abraham was called the friend of God; Moses was faithful in all his house and the Lord spake to him face to face, and David was a man after God's own heart; but these characters did not change their relation to God. Their faith gave them confidence that they would once be delivered; but they, in their lifetime, were still in bondage. The additional revelation God made to them, and the promises He gave them, did not change their relation to God from that which believers were in before this revelation and promises were given. Adam, Enoch and Noah stood in the same relation in every respect as they did. They had fallen with the human family under sin, and nothing but the blood of Christ could atone for that sin. The justice of God required the suffering of death, and until that was accomplished it was not satisfied. Christ was their surety, and they knew He would pay the debt, and God knew that His justice would be satisfied; but they were not released until after the debt was paid. Herein lies the difference between Old and New Testament believers, or believers before and after Christ's suffering. Christ gave John the Baptist the testimony that he is more than a prophet, and that of all that have been born of women there hath not risen a greater than he; notwithstanding, he that is least in the kingdom of heaven is greater than he. It is argued that David and other Old Testament believers stood in the same relation to God as the New Testament saints did. But this can not be done without doing violence to God's attribute of justice, and rejecting the teaching of the Apostle Paul. A man who is imprisoned for debt and knows that his creditor will hold him bound till the debt is paid, and knows,

also, that he can never acquire means to pay it, may feel a degree of comfort and consolation under a promise that his debt will be paid and he released. If he has a full assurance that it will be done, he may feel joyous in hope; but he must still feel a higher degree of bliss when it is paid and he is led out of prison and can enjoy the pleasures of liberty.

God's justice must be satisfied, and this is not done till payment is made. The Lord foretold by the prophet Isaiah that He would send Christ to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound. Now, who were those that were captive and bound in prison? Was not the whole human family thus bound? And was there ever a deliverance, or opening of the prison, till Christ came? Christ says, this day is this Scripture fulfilled in your ears. David and all Old Testament believers were still captives and this is what made them desire to see the days of Christ; because they knew they would be released. Sin gave Satan power to hold them bound till Christ took away their sin and overcame him that held the power of death. (Heb. 2:14.)

David, in Psalm 51 expresses his penitence for sin, and prays the Lord to have mercy on him according to his loving kindness, and according to the multitude of his tender mercies, to blot out his transgressions. To wash him thoroughly from his iniquities and cleanse him from his sin. “Purge me with hyssop and I shall be clean; wash me, and I shall be whiter than snow. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me.” In this prayer no doubt, David looked unto Christ and the offering which he knew He would make for his sins, and desired the interest in the *blood* and *merits* of Christ which would make his soul whiter than snow. But it must be evident that the blood of Christ could only do this when it was once shed, for without the shedding of blood, there is no remission of sin.

Paul, in speaking of Noah, Abraham and David, and others, in Hebrews 11, says, they obtained a good report through faith, and all died in faith; but they did not receive the promise. If David had his sins forgiven in the sense which New Testament saints have, and received the Holy Spirit (as is contended he did from his expression in the Psalm),

which the disciples of Jesus did, what was the promise that he did not receive? And what were those better things, which Paul says in the same chapter, were prepared for them? Paul says, God having provided some better things for us; Christ says, Abraham saw his day and was glad, and David says his heart was glad and his flesh would rest in hope, because the Holy One should not see corruption nor His soul be left in hades. David also says, and Paul quotes and verifies it in Romans, that God looked down from heaven to see if there was any that did good; but the answer was, they are altogether become filthy; there is none that doeth good, no not one. Paul arguing this same point with those who thought they were clean from sin, because of their obedience to, or the righteousness of, the law, are we (the Jews) better than they (the Gentiles)? No, in no wise, for we have before proved both Jews and Gentiles that they are all under sin, and again God has included all in unbelief that he might have mercy upon all.

I have observed that the expression of David in Psalm 51, that God should not take his Holy Spirit from him, does not imply that David was in possession of, or under the influence of, the Holy Spirit in the sense in which the New Testament saints enjoyed it. We find the word holy applied to many divine operations, or things connected with divine worship, and it may be said that anything and everything which is of God is holy. God is a Spirit, and all His influence must be spiritual and is holy; but it is not the same holy influence which Christ promised to His disciples, and which He said they could not receive without He would go to the Father. The law which God had written in the heart of man was an operation of His Spirit and was holy. This law David had violated and he felt that God might justly deal with him, as Paul says he did with the Gentiles when they knew God and did not honor him as God; he gave them over to hardness of heart; His spirit ceased to strive with them. This Spirit now looked most holy to David, view of his own unholy act, and he saw that if this Spirit were taken from him he would be in a most deplorable situation. Therefore, he prayed the Lord not to take that Holy Spirit from him which would cause his conscience to accuse him when he violated its precepts. God said by the prophet Jeremiah, 31st chapter, that the day would come that he would make a new cov-

enant with the house of Israel and Judah, not according to the one He made with them when He took them by the hand and led them out of Egypt. But He would forgive their iniquities and remember their sins no more. Now, God here expressly says that the new shall not be like the old covenant in this thing that He will in it, or under it, forgive sins. This shows plainly that under the old covenant sin was not forgiven. Those who, under the old covenant, had obtained a good report were under the law. They had transgressed it, and it declared the curse and sentence of death against them. Jesus Christ became their surety. In the fullness of time He would shed His blood, and lay down His life for them. This, though it did not take the sin away, gave the confidence that it would do so in time, and made the possessor of the faith comfortable and happy. God also could, through the Mediator, look upon those who believe in Him with joy and delight. These died in faith, but did not see their hope realized in their lifetime. Therefore, the relation of these men to God was not changed by the law, commandments and promises of Israel. To Adam it was said, the woman's seed should bruise the serpent's head.

To Abraham, Isaac and Jacob the promise was renewed, and said, all the families of the earth shall be blessed by Him. The law and ordinances of Israel, therefore, made no change in man's relation to God. It could not take away sin, neither did it destroy self-love in the heart, or restore the lost image of divine love. It gave them a better knowledge of sin, and a clearer revelation of God's design in sending the woman's seed.

Manheim, Pa.

"Let your communication be, Yea, yea; Nay, nay. (Matt. 5:37.)

"Whatsoever is more than these cometh of evil." *Unexaggerated speech* becomes the Christian. *Slang* and a mild form of profanity, is getting common even among school-girls and women. With men and boys it amounts to *blasphemy*. All talk is becoming pointed with *overtruth*. Try not to do this. Let moderate utterance distinguish you as a believer.—*Our Hope.*

Truly, it is a glorious thing to follow the Lamb; it is the highway to glory; but when you see Him in His own country at home, you will think you never saw Him before.—*Rutherford.*

The Disasters Which May Be Expected if Unregenerated Workers Are Engaged in S. S. Work.

Let us first look at this from a business standpoint. In nearly all of the large establishments the managers are very careful in selecting their employees. They will not hire a drinking man, or one that uses tobacco, or has other bad habits. Why? Because they want a man with a clear mind, one that has a knowledge of the business, to handle it in a way to bring them the most profit. They want men they can trust; otherwise it might mean disaster and ruin to their business.

Now then, if these worldly establishments are careful in their selection of employees, what about the Sunday-school, the most important of all? It is a branch of work in which the Church of the Living God is called to engage. The text book in use the world over is the Bible, the Scriptures, the word of God, which is given "by inspiration, . . . and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

To divide the human family into two classes, we will name them as the word of God does; namely, the natural and the spiritual. The latter is the man of God, who is to take the Scriptures in order to be thoroughly furnished. Please read 1 Cor. 2:12: "Now we (the children of God) have received, not the spirit of the world, but the spirit which is of God, (for this purpose) that we might know the things that are freely given to us of God. 13th verse, Which things also we speak, not in the words which man's wisdom teacheth, comparing spiritual things with spiritual." Let us notice carefully the 14th verse: "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

Among the great things in the world, is the plan of redemption, which when appropriated by faith, brings salvation to the soul. This is the greatest of all enterprises. Those who take part in the Sunday-school work, thus implant in the hearts of the young and the old the gospel of Christ, which is to be a savour of life unto life to those who will receive it.

Now, in order to teach we must of necessity have a knowledge of that

branch of study which we expect to teach to another. When Jesus called the disciples to follow Him He did not send them out at once to teach all nations; no, they were learners. After He arose from the dead, He told them to go into all the world, but they were first to tarry at Jerusalem until they were endued with *power*. The Church of God is a powerful institution, and transacts business with the other world. Therefore Christ says, "Whatsoever ye bind on earth, shall be bound in heaven."

The Church appoints an unregenerated person to take charge of a Sunday-school class of boys and girls. He is as an empty well, to a thirsty soul, endeavoring to teach something of which he has no knowledge. The word of God says the things of the Spirit are foolishness unto him, neither can he know them. Let me ask a question: How can he teach what he cannot know? His eyes are blinded to the truth. The disaster will be, the blind leading the blind, and they both fall into the ditch. The true workers in the Christian cause, must, and will often fall upon their knees, and implore God for His divine guidance and empowerment, for the work before them. The unsaved person knows nothing of the power of prayer; he spends his time in worldliness, his example is not becoming to a Bible teacher. The boys and girls take note of their teacher, his language is unholy, he may take the social glass, or he may be refined, a good moral man; but not born again. Yet he is a teacher, a leader. The class is influenced by their teacher; nothing else could be expected, for he was appointed, the Church approving of it, and accepted him as one of its Sunday-school teachers.

But he failed to point out the sin of the world; he told them nothing of his hope, for he was without hope. According to God's word he was to be ready to give an answer for the hope he had, but as a sinner he has no hope. He failed to point them with a living faith to the Lamb of God. The result is the Sunday-school loses its spirituality and becomes formal, having a form of godliness but denying the power thereof, which is a sad disaster.

Again, if a pupil should be convicted of sin, it would be natural to go to his or her teacher for instruction in the way of eternal life. But the teacher stands before the pupil unsaved, therefore unable to give the needed instruction; the pupil turns away discouraged, for even if the

teacher would attempt to instruct, it would not be according to divine truth, hence the inquirer might not be saved, for "faith cometh by hearing, and hearing by the word of God": for "how shall they hear without a preacher (teacher), and how shall they preach (or teach) except they be sent?" Souls who should have been enlightened are groping in darkness; they are growing to manhood and womanhood, having imbibed a poisonous doctrine, which clings to them, being strengthened by the enemy of humanity, they pass on through life, they live as they have been taught, they die as they live. They were taught by the Sunday-school teacher, whom the Church approved and who understood not the textbook; his work is a failure. They stand at the judgment wanting, the Church is responsible, the disaster is an awful one. For what will a man give in exchange for his soul, when one soul is worth more than the whole world.

Written by Sr. Mary Kately, of the Carland, Mich., Mission and read before the Township Sunday-school Convention. Published by request.

A Texas Letter.

Bless the Lord, O my soul and all that is within me, bless his holy name."

Dear readers, I greet you this July 31, 1910, with Psalm 90:17, "And let the beauty of the Lord be upon us," and Psalm 91:2: "I will say of the Lord, he is my God," and verse 11: "He shall give his angels charge over thee." What beautiful sayings are in the blessed word; how can we ever praise God sufficiently for His love and power in preserving His word for our encouragement on our pilgrimage through this world. How it thrills and fills us as we read the precious truths and how it helps us with the burden and love for souls.

I also praise God for the VISITOR. Through it we can learn of the work our dear missionaries are doing among the heathen—of their life of self-denial, and the success they have in winning souls from darkness to light and from the power of Satan to God. Some people say the heathen will be saved without the gospel. They know better when they get light and learn to know their sins.

When I read our dear Sister Davidson's letter of her visit to the coast among the missionaries and also among our own dear ones at their different stations I was made to shed tears of joy. I wished I could have her letter in tract form to give to people to read so they could see how

the heathen can be changed by learning to know and love the blessed Gospel. God bless our dear missionaries and make them a blessing. And let us in the home-land bless them with our prayers and with our means. We can ease their burdens in different ways; let us do what we can. My heart's desire and prayer to God is that many more consecrated workers may be willing to go forward in the work of the Lord, at home and abroad, so that God can entrust His word to them and send them forth into more dark corners. Fathers and mothers, let your children go if God calls them. He will take care of them.

How glad I am that I said, yes, to God over fifty years ago and He put me on the Rock, Christ, to stay. I am happy on the way. I am also glad that He gives me something to do here in this sunny land, Texas, in town and in the country. We find hungry souls that love to have a religious conversation and learn more about the Bible. I am so glad the dear Lord has cleansed me from all selfishness, and I make no difference in creed or color. I love the children of men; Christ died for all. He redeemed them, but so many people don't know how to believe. O what a work is for us to do: you who know the worth of prayer remember us at a throne of grace.

To-day we attended a preaching service three miles across the country at a school-house. My husband and Bro. Fike preached the word and we came home. After dinner we spent some time singing those beautiful songs of Zion, and, praise God, we had a blessed time in the Lord. Yes, He can fill us in our quiet homes if we come to Him in the right way: praise His name forever! What must it be like to be with Him in glory at the right hand of the Father in heaven, above where all is love. O hallelujah! Amen.

*"Our Master is coming most surely,
To reckon with every one:
Shall we then count our toil or our
sorrow?"*

If His sentence be, 'well done.'"

Our few trials here are nothing to be compared to the joy that is awaiting those who are faithful in the service of our Master. Some of our many friends have not forgotten us though we are far from home. They remember us with good letters and many good wishes, and some with blessings that God has blessed them with. We thank you all and wish you God's blessing in return.

Some may wonder how we are getting along by this time. We have dry weather but we have plenty to eat and we are expecting rain; then we can plant much of the second crop for Fall and Winter use. I was over at Tuleta in Bee county in the Menonite settlement at their Sunday-School Conference. I enjoyed myself while among them. I think it was a very profitable way to spend the Fourth of July, and also the fifth. It was a well spent time. The program was good. The upbuilding of the Sunday-school was the theme. Many interesting topics were ably discussed. Preacher David Garber, of Colorado, was present and gave us many good admonitions. His instructions were to the point. These people are mostly from the north and are quite prosperous and have good crops as they have had plenty of rain. But I am always glad to come home to our humble little cottage here on this prairie for it is a nice location. We have a lovely view of the country and have plenty of sunshine. But we have lots of wind and good breezes at night, praise God. We can sleep good for which we can thank God. Last week we visited two of our Catholic neighbors and they treated us very kindly; they have lived here many years and have never heard much of the Protestant faith as we believe it, but we were not slow to tell them what we believe. So we ask God to water the seed we sow in His name. The one family has a good crop of cotton and corn and sugar cane. He makes syrup. They also have a lot of peaches. The other, a widow, sent her son and son-in-law to the lake to catch a mess of fish to treat us, and sure enough, they came back with quite a lot and gave us ten fish along so we had for ourselves and for our neighbors.

On Friday we had company from Victoria. They were after some business and took me along on their fast automobile. In three quarters of an hour we went fourteen miles. So I did my shopping and called on some sick folks and others. I met a Christian Science man who wanted to make me believe he was right and I was wrong but, praise God, I know something about my Bible. He tried to convince me that we need not keep the Commandments, like baptism and feet-washing, and the communion. I am glad for the Bible and thank God that He ever preserved it for us in the times of persecution so we can have it for our instruction in these last and perilous times.

Lest I weary you, I will soon close, but a word about the Bible school for training the young minds. Let no one say one word against it but pray God that much good may be accomplished in and through it. As old as I am I would love to learn much for we need to know and understand our Bibles better. God help us to preach the Word He has preserved for us. Our young people need it for coming years.

"Up into our living head

*Let us in all things grow;
Till thou hast made us free indeed,
And spotless here below.*

*Then when the mighty work is done,
Receive thy ready bride;
And give to us a happy lot,
With all the sanctified."*—Amen.

C. A. MYERS.

Victoria, Texas.

Missionary Candidates.

The following notes taken from an article in *Missionary Review of the World* by Rev. M. Swemer, D. D., F. R. G. S., candidate secretary of the Student Volunteer Movement, New York, will be of interest to mission boards and all who are interested in foreign missionary work. He says:

"Through correspondence and investigation I have been able to collate a number of actual and typical instances where missionary candidates did not receive appointment. The record is not only interesting but full of instruction to those who plan to give their lives to missionary service. It is also not without its lesson to all who love the missionary enterprise.

Aside from physical unfitness, the following causes are given why candidates are rejected. Bad manners, lack of culture, lack of seriousness, cant, financial carelessness, want of tact, incompatibility of temper, the commercial spirit, indecision of character, unsuitable matrimonial engagements or companionships, and such want of spiritual or intellectual force of character as made it evident that those who were failures at home would not prove a success abroad.

The missionary represents Christian culture to the non-Christian world, and must, therefore, possess it. A recent instance of a college graduate who was a great linguist and philosopher, but very uncouth in his manner and uncleanly in his general appearance, and was therefore rejected on a first interview, is a case in point.

The missionary candidate should bear in mind that first impressions are lasting, and in applying to a board

cannot, therefore, be too careful. It is possible to be frank without being foolish, and to be truthful without damaging one's own case unnecessarily. To quote again: "I remember one man's credentials which he presented antagonized the whole committee because they were full of pious sentiments that did not seem to have reality back of them. Another in writing about his life purpose made an unseemly joke as though he were to engage in some trivial affair, and in another case talked lightly of marriage."

If there is any place in the work of God's kingdom where "team work" is absolutely necessary, it is on the foreign field. The mission station is a unit, and the work is one. If there is discord among the generals, the battle may be lost. It is no wonder, therefore, that all the boards lay special stress on the qualities of adaptability, common sense and tact, and that they desire above all, men and women who are able to live in harmony with others and work as true yoke-fellows without restlessness and grumbling.

Lack of adaptability is not a matter of nativity or citizenship so much as it is of unregenerate habits and temperament. A Frenchman cannot change himself into a German, but it is possible for a man with an irritable temper to become as meek as Moses. A typical case to the contrary is given of a man who applied for appointment as a medical missionary. He had done good work in college, was faithful, earnest, persevering and full of energy. "He was evidently deeply devoted to his work and believed thoroughly that God had called him to foreign mission service. He was also active in Christian work during his college and medical courses. He had, moreover, a further qualification for the work in being engaged to a young woman of rare ability and Christian devotion. In his case, however, there was "one thing lacking." This was ability to get along harmoniously with other men. He rubbed men the wrong way. If he opposed other men he did it in such a blunt, outspoken manner that he turned men from him. He made few friends because of this trait. He admitted his fault, but attempted to justify it. We had great need of medical missionaries and regretted the necessity of declining his application, as unfortunate experience more than once repeated has taught us the great importance of sending out to the field only those men who can work harmoniously with others."

Another secretary writes concerning a similar case: "We have just had a candidate for a principalship who filled the requirements so far as education, experience and Christian life were concerned, but the committee felt that he was lacking in tact and that to place him in so responsible a position as the one in question, when he had not the ability to get on with teachers and pupils, would undoubtedly be a grave mistake, and so, very reluctantly, refused to accept him."

It is unfortunate that these cases are typical of a great class of rejected candidates. A woman applied to one of the boards in the South, and it was evident that she had thorough educational preparation and exceptional opportunity in the study of missionary principles and methods. She had capacity for acquiring languages and fair health, and was on the field for two years, but "was found absolutely lacking in ability to adapt herself to others. Whether her inability to live and work with other missionaries is due to pride, egotism or lack of consecration, it is difficult to say. She has been counselled over and over again, and yet fails to manifest any willingness to surrender her own opinions to those of the majority." Such missionaries are weights and not wings on the foreign field to the enterprise as a whole.

Indecision of character and lack of will-power is another reason for the rejection of candidates. The man who is halting between two opinions as regards his place in the fight is not a good recruit. "We have a man before us just now, very much in earnest, eagerly desirous of doing the Master's will, but not clear as to what that will may be. He throws himself on the committee and asks them to decide for him. He is ready to accept their decision as the divine guidance. He does not feel that he has that spiritual power for which he longs and without which life will be a failure. What is to be done? We have not declined but delayed."

The candidate should cross the Rubicon of decision before expecting appointment. He must be a foreign missionary in heart and soul before applying. Indecision of character grows by degrees and fastens upon us as does any other habit by practice, and one of the most common causes of a weakened character is this habit of indecision.

A secretary of one of the most efficient mission boards writes as follows: "Lack of force is the disqualification which troubles us the most.

So many candidates are merely negatively good and useful. They seem to have the idea that a man who can be generally useful in a quiet parish in America is fitted for missionary service. But the work of our ordained men, aside from those who do nothing but teach in colleges or engage in literary work, is that of a bishop and school superintendent combined. Naturally, it takes men of considerable caliber to fill these places. We cannot blame our candidates for lack of force, as this quality, to a large extent, is God-given, and yet they should realize that this requirement should be met, and that if they do not possess it they certainly are not called of God to the foreign field."

A young theological student recently wrote to one of the boards, and after he applied took up a pastorate in order to work off a college indebtedness. On the strength of his college and theological courses and the testimonials gathered, he had received his appointment, but his work in the home church led the board to withdraw it. "He did not reveal a power to grasp the situation in his church or village, at least in such a way as to meet our requirements for leadership abroad. For instance, after six months in the church, he had not secured a list of his members. He was content simply to keep things going in the old ruts and did not show any enterprise."

To use the expression of another secretary in this connection, who will blame any board for declining candidates when it is evident that "they have been a real success at being failures at home; and we do not think sending them to the foreign field will help matters."

There is one consideration of somewhat general application to which it is well to direct special attention, and that is the matter of forming matrimonial engagements. Nearly every board reports cases in which they have hesitated to make appointments of men because of the apparent lack of qualifications on the part of the young women to whom they were engaged. One of the most experienced secretaries writes: "I am sure you will appreciate the fact that so much depends upon the character and qualifications of the missionary's wife; that she can be greatly helpful, a nonentity or a hindrance, according to her character and acquirements.

When we consider the growing complexity of the missionary problem in such countries as Japan and India; the demand for the highest type of spiritual leadership, for example, in

Korea; and that fact that there are already in nearly every field native leaders of great administrative efficiency, intellectual power and spiritual discernment, it is no wonder that candidates conspicuously wanting in some one necessary thing should be rejected and it would be a big mistake to appoint them. The very success of missionary enterprise, its growth and expansion, call for generalship of an even higher order than in years gone by. Men who possess superiority without parading it, firm religious convictions and four-square Christian character with an all round intellectual preparation are in demand by all boards and will be sent to the fields as soon after they send in their applications as possible.—*By request of Eld. J. N. Engle.*

Conviction Needed.

(Continued from last issue).

CHAPTER III.

In my two former papers on this subject we have considered conviction as to the nature and necessity of it. Let us look for a little while on the subject from the standpoint of what helps and hinders it.

The Holy Ghost, as we have seen, is the great agent in the work of conviction, and God's people are to be the vehicles through which his power is to be delivered upon the souls of men. Conviction comes through the prophesying Spirit, poured into and poured out of God's own children. Hence it is in our power to enlarge or limit the access of the Holy Ghost to the hearts of those around us, in proportion as we put ourselves into his hands, under his influence, and in touch with his methods and instruments. Said Mr. Wesley concerning some in his day: "We have become enthusiasts—expecting the end without the means." We must not only use the means of conviction if we would expect that result, but we must use all the means.

A certain preacher, who was much upon his knees, expressed to a friend his wonder that his ministry was not more useful. His friend replied: "The reason is, you expect the Lord to do what he expects you to do. You expect the Lord to convict your people, when you are afraid to tell them the truth." The Word of God is the Sword of the Spirit, but the Bible cannot preach itself.

O, for a preaching, prophesying church—a church whose sons and daughters, old men and young, masters and servants, have been empower-

ed by the Holy Ghost to speak his word! Not only ought all our pulpits to be ablaze with the truth of God held red hot to the conscience of the sinner, but every man should take up the "hue and cry" and "show Israel his sins and Jacob his transgressions." To expect the end without the means is the height of fanaticism. To expect conviction for sin which we allow to pass by unreprieved is vanity. Many toss their responsibility aside, and console themselves that God or somebody else will do the thankless and unpleasant work of reproving sinners which God puts before them, and so it goes undone, and the sinner dies in his sins, unwarned, and his blood is required at the watchman's hands. "Thou shalt in anywise rebuke thy neighbor, and not suffer sin upon him," is the direct command of God. But how few heed it. What unrest and conviction would take hold of sinners if every Christian would only heed this command! But no! We consider it none of our business to meddle with the sins of our neighbors, and so sin stalks rampant abroad, and we wonder why the times are out of joint, neglecting, the while, through indolence or fear, the God ordained means of righting them. When we wonder why the gospel (?) seems to have so little convicting power, we need only consider how few are reproving sin.

But the failure to reprove sin not only forestalls the work of the Holy Ghost in the hearts of men, but it results in the weakening and final extinction of the power of the truth in the heart of him who fails to utter it. Nothing so strengthens a man's convictions as uttering them; nothing is more fatal to them than silence. Sin that is seen and not rebuked and antagonized will, sooner or later, be condoned and surrendered to, if not, indeed, embraced.

The curse of slavery would have been in existence to-day if it had not been preached against, and the whisky devil would have been routed and driven from our fair land long ago, if the devil had not spiked our guns, in a large measure, with reference to the sin of drunkenness and drunkard making. The false prophets in the olden times were, like their tribe in modern times, "dumb dogs that cannot bark." There is no meaner devil than a "dumb devil"—unless it be a dumb preacher. Charged with a message from the King of kings, yet silent in the presence of his enemies;

(Continued on page 15.)

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REPORTS OF FUNDS.

(Continued from page 5.)

lift, and the more we lean upon it and not upon the arm of flesh, the stronger it will be. We praise God for salvation in Jesus and that we have found out that God is good to His people. May God bless all who read this is our prayer.

We see that month after month is passing by and Winter is soon at the door, and it behooves us to look to God to supply all the needs as it is the heaviest part of the year, and brings the greatest responsibilities to us, to see after the needy and to have our needs supplied so that there will not be any lack on our part, and that we may have to give to the suffering. These are the things that stare us in the face day after day, and especially through the Winter months. May God impress hearts to send of that which God so richly is blessing them with.

We remain yours,

B. L. BRUBAKER AND CO-WORKERS.
Chicago, Ill.

Des Moines Mission.

Report for the month of July, 1910.

DONATIONS.

Black Creek, Ont., S. S.,	.....	\$23 09
Bethel, Kans., S. S.,	.....	15 75
Total,	.....	\$38 84

EXPENSES.

For gas and fuel,	.....	\$3 50
For water for one quarter,	.....	1 50
For eatables, groceries, etc.,	.....	29 50
For incidentals, etc.,	.....	4 10

Total, \$38 60

Balance on hand August 1, 1910, ... 28 cts.

About one dozen young chickens, some butter, eggs and 1/2 bushel of potatoes, by Bro. and Sr. Max Mahler.

We praise God for victory in Christ Jesus our Lord. We are looking forward to the final goal when the war-cloud will be rolled back into the regions of night forever and the "Sun of righteousness shall rise with healing in His wings." Please continue to pray for us and the work of this place. We are doing the best we know how under the circumstances, and hope in the near future to have wider activities and additional force of workers.

Yours in loyalty to God and the church,
J. R. AND ANNA ZOOK.

Buffalo Mission.

Report for July, 1910.

Balance on hand, \$10 92

DONATIONS.

Bertha Ruegg, \$1; Jonas Winger, \$1; Clara Longenecker, \$1; Anna M. Rhodes, \$5; Hannah Davidson, \$1; Samuel Galley, \$1; A. E. Gifford, \$1; Sr. in Christ, \$5; Bro. in Christ, \$1.

EXPENSES.

Light and fuel,	.....	\$3 84
Groceries and household,	.....	23 70
Balance on hand,	.....	38

GEO. AND EFFIE WHISLER.

25 Hawley St.

Jabbok Faith Orphanage.

Report for May, June and July, 1910.

RECEIPTS.

D. L. Book, Thomas, Okla., \$1.60; Orville Ulery, Springfield, Ohio, \$5; J. C. Rotz, Chambersburg, Pa., 50 cents; Mrs. Sarah Heise, Hamlin, Kans., \$5; Fairview church and Sunday-school, Sedgwick, Kans., \$9; a brother, Thomas, Okla., \$1; Rosebank S. S., Ramona, Kans., \$19.60; Henry Landis, Thomas, Okla., \$2; Brethren S. S., Abilene, Kans., \$35.52; Fairland S. S., Lebanon, Pa., \$8; Highland S. S., West Milton, O., \$18.75; Pleasant Hill S. S., Hamlin, Kans., \$17.35; James Eyster,

Thomas, Okla., \$1; Brethren S. S., Upland, Cal., \$25; Brethren S. S., Home Department, Abilene, Kans., \$10; Fairview S. S., Englewood, Ohio, \$9.16; Lena Schmutz, Abilene, Kans., \$2; A. N. Engle, Canadian, Tex., \$1.

E. N. ENGLE,
Superintendent.

Philadelphia Mission.

Report from July 18 to August 15, 1910.
Balance on hand, \$11.69.

RECEIPTS.

A brother, Limerick, Pa., \$5; a brother, Elizabethtown, Pa., \$3; Dorcas Sewing Circle, Fairland church, Pa., \$5; offering, \$13.24. Special for coal: A brother, Philadelphia, Pa., \$3.50; a brother, Philadelphia, Pa., \$1; a sister, Philadelphia, Pa., 50 cents; a sister, Philadelphia, \$1; a brother, Philadelphia, Pa., \$1. Total receipts, \$44.93.

EXPENSES.

Provisions, etc., \$19.55; gas, \$3.50; Mission expenses, \$2.03; poor, \$1; car fare, 31 cents. Total, \$26.39.

Balance on hand including coal fund, \$18.54.

OTHER DONATIONS.

A sister, Philadelphia, Pa., 2 rugs, 2 dishes and fruit; a sister, Philadelphia, Pa., table cloth, jam, etc.; a brother, Philadelphia, Pa., 1 basket potatoes; a sister, Philadelphia, Pa., watermelon; two sisters, Philadelphia, Pa., cakes and crackers; a sister, Philadelphia, Pa., vegetables.

PHILADELPHIA MISSION.—"My God shall supply all your need according to his riches in glory by Christ Jesus."

As this is our first report, we are pleased to say that this promise has been verified unto us, in this, that the needs of the Mission have been amply supplied. Not only have our temporal needs been met, but the Lord has prepared a table before us, and we have been partaking of the satisfying of our spiritual need. The dear brethren and sisters here have been standing by the work nobly for which we are thankful.

We thank all those who have contributed, both in money and provisions. The Lord will reward them.

At the present writing we are alone, Sister Mary Stover having gone a few ago to visit her boys. Will be gone a few weeks.

We are anxiously looking for and awaiting the arrival of our other sister helper. We are very much encouraged with the work here. We have been uniting our prayers especially for the success of the work at this place. And our God who has promised to give us the desire of our hearts is answering and convicting souls of sin, righteousness and judgment. Two precious souls came forward for prayer, and a brother who had been somewhat down in his experience, made a new surrender to God and says he is going through. All glory be to God! We trust that all will continue to be in prayer for us and the work.

As Winter is coming on and a supply of coal is needed, we are looking to the Lord to supply the need.

"Now unto God and our Father be glory for ever and ever. Amen."

Yours and His for the lost of earth,

JESSE AND DOCIA WENGER.

3423 N. Second St.

Every sorrow, every smart,
That the Eternal Father's heart
Hath appointed me of yore,
Or hath yet for me in store,
As my life flows on, I'll take
Calmly, gladly for His sake.
No more faithless murmurs make.

—P. Gerhardt.

I SOMETIMES feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender,
The time is short. —Selected.

Oh, Why Should the Spirit of Mortal Be Proud?

Oh! why should the spirit of mortal be proud?
Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
He passeth from life to his rest in the grave.

The leaves of the oak and willow shall fade,
Be scattered around, and together be laid;
And the young and the old, and the low and the high,

Shall moulder to dust, and together shall lie.

The infant a mother attended and loved;
The mother, that infant's affection who proved;
The husband, that mother and infant who blessed—
Each, all, are away to their dwellings of rest.

The maid on whose cheek, on whose brow,
In whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king, that the sceptre hath borne,
The brow of the priest, that the mitre hath worn;
The eye of the sage, and the heart of the brave,
Are hidden and lost in the depths of the grave.

The peasant, whose lot was to sow and to reap,
The herdsman who climbed with his goats up the steep;
The beggar who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unfor-given;
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes—like the flower or the weed,
That withers away to let others succeed;
So the multitude comes—even those we behold,
To repeat every tale that has often been told:

For we are the same our fathers have been;
We see the same sights our fathers have seen;
We drink the same stream, we view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking, our fathers would think;
From the death we shrink our fathers would shrink;
To the life we are clinging they also would cling—
But it speeds from us all like a bird on the wing.

They loved—but the story we cannot unfold;
They scorned—but the heart of the haughty is cold;
They grieved—but no wail from their slumber will come;
They joyed—but the tongue of their gladness is dumb.

They died—aye, they died—and we things that are now,
That walk on the turf that lies o'er their brow.
And make in their dwellings a transient abode,
Meet the things that they met on their pilgrimage road.

Yea! hope and despondency, pleasure and pain,
Are mingled together in sunshine and rain;
And the smile and the tear, the song and the dirge,
Still follow each other like surge upon surge.

'Tis the wink of an eye—'tis the draught of a breath;
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud:—
Oh! why should the spirit of mortal be proud?

—Selected by C. B. E.

Work Among the Mountain Poor.

Another year's work for the Master among the mountain poor closed April 1st, 1910. In many respects it was a year of prosperity, yet not without trials and tests. God has greatly helped us in putting out many hundreds of Bibles and Testaments and other Gospel literature in these poor mountain homes.

Our field of labor is so very large, when we have gone over a large space of country it seems as though we have not done much to alleviate the wants of the many poor homes. We find the destitution of Scriptures and other literature about one-half as we have found in the past. Our work is not confined to putting out literature and clothing only, but in connection with it we establish Sabbath schools and get the children in day schools, as far as we can, and hold revival meetings, etc. As we have said in the past, there are large numbers of boys and girls in these mountains—at least 500,000 in the mountain regions of Tennessee and North Carolina. Many of these children are bright and intelligent, but their environments are against them, and they must have help. We have in the past, and are now doing all we can to place a copy of the New Testament in the hands of every child that can read. We do thank and praise God that He has enabled us thus far to put in the hands of these poor children 40,000 copies of the New Testament and tens of thousands of other good books.

If the good people of this country could see the great good that is being accomplished with these old books, sent in to give out to these mountain people, I certainly would get hundreds to where I now get only but few. I will need a large number of Bibles and Testaments this coming year, and

all the gospel books and other good literature that you have or can get.

Oh, beloved, will you not please send in your Bibles and good books. Let your prayers follow them. You will never know the great good that you will accomplish until eternity reveals it.

I do praise God and thank every donor for the large amount of good clothing and provisions sent in to clothe and feed the destitute poor. Surely God knew the cold, hard Winter was coming, and He put it in the hearts of His children to send in a larger amount of clothing and food than I usually get. The destitution was much greater here than in any other place that I have ever been. It is said that there are at least two hundred widows living in Harriman and surrounding communities. Most of them are very poor, and many of them have large families of helpless little children. They have no resources of their own to help themselves, only by washing and doing drudgery work wherever they can find it. Scarcely a day passed by but what some poor widow mother with her family of little children, half clad, and scarcely clothes enough to cover their nakedness, no hat on their heads nor shoes on their little feet, and many of them had no food of any kind in their homes to feed themselves or children, come to my rooms asking for help. All were supplied with clothing and food, as far as it was in our power to do so. Many of them would have suffered much if help had not been given them. Some day you will see the fruits of your good work, and you will hear the Master say, "Well done." I hope you will be able to send me a box of Bibles, gospel books and other good literature and clothing at once, prepaid, to Harriman, Roane county, Tenn. This work is not denominational.

J. B. MITCHELL.

"Burning instead of beauty." (Isa. 3:24.) When one considers the lengths to which feminine adornment has gone, one cannot but ask, shall not this curse of Isaiah be yet re-fulfilled? Be warned, O Christian woman. You are commanded to adorn the heart. (I. Peter 3:3, 4.) Let the Word be your *mirror*; your salvation your solitary *pearl*; gracious speech your *cosmetic*; and good works your strengthening *gymnastics*.—*Our Hope*.

There are no worse thieves than those who rob us of our praying seasons.—*William Gurnall*.

OUR YOUNG PEOPLE.

Love and Union.

From whence doth this love and this union
arise,
That knits and so fastens our souls in such
ties;
That hatred and malice are conquered by
love,
So that nature and distance these ties can't
remove.

In the garden of nature it cannot be found,
It grows and increases on Immanuel's
ground;
From the veins of the Savior it flows ever
sweet,
And we drink it most plenty at Jesus'
feet.

When in heavenly places together we sit,
Where the elders and brethren and sisters
are met;
This love glows so sweetly in every heart,
We feel so united, we're loth to depart.

The time so unnoticed, it passes away,
We scarcely can miss a whole night or a
day;
The union we feel and the love we enjoy,
Is such that our souls can never be cloy'd.

We preach and we pray, we talk and we
sing,
We tell our experience again and again;
We talk about parting but still we remain,
In love so united we cannot contain.

Each brother and sister: their tithes must
bring in,
Each one then does tell of some wonderful
thing;
Our love then increases to a glorious flame,
And we give all the glory to God and the
Lamb.—*Selected.*

Your sister in love,
LYDIA SHEFFER.

Experience.

"I acknowledged my sin unto thee, and
mine iniquity have I not hid. I said I will
confess my transgressions unto the Lord;
and thou forgavest the iniquity of my
sin."

"Blessed is he whose transgression is
forgiven, whose sin is covered." (Ps. 32:
5 and 1.)

I thank God to-day that I have a title
clear to mansions in the sky again. He
has been so kind and gracious to me to
spare me in my sin, to reach out in ten-
der love and pity for me when I had so
cruelly wronged Him. I stepped out over
pleadings and prayers and tears of mother
and sister, and worst of all over my blessed
wounded, bleeding Saviour who died on
the cross for me. I turned my back on the
light and peace He had given me. Still,
His convicting spirit did not leave me.

On June 23, I was to a prayer-meeting
and the Spirit was wonderfully manifested
in prayer, and shouts went up, and yet my
heart was almost unmoved it was so hard.
I arose to my feet and publicly told how
indifferent, cold and unconcerned I felt,
and of the desire of my heart to get back
to God. One brother asked: "Anna,
would you be willing to kneel down here
and make a fool of yourself for Christ's
sake?" I answered: "I would be willing
to do anything." So we knelt together.
The brothers and sisters seemed more
burdened for me than I for myself. I tried
to pray, then there came a conviction to
me, to scream. I did so and that broke
the awful chain of indifference binding me
and I cried to God with all my heart. The
Lord then led me to confess that I had

backslidden and by going into the city drift-
ed into sin. I prayed again, then there
came to my heart a sweet, quiet peace. I
sang the song, "Father, I stretch my hands
to thee," etc. Though I am all unworthy,
the Lord poured out His spirit on me and
I began praising the Lord and shouting.
Glory to God, the past was settled.

A week later I was at the altar seeking
sanctification, but for some reason failed
to get full victory. I held on to God, fast-
ing and praying, still the victory did not
come. I was determined to never give up.
On July 16, I happened to be in a holiness
meeting in Dayton, O. I again went to the
altar. I prayed through to God and my
heart felt clean. I felt the assurance of the
presence of Jesus, although I did not ex-
perience an outpouring blessing at the
time. I arose to my feet and expressed my
feelings and began to help sing the songs
of Canaan; then the blessing came. I was
again made to shout and glorify God. "I
never shall forget how the fire fell since the
Lord sanctified me," and no one can quiet
me by saying, "Be sure and sing the truth,"
because it is the truth and I know it.

Brothers and sisters, let us work with
our might while it is called to-day, for the
night cometh when no man can work. Let
us do all we can to dig boys and girls out
of sin. They will thank God that He has
some children true and faithful to Him,
that were not afraid to lend a helping hand.

I hope you will, at the throne of grace,
remember,

Your unworthy sister,
ANNA TUCKER.

Clayton, Ohio.

Testimony.

Dear readers of the VISITOR: Greeting
in the precious name of Jesus. For some
time I have felt impressed to write a few
lines for the Young People's Page by way
of testimony.

I love to read the testimonies of others,
but I feel that I must also do my part for
I realize that it is only through obedience
that we receive the blessing. I'm so glad
that He called me to His service in my
early youth, and I became willing to fol-
low Him, and while I have made many
mistakes along the way and haven't
always been so faithful as I might have
been, yet I do not feel like giving up the
work, but I want to keep pressing for-
ward, in the Master's service, for the prize
is not in the beginning but at the end of
the race. The language of my heart to-
night is as the poet says:

"More like the Master, I would ever be:
More of His meekness, more humility;
More zeal to labor, more courage to be
true,
More consecration; for work He bids me
do."

I am glad that I have consecrated my
life to Him and I realize that the blood
cleanses from all sin, and I just want the
blessed Holy Spirit to have His own way
in my heart and life. I don't know what
the future holds in store for me, but my
life is in God's hand and I know that He
will not ask anything of me that I cannot
do, but I feel a willingness in my heart to
obey Him whatever the cost may be, for
the time is swiftly passing by and I believe
the coming of the Lord is not very far
distant; so let us all take courage, and

push the battle on, while we have time
and opportunity and some day we shall
hear the welcome words, "Come up
higher."

ALICE M. STECKLEY.
Bethesda, Ont., Aug. 2, 1910.

Dear readers of the VISITOR: Of late
I have been impressed to write a few lines
to the VISITOR, so by God's help I will
try and do so. A year ago last Winter
while Bro. Hoover was holding meetings
I made a start and was baptized the fol-
lowing June. I often thought I would
like to be a Christian, but did not want
to be baptized; but when I got willing it
did not bother me. Although I was not
far in sin, still I felt there was a change
and I have felt ever so much better ever
since. This is not very long, but I hope it
will encourage a few more to write. I
hope you will all pray for me that I may
prove faithful to my end.

Your sister in Christ,
ELLA M. SHEFFER.

Stayner, Ont.

All Needs Supplied.

The Lord is my Shepherd, I shall not
want.

1. I shall not want food. "I am the
bread of life. He that cometh to Me shall
never hunger."

2. I shall not want drink. "If any man
thirsteth let him come unto Me and drink."

3. I shall not want rest. "Come unto
Me all ye that labor and are heavy laden,
and I will give you rest."

4. I shall not want guidance. "I am the
way; no man cometh unto the Father but
by Me."

5. I shall not want companionship. "I
have called you friends. Lo, I am with
you always."

6. I shall not want joy. "These things
have I spoken unto you that My joy might
remain in you, and that your joy might be
full."

7. I shall not want honor. "If any man
serve Me, him will My Father honor."

8. I shall not want comfort. "Let not
your hearts be troubled." "He shall give
you another Comforter, that He may abide
with you forever."

9. I shall not want any good thing. "If
ye shall ask anything in my name I will do
it." "No good thing will He withhold
from them that walk uprightly."

10. I shall not want life. "I am come
that they might have life, and that they
might have it more abundantly."

11. I shall not want power over death.
"Whosoever liveth and believeth in Me
shall never die. Believest thou this?"

12. I shall not want life eternal. "I go
to prepare a place for you, I Myself; that
where I am, there you may be also."
"Forever with the Lord."—*The Interior.*
Selected by Sr. Lebo.

Requests for Prayer.

For two young boys who are going into
extreme sin.

For a young minister who was a won-
derful blessing but who in an unguarded
moment got tempted because of some very
wrong things his church did and back-slid
and got into sin, and who in a mission
meeting got under conviction and wants to
get to God.

For a mother who can not live long and
is unsaved, but is in much soul trouble.
She wants to get saved before she dies.

For a sister who is sick so she can get
well and be baptized. She wants to unite
with the Brethren. Pray also for her
husband who opposes her.

Let all those who have united with the
prayer band try and send in names so we
can send them the certificates.

Yours in the faith,
A. L. EISENHOWER,

Corresponding Secretary.
Medway, Ohio.

Conviction Needed.

(Concluded from page 11.)

entrusted with the proclamation of peace and pardon, yet standing by, and without a word, or with but a feeble remonstrance, beholding the devil pull the black cap of sin over the devoted head of the sinner, and springing the trap that hurls his soul into eternity. O, the sin of silence! Would that all the Lord's people were prophets! No wonder that the Lord blessed the early Methodists in granting them both the effects of a godly ministry—the conviction of sinners, and the persecutions of the world.

No wonder, I say, because they were "all at it and always at it," preachers, laymen, men and women, in season and out, endeavoring faithfully to keep the rule which their modern followers have lightly assumed, of "doing good of every possible sort as far as possible to all men; to their souls, by reproofing all with whom we have any intercourse . . . trampling under foot that enthusiastic doctrine that we are not to do good unless our hearts are free to it." Alas, that the day should have come when the hand of so-called "authority" should be laid upon any man or woman who seeks to deliver his own soul, and save the souls of others, by forbidding to speak concerning sin and salvation.

But the manner of our speech is important as regards conviction. There is nothing that tends to weaken the force of truth more than a lifeless, dry, perfunctory way of delivering it. Paul said, "We believe, therefore speak." We will never make the world believe us, unless we are in earnest. Mark you, I am not speaking about manner from the standpoint of elocution, but of earnestness. The Rev. Dr. Dryasdust, who takes his place Sabbath by Sabbath upon his ecclesiastical perch, as stiff as a clothes-pin, and draws out platitudes from his little manuscript, would be a joke in hell, if he were not too useful there to be laughed at. It is one of the chief evidences of the divinity of our holy religion, that it has survived such an advocacy: The Gospel according to Starch! There is danger, however, upon the other extreme—danger of being flippant, clownish and coarse. There is a distinction between being spirited and spiritual, and we must have care lest we use our freedom as an occasion for the flesh, and so provide channels through which the Holy Spirit cannot move. Even the use of wit and humor I have sometimes seriously doubted, even when it is used with the purest

motive. The Apostle enjoins the use of "sound speech which cannot be gainsaid," and I have found from experience and observation, that those things which give most occasion to the adversary are such things as might have been left unsaid without diminishing the force of the truth upon the conscience of the hearer. It is questionable whether sallies of wit and flashes of humor do not prevent rather than help the work of genuine conviction. There is a gracious way of preserving the truth which insinuates itself into the heart; there is certainly no special virtue in being stale and flat. There is something in the ripple and gurgle and sparkle of the Water of Life, which resembles, as Mr. Wesley puts it,

"The liquid lapse of murmuring stream."

But such is the human mind, and such the art of the Adversary, that the moment the mind becomes attracted by the dress of thought—by any movement of speech—away from the truth itself, that moment the process of conviction is interrupted. And this is true, whether the movement be platitudes or fancy, wit or humor.

CHAPTER IV.

That which is fundamentally defective is defective throughout. Conviction is fundamental to the gospel and all its movements, and hence, if these movements are deficient in convictive power, they are defective throughout—no matter what other points of excellence they may appear to possess.

Take our church services, as they are ordinarily held, especially in our towns and cities, and apply the above tests to them, and what do we see? Are they calculated to produce conviction? Is the singing, praying, reading and preaching calculated to extort the cry, "What must I do to be saved?" Is it not sadly true that much of the service has directly the opposite tendency? These things are not said in order to bring a railing accusation against our dear brethren, but to help them to the correction of that which many of them see and deplore. The fact that our regular services are lacking in this fundamental power may be largely accounted for in the fact that we do not start out with the idea in view that they are to be made convictive. No. The idea is that they may be made "attractive," and consequently every art and device is used for that purpose. Would it not be strange if conviction would result as an acci-

dent? To be sure, God sometimes "works in a mysterious way His wonders to perform," and men, (as I have heard), have been convicted by mules braying, roosters crowing, and steamboats blowing; but who would argue therefrom the utility of the employment of these agencies for the conviction of the world? The Holy Spirit does not limit himself to particular means, and yet He does lay down certain great principles which He recognizes, and which we must recognize as the "due order." Do our regular church services coincide with this due order? Take the item of music. (We have already touched on the preaching part). It is by all odds the most important factor, in the estimation of many. What of that? Is our church music calculated to further or arrest the work of conviction? There is but one answer—it is against it! Go through the program and see: First, organ voluntary, ten minutes, consisting of selections from operas, etc., or, perhaps, a potpourri of pretty phrases from various authors, or an improviso. Second, the choir voluntary. What of that? "Saints and ministers of grace, defend us!" What with all the vaulting, leaping, musical somersaults, trills, and quavers! The average church "voluntary" is enough to sing the conviction out of a sermon preached by all twelve of the apostles. In the first place, the music itself is generally worldly. In the second place the words are utterly unintelligible, and the whole performance is only spiritual in the fact that you cannot tell "whence it cometh or whither it goeth." Then comes the hymn, which they rush through with a break-neck speed, loitering, however, in the interlude, to pick a musical rose or two. Then the Scripture lesson, a short selection from the New Testament; then another hymn, generally from the "Supplement;" then an "Offertory," that is to say, musical "high-jinks" cut in the name of the Lord; then the sermon, then more "high-jinks" by the choir, during which the doors of the church are opened; then comes the benediction—the most delightful part of the service—and the Recessional—"according to Martha." Conviction, under such a process as that, would be indeed a miracle. Does not the whole performance tend to subvert and arrest it?

(To be continued.)

What avails it for a man to say he repents of his misconduct if he still perseveres in it?—*Spurgeon.*

The Wondrous Cross.

"We preach Christ crucified," said the apostle. (1 Cor. 1:23.) And that story melts the hearts, and proves itself the power of God and the wisdom of God to save men.

"A missionary among the Indians tells of a poor little Indian girl who attended the mission school. She saw a picture of the crucifixion and wished to know what it meant. The teacher told her, in very simple words, the story of the cross. As she went on with the history, tears streamed down the face of the little girl, who did not speak for a while. Then her first words were, "Me never want to do bad any more."

"Her heart was so touched with the love of the Saviour, who died for our sins, that she resolved never to grieve Him, but desired to please Him perfectly. From this resolution she never wavered, but became her teacher's right-hand girl, always ready to do her bidding, and she exercised a powerful influence for good at the mission."

*"When I survey the wondrous cross,
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.*

*"Were the whole realm of nature mine,
That were an offering far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."*
—Selected.

Quench thou the fires of hate and strife,
The wasting fever of the heart;
From perils guard our feeble life,
And to our souls Thy peace impart.
—Selected.

The Broken Circle.

"The family circle is broken!"
Were the words that came to me,
When tidings of Mary's translation,
Came over the rolling sea.

Sister Mary thou hast left us!
In this restless world of toil;
We miss thee, oh yes, we miss thee!
But thou art safe from earth's turmoil.

Ah, yes the circle is broken!
Time stays not its onward march;
Here many farewells are spoken,
There's rest beyond heaven's arch.

"The family circle is broken!"
A message comes o'er the deep,
Of sister Leah's love token;
Her life's work at Jesus' feet.

Four little motherless children,
To crave their sweet mother's care
Call for our heart-felt sympathy
In fervent, effectual prayer.

Now comes a solemn sad cable
Vibrating across the deep—
Mother has gone with the angels,
And we in loneliness weep!

We miss her sweet humble spirit,
Her daily, devoted, prayer;
Letters that cross the wide ocean,
No more her signature bear!

Ah, can it be thou hast left us,
Patient, precious mother dear?
'Tis God's hand that hath bereft us,
He will dry our every tear.

"The family circle is broken!"
What can these messages be?
Are they but idle words spoken,
Coming far across the sea?

Alas! No! We must believe them!
But what can be the meaning?
A cable reaches us again,
We start, as if from dreaming!

Brother Christian, too, has left us,
His dear wife and children weep!
We bow in sympathy with them
Lay this sorrow at Jesus' feet.

Father, brothers and sisters dear—
Truly the Lord is speaking;
What is the word He'd have us hear?
Unitedly let us seek Him.

They are passing away from our side,
The world moves heedlessly on,—
One by one so soon forgotten,
Save by those who pause to mourn.

"The family circle is broken!"
On this earth of toil and care;
They are forming one in heaven—
Soon we'll all be gathered there.
A. A. L., for dear father.
May 27, 1910.

Written by Sr. A. Alice Lehman, of
Johannesburg, South Africa.

MARRIAGES.

BURKHOLDER—PIFER.—Married, on July 23, 1910, Elder J. N. Hoover officiating. Bro. F. Floyd Burkholder to Miss Hazel Pifer, both of Miami county, Ohio.

GIBBONEY—KESSLER.—Married, on August 7, 1910, Elder J. N. Hoover officiating. Bro. Jesse L. Gibboney to Miss Maybelle L. Kessler, both of Miami county, Ohio.

LEHMAN—SHELLY.—On August 16, 1910, Bro. Henry G. Lehman, son of the late Bro. C. Lehman, of near Mastersonville, Pa., and Sr. Elizabeth E. Shelly, daughter of Jacob Shelly, of West Donegal township, Lancaster county, Pa., were united in holy wedlock at the home of the officiating minister, Elder Aaron Martin, of Elizabethtown, Pa.

OBITUARIES.

RUEGG.—Paul Henry, son of Alfred and Sr. Bertha Ruegg, died on July 31, 1910, aged 13 months and 2 days. Funeral services were held August 2, at the Black Creek M. H., conducted by the Brethren Bert Sherk and Girvin Bearss. Text II. Samuel 12. Interment in adjoining cemetery.

BARNHART.—Harold Chester Barnhart, son of Mr. and Mrs. Manual Barnhart, of Shisler's Point, Welland county, Ontario, died of brain fever August 12, aged two years. He was a bright little fellow and leaves to mourn father and mother, brother and sister, older than he. Funeral on Sabbath afternoon in the M. H. at Shisler's Point conducted by A. Bearss. Subject, "God's love for little children," from Matt. 18:1-4. Interment in the Beach cemetery near by.

SAUDER.—Sr. Mary Wildfong, relict of the late Bro. Peter Sauder, died at Berlin, Waterloo county, Ont., June 16, 1910, aged 81 years, 10 months and 13 days. She was a model Christian, having become a member of the Brethren in Christ church at the age of twenty-five years. She leaves a family of eleven children, all grown up—five sons and six daughters; also sixty-two grandchildren and forty-four great-

grandchildren, and also many other relatives and friends to mourn her departure. Funeral service was conducted by Rev. W. A. Bradley, of Berlin. Interment in Freeport cemetery.

FERVIDA.—Fanny J. Fervida was born in Elkhart county, Ind., September 20, 1874. On April 30, 1896 she was married to William Fervida, her maiden name being Whitehead. To this union was born one daughter, Ethel. She died July 16, 1910, having lived 35 years, 9 months and 26 days. She left husband, daughter, father, three sisters and five brothers. She was a member of the Brethren in Christ church and a quiet devoted Christian to the end of life. May our loss as family, neighbors, brethren and sisters be her eternal privilege to partake of the "tree of life" in the eternal city and home of our God. The funeral was conducted by the home brethren. Text, I. Cor. 15:55, 56.

REIST.—Bro. Peter Reist, of near Breslau, Ont., was born in Waterloo county, Ont., January 2, 1837, died July 24, 1910, aged 73 years, 6 months and 22 days. He was first married to Catherine Betzner in July, 1857, who died July 15, 1901. He was again married to Fanny Hammacher in June, 1902. She predeceased him. Four children, twenty grandchildren, three great-grandchildren, one brother and two sisters, with many relatives and friends are left to mourn his departure. Funeral service and interment was held at the Cressman M. H., near Breslau. Peter Cober, Eld. John Wildfong, Silas Cressman, and Bishop Jonas Snider took part in the service. Texts, Gal. 2:19, 20, English. II. Cor. 5:1, German.

TYLER.—On July 9, 1910, Mrs. Jane Tyler (colored), died at Clay Center, Kans., at possibly 90 years of age. She was born in Madison county, Mo., and came to Clay Center, Kans., in 1879. She was the widow of a Civil War soldier, was well known and much respected by the people of her home town. She had a remarkable experience in her conversion, and when her husband died she passed through a second remarkable experience which she designated getting married to the Lord, but was really a full consecration to God and baptism of the Holy Spirit. She was a member of the Baptist church. Funeral service was held at the Second Baptist church, being conducted by Rev. Holt. Interment in Greenwood cemetery.

HALLMAN.—Bro. Wendell Hallman was born in North Dumfries township, Waterloo county, Ont., November 4, 1827, died May 1, 1910, aged 82 years, 5 months and 26 days. On February 13, 1849, he was united in the bond of matrimony with Nancy Schlichter, who preceded his decease. To them were born fourteen children, six sons and eight daughters. Five sons and five daughters, one brother and one sister, and many grandchildren and great-grandchildren and relatives and friends are left to mourn his departure. Bro. Hallman entered the ministry in the Brethren in Christ (Tunkar) church in the year 1866, of which church he was a member at his death. He was a faithful father and husband. The remains were brought to Berlin, Ont., to the home of his son, Elder H. S. Hallman. Services were held at the house by Elder Solomon Eby, and at the M. B. C. church by Eld. Silas Cressman, assisted by Eld. E. Sievenpiper, P. E. Interment at the East End cemetery.

IN MEMORIAM.

WILDFONG.—In loving memory of our dear son, Ephraim, who passed away July 29, 1907. It is just three years ago to-day since our dear Ephraim passed away. God called him home; it was His will. But in our hearts he lives still. His memory is as dear to us to-day as in the hour he passed away. Sleep on, dear Ephraim and take your rest. You have gone on before, and we are coming after.

FATHER AND MOTHER.