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**Evangelical Visitor- June 26, 1911. Vol. XXV. No. 13.**

George Detwiler

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Sin and Righteousness.

Through all the Scriptures runs a conception of sin as of something dreadful, beyond the power of words to express; and, strange to tell, the right-minded who wrote the various histories, prophecies, psalms and epistles which fill the sacred volume were themselves one and all conscious of sin, and that, too, apparently, in proportion to their righteousness. He who does not know that Paul was the chief of the apostles knows but little of the history of Christianity, and he that does not know that Paul regarded himself as the "chief of sinners" knows but little about Paul. There is nothing lighter in Paul’s confession of sin. It comes from the soul. He had looked down upon himself from the third heaven. He knew his sins for what they were. Neither could he speak of his sins as if they were altogether things of the past, or, indeed, in any proper sense of the past at all. He never said: "By the device of the devil I used to be a sinner;" but, "By the grace of God I am what I am." I deserve death; and, indeed, I was dead; yet I live; or rather, Christ liveth in me. If for a moment he contemplated himself as apart from the living power and presence of Christ, he was filled with dismay and horror which wrung from him the cry: "O wretched man that I am! who shall deliver me from the power of this death?"

This hunting out of sin seems strange to many Bible students. Our evangelists confess their long-past transgressions very light-heartedly and jauntily; our scholars never confess anything; our theologians discuss sin in the impersonal way in which an evolutionist would discuss a fossil in which he might recognize the remains of a possible ancestor. There are exceptions, no doubt—there always must be; and the exceptions are those who, like Paul, have seen Christ.

No age has ever been altogether without the heavenly vision. Job saw and heard more clearly than many others, perhaps because he had come into the divine presence through a great fight of afflictions. When the vision burst upon him, he said: "I have heard of these by the hearing of the ear, but now mine eye seeth them. Wherefore I abhor myself, and repent in dust and ashes." As long as he compared himself with other men, he could maintain that he was righteous; but God had placed before him that he was righteous; but God had placed before him a higher standard.

If by some magical power a beast could become a man, he would at once find himself a sinner, for his beast heart would not be suited to human realtions. Not only would his habits need reforming, but new ideas, new motives, and even new instincts, would be necessary. If a peasant could become a prince, he would need a similar change of heart. If a man hears the call of Christ, and, following him, passes out of the world into the kingdom of God, he feels as he never felt before that he is a sinner. He feels the need of a mentor who may teach him the rules of the new social plane on which he essays to live. He can not keep in right paths unless he hears the voice: "This is the way, walk ye in it." He needs more than a guide and mentor, he needs a thorough transformation.

Somewhere in the far-distant future the past may be forgotten. The "old man" may die. He that sitteth upon the throne will say: "Behold, I make all things new." But until that time, at least, the man who has been made a partaker of the powers of that new world must look into his former life and self as into the depths of a pit, and his song will be: "Unto him that hath loved us, and washed us in his own blood."—Nashville Christian Advocate.

"Great faith, great hope, great love, great wisdom, great skill, are certainly great possessions—providing you use them. A delicious perfume closed in a bottle is the figure under which we see faith, hope, love, wisdom, and skill put to no use."

There is a frankness which is brutal, and I detest it; a frankness which is indiscreet, and I fear it; a foolish frankness, and I pity it. There is also a frankness which is opportune, delicate, good. Honor to it.—Joseph Roux.

Heaven.

Beyond these chilling winds and gloomy skies,
Beyond death’s cloudy portal,
There is a land where beauty never dies,
Where love becomes immortal;
A land whose light is never dimmed by shade.
Whose fields are ever vernal;
Where nothing beautiful can ever fade,
But blooms for aye eternal.

We may not know how sweet its balmy air,
How bright and fair its flowers;
We may not hear the songs that echo there,
Through those emerald bowers.

The city’s shining towers we may not see
Unlocked by unseen fingers.

But sometimes, when adown the western sky
A fiery sunset lingers,
Its golden gates wing inward noiselessly,
Unlock’d by unseen fingers.

And while they stand a moment half ajar,
Glean from the inner glory
Stream brightly through the azure vault afar,
And half reveal the story.

O land unknown! O land of love divine!
Father, all-wise, eternal!
O, guide these wandering, wayworn feet of mine
Into those pastures vernal! —Selected.
Evangelical Visitor

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Editor, GEO. DETWILER, Harrisburg, Pa.

ASSOCIATES:
Elder W. O. BAKER, - - - Louisville, Ohio
S. K. SMITH, - - - Grantham, Pa.
KNOB H. HEISS, - - - Grandam, Pa.

GEORGE DETWILER, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler, Walnut and Summit Streets, Harrisburg, Penna.

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EDITORIAL.

The Liquor Power in Pennsylvania.

There are a few (possibly five or six) States in the Union which are printed in black on what may be termed temperance or prohibition maps. Prohibition States are shown in white; States that are under local option are colored partly and States that are neither prohibition nor local option are black.

Pennsylvania, the great Keystone State, has its place with the black ones, and the liquor power seemingly is determined to maintain its grip on the State. Not being a politician we are not familiar with all the devious ways of practical politics, but it is certain that the bosses who control legislation, and who seemingly must do the bidding of the liquor men, who seem to be the leaders of this movement, have passed the bill of the temperance element and was being rushed through both branches of the legislature as rapidly as possible, the aim being to get it before the Governor for his signature before the people of the State could take any preventive steps. The strong liquor lobby at the capitol made every effort possible to push it through. There was some delay in that several amendments of the House had to be concurred in by the Senate and during this time through the activity of the Anti-Saloon League and the W. C. T. U., the people all over the State had been informed of the threatening danger, and the legislators from all over the State commenced to receive protests from their constituents and in the end the bills failed.

This bit of history shows to what extent the liquor power will go to force itself upon every community if it can find a legislature and a governor that will do its bidding. It also shows how important it is to have an agency equipped and ready to foil such desperate attempts of the liquor power to control legislation and fasten itself on the people of the State whether they are willing or not.

- "It is a tremendous warning to all friends of decency of the danger of electing men to the legislature who will do the bidding of the liquor men. It is also a striking illustration of the power which the people still have in Pennsylvania over legislation when they act unitedly and promptly." The Anti-Saloon League with the help of the W. C. T. U. is able to do a great deal to prevent such outrageous legislation, and could do more if it had adequate support.

Explanatory.

In electing the new Board of Managers for the Messiah Bible School and Missionary Training Home by Conference, Bro. A. H. Martin, of Elizabethtown, Pa., was chosen as one of that Board and appointed to the secretarship. It was found later that he would be unable to serve because of his holding the position of cashier in one of the banks of his town, in that he would not be able to be absent from the bank to attend the meetings of the Board. Bro. Martin is in sympathy with the work and would not have been adverse to serving on the Board if it had been possible to do so and hold his position in the bank. It therefore became necessary for the Executive Board to appoint another one in Bro. Martin's place. It accordingly appointed Bro. H. O. Musser, of Elizabethtown, Pa., as member of the Managing Board for this Conference year.

As to Conference Minutes.

The Minutes of General Conference are ready and will have reached the districts when this note will reach our readers. The time no doubt has seemed very long to the waiting ones; possibly some have had thoughts, if not words, of censure. But considering the volume of matter which had all to be put into type, then proof-reading twice, the proper arrangement of it all so as to appear in proper and intelligent order, and finally the indexing without which the work would not be acceptable, and which cannot be done before the matter has all been put into page form, and when it is so far there remains yet the binding, side-stitching, all this
helps to consume time, we think the secretary should not be criticized too harshly for making us wait five weeks. The work is gotten up in very compact form, and makes a pamphlet of 134 pages. If it had been put into ordinary large type and spread out as such books usually are, it would be quite a large-sized volume. Let us believe that those who have had it in hand did the very best they could to hurry the work through, and we'll feel the better over it. Address all orders to S. R. Smith, Grantham, Pa. The price, per single copy, postpaid, is 10c.

The first year's effort of the Messiah Bible School and Missionary Training Home is now in the past. Considering the circumstances and conditions under which it was launched it is not too much to claim for it a creditable success both as to the number of students attending, and also of the work done. The Commencement Exercises took place at the Messiah Home Chapel June 11-13. On Sunday evening, June 11, a special sermon was preached to the students by the President of the Faculty, Bro. S. R. Smith. The congregation was quite large and evidently interested in the theme. "It doth not yet appear what we shall be," gave the speaker large opportunity to lead his hearers into a contemplation of future possibilities both spiritual and educational. On Monday evening, June 12, a missionary program was rendered under the auspices of the Missionary Circle of the school. Addresses were made by several of the members, several letters from missionaries now in the field were read, and concluding, Bro. E. H. Hess gave an interesting address on John G. Paton, the Missionary. On Tuesday, June 13, in the forenoon the closing session was held. The graduating class consisted of three. Each of them had a special part in the service and their efforts were indeed creditable both to themselves and the school. Bro. Smith spoke on educational lines and concluded by presenting diplomas to the graduating class. This event certainly marks an epoch in the history of the Church under whose sanction this work has been started. We rejoice for the measure of success that has attended this effort. No doubt all the agencies that had to do with it deserve some credit, but we think, under God's blessing, more is due to the devotion and self-sacrificing spirit of the teaching staff than to any other one agency. It is true both the Trustee Board and the Managing Board

helped the project along as much as was in their power, but without a staff of teachers such as the Lord supplied for the school, being well equipped as to ability and capability, and being willing to make large sacrifices in order to help the school along, the work would not have succeeded as it did. In this connection it is also quite fitting that we refer to the motherly Matron, Sr. Mary Keefer, under whose wise management and labor the material wants of the school family were so constantly and satisfactorily provided for. She was not there merely as an hireling, but in that she had felt led of the Lord to give herself to the work she did it as unto the Lord, and felt a motherly interest in each member of the school family. Now the students are gone and the place seems deserted and lonesome. We miss them, but may God bless them all, and grant that the future work of the school, if Jesus tarry, be successful in the sense that God can approve and bless. It is hoped that the new home of the institution at Grantham, Pa., will be ready for occupancy when the school opens in September.

A new movement under the title, "Men and Religion Forward Movement" is to be inaugurated. It is to be of gigantic proportions and is intended to bring all the men and boys of the land into touch with religion. It will come in like a whirlwind this fall. Banquets will be held and the great popular monthlies and newspapers will boom it along. It assumes that every man is religious, and is interested in religion, and the effort will be made to rouse this "natural instinct" by this "rousing campaign" and thousands and thousands of these men will thus be swept into some church, and then their religious activity being aroused, "they will aid in the work of bringing others to a realization of the help they will find in religion." The men who are irreligious are to be told that the greater men of this country have been religious men, and this is to awaken in them the religious instinct and bring them to also become helpers. The campaign is to be conducted after the methods of the great political parties in which they have practically every man talking of the campaign. In this way we expect the results to count by the hundreds of thousands in increased membership in the churches and in the living of moral lives and an increase in business honesty." The editor of Our Hope says: "The program is lazy and extremely vague. Nothing is said of the true and real Gospel, the power of God unto salvation. Much is made of the new evangelism and ethical ideals. There is to be an emphasis of the civic and political message. Everything is expected to fall in line with it and every sect in Christendom is to reap the results in an increased membership." It assures the faithful Roman Catholic that he need not sacrifice any of his principles, and may follow implicitly the teaching of his church simply by working even harder to bring all men with whom he is brought into contact within the power of the Gospel of Jesus Christ, as set forth in the services of his church, and in doing this he will be carrying out to the fullest degree the aim of the "Men and Religion Forward Movement." It will be seen that here Roman Catholicism is fully endorsed and also the gospel "as set forth" in that system. According to the program writer ethical ideals constitute the fundamental gospel message, which our readers well know is utterly false. "He that entereth not by the door into the sheepfold, but climbeth up some other way is a thief and a robber." These movements will no doubt continue to multiply and will receive the endorsement of the great of the land but Christ the Lord is not there. "Let us run the race with patience, looking to Jesus the Author andfinisher of faith."

Several brethren were recently sitting in the Union depot here at Harrisburg one morning early waiting to take the train to Lancaster. A friendly individual, made so by imbribing rather too freely of booze, came along and introduced himself to the brethren by inquiring whether they were older than he or he older than they. Next he gave them some information of his extensive travels in the country, then, as he looked at them he ventured the inquiry: "You Christian?" He seemed to size them as being such and so he felt to give his testimony. "I'm a Methodist," he said, "I was born a Methodist and I'm going to die a Methodist. If I lose everything else I won't lose my religion." By this time the station police espied him and came and invited him to go with him. The incident had its ludicrous side, but is not without its lesson. No doubt the man was what he said, a Methodist. It might have been any other sect name, even he might have been a Brethren, and yet, drunk. The being religious does not necessarily deliver a man from Satan's power, and so any "Religion Forward Movement" may produce a result of which
the above incident may serve as a sample. But "Jesus Christ gave himself that he might redeem—deliver—us from all iniquity—lawlessness—and purify unto himself a peculiar people—a people for a possession—zealous of good works."

The Home Mission Board feels to express its appreciation of the liberal support which its fund received from the various districts during last Conference year. Conference approved the way the Board kept house during the year. And now for the new year the Board hopes for increased interest and increased liberality so that the fund may at no time be embarrassed for want of available cash.

Let there be a constant remembrance of the city missions. If they fall short in their support the shortage must be met by the Home Mission Board from its fund. It would be very acceptable if donations would come freely during the year, rather than wait until the year is past, or nearly so. Quite a number of donations to the fund came to the treasurer just before, or at Conference. It would be better to send them a good while before the time for Conference.

We presume by the time this issue reaches our readers the missionary band who sailed on June 12, on the Adriatic from New York, will be in England and possibly started from there on the southern trip. Quite a number of brethren and sisters, among them Bro. and Sr. C. N. Hostetter and Bro. and Sr. Eli M. Engle, accompanied them to the ship where the farewells were spoken and the great ship moved out bearing these servants of the Lord on to the field of labor in dark Africa, where we hope they may land safely, and do for God and the heathen so as to win many souls for the Master.

The Sunday-school quarterlies for the third quarter of this year are on our table. They have a fresh and neat appearance. The lessons of the quarter are taken from Isaiah, II Chronicles, Jeremiah and Daniel and continue to deal with God's chosen people. We hope all who ordered supplies will have received them ere now. If there should any fail to receive what they ordered, or receive incorrectly, we would be glad to be informed of the failure.

If it is true, as we are sometimes told, that Zacheus obtained salvation by what he promised he would do, namely, give half of his goods to the poor and restore fourfold anything that he might have taken by wrong accusation, we would invite testimonies from any and all such who obtained salvation by the same process and who did give half of what they owned to the poor and did make fourfold restitution.

We notice that Millennial Dawnism has succeeded in securing space in the Abilene, Kans., Reflector. Whether the publisher is interested in the teaching of that system more than to receive pay for the space taken up we do not know, but we have to wonder whether the goodly number of orthodox Christians into whose homes the paper goes regularly will feel good to have this teaching brought into their homes in this way.

At the Messiah Home Orphanage there is one bright little eight-year-old boy, a little small for his age. The management would like to find a good home for him among the Brethren. Any one wishing to know more about him and the terms of adoption are requested to address Bro. E. H. Hess, Grantham, Pa.

On Wednesday evening, June 28, Elder C. C. Burkholder, of Upland, Cal., who has been visiting with his aged parents in Lancaster for some weeks, will preach at the Messiah Home chapel at 7:30. We invite all who may find it convenient to do so to meet with us at that time.

The Brethren of Bethany church, Thomas, Okla., have announced a meeting at that place on July 4th, which will be followed by a series of meetings, which will be held in a tent or arbor. Bro. and Sr. Noah Zook, of Goodman, Mo., are expected to be present.

Bro. Noah Zook wishes to correct a mistake he made in his last letter in the Visitor. In writing of the orphan twins he stated that their age when brought to them was six months, which was incorrect. It should have been "one year and six months."

All who are interested in the Messiah Bible School and Missionary Training Home and desire to obtain further information may obtain the same by ordering the school's new catalogue. Address E. H. Hess, Grantham, Pa.

J. B. Mitchell, the Mountain Missionary, whose address has been Cleveland, Tenn., wishes his friends to know that he has changed his location, and should now be addressed Jellico, Tenn.

A love feast is announced to be held at the home of Bro. Harrison Brouse at McVeytown, Pa., on September 2 and 3. A cordial invitation is extended to all.

NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Dener, Matopos Mission, Bulawayo, South Africa.

Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mbabazi Mission, Gwanda, Rhodesia, South Africa.

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

The following are not under the F. M. B.: Jesse R. and Malinda Oyster, Germiston, Transvaal, South Africa.

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

The following are not under the P. B. M.: D. W. and Mrs. D. W. Zook, Raghunathpur, P. O., Manbhum Dist., India.

Emlina 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 Srs. Mary K. Stover and Edie Rohrer.


Chicago Mission, 509 Halstead street, in charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.


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

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

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

Markham, Ont., District.

According to announcement, we held our love feast on Saturday and Sunday, June 3 and 4. About one hundred and ten members were present besides a goodly number of visitors from Clarence Center, Wainfleet, Waterloo and Nottawa. It was a season of refreshing again. Brothers John Sider, of Wainfleet, and Ernest Dit-
son, of Nottawa, were with us, and held forth the word with power. On Sunday morning we had a crowded house, and one precious soul yielded to the draws of the Father. On June 2, ten precious young souls become willing to follow Christ into the precious name of Jesus, the One who shed His precious blood for all our sins. I pray our heavenly Father to bless them both in their good work. I would be pleased to see any of the sisters or brothers, or hear from them at any time. I ask the brothers and sisters to pray for me that God so wills I may get better.

MRS. ANDERSON.

3424 Bodine St., Philadelphia, Pa.

A Visit to Carthage, Mo.

To all the dear saints and faithful in Christ Jesus: May grace and peace be abundantly multiplied to you and may each one abide in John 15:7.

On Saturday morning, June 10, Sister Zook and I, in company with our little granddaughter, Esther Marain, left home about 8 a.m. for the above place to attend divine services at the little Union chapel built by the people of the community near our Bro. and Sister Shepherd and family, and about six miles from Carthage. The day was very warm, so that travel and waiting at stations was not very pleasant and refreshing. As soon as we were going to feed the flock of God and warn sinners of their impending doom we gladly suffered the heat and inconveniences, remembering that our dear Lord also was sometimes fatigued in the body, but bore all things cheerfully for the sake of humankind. And if He, the Master, suffered should not we who are His disciples also be thankful for the victory I can have in my soul.

MRS. EMMA C. LONG.

To the readers of the VISITOR:—In the name of Jesus, greeting: At present I am enjoying the privilege of being in the home of my dear friend Mr. and Mrs. M. G. Engle. On June 2, ten precious young souls became willing to follow Christ into the precious name of Jesus, the One who shed His precious blood for all our sins. Will you all pray for me that God so wills I may get better.

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MRS. EMMA C. LONG.
OUR CONTRIBUTORS.

For the Evangelical Visitor.

Order.

BY JOHN H. MYERS.

Psalm 50:14: “Offer unto God thanksgiving and pay thy vows unto the most high. And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.”

16. But unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth. 17. Seeing thou hasten instruction and castest my words behind thee.

Thou sittest and speakest against thy brother: thou slanderest thine own mother's son.”

What are the ties that come nearer to us than our family relations? We take so much pride in them and seem so fond of each other as long as there is no trouble; but the time comes when father and mother are gone to their long home and the home down here is broken up; the inheritance is divided and a misunderstanding takes place and disorder comes among the children and they begin to have unkind feelings toward one another and say mean things about each other, and oh, how different from what it used to be. Why, you say, can it be possible that such feelings exist in that family? We have asked what comes nearer to us here in this life than our family relations; certainly, born of that father and mother, beloved children of father and mother, cared for with tenderest care, love taught in the home would be the predominating element, but we have already seen, the change was the birth, not natural. Yes, the Psalmist David said, “In sin did my mother conceive me.” He would say, I was born of natural affections. That which was of the flesh is flesh. Natural affections produce love and natural affections produce hatred. Those two affections are produced through present surroundings. It is natural to love when loved and the same will be produced when we are hated or used unkindly; hate or unkind feelings are produced.

We ask, Is there no stronger affection to enjoy while we live ‘down here on our nice farms and homes than our natural family relations? We answer, yes. Well, then, how? Jesus said, “We must be born again.” Born into the spiritual family. Remember, believe on the name of the Son of God, by confession of our sins and the forsaking of sin. Being born of God through the drawings of our heavenly Father, we come by an acknowledgement of our lost condition and faith in the atonement of Christ for us, we are born of the Spirit, regenerated by faith, justified in the act of believing that God for Christ’s sake accepts us as His child into the spiritual family, the church of the first born in heaven, a child of God forever. Then and there He sanctifies the vessel, sets apart for His service and fills that (vessel) new born child of God with the Holy Spirit for His service. Having now left the service of the flesh the world and the devil, we are sealed with the Holy Spirit of promise, of the life that now is and of that which is to come.

Happy now in our new covenant relation, blessed indeed. No wonder you shouted praises to God. An alienated child, lost, and now saved by faith! Oh, the change, a radical one. No wonder we feel good like the children in the natural family. As long as there is no trouble all is love and peace, and just so now in the spiritual family. We are not of the world but we are in the world. We are the children of God, and Jesus prayed to His Father not to take them out of the world but to keep them from the evil that is in the world. (or in other words, take the world out of them.)

Brethren, I am so glad for a deliverer, not only in the forgiveness of sin but also the salvation from sin, or the old natural affections to sin: like Paul, “That I may know him and the power of his resurrection.” Paul knew the death route to the old man, but now to attain to the resurrection life with his blessed Christ. There are all too few who profess the deeper life of holiness that manifest the resurrection life with Christ. Paul did not, like so many holiness people do, profess what they don’t live.

There is trouble among God’s children. The Psalmist David speaks, “Thou sittest and speakest against thy brother,” and that is just what a lot of the holiness people do, and I don’t wonder that we haven’t more conversions in our church work. Why it is a shame before the public how some of our own evangelists speak of the children of God and of some of our preachers in this spiritual family. Then there are a lot of holiness folks that show a spirit of dignity, of pride, toward some of the children. I mean of our own brethren and sisters in our own church which proves that they have not gone down in the death of the old man, inbred sin, not died out to the old self life, and show by their actions that they are not in the resurrection life with Christ. Some of the holiness folks put on pride and have a lot of non-essentials and have unwarranted liberty that our old fathers and mothers did not have.

The order in this spiritual family is thanksgiving, not accusing one another, but in love honor one another and pay our vows. Then we can call upon the Lord and He will deliver us into the glorious liberty of the children of God; and then we can glorify God and take no honor to ourselves. Saved, sanctified, in covenant relation, not speaking against our mother’s children, ready to receive instruction. We feel a pity or rather sadness to know that some of our led out members get in a spirit of self-holiness that you cannot tell them anything. They know it all and sit and speak against the brethren and have brought in disorder as we read of in the 50th Psalm. May we who have more of the Christ-like spirit show it by a meek and contrite spirit. Offer unto God thanksgiving and pay vows unto the Most High. Looking for the near coming of our blessed Lord.

Our Contributors.

Pleasant Hill, Ohio.

"Only in the Lord."

BY A. Z. MYERS.

See 1 Cor. 7:139.

"In the Lord." How much those words ought to mean to every child of God! How much they do mean to us as we, in some measure, apprehend God’s grace in us. On the other hand, how little they mean to many church members.

There is a world of difference between the man or woman "in the Lord" and the person not in the Lord. Yes, an eternity of difference. And yet some people think there is no difference between a Christian and a worldling, and what is more, many act as if there were no difference.

I do not know any relationship in life in which this difference means more than in the marriage relationship nor anywhere where the difference is so constantly ignored, and always with sad results.

A long period of observation fully verifies the scriptural teaching on this all important question. I have never known an exception. Either the marriage was unhappy or the spiritual life of the one in the union that was a Christian at the time the marriage was contracted, weakened, often to the entire going back into the world, carrying a heavy heart, sometimes under a light exterior, for the Lord
will not let His children be happy in sin. (Compare Heb. 12 with I Cor. 11:31,32.)

There may be exceptions, but I have never observed them. I would rather bury a member of the church than unite him or her in such unholy alliance. If we had not so many nominal Christians I would refuse to marry them. I fear however that many are on our church rolls in whose hearts the light has not yet shined and we hope that somehow it may yet shine. We insist doctrinally for and aim to have only a regenerate church membership, but none but God can look in the heart and we can only accept the profession and judge from the fruitage, but our judgment has but little weight, since judgment is not committed to us.

Personally I cannot see how any spiritual Christian can desire a material union with an unsaved person. The relationship with the Lord is too close to admit of any such close relationship as the marriage relationship to enter in.

The whole trend of the teaching of scripture is against it. It is not my purpose here to take up the Scriptural argument. I feel sure any one knowing the Lord, knowing their Bibles, desiring to do the will of the Lord, will not make this serious mistake. I don’t think it too serious, I have no words to express it.

Well do I recall hours of conference and legislation among the Brethren years ago on this question. There was always only one answer. There can be only one answer, though it is not in the province of the church to legislate or discipline. The Lord has made the legislation, and He will do the disciplining. He does. He never fails. But there ought to be more faithful teaching, specially in the pastoral relation. If pastors were more faithful more might be saved.

Did the unmarried dare to take a definite stand on this question the church would have power, and the brothers-in-law to the churches or homes in which the wife is a member and the husband not would be fewer and the dear girls would not have to be “old maids” or marry against God’s plain commands, as some now argue. A thousand times better an “old maid” —even very old—than disobey God.

The God who said it is not good for the man to be alone, will provide an helper meet “in the Lord” for the man and the woman if it is best that they should have an helper meet, but “only in the Lord.” Only when we take in the whole of God’s purposes can we claim His blessing.

There is many an engagement that ought to be broken off, at all cost. Some of them would later be remade, “in the Lord.” We could cite instances.

Would that we all appreciated what it is to be “in the Lord” and lived that life, in communion, in fellowship, in the word, in business—in the world, but not of the world. God deliver us from these worldly alliances, marriages, lodges, societies, organizations, and business. They spell death to spirituality and often to hope. This is the reason the world laughs at the church. See Lot in Sodom (Gen 19.) Here will be found the cause of the weakness of the churches everywhere.

“Only in the Lord” ought to be written large in all our life.

Wellsboro, Pa., R. D. No. 10.

For the EVANGELICAL VISITOR.

“HE CARETH FOR YOU.”

By E. E. M. Hoffer.

What precious words are these: “He careth for you.” What a comfort, what a joy. When all goes well, when all is calm over the sea of life, when we have many dear friends, then is the time when we may not appreciate the words: “He careth for you;” as much as we do when we meet adversities, trials, temptations, afflictions, and tempests. But when we meet severe trials, and dark clouds, and dreary nights, then is the time when we will admire the fact that the Lord careth for us. Our Lord is omnipotent, omniscient, and omnipresent, and we are ever in His sight, and surely our Heavenly Father will not forget us. It matters not where we go He cares for us, and we should love Him all the more. How appropriate is the German verse:

“Ver Gott will ich nicht lassen,
Denner last nicht von mir,
Fuhrt mich auf rechten Strassen,
Da ich sonst irre sehr.
Er reicht mir seine Hand,
Den Abend, wie den Morgen
That er mich wohl versorgen,
So, wo ich wohl im Land.”

Dear reader: Some of you have spent many dark nights, and dreary days, and times of pain in the hospital, or on your beds of affliction, surely you felt that there is One who never sleeps, and He heard you pray in the silent night. Some may have met tempests when it seemed that all was lost, but yet your frail barque did not sink, for Jesus was your Pilot. Many of our readers have stood at an open grave and took a last look at the silent form of one who was your friend. You felt bereaved, and all forsook, and yet your Best Friend is Jesus, for “He careth for you.”

Every elder, minister, and deacon, and all of us have long since learned that God cares for us. He has protected us from many dangers, seen and unseen. God is our refuge, and our future Counselor, and our eternal Friend.

Elizabethtown, Pa.

For the EVANGELICAL VISITOR.

Mistranslation.

By P. T. ALEXANDER.

“The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder whose names were not written in the book of life from the foundation of the world.” (Rev. 17:8.)

“And all that dwell upon the earth shall worship him, whose names are not written in the book of life (of the Lamb slain) from the foundation of the world.” (Rev. 13:8.)

It will be noticed that the above texts are nearly the same. The last text, in our translation is erroneously made to say, “Of the lamb slain from the foundation of the world.” A close study of the text will reveal the error, and show that John did not mean to speak “Of a Lamb slain from the foundation of the world,” but he did mean to tell of those whose names were not written in the book of life from the foundation of the world and he wrote “of the Lamb slain,” after “book of life” to tell what book of life he meant.

To get at the text. Notice he was speaking about a certain class whose names were not written in a certain book from a certain time. The certain class were those that worship the dragon and beast (v. 4.) The certain book was “the Lamb’s book of life.” (Rev. 21:27), or “book of life of the Lamb;” and the certain time was from the foundation. If the subject had been concerning the Lamb slain, it would have been proper to insert the time of the Lamb being slain, but the subject was, names not written. Where? When? There is no other text that speaks of a Lamb slain from the foundation of the world, and there was no Lamb slain from the foundation of the world. If there had been there never would have been the sacrifice of calves and goats and such like.
The text speaks of Jesus, and it is superfluous to tell when He was slain. Not a great while back we heard a very lengthy sermon, preached from this text. The brother proved to his own satisfaction, that God knew man would sin, therefore, He provided the sacrifice before He made man. We investigated and found that as the text now stands it is hard to tell whether the book was slain, or the names from the foundation. We could get no sense from the text, until we enclosed in parenthesis, ("of the Lamb slain.") The text then corresponds with chapter 17:8 and all the rest of the Scripture.

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**Thomas, Okla.**

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**An Explanation.**

To all whom it may concern: In January of 1897 Elder Samuel Baker of the Markham, Ont., district, felt the need of an assistant elder, and proceeded to hold an election, but decided that unless one-half of the members voted he would not accept it. When the vote was taken he found that only about one-third of the members had voted, and so he would not accept it. Then one of the ministering brethren suggested electing one by lot, and without thinking that it was contrary to the rules of the church he proceeded to do so, and the lot fell on himself. Elder Baker at once saw his mistake, but kept it to himself for fourteen years, until May 11, 1911, when he publicly announced that I was not legally elected, and therefore could not stand. I therefore tendered my resignation, which was accepted.

On June 7th, Bro. Peter Steckley was elected by ballot of the Markham, Ont., district. Therefore no one need proceed to do so, and the lot fell on myself. Elder Baker at once saw his mistake, but kept it to himself for fourteen years, until May 11, 1911, when he publicly announced that I was not legally elected, and therefore could not stand. I therefore tendered my resignation, which was accepted.

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**The Fashion of the World.**

At the close of some solemn and searching words to the saints at Corinth regarding the brevity of their earthly life and their responsibility to Christ and the world, the apostle gives as cause for such a manner of life the following striking sentence—"For the fashion of this world passeth away" (I. Cor. 7:31.) The imagery he uses is that of the shifting scenes on the stage of a theatre, which quickly pass from view. Such is all that men see of the world, and all that is in it (see I. John 2:17.) Why then should it have influence over the heaven-born and heaven-bound saint who pursues his course toward an inheritance which—in contrast to all that the world can offer—is "incorruptible, and undefiled, and that fadeth not away" (I. Pet. 1:4)? Why should its attractions or allurements divert him from the path which leads to "a kingdom which cannot be moved" (Heb. 12:28)? Why should he be conformed to too familiar in him. And the world passeth away, and all that is therein (see Gal. 6:14), with the hope of the Lord's coming and our going, full in view, let the words of the Divine Spirit come as a fresh message from heaven to the heart—"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. And the world passeth away, and the lust thereof, but he that doeth the will of God, abideth forever" (I. John 2:15, 17).— _The Believer's Magazine._

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"God keeps a school for his children here on earth, and one of His best teachers is named Disappointment. He is a rough teacher, severe in tone and harsh in his handling sometimes, but his tuition is worth all it costs. Many of our best lessons through life have been taught us by that same stern old schoolmaster, Disappointment."—Theodore L. Cuyler.
What I Was and What I Am.

I was just twenty, in the midst of all the gaiety, dissipations, and profligacy that a "wild young man," with little restraint and sufficient money, could find; and I liked it well. I had been five years at it. At the age of seventeen an adept in sin.

I had been round the world. Twice I had hair-breadth escapes from shipwreck; once on the coast of New England, where, with masts and sails gone, the ship dragged anchors for hours, before the fury of a gale, till, within a mile or two off the breakers on the sandbanks, she held her ground, and we were saved; and, again, in the Southern Ocean, one night running amid the icebergs, the watchman suddenly jumped from aloft, shouting, with a fearful oath, that a "berg" was upon us; and, as the helm was shifted and the ship sheered off, we ran along side a tremendous iceberg, seeming to be miles long, and towering like a huge mountain above our masts—a moment later, and we should have been dashed to pieces.

But I cared little about it. I had been in Australia, and the little restraint which society and home influences had put upon me was there entirely laid aside. No moral force had now any effect upon me. The little restraint which society and home had imposed upon me was now entirely banished. It was the an­swer I had struggled against all day. Now, like a horrible vision, it rose before my eyes. "Drink and you'll sleep," said Satan. I did so, but 'twas useless. Hell became more vivid than ever, and, as each moment I tossed and rolled about, the terrible reality of my lost estate pressed itself more and more upon me. The day before I could mock at hell, joke about hell, laugh at hell; but now, as my polluted mind dwelt on the thought of being there, and that for ever, it was too dreadful. I jumped from my bed, flung myself on my knees, and cried out, "What must I do to be saved?"
The hard, stubborn heart was broken and I knew not what to do. I could mock at hell, joke about hell, laugh at hell; but now, as my polluted mind dwelt on the thought of being there, and that for ever, it was too dreadful. I jumped from my bed, flung myself on my knees, and cried out, "What must I do to be saved?"

The Holy Spirit whispered by God, and I had taken it—my sins. I knew not what to do. But God, who had begun the work, would not have the soul of a man go down into hell. What about your soul, dear reader? Perhaps out of the question, except through the Savior of sinners. But, through Him, it is sure and certain; through Him it may be yours. For "God com­mandeth His love towards us, in that while we were yet sinners, Christ died for us (Rom. 5:8); and now, "Who­soever believeth in Him shall not perish, but have eternal life." You cannot be saved, except as a guilty, lost sinner; and as a guilty, lost sinner you must be redeemed by another than yourself. The work of redemption lies outside of you. The atone­ment, through which God can pardon your sins, was made by Jesus on the cross. God is satisfied to accept it for you. The moment you are really sat­isfied with it for yourself, and thus accept it, you will have "redemption through His blood, even the for­give­
ness of sins." (Col. 1:14.) But if you reject His message, and trample on His love, either by trying to earn your own salvation or by utterly turning your back upon God, the fearful weight of your sins will sink you into the abyss of hell, there to spend a never-ending eternity amid everlasting burnings, tortured by hopeless remorse for having rejected a Savior so freely offered to you.

God grant, dear reader, that you may be enabled to say with me, when thinking of my former state, what then?—HELL! What now?—HEAVEN! — Tract. Selected by Sr. Mabel Hess.

Abounding Life.

All life is from God; with Him is the fountain of life. From the everlasting, the self-existent, and eternal one, flow all the tides of angelic, human, animal, vegetable, mental and moral life. "In him we live and move and have our being." Over the bosom of the mighty deep He pronounced the word, "Let the waters bring forth abundantly, the moving creature that hath life," and it was done. Into the nostrils of man, formed of the dust of the ground, God breathed the breath of life, "and, man became a living soul." But when man sinned against God and violated His law, he was condemned to die. The connection with the great fountain of life is but an ebbing tide; the lives of men growing more brief with advancing ages, until to-day the human race is fainting and failing, dying and dead.

"As the Father hath life in himself, so hath he given to the Son to have life in himself, and he giveth it to whomsoever he will." The errand of our Savior into this world was to bring life. "In him was life, and the life was the light of men." He was the way and the truth and the life, and He has said, "My words that I speak unto you, they are spirit and they are life."

In the blood and flesh of the sinless Son of God the penalty of death was suffered, and men were redeemed from the curse of the law; and through a crucified and living Christ the promise of eternal life was given to dying men. To those who followed Him He said, "I am come that ye might have life, and have it more abundantly;" and that His flock might have this abundant life, the good shepherd "giveth his life for the sheep."

The life which the world now possesses is a feeble and failing force; but though this life is slipping through our hands we may by faith "lay hold upon eternal life," and say with the apostle, "The life that I now live is by the faith of the Son of God, who loved me and gave himself for me." The gospel which Christ sent into the world is "the word of life," and those who believe and taste that word receive "the powers of an endless life." To those who receive it "it is a savor of life unto life;" to those who reject it it is "a savor of death unto death."

This is the message, "That God hath given to us, eternal life, and this life is in his Son. He that believeth on the Son hath everlasting life, and he that believeth not on the Son shall not see life, but the wrath of God abideth on him." There is no other source from which we may derive the life we need. And, if, as of old, our Lord propounds to us the question, "Will ye also go away?" the answer will come as it came from the lips of Peter, "Lord, to whom shall we go, for thou hast the words of eternal life."

God would have our life more abundant than it is. He would have our life, even in this world, broader and deeper and stronger. He would have us in the enjoyment of that bodily strength and life which comes from obedience to His laws. He would have us possess that mental soundness which the spirit "of power, and of love, and of a sound mind" imparts; and He would have us so filled and thrilled with "the powers of the world to come," that we may work to His working that worketh in us mightily.

Let those who know and prize the life that is in Christ give thanks for that life which He has already given, but let them also pray, and seek, and long, and labor, that they may have life "more abundantly;" that the tide may rise higher, and flow deeper, and roll stronger, until rivers of living water shall flow forth from each believer, and streams of blessing shall spring forth in the desert to make the wilderness rejoice and gladden the city of our God. And when our mortal life, which is but a dream and a vapor, shall pass away, then shall the life of God, full, rich, deep, and eternal, open before us in the brightness of the coming world, when the crown of life shall be bestowed, and the endless life shall expand in all its everlasting fullness in the paradise of God.—The Christian.

Bengel prefaced his Greek Testament with these words: Apply yourself wholly to the text, apply the whole thing to yourself.—Watchword and Truth.

A man's success in this world, and his salvation in the world to come, depend largely on his power to say "no." Man fell because he could not say "no" when temptation assailed him, and men arefalling every day for the same reason. The men who have conquered the adversary and triumphed in the midst of temptation, are the men who have the power to say "no," and to stick to it when they have said it. Moses, refusing to be called the son of Pharaoh's daughter; Joseph, spurning the temptations which assailed him; Daniel, who would not drink the wine of Babylon, though it came from the royal table; these are the men who proved more than conquerors, and whose names are had in everlasting remembrance.

Learn to say "no" at the proper time, and let your no be like that of a woman, whose boy when advised to tease his mother, to consent to something which she had refused, said, "when my mother says no, there is no yes in it."

Many a person says no, but there is after all a yes inside of the no. Let your yea be yea, and your nay, nay.

Selected.

Tobacco vs. Sanctification.

A minister was preaching the gospel one day among some Christian brethren, and urging upon them the importance of entire consecration to God. He told them the habitual wrongdoing of any kind was in direct conflict with all acceptable prayer for holiness of heart.

"Brethren," he inquired, "how are you daily employed? Are you manufacturing, selling or using tobacco? Chewing, puffing or snuffing? Are you patronizing deadly drugs and drinks, and swelling the curse of intemperance? If so, I beg you to change your course. You live in known sin, and your prayers for sanctification are worse than vain, for they are an abomination at God's throne. Refrain from every wrong practice, yes, every suspicious practice; and then you may pray for sanctification consistently and with better grace."

He had unusual freedom, and it was an hour of marked solemnity and tenderness. As he withdrew to the vestibule, a well-looking brother approached him under some strong excitation.

"You have struck the nail on the head once," he said, in trembling, tearful tones. "You have struck the nail on the head," he said again, in
burden is all the heavier because it is to sit in sweet fellowship with familiar utterly unexpected. You thought you are the first that ever told me what it is. It is my pipe. When I have been praying in my closet for the blessing, something has raised me suddenly from my knees, and I have run to the mantle-piece for my pipe! My pipe has been stronger than God! And when reading the Bible in my family devotions, I have often cut short the exercises, and before I was aware, have run for my pipe. My pipe has been stronger than God!" Then straightening up with the dignity of a man, wiping the tears from his eyes, raising his hand, and looking upward, he exclaimed:

"The dearest idol I have known, Whatever that idol be, Help me to tear it from Thy throne, And worship only Thee." And suiting the action to the word, he drew his meerschaum from his pocket, dashed it down indignantly raising his hand, and looking upward, as though it were a new system of ethics—the square deal, the truthful disposition, the open mind, the insistence on the duty of the stronger to help the weaker, to turn mankind from sin to righteousness, to cultivating the universe and giving fresh revelations of Himself in His ceaseless activity to those who are keeping pace with Him. Walking with Him we take from men their hunger and thirst, their nakedness and help them to food and clothing. The burden-bearer and the sin-bearer stand in the family of God nearest the world's burden-bearer and sin-bearer. Blessed is he who by his physical ministrations can take from men their hunger and nakedness and help them to food and clothing: blessed is he whose skill enables him to succor men in sickness and redeem them from death; blessed is he who by his physical ministrations can take from men their hunger and nakedness and help them to food and clothing: blessed is he whose skill enables him to succor men in sickness and redeem them from death; blessed is he who can enlighten their ignorance, and emancipate them from folly and superstition; but, most of all, blessed is he whom God counts strong enough and faithful enough to become a burden-bearer and a sin-bearer for others; even for those who sleep while he prays, or who revile while he patiently and silently suffers.—Selected.

To Burden Bearers.

Your load is hard to carry; your lot is hard to bear. The burden bound on your back is none of your making; the sin that scourges you is not your sin. You look for love and behol'd, enmity; you looked for coronation, and behold, a crown of thorns. Those whom you have served, have turned against you; your foes are even those of your own household. You are misinter­preted by enemies, misunderstood by friends. They who would have sung you harbor; and you are blown out to sea and storm again—-the darkest storm, and the heaviest — of your life voyage. No lot is harder than the lot of such a burden-bearer.

But none is more glorious. God re­wards the victorious by calls to new battles; the faithful by fresh trials of fidelity. In life, as on the battle-field, the post of difficulty and danger is the post of honor. God gives you a great task because he has seen in you great strength; He puts on you a heavy bur­den because you have already attested your ability to bear burdens for others' sake, with the patience of uncomplaining fidelity. It will not be born in vain. The fire that consumes your life yields light and warmth to other lives. He that bears with divine patience a heavy burden, shows every witnessing soul how lighter burdens may be borne. The most sacred of all ordinations is the ordination of sor­row; the most glorious of all offices, the office of burden-bearer. God is laying on you what He laid on His well-beloved Son; He is honoring you as He honored his well-beloved Son. The burden which Christ bore for the little world. The cross which Christ carried upon the steps of the church, went on his way rejoicing.—Selected.

Men Who Walked With God.

The patriarchs of the Bible appear in the distant past as through magnifying glasses. In size and deeds and length of years they stand in a class by themselves. "There were giants in the earth in those days; Enoch lived 365 years and begat sons and daughters, one of whom lived nearly 1,000 years.

The stature and prowess of these ancient men are brought into our vision by this striking sentence—they walked with God. They kept pace with Him in action and progress, doing what He did and moving toward the same end with Him. Brought down to the language of to-day, walk­ing with God means living consciously in His presence in the maturity and dignity of religious life; feeling at home with Him in the spiritual view of all things.

When men walk with God He is walking too. It is the joint walking of both parties which makes the religious life. God is going on all the time making the universe and giving fresh revelations of Himself in His ceaseless activity to those who are keeping pace with Him. Walking with Him we take from Him knowledge, motive and aspiration as we take these things from our fellowmen with whom we are in closest relations. We are not merely passive recipients of God's gifts, we are co-operating with Him in achieving His great aims.

The requirements of this compan­ionship are simple and elemental—to deal justly, love kindness and walk humbly with God. What the prophets proclaimed of old is being freshly re­peated as though it were a new system of ethics—the square deal, the truthful disposition, the open mind, the insistence on the duty of the stronger to help the weaker, to turn mankind from sin to righteousness, to cultivate peace, the peace of God within each man and among men. This pro­gram is as old as Enoch, the father of Methuselah. It was the Hebrew prophet's ideal: "The law of truth was in his mouth ... he walked with me in peace and uprightness, and turned many away from iniquity." It was the inspiration of the temple worship: "Blessed are they that are perfect in

(Continued on page 12, column 2.)
Men Who Walked with God.

(Continued from page 11.)

the way, who walk in the law of Jehovah.

This is the ordinary round of life with the truly religious man, having a constantly deepening consciousness of companionship with God in his usual activities, in the noisy shop and street, beside his own hearth, in his private plans. But it is his definite aim to cultivate that companionship by spiritual meditation, definite seasons of prayer, service to those in need of anything he can give to any of the children of God to increase their worth in His sight.

Following in time the procession of heroes who walked with God, towering above them all in excellence and dignity, was Jesus, who did nothing of Himself but what He saw the Father doing, to whom the Father showed "all things that himself doeth." The Christian is one in whom Jesus Christ lives and who lives in Jesus Christ." "He that saith he abideth in him ought himself also to walk even as he walked."

It is easier for men now to walk with God than it was in ancient time, for the path is worn plain by the footsteps of many generations of those who have trod it, and the number of those who keep pace with God is far greater, enriching the companionship of God's fellow-workers.—Congregationalist.

The School of the Prophets.

(Continued.)

Were this principle given the attention which its importance demands, there would be a radical change in some of the current methods of education; instead of appealing to pride and selfish ambition, kindling a spirit of emulation, teachers would endeavor to awaken the love for goodness and truth and beauty, to arouse the desire for excellence. The student would seek the development of God's gifts in himself, not to exceed others, but to fulfill the purpose of the Creator and to receive His likeness instead of being directed to mere earthly standards, or being actuated by the desire for self-exaltation, which in itself dwarfs and belittles. The mind would be drawn to the Creator, to know Him, and to become like Him.

"The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy is understanding." The great work of life is character-building, and a knowledge of God is the foundation of all true education. To impart this knowledge, and to mould the character in harmony with it, should be the object of the teacher's work. The law of God is a reflection of His character, hence the Psalmist says, "All thy commandments are righteousness," and, "Through thy precepts I get understanding." God has revealed Himself to us in His Word and in the works of creation. Through the volume of inspiration and of nature, we are to obtain a knowledge of God.

It is a law of the mind to gradually adapt itself to the subjects upon which it is trained to dwell. If occupied with commonplace matters only, it will become dwarfed and enfeebled. If never required to grapple with difficult problems, it will after a time almost lose the power of growth.

As an educating power the Bible is without a rival. In the word of God the mind finds subject for the deepest thought, the loftiest aspiration. It came from the fountain of eternal truth, and a divine hand has preserved its purity through all the ages. It lights up the far-distant past where human research seeks vainly to penetrate. In God's word we behold the power that laid the foundation of the earth and that stretched out the heavens. Here only can we find a history of our race unsullied by human prejudice or human pride. Here are recorded the struggles, the defeats, and the victories of the greatest men this world has ever known. Here the great problems of duty and destiny are unfolded, the curtain that separates the visible from the invisible world is lifted, and we behold the conflicts of the opposing forces of good and evil, from the first entrance of sin to the final triumph of righteousness and truth, and is but a revelation of the character of God, in the reverent contemplation of the truths presented in His word. The mind of the student is brought into communion with the infinite mind. Such a study will not only refine and ennoble the character, but it cannot fail to expand and invigorate the mental powers.—Sel. by Sister Lydia Williams. (To be continued.)

John McNeill tells how, lying awake in the early morning, he used to hear his father opening the door to go to his humble, difficult work, saying in a firm voice, "I go forth today in the name of God." So may we all live. Seek first the kingdom of God, and all things will find their places.—R. J.
to recognize him. To his astonishment the city gate detained him with the question, "Are you not the people who a few weeks ago cast stones at me?"

"Yes, I am the man."

Then welcome to our village; every one of us desires to purchase your book;" was the amazing reply. In his utmost astonishment, the man inquired:

"Are you not the people who a few weeks ago cast stones at me?"

"Most certainly," answered the man, "but a great change has come over us, so that each and every one desires one of your books."

A merchant of the village had picked up the book in the market place, concluding that the paper might be used. Leaf after leaf was torn out to serve as wrappers for salt, sugar, rice or other groceries, thus, entering every hut in the village.

Through this means the people became acquainted with the gospel and were burning to learn more of the wondrous message which had been conveyed to them by a leaf of the Bible, which the priest thought he had destroyed. The village became a center of Christian activity.—Selected.

A Word That Blossomed Into Character.

Though no one can see the end of what he says and does, the harvest time comes sometime, somewhere. Words that the speaker soon forgets may be like good seed sown on good soil. This proved to be so with the words one boy spoke many years ago. After an outdoor evangelistic meeting in New York, a clean-cut young man came up to the speaker and said, "I was one of the worst boys in New York. One day a boy kept himself clean and who had a good home invited me to go with him to his home. While I was there his mother asked him to do something, and he answered, 'Yes, mother dear.' His reply struck me hard, for I had never spoken to my mother in that way. I went home, and when my mother spoke to me I said, 'Yes, mother dear.' All the members of the family laughed at me, for nothing like that had ever been heard in our home before. But I made up my mind that I would go on speaking to my mother in that way. From that time my entire life began to improve." And thus one boy's kindness to his mother is still bringing forth good fruit in the life of a man. Words that spring from a good heart are bound to bring forth good fruit.—The Bible To-day.

Let us remember by earnest endeavor to gladden the human circle in which we live; to open our hearts to the gospel of life and nature, seizing each moment and the good which it brings, be it friendly glance, spring breeze, or flower, extracting from every moment a drop of the honey of eternal life.—J. R. Lowell.

"Mounts of transfiguration are needed to prepare for valleys of dejection and conflict."

On Friday, June 9, wife and myself and little girl went to Carland, Michigan, to attend their love feast on the following Saturday and Sunday. As we stepped off the train at Durand, where we had to change cars, we met two sisters who were also on their way to the love feast. We arrived at Burton where we were met by Bro. Henry Schneider and conveyed to his home. As we met the dear brethren and sisters, I was reminded of Paul's journey to Rome. When the brethren met him at the Three Taverns he thanked God and took courage. Truly it is blessed to have fellowship with the saints.

On Saturday afternoon the brethren and sisters met to hold their love feast. Bro. Franklin, of California, came in on the noon train to Carland station and reached the meeting-house in time for the opening of the service. We felt to say, Praise God, when we saw him coming.

The service on Saturday was not so largely attended by the outside people as in some places, yet there was a goodly number of brethren and sisters, and I am glad to say they are in love and unity with each other, striving together for the faith of the gospel.

The Sunday-school and service on Sunday was much better attended by the outside people, also on Sunday night. In the afternoon they had baptismal service in a small river about seven miles away. Two of Bro. Lyons' young daughters and a young sister from near Yale were baptized by Bro. Lyons. May God's blessing rest on them, and may they go forth and enjoy the new life.

On Monday morning we left to go to Mooretown Center. We arrived at Sandusky in the evening and were met by Bro. William Vanderveer and son, reaching their home after dark. Here we had labored in a series of meetings nearly two years ago. We were glad to meet them once more, especially Sister Vanderveer, who is blind and not able to walk. But, thank God, she has a sound mind and a deep interest in the cause of Christ, and loves to talk of spiritual things.

They are still praying God to lay His hand on some one to come and take up the work as shepherd there as Bro. Kitley has moved to Carland. They have a good brick church and a good frame house for the brethren and sisters, and I am glad that they have a home near two acres of very fertile soil; a very suitable place to live. It will need some one who has had some experience in the work at home. The attending conditions are not the most promising, but, truly, a worker is needed there. The appointments are being filled now by Bro. Walter Taylor and the Brethren from Carland.

On Tuesday evening we held a service there with a good attendance, and started home on Wednesday, arriving Thursday. We found these parts of Michigan to be very beautiful farming country, equal to anything we had ever seen. If any of our Brethren are looking for a place to locate with the church they would do well to visit these two places.

Yours looking for Jesus' coming,

L. SHOALS.

Forks Road, Ont.
Give Sunshine to the Living.

Give your sunshine to the living.
Do not wait till they are dead; 
O there's joy in constant giving.
Heaven's hearts are comforted.

Give your blossoms to the living;
Let them have their fragrance now;
Esteemed if another's pathway
Has been brightened all the while.

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Let them have their fragrance now;
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The boy thus adopted on the wharf was taken to a happy home. He was sent to school, and afterward employed as a clerk in the store of his benefactor.

When he became of age his friend and benefactor said to him, "You have been a faithful and honest boy and man, and if you will make three promises, I will furnish you with letters of credit, so that you can start business in the West on your own account."

"What promises do you wish me to make?" inquired the young man.

"First, that you will not drink intoxicating liquors of any kind."

"I agree to that."

"Second, that you will not use profane speech."

"I agree to that."

"Third, that you will not become a politician."

The young man started in business in the West, and, by minding his own business, in a few years he became a rich man.

At the close of the war he came East, and called upon his friend and accepted father. In the course of a happy interview the philanthropist asked his adopted son if he had kept his total abstinence pledge.

"Yes," was the answer.

"Have you abstained from the use of tobacco?"

"Yes," said the man with emphasis.

"Have you had anything to do with politics?"

The visitor—the adopted son, perhaps I should have said—blushed and said, "Without my consent, I was nominated for Governor of my State and elected. I am now on my way to Washington to transact some important business for the State."

Did ever a hogshead turn out so good a thing as a teetotal Governor before? It had to be emptied of its wine before it could be a shelter for the little fellow who ran wild in that wilderness of marble and mortar, the great city of New York. — National Advocate.

**Jesus Is Coming.**

(1 Thes. 4:16)

By S. W. Young.

The Bridegroom shortly will appear,
To call His Bride to yonder shore.
Thou served thy foe the devil.
We'll meet again on yonder shore,
To endless death is leading.
We'll meet again on yonder shore,

By children, fathers, mothers;
To endless death is leading.
Ye Christians walk in God's pure light,
Our patient elder Brother.
To endless death is leading.

This new morning fresh and green I open the Book and read Luke 4:18, and while the Spirit is prompting a number of us to go to visit the Bucks county Home with a service, I must just feel and say, How true the Scripture is, the Spirit of God will tell us to do a great deal if we obey. I am glad the Spirit of God ever came upon me, and I just wish I could always feel His power like as I can this new morning, hallelujah. But I know why I can not. I need not ask—Fraulein or sister. I have lately taken it to the Lord in prayer, bless His dear name. On Sunday morning we had such a warm, sweet service with our dear aged brother Samuel Rosenberger and Bishop Detwiler, and fifty twenty-five or thirty present. But there was no self there; the Spirit of God was there, and I am feasting on it all week. It is not always the crowd or number. Give me the few faithful ones and you may have all the rest. Reader, I am not boasting. No. God forbid. I only speak the truth in love. Quite a few went to Philadelphia Mission, so we were only a few. The Bible is 1 Cor. 4:20.

Amanda Snyder.
A life so beautiful and true

To bars of death with fearless tread,

Closed in triumph as she drew

Where prayer was heard and victor's

Another home is blotted out

Patience almost without compare;

This mother's, God—it's well with you."

I'm lonely and weary, the days are so

My heart is still aching, I cannot find rest,

I'm lonely and weary, the days are so

Here mother, like an angel stood,

And God led her home to nobler friends;

How gentle her voice, it was music within,

And her motherly love was always the

A life so beautiful and true

The programme of her life was rare,

To bars of death with fearless tread,

Just peace in the Lord, a good mother could find.

Reports of funds.

Philadelphia Mission.

Report for June, 1911.

Balance on hand, $7 16

Receipts.

Hope, Kansas, $256; Mill Hall, $7; offerings, $454.43. Total, $460.43

Expenses.

Provisions, $217.72; gas, $3.50; poor, $25.50; other expenses, $49.28. Total, $29.52.

Balance on hand, $11 96.

Other donations.

A brother and sister, Philadelphia, vegetables; a sister, 1 broom.

Chicago Mission.

Report for two months ending June 15, 1911.

Balance on hand, $10 72

Receipts.

Christian Fry, Abilene, Kansas, $6; Edith Fry, Abilene, Kansas, $6; Chicago, Ill., $6.90; Jessie Powell, Chicago, Ill., $1; Abilene, Kansas, S. S., $704.15; Henry Trump, Polo, Ill., $2; In His Name, $5; Pearl Gayman, $1; Edith Gayman, $1. Total, $73.95

Other donations.


Expenditures for two months.

Groceries, $47.25

Gas, 19 cents

Wood and expressing, 2.50

Total, $58.94

Balance on hand, $15.01.

In Jesus name we greet all saints.

In Him,

Sarah Bert and Workers.

6039 Halsted St., Englewood, Ill.

“Sir, we would see Jesus” (John 12:21.)

He is very hard to see these days.

If I lift up my eyes I see an endless procession of grotesquely dressed rascally women. If I listen to hear His parables, I hear only churchmen talking deals, and stocks, and investments. If I seek Him in the desert, the din of commerce, the noise of amusement creases me. Where is Jesus in Christendom?—Sel.

It is no great matter to live lovingly with humble and meek persons, but that he can do so with the peevish and perversive—he hath true charity.—Jeremy Taylor.