
Brethren in Christ Church
The School of the Prophets.

(Continued.)

The teaching of the Bible has a vital bearing upon man's prosperity in all the relations of this life. It unfolds the principles that are the cornerstone of a nation's prosperity,—principles with which is bound up the well-being of society, and which are the safeguard of a family,—principles without which no man can hope to secure the future, immortal life. There is no position in life, no phase of human experience, for which the teaching of the Bible is not an essential preparation. Studied and obeyed, the word of God would give to the world men of stronger and more active intellect, than will the closest application to all the subjects that human philosophy embraces. It would give men of strength and solidity of character, of perception and sound judgment, men who would be an honor to God and a blessing to the world.

In the study of the sciences also, we are to obtain a knowledge of the Creator. All true science is but an interpretation of the hand writings of God in the material world. Science brings from her research only fresh evidence of the wisdom and power of God. Rightly understood, both the book of nature and the written word make us acquainted with God by teaching us something of the wise and beneficient laws through which He works.

The student should be led to see God in all the works of creation. Teachers should copy the example of the Great Teacher, who from the familiar scenes of nature drew illustrations that simplified His teachings, and impressed them more deeply upon the minds of His hearers. The birds caroling in the leafy branches, the flowers of the valley, the lofty trees, the fruitful lands, the springing grain, the barren soil, the setting sun gilding the heavens with its golden beams,—all served as means of instruction. He connected the visible works of the Creator with the words of life which He spoke, that whenever these objects should be presented to the eyes of His hearers, their thoughts might revert to the lessons of truth He had linked with them.

The impress of duty, manifest in the pages of revelation, is seen upon the lofty mountains, the fruitful valleys, the broad deep ocean. The things of nature speak too of His Creator's love. He has linked us to Himself by innumerable tokens in heaven and earth. This world is not all sorrow and misery. "God's love" is written upon every opening bud, upon the petals of every flower, and upon every spire of grass. Though the curse of sin has caused the earth to bring forth thorns and thistles, there are flowers upon the thistles, and the thorns are hidden by roses. All things in nature testify to the tender, fatherly care of our God, and to His desire to make the children happy. His prohibitions and injunctions are not intended merely to display His authority, but in all that He does, He has the well-being of His children in view. He does not require them to give anything that it would be for their best interest to retain.

The opinion which prevails in some classes of society, that religion is not conducive to health or to happiness in this life, is one of the most mischievous of errors. The Scripture says: "The fear of the Lord tendeth to life; and He that hath it shall abide satisfied." "What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil, and thine lips from speaking guile, depart from evil, and do good; seek peace and pursue it." The words of wisdom "are life unto those that find them, and health to all their flesh."

True religion brings men into harmony with the laws of God, physical, mental, and moral. It teaches self-control, serenity, temperance. Religion ennobles the mind, refines the taste, and sanctifies the judgment. It makes the soul a partaker of the purity of heaven; faith in God's love and over ruling providence lightens the burdens of anxiety and care.—Sel. by Sr. Lydia Williams.

(To be continued.)

Priceless Irritations.

Life on earth would not be worth much if every source of irritation were removed. Yet most of us rebel against the things that irritate us, and count as heavy loss what ought to be rich gain. We are told that the oyster is wiser; that when an irritating object, like a bit of sand, gets under the "mantle" of his shell, he simply covers it with the most precious part of his being and makes of it a pearl. The irritation that it was causing is stopped by enclosing it with the pearly formation. A true pearl is therefore simply a victory over irritation. Every irritation that gets into our lives to-day is an opportunity for pearl-culture. The more irritations the devil flings at us, the more pearls we may have. We need only to welcome them and cover them completely with love, the most precious part of us, and the irritations will be smothered out as the pearl comes into being. What a store of pearls we may have, if we will!—The S. S. Times. Sel. by Anna Eshelman.
Evangelical Visitor

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EDITORIAL.

MISCELLANY.

"The Lord laid on Him the iniquity of us all," is the Golden Text for the Bible lesson for July 9, entitled, "The Suffering Servant of Jehovah." Here in this text do we see Jesus going towards the cross of Calvary. The vision of the prophet takes in that greatest of all transactions when "He was made sin for us," when He "bore our sins in His own body on the tree," when He "was offered up for our offenses," when He "died, the just for the unjust." "The Lord laid on Him." The Lord who did this was the loving Father and the Him was the well-beloved Son; and the Father gave the Son, and the Son gave Himself. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" When over seven centuries later the Ethiopian treasurer of Candace Queen of Ethiopia was returning towards his South African home from Jerusalem where he had attended the solemn worship of Jehovah according to Jewish rites and ceremonies, but had not found what his heart needed, while he was journeying he read this wonderful Scripture and wondered of whom it spake. What could it mean? It spoke of one who suffered and opened not his mouth, like the sheep that is led to the slaughter or the lamb before his searers, he was dumb. The Lord knew all about this inquirer and seeker after truth. A teacher was provided for him. When he asked of whom the prophet spoke, of himself or of some other one, the messenger "opened his mouth and beginning at this Scripture, preached unto him Jesus." The connection was made, Isaiah 53 fitted exactly to Jesus. He was the fulfillment of that prophecy. He went to Calvary's cross as the bearer of sin. "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him and by His stripes we are healed." The Lord laid upon Him the iniquity of us all. How this perplexed eunuch must have drunk in this wonderful teaching as it was unfolded to him by God's servant; and how his heart was open to receive the truth concerning Jesus Christ for when the test came, "If thou believest," he could joyfully answer, "I believe," and in testimony of that faith he eagerly and gladly went down into the baptismal water, being buried with Jesus, arose to walk in newness of life and although the messenger disappeared he went on his way rejoicing, becoming himself a messenger of the good news of salvation to others who sat in darkness and shadow of death. We append some special thoughts on this lesson from one of the lesson writers: "The prophet declares that He will exercise a ministry which will be rejected of men during the process of which His own heart will be smitten with abounding sorrows, But if His ministry is rejected of men, it will be accepted of God, and this is shown as the prophet immediately declares the real nature and value of His sufferings. These will be vicarious in that He will suffer not with them only but for them. There is an awful unveling of the depths of the sorrows in the declaration that in the midst of them men would look upon Him as being afflicted by God. That false view the prophet corrected as he declared: 'He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him.' The uttermost depth of suffering is reached in the death of the Sufferer. So far as men were concerned, His death was the most appalling revelation of human sin and human oppression. In the economy of God the meaning of the death is revealed in the prophetic declaration, 'For the transgression of my people was He stricken.' This paragraph is at once the highest height of prophetic vision and utterance; and the most wonderful interpretation of the activity of God in human history. It is absolutely unthinkable that these words have had fulfillment in any other than the Son of God, who is our Lord and Savior, Jesus Christ; and in this connection it is well to remind ourselves that all the New Testament writers with the exception of James and Jude, make reference to this passage, and use it in relation to the work of Christ.

We have somewhere read of an incident that occurred while Abraham Lincoln was President. If we remember correctly some one had greatly offended one of the members of the President's cabinet. This one spoke of the matter to the President saying that he would write to the man who in the name of the President and tell him what he thinks of him. The President encouraged the man to do so, but requested to see the letter when it was written. The next day the officer appeared before the President with the letter. The President read the letter and approved of the way the writer had castigated the offender, but then asked the writer what he was going to do with the letter. "Why, send it, of course," was the reply. Then the wise President advised not to send it, saying, "You have now relieved your mind and you can now let the matter rest. If you send it it will make matters worse, and reconciliation will be harder, so don't send it," and he didn't. We were reminded of this when a Canada brother wrote us of how he was hurt by a note of ours in the Visitor of May 15, a note in which we took exception to an article in the same issue in which the writer scored what he termed high learning. We have thought possibly we should have done with our note after having written it, what Lincoln advised his officer to do with the sharp letter he had written. To know that it will make matters worse, and reconciliation will be harder, so don't send it, and he didn't. We were reminded of this when a Canada brother wrote us of how he was hurt by a note of ours in the Visitor of May 15, a note in which we took exception to an article in the same issue in which the writer scored what he termed high learning. We have thought possibly we should have done with our note after having written it, what Lincoln advised his officer to do with the sharp letter he had written. 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posed to common education, that the Bible is against worldly ways, that the highly educated preachers are the hirelings, they care only for the money, they are the farthest away from the lowly Jesus, that they are the most confused and mixed up, that after all, in God's sight, the use of proper grammatical language, the correct spelling of words, etc., has not much to say. Well, that is individual opinion, we presume, and every one has a right to his own opinion. It is our opinion that there is as much confusion and disagreement on Scripture interpretation among the low learned as the high learned, that the Bible which God gave us is particular in its words, that the men He selected to give us His word in the language which we understand, were higher learned than we are, that He had them distinguish words properly and arrange them in an orderly and intelligent manner, that even our critics would not want a Testament or hymn book nor almanac put together in such a way as they suggest and which they say makes no difference and is just as good. The brother intimates that the writer of the article in question would not object to have the editor correct "mistakes in spelling and putting in capitals," etc., which information will serve us in future under similar circumstances, so that we may not again offend in the same way.

Will the Brotherhood ever be able, or in a position, when the call comes, "Come over and help us," to respond to the call by sending a minister to minister in the needy field? It is a condition that almost constantly confronts the church, and so far the responses have been very few. This year the request came to Conference for a minister to take up the work at Mooretown Center, Mich. Several years ago, Bro. and Sr. Long labored there. Last year Bro. Geo. Kitely had charge, but his health failing he could not continue the work, so the appeal to Conference for a minister, but none was found at Conference who was in a position to answer the call. We believe there were brethren present who felt moved to make the sacrifice, but whose circumstances would not permit. There are others who we thought could go if they would, but the would not come from their lips, so the need is yet here and we would be very glad if some brother, a minister, would respond to the call and say, "Here am I, send me."

Dr. Arthur T. Pierson, of Brooklyn, N. Y., died on June 3. It is said of him that he measured up to the true standard of a religious thinker, writer and speaker in every sense of the word. Last Fall he undertook a missionary tour of the world, but after having reached Japan and Korea he found that he could not proceed further but must return to recuperate his health if possible. But recovery did not come and after lingering until the above date he passed into the beyond. He was for many years editor of The Missionary Review. The following words, uttered during his last illness, show beautifully his simplicity and faith: "If I am taken I wish to be laid away where I fall, I desire no encomiums, only the simple reading of God's word. Should anything be said, let it be only this, that to the last I gave a faithful testimony to the love and power and faithfulness of God. Let there be no mourning, nothing but rejoicing that I have been called to higher service."

Special Notice.

If any of our subscribers fail to receive their paper within five days of the date of issue, we would be glad if we would be notified at once as we usually will then be able to send them any more as we send our surplus to the city missions for distribution. We do not know why sometimes whole bundles are lost in the mail. We will do our best to supply missing numbers, but are not always able to do it.

As we are writing these notes this part of the country is sweltering in a temperature higher than anything we have before experienced since we came here in 1903. Indeed nearly all former records of high temperature are being exceeded. The heat wave arrived on Sunday, the second inst., and to-day, July 4, has not abated. There is much discomfort and suffering in the crowded parts of the city, several deaths and many prostrations due to the great heat have occurred.

In a recent letter from Bro. Frank E. Hein, who is engaged in mission work in West Africa, he informs us that he has been able to start a new mission station last Summer among a pagan tribe that had hitherto never heard the gospel. He is encouraged with the prospect and asks us to pray that many souls may be gathered into the fold. His address is Kwoi, N. Ni-geria, W. Africa (via Keffi and Jemaa).

On the evening of June 28, we were favored with a visit by Elder C. C. Burkhølker, of Upland, Cal. A fair-sized congregation assembled at the Messiah Home chapel to hear the message from God's word, and we believe all who came with open ears and hearts were edified by the elder's discourse. The brother started on his homeward journey on Thursday, June 29, and no doubt has ere this reached his western home.

A harvest meeting will be held at the home of Bro. and Sr. Harry Emenehiser, near Elizabethtown, Pa., on July 29, p. m., the Lord willing. All are invited.

Remember the love feast, as announced in our last notes, on September 2 and 3, at the home of Bro. Harrison Brouse, near McVeytown, Pa.

Church Dedication.

The brethren of Clark county district, O., are pleased to announce that the new meeting-house, corner Maiden Lane and George streets, Springfield, O., is rapidly nearing completion and intend D. V. to hold dedication services July 15 in an all-day meeting, with baptismal services following the forenoon service.

We invite all who can, to meet with us on that day, and all to pray that it may be a time of victory for the saints, and of deep conviction on the unsaved. We realize already some of the serious problems met in city work on account of selfish, ungodly organizations, which hold men and women in various ways, but above all, we praise God for the mighty workings of His Spirit, and so with confidence we look to Him to direct the work to His own glory. We further wish to thank all who contributed toward the building, and will soon have ready a full report of the financial part, with list of donors.

A whole word for my staff, a whole Christ for my salvation, a whole world for my parish.—St. Augustine.

Courage brother, do not stumble. Though thy path is dark as night; There's a star to guide thee, Trust in God and do the right.

Let the road be long and dreary, And its ending out of sight; Pose it bravely, strong or weak, Trust in God and do the right.

Some will hate thee, some will love thee, Some will flatter, some will slight; Come from man and look above thee— Trust in God and do the right.

—Selected.
EVANGELICAL VISITOR.

[July 10, 1911.]

NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Helter, Billy and Sallie Doner, Mas- topo Mission, Bulawayo, South Africa.

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

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

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

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

Jesse R. and Malinda Eryster, Germiston, Transvaal, South Africa.

India.

A. L. and Mrs. A. L. Musser, Maggie Landis, No. 11 Beckebagan Lane, Ballygunj P. O., Calcutta, India.

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

D. W. and Mrs. D. W. Zeek, Ragbahpur, P. O., Manhoub Dist, India.

Elmina Hoffman, Kedgaoa, Poona Dist., Ramaball, India.

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

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Our City Missions.

Philadelphia, 2423 N. Second street, in charge of Mrs. Mary K. Stover and Elbe Rohrer.


Chicago Mission, 6030 Halstead street, in charge of Sister Sarah Bert, Brother L. Brubaker and Sister Nancy Shirk.


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

Jabob 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 St. Lizzie Winger and workers.

Love Feast at Carlund, Mich.

On June 10 and 11 we met together to once more commemorate the suffering and death of our blessed Savior. We were favored in having with us this occasion Bro. and Sr. L. Shoolts of Forks Road, Ont., and also Bro. Thomas Franklin of Upland, Cal. The brethren came to us in the spirit of love, and what power did they preach unto us the power of the gospel in saving men and women from the power of sin.

We can say to the glory of God we were encouraged by our dear brethren, and we pray God to bless them for their labour of love. There were also with us some from Brown City, Moretown, Yale, and Merrill, with whom we enjoyed sweet fellowship. May we all be faithful until we meet in our home beyond.

On Sunday afternoon we drove six or seven miles to Shinawasse river where three were baptized in the name of the Father, Son and Holy Ghost. As we realize the great responsibility which rests upon us, as the young step out in the service, therefore we with your hearts would helpless, may be sustained under the night- straains to which they are subjected. Pray also that those who have accepted Christ may be firmly rooted in the faith against the fierce gales of temptation which sweep about them.

DONATIONS.

Sister Emma Winger, Chambersburg, Pa., $1; Pairview Mission, Englewood, O., $5.50; Brethren Sunday-school, Upland, Cal., $30; Free-will offerings at mission hall, $97.71. Total, $97.71.

Expenditures.

Car fares to and from hall, $5.10; table supplies, $1.05; current expenses at hall, $5.15; to poor, $1.85; incidental home ex- penses, $9.81; one month hall rent, $90. Total, $96.91. Balance on hand May 24, $72.43. Balance on hand June 24, $116.88. Faithfully yours,

The Workers. 52 Cumberland St., San Francisco.

From Bro and Sr. Myers.

(Read Song of Solomon, chapter 2, verses 1 to 7.)

No home, no place, no affections are so strong as are the affections of Christ to His church, and still more, in our personal Christian life. The sweet fellowship and mutual love with Christ and His church as our Father in the Song of Solomon is enjoy- ment indeed.

Homecoming and meeting loved ones is sweet and we enjoy it much, but oh, to know Christ and Him crucified for us, and our all upon the altar for service is still more blessed.

"My Beloved is like a roe or a young hart: behold he standeth behind our wall; he looketh forth at the windows, shrinking himself through the lattice."

Glory to God who has given us such precious promises to be enjoyed in church fellowship.

Our last report dates back to June 2, when we were still at Pleasant Hill, Ohio. Already an invitation had been extended to us that when we came to Ohio we should come to Bro. and Sr. Cassel's home as long as we desired to stay. We so- journed with them for nearly seven weeks. We enjoyed their hospitality as also that of other homes. A few of the saints helped us - the Lord with us. We have now assumed the Gospel Union charge which was called the Gospel Union Mission, previously conducted by Bro. and Sr. Evans, very devout people. The hall rental is $33 per month. It is located in the down-town district between Fourth and Fifth streets, East Side. It came into our hands without any solicitation whatever, on our part, and we think it will be a good place to operate until we get a location of our own. Part of the rental expense has been subscribed for by citizens of Des Moines. It will be an every night mission.

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


Cathie A. Myers.
A Steampath Letter.

On board R. M. S. "Adriatic,"
June 19, 1911.

To the readers of the VISITOR:—

Greeting with Psa. 89:8 and 9—"O Lord God of hosts, who is a strong Lord like thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou unto thee? or to thy faithfulness round

God of hosts, who is a strong Lord like

across the briny deep.

appointed day for sailing, at about 3 o'clock

our ship, the Adriatic, left the harbor of

lowship and association we had together

ing an average of nearly 400 miles per day.

no seasickness yet to speak of in our com­

of body He has given us. There has been

The weather has been rather cool and the

we were out of sight of land and soon after

slight squall on the 18th.

at Southampton by to-morrow evening,

hampton the following Saturday, June 24th.

Tuesday the 20th.

are proving a blessing to us and we still

He is good to us all. His love and bless­

ings never fail. Praise His dear name.

He is faithful unto the Lord; whether we live therefore or die we are the Lord's.

On May the 13th, Bro. Taylor and husband

started for Chibi, where we are opening

another work for the Lord. They went

with mules and cart, a distance of about

one hundred and thirty miles. They ex­

pect to stay three weeks. This leaves Sr.

Taylor, baby Ruth, and Sister Taylor

home, a distance of twenty-four miles

over rough roads.

Saturday and Sunday, April 23rd and

24th, we met together at this place to com­

memorate the suffering and death of our

Lord Jesus. We had a blessed time. God

sent the spirit of waiting on some in behalf

of the feast, and, praise God, He answered

prayer. Some were made to rejoice and

some were brought under conviction and

confessed their sins. The native brethren

and sisters from the other stations met

with us. We rejoiced in the Lord, yet

our hearts were sad because of those who left

us to enjoy the pleasures and sin of this world.

We are glad to say that Matsubha con­

fessed some of his sins and made some

crooked things straight. Please help pray

that he will not be satisfied until he knows

Jesus has set him free.

We long to see souls go to the bottom

and get definite things from God. They

are the only ones who become a power for

God.

A few weeks ago a middle-aged man

came here. He said he came to learn the

way of the Lord. Yesterday he came for­

ward for prayer. He is very ignorant con­

cerning the things of God but Jesus is able

to enlighten him. Oh! The many poor,

ignorant souls in this country just like him.

May we all do what we can to help lift

him up.

The work in Mapane is still carried on by

Bro. Nyamanzana. He has the work at

Mapane, the Lord willing. Baby Ruth is

well and is a little sunbeam in the

Macha, the Lord willing. Baby Ruth is

worth while to give these people the gos­
pel? It pays, yes it does, and who will not

May the God of hope fill you with all

joy and peace in believing, that ye may

abound in hope, through the power of the

Holy Ghost." —SALIE K. DONER.

An African Letter.

P. O. Box 116,
FORDSBURG, TRANSVAAL,
SOUTH AFRICA,
June 5, 1911.

Dear readers: Beloved in the Lord.

Greetings in Jesus' name. Just a few lines in acknowledgment of God's faithfulness in His work at this place. We praise God for hearing and answering prayer and in giving us grace to follow Him even though at times the enemy has tried to discourage us and hinder, God's work. It is precious to know that God is leading and that He will accomplish His blessed purpose. All the Lord wants is a willing soul to carry His message to the lost and perishing, sin­

blighted ones who are sitting in the

shadow of death. Who are the called ones?

Where are those who are preparing them­

selves to enter the battle for God and go forth to work and toil in winning lost souls for Jesus? Thank God He is opening the way for such to enter and possess the un­

occupied parts of this field. He gives you the privilege to do that which angels would gladly do were they given the opportunity. May God put real unction and zeal upon you in your work for His will that you may keep on increasing until you go forth with a burning love to tell the lost ones the way of salvation. The fields are white unto harvest and the laborers are so few. Who is willing to go and enter the needy fields and share in the glorious ingathering of the lost ones? Some cannot go, that is true, but we all have a share; there is something for each of us to do. What does the Lord whisper into our hearts as we read these lines? God help us to faith­

fully obey His loving call and cheerfully give or go.

A word about the work as we have not time to write to all our interested friends of it. We were led to begin the erection of the Mission building on one of the Mis­

sion sites given to the Church by the Gov­

ernment. The progress of the construc­
tion of this Mission building has been sat­
sfactory and we praise God for thus open­
ing the way for the gospel to be preached

in its fulness in an unoccupied field which promises to be a very good opening for

mission work. Although the building is

not yet completed we believe that the Lord

will enable us to do so speedily as we are

trusting Him to supply all the needs for the

same. Blessed be his dear name! Who

would not have a part in such transforming work. As we broke the first soil for the founding of the building, we were before God in prayer and asked Him to make it a real light-house in that place and that consecrated spot as it is used for

God will resound God's praises in song

and prayer. Such as have been bound by

heathendom will there be made free in

Jesus, and could you have the privilege of

being with us in some of the meetings you

would rejoice with us and thank God that

souls were given an opportunity to find

God's salvation.

Dear ones, we ask you to pray for the

work and thus have God's will made clear
to you as to your part in God's work.

Yours seeking the lost,

ISAAC AND AUCE LEHMAN.
The object of the "Sabbath" article is to prove Friday to be the crucifixion day; our Sabbath having an initial starting point at Abib 16 of the crucifixion year. Therefore, not legal. The Hebrew seventh day "holy" Sabbath coming through the law, Neh 9:17-14. The Gen. 2:3 account of the creation is typical and not legal to the human race. The word Sabbath is from the Hebrew denoting rest. For 2,500 years there was no mandatory Sabbath in either historical or sacred writings; neither to Adam, to Enoch, to Abraham, to Noah, to Isaac or to Jacob.

The Sabbath is an institution from God to the Israelites for a purpose. It was perpetuated as a seventh day feast among their many other holidays; or a feast of the Sabbath, to keep in remembrance God's love and creative acts, His mighty hand in delivering them out of Egyptian bondage (Deut. 5:15), one typical phase being rest from bondage, and above all because of the typical, psychical, scriptural set apart seven, the full significance of which can never be comprehended by mortal man.

The Passover was to keep in remembrance the departure out of Egypt (Deut. 16:1, and His love to them associated therewith. The Pentecost was to keep in remembrance the giving of the law at Sinai and His love and saving power to them during the preceding fifty days, in signs and wonders for their deliverance. The antitypical significance of each is of greater import to the Gentiles than the letter. The word Pentecost is from the Greeks signifying the "fiftieth." And when the day of Pentecost was fully come (Acts 2:1), or the fiftieth day of the pentecostal period from Abib 16 (Levit. 23: 11, 15, 16.) "I gave them my Sabbaths to be a sign between me and them" (Exek. 20:12.) "This is that which the Lord hath said (Gen. 2:3). To-morrow is the rest of the holy Sabbath unto the Lord" (Ex. 16:23.) These instructions were not given to the Gentiles. Paul, the minister to the Gentiles, tries to lead the Gentiles out of the bondage of sin into the rest in Christ, to stand by faith.

The creation of the race on the sixth day (1) points in type to the new creation race in Christ accomplished on the sixth day (1) through the death on the cross. The Lord made the Sabbath for man but reserv ed the right to do with His own as it pleaseth Him (Matt. 20:15), irrespective of human constructions and teachings placed upon its observance not in harmony with the divine designs.

The seventh of time should, for psychological and physiological reasons for man and beast, be held sacred for rest, for meditation and contemplation of the goodness of God and for acts and deeds of love and Christ­likeness (Luke 12:15-16). The law gives one-tenth to the priesthood, another tenth to tabernacle and temple purposes and every third year an extra tenth for the support of the poor. We can stint the Lord out of time and temporal blessings or give back more if love prompts and acts, and draw promised interest (Matt. 19:29.)

The Sabbath, Sunday, First Day, or Lord's Day are synonymous terms by common usage, having no penalty attached to them under grace, to represent the same day. The name Lord's Day applied to the Christian Sabbath or Sunday is not of modern origin by any means.

A letter. Place, Patmos. Address. To the seven churches in Asia. Date. On the Lord's Day. Imagine the brethren in the churches not knowing on what day the letter was written! All writers of the century immediately succeeding Apostolic times called the first day of the week (a) the Lord's Day. (a) Here is one quotation, "Within a century after the death of the last Apostles we find the observance of the first day of the week (a) under the name of the Lord's Day (a) established as a universal custom of the church." Here is another: "And on the Lord's Day (a) of the Lord (a), come together and break bread (a), and give thanks after confessing your transgressions, that your sacrifice may be pure." If the Christian historical records are to be put in question, the Jewish historical evidence of Josephus is certainly not infallible. What has a Jewish seventh day recurring Sabbath or an annual Sabbath to do with the Christian religion? Barnabas says, "We observe the eighth day with gladness on which Jesus rose from the dead." The pioneer Brethren preachers used to say, "Heita eber acht tag, so Gott will, ist weder fersamling." The Jewish Sabbath is not binding on Gentile Christians. Read Rom. 14:5; Gal. 4:10-11; Col. 2: 16-17; Heb. 7:12, 18.

For about the first three centuries the Hebrew Sabbath and the Christian Sabbath went side by side—distinct. "And upon the first day of the week (a) when the disciples came together to break bread (a), Paul preached unto them. (Acts 20:7.)" Look at the relation of the parenthetical letters.

The origin of Sunday or the Christian Sabbath is vested in its own sacredness from the support given it by the Lord after the resurrection and the Apostles (John 20:1; Mark 16: 9.)

Paul speaks of another "day" (Heb. 4:8): the antitypical rest Sabbath day in Christ, the substance of the shadow of good things to come (Heb. 10:1.) The Gen. 2:3 Sabbath day is typical to the Sabbath soul rest, not only now in Christ but to that which will be unalloyed by life's disturbances and sin, endlessness in time in a sphere not subject to time's measure.

We can not begin to comprehend the significance of the psychical scriptural seven. We have a little glimpse of its power and working wonder as a psychical repeating repentin in the heavenly calendar.

From Genesis to Revelations seven is found sown everywhere. The world was ushered into existence in a seven-day period. Seven planets send light upon the earth. Seven colors in the rainbow. Fevers reach a favorable or unfavorable turn on seventh day periods. Clean beasts went into the ark by sevens. Pharaoh's dream was by sevens. The interpretation was by sevens. God taught Israel by seven and seven times seven in various ways. Six days' work and one day rest, the seventh. Seven prayers of Elijah brought torrents of rain. Naaman dipped seven times in Jordan and was healed of leprosy. The blood was sprinkled seven times before the mercy seat. Forgiveness was not only to be seven times but seventy times seven. Levit. 23 is an arrangement of seven feasts unto the Lord. The Sabbath of the week of days, Passover, Unleavened bread, Feast of weeks, Feast of trumpets, Atonement and Feast of tabernacles. Abah, the seventh king of Israel was the worst combination of wickedness in any reign in Israel. Lamech, the seventh from Adam through Cain was a double murderer. Enoch, the seventh through Seth walked with God. Genesis opens with seven and Revelation...
July 10, 1911.

EVANGELICAL VISITOR.

7.

closes in cycles of sevens. What is God trying to teach us? Only a literal happening of events? Nay, verily!

In the Hebrew vocabulary of the cycle of sevens there was a week of days from one Sabbath to another of seven days. A week of years consisting of seven years. And a week of seven times seven years ending in a fiftieth pentecostal or jubilee year. Josephus' week of weeks was probably the first week in a cycle of seven weeks or 49 days, being the week of unleavened bread beginning Abib 15.

We should not find fault with our week day names being of heathen origin. We are heathen descendants and a wild olive tree only, being grafted in the Abrahamic covenant to stand by faith. (Rom. 11.)

The seven weeks of days began on the fifteenth of the first month, Abib, of the religious year and were counted from Sabbath to Sabbath. Seven of these Sabbaths or weeks of days went from Abib (b) 15—22—29. Yiar 6—13—20—27 to Sivan 5, and the morrow after, Sivan 6, being the Pentecostal or jubilee year. This was duplicated in the antitype with the resurrection day of Jesus, of which the sheaf waving day was typical, Abib (a) sabbaths 16—23—30. Yiar 7—14—21—28 and Sivan 6 the Pentecost or jubilee day.

The Hebrews had a legal religious feast of unleavened bread and feast of weeks (Ex. 34:22), in Jerusalem beginning Abib 15, and ending the fiftieth pentecostal day. They first killed the author of their Pentecost on the cross and had no Pentecost except in name only—legal. (Amos 5:21—27.) A handful of Christians had a line on the first day (c), (a) sábado, from motives of love to the resurrected author of Pentecost ending on the fiftieth day. The legal line (b) made their pentecostal, fiftieth day offering unto the Lord (Levit. 23:16, 17), but their house was left unto them desolate. (Matt. 23:38, 39.) The Sinaïtic, tabernacle, fiftieth day, supernatural, shekinah, "glory of the Lord" (I Kings 8:11), was slowly moving along the (c) line with occasional first day (a) fruits, seventh repetitions and other repetitions, to suprise and gladdened worshipers until on the fiftieth day, it burst in its glory and splendor upon an amazed handful of worshipers assembled, on the first day of the week of days in Jerusalem (Acts 2:1-4), the first fruits of the Spirit. God's own confirmation and seal of approval is the answer as to which is the divinely approved Sabbath. The "on the morrow after" supernatural, jubilee day, "glory of the Lord," was nailed in the flesh on the cross Abib 14, and became thenceforward a New To Day, to every one that believeth. (John 4:21 ; Acts 8:37.)

I guess it is all right to keep up the seven succession (c) line until the Gentiles period of seven, seven times seven and seventy times seven of for­goodness and great good will (Luke 2:14), along this first day line (a) (c) reaches the cycle of the culminating sevens and returning Pentecostal Jesus again, with the same accuracy it reached the Jews on the seventh day line. Will be we ready? They were not.

The seventh day a Sabbath. The seventh week a pentecost. The seventh month aonotemone. The seventh year a sabbatical year. Seven sa­bbatical years a jubilee year. Has God a design and purpose in this? God ended his work on (1) (d) the seventh day and rested in it. (Gen. 2:2.)

The Hebrews sought to kill Jesus because He broke the Sabbath (John 5:18) and made Himself equal with God. Jesus asked them why they could not understand Him? (John 8:43.) The spirit of Sabbath keeping is to suspend work that results in worldly gain and not in the letter of the commandment itself. (John 5:10.) The case of Jericho is a combination of psychical sevens again. There is a typical significance. (II Kings 5:10; I Kings 20:29; I Kings 18:43.)

What was Jericho, a city of fortified enemies, doing in the Lord's Canaan? Lucifer was pitched out of the Canaan Sabbath. The antitype of the priests, trumpets and various sevens of completion (Josh. 6), is in the Lord's day vision (Rev. 8:6), and other places in Revelation when the final complete falling of Lucifer's works of sin is in the throes of the culminating cycle of sevens ushering in Rev. 22:20. Paul says something about the last (seventh) trumpet in relation to the falling or passing away of the present order of things. (I. Cor. 15.) The Lord's day vision—Revelation—records only the six.

Wasn't there really any Sabbath in the seven days' encompassment of Jericho? One of the seven was surely a Sabbath. The Jews said, There are six days in which men ought to work (Luke 13:14), and the woman ought not to have come to have the Sabbath, which undoubtedly was the one numerically after the sixth or the seventh. The kingdom of God is like a grain of mustard seed (Luke 13), it grew and waxed a great tree. The typical seed has grown into the antitype tree and the final "fifteenth" of sunshine and watering has not yet come; the feast of the ingathering, the last in the year, so it can be admired in its completed development.

God did not rest from His work in the sense that He doesn't do anything. He makes the sun to rise on the evil and good and sendeth rain upon the just and unjust. (Matt. 5:48.) He was in Christ reconciling the world to Himself (II Cor. 5:19), trod over hill and plain inviting men to the true Sabbath rest (e) that remaineth for the people of God (Matt. 11:29; Heb. 4:9), of which the literal Sabbaths were typical. It is not allowable to do any work on this Sabbath (e), the penalty is death. It is a gift of God to the weary soul. We can rest in (d) it and end our works on (d) it.

Levit. 19:30 tells the Israelite to keep the Sabbath and reverence the sanctuary. The Christian has a "better" (Heb. 12:24) sanctuary, a better Sabbath and a better rest. God ceased from His works that we might cease from our works and accept a Sabbath soul rest by faith. Our body is the sanctuary of the Lord and the Lord of the Sabbath is the Sabbath and rest of the body and soul. The Christian religion, the Christian church, the Christian Sabbath, the Christian salvation are new creations dated from the cross and the resurrection, under a new Mediator and under the law of grace.

The Bible is not a work of English Literature and we should not expect to find the Saxon origin of names of the days of the week therein. It is Hebrew religious literature or a transcript of the divine mind and will to us, originally committed to the Hebrew people. They were intrusted with the oracles of God but by the works of the law no flesh could be justified in His sight. (Rom. 3.)

The Christian Sabbath could not be lost. It was recurrent every seven days.

(The Christian Sabbath could not be lost. It was recurrent every seven days.

[To be continued.]

(e) The soul's Sabbath (rest) in Christ.

(b) The Hebrew line of legal seventh day Sabbaths.
(c) The gentle line of first day of the week; love Sabbaths.
The Holy Trinity is pure forever, and the Holy Bible is a pure book. The Church of Christ is a pure Church, built upon the solid Rock, which is Christ Jesus, and all the hosts of iniquity can not overthrow it. The kingdom of God is pure throughout, and will stay pure, and holy forever. Our blessed Master said: "Blessed are the pure in heart, for they shall see God." Truly every Christian's desire is to be more pure, and holy. Jesus wants us all to be more like Him. There is so much joy, and abundant happiness if we strive to live the Christ-life here below. We want to meet in heaven in the sweet by and by, but it is very true that if we want to go there we must have the Holy Spirit with us.

There is so much joy in Jesus. Every child of God has the desire so beautifully expressed in the German: "Ich will streben, Nach dem Leben, Wo ich zelg bin." Heaven is a sacred place where no evil can enter in, but we all know that sin is in the world, and that God's children are a separate people.

There are so many ways in which we can strive for more holiness. Our words should be pure. We should never speak evil of our fellow men. We should be kind and gentle to all people that we may meet. Our deeds should be pure, for every good tree will bear precious fruit. Our thoughts should be pure, and holy, our first thought in the morning should be about Jesus and His love. We can learn a lesson from the robin. Long before the sun rises above the hills in the eastern horizon, at break of day the robin will sing sweet songs, and we should sing every morning, and praise God for His goodness, love, and mercy. It is so sweet to sing a verse in the morning, and then read a chapter from the precious Bible, and then pray.

Dear reader, have you a family altar? I hope so. You who have it know the value of it.

Another way to keep pure is to be separate from the world in our apparel. The fashions of this world are all vanity. Let us be a plain people, and show to a perishing world that we are marching under the eternal banner of King Jesus. A pure heart, and a plain garb is so precious, and when the world mocks us, let us remember what Jesus endured for us.

May God help us all to be more pure. We need a pure heart, a pure mind, a pure conscience, a pure tongue, and we then will have a pure eternity.

"Purer in heart, O God, Help me to be; May I devote my life Wholly to Thee." Elizabethtown, Pa.

For the Evangelical Visitor.

PURITY.

By Edgar M. Hopper.

One day while in secret prayer before God, as I was pleading for the accomplishment of certain things which were upon my heart, in an instant, as a flash of lightening, the Holy Spirit brought to me these words, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 15:7.) My thoughts were directed at once to the sweeping promise made to the One who fulfils the conditions laid down in this verse. "Ye shall ask what ye will and it shall be done unto you." "Ask what ye will." Such a world of possibilities opened up to me as I recognized these were the words of Jesus, the Son of God Himself. It seemed as though I was in a new world and that suddenly God set me in a place where it seemed so easy to see that nothing was impossible to the one who was in this blessing abiding harmony with Christ. As I was there, before God, in the attitude of tarrying, the Spirit seemed to repeat over and over, again and again these words: "Ye shall ask what ye will," "ye shall ask what ye will." When it dawned upon me with full force these six words made such a sweeping promise that I said: "Is this true?" "Are these the words of Christ?" This promise seemed so stupendous that I was simply overwhelmed and lost in the thought of where the possibilities of such a promise would end. Of course I recognized that one must ask according to His will. (I John 5:14, 15.) Paul said of Abraham, "He staggered not at the promise of God." But I confess that the possibilities of this promise took such hold of me that I fairly staggered. I determined that I would make this my abiding place, pitch my tent here right upon this promise until God through the Holy Spirit would make it real to my soul. I determined that I should take this promise for my pillow and my bed, and take a good long stretch upon it, and then a sleep, and then say, "Lord, these are thy words, they will they must bear me up."

And then as I tarried there, the Spirit repeated the words, "And it shall be done unto you," not may or might be done, but "shall be done unto you." This was so precious to me that after that, I did not doubt Him concerning what I asked of Him.

As I tarried there, before God that day the Spirit gave me a panoramic view of that whole 15th chapter of St. John. He seemed to take my thoughts away from the possibilities of the promise and showed me that as I am a branch in the vine that I must be a fruit-bearing branch, and that I must not only bear fruit, but more and much fruit, and that the only way possible for me to be a much fruit-bearing branch, would be by my getting answers to my prayers. This was enforced by a revelation of the 8th verse, where Jesus said, "Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples." In what? In that the thing for which I pray may come to pass. "It shall be done unto you." Does it glorify God for us to pray to God and ask Him for certain things and never get an answer? Where is the fruit, without asking for much fruit?

And then it was shown me that Christ puts the measuring line and try-square to us and tests our discipleship by finding answers to our prayers. "So shall ye be my disciples." We shall only be His disciples in real truth as we get answers to our prayers.

The Spirit gave me such a view of being a much fruit-bearing branch in Him from the standpoint of getting answers to my prayers, that all at once my eyes were directed to the 16th verse where Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." Here I saw how God had chosen me and ordained me that I should bear fruit and that my fruit should remain. It was plain to me that the cause of so much backsliding and our fruit not remaining is largely because of our not holding on to God for souls until they are established thoroughly and settled fully in Him. "That whatsoever ye shall ask the Father in my name he may give it you," are words which show to me that prayer is really the great avenue through which God makes us the much fruit-bearing branches of Him.
This has become one of the most precious chapters in the Bible to me since my baptism in the Holy Spirit. It was in this light that God showed me that we must get answers to our prayers when we pray for the sick if we want to be fruit-bearing branches. May God make us real fruit-bearing branches that He may find on us nice, large, rich clusters of fruit in answered prayer.

So. Africa, May 29, 1911.

For the EVANGELICAL VISITOR.

The Feast and Coronation.

BY S. G. ENGLE.

The world has just passed safely another great historical event, the coronation of King George V. of England. The social, commercial, and political world stood amazed at the lavish display of wealth, curios and paintings of immense value, rooms of gilt, with banks of palms, giant lilies, orchids, roses and ferns stacked on the tables. Yeoman of the guard stood about the walls and all diners wore the richest uniforms, gowns and jewels. Before the banquet, the King received the foreign envoys, all this leading up to the Coronation. It all reads like a romance, the crowning, the vows of allegiance by the trusted premiers at home and abroad, of the mother country and colonies. While words fail to describe the sight that is filled with fiction, as something that existed in mind only, but it was all very real. Following this there will be another and greater Coronation, and this the greatest pageantry the world has ever seen will pale before that other great feast and Coronation, yet to come, when our Christ will be crowned in mind only, but it was all very real. Following this there will be another and greater Coronation, and this the greatest pageantry the world has ever seen will pale before that other great feast and Coronation, yet to come, when our Christ will be crowned King of kings and Lord of lords. The holy seer when looking forward to the great events yet to come, hears the Spirit say: "Come hither, I will shew you the lamb's wife." He saw the great city with its gates of pearl and cap stones of amethyst; no night, and "they shall bring the glory and honor of the nations into it." The Lord omnipotent reigneth. Let us be glad and rejoice and give honor to Him. For the marriage of the Lamb is come and His wife hath made her-
Edwin Booth determined to establish a moral theater, before whose footlights there should not be a display of spectacular obscenity. The result was that Booth’s theater failed and paid five cents on the dollar.

“Henry Irving determined that the Lyceum theater should be moral, but the management had to change its quality to keep from bankruptcy. Mary Anderson left the stage, and declared that on moral grounds she did not wish her children to attend the theater. McCready would not allow his children to go to the theater. Edwin Forrest, after hearing Dr. Brantly in Augusta, Ga., preach a sermon denouncing the theater for its immorality, lingered after the service long enough to take the preacher by the hand and say to him, ‘Sir, what you have said to-night is true, only you have not painted the picture as dark as it is.’

“There is a difference between pleasure in the midst of business and making a business of pleasure. The pleasure-seeking spirit is a living death, for she that liveth in pleasure is dead while she liveth. If you will turn to Job 21:12, you will find some of the results of this pleasure-seeking spirit. They take the timbrel and harp, and rejoice at the sound of the organ. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, ‘Depart from us; for we desire not the knowledge of Thy ways. What is the Almighty that we should serve Him? and what profit shall we have if we pray unto Him?’

“When the pleasure-seeking spirit fills a man’s life he ceases to desire God. He says to Him, ‘Depart from us.’ He sees no profit in prayer or in the service of the Almighty. Pleasure is his god, and he becomes vain and empty like the god he worships.

“The picture of a pleasure-seeking life, which is given us in the second chapter of Ecclesiastes is enough to startle one who desires to be something or do something in the world. Solomon was rich enough to have everything that he desired, and he set himself to seeking pleasure. The result was that he hated life and declared that ‘All is vanity and striving after wind.’

Some one has described the palace of pleasure as a building ‘which has a gorgeous street entrance adorned with statuary and brilliant with variegated lights, and the passersby is lured in by strains of music. The exit is a dark, narrow, concealed rearway, which leads into the fields where swine are kept.’

“As a gentleman entered the theater several years ago the usher beckoned to him with the words, ‘This is the way to the pit.’ The word ‘pit’ was so suggestive that the man turned and left the theater in haste. However beautiful the entrance to the pleasure-seeking life, and however entrancing the music, the exit is into the swine field, and near the swine field is the precipice over which sooner or later we fall into the pit.

A DANGER SIGNAL.

“The danger is that the pleasure-seeking spirit may displace the serious work of life. In the parable of the sower, the seed was ‘choked by the pleasure of this life,’ and when one makes up his mind that the end of life is simply to have a good time, duty is neglected, sacred obligations are ignored, business lags, the prospects of life wither and the end is despair. Here is a good place to hold the red flag of danger.

“When the Duke of Orleans was in this country he happened to be in a small village when a circus was there. He could not obtain dinner or any sort of service. The people of the hotel informed him that no one would work that day, for everybody was going to the show. Such a holiday once in a while might produce little harm, but suppose that village should decide to quit work and attend the show every day; the result would be stagnation and death.

“Just so with the life of a man who allows pleasure to displace business, who lets fun and frolic swallow up the serious duties of life. The Romans became so greedy for amusement that they demanded great outlay in purchasing wild animals and gladiators for their enjoyment in the arena. This pleasure-seeking spirit so enervated the people of Rome that they became an easy prey to the serious northmen who came down upon them.

“As with the nation, so with the individual. Pleasure-seeking weakens character and makes it easy for us to be captured and destroyed by evil habits. I have read of some cavalrymen who during five or six years of rest taught their horses to dance to the music of the band. It was great sport, but when they were riding into battle and the band began to play, hoping to inspire the soldiers, the horses stopped in the charge and began to dance. The result was the enemy swept down upon them and conquered them.”

“Many a man has lost the battle of life for the same reason. He is so possessed by the pleasure-seeking spirit that when he ought to be serious and dutiful he is dancing or gambling or in some other way flittering away his time.

“After Napoleon Bonaparte had killed the Duke D‘Enghien the indignation of the French people was so intense that there was danger of a revolution. The wily Emperor quieted their consciences by producing for them the most magnificent ballet that Paris had ever seen. They rushed to the theater and forgot their grievances. It is hard for conscience to assert itself when the pleasure-seeking spirit is master.

“Everything that any one ought to enjoy the Christian may enjoy. What is sinful or hurtful to body, mind or soul should not be indulged in by any one, and such indulgence dispenses a purer enjoyment. If the young Christian will take Jesus Christ as the umpire of his life, submitting to Him his pleasures as well as his duties, his life will be full of light, and the shadows that come will only refresh.

“Jesus said: ‘I am the light of the world. He that followeth Me shall not walk in darkness, but shall have the light of life.’ And this light never becomes darkness. It grows brighter and brighter till the ‘perfect day.’”—Inter Ocean, May 22.

Pictures on the Wall.

Satan has his snares on every hand to draw the unsuspecting to ruin. He has them for all classes, not only for the low and vulgar, but for the cultured and refined, which appeal to their senses and sensual appetites to draw them to sin. The above title, “Pictures on the Wall,” deals with the lust snare of the nude in art. So common are these pictures that one can hardly go amiss of them in offices, on advertisements and calendars, and the common, cheap showy pictures which come into the household and are tacked on the wall to give the room a cheery appearance. Pictures of women with the arms and neck bare are the educators of children in immodesty and lustful desires. These are often found in the private rooms of boys and young men. Is it any wonder that they are so easily lured into the way of death, as they go out to meet the seductive influences of lewd women?

The nude in “fine art” has the same
seductive snare, though it is admitted for the culture it represents. James M. Taylor (missionary) in a booklet on this subject says:

"Very few men, however pure they may be, can go through the average art gallery and come out as pure as they went in. We have in mind a home where one son is a complete moral wreck, not a fit associate for his sisters, and have seen them weep and wring their hands over his lost condition. Yet the walls of that home are decorated with 'fine art' and when you where to find him in the dead of night, one of these sisters, who dares to profess Christianity, was told that she could expect to see her brother. He was told that if men had no better sense they would have to go.

Show us the pictures a young man constantly looks at, and we will tell you where to find him in the dead hours of the night. With all the vile, contaminating influences brought to bear on their minds from the outside, it does seem the young men ought to have one place where they would be safe. The average calendar and advertisement of to-day is not fit to bring their hands over his lost conscience. Yet we find in the homes of those who profess to know Christ, and evidently have more religion than sense, calendars that would make suitable decorations for a saloon or brothel.

We have in mind a home where the father and mother profess sanctification, and give evidence of being good people, where we found in the sitting-room a picture that would satisfy the taste of a downtown blase. When these parents came to us with broken hearts, and told of a wayward son, we were not surprised. The devil would not have desired more certain, blasting influence brought to bear on any mind than this one picture in that home. When we see so much of this we feel like crying, 'O God, do give us common sense, that we may not ruin our loved ones when we want to save them.'

"How we would love to see a crusade against such pictures for the sake of the young men of our land. It would not be long until our business men would learn that in order to secure the recognition of their firms in our homes they must use only such advertisements as will suggest the pure and modest, and meet the approval of women who love virtue and are trying to build a wall of protection around their sons and daughters.

What about these pictures on the walls of business men's offices, where girls and young women are employed? Can virtue be safe with such influences? Will money compensate for such risks?—Anna Abrams in 'Young Vanguard.'

The Matter of a Day In Its Day.

That little word "grace" is like a small window that opens out on to a great landscape, for it gathers up into one encyclopedical expression the whole infinite variety of beneficences and bestowments which come showering down upon us. That one gift is, as the apostle puts it in one of his eloquent epithets, "the manifold grace of God," which word in the original is even more rich and picturesque, because it means the "many-variegated grace," like some rich piece of embroidery glowing with all manner of dyes and gold. So the one gift comes to us manifold rich in its adaptation to, and its equisite fitness for, the needs of the moment.

The rabbis had a tradition that the manna in the wilderness tasted to every man just what each man needed or wished most. You might go into some imperial city on a day of rejoicing, and find a fountain in the marketplace pouring out, according to the wish of the people, various costly wines and refreshing drinks. God's gift comes to us with like variety, the "matter of a day in its day."

He never gives us the wrong medicine. Whatever variety of circumstances we stand in, there, in that one infinitely simple and yet infinitely complex gift, is what we specially want at the moment. Am I struggling? He extends a hand to steady me. Am I fighting? He comes into my heart, and brings with Him a great peace, and all waves cease to toss, and smooth themselves into a level plain. Am I glad? He comes to heighten the gladness by some touch of holier joy. Am I perplexed in mind? If I look to Him, "His coming shall be as the morning," and illumination will be granted. Am I treading a lonely path? There is one by my side who will neither change nor fail nor die. Whatever any man needs, at the moment that he needs it, that one great Gift shall supply the "matter of a day in its day."—Sel. by Annie Ethelman.

"What we think about the things that are greatest will determine how we do the things that are least."
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The Plain Man and the Bible.

I believe it is quite fair to say that a very large number of men in our churches do not systematically read the Bible—in fact rarely ever read it. They take the Bible for granted and put it upon the shelf of honored neglect.

The first step toward a new relation to the Bible would be an honest and frank confession of neglect. It would help many to realize vividly where they stand in regard to the book.

What is the reason of neglect on the part of the average man? I do not believe it is intellectual difficulty. Letters commending the study of the Bible could be obtained from almost every public man in the United States. I have read a letter written by the late Professor T. H. Huxley, in which the enthusiasm for the study of the Bible, and Christianity had no more formidable enemy in the nineteenth century than he.

The reasons for neglect are much more simple. In the lives of very many there is no place for it. The day is too short to give the Bible a chance. In plain English, it is not considered to be of sufficient importance to command a place in the daily routine.

Other things have changed the taste for it. A surfeit of light reading has spoiled the appetite. It is a law recognized everywhere that a taste for one thing can quickly kill the taste for another thing. The sense of conscious need for the Bible dies out as the result of habits which have killed it. There are those, however, who do not read the Bible because they have not been able to establish an intelligent point of contact with it. They have not kept long enough at it in order really to get acquainted with it.

But, is there a special obligation laid upon the average man to read the Bible? I think so. Is the Bible wholly different from other books in this respect? I believe it is. Why? Because it answers elemental human needs as no other book answers them. There are cravings in the human soul for light upon God, upon the nature and mission of human life, upon forgiveness and upon the availability of divine help. These pressing questions are answered in the Bible with a finality that indicates divine inspiration, and this is proved by experience.

The life in the book pours into the character. This is the testimony of generations of the best kind of people. And when that is so, there is an obligation laid upon us to read the Bible, that we may be at its best in daily life.

The Bible is a means of endowing personality, day by day, with moral power, so that if a man goes to his work after reading it in the right way, he goes with a finer equipment for the emergencies of the day than if he read only his morning newspaper and he is ready with some little time to the book. He may have to get up fifteen or twenty minutes earlier than usual to-morrow morning, and he may have to make this resolution in cold blood. It calls for a definite act of the will; it needs some courage.

Let him open the Bible at, say, the first chapter of Saint John's Gospel. Let him read a dozen verses. Let him read them slowly, for it is not the mere reading of the words that is of great importance; it is the listening to the voice of the Spirit of God while one reads the words. This demands a certain leisureliness in reading. Let him try to take one verse away with him, endeavoring to memorize it. That verse may become the home to which his thought returns from time to time during the day.

Suggestions will be whispered in the mind that the mail has arrived, that the newspaper is waiting for attention, and it calls for considerable manliness to maintain the attitude of fidelity to the word of God. Most people can keep up this study for a fortnight; to keep at it for fifty-two weeks in the year calls for self-denial. But when it is done the habit will be steady the mind, will bring one into touch with spiritual power, will capitalize character against moral exhaustion, temptation and discouragement. It will set the standard as to what one shall read in his morning paper. Some things will be passed over instinctively, as unworthy. For the whole tone of the character has been raised, made more masculine, ready, with renewed poise for the tasks of the day.—John Douglas Adam, in The Christian Work.
Sanctification.

"These things write I unto you that ye sin not," said John; but he was careful to add, "If any man sin, we have an advocate with the Father." The assertions that "everybody sins," and that "it is impossible to live without sin," must certainly be looked upon as rash and unwarranted. Sin is the thing which God hates, and men are forbidden to sin. We are to take for an example One "who did no sin, neither was guile found in his mouth." We are commanded to be holy, "For I the Lord am holy." We are hidden to hate sin, and to abstain from every form of evil. We are commanded to be perfect, even as our Father in heaven is perfect; and though it may take all the years of time and of eternity to fulfill this command, yet we are constantly to strive for it.

But while we are to look and act and labor in this direction, there is no Scripture which commands us to "say that we have no sin," or to "say that we have not sinned." Sin is one thing, and the knowledge of it is quite a different thing. There are many men who have lived in sin for years and yet seem unconscious of the fact. The disciples themselves at one time did not know what manner of spirit they were of, and the Psalmist prayed, "Who can understand his errors? Cleanse thou me from secret faults." The Lord Himself is the only one who has power to search our hearts; and to Him the Psalmist prays, "Search me, O God, and know my heart, try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." The Scriptures speak of Job as a perfect man, that feared God and eschewed evil; and in the presence of those who assailed him and falsely accused him, he was able to defend himself against their charges; but in the presence of God he could only say, "Behold, I am vile, what shall I answer Thee?" Zacharias and Elizabeth walked "in all the commandments and ordinances of the Lord, blameless;" yet Zacharias doubted the promise which God's angel made to him, and was struck dumb for months on account of his unbelief. When we have the witness of God that a man "is without sin," we may accept it, but when we have only the testimony of man himself, we are under no such obligation. He may deceive himself; he may wish to deceive us. If a man really thinks he is perfect, it may in order to take his wife aside and ask her if she agrees with him. "In the mouth of two or three witnesses every word may be established," and if a man and his wife, and one of two of his neighbors should all agree that a man was free from sin, his case would be somewhat strengthened. But if the man himself was the only witness, there would be a serious question as to how much dependence could be placed upon such evidence. "If I bear witness of myself, my witness is not true." Hence, while every Christian should hunger and thirst after righteousness; while the heart should pant after God, and men should "follow peace with all men, and holiness without which no man shall see the Lord;" there seems to be no Scripture which requires men to assert their own sinfulness, or their own faultlessness.

There are persons who make great claims to leading sinless lives, but there are so many qualifications and abatements to be made, so many errors of judgment and mistakes admitted, that some of them do not measure up to the standard of respectable sinners, to say nothing of perfect saints. And when we find men who never do wrong, we frequently have the utmost difficulty in making them do right. They sometimes possess in an eminent degree the grace of superstition, and whereo they have attained they hold fast. Said one such man to a Christian woman, "I do not wish to say it boastfully, but I have not sinned for four years." Quick as thought came the answer: "Well, you have sinned now, anyway." Doubtless the man who thus proclaimed his own righteousness would not allow the justness of her conclusion; but many who knew him well, would be quite inclined to believe that she had hit the mark; and that whether he was conscious of sin or not, he had done many things which other people would regard as both sinful and despicable.

It is said that the question was once asked Mr. Spurgeon, whether, a man could be a Christian and learn to play the cornet. He replied that it might be possible for a man to learn to play the cornet and be a Christian, but the trouble would be for the man who lived next door to him to be a Christian. And so there are men who seem to find less difficulty in living perfect lives, than other people do in living with them or living anywhere near them. As we are not to let our good be evil spoken of, so we are to guard in every possible way against any representations which tend to hinder men from seeking after God, and following on to know the Lord. The Lord hath "respect unto the lowly," he pities the weak; he has compassion on them that are ignorant and out of the way; and he has taught us that to offend one of Christ's little ones is a sin of awful magnitude. Let us pray God to help us to follow Him who is meek and lowly in heart, that we may find rest to our souls and lead others into that same rest, in all its completeness and fulness.—Selected by W. S. Hinkle, Abilene, Kansas.

The Meaning of Affliction.

The more one knows of the most afflicted, the more often the conviction flashes across us that the affliction is not a wanton outrage, but a delicately adjusted treat. I remember that once to a friend of mine was sent a rare plant, which he set in a big flower pot close to a fountain basin. It never threw; it lived indeed, putting out in the spring a delicate, stunted foliage though my friend, who was a careful gardener, could never divine what ailed it. He was away for a few weeks, and the day after he was gone the flower pot was broken by a careless garden boy, who wheeled a barrow roughly past it. The plant, earth and all, fell into the water; the boy removed the broken pieces of the pot, and, seeing that the plant had sunk to the bottom of the little pool, never troubled his head to fish it out.

When my friend returned, he noticed one day in the fountain a new and luxuriant growth of some unknown plant. He made careful inquiries, and found out what had happened. It then came out that the plant was in reality a water plant, and that it had pined away in the stifling air for want of nourishment, perhaps dimly longing for the fresh bed of the pool. Even so has it been times without number with some starving and thirsty soul that has gone on feebly trying to live a maimed life, shut up in itself, ailing, feeble. There has descended upon it what looks at first sight like a calamity, some affliction unaccountable, and then it proves that this was the one thing needed, that sorrow has brought on some latent unselfulness, or suffering energized some unused faculty of strength and patience.—A. C. Benson.

"What a man does for the love of God, he does differently."
THE COIN AND A MORAL.

Here's a silver dime, my son; Dingly? Yes. Don't you think it strange Would you like to know how came this Dropped into this pocket by accident, from the ten-year-old John stood by the invalid's chair, See if it does not a moral hold, to see them some time during the summer. For, if you could have seen and heard what was there, you would have known better accept it. I say, John, when we started out I was the one to stand treat, but, instead, you are doing it; and a far better treat than the one I planned. I tell you, John, you'll get a nice letter from my father and mother one of these days for the stand treat you took, for I am going to write to them all the more to send up a frontispiece early green. "Those are not my beds, more's the pity. George has the start of me, but only a little bit of a start. Wise fellow to put in his out-of-school time, taught: Look not upon wine when it is red. He then heard the introduction to a song by a brilliant player on a grand concert piano. And then he heard the song. The soloist was a fine tenor, and never before had John heard such masterful singing. But the words! For the world he would not have had his mother hear them. Then and there came the conflict. "Would you like to have a place of such a place in your life if it was a place of beauty. Ah, but beauty sometimes leads down to death," he thought, "this is no place for me." "Frank," said he to his companion, "I must go away from here. This is no place for me." "And why?" asked Frank. "Because father said to mother before I came away from home that 'he could trust his boy,' and this, Frank, is no place in which to be trusted." "That's so," replied Frank, after a moment's thought, and then his face flushed. "I've got a father and mother, too, back home of a grandmother living about ten miles distant. The boys turned in, and this was George's turn. "I wouldn't like," said father to Ralph, "to have you clean out the tool-house to-day." Ralph's face fell a little, only a little, for he was much given to desiring to fall in with his father's wishes. But what garden was so much on his mind that he thought a small protest might not be out of place. "I have a good deal of work in my garden to-day," he began. "I thought," said father, with a smile, "that I heard something about those gardens being done little by little during the week." "Well, I left mine," said Ralph, a little ruefully, but still good-naturedly. "And I suppose you think I ought to get in a little in the way of duty, besides, to-day." "Well, I think I will leave that with you to decide," said father. "My advice would be that you take the duty first." And with a look at each other which showed a pleasant agreement between father and son the buggy was driven away.

Ralph went first to the garden. He liked gardening and always found the working with kindly mother nature a pleasure rather than a task. He loved to crumble the earth to a fine powder, and then the two lads leave the place saying to each other that after this they will live a better life, then I can say you can trust them." "And that is just what I said," replied Mr. Smalley. "Your report gives me more joy than I thought for. And when you go and send the two lads here, I have got places higher up for them." A few days later John received a happy, tear-stained letter from his father and mother and also one from the father and mother of his friend. What tender, joyful, loving letters they were. And John to himself said over and over again after reading them, "It pays to do right."—Michigan Advocate.

DUTY FIRST.

Our Young People.

Here is a letter, father," and sixteen-year-old John stood by the invalid's chair while father read: "Dear Nephew John:—There is an open­ning such as may stand you out from a cheap seven-by-nine boarding room. They took a table in an out-of-the-way place where they could see and hear, but not be very much noticed. Then John looked around and his face clouded. He saw wine, and he had been taught: Look not upon wine when it is red. It's a fine place, good music, and such cozy corners where we can sit and have our light refreshments. Come on, John, and I'll stand the treat. It's perfectly proper. The Euclid Avenue fellows all go there." John went, and at the first sight was en­tranced. The "Hespatia" was like a palace in its appointments, a place of enchantment to a boy out from a cheap seven-by-nine boarding room. They took a table in an out-of-the-way place where they could see and hear, but not be very much noticed. Then John looked around and his face clouded. He saw wine, and he had been taught: Look not upon wine when it is red. It's a fine place, good music, and such cozy corners where we can sit and have our light refreshments. Come on, John, and I'll stand the treat. It's perfectly proper. The Euclid Avenue fellows all go there. Duty First.

Tested.

CHARLES H. DORRIS.

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CHARLES H. DORRIS.
think I will take my own advice just for once."

With a vigorous hour's work the ground was dug up, after which he was glad of a little rest, sitting on a garden seat and calculating how he should plant his seeds.

"Now for the hoe"—going to the arbor in which the more commonly-used garden tools were usually placed. "But, where is it? I've always kept my hoe on that corner with the rake. Who had it last? Why, George. What could he have done with it?"

A long hunt, but no hoe was to be found. He went back to the garden and tried to make the spade do the work of a hoe in breaking up the clods of earth. But the soil was tenacious, and he finally had to give it up.

"It's no use. I must have a hoe. "I'll go over and ask my neighbour to borrow—Garvey's."

But be it? It always stands in this corner with the rake?

A few things on which some rain had been worth any one's while to see, Ralph figures. For this morning, anyway, for I'm not going to let the sun go to waste. Ralph

"For the sake of pure Religion."

And now if they have earthly store, which God has lent them, less or more, They give it up with freedom; Like ancient Paul, who suffered loss, They gladly now on the cross,

Through a small window of the barn he at once. George's," he decided. "And I'm tired as going to the arbor

What could he have done with it?"

For gas, $2.50; for fuel, $1.50; for incense, $1; for groceries and other eating,

Nails, screws, small tools and bits of harness had to be sorted and set in order. A few things on which some rain had been worth any one's while to see, Ralph figures. For this morning, anyway, for I'm not going to let the sun go to waste.

Nails, screws, small tools and bits of harness had to be sorted and set in order. A few things on which some rain had been worth any one's while to see, Ralph figures. For this morning, anyway, for I'm not going to let the sun go to waste.

Keep away from the saloon. It will undermine that inestimable boon—

Pure Religion.

Of all religions that are found, whose forms do lead their subjects round,

To visit the widows with relief,

And say they feel the love of God, And think they're heirs of heaven.

But if they gratify their pride, And will be covetous beside,

But thanks to God, I find a few, Who good sincerity do shew,

All those who count all things as lost, And willingly take up the cross to gain a heavenly mansion.

And now, because we live to God,

Although for Christ we suffer loss,

To save the fatherless from grief,

For they have not Christ within,

Because I know I'll safely bide

In warmth and brightness on my lot,

For gas, $2.50; for fuel, $1.50; for incense, $1; for groceries and other eating,

And thus they make their actions bow to Him lies plainer than the day.

But while we walk this heavenly road,

And if they have not Christ within,

And thus they make their actions bow to Him lies plainer than the day.

But while we walk this heavenly road,

And save the fatherless from grief,

And talk of sins forgiven;

And so, I'll sleep in peace until

And talk of sins forgiven;

And thus they make their actions bow to Him lies plainer than the day.

But while we walk this heavenly road,

And save the fatherless from grief,

And talk of sins forgiven;

And thus they make their actions bow to Him lies plainer than the day.

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coming for a larger fragment of the broken loaf than she usually received. She asked only for such a favor as she would have given to a house­hold pet. She had gathered many crumbs from the Jewish table. She knew something about David and David's promised son. But she needed something more than Sunday­school stories. Evil had come upon her, and it meant ruin if she could not obtain help. Her distress compelled her to ask for a full share of the children's leaf. It led or caused her eyes to see the infinite bounty that would call so great a gift a little thing merely a crumb from the heavenly table.

At the Lord's feast there are many who prefer the crumbs. They eat merrily. They believe but little, because they do not test the little they do believe. They practice but little, because they do not quite believe in what they do practice. They look upon the whole gospel feast as something to be seen, perhaps, but hardly to be tasted.

When we learn to tell our Christian experience as it is, we usually find that our difficulties are our chief means of grace. There was the conversion to which we were brought by the fear of eternal ruin, and this and that addition of grace which we were impelled to seek by the ruin of our earthly prospects. The grave­stones of our dead hopes are the mile­stones of our heavenward progress—Christian Advocate.

He only is advancing in life whose heart gets soft, whose blood warner, whose brain quicker, whose spirit is entering into living peace—Ruskin.

OBITUARIES.

RUPPERT.—Bro. Conrad Ruppert was a native of Hesse-Cassel, Germany, and came to Canada about 1850, settling on the Sixth Line of Nottawasaga, where he remained, till a few days previous to his death which occurred at the home of his son Adam, in Collingwood, on June 16, 1911. He was aged 78 years and 11 months. Besides his wife, Bro. Ruppert is survived by two sons, Adam in Collingwood, and John in the Sixth Line, and two daughters, Mrs. P. McNabb, and Mrs. A. Osborne, both in Nottawasaga. Bro. Ruppert was a consistent and faithful member of the Brethren. Funeral services were held June 18th, conducted by Elder Chas. Baker, Tec­ni Cor. 2.

HEISEY.—On Sunday evening, June 25, there occurred the death of Henry L. Heisey, Jr., of 44 north Twelfth street, Harrisburg, Pa., aged 88 years, 10 months and 9 days. Deceased was a son of Eld., and Sr. Henry L. Heisey, Sr., of Millers­burg, Pa., at whose home the death occurred. As is the case with many others, he had neglected attendance to his spiritual interests until not long before his death when he yielded himself to God and testified to his acceptance with Him. His wife and one son, with his parents, two brothers and two sisters, and other relatives, sur­vive, to mourn his departure. The funeral services were held at the Millers­burg, mennonite church on June 26, where Eld. Widdler of the Church officiated, and Bro. C. N. Hostetter, ministered in the word. Bro. N. Z. Hess had charge of the service at the house of mourning. Inter­ment was made at the Manor cemetery.

SHENK.—On June 19, 1911, there occurred the death of Bro. Henry Shenk, of near Waynesboro, Pa., aged 85 years, 8 months and 11 days. The funeral was held at the old home, now occupied by his son, Bro. Harry C. Shank, of the German Baptist church. Elder Christian Myers of Orrstown, Pa., and Daniel Myers of Lebanon, Pa., conducted the service. Deceased was a member of the York Brethren for many years. His wife and two sons and two daughters survive. One of the sons, Bro. Harry C., is in possession of the old homestead, and the other, Aaron, lives a few miles distant. One of the daughters is the wife of Bro. Jerome Funk, of Waynesboro, Pa., and the other one has her home in Lancaster county, Pa.

LUTZE.—Bro. John Lutze was born at Halenbach, State of Hessen, Germany, November 30, 1824, and died at Baring, Mo., June 25, 1911, aged 87 years and 24 days. He came to this country when seven years of age, and settled at McCouen­slurg, Franklin county Pennsylvania. He was married to Mattie Myers, May 1, 1852. He was the father of the following six boys and three girls. One boy, Henry, died in 1889. There remain to mourn their loss, his widow now aged 89 years, and eight surviving children, namely: John, Lillie Martin, Mary, David, Fannie, Samuel and Jacob. Bro. Lutze had his residence in Pennsylvania, Illinois, Kansas, Iowa and Missouri. In early life he united with the Brethren in Christ church and died strong in the faith. His remains were brought from Baring, Mo., where he was married (one of their sons at the time of his death) to Rosina, and was buried in the Rosebank cemetery, June 25, the home brethren officiating, assisted by O. O. But­ton of the German Baptist church. Text—Philippians 1:21.

YOUNG.—Sister Hetty A. Young was born December 10, 1830, died May 15, 1911, aged 80 years, 5 months and 5 days. Sister Young was married June 16, 1852, her first husband, "a deacon," Abram Eschel­man, died in 1868. To this union was born one son, Abraham L., who lives on the old homestead, where she died. In 1890 she was married to John R. Young, who also preceded her to the spirit world twenty­five years ago. To this union were born two children, sisters, namely: John C. Dick, of Lemoyne, Pa., and John A. Young, of Paw, Mich. Sister Young was converted when young and remained faithful until death, almost sixty years. So one by one the old landmarks are removed. Deceased had been failing in body the last few years which was due to old age, but she managed to keep up and wait on herself till Sunday noon when the death angel claimed her a few hours later, on Sunday night, the cause of death being pneumonia. Funeral serv­ices were conducted by Elder Harry Shank, of Waynesboro, Pa., and the home brethren, Jacob and Ambriscoe Myers, at the Montemorey church, where interment was made.

My mother died, and is no more, Upon this vale of tears; Her spirit's fled to that bright shore Where pleasures banish fears.

Released from all her fears and pains, And all her tears below; Forever on those brighter plains, Where living fountains flow.

She dwells secure from Satan's power, With Christ her living Head; She reaps reward for sorrow's hour And joys for tears she shed.