2-6-1911

Evangelical Visitor- February 6, 1911. Vol. XXV. No. 3.

George Detwiler

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons
Permanent URL: https://mosaic.messiah.edu/evanvisitor/527

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/527

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Mr. Liu's Conversion.

Amongst the women attending the meetings at Kwangcho was an old vegetarian lady named Mrs. Liu, who was seventy-three years of age. Her daughter-in-law, who had attended the meetings for a long time, tried to persuade Mrs. Liu to come to hear the Gospel—but it seemed to be in vain. The old lady was one who had attended the meetings it was her constant wish that the command came from above, and when ready called to my Bible woman to accompany me; she, naturally, was rather surprised to find me going at that time of the day.

Arriving at Mrs. Liu's home, we called her name, but did not receive an answer. We entered and found the small room empty—but in one corner, separated from the first room by a couple of screens, we found Mrs. Liu on her bed. We greeted her and told her that we had come to see her, and she at once got up to receive us, and offered us seats. After a few questions about her health and so on, I began to tell her that we had come on purpose to tell her about the living God, and that God had sent His Son to suffer and die for us, and that whoever believeth in Him should not perish, but have everlasting life.

As she listened to our message her face suddenly changed; she seemed like one waking from a dream, and exclaimed: 'Is it true what you say? Is it true that the Son of God died for me, and that if I believe on Him I shall be saved?' Using my Bible, I sought to assure her that it was true, and after a while her face became radiant with joy—that face which before was so wrinkled, so dark, and hopeless. She then said: 'Do tell me again and again that Jesus died for me. Remember I am over seventy-three years old—do not tell me much—I am so forgetful—but tell me the same words over and over again.' Again I quoted from the Scriptures, verses about the love of Jesus to us while we were yet sinners, and she said: 'But when you in foreign countries knew all this, when you knew how to obtain “peace,” and knew how to obtain forgiveness of your sins, why did you delay so long before coming to tell us? Why did you not come before? I have never heard anything like this—do tell it again. For over forty years I tried to find peace for my soul, and relief from the burden of sin, going on my small feet from temple to temple, reading prayers, abstaining from meat, etc., but never found peace—and now I am so happy.'

From that time she became a true-hearted Christian, and destroyed all her idols. Whenever she came to the meetings it was her constant wish that I should repeat the old story that Jesus died for her lest she should forget it. On the day of her baptism she said: I do not know much—but this I know, that Jesus died for me.'

As for myself, I cannot express the joy which filled my heart. It seemed as if heaven had opened to me. Dear friends, let us constantly and prayerfully remember our dear brothers and sisters in Christ.—China's Millions.

This separating line, the line that separates between the "things of Christ" and the things of the enemy, which is very sharply drawn in the Scriptures, has become, in these days, much confused, and in the minds of many professing Christians has been practically obliterated. They would hardly recognize as applicable to them the command, "Come ye out from among them and be ye separate" (II Cor. 6:17), since the practice apparently sanctioned (or at least tolerated) by the popular teaching of the day would be represented by the command, "Mingle freely in all the occupations and affairs of the world, and so deport yourself as that it is not possible to distinguish him 'that believeth from an infidel.'"—Philip Mauro.

The Savior contemplated that they who have been washed by the water of regeneration should have only their feet in contact with the world. (John 13:10.) Their hearts and minds were to be far above it. But in this day it seems to be generally supposed that Christians may submerge their whole persons in worldliness, and, indeed, be absolutely indistinguishable from the utterly worldly.—Sel.

Give me the money that has been spent in war and I will clothe every man, woman, and child in an attire of which kings and queens would be proud. I will build a school-house in every valley over the whole earth. I will crown every hillside with a place of worship consecrated to the gospel of peace.—Charles Summer.
Evangelical Visitor

A Bi-Weekly Religious Journal

For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interest of the church of the Brethren in Christ.

SUBSCRIPTION

[Inland, $1.00; \$1.50 in advance.

To Foreign Countries, \$1.25 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa.

ASSOCIATES:

ELDER W. O. BAKER, - - - - - - - Louvile, Ohio
S. R. SMITH, - - - - - - - - - - - - - - Grantham, Pa.
R. H. HESS, - - - - - - - - - - - - - - Grantham, Pa.

GEORGE DETWILER, Office Manager.

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

The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decisions.

Entered at the Postoffice at Harrisburg, Pa., as second class mail matter.

The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

EDITORIAL.

The Bible Conference.

As we write these notes the Bible Conference is going on according to program, and we cannot but feel that it is proving itself a season of profit for those who attend, in whatever capacity that may be, and that its influence will be felt in far-away places. The Bible School management was anxious that this Conference might be a decided success in the things that make for the advancement of the kingdom of God, and we feel confident that the hope will be realized to no small extent. The attendance was hardly as large as we wished in the beginning, but as the days went by the attendance increased, and during the last week of the assembly the meeting room was mostly fairly well filled.

The teachers from a distance were Eld. J. N. Engle, of Abilene, Kansas; Eld. C. N. Hostetter, of Lancaster county, Pa., and Eld. S. G. Engle, of Philadelphia, Pa. Bro. S. R. Smith had charge of the program and presided over the various sessions, besides teaching the General Bible Lessons from day to day. The teaching was of a high standard—both as to salvation and service, and brought about much of heart-searching, which with many, especially among the younger Christians, resulted in a definite dedication to God for service or sacrifice, and a receiving of larger measures of the Holy Spirit as equipment for that service. No doubt the influence of these meetings will be felt in the African mission field as a number have definitely dedicated their life to this field of work. A great quickening has come to the Bible School family; a number of conversions took place there, the atmosphere of the school seems to have become decidedly more spiritual, which condition we hope will continue permanently.

Special meetings were commenced the week preceding this assembly in which Bro. N. Z. Hess assisted for three evenings. There was some signs of revival during the week among the children of the Orphanage. As much as possible the revival feature was continued in the evening sessions, Eld. S. G. Engle adapting his expositions on the Tabernacle to this end. Strong conviction came upon the people and a goodly number yielded to the invitations of the gospel and were happily converted. The power of the Lord was present very markedly and the whole assembly was profoundly moved at times.

May the Lord continue to bless until the end and may He be glorified in it all is our one desire and prayer, until the whole church be revived and filled and equipped for service.

Up to Thursday evening, February 2, the record showed that no less than three hundred names of persons attending had been registered not including the student body nor the Messiah Orphanage children.

A recent letter from Eld. W. O. Baker of Louisville, Ohio, informs us that his health this Winter has so far been very good. He writes, "I enjoy reading and thinking as well as ever." He enjoys the regular visits of the Visitor. Referring to the Bible School he writes that he almost wishes he were living in Harrisburg and could enjoy its advantages.

Some of our Canadian ministering brethren are showing a commendable earnestness in the work of soul saving. Our latest word is that the brethren Girvin Bears and Bert Sherk have gone to Michigan to labor at Carland for an indefinite time in the interest of the work. May the work prosper in that the Holy Spirit is using them for God's glory, and many be won for the kingdom.

Bro. Elliott writes us that while in the early part of the Winter his health was fairly good more recently he has had a severe attack of grippe, and does not expect to be in active service until the Winter is past. Sr. Elliott was also suffering and laid up, as also others of the family. May the Lord grant speedy relief, according to His will.

A letter received since our last issue from Bro. Amos C. Higgins, informs us that he is improving some in health, and requests the brethren to pray for him especially that God may restore him fully to health and that somewhere a home may open for him, where he can be sheltered and be among the brethren. He says, "Give my love to all the brethren."

The two weeks between this issue of the Visitor and the last were taken up with the Bible Conference as announced in several issues preceding this. The editor, consequently, has been chiefly busy in connection with the concerns of this important meeting; and the preparation of matter for this issue was, in consequence, accomplished with some distraction. It however gave us opportunity to give to our readers several articles of a special nature and as far as possible we give space for them on our editorial pages. The first entitled, "Secret Societies—Freemasonry," is an editorial which appeared recently in The Friend of Philadelphia, Pa. We are living in a time when many young men are becoming ensnared by this master iniquity, and once in, comparatively few have the moral courage to come out. We ask our young men, especially, to read all of this article. Let the words of Wm. H. Seward grip you strongly; learn what are the awful ills that those who are initiated take, in the three degrees. Accept the testimonies of such a witness as Charles G. Finney as to the correctness of these statements, having gone through them himself but came out when he became a Christian. See that it is a religious system that pretends to lead the candidate into and through a new birth. Mr. Finney, it will be noticed, speaks of the "Morgan Exposition," referring to William Morgan's exposure of Freemasonry early in 1826, at Batavia, New York, for which he was killed by drowning in the Niagara river in September of that year. The feeling against Masonry that was aroused because of this crime gave the institution a very
severe blow, and for years masonry had to hide its head. Pennsylvania at that time elected an anti-mason governor, but time cures almost all things, and the institution has greatly revived and is possibly stronger than ever, and it is well that we permit ourselves to be warned and not permit ourselves to be deceived into believing it to be a good institution of charitable works. We also, in this connection, give a letter from Dr. Torrey, the well-known evangelist and Bible teacher, written recently, as to why he can not affiliate with the Free Masons. Read it, too, and may none of our readers be entrapped.

---

Secret Societies—Freemasonry.

In 1892-3 a general revision of the Discipline of Philadelphia Yearly Meeting was undertaken. The attention of the committee having this work in hand was called to the subject of secret societies, particularly Freemasonry which up to that time had not been mentioned in the Discipline. Joseph Walton, a member of the revision committee, and at that time editor of The Friend, requested the writer to prepare for this journal a series of articles on this new subject which the committee was considering for introduction into the revised book. These articles were hastily prepared and appeared in Nos. 24 to 28 of Vol. 66, early in the year 1893. When the Yearly Meeting in Fourth Month adopted the revised Discipline, it contained the following section or chapter:

SECRET SOCIETIES.

"It is the judgment of this meeting that our members ought not to join Masonic lodges or other secret organizations. While some of these societies are less objectionable than others, yet wherever the obligation to secrecy is attached to them, they should be shunned by our members. If serious, reputable citizens join the less objectionable of these societies, their example tends to encourage others to become members of those whose influence is still more pernicious.

Secret societies are capable of producing much evil, and are incapable of producing any good which might not be effected by safe and open means. Believing that membership in them will be detrimental to their religious welfare, we hereby exhort all our members to keep clear of the whole system, and if any of them have become entangled in this snare, over-seers and other concerned Friends should endeavor to convince them that their course is repugnant to our religious principles and testimonies."

This was retained in the recent revision of the Discipline. During the work of the committee to whom the last revision was committed, one of its younger members expressed a desire and a need for the strengthening of the position of our Yearly Meeting on this subject of secret societies. He suggested that a short paragraph on this subject be added to the Advices, and proposed the following which was adopted, and is now required to be read once a year in each Quarterly Meeting and in the Monthly Meetings which report to them:

Advised—"That our members refrain from membership in Masonic lodges or other secret societies; remembering that these are incapable of producing any good which might not be effected by safe and open means, and that the pledge to secrecy is in itself a surrender of manly independence which tends to moral decadence and spiritual loss."

The incompatibility of a society pledging its members to secrecy with that openness and frankness which have ever characterized members of the religious Society of Friends, needs hardly to be pointed out. The "surrender of manly independence" mentioned in the advices, was strikingly emphasized by Wm. H. Seward in a speech in the United States Senate:—

"Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No, no, I know quite well the fallability of my own judgment, and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands, to make myself a willing slave."

That Seward's expression "a willing slave" is none too strong when applied to Freemasonry may readily be seen from the following quotations from a standard masonic work, published by a masonic publishing house:

"The first duty of the reader of this synopsis is to obey the edicts of his Grand Lodge. Right or wrong, his very existence as a Mason hangs upon his obedience to the powers immediately set above him. . . . The one unpardonable crime in a Mason is contumacy or disobedience." (Webb's Monitor, by Morris, P. 196.) "Contumacy. The offence of contumacy or disobedience to the due summons of a Lodge, is one of the highest misdemeanors in masonry. It is a direct violation of its covenant and a fatal blow at its discipline. There is, therefore, no recourse but the peremptory infliction of our highest penalty upon the brother who is contumacious." (Id. p. 236.)

What is this "highest penalty" which must be inflicted upon the disobedient brother?

Masonry proper, or Blue Lodge Masonry, consists of three degrees, Entered Apprentice, Fellow Craft and Master Mason. In the initiation into each of these, the candidate, as he is "entered, passed and raised," is required to take an oath or obligation to which is attached a "penalty." These are, in the first degree, "Binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low-water mark, where the tide ebbs and flows twice in twenty-four hours." In the second degree, "Binding myself under no less a penalty than that of having my heart torn open, my heart plucked out and given as a prey to the wild beasts of the field and the fowls of the air." In the third, or Master Mason's degree, "Binding myself under no less a penalty than that of having my body severed in twain, my bowels taken from thence and burned to ashes, and the ashes scattered to the four winds of heaven, so that no more trace or remembrance may be had of so vile and revolting a wretch as I, should I ever knowingly or willingly violate this my solemn obligation as a Master Mason." And in each instance these words are added, "So help me God, and keep me steadfast in the due performance of the same."

It is difficult to understand how members of Christian churches and professed ministers of the gospel can be induced to take such oaths, and consent to the execution upon themselves of such barbarous penalties; but the fact that they do, shows how wrong it would be to conclude that Freemasonry is a good institution because some seemingly good men are embraced in its membership. That many members of the Order have regarded their oaths as binding and their lives forfeited if those oaths are violated, is apparent from the several cases in which it is known that the Masonic penalties have been inflicted. From the strength of the secret body by which Freemasons are bound to the institution and to each other, it is not probable that all, not even the greater part of these cases, have come to the knowledge of the public. Adhering Freemasons do not pre-
tend to publish their secrets, but these pretended secrets have repeatedly been revealed, and in every important particular these revelations agree.

The correctness of these expositions has been attested by many conscientious and Christian men, not a few of whom are yet living, some of whom are our own members. The late President Charles G. Finney, of Oberlin College, speaking of the Morgan Exposition, says: "When the book was published I was asked if it were a true revelation of Freemasonry. I replied that it was, as far as I knew anything about it, and that as nearly as I could recollect, it was a verbatim revelation of the first three degrees as I had myself taken them. I replied in this way because I saw, of course, that as the thing was published and no longer a secret, I could not be under any obligation to keep it a secret unless I could be under an obligation to lie, and to lie perpetually, by denying that that which had been published was truly Freemasonry." "The oaths, or obligations, were familiar to me, as was everything else that belonged to those three degrees that I had taken."

If these oaths are to be taken in earnest, they are barbarous; if in jest they are blasphemies. One would suppose that a man brought up as are Friends, to regard even civil and religious oaths as wrong, would hesitate to take obligations with such shocking penalties as are administered by the Masonic order. But we have abundant evidence that these convictions have not been sufficiently strong in some of our members to prevent them from becoming "entangled in this snare." They have been "entered, raised and passed" not only with a "hoodwink" over their natural eyes, but also with a blindfold over their moral and spiritual natures; with a "cabletow"—a cord, not only binding the neck or arm or chest but also with their consciences similarly bound. They cannot have experienced the new birth of which Christ spoke to Nicodemus, or they would not be in the condition described on page twenty of Mackey's Manual of the Lodge as being that of every applicant for Masonic membership, viz.: "There he stands without our portals, on the threshold of this new Masonic life, in darkness, helplessness, and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outer and profane world, he comes inquiringly to our doors, seeking the new birth, and asking a withdrawal of the vail which conceals divine truth from his uninitiated sight. And here, as with Moses at the burning bush, the solemn admonition is given, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." This is the condition in which Masonry represents a Christian man as being when he seeks initiation. May any of our members who may have been taken in this snare, see the wrong of their course and sincerely repent.

Dr. Torrey's Five Reasons.

[In the following letter, dated December 29, 1910, Dr. Torrey, the evangelist, gives his reasons for not joining or not having joined the Masonic Fraternity. The letter was addressed to Wm. I. Phillips, of Chicago, Ill., and is here published by his courtesy.—Editor.]

First. Because God expressly commands believers in Christ, "Be not unequally yoked together with unbelievers." (II Cor. 6:14.) This is the passage that decided me once and for ever on the lodges question. There are many unbelievers in every Masonic lodge. By unbelievers, I do not mean infidels, but I mean unbelievers in the Biblical sense, and one only who has not that kind of faith in Jesus Christ that leads him to definitely accept Jesus Christ as His Savior and Lord. Furthermore, the Masonic lodge, if I am correctly informed, explicitly rules out, at least in its lower degrees, the name of Christ. I could not join any organization that ruled my Lord out. Some of the most wicked and godless men I have ever known have been members of the Masonic lodge, even though their character and conduct were well known to others in the lodge. I could only join a lodge by definitely and knowingly disobeying God.

Second. I have no time to be a Mason. I could only give time to a lodge by taking it from the church, and the church of Jesus Christ needs all the time I have. I have learned by experience that a large number of those persons who are both Masons and church members neglect the prayer-meetings and other church obligations for the sake of the lodge. If I had three times as much time as I have, I should want to give it all to the church. I could not be a faithful Mason without being a faithful church member.

Third. I consider what is called "the work" of the Masonic lodge to be childish and foolish. I once took time to study "the work" of the

(Continued on page 30.)
joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen. Yours and in the loss of earth, Jesse and Docia Wengler.

NOTTAWA—A series of meetings began in Nottawa, Ont., December 4, being conducted by Bro. J. Shoults of Forks Road, Ont., starting them in the second line meeting-house, ending on January 3, then came to the sixth line, January 9, and labored faithfully with us for one week. Owing to cold, disagreeable weather and sickness in the neighborhood, the meetings were not very well-attended. Truly the brother cleared himself. The afternoon prayer-meetings were quite well attended by the brethren and were real encouraging although none of the unsaved manifested openly, a desire to be saved, yet we trust believers have been benefited thereby. And although none of the unsaved manifested any desire for salvation, they seemed to realize their unsaved condition, and quite willing to follow the Lord. Several came out and sought the Lord.

The meetings throughout were very spiritual and interesting. Believers were being built up and encouraged on their way forward. And the unsaved were made ready to realize their unsaved condition, and quite a number turned to the Lord and professed to have found Christ in the pardon of their sins.

Now may Christ's prayer to His Father in heaven be verified in these dear souls, that they must be "kept from the evil" that is in the world and glorify God in their lives. Eld. Wm. Graybill, of Port Huron, who was home over New Year's to visit his aged parents, brother and sister Edward Fordwick, Ont., Jan. 25, ign. Several of the believers feeling the need of the gift of the Holy Ghost, heart purity and the power of the Holy Spirit, were pardon and regeneration by faith, and that they must be "kept from the evil" that is in the world and glorify God in their lives.

Meetings at Howick, Ont.

On January 3, 1911, Brother and Sister Girvin Bearss, of Ridgeway, Ont., came to Howick where a series of meetings was appointed for Bro. Bearss. The meetings continued until Friday evening, January 19.

The Lord used Bro. Bearss in preaching His word in the Spirit and with power. The meetings throughout were very spiritual and interesting. Believers were being built up and encouraged on their way forward. And the unsaved were made ready to realize their unsaved condition, and quite a number turned to the Lord and professed to have found Christ in the pardon of their sins.

Now may Christ's prayer to His Father in heaven be verified in these dear souls, that they must be "kept from the evil" that is in the world and glorify God in their lives. Eld. Wm. Graybill, of Port Huron, who was home over New Year's to visit his aged parents, brother and sister Edward Fordwick, Ont., Jan. 25, ign. Several of the believers feeling the need of the gift of the Holy Ghost, heart purity and the power of the Holy Spirit, were pardon and regeneration by faith, and that they must be "kept from the evil" that is in the world and glorify God in their lives.

Meetings at Howick, Ont.

On January 3, 1911, Brother and Sister Girvin Bearss, of Ridgeway, Ont., came to Howick where a series of meetings was appointed for Bro. Bearss. The meetings continued until Friday evening, January 19.

The Lord used Bro. Bearss in preaching His word in the Spirit and with power. The meetings throughout were very spiritual and interesting. Believers were being built up and encouraged on their way forward. And the unsaved were made ready to realize their unsaved condition, and quite a number turned to the Lord and professed to have found Christ in the pardon of their sins.

Now may Christ's prayer to His Father in heaven be verified in these dear souls, that they must be "kept from the evil" that is in the world and glorify God in their lives. Eld. Wm. Graybill, of Port Huron, who was home over New Year's to visit his aged parents, brother and sister Edward Fordwick, Ont., Jan. 25, ign. Several of the believers feeling the need of the gift of the Holy Ghost, heart purity and the power of the Holy Spirit, were pardon and regeneration by faith, and that they must be "kept from the evil" that is in the world and glorify God in their lives.

Meetings at Howick, Ont.

On January 3, 1911, Brother and Sister Girvin Bearss, of Ridgeway, Ont., came to Howick where a series of meetings was appointed for Bro. Bearss. The meetings continued until Friday evening, January 19.

The Lord used Bro. Bearss in preaching His word in the Spirit and with power. The meetings throughout were very spiritual and interesting. Believers were being built up and encouraged on their way forward. And the unsaved were made ready to realize their unsaved condition, and quite a number turned to the Lord and professed to have found Christ in the pardon of their sins.

Now may Christ's prayer to His Father in heaven be verified in these dear souls, that they must be "kept from the evil" that is in the world and glorify God in their lives. Eld. Wm. Graybill, of Port Huron, who was home over New Year's to visit his aged parents, brother and sister Edward Fordwick, Ont., Jan. 25, ign. Several of the believers feeling the need of the gift of the Holy Ghost, heart purity and the power of the Holy Spirit, were pardon and regeneration by faith, and that they must be "kept from the evil" that is in the world and glorify God in their lives.

Meetings at Howick, Ont.

On January 3, 1911, Brother and Sister Girvin Bearss, of Ridgeway, Ont., came to Howick where a series of meetings was appointed for Bro. Bearss. The meetings continued until Friday evening, January 19.

The Lord used Bro. Bearss in preaching His word in the Spirit and with power. The meetings throughout were very spiritual and interesting. Believers were being built up and encouraged on their way forward. And the unsaved were made ready to realize their unsaved condition, and quite a number turned to the Lord and professed to have found Christ in the pardon of their sins.

Now may Christ's prayer to His Father in heaven be verified in these dear souls, that they must be "kept from the evil" that is in the world and glorify God in their lives. Eld. Wm. Graybill, of Port Huron, who was home over New Year's to visit his aged parents, brother and sister Edward Fordwick, Ont., Jan. 25, ign. Several of the believers feeling the need of the gift of the Holy Ghost, heart purity and the power of the Holy Spirit, were pardon and regeneration by faith, and that they must be "kept from the evil" that is in the world and glorify God in their lives.

Meetings at Howick, Ont.

On January 3, 1911, Brother and Sister Girvin Bearss, of Ridgeway, Ont., came to Howick where a series of meetings was appointed for Bro. Bearss. The meetings continued until Friday evening, January 19.

The Lord used Bro. Bearss in preaching His word in the Spirit and with power. The meetings throughout were very spiritual and interesting. Believers were being built up and encouraged on their way forward. And the unsaved were made ready to realize their unsaved condition, and quite a number turned to the Lord and professed to have found Christ in the pardon of their sins.

Now may Christ's prayer to His Father in heaven be verified in these dear souls, that they must be "kept from the evil" that is in the world and glorify God in their lives. Eld. Wm. Graybill, of Port Huron, who was home over New Year's to visit his aged parents, brother and sister Edward Fordwick, Ont., Jan. 25, ign. Several of the believers feeling the need of the gift of the Holy Ghost, heart purity and the power of the Holy Spirit, were pardon and regeneration by faith, and that they must be "kept from the evil" that is in the world and glorify God in their lives.
A Brother's Testimony.

I have felt impressed for some time when reading the experiences of others in the Visits to write some of my experiences to tell what the Lord has done for me. I have such a strong desire and determination to go on in God's service, but even with all that we must put forth some effort through God's help, or we will become damped. I am glad this morning for victory through Jesus. I know that my Redeemer liveth. I know that my past transgressions are blotted out for they could not be any more, and I have a hunger in my soul after the deeper things of God. I feel there is so much danger even after we have experienced a great deal of God's goodness toward us that we might come short of being just where God wants us. But I am glad He has said I will never suffer you to be tempted above that ye are able, but will with the temptation make a way of escape. It is my desire to be exactly in the center of God's will at all times. God will not suffer me to be tempted above that I am able. "I have an interest and privilege to be in the center of my Father's will. Praise the Lord."

Many temptations and trials, but I can endure them for Jesus' sake, and, no doubt, I feel it down in my soul, that they will work out for my good. James 1:12 says, "Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life which the Lord has prepared for them that love Him." In the midst of trials I can praise God down in my heart. Glory to God. I am glad for the confidence I have. I have a desire to keep a soul under all circumstances and I have such a strong desire to keep steadily growing and not be as the seed that fell on stony ground. I feel there is so much danger of us growing cold if we are not real earnest. But I don't believe God will allow His true children to become cold without they would know something about it; so with all the temptation and dangers nothing to fear, trusting in Jesus. Glory to His name! I want to be a real honor to God in this life, not to far off, even as many as the Lord our God shall call." This is a precious promise, and it reaches to the lot of Africa for whom we are laboring. How we praise the Lord for the glorious privilege of living here for Jesus, even though the tests are severe and more sacrifice on our part is required; yet because of what Jesus is to others. I am not perfect, I often come short of my duty, but am not tired of trying to serve God. I ask an interest in your prayers for me and my family. Your sister in love,

Waynesboro, Pa.
MARY L. VARNER.

Christ for Africa.

Dear readers: "The promise is to you and to your children, and to all that are far off, even as many as the Lord our God shall call." This is a precious promise, and it reaches to the lot of Africa for whom we are laboring. How we praise the Lord for the glorious privilege of living here for Jesus, even though the tests are severe and more sacrifice on our part is required; yet because of what Jesus is to us and for us. We gladly give our lives for the perpetuation because many are the sheaves that are falling for want of reapers.

We have had two weeks of special services and the Lord has graciously blessed and saved a number of souls, reclaimed several backsliders, and set the fire burning afresh and deeper in many hearts for which we praise and magnify our dear Lord.

We had watch-night meeting also when about twenty-five native brethren and a few unsaved waited in prayer, song and praise, with us until the New Year whistle was blown. There is nothing so sweet as to see souls getting saved, and sanctified and going on with the Lord, as it means much these days to be true to Jesus and walk humbly before Him. Please pray for us.

Yours seeking the lost till He comes,
J. R. EVSTER.

For the Children.

I will write a little for the children about a little piece of mine not quite three years old who took sick and died at our place. In her sickness she looked up and smiled and said, "I'm now going to be with the Lord." Her mother asked her what she sees up there. She said, "Little girls. They have flowers." It seems flowers are the children's greatest delight. This happened long ago.

SUSAN ROBES, Sr.
Clarence Center, N. Y.
our Lord Jesus Christ, which accord­
ing to His abundant mercy hath be­
gotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead. To an inherit­ance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto sal­vation ready to be revealed in the last time." (I. Peter 1:3, 4, 5.)

The above passage has often been a great comfort to me, and, I trust, it is also to many of God's children. We note by this and other scriptures, that the hope of our future glory lies in the resurrection of Jesus Christ from the dead. The Scriptures posi­tively prove that He rose the third day and gained the victory over death, hell and the grave. Jesus upon var­i­ous occasions spoke to His disciples that the Son of man must be betrayed into the hands of sinful men and be crucified. But withal that we notice when He was taken from them and shamefully nailed to the tree that they seemed to have lost hope. As two of the brethren walked to Emmaus they talked of His crucifixion and were sad, and when Jesus drew near and went with them He asked why they were sad. Then they asked Him if He were an only stranger that didn't know of what had transpired there, and in the conversation they said that we trusted, or believed, that it had been He which should have re­deemed Israel. They had hoped that He would set up the kingdom for which He taught them to pray, "Thy kingdom come." Again in Acts 1:5-6, they asked, "Lord, wilt thou at this time restore the kingdom to Israel?" His answer was, "It is not for you to know the times or the seasons, which the Father hath put in His own power." We refer to these passages to show they had lost hope, but when they knew He was alive again then a new and living hope became theirs. Praise His name. So to-day the hope of our blessed and glorious immortality rests upon this fact that Jesus died and rose again.

The question with some may be when the Christian shall be made a partaker of this inheritance which is incorruptible. We answer briefly at this place, "When the Lord shall de­scend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Paul wrote of this as a mystery. "We shall not all sleep (not soul-sleeping), but we shall all be changed, in a mo­ment in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised in­corruptible and we (the living) shall be changed. For this corruptible (dead body) must put an incorrup­tion, and this mortal (living body) must put on immortality." Then the redeemed can shout, "O death, where is thy sting? O grave, where is thy victory?" John the apostle says, "We shall be like Him for we shall see Him as He is." If the above are not realized at death (and they are not) then what about the state of the departed until the first resurrection takes place? Let us see. What does the inspired word say about it, "And I heard a voice from heaven saying unto me, Blessed are the dead which die in the Lord from hence­forth; yea, saith the Spirit that they may rest from their labors; and their works do follow them." Is it not suf­ficient when we can say, thus saith the Lord? Oh how wonderful that in this blessed lively hope we have the as­urance that we shall share the glory with Him. No doubt eternity will be too short to behold the King in His beauty and shout the hallelujahs of His praises. Yes, this will be some­thing of the song of the redeemed as "unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen." (Rev. 1:5, 6.)

There is much speculation with re­gard to the future state of God's chil­dren immediately after death that is unscriptural. We have heard state­ments like this, saying, "The departed are now walking up and down the golden streets of the New Jerusalem looking out for you to come." Again we have heard this statement made on funeral occasions, "The Lord has come to this our brother." The Lord's coming, as already shown, will be personal. He will come Himself and all those who are in the waiting attitude will be caught away while the foolish virgins will be lacking the essential thing, oil, in their vessels, and the lamps trimmed and burning. We are not to fix times or dates, but Jesus Himself said we should be ready. According to the signs of the times we may safely con­clude that the coming of the Lord for His saints is near at hand. May we as Christians be in such close touch with Him that we may understand­ingly hear the softest whisperings of His sweet voice. By so doing we shall be in a state of readiness so that His coming to us will not be as a thief in the night.

Yours in the blessed hope.

Goodman, Mo.

For the Evangelical Visitor.

Onward and Upward.

By D. V. Heise.

After the baptism of Jesus, the heaven commissioned voice was still heard proclaiming the glad tidings of salvation unto the people. Imme­diately after John's testimony of Jesus in His baptism, the acknowl­edgment of which was given by the Spirit in the form of a dove. To which "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him and I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost, and I saw and bare record that this is the Son of God." The devil took im­mediate advantage of this emphatic declaration to contest every inch of the ground covered by the promise, with an "If thou be the Son of God, make a public demonstration, do thus and so. The great controversy be­tween light and darkness. The powers of heaven and hell were now fully engaged in open conflict in the wilderness­ness temptation, and a signal victory was won by using the sword of the Spirit. "It is written:" the weapon that will stand the test for all time. In proof of this Satan quit the field and angels ministered unto Him of the products of heaven. Praise His dear name. But the conflict did not end there, though the victory was won and Satan's power curtailed. He is still the same enemy and contests every inch of the territory we pass over, in proof of which Jesus said: "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law and a man's foes shall be they of his own household." Right
But why are a man's foes of his own household? If there is any place in all the world where kindest regards, affection and forbearance should be in evidence, it is in the household. Here are enacted the changing scenes and routine of daily haps and mishaps, which with the very best of care will cause more or less jangling, and Satan always takes advantage of the opportunity to get into some of his malicious work to enlarge their petty weaknesses. If it is no more than to say, "O yes, you, what are you?" Is it not true that often those who should be on the most intimate terms, prove the most hostile to each other, and the greatest hindrance to their own salvation? Probably that unyielding self-will and self-esteem lie at the threshold. "For whosoever will save his life (self life) shall lose it" (the spiritual life). "If any man will come after me, let him deny himself and take up his cross daily and follow me" (Luke 9:23).

We need much courage and perseverance to face the enemy and prove true to God and keep His commandments in these days of religious freedom and liberalty, whereby the doctrine of the Son of God is almost entirely obliterated. "But in vain do they worship me, teaching for doctrines the commandments of men." There are many opposing elements in the family and church relationships which are deceitful in their very nature, having a show of love and good will for the cause of Christ on the surface, yet in works deny Him. "Outward rites in the Christian church are valid only as they are incorporated into the life of the individual. The Christian warfare is a steady onward and upward movement, pressing "toward the mark for the prize of the high calling of God in Christ Jesus," which means cross-bearing as Jesus did to the crucifying of the flesh. "Mortify therefore your members which are upon the earth." (Col. 3:5.) As long as the carnal mind rules it keeps the whole body under control and subject to its affections and lusts, so that men cannot yield themselves to God as they should but are kept in bondage by their evil passions and "fleshly lusts which war against the soul. For which things sake the wrath of God cometh on the children of disobedience." If we confess Jesus Christ in our testimony, we should also confess Him in our deportment. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you: depart from me, ye that work iniquity." In our baptismal vow we answered, yes, to the following question, "Inasmuch as you have professed to have received the pardon of your sins, do you now publicly renounce the world, the devil and your own corrupt nature; do you promise allegiance to God and fidelity to the church?" In our baptism we publicly answered, yes, to the world, to the church and to God. Have we kept these vows sacred? Does that same love and zeal prompt us onward and upward to a holy and consecrated life above the attractions from the world side in all of its vain and foolish pomp and show in catering to the lusts of the flesh? Especially during the holiday season, when there is such a display of all manner of useless and foolish trinkets and ornaments fluoushing into our faces, can we with Bunyan's Pilgrim pass through Vanity Fair and come out with clean hands? "Looking unto Jesus, the Author and Finisher of faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God." How do the abominable "Santa Claus" proceedings of our day, which has so interwoven itself into the popular church and Sunday-school work of the world, compare with the self-denying principles of the child Jesus who was so pure and lovely in all His work and ways; "who did no sin, neither was guile found in His mouth." Dear brethren and sisters, let us guard well ourselves from all these impurities, that they do not enter into our homes and become a precedent for future generations to idolize. "Little children, keep yourselves from idolizers." (1. Jno. 5:12-21.)

Clarence Center, N. Y.

"In such an hour as ye think not, the Son of Man cometh." (Matt. 24:44.)

Keep these words in mind daily. They are meant for us who look for the Lord, not for unbelievers. The order of prophecy may seem perfectly clear to you. And yet do not forget it—at the crucial hour, there shall arise an element of surprise that will set aside all your speculations. And the Lord will come in such time and manner as you had not counted on.—Sel.

For the Evangelical Visitor.
The Trial of Our Faith.

BY GEORGE S. GRIM.

"Examine me, O Lord, and prove me; try my reins and my heart." (Psalm 26:2.)

David was very anxious to know whether he was right with God, and was not satisfied until he had gained this assurance. He was willing to be proved and tried, and if he could hold out then his heart would be established and nothing could move him from doing the will of God. He had done many things that he was assured and knew was right in the sight of God. Among them he says, "I have not sat with vain persons, neither will I go in with dissemblers; I have hated the congregation of evildoers, and will not sit with the wicked; I will wash my hands, so will I compass thine altar, O Lord." We see how through these searching trials he was refined and purified, so that he could say, "The Lord is my light and my salvation, whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1.)

Yes, David could well say that the Lord is his strength and his life for he had given himself to the Lord and he had no reason to fear; for he was the Lord's whether in life or in death. So also the true Christian in our day must realize as well as in the time of David as also the apostle tells us in Heb. 12:6-8: "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastisement God dealeth with you as sons; for what son is he whom the Father casteth not out? But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." We are told by the apostle Paul in his second letter to Timothy, that all who will live godly in Christ Jesus shall suffer persecution.

But again we are told that the trial of our faith is much more precious than gold tried in the fires, because this (the trial of our faith) shall be in us for faith and glory at the appearing of Jesus Christ. Then it will be of the greatest importance to us to be on our guard; although we have to sacrifice ourselves in the things of this life of our
pleasures, our comforts and our
means of living, which may be a se­
vere trial to our faith, through the
self-sacrificing principles of the gos­
pel of Jesus Christ; and like David
says not sit with vain persons, nor
go in with dissenters, nor congre­
gate with evildoers, for such society
is still continued in the world as it
was in the time of David, perhaps
only a little different in its form, but
the soul destroying principle is the
same.

Louisville, Ohio.

For the EVANGELICAL VISITOR.

Death.

BY EDGAR M. HOPPER.

In this life there are many uncer­
tainties, but one thing is certain, and
that is that death is on our track. We
know not when he will meet us, how
he will meet us, or where he will meet
us, but we will meet him nevertheless.
This teaches us that we should be al­
ways ready. Death has entered many
a loving home. He has removed
fathers in the prime of life; he has
called mothers away from their chil­
dren; he has summoned young people
in youthful bloom, and he has called
the darling boy or girl from the
mother's bosom. We all have stood at
open graves; we have seen dear ones
laid away in the cool and silent tomb.
Oh! how sad we felt when we took a
last look at the form we loved so
well to a dying friend, but the child
will not return, but we will follow.

Through sin, death entered this
cold, wicked world, and all flesh must
die. Every day we see that death is
in the land, calling many to a long
gloomy place. Let us think of many dear ones that have
lived with, have sung, and prayed in
our midst, but they are gone. They
will not return, but we will follow.

Sometimes we think of the grave as
a dark and a gloomy place. Let us
bear in mind that Jesus was in the
grave, and He will not leave us.
There is a poem that says:
“Death rides on every passing breeze,
And lurks in every flower.”

It matters not how fair we may be,
how rosy our cheeks, how sparkling
our eyes, death will meet us. We can
think of many dear ones that have
lived with, have sung, and prayed in
our midst, but they are gone. They
will not return, but we will follow.

Sometimes we think of the grave as
a dark and a gloomy place. Let us
bear in mind that Jesus was in the
grave, and He will not leave us.
There is a poem that says:
“We all within our graves will sleep.
A hundred years to come.”

How sad we feel when we say fare­
well to a dying friend, but the child
of God has a hope of meeting again
over yonder. There is joy ahead for
the Christian. All sorrow will be
over when we arrive in heaven; no
death, no pain, will enter there.

Our blessed Savior has overcome
death, and if ye are faithful to Him
we shall reign with Him forever and
ever.

For the EVANGELICAL VISITOR.

Prayer.

BY EMMA LANDIS.

Webster's definition is to request
earnestly, to entreat, or supplicate, to
address the Supreme Being with
adoration, confession supplication and
thanksgiving.

We as children of God, knowing
the worth and value of prayer, have
realized that the above definition ex­
presses what prayer means to us.
Prayer is so important and yet it is
neglected so much.

We may ask the question, Why is
there such a falling away among
God's children? Dear, friend, if you
are not as near to the Lord to-day
as you have been, ask yourself the
question, What is the reason. It is
not on God's part. Is it not neglect
of prayer, and the study of His word?

Phil. 4:6 says, “Be careful for noth­
ing; but in every thing by prayer and
supplication with thanksgiving, let
your requests be made known unto
God.”

How the Lord tries to tell us that
we should pray and yet it is not
heeded. How shall we escape if we
neglect? How busy the people of to­
day are. No time to pray. There
seems to be time for every thing else
but prayer and waiting on God. Yet
in Rev. 8:4 we read that John saw
the smoke of the incense which come
with the prayers of the saints. We
see that does not only mean to
kneel down and say over words, and
have your mind on the farm or busi­
ness. And after the request is not
granted, doubt God's promises and
say the word is not fulfilled. “Heaven
and earth shall pass away but my
word shall not pass away.” “If ye
abide in me and my words abide in
you ye shall ask what ye will and it
shall be done unto you.” But we must
do what He commands us.

When we pray we ought to wait
on God till we receive an answer.

When we come to our earthly
parents with a request, how anxious
we are to get the answer desired.
Children continue asking until they
get an answer, but how do people do
when coming to God?

Thank God there is a possibility of
true prayer and also receiving if we
walk with God. James 4:8, first
clause, “Draw nigh to God and he
will draw nigh to you.” We some­
times are mistaken by thinking we are
nigh to God when we are not. It is
a sure evidence that His Spirit wit­
esses to our spirit when we draw
nigh to God.

Then we need to ask in faith,
“Without faith it is impossible to
please him.”

The enemy tries in many ways to
get us to neglect prayer. Perhaps it
is just to get God's children to sleep
a little longer in the morning and
then neglect family worship because
of lack of time. No time to pray be­
cause of too much work. Yet work
will end some time, but eternity will
never end. Which would you rather
neglect, work or prayer? Ask God
which is the most important.

Your sister in Jesus, and for pre­
cious souls.

Tabor, Iowa.

A Meditation.

[The following meditation accom­
pañe a renewed recently received.—
Editor.]

My dear brother: I greet you in
Jesus' name. Enclosed find $1 for my
subscription renewal. One year passes
by very quickly, and we almost un­
consciously reach our allotted time.
Surely our God is good to all, espe­
cially to those who are of the household
of faith. “The afflictions of the
righteous are many; yet the Lord de­
livereth them out of them all.” But
the wicked and disobedient, as also the
careless and indifferent shall not
escape the judgments of God. Daniel
says, “The wise shall understand.”
Apart from God we have no real wis­
dom, no none. It is true man has
great knowledge in these last days, but
Paul says that our faith should not
stand in the wisdom of men.” (II. Cor.
2:5.) And says further, “Howbeit we
speak wisdom among them that are
perfect.” Verses 6 and 7, “But we
speak the wisdom of God in a mystery
even the hidden wisdom which God
ordained before the world unto our
glory,” which is only prepared for
those who love Him. I believe very
few of us fully understand Paul's mis­sion which he was chosen unto. It
was not through self-exaltation that
he repeats three times at least, “Ac­
cordingly to my gospel,” for he fully
realized it was all grace.

In Eph. 3:8, he says, “Unto me who am less
than the least of all saints is this grace
given;” and in the preceding verse he
says, “Wherefore I was made a min­
ister according to the gift of the grace
given unto me.”

Some of the other Apostles taught
some, or part, grace and part law.
Therefore Paul could not help but withstand some of his dear brethren to the face. He went not up to Jerusalem, to them who were apostles before him, but he went into Arabia, where, no doubt, God could fully reveal to him that they had now come to the dispensation of grace. Consequently Paul was forever satisfied that no flesh could be justified by the works of the law, because the law could not abound over sin, but where sin abounded, grace did much more abound; and in every soul where grace abounds there is joy and peace and glory. Oh, He giveth more grace. What a wonderful theme! Oh, how we do feel ourselves in debt to our Father when we get a real view of grace.

I recently heard a preacher preaching on hell and he said if there was no hell he would go out into the world and have a good time. I marvel. It is harder to plod on in obscurity and keep very humble are we able to desecrate spiritual things. Many precious souls who were really sanctified thought that they had surely reached the highest rung of the ladder and went on advocating thus far and no farther. And did not fully learn to esteem his brother above himself. Oh, beloved, there is much land yet unexplored, and there are nuggets of gold in the deep but it needs to go down to get them. Thank God He has a few chosen ones in His own hiding, who are tarrying much before God, because they see the truth of our times. God is doing a new thing upon the earth, and will continue in greater things, yet will be rejected by the great majority. Jesus said, "Light shineth in darkness and the darkness comprehendeth it not." It will be well with us in these special days if our dear Lord can say of us, "Blessed are your eyes for they see, and your ears for they hear." Yet, this is sovereign grace that our God has purposed that our Christ shall have a wife, the Bride, of His flesh and of His bone, and stand equal with Christ before God. Joint heirs with Him, "if we suffer with Him." Oh, how shallow our conception of her beauty and glory, and her purpose in ages to come! Glory to His name! What grace! A few at least are aware of the fact that the sealing of the last member of this company is very near; a few are putting forth every effort to humble themselves and stand aloof from the world, and are endeavoring to put on the wedding garment. Behold He cometh quickly, not to reform the old but to make all things new.

D. H. Brechbill.

What Makes a Great Life?

Do not try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always claiming your attention, do them as they come, from a great motive—for the glory of God, to win his smile of approval, and to do good to men.

It is harder to plod on in obscurity acting thus than to stand on the high places of the field, within the view of all, and do deeds of valor at which rival armies stand still to gaze. But since little things are always claiming your attention, do them as they come, from a great motive—for the glory of God, to win his smile of approval, and to do good to men.

Fourth. To my own personal knowledge, Masonry has been used to protect criminals and other evil-doers from the just consequences of their wrong-doing. In one city where I lived, the proprietor of the vilest and most notorious place in the city could not be touched by the law because he was a Knight Templar. Every other place of the sort was run out of the city but this. I have known similar things elsewhere that have come under my personal observation.

Fifth. If there was nothing else that kept me from being a Mason, the oaths required of those joining the fraternity would make it absolutely impossible for me to join the Masonic lodge. Some of these oaths are simply shocking, indeed appalling. Either these frightful oaths are meant to be taken seriously and literally, or else they are not. If they are taken seriously and earnestly and literally, words can scarcely describe my horror. Christ our Saviour should take such an oath upon himself. If they are not taken seriously and lichens and wild flowers or now and again a thirsty sheep; and to do this always, but for the sake of God—this makes a great life.—F. B. Meyer.

Dr. Torry's Five Reasons.

(Continued from page 4)
literally, and in a large proportion of cases they are not, then they are profane and blasphemous in the extreme. There are other reasons why I have not joined the Masonic fraternity, but I think these will suffice.

Sincerely yours,
(Signed) R. A. TORREY.

 Freemasonry An Anti-Christian System.

The text: "Preach the Word." (II Tim. 5:14, 2.) With such authority the Christian preachers must not offer apology for bringing to book everything that comes down the world's pike. All human affairs must reckon with the book—churches, political parties, business concerns, amusements, societies and what not.

In the limelight of the book. Look at it. "The lodge is old"—so is sin. "The lodge does some good"—so did Robin Hood, the outlaw. "The lodge has good men in it"—follow the argument and you will approve polygamy, slavery, wine drinking, etc. But "to the law and the testimony." (Is. 8:20.) To the book! Specific counts against Freemasonry, some of which apply to lodges generally.

Freemasonry is contrary to the spirit of Christianity. Christianity calls for light, openness, sunshine, (Gen. 1:3; John 18:20; Matt. 5:14-16; John 3:19.) Hear the public cry for righteousness to-day—it is "Publicity, publicity, publicity!"

But hear another voice whispering—"Secrecy, secrecy, secrecy!" What voice is that? It is the voice of creatures of the skies, of men who are entering secret lodges (upper floors with doors barred) and who class themselves with owls and bats and bugs.

Freemasonry fosters the clannish spirit. This is one of the incidental evils of denominations. But lodgery is clannish in essence, in principle. It does it "on purpose." And the lines drawn are not according to the book. (See Gal. 6:10.)

Lodge man, how readest thou: "Especially to my lodge brethren," with the lame and the halt and the blind, the needy, shut out? Another voice cries, (Matt. 11:28), "Come unto me, all!" Is not that better? The lodge system violates the book on fellowships. Fellowship—is it a cheap thing with you? The Christian's fellowship is "with the Father and with His Son, Jesus Christ." The book accordingly is careful to guard our fellowships. (See II Cor. 6:14-18.) But see that lodge parade. Who are "yoked" as "brethren?" Jews and Christians and unbelievers—brethren. And Satan smiles in triumph. "Wherefore come out from among them and be ye separate."

Freemasonry, et. al., impose obligations at the time unknown. The candidate for initiation "goes it blind." But see Jer. 4:12. What a fuss there would be if churches should propose to receive members on such a plan! What else than a lodge would dare to outrage the intellectual and spiritual freedom of men by imposing unknown obligations? The lodge makes impossible people. Learn wisdom from the case of Jephtha (Judges 11:30-40); of Herod (Matt. 14:1-12); of Solomon (1 Kings 2:19-25.) The name Freemasonry is a lie. Freemasons are not Masons. Nor are they free. "The truth shall make you free." (John 8:32.)

Freemasonry is a religion without Christ. It has an altar, a ritual, etc., Because Freemasonry includes Jews and unbelievers and Mohammedans as well as Christians. Christians must consent and do consent to have Christ as Mediator excluded from lodge "worship."

Now read John 1:28; John 14:6; Acts 4:12; Acts 16:31; Is. 53:4-6. Moses was too wise and too loyal and too strong to be caught in such a snare of Satan (Ex. 8:25-27.) But many Christians are not.

Cain and Abel worship together. Jew and Christian worship together. Shylock to Antonio (in the Merchant) "I will neither eat with you nor pray with you." But to the amazement of Shylock some Christians will be so accommodating to the Jew as to allow their Saviour's name to be cut out of the lodge "prayers." Many, doubtless, depending upon lodge religion instead of going to the grand lodge above, go straight to the grand lodge below. Their blood be upon the Christians in the lodges, which exclude the name of Christ from their rituals!

Now note God's institutions for mankind—the home, the state, the church. What's the matter with these? What is lacking? The lodge hurts these every one. The home—the lodge divides the family with secrets, it wastes time and money. The state—the lodge sometimes controls courts and politics and wars. The church—lodge hurts it in time, money, attendance and spirituality and in the salvation of those "that are without."

Satan cares nothing for Masonic temples, Jewish temples, New Thought temples, Christian Science temples and all the rest—there is no cross in them. "God and his Son except naught values he."—Notes of a sermon preached by Rev. J. R. Millin, United Presbyterian Church, Cincinnati, Ohio.—Christian Cynosure.

A Christian's Investigation of the Theater.

Most of the expressed opposition to the theater from people of the church has failed to carry full weight because of one sentence almost always present—"Of course, I do not speak from personal experience." A writer in The Watchman (Baptist, Boston), who signs himself "An Inquirer," claims "personal experience" as an asset in his opposition, and his relations have interest if they do not in all cases bring convictions similar to his own. He asserts that during his whole life he has, upon principle, "opposed the theater as an institution," and that his position was supported by all that he could learn of it. Yet when a few years ago he began to "recognize a decided change of sentiment among Christian people," and theater attendance became greatly on the increase, he heard it claimed that "the old arguments did not apply; that 'a new movement' had begun; that there was a distinct and growing 'upward tendency' in the theater which should be fostered and not frowned upon by a hostile church." He was moved to action by his boy, who "returned from school one day with the announcement that his teacher wished him to attend one of the plays of Shakespeare which he was studying in his English course." We quote his words:

"After earnest prayer my wife and I decided to climb over the fence and have a look at this thing for ourselves. We resolved to study the actual conditions as they existed, by attending representative plays. At first we were attracted; then repelled. We saw several unobjectionable plays and then others which were more or less tainted with evil. So we dropped the whole thing in disgust for a few months. But then tried it again. There was much that was fascinating and helpful. But too often something, perhaps only a slight thing, would clash with our ideas of right, and would leave us dissatisfied. We were often unaccountably depressed after going to the theater without apparent immediate cause. We would attribute this as a possible result of our early

(Continued on next page, col. 2.)
PUBLISHERS' NOTICE.

To SUBSCRIBERS:—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To true Pious—who are unable to pay we send the paper free on the recommendation of others or upon their individual request. Individual requests must be renewed every six months as a matter of good faith.

To CORRESPONDENTS:—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to G. W. Dettwiler, Walnut and Summit, Harrisburg, Pa.

Harrisburg, Pa. February 6, 1911.

A CHRISTIAN'S INVESTIGATION OF THE THEATRE.

(Continued from page 11.)

Training. (Thank God for that training.)

"And so we continued to study the matter valiantly. We saw many of the leading plays and operas, good, bad, and indifferent. We read everything that we could find upon the subject. We talked with many who had opinions. We interviewed several prominent actors. On one or two occasions, with a clergyman friend, I went 'behind the scenes.' We learned a good deal. We had many moments when we abhorred the whole thing, and were strongly inclined to abandon our investigation.

"Somehow, we were usually more or less heavy at heart on returning from a play. The sight of the pure and good faces, for instance, of some Salvation Army lasses, would give us a sort of pang. At such times I could not seem to feel my wonted grip upon my Bible or upon prayer. The old hymns did not stir me quite as before.

"Then we would conclude that it was because we were trying to change a life habit and that we were a wee bit 'morbid.' So we would start again and use more caution in the selection of the thoroughly 'good' play.

"It seems strange now, very strange, that it took us so long to find out God's will. We prayed and prayed about the matter and were deeply conscientious, so we thought. I suppose that one difficulty had intruded itself in our search for the wisest course. We were unquestionably charmed and held fast by certain great and many really admirable things that we had seen. We were now not impartial students, for we wanted to go, and realized that it was going to cost a struggle to give it up. It was to us a very attractive form of entertainment and instruction, if we could only avoid certain objectionable features that sustained so many of the plays, and this it still seemed possible to do.

And so we found ourselves almost irresistibly drawn toward it again. Sorely guarded arguments filled our minds and seemed for a time plausible; and yet I would sometimes say, 'It seems as if my feet were caught in a net.' God was patient and gentle with us, however. I can not see how any possible good can come from it. We were horrified. The tittering of the afternoon audience (a respectable-looking company), the evident blindness and perverted moral sense of both actors and spectators, distressed us beyond measure. But oh, after our long period of questioning and indecision, it was just what we needed. We saw the danger and the subtlety of the theater as we never could have seen it in a better play. It shocked us that noble Christian ministers could be so beguiled and could draw others after them.

"We left the theater in silence and walked up Tremont street and soon found ourselves opposite a house dedicated to me my most sacred recollections. Many years ago it was the home of my godly grandparents, where I lived during the first years of my life. As a child I had there received from my beloved and faithful parents, now with their Lord, my first impressions of Jesus, my Savior, and His salvation. With few words after an earnest prayer we rested there and there with something suggestive, if not openly and boldly vici-
that we would never again attend the public theater until a revolution had changed the very heart of society. "As a whole, the theater is bad, bad, bad, through and through, and, I believe, is growing worse. The perfectly good plays are very few and can not save the wreck. The influences of stage life upon those employed are very dreadful and I fear that very many, if not most of such, are sooner or later corrupted. One of the fearful dangers is to my mind the ease and complacency with which good people can learn to tolerate grievous departures from a New Testament standard of morality. The tendency is for the moral sense to become perverted, blinded. 'For art's sake,' positively repulsive immorality is quietly ignored. It is a strange and sad sight, far too common, to see cultivated and intelligent people sit calmly through performances that ought to shock the moral sense of their inmost soul. No, the church must let the theater alone. Christians ought to shock the moral sense of the theater. The theater is a dangerous experiment. But we have must let the theater alone. Christians ought to shock the moral sense of the theater. The theater is a dangerous experiment. But we have...
I Am With You.

"Lo! I am with you always," said Methodis to me.

I was glad to hear it and so I can say:

My name is Rusrus, he said, as he

You know the man, but the thing that

Oh, precious word of love!

Yes, I can do good.

I want to buy the Bibles," he continued.

She had no money. 'But I did not come

I have been three years

That one, of course, I could not take

He heard of Robert College at Constanti­

I always walk with Thee.

I shall return. They will nat­

He stayed. Some of the students found him in the engine

Far greater than any king am I,

"I didn't come here to

For the proudest and grandest souls of

And my might and power are over all!

He went away, happy in his anticipations.

From the heads of kings I have torn the

I have been three years

I hope you understand. As I take

I hope you understand.

If you of this America

You of this America

The Bible, gave his order and paid the bill.

I want a trunk-

I have learned trolley

So he went. Miles

I have made good ships go down at sea,

That has made his future a barren waste.

That has made his future a barren waste.

They will say to me, as

To be my esco.t here.

That I may have my Saviour

I always walk with Thee.

I have learned the

I have been three years

I have been three years

He said: 'But the boys have given me coat and

I have learned the

I have learned the

We Bulgarians may, can or will do good

"I may, can, or shall do good," he replied.

I have learned that a student must pay in $200 a year.

I have made good ships go down at sea,

That made his future a barren waste.

That made his future a barren waste.

I have been three years

"I may, can, or shall do good," he replied.

We Bulgarians may, can or will do good on going home again, if you of this America

I was glad to hear it and so I can say:

I was glad to hear it and so I can say:

"I may, can, or shall do good," he replied.

I was glad to hear it and so I can say:

I was glad to hear it and so I can say:

Two glasses filled to the brim

I have been three years

I have been three years

I have been three years

"I may, can, or shall do good," he replied.

I was glad to hear it and so I can say:

"I may, can, or shall do good," he replied.

"I may, can, or shall do good," he replied.

"I may, can, or shall do good," he replied.

"I may, can, or shall do good," he replied.

"I may, can, or shall do good," he replied.

"I may, can, or shall do good," he replied.

"I may, can, or shall do good," he replied.

I was glad to hear it and so I can say:

I was glad to hear it and so I can say:

I was glad to hear it and so I can say:

I was glad to hear it and so I can say:

"I may, can, or shall do good," he replied.

I was glad to hear it and so I can say:

I was glad to hear it and so I can say:
EVANGELICAL VISITOR.

That I have uplifted and crowned anew; I cheer, I help, I strengthen and aid. I have the old man a long while on life begins again. The only remedy is staying on the cross, through which I am crucified to the world and the world to me. (Gal. 6:14.) It is really too bad that men will explain the word to suit themselves and not take it as it really is and accept it by faith as the Scripture means it.

What is the cross? Is it the cross beam to which the Romans tied the condemned so they were helpless and harmless. Who shall execute this judgment, you or I? To you and to you me? No, I never for any price would put a burden or cross upon my brother. Jesus answered, “Thou could’st have no power at all against me, except it be given thee from above.” (John 19:11.) Just so it is to-day. “For we that live are always delivered unto death for Jesus’ sake, that the life also of Jesus might be made manifest in our mortal flesh.” (II Cor. 4:11.) Of what kind or nature may that cross be?

“Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness which is idolatry.” (Col. 3:5.) “Knowing this, that our old man is crucified with him, and the body of sin might be destroyed, that henceforth we should not serve sin.” (Rom. 6:6.) “For ye live after the flesh ye shall die; but if we through the Spirit do mortify the deeds of the body ye shall live.” (Rom. 8:13.) There is nothing more dangerous to make us unhappy and miserable than the flesh. Are all those people that help to kill me, according to the flesh, mean, bad, devilish? No; for most of them don’t know any better, just as it was when our Master was crucified. When the centurion and they that were with him, watching Jesus, saw the earthquake and the things that were done, they feared greatly, saying, “Truly this was the Son of God.” (Matt. 27:54.) It was different with Pilate and Judas, for they knew about Jesus. But those that crucified Him did not know any better, therefore the Lord’s prayer for them: “Father, forgive them, for they know not what they do.” (Luke 23:34.) So we should do as our Lord commands us: “But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.” (Matt. 5:44.)

REPORTS OF FUNDS.

Philadelphia Mission.

Report for the Month of January, 1911.

Balance on hand, $90 04.

Receipts of cash up to Feb. 1, 1911.

A sister, Rowenna, Pa., $5; a brother, Chambersburg, Pa., $55; contribution box, $50; a brother, Elizabethtown, Pa., $1; a friend, 50 cents. Total, $255.50.

Provisions, $123.55; gas, $5.50; poor, 74 cents; other expenses, $4.99. Total, $23.58.

Balance on hand, $297.97.

OTHER DONATIONS.

A brother and sister, Philadelphia, Pa., contributed $10; brethren and sisters of Souderton, Pa., one box clothing; Pleasant Hill Sewing Circle of Pleasant Hill, Ohio, one barrel clothing. JESSE AND DORCIA WENDER.

Messiah Home.

Receipts of cash up to Feb. 1, 1911.

Kate Eyer, $1; a sister, $1.50; Jacob Book, $5; Mary Engle, $1; Sr. Kohler, $1; Agnes Shisler, $1; Saml. Whisler, $1; N. Engle, $5; S. Reinhart, $7; D. V. Heise, $7; S. Whisler, $5; A. B. Mussel, $2; D. V. Heise, $12.50; Jos. Detwiler, 50 cts.; S. R. Smith, $3; a friend, $3; a sister, $2; friends of Sr. Petziesz, $35.30; B. Hoffman, $45.50. These generous gifts are received with thankfulness to God and the givers, as also the provisions which we have a share in it.

A. B. MUSSER, Sec. and Treas.
We advise all our subscribers to watch their credits, especially a month after they have paid, and if there is any discrepancy, to call attention to it on the label, kindly write us about it. When a subscription is not paid up and is three months in arrears, we must, according to law, discontinue the same. In having done so we cut off such as meant to continue their subscription, so they are disappointed and sometimes the correction is not made and we need to be corrected. Please watch your credits and if there is a mistake kindly write to us about it.

Meetings at Pleasant Hill, Ohio.

A series of meetings, conducted by Eld. J. R. Zook, began at this place the evening of January 17, and continued until 29 inst. Bro. Zook powerfully represented the power of God, and declared the truth, fearlessly. We witnessed the working of grace, and found it to the joy of many, and some received the power of God, and declared the truth, fearlessly. The brother labored earnestly, believers were strengthened and greatly encouraged.

BRUBAKER—DOURTE.—On January 28, 1911, of Gicmpencastle, Pa. She was united in marriage with Bro. Samuel Harley, of Philadelphia, Pa., daughter of the late John Hoffman of Bisco, Pa. The marriage took place December 5, 1835, in Franklin county, Pa., in which community she spent her early days and married life, and was the last of this generation, and a host of other relatives and friends. She was converted and united to the Brethren in Christ church for a time of her life. Services were held from Lancaster county to York county, Pa., in which community she was born, of which one son, with one grandchild, has preceded him to the spirit world. Widow, one son, one daughter, and eleven grandchildren, with one sister, the last of this generation, and a host of other relatives remains to mourn her loss, which we feel is his eternal gain. He was consecrated at the age of sixteen years and ever after lived a devoted life, always known as a liberal giver to the work of the Lord and never considered the poor. The Lord justly took him away as a sacrifice when it was for the sake of the Master. For many years he filled the office of deacon acceptably among the Brethren in Christ, the church of his choice. The testimony of those who were associated with him is that they never heard him speak foolishly, jestingly, or simply for the sake of drawing attention. For forty years he was a great sufferer from asthma, but bore it all patiently, with resignation to the will of God. Among his last words were: "My Jesus! My Saviour!" Funeral service was conducted by Eld. J. R. Zook and Bro. A. L. Eisenbreyer. Text—Psalm 150:15.

ULERY.—Bro. Jacob Ulery was born December 5, 1835, in Franklin county, Pa.; fell asleep in Jesus, January 23, 1911, at his home in Springfield, O., aged 72 years 1 month and 21 days. He was united in marriage with Miss Nancy Mougin, of Clark county, O., in which community he spent his youth, and of which one son, one daughter and one grandchild, have preceded him to the spirit world. Widow, two sons, one daughter, one step-son, one grandchild, and two great-grandchildren, with one sister, the last of this generation, and a host of other relatives remains to mourn her loss, which we feel is her eternal gain. He was converted at the age of sixteen years, and ever after lived a devoted life, always known as a liberal giver to the work of the Lord and never considered the poor. The Lord justly took him away as a sacrifice when it was for the sake of the Master. For many years he filled the office of deacon acceptably among the Brethren in Christ, the church of his choice. The testimony of those who were associated with him is that they never heard him speak foolishly, jestingly, or simply for the sake of drawing attention. For forty years he was a great sufferer from asthma, but bore it all patiently, with resignation to the will of God. Among his last words were: "My Jesus! My Saviour!" Funeral service was conducted by Eld. J. R. Zook and Bro. A. L. Eisenbreyer. Text—Psalm 150:15.

Long years we have known thee, father dear,
Thy words of wisdom, full of grace;
Long years we have known thee, father dear,
Thy sweet, thy tender voice.

But now the time for parting is here,
Our homes are no more;
But now the time for parting is here,
Our home is, oh, so drear.

Meet thee there with our dear Savior,
In that happy home above;
Where there's naught but joy and gladness,
Songs of praise and peace and love.

But now the time for parting is here,
Our home is, oh, so drear;
But now the time for parting is here,
Our home is, oh, so drear.

Meet thee there with our dear Savior,
In that happy home above;
Where there's naught but joy and gladness,
Songs of praise and peace and love.

MEET THEE THERE WITH OUR DEAR SAVIOR,
IN THAT HAPPY HOME ABOVE;
WHERE THERE'S NAUGHT BUT JOY AND GLADNESS,
SONGS OF PRAISE AND PEACE AND LOVE.

The brother labored earnestly, believers were strengthened and greatly encouraged. We have witnessed the working of grace, and found it to the joy of many, and some received the power of God, and declared the truth, fearlessly. The brother labored earnestly, believers were strengthened and greatly encouraged.

Meetings at Pleasant Hill, Ohio.

A series of meetings, conducted by Eld. J. R. Zook, began at this place the evening of January 17, and continued until 29 inst. Bro. Zook powerfully represented the power of God, and declared the truth, fearlessly. We have witnessed the working of grace, and found it to the joy of many, and some received the power of God, and declared the truth, fearlessly. The brother labored earnestly, believers were strengthened and greatly encouraged.

BRUBAKER—DOURTE.—On January 28, 1911, of Gicmpencastle, Pa. She was united in marriage with Bro. Samuel Harley, of Philadelphia, Pa., daughter of the late John Hoffman of Bisco, Pa. The marriage took place December 5, 1835, in Franklin county, Pa., in which community she spent her early days and married life, and was the last of this generation, and a host of other relatives and friends. She was converted and united to the Brethren in Christ church for a time of her life. Services were held from Lancaster county to York county, Pa., in which community she was born, of which one son, with one grandchild, has preceded him to the spirit world. Widow, two sons, one daughter, and eleven grandchildren, with one sister, the last of this generation, and a host of other relatives remains to mourn her loss, which we feel is his eternal gain. He was committed at the age of sixteen years and ever after lived a devoted life, always known as a liberal giver to the work of the Lord and never considered the poor. The Lord justly took him away as a sacrifice when it was for the sake of the Master. For many years he filled the office of deacon acceptably among the Brethren in Christ, the church of his choice. The testimony of those who were associated with him is that they never heard him speak foolishly, jestingly, or simply for the sake of drawing attention. For forty years he was a great sufferer from asthma, but bore it all patiently, with resignation to the will of God. Among his last words were: "My Jesus! My Saviour!" Funeral service was conducted by Eld. J. R. Zook and Bro. A. L. Eisenbreyer. Text—Psalm 150:15.