5-15-1904


George Detwiler
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EDITORIAL— Able attire is not wanted in these houses of worship. The man or woman who can not afford fashionable attire is not wanted in these churches. Neither would they feel comfortable should they have fortitude enough to enter. Pride, rich dressing, elaborate ornamentation, fashionable attire—these have closed the church doors against the poor people and those in moderate circumstances. There is little use in making efforts to get the poorer people to church so long as we build magnificent temples in which wealth and luxury and fashionable attire are in exhibition.

Plain houses of worship and plain dressing would lessen the burdens of thousands who still venture to go to fashionable churches. They dress beyond their means in order to maintain their places in society. Some even yield to the temptation which leads them to barter honor and honesty for display. Think of the thousands who thus keep up appearances, bow in outward acts of worship, kneel at the Communion altar, but have the burden of unpaid debts resting on their souls. We can have no doubt that the "visible assemblies" where the rich, the fashionable, the proud and these dishonest imitators worship must be classed with those in prophetic times which God could not endure.

We believe that plainness in houses of worship and in dress would add to the spirituality of the worship. What would save much valuable time on the hours of worship and in order to maintain that spirit of pride has shut Christ out of the heart and out of his sanctuaries.—Dr. C. H. Forney, in Church Advocate.

There are some questions in which, without any detriment to the faith that makes us Christians, we may safely be ignorant of the truth, or suspend our opinion, or conjecture what is false by human suspicion, and infirmity. As in the question about paradise what sort of place it is, and where it was that God placed the first man when he had formed him? Where now Enoch and Elias are, in paradise, or some other place? How many heavens there are, into the third of which St. Paul says he was taken? With immemorable questions of the like nature, pertaining either to the secret work of God, or the hidden parts of Scripture, concerning which he (St. Austin) concludes that a man may be ignorant of them without any prejudice to the Christian faith, or err about them without any imputation of heresy. This consideration made St. Austin profess in his modesty that there were more things in Scripture which he knew not, than which he did know. And if men should fiercely dispute about such things, and condemn one another for their ignorance or err concerning them, there would be no end of schisms and divisions in the church. Therefore in such questions every man was at liberty to abound in his own sense, only observing this rule of peace, not to impose his own opinions magisterially upon others, nor urge his own sentiments as necessary doctrines or articles of faith in such points, where either the Scripture was silent, or left every man the liberty of opining.—Bingham's Antiquities Book, I. Chap. 1. Sect. 15. B.
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GEORGE DETWILER, Harrisburg, Pa., Editor.

Concerning the Outgoing Missionaries.
We had to go to press with our last issue without having any word from the outgoing missionaries. We were much disappointed in having to do so, but just when it was too late we received letters written at Southampton, England, where they had to change ships. We then received letters from Brother Myers and also for themselves. Among these gifts was a five dollar fund for the purpose as stated above. Sister Heisey’s letter is interesting, but space forbids that we give more than brief extracts. On April 10th she writes: “This morning I got up early thinking I would read, pray and write, but instead of doing so I spent the morning in my vineyard for a penny a day, but alas, how few are willing to go. He further speaks of being somewhat strangely impressed with some passages in Proverbs and refers to impressions made on his mind during their farewell visits, impressions caused by, perhaps, a look, or act, or shake of the hand, and quotes Proverbs xxx. 7-9, which please read.

Sister Myers also writes, suggesting that the fund be created or started, the proceeds of which should be applied to building a new church at the Matoppo Mission. She says while they were visiting during the recent months, getting ready to leave for Africa, there were many gifts given for the dear missionaries and also for themselves. Among these gifts was a five dollar gold piece from a widowed sister to be used for the heathen and Sister Myers says she was impressed by the Spirit she believes, to start therewith a fund for the purpose as stated above. She told her impression to the sister who seemed pleased. Then a little girl gave three pennies and later a young lady gave two dollars. Then she speaks of the last collection they received in the home-land which was equally divided among the four missionaries. Sister Myers also states, and they mutually agreed to put this fund into the Lord’s name and we will keep the accounts and let the people have a mind to work. ‘Let no one hear you idly saying, there is nothing I can do.”’ She adds, “We are all pray in Jesus’ name.” Sister Myers may not remember that the Matoppo Special Fund is for this purpose, but if her appeal will get to the heathen and a fund started, the chapel can be built forthwith, so much better.

Leaving the home-land with its millions of precious souls for whom Christ died, in vain for many because they would not receive the truth, and so praised God for the light of the blessed gospel of our Lord and Savior, Jesus Christ. He felt humbled that the Lord counted them worthy to be called into the ministry of the word. He had a touch of it the first few days, later the weather was splendid and the sea rolling, but somewhat cool and the sea rolling, but being fair and perfectly lovely, he could not do much for the heathen with its millions in town and country who are unsaved, their hearts are burdened for the home church, many of whom say, we have the heathen all around us. The Master says, go work in my vineyard for a penny a day, but alas, how few are willing to go.

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good rest and again slept until morning. From this time on she continues to write in a joyful strain and has victory continually. We have not room for more, but they ask all to pray for them all. They arrived in Southampton on Tuesday, April 19th, and expected to sail from there on Saturday the 23rd. By the time this reaches our readers we trust they will have arrived at Cape Town, South Africa, and we await with interest their next report.

Sister H. Frances Davidson.

In our last issue we referred, for the first time, to the home-coming of Sister H. Frances Davidson. When we wrote that notice she was already on the long voyage from Cape Town and we were thus anxiously expecting her to arrive almost any day. We learned that she had started from Bulawayo as we had said in our notes, but further we had no word until Sunday morning, May 7th, a telegram came to Sister Kate Davidson, saying she would be here the same evening, and so the 7.10 train brought her. She was gladly welcomed by the friends and brethren here. Sister Davidson embarked from Cape Town on April 4th, reached Southhampton, England, April 9th, and reached New York May 7th, early in the morning, and reached Harrisburg the same evening. Her heart was full of praises to God for his watchful care over her during the long and tiresome journey. She needs rest, and will remain quiet during this week, and will, D. V. accompany the party from here going to Conference next week. It is too early to say anything about any plans for the future, but we hope she may be able to visit largely among the brethren in the different States and Canada and give some of her experience in mission work to those who hope will increase a hundred fold the interest of our people in missionary enterprise.

Our latest in reference to the trip to Conference which convenes near Stayner, Ont., May 18, 19, 20, is that the Pennsylvania contingent will meet at Harrisburg, Pa., on Monday evening, May 16th, and go via the Pennsylvania R. R. to Buffalo, N. Y., leaving Harrisburg at 11.10 p. m. and arriving at Buffalo, N. Y., at 7:30 a. m. on the 17th. Mr. Robert Bushby, the Grand Trunk Travelling Passenger Agent, will meet the company at Buf falo and supply them with tourist tickets to Stayner and return. He will lead them into a special coach or coaches and accompany them to Suspension Bridge, Ont., where the friends who gather there from other places will be taken on board and then we will go through to Stayner without change. Brother D. V. Heise wrote on the 7th inst., that he had not yet received notice of 50 who are coming, yet we doubt not the number will exceed that. There is a discrepancy in the time as given by Brother Heise and the Time Table of the Company. Brother Heise gives the time of leaving Suspension Bridge at 11 a. m., while the time schedule gives the time, eleven Buffalo at 8 a. m., Suspension Bridge or Niagara Falls, Ont., 9:15 a. m., Toronto, Ont., 11:10 a. m. and arrive at Stayner at 5:10 p. m. So in order not to miss the train it would be better to be at Suspension Bridge at 9 a. m., or before. Brother Heise says these tourist tickets are procured at Suspension Bridge not at Niagara Falls.

Pennsylvania State Council was held as per appointment on May 4th. The attendance was quite large. All the districts in the State were represented excepting Morrison County. The business was transacted with dispatch and the spirit of charity and forbearance. Perhaps the most important business that received attention was that which pertained to the Incorporation of the church in the State. The Judge of Dauphin county signed the charter on the day of the Council and the Constitution and By-Laws of the Corporation were adopted by the Council and an organization was completed for carrying out the requirements of the law in regard thereto. We hope the other States and Canada will not fail to take such steps as are necessary to complete the organization in all the States and Canada.

We are still obliged to delay some matters from our correspondents. We are glad to have a sufficient supply and if our friends have patience we hope to attend to all of the matter on hand, except it may be such as we cannot use in our columns, of which kind we have a small quantity on hand.

The following very brief report of the Bethel, Kansas, love feast is very expressive, and, we believe, could be taken as a pattern by others who report meetings of this kind. Not that we mean the wording should be just like this, but it could serve as a model. The correspondent says, "Bethel, Kansas, love feast, with a little deviation from the usual attendance at this annual occasion, held April 30, and May 1, was full of blessing, promise, hopefulness. Christian unity, love, forbearance, cheerfulness and hospitality prevailed. Weather could not have been more favorable. Order good. Spirit's presence in testimony, prayer, praise, preaching and concern for missionary efforts at home and abroad seemed evident. It was good to be there."

Concerning the Des Moines Debt.

In the issue of October 1, 1903, Brother S. R. Smith gave the last statement of the amount of money, and from whom he received it, toward liquidating the Des Moines, Iowa, debt as authorized by General Conference of the Brethren in Christ, 1903. He now gives a supplemental statement of amount received since the last statement. For want of space we do not repeat the former statement, but would kindly ask our readers to look it up in the issue as stated above.

The total amount then reported was $3,299.45.

Received since then:

Josephus Baker, Duntroon, Ont., 35 00
Bayteau Bowers, Canton, Ohio..... 8 40
J. O. Lebman, South Africa.... 5 00
A. Sister, Marlotusburg, Pa., 1.00
J. O. Winger, Ashlar, Elora, 11 10
J. H. Myers, missionary, 4 50
Lena McPherson, Cumphew, Pa., 1 00
W. H. Brewer, Shannon, Ill., 1 00
David Ryeer, Thornax, Ohio, 6 10
Nellie and Mary Zook, Evangelical,
2 00
S. McPherson, York, Pa., 8 25
Daniel Clemens, Strausville, 6 00
H. Frances Davidson, South Africa, 1 00
Penny Hasty, Florence, Pa., 2 50
A. L. Gnage, Davenport, 2 00

Total amount received........ $5,106.07

Brother Smith further says, "The above amount is about $40 short of covering the total debt. I exhausted every means at my command to gather the total amount before General Conference, but I must confess that I could not succeed and will therefore submit this, my final report, trusting some one who is more capable, will succeed."

Our friends will please notice that we are unable to supply any May 1st numbers any more. The same we may say applies to the issues of March 15th, and the two April issues.

This paper goes to some who have not subscribed for it themselves. They will please receive it, as some one has paid the subscription up to January, 1903, for them.

Do right, and God's reward to you will be the spirit of God himself, whose life is the blessedness of giving. Love, and God will bless you with the capacity of more love, for love is of heaven—love is God within you.

—W. F. Robertson.
To all who believe, to all who obey, A refuge and fortress, a covert in storm: The Lord has declared and the Lord will possess sin in two forms, namely: The frail, bruised reed will he break; and I own blood.” And again Jesus says: all sins committed. Rev. i. 5: “And the fact that man in a state of nature No soul that entreateth, he turneth away; sins. “Come unto me,” for I can take that and washed us from our sins in his and the truth is not in us.” I. John one with another, and the blood of our hearts from inborn sin. I. John i. 7, 8: “But if we walk in the light as if we should be called the sons of God: therefore the world knoweth not, because it knew him not. “Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure.

IV. These two cleanings are termed in the Bible. 1. First cleansing—justification. Luke xviii. 13, 14: “And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.” “I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and be that humbleth himself shall be exalted.” Rom. iv. 5: “But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.”

Second cleansing—sanctification. (I. Thess. iv. 3, 4.) “For this is the will of God, even your sanctification that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor.”

V. The first cleansing is applied to the ungodly—sinner. 1. Sinner. Jas. iv. 8: “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded.” Luke xviii. 13, 14: “And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”

“For I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy iniquities.” (Jer. xxxiii. 8.)

“WEEP for the lost! Lord make us weep, For ye know what commandments we have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we have received of us how ye ought to walk and to please God, so ye would abound more and more.

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“For ye know what commandments we have received of us how ye ought to walk and to please God, so ye would abund
willing to sacrifice anything in order that precious souls may be saved from sin, and that those who are in heathen darkness and superstition may be brought to the knowledge of the glorious gospel. With the love of God and a knowledge of the real condition of the world comes a missionary inspiration that knows no bounds. A certain writer has said, “If believers do not rise to the occasion, it is because they are ignorant of missions. A fire needs first to be kindled, then to be fed, then to have vents. The only real power that can kindle missionary fire is the Holy Ghost. The coal must be a live coal from God’s altar (i.e. a truly converted church). But having that coal and a breath from above, all that is needed is fuel when God is pleased, and that fuel is supplied by a knowledge of facts.” While we rejoice that God has worked so marvelously through his people for the salvation of souls in heathen lands, yet on the other hand we should be humbled by the thought of the work still undone, the vast amount of territory wholly unoccupied, the contrast between Christ’s demand and our response to it, and which should cause us to supplicate for the millions yet unreached, and ask, “Lord, what wilt thou have me to do?” Two-thirds of the world’s people are yet unevangelized. If the missionaries here in India were equally divided over this vast empire, each one would have a parish of 300,000 souls. In China it would be about the same proportion. But the fact is the missionaries are not near equally divided over these large countries, thus leaving millions of souls still unreached. Then there are millions of souls in other countries who have never heard of Christ who died to save them, and who never will hear the message of salvation until some one goes to them. God will call and send workers when once his people pray in real earnest as Christ commanded they should pray. (Matt. x. 9, 10; Luke x. 2; Jno. iv. 35). Some make the excuse for not being more interested in foreign missions that there are plenty of heathen at home, that we would better convert the home heathen first, and that charity begins at home. But, strange to say, people make such a plea are not, generally, the ones to promote home missions. Yes, charity does begin at home, but it does not stop there. But why make such a plea when God has commanded us to go into all the world.

The home church fully realizes the value of blood-bought souls, regardless of what part of the earth they are living in, and her great obligation to them, it is then that she will awake to her opportunity and actually accomplish deeds according to her ability. O let us just put ourselves in the heathen’s place. It will do a great deal more than we are doing. The work cannot be extended for lack of means. If we all had the true self-sacrificing spirit this would not be the case. The missionary on the field is expected to make great sacrifices for the salvation of the people. Why not the well-to-do Christians at home? The same obligation rests upon both. When Christians at home practice the same self-denial as the missionaries on the field, there will be no lack of means for the maintenance and extension of the work. In many churches when money is wanted for the work of the Lord, usually, “the first resort is not fasting and prayer, but to festivals and fairs,” and they generally get it. Of course we consider such methods as altogether unscriptural; but do we make use of the right methods? We cannot measure the work of the Lord by dollars and cents. “Such a method applied to a work commanded by God itself close akin to blasphemy. Money it is possible to weigh, but who can weigh the soul?” The need of a lost soul cannot be belittled without belittling Calvary. Calvary was God’s estimate of the needs of man. What is ours? “Plenty and pleasure are but for a moment. That only is important which is eternal.” “The earth and the works that are therein shall be burned up, but he that doeth the will of God abideth forever.” (II. Pet. iii. 10; f. Jno. ii. 17.) Oh that we could fully realize the shortness of time and the length of eternity, and the vanity of all worldly riches and honor, then too how much we might do for the lost if we only would.

Get while you live Your dying gift may fail To touch the world’s sad soul With lips that never lack care, An enemy may slay, The thousand prodigal, Perfidia may want it all, Grim, and the influence May save from rank offense The children of thy love Lay up such wealth above Some God gave back the price Of all thy sacrifices.”

These things are not mere imaginings and impossibilities. They are realities, they are opportunities and responsibilities for which we must give an account at the judgment. God requires no impossibilities. It is not so much a question with us as to whether the heathen will be lost forever if we do not go to them, but shall we be clear unless we do all in our power for their evangelization? What excuse shall we bring at the judgment? General Conference is usually a time when numerous decisions are made. What are we going to do about the missionary cause? Shall we not be practical and do according to our ability. Jesus said, “If ye know these things, happy are ye, if ye do them.” This applies equally to missions as it does to feet-washing. What shall our record be when the “books are opened,” God requires no impossibilities. It is not so much a question with us as to whether the heathen will be lost forever if we do not go to them, but shall we be clear unless we do all in our power for their evangelization? What excuse shall we bring at the judgment? General Conference is usually a time when numerous decisions are made. What are we going to do about the missionary cause? Shall we not be practical and do according to our ability. Jesus said, “If ye know these things, happy are ye, if ye do them.”
there be the least of these, ye did it not to me?" God has made every provision and now waits for his people to co-operate with him, according to their light and ability, in this greatest work in the world. God grant there may be a definite and favorable decision of this important question, "What is to be done in the missionary cause?"

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I believe the word of our Lord Jesus Christ, "Lay not up for yourselves treasures in heaven, but lay up for yourselves treasures in heaven," and the most important question, "What is to be done in the missionary cause?"

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Oh, my God, help us in this solemn hour to take upon our hearts a lost world, and resolve for the future that this said: "I have been forty years in India. You think missionaries have stumbled some people give me. But they can send it to Keller Station, Virginia, which is our nearest station, and for one dollar I can get a team and go after it and will gladly distribute it. I have since I started received a little over twenty dollars; so you see I am obliged to be careful so as not to run into debt, as I must pay every where I go. The world gives us nothing for nothing, and besides I don't want it. I will not use ill-gotten gain; it must come from God through his children. Then I know the Lord can use it with a blessing. I may be a little cranky on these lines, but then I am willing to be called a crank for Jesus' sake. I am to trust the Lord for means to carry on his work. I don't want any of the devil's money to do it with.

In conclusion I wish to send you a few lines that were written for the Philadelphia Rescue Band by a woman who wanted many precious years in a house of ill-fame. Oh, the horror of it! Yet it is true and I trust that all who read it will read it prayerfully; that it may some time somewhere fall in the hands of some dear young girls who are so apt to be led off into just such awful sin, in the bud of years and finally wither like the rose. It runs thus:

"Does it pay, my girl, this glitter and style, the wine and song and maddening whirl;"
Jewels and satins for a little while, 
Passionate lovers with liquor-flecked breath, 
Pressing your lips with the nectar 
Of tender kisses; 
Does it pay, my girl, to lose home, 
Does it pay, my girl, to gain this gold, 
Leaving pale cheeks and a broken heart? 
Oh girls, turn back while yet there is time. 
How quickly the return comes in hot words and deeds be poured out and you; let one be angry, let passionate bearing. tender action and how it displease and spurned with the blows of human heart; human nature seeks, in your tongue. But speak the kind words and make a like return. 

Wachapreague, Virginia.

There is nothing to gain in your palace building the alabaster box over our heads. 

But the wrath of your Maker, a God who is just.

The Law of Giving.

Give, and it shall be given unto you: let one be angry, let passionate words and deeds be poured out and how quickly the return comes in hot passionate words from the one you have thus attacked with the blows of your tongue. But speak the kind, gentle word, do the sympathetic, forbearing, tender action and how it disarms the angry one of his anger and wakens up a responsive chord in the human heart; human nature seeks, in spite of a cross-grained disposition, to make a like return.

Yes, a man may be of a surly, peevish temperament, but let words of true kindness and forbearance be uttered to him, and even if he does not openly respond, in his own soul he is ashamed of his surliness. Probably the next time you meet him he will make some awkward advances, concealed perhaps under gruffness, to make amends for his past roughness.

Jesus says, it will be good measure, pressed down, shaken together and running over that shall return into your own bosom. The heat, the impatience, the anger which you vent will be like a stone hurled into a crater's mouth, which will in return vomit out from the angry volcano a torrent of burning, scorching lava or, like the disturbed stillness of the Alpine heights, the icy glaciers will fall upon and crush you—a loud, angry word will often bring upon one a perfect torrent of abuse. But the cheerful smile, the loving word, the tender deed will be returned in ten-fold volume. Filling your day with fragrance, even as Mary's loving deed in breaking the alabaster box over our Lord, filled not only the whole house, but the whole world with the sweet fragrance of her tender love. How gladly shall we be to meet Mary in the bay, and know her, in her true womanhood, and how instinctively we would seek to evade a possible meeting with those who showed the unloveliness of their character, by the spite and venom which they poured out in hatred upon the sacred person of our dear Lord.

But Jesus not only wants us to abstain from a harsh, critical spirit, knowing that it will neither witness for him, nor accomplish ought but evil in bringing a swift recompense from those we thus judge, but he also wants us to love, to do good, to lend, hoping for nothing in return. Love the unloving and the thankless, do good to the ones who do us evil, lend to those who cannot return our loan, make a feast for the poor and the needy and your reward shall be great. If loving service is done in the name of Jesus, we shall be children of the Highest: for he is kind to the unloving and the thankless, do good to the ones who do us evil, lend to those who cannot return our loan, make a feast for the poor and the needy and your reward shall be great.

Truly this law of "giving" is a wonderful law—hated and all its kindred spirits begat a like return from the world of discord around us. But love not only wakes up an answering love in hearts otherwise cold and hard, but it also brings down from the other world the warmth and moisture of God's love to our own craving souls. He who makes his sun to shine upon the evil and on the good and sends the warmth of his love in hearts otherwise cold and hard. He who makes his sun to shine upon the evil and on the good and sends the warmth of his love in hearts otherwise cold and hard.

As long as we do not know how things stand between us and our God, there is something wrong. I do not want to discourage any one by this, but I would rather encourage them, that if they are not sure if they are a child of God or not, they can have the assurance, by complying with the whole will of God. See Rom. ix. 26.

The time for love feasts is here again, and I believe it would be more pleasing to God if you would say in your testimonies. I know I love God, instead of saying, it seems to me I love God: and "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (II. Tim. i. 12.) We sometimes hear
expressions like this: I am trying to be a Christian: I am trying to serve the Lord. If you had hired a man to work for you, and he would just say, I am trying to serve you, and would never get anything done, would you be satisfied with him? Do you think God is satisfied with you if you just keep on trying and never accomplish anything? He cannot do anything from our own efforts and let God have his way with us, who worketh in you both to will and to do of his good pleasure. (Phil. ii. 13.) Trusting this will be received with love.

Your brother in Christ,
Peter W. Wiebe,
Shippensburg, Pa.

For the Evangelical Visitor.

Prayer.

Prayer is the key to heaven: it unlocks that gate which we must pass through to enter. I have passed through a season that I thought if I stopped praying I could not have anything done. I do have rest, but I was worse than when I called on till we come.

For me, parent? and my companions when we reject him he still keeps on trying and never accomplish anything. He cannot do anything from our own efforts and let God have his way with us, who worketh in you both to will and to do of his good pleasure.

I have passed through a season that I thought the Lord did not answer my prayer.

When we pray we should be willing to wait till the Lord sees fit to answer. He always knows when the time is to give the answer. I see plainly how he wants to lead me and can thank him now for it.

How much we can read in the word of God about prayer! I was thinking of Daniel when the king forbade him to pray to his God. But he was not afraid but went in his house. With open windows he prayed to his God three times a day. His God was the Almighty God, and the God who saved him when he was in the lion’s den. O by earnest prayer we can remove mountains! Then why get discouraged?

In Matt. v. 44, we read what we shall do to our enemies. The Lord says, ‘love your enemies; bless them that curse you and do good to them which despitefully use you.’ It takes a consecrated person to always be there, but how blessed it is when we are there which I have experienced. This takes watching and praying.

I said in the beginning prayer is the key to heaven. There was very little of my time that I did not pray true, only half a year when I was not willing to do what the Lord wanted me to do. I thought if I did not pray the good Spirit would leave me. I did not want Christ. O, what a Savior we have!

When we reject him be still keeps on calling till we come.

I thought if I stopped praying I could have rest, but I was worse than when I prayed. But others were praying for me, parents and my companions who went on this good way. I do thank God for it. What would we have to live for without Christ? He is a help in time of need. He knows all we need, but he wants to be asked before he will give. He says, ‘whatever ye ask in my name that will I give.’ When we ask him to heal our bodies he will also do it. O, this beautiful plan of salvation which is laid for us that both rich and poor, and the most woful sinner can come!

God is no respecter of persons. When the publican and Pharisee went to the temple to pray the one was boasting that he was not as other men, but I feel at times like the publican, not so much as to look up to God and say, be merciful to me, a sinner.

I ask an interest in all the prayers of God’s children who know the worth and value of prayer.

Your sister,
Lydia Hesscy.

For the Evangelical Visitor.

Bible Teaching on Dress.

Nothing should be worn merely because it is an ornament. Please read very carefully the following Scriptures: I Peter iii. 3. Gen. xxxix. 1-4. Ex. xxx. 4-6.

Putting on apparel for adorning is just as plainly forbidden as gold or hair plaiting. Superfluous ornaments are those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, baldric, velvet, etc. Christian parents are bound to refrain from putting ornaments on the dress of their children, as much as on their own clothing. Those who indulge their children in superfluous ornaments commit the double sin of doing wrong themselves and teaching their children to do what God has positively forbidden. Do not try to satisfy your conscience by merely being plain yourselves. God requires that you should ‘Train up a child in the way he should go,’ and you will be held responsible for the performance of this duty. We have never seen any who, enjoying communion with God in their souls, commit this glaring inconsistency. The wearing of gold for ornament and costly apparel should be entirely abandoned.

We mean apparel worn for its comfort, to present an appearance of superiority or show. ‘With gold,’ this refers not to the articles, but to the materials. Some appeal to the Old Testament to justify the extravagance of the age. We are told that the Israelites wore ornaments—that Rebeca was presented with a set of jewelry. Admitting the fact does not prove it was right.

The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks. Some who were good in the main, did some foolish things. Some when young made mistakes of which they afterwards repented. As one says, ‘The unhappy women as they do now, adopted a fashionable, worldly attire. They were known by their appearance. They had golden ear-rings, because they were luxurious. If they had been led to the streets they would not have worn those useless ornaments. In Isaiah iii, the various modes that fashionable women adopted to render themselves attractive are specially mentioned, and unscrupulously condemned. On the other hand, we have position and rank apparently exalted as being their ornaments. ‘For after this manner (that is, without gold or superfluous ornaments) in the old time the holy women also, who trusted in God, adorned themselves.’ The above things are forbidden because:

1. It is a waste of time on themselves.
2. It is of no real value to the body.
3. It does not promote the glory of God. (Col. ii. 17; 1. Cor. x. 31.)
4. It increases pride and damns many women.
5. It keeps the poor from our churches.
6. It creates and fosters a flame of lust, leading to the worst crimes.

‘What does that gaudy ribbon and those ornaments upon your dress say to every one that meets you? It makes the impression that you wish to be thought pretty. Take care! you might just as well write on your clothes: “No truth in religion.”’ It says: ‘Give me dress, give me fashion, give me flattery and I am happy.’ The world understands this testimony as you walk the streets. You are living epistles, known and read of all men.’

Only let Christians act consistently and heaven will rejoice, and hell groan at their influence. But O, let them fill their ears with ornaments and their fingers with rings, let them put feathers in their hats, clasps upon their arms and heaven puts on its robes of mourning, and hell may hold a jubilee.

If there were two heavens, one where Jesus is at home, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians.

“During the years you have been
had you not been afraid of being loving Savior. The Holy Bible and wearing these useless ornaments, adorning your person and cherishing thought unfashionable and not 'like valuable tracts might have been more to hell with a lie in their right hand, and lure to their shame and death, the pure and unsuspecting girls. Words fail us here. Can anything more dwell than this be thought of in hell? Think of hundreds of these byraces in faultless dress, and with pleasing manners, stilly winning the confidence of unsuspecting girls. We lift up a warning voice; first, against patronizing the World's Fair in any way. The saints of God cannot afford to counterfeit it. We can think of only one legitimate excuse for the attendance, and that is as faithful heralds of the gospel. The plea will be made that it gives a fine educational privilege, or a means of employment.

Let parents everywhere take warning, and be on their guard against the approach of strangers. Let girls everywhere shun the polite but officious advances of strangers. Beware of answering letters sent out by so-called employment agencies. Give no credence to glowing accounts of easy and remunerative employment in cities. Gladly do we lend a hand to those who are down, and weep over those poor, fallen ones, but is there no way to save the oncoming crowd of beautiful girls, that are marching to a fate worse than death? This diabolical scheme proposes to add fifty thousand to the three hundred thousand that now hasten to their doom. Great God, is there no remedy? While we write we can almost hear the pitiful wail of these unfortunates. We think of our own precious girls, whom God has spared, hot tears streaming down our cheeks. Joy, that God has spared our own, but sorrow over many just as fair, and once just as pure. As we think of our own precious girls, whom God has spared, hot tears of mingled joy and sorrow scald our cheeks. Joy, that God has spared our own, but sorrow over many just as fair, and once just as pure.

We call upon every reader to pray that in some way God may interpose, and save our girls from shame, and our country from this dishonor. Let every gospel preacher cry aloud and spare not. No censure is too severe, and no prison too bad for the fiends who lure girls to their ruin.

Let us have done with mock modern, and sickly sentimentality, and hurl against this sin the anathemas that it deserves. Will all, especially those who have girls, send up a volume of prayer to the throne? Surely God will answer.—Revivalist.

While you keep your eye on Jesus you keep it off the world. Think of all that means.
Preached by J. R. Zook at Abilene, Kansas. Reported by M. L. L.

Our text will be found recorded in the 6th chapter of Matthew's Gospel and the 33rd verse. "Seek ye first the kingdom of God, and his righteousness: and all these things shall be added unto you." These are the words of Jesus Christ, and they come to us to-day. How timely when they first fell from the holy lips of the Master. "Seek! Seek! We do not simply stumble into the kingdom of heaven, we don't get there by accident. People act as if it were a hard matter to the Master. "Seek ye first the kingdom of God, and his righteousness." When you find some one that professes to be of the kingdom of heaven and goes around finding fault with his neighbors, or swears, or cheats, look out! He does not belong to this kingdom, as these are not the fruits of the kingdom of heaven. Those who belong to the kingdom of heaven, instead of going about finding fault, and trying to tear down God's cause, they will invite the people to become citizens of the Lord Jesus Christ's kingdom.

In this world we custom among nations is, when you want to become citizens of a country, that you must take an oath of allegiance and promise to support that government and not the one from which you came. When we become Christians we must promise allegiance to God, that we will stand by the rules and regulations of his kingdom, and support and defend it. We cannot say that we will not do this or that, but we must abide by the rules and requirements of that kingdom, or he will eject us from his kingdom. Again, we are told that the kingdom of heaven is not meat and drink, but righteousness, peace and joy in the Holy Ghost. When you find people who are trying to get into this kingdom when we seek that way. But when we in earnest and throw our whole soul into it, it will only be a short time till we realize that we are in it, and it will be in us.

We must use the things we have settled down in life and have everything comfortable and then seek the kingdom of heaven. That is how many people are doing. That is contrary to the teachings of Jesus Christ. Jesus says, "Seek ye first the kingdom of God, and his righteousness and all these things shall be added." Whose righteousness shall we seek? The righteousness of God we have brought this kingdom upon earth, the righteousness of Christ that takes us into the kingdom of God. If we think that we are good enough without Christ we cannot enter this glorious kingdom. "Seek ye first the kingdom of God." Well, that indicates that there must be another kingdom. There are two kingdoms in the world, two spiritual kingdoms. One is the kingdom of Satan, the kingdom of the flesh. The other is the kingdom of God or heaven, the kingdom of the Spirit. The whole human family belongs to these two kingdoms. You either belong to the kingdom of God or to the kingdom of Satan. No one can belong to both at the same time. We are either in the kingdom of heaven or in the kingdom of Satan. Every one that is in the kingdom of God knows it. Some people act as if it were a hard matter to change kingdoms. We need not go to Europe to change kingdoms. You do not go out of these doors before you change kingdoms. "Ye shall seek me, and find me, when ye shall search for me with all your heart." When we seek God with all our hearts, that is the sphere of this kingdom. It is a glorious meeting when God meets us to make us citizens of the kingdom of heaven. The kingdom of heaven is a glorious kingdom. Its citizens are peaceful and righteous. When you find some one that professes to be of the kingdom of heaven and goes around finding fault with his neighbors, or swears, or cheats, look out! He does not belong to this kingdom, as these are not the fruits of the kingdom of heaven. When we become Christians, we must promise allegiance to God, that we will stand by the rules and regulations of his kingdom, and support and defend it. We cannot say that we will not do this or that, but we must abide by the rules and requirements of that kingdom, or he will eject us from his kingdom.

Whether you are in the kingdom of God is not disputable and then seek the kingdom of heaven. But when we obey this command as well as others, the results are glorious. In regard to the time when we should be baptized, some people say, "Wait and see if they hold out faithfully. How can they keep saved when they do not obey God's first command?" Now then, we must seek this kingdom of God. First these are the words that dropped from heaven to sinful man. God who loves us more than man or angels, says, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added." What things shall be added? All the words of Jesus Christ. We must obey the words of Jesus Christ. The Apostle in one place says, "Having food and raiment, let us therewith be content." You don't have to have a million dollars to be happy in this.
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need in this life for our bodies will be thrown right in. It does not mean that we should be careless in our business or any duty of life, but to be assured that God will help us and give us proper care. Some people say, "How is it that so many people suffer hunger?" God sometimes shows to the world how his people help by allowing them to suffer for the sake only, and not for their own mistakes, there is great joy and reward. The Christian martyrs praised God while the flames consumed their bodies—sang songs and repeated the Psalms and the promises of God as they were being led to the stake. When God requires us to pass through such ordeals, he will supply strength and grace sufficient for every one of them, and all we have to do is to obey God and all these things will result in our good and his glory.

We invite every sinner to take the advice of God. That is, "Seek first the kingdom of God and his righteousness." Many people are trying themselves up to other institutions for salvation,—Christless institutions, saying there is some good in them. The devil would never fix up anything unless there was some apparent good in it. When we set poison for rats, we don't use pure poison, but mix it with some poison. For instance, we put "rough-on-rats" on cheese then when the rat eats the cheese, it also gets the poison and the rat dies. That is just the way the devil works his games. He will most always mix a little good in his institutions, and in order to get the fight, he must make all good—be that a grand thing and the poison will kill you. If you think the devil is a sleepy leatherhead, and that you can measure arms with him, he gets you every time. Take God's advice to-night, "Seek first the kingdom of God and his righteousness." Everything that God will ask you to do is righteousness. No poison in the kingdom of heaven. The kingdom of heaven has all the good that all other institutions have and much more. I will ask the Christian people here to-night a question. Did God ever ask you to do anything that was hurtful to your body? to your soul? to your morals? to your spirit? to honest business? or anything else that is good and pure? The answer is, No. Of course the devil's kingdom seems to have some good things in it, but it is for a selfish purpose, therefore that which seems good is evil.

Every thing we do must be done to the glory of God. If we expect to get a reward for it. We may feed and clothe the poor, but if we do this to advertise our business or any other selfish purpose, God will not reward us. Just like a man who was praying to be heard of men, Christ says, that is all he will get. When we pray we must desire to be heard of God only, and what we ask for must be without selfish motives, or God will not hear us, and our prayers go unanswered. We cannot fool God, He has his laws fixed, and you cannot overcome them. We must meet them or we will perish. I would to God we were aware of this. We are too stupid to "seek first the kingdom of God and his righteousness." Life is what we are alive to. It is not length but breadth. To be alive only to appease, pleasure, money, cunning and not to goodness and kindness purity and love, honesty, poetry, music, flowers, stars, God, and the eternal ages, is to be all dead. —Malachi D. Bacon.
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Advance.

To the Poor,—who are unable to pay, we send the paper free upon their individual application or upon their individual request.
### Buffalo Mission

**April Report.**

- Paul Winger, Clearwater, Ont., $1.00
- E. C. Clendenham, Clearwater, O., $1.00
- Ben. Byers, Clarence Centre, N. Y., $1.00
- Alg. Winger, Clarence Centre, N. Y., $1.00
- E. 1. L. C. Alexander, astronaut, $1.00

**Total Donations.** $15.00

**Balance due Mission March 1st.** $21.79

**Balance in hand.** $27.00

**Expenses.**

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**Balance in treasury.** $69.56

**Memorandum of Disbursements.**

- J. R. and Anna Zook.
- Donations for the work of the Visitors, $2.50.
- Wm. Bowman, Walpole, house and contents, $3.40.
- Brother and Sister S. P. Grove, Rainham, $38.95.
- W. D. Heise, Bethesda, Ont., $5.00.
- Sister Clark, Des Moines, la., $2.00.
- Max Mahler, 8 dozen fresh eggs.
- Geo. Sider, Waitfield, damage to house, $5.00.
- Geo. Baker, Markham, house and contents, $100.00.
- Adam Carter, Black Creek, house and contents, $38.92.
- Christian Sider, Waitfield, damage to house, $10.00.
- Solon E. Gehrke, Michigan, house and contents, $500.00.
- Adam Carter, Westfield, damage to house, $100.00.
- Jacob Mutter, Waitfield, work-shop, $80.00.
- Wm. Vanatter, Houden, damage to house, $770.00.
- Peter M. Climenhaga, Stevensville, Ont., $200.00.
- James Shaffer, Whalong, house and contents, $224.11.
- Mrs. Mother Wheaton is 60 years old, $68.92.
- Christopher Sider, Waitfield, damage to house, $10.00.
- Dance Night, Rainham, $15.65.

**Total amount received.** $21.79

**Total amount paid out.** $10,500.95

**Balance in treasury.** $69.56

**Ministries in the present year.**

- Peter M. Climenhaga, Stevensville, Ont., house and contents, $200.00.
- Wm. Bowman, Walpole, house and contents, $3.40.
- Joseph Baker, Nottawa, old house and stove, $71.75.
- Two car farms in Haverhill, $2.00.
- Jason Sander, Haverhill, factory and machinery, $1,200.00.
- Geo. Sider, Waitfield, damage to house, $5.00.
- Geo. Baker, Markham, house and contents, $1,150.00.
- James Shaffer, Markham, house and contents, $10.00.
- Christian Sider, Waitfield, damage to house, $10.00.
- Adam Carter, Black Creek, house and contents, $38.92.
- Christian Sider, Waitfield, damage to house, $10.00.
- Solon E. Gehrke, Michigan, house and contents, $500.00.
- Isaiah S. Watson, Michigan, house and contents, $500.00.
- Wm. Vanatter, Houden, damage to house, $770.00.
- Max Mahler, Markham, house and contents, $202.00.
- Peter M. Climenhaga, Stevensville, Ont., $200.00.

**The Chang Mission.** The Chang Mission has recently had the rare privilege of having two meetings conducted by the Danish Mission, and also the only religious gathering in the mission. Mr. Wheaton's 70 years old, has held services in every part of the country, and there were present all who could. The meetings were held in the town of Kiel, and the preaching was done by Pastor and Mrs. Hansen. The attendance was large and the meetings were well attended. The.message of the meeting was "he who knows not me will do the works of me." The meetings were conducted in a most orderly manner and the preaching was done with great ability. The mission was well attended and the preaching was done with great ability. The message of the meeting was "he who knows not me will do the works of me." The meetings were conducted in a most orderly manner and the preaching was done with great ability. The mission was well attended and the preaching was done with great ability. 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**Total amount received.** $115.00

**Total amount paid out.** $75.00

**Balance in treasury.** $40.00
Dear Readers of the Visiter: We greet you again in the precious name of Jesus.

First, we thank God for his ever-lasting care for us, and especially now he seems so very near to us in the midst of a multitude of fever-stricken people. The rains were very heavy and continued so long this Fall, that many cloudy days ensued, thus causing much sickness among the poorly protected people. But we hope that the Lord may raise favorable opportunities to come from their extremity, as this is surely an opportune time to win their confidence to Christ. Almost daily we have had calls from the sick and while the Lord upholdeth us by his own grace, we have a great privilege to minister to their wants, and our hands find plenty to do, but the best of all is the unfolding remedy for their sins through Christ the "Savio...ing in his wings."

Last week four of our boys here were sick of fever and though they did not wish to go home, the mother of one of the boys was very persistent for her own way, and would have taken him away without our knowledge of it; finally she was persuade'd to leave him here; then we felt the responsibility of our charge and we asked the Lord to relieve us, that his name may be honored, before the return of his mother, lest she take him away and worship the Amadhlozi (ancestral spirits) in behalf of him. The weather is very pleasant again, and the rains is ripening very quickly, and as the crops are very good quite a long time may be required for harvesting. Thus we are again reminded that the harvest of souls is drawing near. Pray for us that we may labor patiently and earnestly till he come. L. B. DESPRES.

Matoppo Mission, Bulawayo, So. Africa, April 5, 1904.

EVANGELICAL VISITOR

MISSIONARY.

Matoppo Mission Letter.

May the Lord help us to be the SAVIO of the heathen as well as us. shall we, whose hearts have been enlightened with light from on high, to thine enlightened the light of life? God is getting a people ready for the coming of Jesus, and we are faithful we know that there will be not a few among them from the many lost ones to whom we have been called to witness of his mighty power to save.

We are still weak, but we need to be very careful as we came rather late in the season. We feel it is a great privilege to be here in India as missionaries, and to know that it is in the order of the Lord. We shall be very glad when we get a sufficient knowledge of the native language so that we can give our people the truth of their souls and the Bible. We are in the midst of the hot season, with some exceptions, favorable way. with some exceptions, favorable way. In his home he lives, "in an in- dian...in the air! In every direction, as far as eye could see at times, we could see so many of locusts to the distance of three inches in length. But such a sight in the air! In every direction, as far as eye could see at times, we could see so many of locusts, flying as a dense army marching. It was a beautiful sight to look upon, but not very profitable to the country. The children of the orphanage were kept busy watering the garden and some of the fruit trees, but there being no crops to guard, there was not much harm done to the Mis- sion farm. Missionaries who have been here for many years have never seen such an army of locusts as we saw here to-day, so they are not very frequent.

We are in the midst of the hot season, which exceeds our mid-Summer climate at home, and this is not the hottest yet, be- cause eye could see at times, we could see so many of locusts, flying as a dense army marching. It was a beautiful sight to look upon, but not very profitable to the country. The children of the orphanage were kept busy watering the garden and some of the fruit trees, but there being no crops to guard, there was not much harm done to the Mission farm. Missionaries who have been here for many years have never seen such an army of locusts as we saw here to-day, so they are not very frequent.

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Experience and Testimony.

I am glad God has called me to be one of his followers. When God called me I felt I was a great sinner in his sight. I thought he would not accept me in his kingdom. When Jesus prayed God to hush all his sins and remember them against me no more, I realized his presence. He said your sins are forgiven, praise his holy name. In the darkest hours the Lord appeared to me in a dream. The Lord is my Shepherd. I believe God’s grace is sufficient. I praise God for the light I have seen in his word. I am so thankful for the blessed privilege we, as Christian people enjoy. I praise God for past mercies and for what he is doing for me every day. I am not content to confine him before man. I care not for the worldly things. I want to keep my eyes on Jesus and to be a child of God. I want to live in the rest of my life for Jesus, “all my days, and all my hours,” and do what he asks me to do, and be faithful through life’s journey.

Your sister in Christ,

Maria Monsey.

Dear Readers:

I take my pen this evening, as obeying the Lord. I have felt some time as if the Lord wanted me to write for the Visitor, and still felt that there were perhaps others, and did not obey, but this evening, if the Lord will direct my pen, I will try through him strengthening me, to write.

I can truly say that I have blessed times and hard times. I find that the Christian life is what we make it; we can make our way glorious, or we can have a miserable life. If we take all our trials to Jesus, he will take them from us, and we can have a glorious walk with Jesus! I read the Visitor every time it comes to our home, and often feel encouraged by its testimony which are in it. I became a follower of Jesus when I was ten years old, but did not let the Lord have room in my heart until I was twelve years of age. Last May I followed the Lord in baptism, and received a great blessing by it. I am now fourteen years of age, and often have blessed times in the Lord. I had written in the Visitor once before. I think it is such a help to read other people’s experiences in the Christian life. The Lord has been very good to me in the last few years, although I have been left without father and mother the way was hard. I could not thank God enough that I have the privilege of carrying all my trials to my heavenly Father, and he is willing to help me at all times. Praise his name! He has promised to be a “father to the fatherless,” and praise the Lord, his promises will never fail. I think I can praise him enough; how he has cared for me, while so many are without homes through this cold weather, and may be not Christ in their hearts. Oh! brethren and sisters, let us pray earnestly for those who are without Christ. So many have lost their homes these last few weeks, and we almost wonder whether it is the will of God; but we all must say with the poet, “God moves in a mysterious way his wonders to perform,” and so, if at the time we cannot understand, perhaps the time will come when we can. And then we can praise God that he did do things the way he did. O, I wish that I might at all times be at the place that I could truly say, “All things work together for good to them that love the Lord.” (Rom. viii. 28.)

Your sister in Christ,

Marietta, Pa.

ELLEN HOFFMAN.

Dear Readers:

Blessed are they that mourn, for they shall be comforted.” By the help of Jesus Christ we can be comforted if we trust and obey him in all things that he asks us to do. I can praise God for what he has done for me; he has brought me from darkness into light. I can praise him daily for his love and mercy toward me. He has given me a new heart, “old things have passed away, behold all things have become new!” I could see things in a different light; I could see that straight and narrow way. It is wide enough for all that will come. The Lord showed me that all worldly things from the greatest to the least had to be laid aside, and the blessed Bible takes up my guide, for it says, “Ye are the salt of the earth, but if the salt have lost his savor where with shall it be salted?” I am constantly looking for the Bible; I have my Bible in my hand. I work in the store, and frequently in the store, and that is just before the store is opened. I have my Bible, and if I lose heart there is nothing to fear if we trust and obey him. I do wish to learn more of him daily and spend the remainder of my life in serving God. Let us, as brethren and sisters in Christ Jesus, work together for the work of righteousness and live a pleasant life one toward another, yet

Yours in Jesus,

ELLA W. WUKER.

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Yours in Jesus,

ELLA W. WUKER.
The Burden of My Heart.

The dear Lord called me eleven years ago, in the Land of the Long Ago. Oh, never a map shall point that place; where the Fates were good to me and mine. It is a hidden place, a place where the dead and the living meet. It is a place of peace, where the weary traveler rests and the wanderer finds rest. It is a place of beauty, where the flowers bloom and the birds sing. It is a place of glory, where the angels dwell and the saints are seen. It is a place of wonder, where miracles happen and the dead rise from the grave. It is a place of mystery, a place that is yet to be discovered. It is a place of hope, a place where the saved are safe and the lost are found. It is a place of love, where the heart of Jesus beats with tenderness and compassion. It is a place of peace, where the soul is free from care and the spirit rests in the Lord. It is a place of joy, a place where the hours are filled with laughter and the moments are filled with joy. It is a place of sorrow, a place where the tears of the, the broken heart, and the aching soul are dried. It is a place of comfort, a place where the burden of the heart is lifted and the burden of the soul is shared. It is a place of strength, a place where the weak are made strong and the weak are made strong. It is a place of beauty, a place where the flowers bloom and the birds sing. It is a place of mystery, a place that is yet to be discovered. It is a place of hope, a place where the saved are safe and the lost are found. It is a place of love, where the heart of Jesus beats with tenderness and compassion.