7-10-1911


George Detwiler
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 corner-stone of a nation's prosperity,—principles with which is bound up 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 beneficent 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 desire to make the children in view. He does not require them to give anything that it may have, if we will!—

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 thy 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 partner 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 encrusting 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.
open not his mouth, like the sheep that is led to the slaughter or the lamb before his shearers, 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 on 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 text 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 unveiling 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."
posed to common education, that the Bible is against the educated view, 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 or 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, 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 did 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, "There 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 duplicates. If we are not notified until perhaps two weeks after date of issue we may not be able to supply 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. Durkholker, of Upland, Cal. A foursized 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 Emenheiser, 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 16 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, godless 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. Tho' thy path is dark as night; tho' thy thy path is dark as night; Trust in God and do the right. Some will hate thee, some will love thee. Some will hate thee, some will love thee, Some will flatter, some will slight; Some will flatter, some will slight; On the evening of June 28, we were On the evening of June 28, we were favored with a visit by Elder C. C. favored with a visit by Elder C. C. Durkholker, of Upland, Cal. A Durkholker, of Upland, Cal. A four-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.

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

Des Moines, IA.—We greet you all in Jesus’ name. We are glad to report that the Lord is with us and we have now assumed the responsibility of taking over into our charge what 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 downtown 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. There is a rescue department associated with the work where board and beds can be given to those who have no means and desire to rise from the life of sin. However, Sr. Evans has charge of this division and is responsible for the expenses of running it. We believe it is the Lord’s will that we operate this mission in His name.

The settlement for the mission property has now been definitely set for the first case in September. Will you all join in prayer with us that we may receive justice at the hands of the court?

Bro. and Sr. Eisenhower have located here and we trust the Lord may use them to build up the kingdom of Christ.

Your’s in the blessed hope of our coming Lord.

J. R. and Anna Zook.

Love Feast at Nottawa.

Our love feast at Nottawa was held on June 17 and 18. We were glad to have with us Bro. and Sr. Myers. The meeting started in the forenoon and the brethren and sisters were in earnest and love and unity was exceedingly the prevailing element. In the evening a memorial service was held bringing to our hearts a realization of what our Saviour suffered to redeem us. The weather was favorable and the attendance quite large. “Therefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord.”—Col. 1: 9. 10.

San Francisco Mission.

Report from May 24 to June 24, 1911.

The workers at this place are glad to report a forward movement in the Lord’s work. We feel that the blessing of heaven rests on the efforts put forth, in that in the last month several souls have yielded to the Lord, and now come to the Mission with bright faces and testimonies. Others who are not permanent in the city have gone away, and our prayers alone can follow them. We come in contact with men from all parts of the globe, and while this age is one of progression in many lines, and many nations, yet ignorance of Jesus Christ and His saving power covers the earth as the waters cover the sea. We are glad to be able to go forth with “the open Bible and the uplifted Cross,” bearing witness to His mighty power to save and keep. Will all those who take a kindly interest in the work here not forget to pray for us, especially that we may be kept well and that our work may be helpful, may be sustained under the trials 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 Anna Zook, Chambersburg, Pa., $10; Sister Myers, Englandwood, O., $5; Brother Sunday-school, Upland, Cal., $50; Free-will offerings at mission hall, $30.75. Total, $72.41.

Expenditures.

Car fares to and from hall, $15.10; tables in way of expenses, May the church, $15.10; current expenses at hall, $15.10; monthly hall rent, $50. Total, $100.60.

Balance on hand May 24, $27.03. Balance on hand June 24, 1911, $8.78.

Faithfully yours,

The Workers.

52 Cumberland St., San Francisco.

From Bro and Sr. Myers.

(Read Song of Solomon, chapter 2, 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 we place Our North in the Song of Solomon is enjoyment 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 own in 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, shewing 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. Casset’s home as long as we desired to stay. We sojourned with them for nearly seven weeks. We enjoyed their hospitality as also that of other homes. A few of the sisters helped with the housework and we were free to go where we pleased that place and surroundings learn more of the individuality of the love of Christ as set forth in the Song of Solomon.

We left Pleasant Hill, Ohio, accompanied to the car by loved ones who waved us good-bye, with the thought of the hymn, “We’ll never say good-bye in heaven.” We took the train at Covington at 5 p.m., June 22, arriving at Harrisburg, Pa., June 23, at 3 o’clock. We were conveyed to the Messiah Home where we were met so kindly by all the inmates. A loving welcome was accorded us and a room fitted for us by the Matron, prior to the arrangements having been made with the Board for us to have a room for which we are required to pay rent, and when we take meals in the Home pay per meal. We expect to be out most all the time, leaving for Christ and the church. Our address is 1185 Bailey street, Messiah Home, Harrisburg, Pa.

John H. Myers.

Catherine Myers.

June 24th, 1911.
May our lives be, as Paul says, that whether we live we live unto the Lord; and whether we die, die is to live 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 expect to stay three weeks. This leaves Sr. Taylor, baby Ruth, Mrs. Heisey and myself to stay with the stuff. Thus the services rest on us. We often feel our inability to fill this place. But God giveth grace and utterance.

On Saturday evening, May the 20th, we were happily surprised by the coming of Bro. Frey. We were indeed glad for his help over Sunday. It was quite a relief to us. He left on wheel this morning for home, a distance of twenty-four miles over rough roads.

Saturday and Sunday, April 23rd and 24th, we met together at this place to remember the suffering and death of our Lord Jesus. We had a blessed time. God has 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 Matsubua confessed 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 prayer. He is very ignorant concerning 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 them up.

The work in Mapane is still carried on by Bro. Nyamhancza. He has the work at heart and God is blessing his efforts. He is a wonderfully changed boy since he received the Holy Spirit. We wonder as we see his earnestness and love for Jesus. He is a marvel. A heathen saved by the grace of God. 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 faithfully 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 Mission sites given to the General Conference. The progress of the construction of this Mission building has been satisfactory and we praise God for thus opening 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 foundation of the building 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 ALICE LEHMAN.
the death on the cross. The Lord made the Sabbath for man but reserved 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 Christ-likeness (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 even 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 what day the letter was written! All writers of the century immediately succeeding Apostolic times called the first day of the week 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 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 reserved 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.

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The Jewish Sabbath is not binding on Gentile Christians. Read Rom.

(a) The gentiles’ love Sabbath, or Lord’s day; on the first day of the week is手里洋秋: 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 repetent in the heavenly calendar.

From Genesis to Revelations seven is found somewherewhere. 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. Ahab, 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

(1) A Sabbath after the sixth day.
The seven weeks of days began on the fiftieth 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. Yair 6—13—20—27 to Sivan 5, and the morrow after, Sivan 6, being Pentecost or jubilee day. This was duplicated in the antitype with the resurrection day of Jesus, with the same accuracy it reached the Jews on the seventh day line. Will we be ready? They were not.

The seventh day a Sabbath. The seventh week a pentecost. The seventh month atonement. 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) 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 seven 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 seven 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 thrones of the closing 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 on 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 antitypical tree and the final "fiftieth" 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 (c) 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 (c), 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.

Lev. 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.

(b) The Hebrew line of legal seventh day Sabbaths.
(c) The gentile line of first day of the week, love Sabbaths.
(d) The Genesis sinless Sabbath—typical.
(e) The soul's Sabbath (rest) in Christ.
Purity.

BY EDGAR M. HOPPER.

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 and then pray.

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, and 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 in 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 greatest pageantry the world has ever seen. The Pope himself, with a pontifical world in attendance, stood with a Roman pontiff, all the faith of the world standing amazed at the coronation of George V. of England. 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 greatest pageantry the world has ever seen. The Pope himself, with a pontifical world in attendance, stood with a Roman pontiff, all the faith of the world standing amazed at the coronation of George V. of England.

Dr. A. C. Dixon.

"Popular Amusements" was the sermon of the Rev. A. C. Dixon, D. D., last night at the Moody church. Dr. Dixon will preach next Sunday and on the 30th will start for England, where he is to be the pastor of Spurgeon's Metropolitan Tabernacle.

Dr. Dixon took as his text last night:

"I said in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also is vanity." (Ecclesiastes 2:1.)

"The things which amuse us do much toward molding our characters for good or evil," said Dr. Dixon. "It is, therefore, needful, that the young Christian should be as careful about his amusements as his duties. There are certain principles by which he may be guided."

"Amusements that injure the body, weaken the mind, or corrupt the morals ought to be avoided. So with amusements that vitiate the joys. The German proverb says, 'The good is enemy of the better and the best.' Amusements, fun and pleasure may be good; but joy is better. Amusement is the dash of the spray, the sparkle on the surface; joy is the flow of the deep current in the soul. We should not sacrifice the current for the spray or the sparkle. Whenever, therefore, we find that amusement is entrenching upon our joy, we should sacrifice amusement, that joy may be saved.

"Amusements should always be avoided when they are associated with any great evil institution. The people of Israel played before the golden calf. Their play was asso­ciated with the evil institution of idolatry. Paul said that he could eat meat offered to idols, for he regarded an idol as nothing, and it would not, therefore, injure him. He had a right to eat but he had the higher right which was the right to give up his personal right for the good of the weaker brother. He therefore deter­mined to surrender this right and ex­ercise the higher right of self-denial for the benefit of others.

"Two men were in a boat above Niagara Falls. When they saw that the current was taking them down, by a bold stroke they reached the bank, and there on a tree was the placard, 'No trespassing on these grounds.' A farmer appeared with a fierce bulldog at his side, and one of the men was cruelly torn. The magistrate at Niagara used these words, which are worthy of a place on the fly leaf of your Bible 'You had a right, sir, to placard your land, but in this case there was involved the higher right to surrender your right for the good of humanity, and, because you failed to do so, I send you to jail for thirty days.' We contend for the Christian privilege of indulging in certain things, while we forget the higher privilege of self-denial that we may have a larger influence for good.

"A safe rule for the young convert is never to indulge in any amusement that links him with a great evil institu­tion. Try the card table, the dance and the theater by this test. The card table is a world-wide evil institution which you find in all countries, Chris­tian and pagan. It is the gambler's instrument. It has been blackened by dishonesty, stained by murder and disgraced by innumerable wrecks of character.

"A pack of cards is suggestive, not of an innocent game, but of a great foul institution which has been a curse to mankind. Shall I indulge, and thus link myself with this institu­tion? Or shall I deny myself, that I may not be suggestive of evil?

"The square dance may be con­sidered by some as an innocent pas­time, if indulged in moderately, but in general it may be said that dancing has become a world-wide institution of evil. The dance-house cannot be described in polite society. Dancing is not only worldly, but in many of its forms it is desperately wicked. Its associations are malodorous. There may be pleasure in the physical response to music; shall I yield to it and thus associate myself with a bad institution?

The theater as an institution is also bad. There are some moral plays, as well as some moral actors and ac­cessories, but, so far as I can find, there is not a moral theater in the world.
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 would not allow his children to go to 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 passerby 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 fretting 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 displaces a purer enjoyment. If the young Christian will take Jesus Christ as the universe of his life, submitting to 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 snare 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 one of these sisters, who dares to profess Christianity, was told that she could expect a pure brother if men had no better sense than to bring to their homes their ‘ideas of good art’, she replied 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 bear on their minds from the outside, its equisite fitness for, the manifold eloquent epithets, “the 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 fit for, the needs of the moment.

The rabbi had a tradition that the mappa 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 is my shield and sword, “my buckler, and the horn of my salvation, and my high tower.” Am I anxious? 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 Eshelman.

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 intimations? Will money compensate for such risks?—Anna Abrams in 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 epistles, “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.

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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 he enthusiastically recommended 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 our 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 this is the reason why I urge him to become acquainted with it. It is not because the mere act of reading is in itself of high religious value, but because the reading may lead to personal enrichment for the service of others.

But how shall the average man get something of present, practical value for the day's work out of the Bible? He must give 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 readiness 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 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 stubbornness, and whereto 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 pitys 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 lives, the more often the conviction flashes across us that the affliction is not a wanton outrage, but a deliberately adjusted treatment.

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 as 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; Not a bit like the shining one
Dingy? Yes. Don't you think it strange
I dropped in my pocket a week ago
Dinner came. Yes. Don't you think it strange
It should lose its shine in so short a time?
Would you like to know how came this change
For the worst to a brand-new silver dime?
The cause is simple and easily told,
Would you like to know how came this change
I draw from my pocket a copper cent—
And the cent is never a whit more white
To see them some time during the summer.
You see it, my son? Well, lay it to
But lay it to heart, O son of mine!
For the worst to a brand-new silver dime.

Three months later John was tasting all
Of course it's down at the bottom in more ways than one. I'm
for a song by a brilliant player on a grand con­
for him and his brother, and he looked adm­
for him to go to the "Hespatia.

"Boarding by the day or week," were much

"And that is just what I say," replied
And John to himself said over and over again after reading them,
A few days later John received a happy,

"Well, I'm glad I have a good, long day ahead all to myself." Ralph was gazing at a newly-made small garden. It was one of two little plots which his father had set off for him and his brother, and he looked admiringly at the neat and orderly beds, with paths between, and rows showing where newly-planted seeds were just waiting for a few days of sunshine, with, perhaps, a warm shower or two to send up a frings of early green.

"Those are not my beds, more's the pity.

"If you could have seen and heard what

"I did last night," he said. "When a lad

I dropped in my pocket a week ago
Looks like lead, it is blackened so;
Not a bit like the shining one
The cause is simple and easily told,
Would you like to know how came this change
For the worst to a brand-new silver dime?
The father looked thoughtfully at the dime.
If you think of it, O son of mine!

"Dear Nephew John:—There is an open­ing
"Here is a letter from your cousin,

I dropped in my pocket a week ago
Looks like lead, it is blackened so;
Not a bit like the shining one
The cause is simple and easily told,
Would you like to know how came this change
For the worst to a brand-new silver dime?

"And that is just what I say," replied
And John to himself said over and over again after reading them,
A few days later John received a happy,
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 calling 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? It always stands in this 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 and borrow—Garvey's." But be­
ter? It always stands in this corner with

"But, where is it? It always stands in this corner with

Through a small window of the barn he at

to-day all was quiet. Evidently no one was

I'll have to go on and ask for Dick

weig, and his hoe.

He went back to the garden and tried to

What could he have done with it?"

Weber's."

I can be, and—I wish, yes, I do, that I had

George's," he decided. "And I'm tired as

I can do, that it looks as if a

Well, that's too bad. I shall have to get

around somehow with the spade and

rae—or else leave my garden until next

week, and I can't do that. It looks as if a

good rain was coming and I want to get my

seeds in." So Ralph walked away, wonder­
ing at how many things you want a hoe

for when you have none. The sun was

getting low by the time he had finished his

garden.

"It isn't near so nice and smooth as

George's," he decided. "And I'm tired as

I can be, and—I wish, yes, I do, that I had

done the tool-house first. It will take an

hour, anyway, for I'm not going to let

father I've sighted it.

Nails, screws, small tools and bits of

harness had to be sorted and set in order.

A few things on which some rain had

A few things on which some rain had

undermine that inestimable boon—

And so I rest on love divine,

And talk of sins forgiven;

And talk of sins forgiven;

And say they walk the heavenly road,

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,

And pattern after sinners—

To set their hearts on things below,

And talk as other worldlings do,

"Tis only vain religion.

But thanks to God, I find a few,

Who good sincerity do shew,

And some good things they contradict,

And willingly take up the cross

Despising

Although by stumble they're despised,

Although for Christ we suffer loss,

And take the cross and run along,

And find such virtue in His cross,

We'll bear reproach for Jesus' name,

And leave the world's confusion;

Despising

Although by sinners they're despised,

And leave the world's confusion;

Keep away from the saloon. It will

rupt your morals. It will accustom

Your intellect.

Young man, keep away from the

saloon. It will bring financial loss.

America's drink bill last year was

$1,750,000,000. You can make far

better use of your money in business

or invested in a home. The returns

are incomparably better.

Keep away from the saloon. It will

undermine that inestimable boon—

boon—

your health. It will vitiate your

blood, lessen your power of resis­
tance to disease, induce cardiac and

nephritic complications and weaken

your intellect.

Keep away from the saloon. It will

blunt your moral sensibilities and cor­

rupt your morals. It will accustom

you to scenes of debauchery. Famili­

arity with evil is a long step toward

commission of it.

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arity with evil is a long step toward

commission of it.

Keep away from the saloon. It will

lower your ideals. Instead of being

thirsted with a noble impulse to be

and becoming something noble, it will

make you a worshiper at the shrine

of carnal pleasure and you will soon

become satisfied to be a saloon loafer.

You will become a social parasite in­

stead of a creator of wealth and a
potent social unit. "You are in no
case for a lover" as she would have given to a
household pet. She had gathered many
bricks of Judaism. She was only
the porch, that gathered up the
crime, and painted win-
the fragments while the children di-
the Syrophcenician woman took no
by two sons, Adam in Collingwood, and
a native of Hesse-Cassel, Germany, and
RUPPERT.—Bro. Conrad Ruppert was
in 1887. There remain to mourn their loss,
and remained faithful until death, almost
in the image of God, won-
that addition of grace which we
nected, angelic in aspira-
tions. There was the
chief means of grace. There was the
conversion to which we were brought
by the fear of eternal ruin, and this
in the image of God, won-
those household pets—content to eat
the Syrophcenician woman took no
offense at being compared to a house
dog. She could hardly have thought of
the little dogs that Gentiles admit-
ted to their houses as offensive
are. She may even have thought of
herself before as being like one of
those household pets—content to eat
the fragments while the children di-
vided the loaf. She was one of those
half-converted Gentiles, proscyplics of
milieu of Judaism. She was only
coming for a larger fragment of
the broken loaf than she usually receiv-
Betwixt the stone's and the spirit's
heavens'—she who imperiled her life that you
who lulled you to sleep with her soft
The Dogs Under the Table.
The Syrophcenician woman took no
offense at being compared to a house
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Betwixt the stone's and the spirit's
heavens'—she who imperiled her life that you
who lulled you to sleep with her soft
The Dogs Under the Table.
HEISEY.—On Sunday evening, June 25,
there occurred the death of Henry L.
Heisey, Jr., of 44 north Twelfth street,
Harri sburg, Pa., aged 80 years, 10
months and 9 days. Deceased was a son of Eld.,
and Sr. Henry L. Heisey, Sr., of Millers-
burg, Pa., at whose home the death oc-
curred. As is the case with many others,
he had neglected efforts to his spiritual
interests until not long before his death
when he yielded himself to God and testi-
fied to his acceptance with Him. His wife
and one son, with his parents, two brothers
and two sisters, and other relatives, sur-
vice, to mourn his departure. The funeral
services were held at the Millersville,
Mennonite church on June 26, where Eld.
Widder of the Church officiated. The Rev.
Bro. C. N. Hostetter, ministered in the
word. Bro. N. Z. Hess had charge of the
service at the house of mourning. Inter-
ment was made at the Manor cemetery.
SHENK.—On June 19, 1911, there oc-
curred the death of Bro. Henry Shenk,
of near Waynesboro, Pa., aged 80 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 Church of the
Brethren, Orrtown, Pa. Elders Christian
Myers of Orrtown, Pa., and Daniel
Myers of Lehmester, Pa., conducted the
service. It was the second funeral of the
year for the Orrtown Church. De-
ceased was a member of the York Brethren
for many years. His wife was a member
and two sons 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
dughters is the wife of Bro. Jerome Funk,
of Waynesboro, Pa., and the other one has
her home in Lancaster county, Pa.
LUTZ.—Bro. John Lutze was born at
Halenbach, State of Hessen, Germany,
November 30, 1824, and died at Baring,
Mo., June 23, 1911, aged 86 years and 24
days. He came to this country when seven
years of age, and settled at McCouneburg,
Franklin county, Mo. He was married to
Mallie Myers, May 1, 1852. He was the father of six
children—five boys and three girls. One boy, Henry, died in
1899. There remain to mourn their loss.
her first husband, "a deacon," Abram Eshel-
man, died in 1880. To this union was born
one son, Abram L., who lives on the old
homestead, where she died. In 1869 she
was married to John R. Young, who also
predeceased the church at the age of forty-
five years. At this union were born two
children, sisters Mary and Sarah, and
brother 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 land-
marks are removed. Deceased had been
falling in body the last few years which
was due to old age, but for the most part
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 ser-
ices were conducted by Elders Harry
Shank, of Waynesboro, Pa., and the
home brethren, Jacob and Ambrose
Byers, of the Montgomery 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.
She dwells secure from Satan's power,
With Christ her living Head;
And joys for tears she shed.