ADDRESS ON HOLINESS.

What a deal there is of going to meetings and getting blessed, and then going away and living just the same, until sometime we, who are constantly engaged in trying to bring people nearer to God, go away so discouraged that our hearts are almost broken.

We feel that people go back again from the place where we have led them, instead of stepping up to the place to which God is calling. They come and come, and we are, as the prophet says, unto them a very pleasant instrument, or a very unpleasant one, as the case may be; and so they go away, and do not get anything. They do not make any definite advance. We have not communicated unto them any spiritual gift. They merely have their feelings stirred, and, consequently, they live the next week exactly as they lived the last, and go down under the temptation just as they did before.

Would you dream for a moment that this was the kind of thing God intended in His provisions of grace and salvation? Is there not a definite end in every promise, exhortation, and command? God is most definite in His requirements and promises, and in the provisions which He has made; and yet many of the Lord's people are perpetually and persistently indefinite. They go to and fro like come near and go back, there is less probability that you will ever come in all at; and the nearer you come and go back, the less probability there is that you will ever come as near again.

What is Conversion, necessary consecration, if you merely have their feelings stirred, selves, but what you might accomplish unto them any spiritual gift. They do not make any provision for the flesh and put you upon the dunghill. You have been almost in, and then you have drawn back through unbelief. Shall it be so to-night? God forbid! Will you step over? Will you venture? Will you trust? Will you spring into the arms of Omnipo­tent Love, and trust Him with con­sequences? Never mind if you do die, or something happens to you that never happened to any one else in the world's history; God will take care of you. Never mind if the devil does come around and "consider" you, as he did Job, and afflict you with boils, and put you upon the dunghill, you will be happier there with Jesus than in a palace without Him. Oh! this caring for consequences! The devil knows the grand possibilities open to many of you; he knows not only what you might receive and enjoy in yourselves, but what you might accomplish for God if you would only come in and possess this blessing: and so he frightens you with consequences. He knows what you might do, and whom you might be instrumental in saving! Who knows many of these precious ones that cluster round you, you may be instrumental in leading on to this higher platform—this glor­ious vantage ground of Christian ex­perience? and, through them, how many more? and, through them, how glorious blessing would spread? Re­member, also, that every time you come near and go back, there is less probability that you will ever come in all at; and the nearer you come and go back, the less probability there is that you will ever come as near again.

You are grieving the Spirit. There are some people who have been coming near for years, and now they have gone back altogether, and I am afraid there will never come any more. What will you do? The law of the kingdom, from beginning to end, is, "According to your faith be it unto you," and, "What things soever ye desire, when ye pray, believe that ye receive, and ye shall have them." Now then, will you? Have you let go of all? Are your skirts free? Are you leaving all behind you? Are you resolved from to-night to cut from the past, and no more make any provision for the flesh to fulfill its lusts, but that you will press on, press on, press on, you this blessing. He waits to do it; He is here. The Holy Ghost is here: He is leading many of you; He is beseeching you; He is seconding what I am saying, in your hearts; He is saying, "Come, beloved; come into the banqueting house;" He wants to bless you and fill you with His Spirit. Now then, will you come? Oh! the Lord help you not to draw back, but to press on, press on, press on, press on, never minding the consequences.— Catherine Booth.

Simply go on as you have begun—simply "neglect the great salvation" and you will make your everlasting ruin sure. Many foolish, faithless par­ents have stood by the grave of a child which they have dug with their own hands. How? Did they administer slow poison, or strike an assassin­knife through the young heart? No; but they killed their child just as surely, by simple neglect of the first laws of health. Many a father, too, has wrung his hands in agony before the prison-cell which held a ruined son, or over the letter which told him of a son's disgrace, and on those very hands rested the guilt of that boy's ruin. Why? Had they let that son into Sabbath-breaking, or theft, or pro­facy? No; but they had left the youth alone, and left him to rush into them unrestrained. Neglect was the boy's ruin. There is no need that the man in a skiff amid Niagara's rapids should row toward the cataract; rest­ing on his oars is quite enough, and run­der the awful verge.—T. L. C.

"Look to Jesus! see He stands, Holding forth His bleeding hands; Saying, "Come to Me for rest, And be saved among the lost."
CONFUSING BIBLE EXPOSITION.

It is said that variety is the spice of life, which, no doubt, is in a measure, true, but the variety of exposition that obtains in the current International Sunday school lessons as given by the Lesson Committee must be a variety that is confusing to the common people. Of the lessons for July 21, 28 and August 4, one expositor has this to say concerning the variety of expositions:

"In dealing with these lessons it is necessary that we recognize how varied, and indeed, how contradictory the interpretations of these parables by different expositors have been."

The lesson for July 21, has three of our Lord's parables, two found in Mark and one in Matthew, and the lesson is entitled, "The Growth of the Kingdom." Of this arrangement another writer says:

"We grow weary correcting the misconstruction of Scripture found in the way the Lesson Committee has put lessons together this year. The title of this lesson, and the combination of Scripture selections under it shows there has been either an utter ignorance, or an ignoring of some of the plainest symbols of the Bible."

Apparently the thought of the Lesson Committee was that the Kingdom is identical with the Church so we have the President of the World's Sunday School Association writing: "Think of the beginnings of Christianity! When our Lord died and rose again and returned unto His Father, what did He leave behind Him but a handfull of mustard seed! . . . . The roots and coves of the earth, the catacombs of Rome, the dungeon and the stake have all gone and again held what appeared to be the remnants of the Christian Church. But in spite of all, the Church has gone from less to more, until she has become the mighty tree which today overshadows the world with its branches, in which birds of every wing find shelter."

Of the parable of the leaven he has this to say: "Yeast is akin to east, east, sprite, spirit, geyser. It means rising. . . . . The comparison is often used of evil. . . . . But the comparison is equally capable of being used in a good sense. Our soul may be compared to the sponge of which a woman has wrought into that condition by kneading. But as the dough, however kneaded, requires the insertion of the ferment, so we require that the Spirit of God should hide in our hearts the germ of Divine life."

It would appear according to this exposition, that the lesson is meant to have us look forward to a converted world. Others see in the parable of the mustard seed something abnormal, "It is very interesting to notice how, in the Old Testament Scriptures, a great tree is constantly the symbol of great world power, and here that particular aspect of the Kingdom principle, as embodied in the Church, is suggested. And yet again, the figure of the fowls of the air is always employed in relation to things evil. I believe then that in this parable we have a foretelling of the abnormal development of the Church as embodying the Kingdom principle until she becomes great in worldly influence, and harbors evil things within her shade."

Of the parable of the leaven this writer has the following: "The third parable, that of the leaven, is one which in modern exposition has almost invariably been interpreted as intended to describe the quiet and silent power of the Kingdom principle as it gradually gains ascendancy in the world, until everything is brought beneath its sway. To me this is subversive of the teaching of all the other parables, and contradictory of the sense in which the figure of leaven is used in the Bible from beginning to end. No other parable suggests that in this present age, the whole world will be brought under the dominion of the throne of God consciously and willingly. Moreover leaven is always used in the Scripture in a way which entirely harmonizes with the truth concerning itself. Leaven is itself corruption, and its influence is always corrupting. Every single occurrence of it as a symbol in the Scripture recognizes it as a symbol of evil. I do not believe this is any exception to that general rule. The picture here is that of the intrusion into the Church, of corrupting influences, which insidiously spread, until the whole is so far deteriorated, that in its organic union it entirely fails to fulfill its mission."

"These are pictures of the processes of one age, the age of the Christian Church, and they are pictures of that age only in so far as the processes of the Kingdom of God are concerned. There is a sowing of seed and a growth therefrom, which goes quietly and slowly forward toward a harvest of value and good. There is, moreover, a growth which is abnormal and contradictory to the real nature of the seed sown, resulting in a development which affords shelter to evil things. Finally there is a process of disintegration in the midst of the meal, which, corrupting it, prevents its fulfillment of original purpose."

Of this last another writes: "The parable of the leaven is tailed on here, in a connection where it does not belong, and under a title that is a misnomer. Notice this does not say, "The Kingdom of heaven is like leaven, and stop as so many do, but it is like leaven in connection with the things mentioned. From Matthew 13: 11 we find this parable, with the other parables in the same chapter, as to portray the mysteries of the Kingdom of heaven, meaning the mysterious phases through which the kingdom passes in this age. The leaven is typical of evil (so in all the Scripture, without exception in a single case, and never any other interpretation undertaken except in this case). Meal is good. The woman, a church, and, in view of what she does here, an apostate church. So an apostate church mixes leaven of evil in meal of good doctrine."

Then as we proceed forward in these parable lessons we are told that the sinner is both the treasure and pearl hunter. The title of that lesson is given as "The Worth of the Kingdom." In spite of the fact that the sinner has nothing wherewith to buy his salvation or Christ we are told that he gives up his all, sells out, in
order to obtain salvation. Of the pearl the exposition is about the same. They speak of salvation as being the pearl of great price, the sinner the merchantman who is out seeking for goodly pearls and discovers this pearl of great price. He quickly sells all and buy's it. This kind of exposition appears to us unscriptural and far-fetched.

Dr. Scofield says of the parable of the hid treasure: "The interpretation of the parable of the treasure, which makes the money of the field a sinner who is seeking Christ, has no warrant in the parable itself. The field is defined (verse 38) to be the world. The seeking sinner does not buy, but forsakes the world to win Christ. Furthermore, the sinner has nothing to sell, nor is Christ for sale, nor is He hidden in a field, nor, having found Christ, does the sinner hide Himself again. At every point the interpretation breaks down.

The field is the world as Jesus Himself said, and this He bought at the awful cost of His own blood. In this bought field the treasure is hid. Israel, particularly Ephraim, the lost tribes, is hidden in the field, and constitutes this treasure and looks forward to restoration and salvation.

Of the parable of the pearl we quote from G. Campbell Morgan:

"Here again the man is the Lord Himself. To imagine that the pearl is salvation, and the merchantman the sinner, is to contradict all New Testament teaching for it is to suppose that a sinner can purchase his own salvation......It is a well-known fact that pearls were not held in any esteem by the Hebrew people. When our Lord, therefore, made use of this particular figure, it was a strange and unusual one to those who heard Him......Among all precious stones, the pearl alone is the product of a living organism as the result of injury done to itself. Further it is the symbol of innocence and purity......I have no doubt here we have our Lord's figurative revelation of the ultimate Church which is being gathered out during this period......The whole meaning of the Master, as to the ultimate intention may be expressed in the words of Paul, "Christ also loved the Church and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the Word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

Paul wrote to Timothy of the importance of him as a workman for God to be diligent in his endeavour so that he might rightly divide the Word of Truth. Such admonition is just as much in force today. This is especially needful in the teaching of the young. Any erroneous teaching, however sincere the teacher may be, cannot but be destructive of true faith. One does not need to sit long in many Sunday school classes without hearing some fanciful interpretations on Scriptural lines.

We are very glad for the Africa letters which we can give to our readers this time. They were long in coming but are good and interesting. Sr. Eyster's letter permits us to look on a picture that, in a way, is not attractive. It shows us something of the gross darkness that follows when light is rejected. We remember that one of the missionaries stated some time ago that heathen who have come in contact with the Gospel message and received its light can never again be heathen as they were before. It is sometimes said that the people of the homeland are drifting into heathenism. According to what the missionaries say they cannot go into heathendom, but apparently they drift into something worse, as indicated by what Sr. Eyster writes concerning those with whom she has to deal. We speak a careful reading for Sr. Lehman's letter. It was not written for publication, and for that reason may go more to the heart of the matter than it would otherwise have done. She points out some very important points to be taken into consideration in dealing publicly with the matters to which she refers. It is true, as she says, not every one who may undertake to handle the subject in question can do so without hindering more than helping. Some of our readers have felt aggrieved over some things which have been printed in these columns on those lines. What was written was well meant but possibly not very wisely stated. Writers who are moved to write on such lines should remember that the Visitor is not a medical journal. We hope Sr. Lehman's letter will be carefully read and its lessons learned and practiced. Christian parents ought to measure up to what is required on those lines.

With the passing away of Bishop Henry E. Heisey of Millersville, Pa., on August 4, the Manor, Pa., dist. loses its senior bishop. For more than twenty years Bro. Heisey filled the office of bishop for this district and the very large company which attended his funeral on Aug. 7, bore silent but eloquent testimony to the love and esteem in which he was held by the members of his district. This feeling, however, was not confined to his own district but was shared generally in the adjoining districts and many from those districts were present to show a tribute of respect for the departed. He was esteemed by the people for his genuine worth as a man, his deep piety, his sincere life, his deep concern for the members of the flock as shepherd. He suffered considerably in his last sickness but was patient. He has gone to his rest. His works follow him.

The harvest meetings that are being held at different points in Pennsylvania are being largely attended. Especially do the barn meetings seem to attract the people. We were permitted to attend one such meeting on August 3, at the home of Eld. David Brehm near Hummelstown, Pa. It was estimated by some that the number attending reached 790. It was necessary to divide the service, as the barn floor was entirely inadequate to accommodate the crowd of people. An overflow service was held on the veranda and adjoining lawn. Besides a number of visiting ministering brethren who addressed the meetings, an address was given at each meeting by Sr. Sallie Doner, returned missionary. An offering for the mission fund amounting to nearly $102.00, was given.

This being the first endeavor of the new printers in getting out the Visitor we are under no little concern as to how successful the effort will be. We are anxious that the paper go out as promptly on time as it has been done under the former company, and also that in its make up it may keep up to its former standard, or if in anything changed it may manifest improvement. However the printing plant is new and the workers are new so if there should be a slight falling short in the beginning our friends will exercise a little patience. We feel confident there will be honest endeavor not to come short in any point.

"Arrows of Truth," is the name of a new 16 page monthly, with neat cover, that comes to our table. It is designated as being for the "Spreading of Scriptural Holiness and the Promotion of the Christian Life." Its editors in chief are Rev. S. Alvin Zuber and Rev. John H. Hunt, D. D. We notice that several of our brethren are among its working staff, one, Eld. and Associate Editor and Henry Landis, Circulator Manager. It is published at 50 cents per year at 4074 Haverford Ave., Philadelphia, Pa.
News of Church Activity

IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.
Myron T. White, Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
Isaac O. and A. Alice Lehman, box 593, Johannesburg, South Africa.
Louis B. Steckley, Sadie Book, Cora Alvis, Mandambage Mission, Selukwe, S. Rhodesia, South Africa.
Jesse R. and Malinda Oyster, box 10, Boksburg, Transvaal, South Africa.
India.
The following are not under the F.M.B.: D. W. and Mrs. D. W. Zook, Adra, B. N. R., India.
Elma Hoffman, Kedgoan, Poona Dist., Ramghat Home, India.
M. J. C. Reader, Fowlay, Gwallia, Tank Road, Bombay, India.
Central America.
Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Missionaries on Furlough.
H. J. and Emma Frey, Ahlene, Kansas.
Sallie K. Doner, Campbellstown, Pa.

OUR CITY MISSIONS.
Philadelphia Mission, 2423 North Second street, in charge of Mary K. Stover.
Chicago Mission, 6002 Halsted street, in charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.
Gahio Mission, 32 Cumberland street, in charge of Sister Lizzie Winger and workers.

FINANCIAL.
Report from June 24 to July 24, 1912.

Receipts.
Mrs. Lena Schmutz, Ahlene, Kan., $2.00; Rosebank, Kas. S. S. by H. E. Bolen, $17.20; Sister Mary Grove, Caldwell, Kas., $6.45; Upland S. S. Upland, Cal., $10.00; Freewill offerings at hall $40.95; Total $85.85.

Expenses.
Street car fares to and from hall, $8.00; table supplies $17.82; home incidentals $6.45; hall expenses $4.90; poor 25 cents; one month hall rent $70.00. Total $97.50. Balance on hand June 24, $12.35. Balance on hand July 24, $1.20. We sincerely thank each one who has given toward the needs of the work. God bless you all.

Dayton Mission.

To the dear Visitor family, greeting: It is with pleasure and thankfulness of heart to our kind heavenly Father that we report again for another month that is now come never to return. But the record we must again show how anxious we are to improve well the golden opportunities as they come to us, that not one soul may be lost because of our neglect.

We thank our Lord for His presence, and financial help. We pray that He may bless and reward all who have given so freely of their means, and also for their presence with us. The Lord is blessing and prospering the work here. On Sunday July 7, the Spirit of the Lord began operating on the hearts of the children while in testimony service. So we gave an altar call for all who would come and give their little hearts to Jesus. Six little girls, ranging in age from nine and a half to fourteen, came forward, and we gave prayer. We truly had a blessed service, and our hearts were encouraged. Some gave a brighter evidence of the consciousness of sins forgiven some others. It was touching to see their tears, giving evidence of real penitence. It will mean for us to carefully teach and feed them as little lambs; they have not the Christian influence around them in their home as many of us had in our childhood. Some have fathers that drink and abuse them. O, dear ones, you that live out in the quiet country and have your darling children so peacefully under your direct care, if you were to come and visit some of their homes and see and hear their sad condition your hearts would be made sad, and you would weep for them: and you would thank God truly for having been brought up in a loving and Christian home. Continue to pray for them.

On Sunday July 14, in the evening service there was a married man of about thirty-five years brought under conviction and came forward, and prayed mightily to God, repenting of his sins. He said he had once been a Christian but fell back, again into sin. As he pled with the Lord for about three fourths of an hour, peace came and he arose and embraced his brethren with joy. As his wife is unsaved it makes the way so harder, but we pray that he may go through with Jesus. One uptown street service is growing in interest and thereby some have found their way to the Mission. We are so anxious that the best may be done for the salvation of souls.

FINANCIAL.
Report from July 15 to Aug. 1, 1912.
Balance on hand, $76.98.

Receipts.
Mission offering $1.90; Beulah chapel S. O. offering, Springfield, O., $2.00; Mrs. Lena Schmutz, Ahlene, Kas., $2.00; St. Anna Eisenhower, Des Moines, Iowa, $1.00; Highland S. S. and O. offering, Miami county, O., $7.00; Bro. and Sr. Culla, Springfield, O., $5.00; St. Mary Lobes $1.00; Edward Engle, Miami county, O., $2.00; Arby Penelton, Clark county, O., $1.00; Total $20.44.

Expenses.
Rent $18.00; table supplies $7.80; gas 94 cents; garbage can, towel, washing and muslin $3.60; incidentals $2.71; Total $35.17.
Balance on hand Aug. 1, 1912, $42.67.

Other Donations.

Faithfully yours,
W. H. and Susie Boyer,
601 Taylor St., Dayton, O.

"How shall we escape if we neglect so great salvation?"
BUFFALO MISSION.

To the dear ones in Christ Jesus, Greeting.

It is with gratitude in our hearts to Him who said, "I will never leave thee, nor forsake thee," and also to those who remember us in a substantial way, as well as the many who have been holding us up in the arms of prayer, that we come to you again. Truly, God is good and that to all. It has been our privilege to pray with the sick, the poor and the intoxicated. Will the dear ones join in prayer for a dear old man, past 74, who after losing his wife became discouraged and went to drink. He came to our Mission on Tuesday evening and desired us to pray for him that he might get rid of the drink, and give his heart to God. On Saturday evening when coming home from our street meeting, my little girl and I saw him again go into the saloon ahead of us, and two of our sisters went in and brought him out and asked him to go home. We feel the Lord is able to save his soul. We feel glad to help those who are down and out, and pray that God may lift him up and fit him for heaven.

Continue to pray for this place as we know this is one of His planting among many others. This is a great opening for real mission work, and I pray that God may move on in the work. We predict a good future for the church.

We began meetings at Merringlon, M. H., May 27. I left Abilene via Kansas City, St. Paul, Winnipeg for Delsile, Sask., arriving there in the evening of May 30. Bro. Laban Climenhaga was there to meet me and took me to the home of S. Climenhaga. We rejoiced to see each other again.

Meetings were commenced here on the following Sunday, an account of which has already appeared in the Visitor. I was much impressed to see the self-sacrificing spirit of the few members here, especially of our dear brother Reuben and Sister Lizzie Climenhaga. Surely God has led over to join the number who have already been called to this place, and is giving them an influence for good that is telling for God.

During these meetings we did much visiting, sometimes driving twenty-five and thirty miles in a day. God honored His word. We give Him the glory.

This is a great opening for real mission work, and I pray that God may move on some one who is filled with the Spirit to move in this community to assist our brother in the work. We predict a good future for this country. The soil is very rich and if we would start an immense yield per acre of the various crops, some doubt, would think we were exaggerating. But it is certainly beyond any thing we have seen in all our travels. In some cases the brethren are living in sod houses yet.

It was my happy privilege for ten days of the time here to be entertained at the home of Bro. Abram Winger who is yet living in a house partly of sod, and I thank God for the privilege. It did my soul good. God wonderfully met us here. I sometimes think if we had things more common we would have more glory and enjoy God's presence to a greater extent than we now do. May the Lord bless the little band here.

Leaving here June 15. I came to Kindersley, Bro. Winger and wife accompanying us. Bro Fred Hahn met us and brought us to the home of his father, Henry Hahn. We began meetings at Merrington, M. H. and here again we enjoyed the presence of God. A number yielded to God and gave evidence of the new birth. Others were led into the deeper life. The Brethren here, some in the various missions throughout the land. The congregation seemed strange. Very few of the young are members of the church. May this heart was made sad to see this. In so many places the church is losing her grip on the young. This again shows us that we are living in the last days. Early Monday morning, May 27. I left Abilene via Kansas City, St. Paul, Winnipeg for Delsile, Sask., arriving there in the evening of May 30. Bro. Laban Climenhaga was there to meet me and took me to the home of S. Climenhaga. We rejoiced to see each other again.

Meetings were commenced here on the following Sunday, an account of which has already appeared in the Visitor. I was much impressed to see the self-sacrificing spirit of the few members here, especially of our dear brother Reuben and Sister Lizzie Climenhaga. Surely God has led over to join the number who have already been called to this place, and is giving them an influence for good that is telling for God. During these meetings we did much visiting, sometimes driving twenty-five and thirty miles in a day. God honored His word. We give Him the glory.

This is a great opening for real mission work, and I pray that God may move on some one who is filled with the Spirit to move in this community to assist our brother in the work. We predict a good future for this country. The soil is very rich and if we would start an immense yield per acre of the various crops, some doubt, would think we were exaggerating. But it is certainly beyond any thing we have seen in all our travels. In some cases the brethren are living in sod houses yet.

It was my happy privilege for ten days of the time here to be entertained at the home of Bro. Abram Winger who is yet living in a house partly of sod, and I thank God for the privilege. It did my soul good. God wonderfully met us here. I sometimes think if we had things more common we would have more glory and enjoy God's presence to a greater extent than we now do. May the Lord bless the little band here.

Leaving here June 15. I came to Kindersley, Bro. Winger and wife accompanying us. Bro Fred Hahn met us and brought us to the home of his father, Henry Hahn. We began meetings at Merrington, M. H.

August 12, 1912]

EVANGELICAL VISITOR.

FINANCIAL.

Report from July 1, to Aug. 1, 1912.

Balance on hand, $71.77

Receipts.

Samuel Whisler, $1.00; E. H. Carlyon, $4.00; Sr. Della Ott, $1.00; Sr. Susan Rhinehart, $1.00; Anna Most, $1.00; Bro. Aaron Bechtel, $3.00; Cash, $1.00; offering box, 50 cents.

Total, $89.27

Expenditures

Ice, $1.75; light bill, $1.62; coal oil, 60 cents; fruit for canning, $1.20; groceries, etc., $19.90.

Total, $24.97

Balance on hand, $62.30

Other Donations.

H. and Edna Wagaman, $5.00; M. H. Wagaman, $5.00; F. H. and Mrs. M. H. Wagaman, $5.00; Edna Wagaman, $5.00; Sr. Lydia Wagaman, $5.00; Mrs. L. H. Wagaman, $5.00; David Wagaman, $5.00; Emma Wagaman, $5.00; others, $5.00.

Total, $39.00

A VOICE FROM THE FIELD.

Once again I come with greetings in Jesus' name to the Visitor family. I am so glad I can report victory through the blood. Rom. 8: 1, is mine in reality. The field is white to be gathered and the laborers are so few. Whenever we are called out in the Master's service we see the need more and more, of men and women who are filled with the Spirit, and ready for sacrifice or service.

According to previous arrangements I left our home on the evening of May 19, accompanied by my brother Roy Franklin, via Denver, Colorado, for Abilene, Kansas, where we arrived on May 23. I soon found, entertainment, in the home of Bro. D. S. Wagaman. This day at noon, came to Hope, Kan., finding entertainment at the home of brother Ira Eisenhower. In the afternoon he took him in his auto to visit a number of the families of the brethren. Spending the night with Bro. Adam Book's at Ramona. Next morning I again return-
the results with Him who very diligently led us on this trip. I thank God for brethren and sisters who were praying for us. Will you continue? O what a power there is in praying, as we thus go out in the field. Let us all stand together, for in unity there is strength.

J. B. Leaman.

**A TRIP TO BROWN COUNTY, KANS.**

It was our pleasant privilege to attend a lovefeast in Brown County on June 15 and 16, in response to an earnest and loving invitation, which worked like the heaven in the midst of the earth. We were not alone in this work, but a company of like faith. Would like if more of our brethren would come to visit us. It does us much good to be with brethren and sisters here, the earnestness, love and simplicity in their devotion. Their singing is especially to be commended. They did not seem to have such a preference for the new tunes and choruses now so much in vogue and practiced and sung in our meetings, neither did I hear any bass or other airs piped in between, but it seemed they sang "with the Spirit and with the understanding," not quite young,—and a brother,—I suppose, about seventy years old.

We were much pleased with the appearance of the little band of brethren and sisters here, the earnestness, love and simplicity in their devotion. Their singing is especially to be commended. They did not seem to have such a preference for the new tunes and choruses now so much in vogue and practiced and sung in our meetings, neither did I hear any bass or other airs piped in between, but it seemed they sang "with the Spirit and with the understanding." We also noticed that their ministers joined in with the general singing without humming in some bass, which made it more edifying, to us at least, than some airs piped in between, but it seemed they sang "with the Spirit and with the understanding.

**MARKHAM, ONT.**

The brethren and sisters of Markham are still in the conflict, with the enemy of their souls. A number of the aged pilgrims have dropped out of the ranks this summer. On April 24, Elizabeth Elliott, wife of Bro. F. Elliott, died; on May 6, my mother, Leah Heise, died; on May 25, Bro. John Bestard, died; on July 17, Catherine, widow of the late Godfrey Hilts, died; on July 23, Deborah, widow of the late Geo. Wagg, died. So one by one they are dropping out of the ranks, but we are glad to report others are stepping in. On July 7, a brother from Wales, who had been a local preacher for the Methodists and a fellow laborer in Christ, was received into church fellowship and baptized, also a young man from Scotland, also an orphan boy, from England; and on July 21, John Baker, a nephew of our aged bishop Samuel Baker, 75 years of age, who had spent his substance with riotous living, was baptized. So we see Peter's words verified: "In every nation he that feareth him (God) and worketh righteousness, is accepted with him," and that God is no respecter of persons.

Gormley, Ont. H. R. Heise.

**A LETTER.**

Greetings in the precious name of Jesus: This morning while reading in God's word I was impressed to write for the Visitor. I am so thankful that I can rejoice in the day when I obtained salvation, and for the wonderful words of God. It is very precious to me.

"This is a precious book indeed; Happy the child that loves to read; Tis God's own word which He hath given To show our souls the way to heaven.

"It tells us how the world was made; And how good men the Lord obeyed; And His commands are in it too, To teach us what we ought to do.

"It bids us all from sin to fly, Because our souls can never die; It points to heavens where angels dwell; And warns us to escape from hell.

"But what is more than all besides The Bible tells us Jesus died; This is its first, its chief intent, To lead poor sinners to repent.

"Let us be thankful that we may Read this good Bible every day; Tis God's own word, which He has given To show our souls the way to heaven."  

O Christian friends, let us not become immorality. The saddest of all, these people be carried on, especially drinking and where the men live who bring their families. The one nearest us has two hundred one years. Then is the work in the location opening work in this part of the Lord's heart cries out within me, where will these things stop? Where is our enjoyment? In the world or in God? We are taught in the Word that in the last days there shall come a falling away. My heart goes out for our young people when I hear and see how they are drifting away from God, seeking worldly pleasures. I praise God that we can be at a place where we can find enjoyment in the Lord.

Well, I pray God that He will stir us up more and more to our duties to God. Up to this time we have not been able to have services of our own as there are only four families of us out here. We hope to see can say with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless His holy name." I can never begin to tell of God's goodness to me. I have been received into church fellowship and baptized, also a young man from Scotland, also an orphan boy, from England; and on July 21, John Baker, a nephew of our aged bishop Samuel Baker, 75 years of age, who had spent his substance with riotous living, was baptized. So we see Peter's words verified: "In every nation he that feareth him (God) and worketh righteousness, is accepted with him," and that God is no respecter of persons.

Gormley, Ont. H. R. Heise.

**A LETTER.**

Greetings in the precious name of Jesus: This morning while reading in God's word I was impressed to write for the Visitor. I am so thankful that I can rejoice in the day when I obtained salvation, and for the wonderful words of God. It is very precious to me.

"This is a precious book indeed; Happy the child that loves to read; Tis God's own word which He hath given To show our souls the way to heaven.

"It tells us how the world was made; And how good men the Lord obeyed; And His commands are in it too, To teach us what we ought to do.

"It bids us all from sin to fly, Because our souls can never die; It points to heavens where angels dwell; And warns us to escape from hell.

"But what is more than all besides The Bible tells us Jesus died; This is its first, its chief intent, To lead poor sinners to repent.

"Let us be thankful that we may Read this good Bible every day; Tis God's own word, which He has given To show our souls the way to heaven."  

O Christian friends, let us not become immorality. The saddest of all, these people be carried on, especially drinking and where the men live who bring their families. The one nearest us has two hundred one years. Then is the work in the location opening work in this part of the Lord's heart cries out within me, where will these things stop? Where is our enjoyment? In the world or in God? We are taught in the Word that in the last days there shall come a falling away. My heart goes out for our young people when I hear and see how they are drifting away from God, seeking worldly pleasures. I praise God that we can be at a place where we can find enjoyment in the Lord.

Well, I pray God that He will stir us up more and more to our duties to God. Up to this time we have not been able to have services of our own as there are only four families of us out here. We hope to see can say with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless His holy name." I can never begin to tell of God's goodness to me. I have been received into church fellowship and baptized, also a young man from Scotland, also an orphan boy, from England; and on July 21, John Baker, a nephew of our aged bishop Samuel Baker, 75 years of age, who had spent his substance with riotous living, was baptized. So we see Peter's words verified: "In every nation he that feareth him (God) and worketh righteousness, is accepted with him," and that God is no respecter of persons.

Gormley, Ont. H. R. Heise.

**PLEA FOR PRAYER FROM AFRICA!!**

Dear readers of the Visitor,

We greet you all in Jesus' precious name! Never in my life have I wished for the "pen of a ready writer" as I have since opening work in this part of the Lord's vineyard. On account of feeling my inability to write and my time being so well occupied I postponed writing from one week to the next.

Our work here on the Cinderella Mine is two-fold. The compound work which is entirely for Africa's swarthy souls amongst whom we have been laboring for over nine years. Then is the work in the location here a group of people to bring their families.

The one nearest us has two hundred one roomed iron houses, and as near as I can tell are all occupied.

I feel safe in saying these places are to the native people what the low clumps of cities are to the Europeans. Sin of every kind is carried on, especially drinking and immorality. The saddest of all, these people have been in touch with the gospel, many of them belonging to some church and can quote Scripture and talk religiously, although they know not and have never known the power of Christ which breaks the fetters of sin. A few whom I have met have been taught better and probably had some experience of the divine life, but have fallen through drink and still hold on to their
profession.

However I have found one woman who has been attended to successfully and sought for the Lord for a clearer witness, is going on free from the sin which surrounds her. When she learned that I did all my work and taught the children's school from 10 A. M. to 12 to noon she said that was too much, and offered to do my washing with receiving money. She has been very ill for some weeks and at present is convalescent. I believe in answer to prayer. During this time I have allowed very few days to slip by without calling on her, and the sights I have seen in going to and fro made me heart sick and returning feeling almost crushed under this burden. My soul would cry out, "O Lord, how long, how long, until Thou dost put an end to this wickedness? But give us access to these souls."

My heart is especially burdened for the rising generation and am having services with them every Sunday morning. Have had about three months school but am closing this week to re-open again July 31. In these months of labor I am believing God's word, "Knowing your labor is not in vain in the Lord." However, I realize very keenly, that it takes the strong power of God to convict these young hearts to live differently from their parents, who believe in God and Jesus the same as their teacher and go on in sin. They are a very deceiving, rough, untruthful and imprudent lot, not being governed at home. The parents always wanting us to use the "cane" to make them better. We may be able to "cane" them to obey a certain rule in school but I have no confidence in being able to "cane" them into salvation.

Beloved, I am not writing out of more sentiment. These are real facts. The field here is a large and heavy one. Too much for us without your help. We appeal to you. We are looking to you for your prayers. We have allowed very few days to slip by without calling on her, and the sights I have seen in going to and fro made me heart sick and returning feeling almost crushed under this burden. My soul would cry out, "O Lord, how long, how long, until Thou dost put an end to this wickedness? But give us access to these souls."

AN INTERESTING LETTER.

The following letter from Africa, it will be noticed, was written as a private letter not intended, for the public, but being of more than ordinary interest and importance the recipients have requested that it be printed:—(Editor)

Bishop J. R. and Anna Zook.

Dear ones in the bonds of Christian fellowship,—Greeting in the name of Him who has liberated us from this world's customs and ways.

I felt to write just a few lines as an encouragement in the step our people have taken for the enlightenment of our people on the purity question. Having a growing family of little ones in particularly, perhaps more concerned than I would be had I not the responsibility of daily directing those who look to me first for light on all lines in the questions and perplexities which come to every awakening mind.

To meet all these questions, I have often felt and still know, surpasses my knowledge. But as I have ever endeavored to look to Him for guidance, I have thus far received help and try to do my best in the fear of God. The little knowledge I have obtained on these delicate subjects I have received mostly from one who has lived in the fact, believe, by pure minded people. I have also met different people who have had good teaching on these topics, both married and single. I also know and am glad that this topic is a subject of much concern in America these days.

But with it all it seems to me there is a great danger of running to the other extreme at least, that is how it appeals to me. I believe these things should be treated as sacred matters, and I must say, I shrink from the thought of these things being too much made public matters in mixed gatherings so as to make them common topics. I do not know if I am right or wrong, but only speak from my own experience and private feelings as regards my own little family. I feel jealous about having them come to a knowledge of these sacred duties and responsibilities in an open and public way which might tend to make it a common subject. I believe God has here and there some God-chosen man
or woman fitted for these duties who are Spirit-filled and by their lives prove their fitness as I have understood these subjects before the young and old as there is need. I would be thankful for such to give a timely word to my children, but dear ones I know also that many would make these things a common subject and perhaps with good intention invite confidence on these lines when their lives do not fit them for it. This seems proof enough that knowledge alone will not save but with it should also be uplifted a separation from the world in the social circle.

I do not think our people have launched into the ways of the world as yet, but no doubt that too will fast creep upon them, the too free mingling of the sexes which has broken up many a home in this land and left its trail of sorrow behind. I suppose it is much the same there judging from the many divorces and immorality of that land as well as the world over. Let us try to discover the true standard of social purity and lift high the banner which guards the sacred shrine of purity and affection.

Sometime ago I learned of these topics being taken up in the schools of America: perhaps it is necessary and must be, but how one longs that the mothers and fathers be taught to impart this knowledge to their sons and daughters and have them saved from the trying ordeal, it seems to me, of such public teaching. Now and again a sermon from the pulpit with home teaching, it seems to me, should meet the requirements of the young and save them the publicity which would rend the sacred truth. No doubt among the masses there is such public need that there must be public teaching.

Just last night our little daughter who will be ten years old tomorrow came with the Bible; she had been reading to her two younger brothers, and turning to the account of Jacob's serving Laban for his wives, asked me to read the chapter as there was much she could not understand and wanted to ask questions of me, and with her arm around my neck and her two little brothers with wide questioning eyes by her side we gave definitions to all the perplexing words and explained all the questions as best we could as we asked God's help. When we were through they were made to remember that these topics were family matters, for children and their parents to talk about only. A word from some God fearing minister in the pulpit would strengthen these themes as private and sacred. I must say it was a sweet precious little time together with our little ones who were well pleased and satisfied and judging by the happy loving expression of their faces they regarded these mysteries as beautiful and sacred and God ordained and directed.

May God bless you as a factor in this timely ministry among our own people to direct it in a channel for the best interests and safety of all who come in touch with it. May it be held in our Maker's balance.

Your sister in the interests of God's cause and Christ's kingdom,

Alice Lehman
Johannesburg, South Africa.

WHAT IS CONVERSION?

It may be that you are not quite clear up to this moment as to what the confession of Christ means, therefore I want to speak to you from a text of Scripture—Matthew, 18th chapter and 3rd verse—"Verily I say unto you, except ye be converted and become as little children, ye shall in no case enter into the Kingdom."

Was it not a fine thing that He did not say, "Be converted and become as philosophers?" Was it not a great thing that we do not find it written in the New Testament that we must be mighty men and women of strength? Some of us would have found the door closed in our faces. But the text this evening is for everybody. "Verily, verily I say unto you, except ye be converted and become as little children." Jesus was the world's greatest teacher and preacher. He taught the multitudes with authority, and they heard Him gladly. He came with the greatest truths that human lips had ever spoken and the wayfaring man, though a fool, could understand His message. Speaking of the Kingdom, He said, "It is like a man sowing seed," and every farmer in His audience understood His message. He said, "It is like a woman baking bread," and every housekeeper listening to Him understood His mighty truth. "The love of my Father in Heaven," He said, "Is like a certain man who had two sons, and one of them went away into a far country, and while he was gone his father loved him, and when he returned, he went forth to greet him"—and every father in His company understood the great beating, throbbing heart of the Infinite Father.

He was a marvelous preacher. One day His disciples were discussing which of them should be greatest in the Kingdom. You might have imagined that a great teacher like Jesus would have been impatient, but there is no impatience in His nature. You might have imagined that He would have turned upon them to rebuke them but there is no unkindness in His speech. He turned and took a little child, placed him in the midst of them and said, "Verily, verily I say unto you, it is not a question of being great or small; except ye be converted and become as this little child, ye shall not enter in at all."

Conversion is imperative.

What hope can there be for the man who is a mere moralist when Jesus said, "Except ye be converted?" What hope can there be for the men who say "God is so merciful that after awhile all may turn unto Him and live?" when Jesus said, "Verily, verily I say unto you, except ye be converted—converted—converted, ye shall not enter into the Kingdom?" What marvelous emphasis He places upon it, "If thy right hand offend thee, cut it off. And if thy right eye is in thy way, pluck it out." As much as to say, "If there is anything between you and conversion, useful to you as your right hand, essential to you as your right eye, let them go. It is better to be maimed and halt and blind than to be lost." Ye must be converted.

There are those who say there is a distinction to be made between conversion and regeneration and the distinction they make is this: Conversion is your side of it; regeneration is God's side of it. Conversion is your putting yourself in the way; regeneration is God speaking to you—eternal life. Conversion is your sobbing out in penitence, "I will," regeneration is God's breathing into you His own life—eternal life they call it. Put it another way, and it is the life of the eternal. But this evening, while I believe that that distinction may be a fair one, for certainly there is a part which man must perform, and there is a work which only God can do, yet, tonight, I use the expression "conversion" as you ordinarily have used it.

Means of Conversion.

I shall ask you three or four questions. First, "What is conversion?" To be converted means to change ownership. We were sold under sin, and if any of you should draw back from that old statement which is substantiated in the Word of God, then I will change it and say (while still I hold it to myself) you sold yourself under sin. You were in bondage, then.
He came and you were redeemed—not with corruptible things such as silver and gold, but you were redeemed by the precious blood of Christ. He paid the price and you yielded—you were your own and you became His. What is your conversion? It is being turned squarely about. Mr. Moody used to say that an old soldier one time rose in his meetings and said, "I know what it is to be a soldier for my country. I know the commands 'Halt! Give attention! Right-about face! Forward! March!'" and he said, I was in the service of the enemy, and I heard God speak to me, saying 'Halt!' and I stopped. I heard Him say, 'Attention!' and I listened. I heard Him say, 'Right-about face!' and I turned. I heard Him say, 'Forward-march!' and I have been marching on, a Christian ever since." And I heard Mr. Moody say there could not be a better definition. To be converted means to turn away from the world, and to turn away from sin, and to turn away from yourself and to turn unto Him. Repenting of sin—believing in Jesus—that is conversion.

But let me say that I do not for a moment believe that you shall all have the same experience. I can imagine a convention of blind men in the New Testament days. One man gives his testimony, whatever may have been your temperament or your social position, whatever may have been your sin, listen! You never can be saved except you be brought. A friend of mine, a fine judge of art, went to see that picture, and he had to wait an hour for a friend who was to look at the painting. All kinds and conditions came. One said, "The figure of the man is the thing." Another said, "The picture of the woman is the heart of it." Another said, "It is the church in the distance." Another said, "It is the haze over the whole picture." Finally, one old countryman came in. He never even thought to take his hat off. He stood for a moment, and then, turning to a rural friend of his, said, "Did you ever see such a fine frame?" And probably all he remembered of "The Angelus" was simply the frame. Some people are like that. They only see the frames of things. But hear me, men and women, whatever may be your temperament or your social position, whatever may have been your sin, listen! You never can be saved until you say, "I believe on the Lord Jesus Christ as my personal Savior, and I will confess Him before men as I repent of sin." And I heard another man say that all you need to do is to have Jesus touch your eyes and you can see. And I heard another man say that the touch is not necessary; that all you need to do, like Bartimaeus of old, is reach forth your arms in earnest entreaty, and say, "Jesus, Thou Son of David, have mercy," and, without clay or spittle, or touch, He will speak, and you can see. Then I heard a man saying it is absolutely impossible to speak of instantaneous sight; that you come slowly into vision; that at first you don't see things in their proper relations that when he first saw, he saw men like trees walking. So I hear every testimony of every blind man in the New Testament, and when they have all given their testimony, I see them clasp hands and say in unison this, "Whereas we were blind, now we can see; and that is the thing.

How to know.

But I do not care whether you come in my way or not. I am not concerned whether you shout your way into the Kingdom. I am not distressed as to whether or no you come weeping; but I do want to know this: Have you come? Do you believe? Have you accepted Him? For if you have, then God's word for it, He has accepted you. For the life of me I can't understand why you should say, "I should have your experience in becoming a Christian when I could not have it in anything else."

When that marvelous picture of Millet's was on exhibition in New York—that wonderful picture, "The Angelus"—all kinds of people went to see it. In the foreground a man and a woman stand with bowed heads. Behind them, in the distance, is a little church. It is evening-time, and evidently the bells of the church are ringing, and they are standing worshiping. A friend of mine, a fine judge of art, went to see that picture, and she had to wait an hour for a friend who was to look at the painting. All kinds and conditions came. One said, "The figure of the man is the thing." Another said, "The picture of the woman is the heart of it." Another said, "It is the church in the distance." Another said, "It is the haze over the whole picture." Finally, one old countryman came in. He never even thought to take his hat off. He stood for a moment, and then, turning to a rural friend of his, said, "Did you ever see such a fine frame?" And probably all he remembered of "The Angelus" was simply the frame. Some people are like that. They only see the frames of things. But hear me, men and women, whatever may be your temperament or your social position, whatever may have been your sin, listen! You never can be saved until you say, "I believe on the Lord Jesus Christ as my personal Savior, and I will confess Him before men as I repent of sin." There is no other way.

Well, then, the second question is this. How is conversion brought about? I read the text, "Except ye be converted." So I find there must be a power outside of our selves working, and there is. Listen! The ground work of it all is the atoning sacrifice of Jesus. This is the foundation of it all, and if anybody in this world ever attempts to substitute character with you for Calvary, or human effort for Divine power remember this: the groundwork of it all is the atoning sacrifice of Jesus. The Spirit of God begins His work, convinces you of sin and your helplessness, and makes you feel how far away you are. Then, suddenly, Jesus is lifted up by the same Spirit, and there is born in you a desire to possess Him. And you say, "Nay, but I yield, I yield."

Basis of Conversion.

I once went into one of the soldiers' homes in the states, and the commanding officer said to me, "There is a story which I must give to you of the old-Captain M." He said this old captain came here almost an atheist, and would not attend the services of the church. One day I went into his room when he was sick and said, "Captain, if you have not anything to do, why don't you read the Bible?" I took in a Bible and a bottle of red ink and a pen, and said, "You read the Bible, and see if there is any place in it you can receive; and if you can find any, mark it red." And the old captain said, "Where shall I begin?" And I replied, "Begin with St. John's Gospel." He read through two chapters and never a mark. He came to the sixteenth verse of the third chapter, "For God so loved the world that He gave His only begotten Son "Reaching out for his pen, the old man marked the verse in red. . . . By this time we had reached his room. When the officer threw the door open, the room was empty, and the bed was not occupied. Swinging over it was a pasteboard anchor. Written on it was this: "I have cast my anchor in a safe harbor, thank God!" The old officer had gone home. God had taken him. Standing beside the bed, the officers in charge said, "I wish you could have seen his Bible. If you had turned over the leaves, you would have found almost every page with its red mark. He had come to receive it all."

How did he do it? No minister taught him; no Christian was near him. How did he do it? He did it the same way you came to Christ. He did it just as you knelt in the inquiry-room. He did it just as you bowed in your office. He did it when the Spirit of God moved him. He said, "I will, I will." The atonement is the foundation; the Spirit of God is the power.

Question of Time.

But I ask you another question quickly. "Do you know when you were converted?" Some of you do. It was in yonder room; it was in yonder gallery; in that church; in the choir; it was in your home; it was in the train; it was in the office; it was as you walked the streets; it was by midnight when you could not sleep. But some of you in this building do not know. I myself do not know the day of my conversion. I know when my mother kissed me and said I must meet her in heaven. I know when my Sunday school teacher put her hand...
under me and lifted me. But I can honestly say this, "I do not know when I did not believe in Jesus." I know I believe in Him now. Other people have a different experience. I used to have an old man in one of my congregations in New York State. He was so nervous that he said he could only come to church about once a year, and one time when he came in on his annual pilgrimage. It was Friday night. Everybody was gone from the room. We sat beneath the clock. Finally I said, "Mr. Atwell, you have long thought about Christ. It is ninety-three by the clock. Could you not bow your head right here and say that you will take Jesus?" He was an old man looked around and said, "Ninety-thirty and dropped his head and said, "O Jesus!" He and I used to come in and say, it was here, ninety-thirty, Friday night." Then the remarkable thing was, that he was so nervous that he could not stay away from church. I don't know anything so good for nervous prostration as just a little bit of religion. Do you know when? If you do, then shout for joy; but if you don't, and you can say to-night, "I do believe now," then praise God for it.

How do you know you are converted? Well, here is a man who looks up at me and says, "I know I am converted because of the change. I was a drunkard three weeks ago, and I have not been tempted for three weeks." This is one of the evidences, but it is not an infallible test. We had a man in the city of New York, raised on what we call the Bowery, the great busy street in New York. People from every nationality under the sun congregate there. He could not read until he was thirty years of age. He came under the influence of a missioner. That missioner charmed him; she spoke to him about a better life. Do you know when? If you do, then shout for joy; but if you don't, and you can say to-night, "I do believe now," then praise God for it.

How do you know you are a Christian? Listen to me, listen. I know that I am a Christian, not because my life is so changed; but because my heart is so stirred. But I know I am a Christian. How do I know it? This is the text—D. L. Moody gave it to me. He put his finger on it, and the tears rolled down his cheeks when I received it. He put his arm around me and offered a prayer, and I feel the pull of his arm yet. This is the verse, John v, 24: "Verily, I say unto you, he that heareth my word (and I have heard it) "and believeth on Him that sent Me." (and I believe; that is my part of it.) Have you gone that far? Then take God's part of it—h-a-t-h, hath! "Hath everlasting life, and shall not come into." Listen, listen! The man who wrote me he was a thief; the woman who told me she was a harlot. Listen! The man who staggered into the exhibition a week ago drunk and in rags "shall not come into condemnation!" Literally, it is judgment, judgment!

I wonder if any of you, in the stillness of the night, have feared the judgment-bar of God. Have you? I wonder if that sin of yours, that has been tracking you like a bloodhound, and which you expect you will meet at the Judgment; that sin of yours which you committed when you were a mere boy of ten, a girl of twelve, a woman of twenty, a man of fifty. Have you said, "Of course I am forgiven, but I will meet that sin?" No, When God forgives, He forgets; He forgets, and you will not come into the judgment, because Jesus came in for you. He came in for you! Now, answer me. Are you ready to take your stand upon His promise. His sure word of promise? If you are, if you are, then, tonight, I can announce to you, as you pass by here in a moment, that God has forgiven you. I call upon you to surrender to Him. I call upon you to believe in Him, and to do it now.

A DREAM.

A good Christian lady, we are told, once opened a home forcrippled children. Among those who were received was a little boy three years old, who was a most frightful and disagreeable-looking child. The good lady did her best for him, but the child was so unpleasing in his ways that she could not bring herself to like him.

One day she was sitting on the veranda steps with the child in her arms. The sun was shining warm; the scent of the flowers, the chirping of the birds, and the buzzing of the insects lulled her into drowsiness. So, in a half-waking, half-dreaming state, the lady dreamed of herself as having changed places with the child, only she was, if possible, more disagreeable than he was. Over her she saw the Lord Jesus bending, looking intently and lovingly into her face, and yet with a sort of rebuke in it, as if He meant to say: "If I love you, who are so full of sin, surely you ought for my sake to love that suffering child.

Just then the lady awoke with a start, and looked into the face of the little boy who lay in her lap. He had waked up too, and she expected to hear him begin to cry; but he looked at her—poor little mite—very quietly and earnestly for a long time, and then she bent her face to his and smiled, more sweetly and tenderly than she had ever done before.

With a startled look in his eyes and a flush on his cheeks, the little boy, instead of crying, gave her back a sweeter smile than she had ever seen on his face before.
DANGERS TO THE HOME.

Every prudent owner of a dwelling insures his home and furniture against the dangers of fire. But the household that dwells under the roof is of infinitely more value than the roof that covers them and the walls that enclose them. It is the family that most needs the insurance from the dangers that threaten the domestic life, for the family is the oldest and most vital of all institutions. Underneath the foundations of church and community lies the household. There, are felt the influences that mold character, from the cradle to the judgment seat; the civil and the religious life of this beloved land of ours depend largely upon the home life. What are some of the dangers that threaten our homes?

1. One of them was indicated by a remark which that wonderfully gifted Christian statesman, the Hon. Mr. Gladstone, made to me a few years ago. He said, "There is a great peril to your country from the lax ideas about the sacredness of wedlock and from the lamentations of facilities of easy divorce." He was, unquestionably, right. Divorces are scandalously frequent, and in some States of our Union they are granted for such slight reasons that those who wish to surrender the ties of wedlock have only to go thither and the wretched job is done in a twinkling. It is often done, too, by a private process, and the grounds of divorce are concealed from the grounds of divorce are concealed from the public eye. A noble effort is being made by the "National Divorce-Reform League" to induce the legislatures of the different States to agree upon both uniformity and stringency in their laws relating to divorce. This effort is making good progress in a majority of the States and in those States where changes have been made they have been in the right direction. Let this reform be pushed!

But the remedy required goes down deeper than reforms in legislation. What is needed is an increased conviction of the sacredness of wedlock. It is not a mere matter of convenience, or an arrangement for the gratification of sexual passions, or pecuniary speculation, or even a civil contract only; it is a divine institution. The Creator ordained wedlock from the beginning of the human race. He did this for both the perpetuation and the purity of His earthly creatures. Those fore marriage engagements are to be entered into, not lightly, but carefully, advisedly, soberly, and in the fear of God. There are some things that parents ought to teach their sons and daughters as thoroughly as they ought to teach them not to lie, or swear, or steal, or desecrate the Sabbath. One of the things to be taught is the wickedness of secret impure practices. Another is the sin of either sex trifling with the affections of the other; what is called "flirting" is more than a folly, it is often a cruel and wanton tampering with that sacred thing, a human heart and its most cherished hopes. Another thing to be taught is the awful peril of any illicit alliance; and these are more common than is suspected. Marriage ought to be set before our children as not only in itself desirable, but as a most pure, sacred, holy, and binding relation. And unless the marriage tie is held in this deep heart reverence, and based on conscience as well as love, there will be no end of reckless marriages and of disgraceful divorces.

2. Do all parents realize as they ought the perils to their children from the books and papers which they read, and from the amusements which they indulge in? In these days works of fiction swarm from the press, and they constitute the principle reading of the majority of young people. Some of them are harmless and instructive; but a large portion are frivolous. Worse than that, they are poisonous. They inflame personal passion, they varnish vice, and they sap the foundations of domestic purity. Violations in letter or spirit of the seventh commandment are interwoven into the plots of popular novels and popular plays; and an enormous amount of social impurity may be traced to a licentious stage and a licentious literature. Take no paper that you cannot advise your children to read. How many a world-weary Christian has admitted to his children that the theatre is left unmolested in almost any excess; ideas are enacted, if not expressed there which are simply abominable. We all know this; we can prove it at any time; it is undeniable." The play-house claims to be a school for morals; but to multitudes it has been the doorway to perdition.

3. Among the dangers to the home there is one other that cannot be lulled to too frequently—and that is the serpent that lurks in every alcoholic glass. A lamentable blunder prevails now of discussing the temperance question solely in reference to licensing or prohibiting public drinking haunts. whereas an immense amount of drinking is not done in the saloons. The source and seat of the drink-habit is in the home; and the most terrible havoc of drunkenness is felt in ruined homes! The principles and practice of total abstinence must be taught by parents if the home is to be protected from his monster curse.

Here are some of the dangers that threaten the home, and from which all wise and conscientious parents watchmen on the domestic walls, must be on their guard. You are God's parents. Where there is no such school of Bible religion as a happy God-fearing home, where wedlock is sacred, and parental influence draws heavenward. Of this "church in the house" the parents are the ordained pastors and guardians. On America's homes depends America's civic, moral, and religious future. May God help all parents who read this to fulfil this high and holy trustship!

—Theodore L. Cuyler.
THE SECRET OF PRAYER.

"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" Mark 11:24.


There must be something in faith which makes it not only an arbitrary condition of prayer, but a real spiritual force. It seems to belong to the law of the fitness of things. This faith is really the act of a sanctified will and the putting forth of an energy which resembles the power of God Himself.

There is in the human will, when exercised on the natural plane, a strange controlling power by which one strong nature can hold in subjection many human minds and press through the strongest opposing barriers to the accomplishment of his purposes. We can sometimes feel the pressure of a human will against us until it becomes painful and almost pieces like the piercing of a sword.

The Worm That Never Dies, per hundred, 15c.

We Would See Jesus, per hundred, 15c.

Another secret of effectual prayer is desire. "What things soever ye desire when ye pray" is one of the Lord's descriptions of prayer. We can pray best for the people we love best.

The spirit of God is the spirit of prayer. There must be something in faith which resembles the power of God Himself. It is -I. Our terms are cash on delivery, per hundred, 15c.

When writing to have your address changed, be sure to give both old and new addresses. The Spirit of God dwells in bodies.

-2. When writing to have your address changed, be sure to give both old and new addresses.

-3. When writing to have your address changed, be sure to give both old and new addresses.

-4. When writing to have your address changed, be sure to give both old and new addresses.

-5. When writing to have your address changed, be sure to give both old and new addresses.

-6. When writing to have your address changed, be sure to give both old and new addresses.

-7. When writing to have your address changed, be sure to give both old and new addresses.

-8. When writing to have your address changed, be sure to give both old and new addresses.

-9. When writing to have your address changed, be sure to give both old and new addresses.

-10. When writing to have your address changed, be sure to give both old and new addresses.

-11. When writing to have your address changed, be sure to give both old and new addresses.

-12. When writing to have your address changed, be sure to give both old and new addresses.

-13. When writing to have your address changed, be sure to give both old and new addresses.

-14. When writing to have your address changed, be sure to give both old and new addresses.

-15. When writing to have your address changed, be sure to give both old and new addresses.

-16. When writing to have your address changed, be sure to give both old and new addresses.

-17. When writing to have your address changed, be sure to give both old and new addresses.

-18. When writing to have your address changed, be sure to give both old and new addresses.

-19. When writing to have your address changed, be sure to give both old and new addresses.

-20. When writing to have your address changed, be sure to give both old and new addresses.

-21. When writing to have your address changed, be sure to give both old and new addresses.

-22. When writing to have your address changed, be sure to give both old and new addresses.
prayer. It is that striking picture in Revelation viii. 4-6, where “the prayers of the saints” were gathered up by a mighty angel and presented before the throne, and then in striking language we are told that “the angel took the censer and filled it with the fire of the altar, and cast it into the earth: and there were voices, and thunders and lightnings, and earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.” The ascending prayers of God’s saints were taken as they reached the skies and poured back again on the earth. And lo! the earth and the heavens were shaken, and the grand procession of events that is to usher in the coming of the Lord immediately began. Oh, that we might thus hasten His coming by the mighty ministry of believing prayer! We may be denied every other service, but we can wait upon Him in the secret place and the chamber of holy intercession, and some day it may be said to us as it was to Cornelius, “Thy prayers are come up as a memorial before the Lord.”

How much we pray for ourselves, how little for Him and His blessed cause! How tired the Master must sometimes grow of our selfish pleadings, while this great world rolls on, covered with a pall of darkness, and so few seem to care or weep or pray. “Lord, teach us to pray.”—The Alliance Weekly.

WORLDLY CONFORMITY.

“And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable, and perfect will of God.”

The significance of being conformed is, to pattern or follow after, to be or do like unto. To transform means to change in form—changed in disposition from a disobedient rebellious character into the submissive obedient spirit of Jesus. Hence any one who wills to follow God, must of necessity renounce his former life and master. For no man can serve two masters, for the servant that is faithful in a little, the same shall be trusted in much; but the evil one shall cast him into outer darkness, where there shall be weeping and gnashing of teeth.

There is a fine thought brought out in the parable of the friend at midnight, where the suppliant comes to his door, not to ask for himself, but for another whom he has taken in for refuge, in a confidence that his wealthy friend would help him in the emergency. There is something sublime in the confidence that counted upon this wealthy neighbor, and no doubt one reason why he helped him co promptly was because he did not ask for himself, but for another.

There is a passage in the Book of Revelation that seems to imply that the very advent of our Lord Himself will be brought about by intercessory prayer. It is that striking picture in Revelation viii. 4-6, where “the prayers of the saints” were gathered up by a mighty angel and presented before the throne, and then in striking language we are told that “the angel took the censer and filled it with the fire of the altar, and cast it into the earth: and there were voices, and thunders and lightnings, and earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.” The ascending prayers of God’s saints were taken as they reached the skies and poured back again on the earth. And lo! the earth and the heavens were shaken, and the grand procession of events that is to usher in the coming of the Lord immediately began. Oh, that we might thus hasten His coming by the mighty ministry of believing prayer! We may be denied every other service, but we can wait upon Him in the secret place and the chamber of holy intercession, and some day it may be said to us as it was to Cornelius, “Thy prayers are come up as a memorial before the Lord.”

How much we pray for ourselves, how little for Him and His blessed cause! How tired the Master must sometimes grow of our selfish pleadings, while this great world rolls on, covered with a pall of darkness, and so few seem to care or weep or pray. “Lord, teach us to pray.”—The Alliance Weekly.

WORLDLY CONFORMITY.

“And be not conformed to this world, but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable, and perfect will of God.”

The significance of being conformed is, to pattern or follow after, to be or do like unto. To transform means to change in form—changed in disposition from a disobedient rebellious character into the submissive obedient spirit of Jesus. Hence any one who wills to follow God, must of necessity renounce his former life and master. For no man can serve two masters, for the servant that is faithful in a little, the same shall be trusted in much; but the evil one shall cast him into outer darkness, where there shall be weeping and gnashing of teeth.

There is a fine thought brought out in the parable of the friend at midnight, where the suppliant comes to his door, not to ask for himself, but for another whom he has taken in for refuge, in a confidence that his wealthy friend would help him in the emergency. There is something sublime in the confidence that counted upon this wealthy neighbor, and no doubt one reason why he helped him co promptly was because he did not ask for himself, but for another.
It is well to consider Him in everything. Let us look at some of His great character which our world needs to see exemplified in the lives of those who profess to be His disciples. He was holy, righteous, good, faithful, true, just, loving, sinless, spotless, harmless, obedient to God the Father, subject to His parents, zealous, meek, lowly in heart, merciful, patient, long-suffering, compassionate, benevolent, loving, self-denying, humble, and forgiving.

This topic means that we shall consider His patience, lest we be impatient, or weary in well doing.

Patience is one of the greatest lessons which we have to learn. It is easy to be Christ-like as long as things go well. But when things go contrary to our thinking, and once goodness brings sorrow, or even when it brings simply bother, we are apt to grow impatient. Certainly a world in which good intentions are frustrated is not a perfect world, but we are in this world even if we are not of it. Jesus faced this difficulty. If ever there was a man who had cause for complaint it was He. With the supreme of good intentions He found every desire to help made into a ground for hostility and an occasion for opposition. But He took it all bravely and quietly as far as He was permitted, going on with the ordinary duties of the day.

Jesus never promised comfort in this world,—"Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you." (John 15: 20.)

"In the world ye shall have tribulation: but be of good cheer; I have overcome the world." (John 16: 33.)

He frankly said as the world was pursuing His disciples, "Lest ye be weary and faint in your minds." (John 15: 27.)

Looking unto Jesus the author and finisher of our faith, we shall consider Him in everything. Let us consider His patience in dealing with those who misused Him, or oppressed Him, or reviled Him, or defamed Him, or spat on Him, or flung stones at Him, or crucified Him, or scourged Him. "I have said, Ye shall keep my statutes: do they not forsake them? And ye say, How shall we keep his statutes? Ye have seen my servants they do wrong; do they not tell you what they do?" (Jeremiah 11: 13.)

We see here that He suffered wrong. He bore it all patiently. It was for our sins, our iniquities, our griefs, our burdens, Our sins crushed Him. For our sakes He became "the man of sorrows and acquainted with grief." If we would know more of Jesus' patience we must study Him in His unjust trial.

1. The trial before Annas.
2. Trial before Caiaphas and the Sanhedrin.
3. The Morning trial before the Sanhedrin.
4. First Trial before Pilate.
5. Second Trial before Pilate, and Pilate's sentence.

Through all this, He remained calm and patient, often not saying a word. We read the words of the Cross in the crucifixion. While hanging on the cruel tree, "They that passed by railed on him, wagging their heads." The two robbers that touched the heart of one of the robbers. Our Lord said, "Father, forgive them, for they know not what they do." "Their voice was sweet, and I knew not that they had devised devices against me, saying, Let us destroy him, and not trusting him, that the shame of several entanglements were upon him. I proved all that was told me; but how difficult to cast out the love I had for him! There was a fierce struggle on hand, but I knew that God could help me prevail. I was a young Christian, and though I was living an up-and-down life, I knew where I could go for help." "O God," I prayed, "how can I harbor a love for one so impure, so unholy! This body is thy temple; cleanse my heart from this unworthy thing, for Jesus' sake." Hour after hour on that never-forgotten night, I pleaded with God. There, kneeling by my bed, I opened my heart to my heavenly Father as I had never opened it before; there I pleaded as I had never pleaded before. Hour after hour He let me plead. It got into the small hours of the night, and I lay prostrate before Him. I still cried, "Lord, Lord, I must have help! My petition must be right in Thy sight!" I reminded Him of His scripture—"Ask what ye will, and it shall be done unto you." In a moment (just not until the early morning hour) the help came. I shall never forget that hour. I was flooded with a great light. The joy of heaven was there. The little room was full of praise and power. There was victory over all things. The miracle had been performed, and I arose with a heart that desired nothing but to praise God.

From that hour I was never troubled with the dark thing that had taken hold of me. I wrote the young man one kind, Christian letter, that broke all future intimacy, as it exacted the love of God in Him for any future relation. For two years I saw daily pass my door the object of my trouble, with none of the old longing. My heart went out to him in a loving regard. It seemed that I could hardly bear the intensity of it.

Then came news from a friend, of the bad character of this young man, of habits acquired at college, and that, remembering his disoriented father, I felt I must not trust him, that the shame of several entanglements were upon him. I proved all that was told me; but how difficult to cast out the love I had for him! There was a fierce struggle on hand, but I knew that God could help me prevail. I was a young Christian, and though I was living an up-and-down life, I knew where I could go for help. "O God," I prayed, "how can I harbor a love for one so impure, so unholy! This body is thy temple; cleanse my heart from this unworthy thing, for Jesus' sake." Hour after hour on that never-forgotten night, I pleaded with God. There, kneeling by my bed, I opened my heart to my heavenly Father as I had never opened it before; there I pleaded as I had never pleaded before. Hour after hour He let me plead. It got into the small hours of the night, and I lay prostrate before Him. I still cried, "Lord, Lord, I must have help! My petition must be right in Thy sight!" I reminded Him of His scripture—"Ask what ye will, and it shall be done unto you." In a moment (just not until the early morning hour) the help came. I shall never forget that hour. I was flooded with a great light. The joy of heaven was there. The little room was full of praise and power. There was victory over all things. The miracle had been performed, and I arose with a heart that desired nothing but to praise God.

From that hour I was never troubled with the dark thing that had taken hold of me. I wrote the young man one kind, Christian letter, that broke all future intimacy, as it exacted the love of God in Him for any future relation. For two years I saw daily pass my door the object of my trouble, with none of the old longing. I was completely cured. I shall never forget that night of prevailing prayer and its beautiful, wonderful answer. I am what the world calls old now, and I thought that this bit of experience might benefit the young.—Selected.

GOOD MANNERS.

An essential condition of the perfect manner is the absence of self-consciousness. There is the kind of self-consciousness that is most excusable and sometimes pretty and attractive. It is the shyness of the young. This often comes from the feeling that they are not understood, and they have not the means of making themselves understood. They do not possess—or at least do not know how to handle—the weapons of society. Sometimes it has a less worthy source. It springs from a great egotism.
Young people should be quick enough to see that their elders are not scrutinizing them and judging them, as they imagine. Elderly people who retain their shy-ness are, as a rule, distinctly disagreeable. When great personages who have been unpopular through life, on account of their rude, brusque manners, pass away, the newspapers explain that they meant very well, but that they were shy. These explanations are seldom felt to be satisfactory. Egotism is inconsistent with good manners.

I need hardly say that a person that is always thinking about etiquette is sure to make blunders, and to convey an impression of vulgarity. The true gentleman is infinitely above such ptnliness. He is not thinking about himself; he is thinking about others. He is not miserably comparing his station and his fortune with those of the people he meets. He meets them as a gentleman meets ladies and gentlemen, and his business is to give and receive what pleasure he can.

It is an essential of good manners that they should always be maintained. I do not say that we can always be quite the same. Moods and feelings come and go, even in the strongest. One day you are well and bright; another day you are ill and in pain. It is perhaps impossible to be just the same in one condition as in another; and I fancy for most of us the safe rule in the days of mental or physical suffering is to say as little as possible, and to keep as much as may be out of other people's way. Still, we can do our best. We should try to be constant in our ways. If we have taken what we think reasonable offense at the doings of a friend, we ought not to show it by an icy manner. It is our business to explain to our friend where he has apparently come short, and to hear what he says about it. In all probability, with his explanation the misunderstanding will pass like a Summer cloud.

Young people are often gloriously insouciant in the way they talk about age. They will refer to a man of sixty as an "old man" when there are men and women in the room well over sixty, but unwilling to admit they are old. There is a pleasant sense of safety in the company of some people; you know they will not say anything to fret and chafe you. In the company of other people you are sure to receive a wound. No wonder if you shun that company.—Sel.

THE SEAMLESS ROBE.

In the vine-clad valley of the Moselle stands Treves, the oldest of German cities.

Hidden away under the altar of its cathedral is treasured one supreme relic, which the Roman Church declares to be the actual garment without a seam worn by our Lord on the day He died. On rare occasions, many years apart, this relic is brought out and exposed to common view, and at such a season pilgrims flock in multitudes to behold and adore the Holy Coat of Treves. Some of us may smile at their legend and recoil from the superstition. Yet the staunchest Protestants have lessons to learn from this seamless robe.

The author of the fourth Gospel dwells on it with curious detail, as though his recollection lingered tenderly over the very garb and vesture of the Son of God.

The Gospels which are so meager in their account of Christ's early life, expand and grow precious over His closing days and hours. For when the apostles looked back and contemplated His dying, they realized that here was the central act in human history, the goal towards which all history had been moving since time began. In the New Testament the Cross appears not as a catastrophe, but rather as the climax upon which all earlier providences and prophecies were focussed. Nothing done in that Death, could be by chance or accident. Even the de-instinct with solemn meaning fore-shadowed by seers of old. While the soldiers were sharing the garments of the Crucified, and gambling for His seamless robe, a disciple who stood by heard in His ears the sentence of the Psalm:

"They parted my raiment among them, and for my vesture did they cast lots."

This seamless robe of Jesus Christ becomes a symbol of the faith once for all delivered unto the saints. The Gospel is no mere thing of shreds and patches, framed by art or man's device; it is like a garment without seam woven from the top throughout. The Christian creed is self-consistent. We must not solve it into fragments and accept it piece-meal. There is a vital connection between the cardinal fact of Christian faith, just as there is a necessary sequence in the great festivals of the Christian calendar.

Christianity must be estimated as a whole, and not by isolated details, for it agrees with itself throughout. It sets out with certain profound assumptions about the nature and needs of men, and if we accept its postulates we cannot revolt against its conclusions. The Gospel takes for granted the grim facts of human guilt. Moreover, the Gospel affirms that we can not of ourselves cure the dark original wound of human nature. "Deliverance from without" is the Christian watchword. The Gospel is remedial in its very conception, and the Divine remedy corresponds with the human necessity.

The same principle applies to the Christian experience. It is self-coherent.

Someone has said that "Christianity demands the miracle which it supplies." In His simplest precepts, Christ requires what would be utterly impossible, apart from the Grace of God. For example, to love our enemies in any real sense, to feel habitually generous and pitiful towards those who are habitually mean and unkind to us, is quite as abnormal as any mighty work recorded in the New Testament. The ideals of Christian duty are far too lofty for any man to face them, except in the power of Christ's imparted grace. But what He requires corresponds with what He bestows. "The seed of Christianity is in itself." Say what you will, the Church of Jesus Christ remains something sui generis, unlike any other society or institution in the world. It has its own history, its own distinctive rites and records and means of grace. Despite all failures it still produces its own unmistakable type of character. Amid all changes it keeps its high, imperishable tradition, carried on from age to age. One element of faith Stella in the general heart of all believers. One common experience runs like blood in the Church's veins, and in the lives and deaths of Christ's missionaries and martyrs we trace "the quavering red line of apostolic succession from the beginning till now."

We still find people who seem proud of a patch-work religion, which
they have cobbled together out of rags and remnants of the seamless robe. How can we tell what that actual robe was like which Christ wore on His way to Calvary. Two marks, at least, it must have had for recognition. We may be confident that it was no purple or fine linen, but a plain homespun garment. And it was dyed with dark stains of agony.

Our own Christian life may seem very imperfect and fragmentary, but here are two infallible tests to prove if it is genuine. It is simple and homely and fit for plain people, making us at home among the saints who are poor? And it is dyed deep in the life-blood of the eternal covenant, steeped in self-sacrifice of the love of God which is shed abroad in our hearts? Happy are they who cling fast to the thread of the fringe of the seamless robe.—The Bible Record.

EDITORIAL NOTES.

Continued from page 3.

Of all the books written against Russellism or Millennial Dawnism, Dr. I. M. Haldeman’s Book, "MILLENIAL DAWNISM The Blasphemous Religion which Teaches the Annihilation of Jesus Christ," has alone called out a protest from Pastor Russell. All the others he could seemingly ignore but this expose he feels, it hurts him, and he strikes back. We wish all of our readers would send to Charles C. Cook 150 Nassau St., New York City for a copy. It costs 10 cents 50,000.

If any subscriber fails to receive his, or her, paper promptly, he should not wait too long before notifying us. It has happened recently in a few cases that names were dropped out by mistake when the list was being revised. The disappointment subscriber notified us to reach you once then let us know to take when the list was being revised. It has happened recently in a few cases that names were dropped out by mistake.

To us it appears that the resurrection of Jesus Christ would be quite sufficient in itself to condemn the teaching denies the resurrection of Jesus Christ by thus and by thus and by thus and by thus. Test from Pastor Russell. All the others who are friendly to it. We notice that Prot-

MARRIAGES.

PALSgroVE—Early in the morning, just at the break of day, on November 16, 1899, there was given to Charles and Amandla Palsgrove, a daughter, who was named Virgie May. She remained a constant companion in the house for twenty-two months, six months and seven days. Her transition was witnessed by loved ones, friends, and 2, 23, 1902, just before the sun recorded high noon. Her experience is similar to others of the circumstances and ages and until the second Sunday evening in January, 1904. By public confession of Christ, she then became numbered among the elect of God. Her experience as a Christian was satisfactory and trustful. As a Christian she gave expression to a virtue which she dispo-

OBITUARIES.


BRO. JOHN GARMAN, No 70, N. 12th, St., Harrisburg, Pa., has a quantity of the plain collar buttons on hand. Anyone in the East desiring one or more can get them from Bro. Garman by remitting the price, 25 cents each.

MARRIAGES.

MESSIAH ORPHANAGE.

Report from April 6, to Aug. 1, 1912. Anna Stauffer, $4; Katie Hetrick, $8; Blair County dist., $13; Harrisburg S. S. $40.50; Dorcas 5ewing Circle, Fairlaid, $10; A sister, Grantium, Pa., $2; Jacob Hershey, $5; Breckinridge Estate, Movers-

BRO. JOHN GARMAN, No 70, N. 12th, St., Harrisburg, Pa., has a quantity of the plain collar buttons on hand. Anyone in the East desiring one or more can get them from Bro. Garman by remitting the price, 25 cents each.

MARRIAGES.

MESSIAH ORPHANAGE.

Report from April 6, to Aug. 1, 1912. Anna Stauffer, $4; Katie Hetrick, $8; Blair County dist., $13; Harrisburg S. S. $40.50; Dorcas 5ewing Circle, Fairlaid, $10; A sister, Grantium, Pa., $2; Jacob Hershey, $5; Breckinridge Estate, Movers-

BRO. JOHN GARMAN, No 70, N. 12th, St., Harrisburg, Pa., has a quantity of the plain collar buttons on hand. Anyone in the East desiring one or more can get them from Bro. Garman by remitting the price, 25 cents each.

MARRIAGES.

MESSIAH ORPHANAGE.

Report from April 6, to Aug. 1, 1912. Anna Stauffer, $4; Katie Hetrick, $8; Blair County dist., $13; Harrisburg S. S. $40.50; Dorcas 5ewing Circle, Fairlaid, $10; A sister, Grantium, Pa., $2; Jacob Hershey, $5; Breckinridge Estate, Movers-

BRO. JOHN GARMAN, No 70, N. 12th, St., Harrisburg, Pa., has a quantity of the plain collar buttons on hand. Anyone in the East desiring one or more can get them from Bro. Garman by remitting the price, 25 cents each.

MARRIAGES.

MESSIAH ORPHANAGE.

Report from April 6, to Aug. 1, 1912. Anna Stauffer, $4; Katie Hetrick, $8; Blair County dist., $13; Harrisburg S. S. $40.50; Dorcas 5ewing Circle, Fairlaid, $10; A sister, Grantium, Pa., $2; Jacob Hershey, $5; Breckinridge Estate, Movers-

BRO. JOHN GARMAN, No 70, N. 12th, St., Harrisburg, Pa., has a quantity of the plain collar buttons on hand. Anyone in the East desiring one or more can get them from Bro. Garman by remitting the price, 25 cents each.

MARRIAGES.