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Brethren in Christ Church

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Messiah College is a Christian college 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 Kwangchow 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 would not easily give up the doctrine of her ancestors. However, after a few months, she yielded to her daughter-in-law, and from that time came regular to the meetings, but did not seem to want to have any intercourse with us.

One morning, on my way to the school, I heard a voice within me saying: 'Go to see Mrs. Liu just now.' Thinking it was merely a thought of my own mind, I went on, paying no attention to it, but again the voice seemed to say: 'Go to see Mrs. Liu.' I hesitated, and began to reason with myself, thinking that she, as usual, did not wish to see me, and on the other hand that I had so much to do. So I tried to forget the voice, but again I heard it, and this time much clearer and stronger. Being sure now that the command came from above, I made preparations for my visit, 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 'who­soever 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 sad, and hopeless. She then said: 'Do tell me again and again that Jesus died for me. Remember I am over seventy-three years old—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 true­hearted 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 up 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 Scripture, 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.
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 oats that those who are initiated take, in the three degrees. Accept the testimony 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, we warn them of the penalty to secrecy; but 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 Advises, 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 articles, 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 unanswerable crime in a Mason is contumacy or disobedience."

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 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 perjured 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 blasphemous. 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 "broad-wink" over their natural eyes, but also with a blind-fold over their moral and spiritual natures; with a "cable-tow"—a cord, not only binding the neck or arm or chest but also with a blind-fold over 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 that everything I have been a member 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.

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 Him for the lost of earth,

JESSE AND DOCHA WENGED.

NOTTAWA.—A series of meetings began in Nottawa, Ont., December 4, being conducted by B. O. L. Shoalts 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 laboring 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 very encouraging although none of the unsaved manifested openly, a desire to be saved, yet we trust believers have been benefited thereby. And may the seed sown have fallen on good soil, and spring up and bring forth unto life everlasting.

C. L. B.

Meetings at Fairview, Ohio.

“O give thanks unto the Lord, call upon his name, make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works.” (Ps. 105:1, 2.)

A series of meetings was begun at the Fairview church, Dayton district, Ohio, on December 20, 1910, conducted by Eld. J. R. Zook. God’s children were anxious for the work and great benefit and inspiration was received from the able and excellent scriptural teaching which the brother gave us upon various subjects, among which were pardon and regeneration by faith, divine healing, Christian perfection in various phases, the second coming of Christ, the Church, the holy dead, etc. As the meetings progressed souls began 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 Graybill was also with us during the first week’s meetings and gave us several interesting discourses which we enjoyed very much.

May the gospel chariot still be kept moving.

JOHN REICHARD.

Fordwick, Ont., Jan. 25, 1911.

A Kelso, Wash., Letter.

Dear readers: I greet you in Jesus’ precious name. Grace unto you, and peace be multiplied. “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath been to us again unto a lively 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.” (1 Pet. 1:3)

Beloved, as I read your writings and testimonies, and of the workers of the different missions, and of those that are the shut-ins, I feel and say in my heart, “I will try and write them once.” But to write so many individual letters takes more time than I can devote to writing. So I have felt impelled to write you through the Visitor.

The dear Lord bless you all abundantly in all your walks of life. Praise God, I know He does, as a trust and obey Him. I am so glad to-day that I have found the true way of salvation, and that the salvation of the Lord Jesus is a real experience to me. I thank and praise the Lord for what He has done for me, and does constantly, for His saving grace, and cleansing blood, and keeping power. When one gets out into places like we are at present one learns more and more what the keeping power is to us. Sometimes we are apt to think when the Lord has given us quite an experience to souls, that He is fitting them up for some special work. Well, He is, and it often is a hide-away work, in some dark place. This place is swimming in sin, as it were, but I am glad that “Anywhere with Jesus I can safely go,” and carry out a little mission here and there as He may lead. This place has seven churches, seven saloons, six or eight lodges, two theatres, one moving-picture show hall (devil’s playhouses, I call them.) Surely it is as Paul writes to Timothy, “This know also that in the last days perilous times shall come. For men shall be lovers of their own selves . . . without natural affection . . . despisers of those that are good . . . lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.” But it is so hard to do so and attend these worldly churches, for it is hard sometimes to know just the ones to turn away from, for they come in close and try to trap us, but I thank God that He will not let us be deceived, when we are seeking to do His will in all our ways, and that there is a number of you that I really care for, who are a few saints here, bless the Lord, and the few that I have learned to know, see their need, but oh, to take the steps they are not willing. Pray for them. It seems that in this enlightened country folks are willingly in darkness and ignorant of real salvation, because they love darkness rather than light, because their deeds are evil, but they never think of how they are letting the devil (that will give them nothing but torment) torment them up in hard bondage all the time and deceiving them. Oh, what ignoramuses we are to work so long for the devil, to keep from being called fools for Christ.

Surely we are in the very last days by all accounts and the signs of the times. It behooves us to keep ready and watching, and while He tarries, help others all that we can to get ready also. As I write and think, oh what a gathering of the saints there will be when the Lord comes. But, on the other hand, what an awful separation it is surely a great day, a bright day and a sad day. We stand not yet to come? If not, oh get ready without delay, for you shall not escape that day. The devil may seem to be at large in many ways, but Jesus will help you, for if He could, and did, help me and save me He can, and will, do the same for you, for God gave His only begotten Son so whosoever believeth in Him should not perish, but have everlasting life,” and “whosoever will let him take the water of life freely.”

Hallelujah! Praise the dear Lord.

Your sister in Christ,

VICTORIA HOTTMAN.
A Brother's Testimony.

I have felt impressed for some time when reading the experiences of others in the Visiter 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 dwarfs. 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 don't count 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 all times. God will not wear gingham sleeve aprons and dresses and lace and embroidery at that time. But now, are we not careful enough in dressing their little ones? There was a time when we could, but now they are not. I sometimes think mothers of God's children are not careful enough in their dressing of their little ones. So it is my privilege to be in the center of my Father's will. Praise the Lord!

I have 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 that God provides 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 danger I have not anything to fear, trusting in Jesus. Glory to His name! I want to be a real honored to God in this life, not to gain heaven at last but to have the glory of God every day, and to be a channel of salvation to others. I do not know that parents must dress their children plain against their will when old enough to want it. Now I would like to hear from others. I am not perfect, I often come short of my duty, but I am not tried of trying to serve God. I ask an interest in your prayers for me and my family. Your sister in love,

M. L. VANN,

Waynesboro, Pa.

"Christ for Africa."

Dear readers: "The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." This is a precious promise, and it reaches to the lost 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 has done for us we gladly give our lives for the perishing 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. EYSTER.

For the Children.

I will write a little for the children about a little niece of mine not quite three years ago who took sick and died at our place. In her sickness she looked up and smiled. 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 ROGERS, Sr.
Clarence Center, N. Y.

A Reverie.

Sh-w-sh, sh-w-sh, sh-w-sh—sofily the still night zephyrs, Panmed granite walls and grassy plains, Whispered through the leaves of the blue gum trees. "The silent sleeper eternally reigns!"

Look down the fleeting years so quickly spent;
A young lad buoyant and full of joy;
The stream yields her prize to this angler intent;
The young man serves God without alloy.

With the Spirit of the Master he loves, He ministers to those around him;
Hark! 'Tis the voice of the Lord's, "Go ye." But the light on the new path seems dim.
The years roll on filled with bright days of soil,
Joy and trials like sunshine and rain Mingle to perfect the fruits of the soil,
Perfected this life as ripened grain.
He has reached the summit, and down the slope,
The dust seems quickened as they march;
Once more the Master's voice is heard—"Go ye;" And meets an echo in responsive hearts.

Father and mother now take their farewell, Children and grandchildren wave adieu, The great ocean bears these messengers on For to the dark, dark land, and heathens' door. A small white tent amid tall waving grass, And rugged granite rocks mark this home. Of these humble ambassadors of truth, In the heart of the unconquered tribes' stronghold.

Busv days of toil in this tropical clime, Shaped thatch-roofed huts, like palaces grand;
Thus borne along on the swift wings of time, Nearing the unseen heavenly strand.

Day after day Christ's message is given by word and deed, and the naked are clad;
With anointing of oil, and prayer of faith, The sick are restored, the well made glad.
When suddenly—lo! the angel of death, Thrust in the sickle and gleaned the sheaf.
Golden and ripe and well laden down With many a jem for the Master's crown.

Still the granite walls stand as sentinels, And the towering trees stretch skyward, A marble slab marks the foundation stone Of monuments of peace in hearts enthroned.

Still gentle zephyrs the quiet night through, Play melodies on the fragrant leaves; With many a jem for the Master's crown. Of these humble ambassadors of truth, In the heart of the unconquered tribes' stronghold.

Still the sickle hews the quiet night through, Play melodies on the fragrant leaves; With many a jem for the Master's crown.

Brother's Testimony.

A reverie.

NEW CARLISLE, Ohio, January 26, 1911.

A Sister's Letter.

Dear readers: I wish to write a few lines for the columns of the Visiter. Quite a while ago it was asked in the Visiter why not more of our young people unite with th church. I have not yet noticed a reply. I sometimes think mothers of our young people are not careful enough in dressing their little ones too young to ask for it. If we don't want these vanities why should we put them on the little ones and cause them to desire them? There was a time when we could, and as we nearly tell all which were the children of the sisters. They wore gingham sleeve aprons and dresses with plain waist and little bonnets—they looked so innocent. But now, alas! at such times we don't know our own members. We know they are sisters of some denomination, but to which? They have no head covering. We see the part and combs through the thin caps, the head is not covered. I believe it is just as necessary to be a separate people now as when I first united with the church. By this we know we have passed from death to life because we love the brethren. I am glad there are still a few of them that we know, and we love them even if we do not know them. I do not know how we could do without silk bonnet. I'd have to take care of it in meeting. My strip bonnet I can use for a fan or lay it over the back of a seat to rest against and it be out of the way. Children dressed in the extremes are apt to be proud and will slight those who are taught that pride is sinful. I sometimes think this causes our young to feel a coldness toward our church. I do not know that parents must dress their children plain against their will when old enough to want it. Now I would like to hear from others. I am not perfect, I often come short of my duty, but I am not tired of trying to serve God. I ask an interest in your prayers for me and my family. Your sister in love,

OVERTINE B. HERR.

New Carlisle, Ohio.
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 together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Paul went so far as to call this 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 assurance 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. —

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 baptized 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 wilderness temptation, and a signal victory 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 mother-in-law against her mother-in-law and a man's foes shall be he of his own household."—Right
here we may find some of the tests that Jesus vanquished in the contest with the devil in the wilderness. "He was in all points tempted like as we are yet without sin." Where there is no yielding to temptation there is no sin. Only under severe trial in temptation are the Christian graves properly and fully developed. (Heb. 5:8, 9.)

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 in 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 liberality, whereby the doctrine of the Son of God is almost entirely obliterated. "But in vain do we worship, teaching for doctrines the commandments of men." There are many opposing elements in the family and church relationship 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 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 flourish 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 with the popular church and Sunday-school work of the world, compare 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 idols." (I. 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 some time and manner as you had not counted on.—Sel.

For the EVANGELICAL VISITOR.
The Trial of Our Faith.

BY GEORGE S. GRIMM.

"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. 12:5-8: "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 chasteneth not? 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 abound unto praise and honor 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
Our blessed Savior has overcome death, and if ye are faithful to Him we shall reign with Him forever and ever.

Elizabethton, Pa.

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 expresses 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? Is it not on God's part. Is it not neglect of prayer, and the study of His word?

Phil. 4:6 says, “Be careful for nothing; 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 everything 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.

And earth shall pass away but my kingdom shall not pass away.” If ye abide in me and my words abide in ye 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 sometimes are mistaken by thinking we are nigh to God when we are not. It is a sure evidence that His Spirit witnesses 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 because 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 precious souls.

Taber, Iowa.

A Meditation.

[The following meditation accompanied a renewal 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 unconsciously reach our allotted time. Surely our God is good to all, especially to those who are of the household of faith. The afflictions of the righteous are many yet the Lord delivereth 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 wisdom, no none. It is true man has great knowledge in these last days, but Saul 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 wise.”

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, “Accordingly 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 minister according to the gift of grace of God 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. Can we be saved by the boundless grace of God, and harbor such a conviction, to have a good time in the world? I fear not. We receive not the grace of God in vain. We serve Him not for pay. We love Him not so that He will love us, but we love Him; obey Him; labor for Him because He loved us and hath redeemed us. Is it because of our faithfulness, or our righteousness? Oh, no. In Titus 3:5 Paul says, "Not by works of righteousness which we have done but according to His mercy he saved us." Some will ask, "Why then was the law given?" Paul answers that question in Gal. 3:13, and is also our schoolmaster. But in verse 25 Paul says, "After faith is come we are no longer under a schoolmaster." Here unconsciously many souls of our day have lodged. And thus with Paul many as Paul says, "Not made perfect in the flesh, or law." The law was given by Moses but grace and truth came by Jesus Christ. Oh, wondrous grace!

This grace will produce many good works. Paul says, "May abound in every good work." Read carefully II Cor. 9:8, and you will see that God is able to make all grace abound toward you. Hallelujah! Grace enough to justify and sanctify and to baptize with the Holy Spirit and fire, and by no means stop then at purity but keep going on unto maturity.

Only as we get deeper into God and keep very humble are we able to discern 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 afooth 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. Brechillil.

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 no such act goes without the swift recognition and the ultimate recompense of Christ.

To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chafing and trivial irritations as martyrs bore the pillory and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few 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. 5:1, 2.) With such authority the Christian preacher must not offer apology for bringing to book everything that comes down the world's pipe. All human affairs must reckon with the book—churches, political parties, business concerns, amusements, societies and what not. Freemasonry is drawn on 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. 4:2. 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 disfavor 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.)
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 clergymen 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 'mobrid.' 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. Suggestion-filled 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 sublity 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 donated 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 bent our heads, standing by the old homestead, and pledged ourselves before God..."
The Courage of Christ.

Then in the audience of all the people He said unto His disciples, Beware of the scribes. (Luke 20:45, 46.)

Then asked He them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am He. (John 18:7, 8.)

Men admire bravery. History is replete with records of events in which men have readily gone to their death because of the inspiration afforded by the examples of their leaders. Christ was the bravest man that ever lived. And yet there are men who seem to think that it would be effeminate to confess Christ as their leader and were they to acknowledge Him in all things as their Guide. (37x192)

But the greatest evidence of Christ's courage and strength is afforded by the fact that although He knew, long in advance, the fearful death He was to die and frequently told His disciples about it, He never flinched but proceeded calmly to meet it. There is a story about a man who received power from a fairy to fortell the future. No sooner did he receive this power, however, than his life became a perfect nightmare. He saw that he was to die in great suffering. He knew just how and when it must come. But each filled full their house with gold and silver and thrusting our views on any one let us do so; in our homes, in our churches, among our friends, everywhere. Without thrusting our views on any one let us do so; in our homes, in our churches, among our friends, everywhere. Without thrusting our views on any one let us do so; in our homes, in our churches, among our friends, everywhere. Without thrusting our views on any one let us do so; in our homes, in our churches, among our friends, everywhere. Without thrusting our views on any one let us do so; in our homes, in our churches, among our friends, everywhere. Without thrusting our views on any one let us do so; in our homes, in our churches, among our friends, everywhere. Without thrusting our views on any one let us do so; in our homes, in our churches, among our friends, everywhere. Without thrusting our views on any one let us do so; in our homes, in our churches, among our friends, everywhere. Without thrusting our views on any one let us do so; in our homes, in our churches, among our friends, everywhere. Without thrusting our views on any one let us do so; in our homes, in our churches, among our friends, everywhere.

The World's Heart-Cry.

"Oh ye that live, behold we die." Words of a heathen woman. "Tell your people how fast we are dying, and ask if they can not send the gospel a little faster."

The Indian woman says, "Oh tell us again who He was and tell it slowly for we forget so soon."

The New Zealand girl says, "Do not hinder me for I must go and tell my people the good news."

First Esquimaux appeal, "Tell it to me once more, for I too want to be saved."

The Chinese woman, "Are we only to hear this once—only—one?"

"Out and Out" on Christ's side in battle against sin.—I. H. N. .Sel. by Katie Winger.

"Faithful brethren in Christ." (Col. 1:2.)

Towards God we are saints. Towards other believers we are brethren. Moreover we are called to be truly brethren. Imitate Moses who was faithful over God's house. Study Samuel and Epaphras and Onesimus. Their duties and sphere varied from royal Daniel, slaughtered Antipas. But each filled full their calling in God.—Mrs. Needham.

As there comes a warm sunbeam into every cottage window, so comes a love-beam of God's care and pity for every separate need.—Nathaniel Hawthorne.
I Am With You.

"It is sure thirty years since it was published for the first time," he replied.

"Said the Glass of Wine to his paler brother, 'Let us tell tales of the past to each other; I have Varied
fame, strength, wealth, genius before me
Or any army beneath the sky.'

I can tell of manhood debased by you
I have made the arm of the driver fall,
Or any army beneath the sky.

I have made the arm of the driver fall,
I have torn the curtain from my own;
I have made the arm of the driver fall.

I can tell how I can get at them
I can get at them.

I can tell of hands that were sad
They thought he would weaken, but he did not.

I have eased the hot forehead of fever and
I have eased the hot forehead of fever and
I can tell of hands that were sad
I can tell of hands that were sad.

I have the president give him a trial.
He was put to attending the fires. It was
He was put to attending the fires. It was
I have made the arm of the driver fall.

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REPORTS OF FUNDS.

Philadelphia Mission.

Report for the Month of January, 1911.

Balance on hand, $10.04.

Receipts.

A sister, Rowenna, Pa., $2; a brother, Chambersburg, Pa., $5; contribution box, $2.01; a brother, Elizabethtown, Pa., $1; a friend, 50 cents. Total, $2.55.

Provisions, $12.25; gas, $5.50; poor, 74 cents; other expenses, $4.90. Total, $23.58.

Balance on hand, $10.04.

Other Donations.

A brother and sister, Philadelphia, Pa.; a brother and sister, Wadington, Pa., one box clothing; Pleasant Hill Sewing Circle of Pleasant Hill, Ohio, one barrel clothing.

Cruised with Christ.

"If thou be the Son of God, come down from the Cross." (Matt. 27:40.)

The wish of the apostle Paul was to die a similar death as that of Christ. What is your desire, brother or sister? "And will be a Father unto you and ye shall be my sons and daughters saith the Lord Almighty." (II. Cor. 6:18.) And you, son of grace (Matt. 9:2). Who belongs on the cross, the lawless and mockers? No, "For God sent not His Son into the world to condemn the world; but that the world through Him be saved." (John 3:17.)

Who, then, belongs on the cross? You and I that glorify and honor the Lord. Do you know how long? Until we are dead. Many times we are told to get off from the cross. Jesus could have done that; but for such a declaration He had no answer. That we could do in many cases, get off and out from under the cross; but that we shall not and will not do with our own strength.

The way has been planned for, that you will be taken from the cross, and if you have died on the cross then you will have no more pain or sorrow and a Joseph from—will care for all that is necessary.

If a man died on the cross he never could get off from it himself. A brother wrote to me one time saying, "I have the old man a long while on the cross, and he is not wholly dead yet."

Now, dear brother, stay on the cross, there is your place until the Lord will take you off, or have you taken off.

It was rather different when Moses died. (Deut. 34:5.) Moses had not the teaching of the cross as Paul had. But he had the privilege of seeing the promised rest. (Ps. 95:1.) The prophets could see what suffering was to come over Christ and after that the glory. (I. Peter 1:11.) I beg of you, not to get off the cross of your own account because you are guilty. Jesus was not guilty and yet He stayed on the cross and was obedient even unto death. (Phil. 2:8.)

As soon as the old man gets free and off from the cross then the sinful 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? It is the cross beam to which the Roman's tied the condemned so they were helpless and harmless. Who shall execute this judgment, you or I? To you and to me? No, I never for any price would put a burden or cross upon my brother. Jesus answered, "Thou couldst 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 manifested 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, that 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. 5:43.)
We advise all our subscribers to watch their credits, especially a month after they have paid, and if any discrepancy, bring it at once to our attention. If any errors are insisted upon, the article is charged for at its full price. 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 was present this week, and was greatly strengthened and encouraged. He set before the audience the importance of the great salvation message, and made it plain that those who are yet hungry may soon be satisfied. We hope that most of the audience will hear the word of God, and declared the truth, fearlessly.

Bro. Zook came filled with the power of the Holy Spirit, and all who heard him were much impressed. We hope that the meetings will be continued, and that many souls will be saved. We trust that all friends who hear about the meetings will come to them, and if they are prevented, they will have an opportunity to send a pledge to procure it.

The brother labored earnestly, believers in the audience gave promise of increasing faithful attendance, and the whole time the brethren were greatly helped.

MARRIAGES.

BRUBAKER—DOURTE.—On January 14, 1911, Landis G., son of Brother Allen and Sister Mary Brubaker, of Mt. Hope, Pa., was united in marriage to Sister Emma B., daughter of Brother and Sister Jacob D. Harriet Doute, of Manheim, Pa., at the home of the officiating brother, Eld. Henry E. Hoover, and his lady.

PLUM—BRILLINGER.—Married, on December 21, 1910, at the home of the bride's parents, Geo. W. Brillinger, Kinsersley, Sake, Bro. Howard Plum to Sr. Violet Brillinger, both of Kinsersley, Bro. Isaac Baier officiating.


OBITUARIES.

MYERS.—Elizabeth Myers Shaffner was born August 23, 1832, and died December 5, 1910. The deceased was a member of the Brethren in Christ church in a number of years. She was a woman of noble character and will be greatly missed by all who knew her. For some time previous to her death she had been making her home with her daughter, Mrs. Cha. Stokes. She is survived by the following relatives: children: Mrs. Peter Myers, Mason and Dixon, Pa.; Mrs. Geo. Penninger, Riverside, S. P., Pa.; Mrs. Charles Williams, Forks, Pa.; Mrs. Cha. Stokes, Greencastle, Pa.; Mrs. John Dubbohn, Greencastle, Pa., and Samuel of Bino, Pa. She is also survived by one sister, Mrs. B. F. Hoffman, of Greencastle, and one brother, Samuel of Bino, Pa. She was converted about five years ago and her life was passed in the service of the Lord. This passing of a life that was always bright and definite, and death had no terror for her. Funeral services and interment took place in the Swalm Cemetery on January 18. Service was conducted by the brethren Geo. Detweiler and S. E. Brubaker. Our loving wife has left us, and truly her kindness we miss; But the dear Father who has called her. Has taught us great lessons by this. So keenly her absence we feel, The Savior we trust as our all; We shall meet thee soon again, To us the meaning of His sweet call.

KOHLER.—Mary Hursh Kohler was born June 2, 1839, and died January 19, 1911, aged 71 years, 7 months and 17 days. She was united in marriage with John W. Kohler, September 28, 1858, and to this union were born ten children. She is survived by seven children, four sons and four daughters, and one sister, the wife of Bro. Samuel Harley, of Philadelphia, Pa., and one brother, Geo. Kohler, of near Mt. Joy, Pa.

Her husband died January 3, 1907, and there are left to mourn their loss eight children, four sons and four daughters, two unmarried daughters and four sisters and four brothers, and a host of relatives and friends. She was converted and united with the Brethren in Christ church about thirty-two years ago, and lived a devoted Christian life which was an example to her children, who deeply miss this kind and loving mother. Funeral services were conducted by Eld. H. F. Steigerwald. Text—Isaiah 10:20: "Thy sun shall no more go down, neither shall thy moon withdraw itself for the Lord is thy everlasting light and the days of thy mourning shall be ended." Deceased had a large family, and her loss is great. And our home is, oh, so drear; But we hope some day to meet thee, In that happy home above; Where there's naught but joy and gladness, Songs of praise and peace and love.

ULERY.—Bro. Jacob Ulery was born December 5, 1837, in Franklin county, Pa., fell asleep in Jesus, January 23, 1911, at his home in Springfield, O., aged 75 years 1 month and 41 days. He was a member of the Brethren in Christ church ten years, and to this church 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 anything too great a sacrifice when it was for the sake of the Brethren in Christ, the church of his choice. The strongest sympathy is united with his family that they never heard him speak foolishly, jestingly, or simply for the sake of drawing attention to himself. For forty years he was a great sufferer from asthma, but bore it all patiently, with resignation to the will of the Lord. Among his last words were: "My Jesus! My Saviour!" Funeral service was conducted by Eld. J. R. Zook and Bro. A. L. Eisenhower. Text—Psalm 105:15. Long years we have known thee, father, In that happy home above; Where there's naught but joy and gladness, Songs of praise and peace and love.