Evangelical Visitor- May 29, 1911. Vol. XXV. No. 11.

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/535

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/535

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.
PREAMBLE.
We, as believers in purity, seeing the important need of interesting others in the sacred and holy knowledge and laws of purity are upbuilding to both soul and body, have at a meeting held this 9th day of May, 1911, organized The Good Will Purity Association and do adopt for its government the following Constitution and By-laws:

ARTICLE I.
NAME.
This Association shall be known as The Good Will Purity Association.

ARTICLE II.
MOTTO.
Virtue alone ennoblies. Colors, White and Blue.

ARTICLE III.
THE OBJECT.
The object of this Association is to instill higher and nobler ideals of life and help man to the high state in which God intends that he should live.

ARTICLE IV.
MEMBERS.
The members of this Association shall be of two kinds, regular and sustaining.

ARTICLE V.
OVERSEERS.
The officers of this Association shall be a President, Vice President, Secretary and Treasurer.

ARTICLE VI.
There shall be a kind of meetings, regular and special.

ARTICLE VII.
LIBRARY.
There shall be a library.

ARTICLE VIII.
REAL ESTATE.
This Association shall have its own Real Estate, if possible.

ARTICLE IX.
BY-LAWS.
ARTICLE I. NAME.
The name of this Association shall not be changed except by a two-thirds vote of all the members.

ARTICLE II.
MEMBERS.
Sec. 1. Regular.
Any one may become a regular member of this Association by paying the sum of fifty cents.

Sec. 2. Sustaining.
Any one may become a sustaining member of this Association by paying the sum of seventy-five cents and an annual fee of twenty-five cents.

ARTICLE III.
OFFICERS.
Sec. 1. Election of Officers.
(a) The officers shall be elected annually in the regular June meeting, said meeting to be the last in each term of office and shall constitute an Executive Committee for the transaction of such necessary business as may come before them in the interval of regular or called meetings of the Association.

(b) The officers of this Association shall be elected by ballot, and the election shall be determined by a majority of the votes cast.

Sec. 2. Duties of Officers.
(a) The President shall preside at all meetings of the Association, enforce the Constitution of the Association, receive and submit all proper motions and reports; shall announce all necessary business and the result of each vote; call special meetings; appoint committees; fill vacancies by appointment; see that all legal orders on the treasurer and perform all other duties that this office may require.

(b) In the absence of the President, the Vice President shall perform the duties of that office.

(c) It shall be the duty of the Secretary to keep a full and impartial record of all the proceedings of the Association; present the same to the Association for approval; record the same as approved in the minute book; receive all fees of membership provided for in Art. VII and forward the same to the treasurer; record all amendments to the Constitution; keep a roll of the members of the Association and perform all the other duties that his or her office may require.

(d) The Treasurer shall have charge of all moneys of the Association, shall give a receipt for the same to his predecessor; at the expiration of his term of office or when so ordered by the Association, he shall submit a written report setting forth the condition of the finances and shall deliver to his successor all books, money, papers and other property belonging to his office.

(e) Librarians shall keep a record of books and all other literature passing through the library and shall use discretion in giving books to applicants.

Sec. 3. Resignation of Officers.
Any officer desiring to be relieved of his duties must present to the Association his proposed resignation in writing, setting forth therein his reasons for withdrawal.

ARTICLE IV.
MEETINGS.
Sec. 1. Regular Meetings.
Regular meetings shall be held on the evening of the first Monday in each month at a place designated by the Executive Committee for the transaction of business and mutual improvements. Said place to be secured by rental or purchase.

Sec. 2. Special Meetings.
The President may call a meeting at any time, due notice having been given as far as possible to all members.

Sec. 3. Educational Meetings.
Special educational meetings may be held at any time agreed upon by the Executive Committee, to be general and special, that is, for male and female, or either.

Sec. 4. Special Meetings for Women.
In case of special meetings for women, the President shall designate someone to act as Chairman.

ARTICLE V.
Libraries.
This Association shall own and maintain a library consisting of books, periodicals, tracts and any literature conducive to the furtherance of the work of the Association.

Sec. 1. Librarians.
The library shall be in charge of two women, a lady and a gentleman, who shall be appointed by the Executive Committee.

Sec. 2. Selection of Books.
The Executive Committee with the Librarians shall constitute a committee for selecting books and shall have the privilege of using 80 per cent. of membership fees as purchasing fund.

Sec. 3. Drawing Out Books.
Members desiring books must state whether books are for themselves or for others.

Sec. 4. Lending Books.
Persons must not lend books to another without the consent of the Librarian.

Sec. 5. Use of Library by Non-Members.
Non-members may have the privilege of using the library by applying either in person or through a member of the Association and by paying five cents for each book withdrawn except the first.

Sec. 6. Special Rules.
The Executive Committee, together with the Librarians, shall have the power to prescribe special rules for the library as the need may require.

ARTICLE VI.
REAL ESTATE.
Sec. 1. Sale of Real Estate.
Real Estate shall be held in the name of the society and any proceeds realized from the sale of real estate shall be the property of the laity of the Society and shall be held and immune into and for the sole and proper use of the said Society.

Sec. 2. Signing of Legal Papers.
In the sale of real estate, the President and Secretary shall be the proper officials to sign the legal papers for conveyance of such real estate and the Society shall nominate or elect a person to act as attorney to acknowledge such legal documents for conveyance of title.

Sec. 3. Three-fourths Vote Required.
No property shall be sold without a three-fourths vote of the laity of the Society.
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.

SUBSCRIPTIONS

Per Year, $1.00
Six Months, 50 cts

(Sample Copies Free.)

To Foreign Countries, 1.25 a Year.

Editor, GEO. DETWILER, Harrisburg, Pa.

ASSOCIATES:

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

GEORGE DETWILER, Office Manager.

All communications and letters of business should be addressed to Geo. Detwiler, 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 decision.

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.

Conference Minutes for 1911.

The Conference Secretary, Bro. S. R. Smith, Grantham, Pa., informs us that Conference Minutes for this year will be ready in about ten days. A good many districts have not ordered as yet. In order to know the number to print it is important that all orders for them be forwarded to the Secretary at once. Order now. The exact price cannot be given, but will probably be a little more than last year.

Conference Notes.

The Annual Conference of the church whose interests are specially represented by the Visiroon is again in the past and stands as a matter of history. This year's Conference marks a departure from former Conferences in that it occupied four days instead of three.

The place of meeting was in a beautiful, fertile, rich section of Ohio. Three districts united in entertaining conference. Highland church is located near West Milton, about fifteen miles north of Dayton. It is the home of the Dohners, the aged Bro. Moses Dohner, being possibly the only pioneer of the brethren in that section.

The provisions made for the entertainment were quite ample and convenient, and the brethren spared no effort in making it as comfortable as possible for all who attended. There was, besides the large church, a large tabernacle set up near by in which overflow meetings were frequently held.

Delegations of visitors commenced to arrive on Saturday morning, as there was a call for several Board meetings for that day. Others arrived on Sunday and many more on Monday. Devotional meetings commenced on Saturday and continued over Sunday ending with a communion service on Sunday evening.

On Monday preliminary Board meetings were held while those not so engaged found enjoyment in religious services.

Organization for regular business was effected on Tuesday forenoon, Bishops J. N. Engle, M. H. Holser, and J. R. Zook being chosen to preside. Enos H. Hess was appointed Reading Clerk, and E. S. Engle and John Climenhaga, Secretaries.

Nearly all of the districts of the Brotherhood had appointed delegates to represent them. Conference passed a resolution which is intended to make districts that do not send delegates feel that they are remiss in an important duty. It is hoped there will be improvement on this line in future years.

It is noticeable that this year's conference was different from any conference in recent years in that there were no specially new things to be legislated about. The great questions which occupied the attention of conference for a number of years have been settled. Of these possibly the foreign missionary work, and the Messiah Bible School and Missionary Training Home occupy the most prominent place. The foreign missionary work of the church is fairly well established and much interest and devotion to the cause is manifested throughout the Brotherhood. The past year saw the successful launching of the School and Training Home, and its report to this conference was very favorably received, and the outlook for the work is encouraging indeed.

The action of conference on the mode of foot-washing in carrying out the Savior's command in John 13, favors what is known as the single mode. Hitherto the double mode had stood as the practice of the church. This conference reversed this ruling with the provision that if there is no objection brought up in next year's conference, it shall stand as the rule of the church. The discussion of this subject was earnest and interesting yet without any spirit of controversy. Some of the delegates felt that the decision was a little more rigid than was for the best, yet all seemingly acquiesced.

The question as to how to instruct seekers properly brought out earnest expressions as to the importance of avoiding shallow work with those who may present themselves as seekers for salvation. The feeling seemed to be that there is too much shallow work in evidence among new converts. Evidently there are differences of opinion as to what constitutes shallow work or visa versa.

The reports of the progress of the work in Africa were most encouraging. A tract of six thousand acres of land has recently been secured where the Mtshabezi Mission is located. It is here that the Rescue Home and Girls' School is being established.

Elder Steigerwald is expecting to sail for Africa on June 12th, when besides himself and Sr. Steigerwald, there will be five others, two brethren and three sisters who will strengthen the missionary forces in the dark continent. The parties are Brethren Walter Winger and Louis Steckley of Ontario, and Abbie Bert and Sadie Book of Kansas, and Cora Alvis of Oklahoma. Sister Bert had experience in the field several years, but on account of health failure returned home. The Lord graciously healed her body and she is able to joyfully return to the field.

The Foreign Missionary service on Wednesday evening of conference week was possibly the most interesting service of all. The offering, while falling short of similar offerings of the last two years, was, after all, good evidence of the continued interest in the work.

The Sunday-School Conference on Monday afternoon was interesting. The brethren to whom special work had been given, did good service in presenting their subjects, and the discussions which followed gave evidence that this part of the work of the church is being carefully considered.

As we intimated at the beginning of these notes, there was not much of what may be designated as new legislation. We trust there has been good work done in the way of strengthening what had been done before. We trust the Bible School project has received great impetus through this conference, and that mission work, both Home and Foreign,
will feel the force of this conference in their advancement.

Conference reached the end of its program of work on Friday evening, and adjourned to meet again one year hence at Stevensville, Ont., if the Lord tarry. May He in that He is worthy, receive all the glory and the praise, now and forever, amen.

"Father... I have finished the work thou gavest me to do."

"Into Thy hands I commend my spirit."

"He lifted up His hands and blessed them. And... while He blessed them He parted from them and was carried up into heaven." Thus do the Scriptures record not only the coming of the Son of God into the world, but also His vicarious death, His resurrection, and lastly His ascension to the right hand of the Father. What a home-going that was! It was glorious and triumphant. He "led captivity captive." His place is at the Father's right hand seated in the heavens, "far above all rule and authority, and power and dominion, and every name that is named not only in this world, but also in that which is to come." He is highly exalted, and has a name above every name. And He, this same Jesus, is soon coming again.

The address was intensely impressive and enjoyed by all present. May God graciously lead her according to His purpose and grace.

We regret to note that our sister, Sue Book, a student of the Messiah Bible School, had to submit to an operation for appendicitis several weeks ago. She is now convalescent at her home at Hummelstown, Pa., and we hope her recovery will be speedy and complete. She is missed from her place in school.

Elder John Sider, whose post-office address was Winterg, Ont., informs us that his address has been changed and in future friends should address him at Perry Station, Ont.

Messiah Bible School and Mission Training School Commencement, 1911.

The Commencement exercises for this school year will be held in Messiah Home chapel, on Tuesday, June 13, at 9 o'clock a. m. The Faculty and the graduating class extend to all an invitation to be present at this time.

The Baccalaureate sermon will be delivered by the President of the school to the graduating class on Sunday evening, June 11.

On Monday evening, June 12, a missionary program will be rendered, participated in by persons of ability. An address will be given.

All are welcome. Come!

"The blessing of the Lord, it maketh rich, and he addeth no sorrow with it" (Prov. 10:22).

One of the strongest arguments for total abstinence from all alcoholic liquors is furnished by Norway. In Norway, which at the beginning of the nineteenth century was the most alcoholized country in Europe, infant mortality reached the proportions of 300 per 1,000 a year, while Norway now has the lowest alcohol consumption and its annual infant mortality is only between 80 and 90 per 1,000. The drinking of alcohol is race suicide. Dr. Bayerthal, a nerve specialist of Worms, Germany, urges the entire avoidance of all alcoholic drinks by men who desire to become parents, and Sir Victor Horsley, the noted brain surgeon of England, has appealed to medical practitioners of Great Britain to join with him and aid him in exterminating the pipe of alcoholism which he declares is destroying the nation.—Selected.

Constitution and By-Laws.

(Continued from page 1.)

ARTICLE VII.
Quorum.

Eight members of this Association shall constitute a quorum.

ARTICLE VIII.
Amendments.

This Constitution and By-Laws may be altered or amended by a two-thirds vote of the members present at any regular meeting. The purpose and substance of such alteration or amendment having been stated at a previous regular meeting.

Written in Memory of Mrs. Susan M. Niesley.

Another weary pilgrim gone,
Another wanderer gathered home;
It was in the beautiful month of May,
When lo! her spirit went its way.

A loving friend to all was she,
Generous and kind as kind could be;
Good counsel she never shunned,
The friendly word to ease our pain.

Without a shadow of pretense—
A Christian in the fullest sense—
The righteous death, oh let me die,
And like her's let my end be joy.

Her pilgrimage was long and drear,
Her eyelids dropped full many a tear,
Death came into her happy home,
And left her cheerless and alone;
Yet not alone; for Christ was there,
He could her every burden bear;
He was her comfort and support,
Her shield, her hiding place, her Lord.
Under the shadow of His wings,
She meekly put her trust, in Him,
And thus in Him she fell asleep.
Oh! let my end like hers be sweet.

Her place, alas, is vacant here;
Oh, how we miss her words of cheer,
Her tender voice, her smile so dear;
And while we drop a silent tear,
Oh, let me die the righteous death,
Rejoicing with my latest breath;
Arrayed in robes of spotless white,
We see her in the home of light;
And while we weep aloud the tear,
We look aloft to yonder home,
And while we weep aloud the tear,
We see her in the home of light;
And while we weep aloud the tear,
We see her in the home of light;
**NEWS OF CHURCH ACTIVITY**

**IN THE**

**HOME AND FOREIGNFIELDS**

**Addresses of Missionaries.**

**Africa.**

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Levi and Sallie Doner, Matopos Mission, Bulawayo, South Africa.

Myron A. Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.

Harvey J. and Emma Frey, Elizabeth Engle, Mithabeni Mission, Gwanda, Rhodesia, South Africa.

The following are not under the F. M. B.: Jesse R. and Malinda Kysterm, Germiston, Transvaal, South Africa.

Isaac O. and Alice Lehman, No. 4, East Jeepes Extension, Johannesburg, South Africa.

**India.**


Elmina Hoffman, Kedgaon, Poona Dist., India.

The following are not under the F. M. B.: D. W. and Mrs. D. W. Zook, Raghunathpur, P. O. Manthombo Dist., India.

Elmina Hoffman, Kedgaon, Poona Dist., India.

Rambadi Home, India.

Mrs. Fannie Fuller, Govalia, Tank Road, Bombay, India.

**Central America.**

Mr. and Mrs. J. G. Cassel, Huettenango, Guatemala, C. A.

Our City Missions.

Philadelphia, 3423 S. Second street, in charge of Mrs. Mary K. Stover and Effie Whisler.


Chicago Mission, 6009 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.


Toronto, Ont., Mission in charge of D. W. Heisey, Gormley, Ont.

Jahob Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Bl. 3.

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

**Love Feasts.**

**Pennsylvania.**

Montgomery M. H., . . . . . . . . . . . . . . May 31; June 1.

Martinsburg, Morrison's Cove, . . . . . . June 3, 4.

Graters Ford M. H., . . . . . . . . . . . June 3, 4.

Air Hill M. H., . . . . . . . . . . . . . . . . . June 7, 8.


Fairland M. H., . . . . . . . . . . . . . May 31 and June 1.

**Ohio.**

Ashland and Richland, . . . . . . . . . . . . . . . June 3, 4.

Valley Chapel, . . . . . . . . . . . . . . . . . . . . June 3, 4.

Meeting commences on Saturday morning, including all day Saturday and Sunday morning and evening. A cordial invitation is extended.

**Iowa.**

Des Moines, . . . . . . . . . . . . . . . . . . . . June 3, 4.

The meeting commences at 2 p. m. on the 3rd. All are most cordially invited. All who can so do are invited to stop over Sunday on their return from Conference.

**Kansæ.**

Clay County, . . . . . . . . . . . . . . . . . June 10, 11.

Ontario.

Markham, . . . . . . . . . . . . . . . . . . . . June 3, 4.

Howick, . . . . . . . . . . . . . . . . . . . . June 3, 4.

Waterloo, Rosebank M. H., . . . . . June 10, 11.

R. R. Station, Petersburg.

Nottawa, . . . . . . . . . . . . . . . . . . . June 17, 18.

Wainfleet, . . . . . . . . . . . . . . . . . . . June 17, 18.

**New York.**

Clarence Center, . . . . . . . . . . . . . . June 10, 11.

All of these love feasts extend cordial invitations to all who wish to attend.

**Upland, Cal.**

To the readers of the Visitor, Greeting: "Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour" (Eph. 5:1-2).

Bro. and Sr. Abram Wenger, who have charge of the Chambersburg Mission, Pa., were with us for nearly a week. We enjoyed their fellowship. They made a hurried trip, going to Pasadena, and to Bro. and Sr. Samuel Haugh's at Waukena, and to San Francisco, where our Mission is located.

We have Missionary Sunday the first Sunday of every month. The Sunday-school offering goes for mission work. The missionary offering for May was for our workers at San Francisco. The Savior said, "It is more blessed to give than to receive." Do you believe God?

The workers whom God called to that field are Sister Elizabeth Winger and Sister Katie Burkholder. Bro. Andrew Winger is also there for the present. The Lord took them from among the believers here.

Bro. Thomas Franklin was elected delegate to General Conference. He left for the east nearly two weeks ago.

Our elder, Bro. C. C. Burkholder, will start this week for Conference.

Our brother, Harvey Light of Cleona, Pa., who had been with us for nearly six months, left for home on Monday, May 8. We will miss his fellowship.

Sr. Sara Bert recently came here from Kansas to join her parents, Bro. and Sr. Daniel Bert. Four of their children have been here for some time. They are sisters Ella and Fannie, and Jacob and Isaac.

The love feast is in the past. Once again we had the privilege of remembering Him till He comes. It was a time of joy and thanksgiving among the believers here. May we continue to honor Him who did so much for us.

**ISAAC D. KREISS,** Correspondent.

**Visiting in Kansas.**

"And Noah builded an altar unto the Lord and took of every clean beast and of every clean fowl, and offered burnt offerings. The Lord smelled a sweet savour and the Lord said in his heart, I will not again curse the ground any more for man's sake for the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing as I have done. While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." (Gen. 8: 20, 21, 22.)

We have here an offering to God that was acceptable when old Noah lived. When God said He would destroy everything that He had created. Noah found grace in the eyes of the Lord. Why? Because he did not mix up with the world as did others who prayed and offered burnt offerings, like many of the church members of to-day mixed with the world. The sons of God looked on the daughters of men (the world) and they married whom they would. They did like the church people do to-day; make worldly feastings, wear fine silks and broad cloth garments, stand before a bishop who officiates and joins even the saved young woman to an unsaved young man. Are our marriages now as in the Lord as the world of God says that it shall be? Noah found grace and favor in the sight of God because he steered straight through. He did not do as so many leaders do to-day; he kept himself free from other men's sins. Oh! what a pity that we as a church are not more of a light to the world. Noah offered acceptability to God. It was a sweet smell, a savor of life, and God recognized it.

We, as a church, are somewhat boastful of the many offerings given by our people, yet we are from year to year loosing our plain way of living as did our forefathers in the faith. We are becoming fashionable and quite like the world in dress and in our airs of politeness. In building our houses we do as the world does thinking for us to redeem us. About eighty joined in the ordinance of Feet-washing and partook of the emblems of our Brother's body and shed blood. The weather was favorable and the attendance was good, and good order prevailed. The brethren of our home ministry conducted the meetings. Seven visiting members from Lancaster county were present and helped to encourage the work of the Lord. All seemed to do their part and we could all rejoice together in the love of God. Christ said, "By this shall all men know that ye are my disciples, if ye have love one to another." "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord." In Christian love,

**HENRY F. ROSENBERGER.**
ful seasons. At present we see this Western country look so promising for a good wheat harvest as we go from place to place.

On April 9th, we came to Belle Springs from Ahlbele by private conveyance. Here we rested the morning and evening. I was physically able to preach the word. The dear Lord helped through the Holy Spirit. The week following we visited some of the home[s] and churches. We visited about Ramona and at Lost Springs with our aged brother and sister Shupe. They were so glad to have us come to them as they live isolated from church services for four score years in age. Yet they are active in church work in giving to the work of the church. We attended prayer-meeting on the evening of the 16th, at Eld. Samuel Wenger's, and came to Ahlbele next day and in the evening enjoyed the testimonies in the Ahlbele church. The following days we visited and on Sunday morning we again assembled in worship. We enjoyed the Bible class in Sunday school led by Bro. C. O. Musser. I was then invited to preach and cheerfully undertook it but in a short while I suffered an attack of nervous prostration and had to leave the room for a while. I presently regained my normal condition and could sit with the congregation and listen to Bro. Page. In the afternoon we came to Zion and attended the service there in the evening. Sister Grove led the Bible meeting which we enjoyed. This was followed by a lively testimony service. Here I was able to give the message from the word. We met again at Zion church on Wednesday evening in prayer and testimony service. On the following Saturday and Sunday we attended the love feast season at the Bethel church. Here I was able to labour a little in preaching the word of the Lord. The saints were refreshed at this season, and we were again reminded of the near return of our blessed Christ.

This season closed like many others, with the hope that our next meeting with many will be when Jesus comes.

We returned to Ahlbele and again met in church service. Young People's Meeting and preaching service. This was my last opportunity to stand at this place and declare God's word.

Monday morning, May 1st. We are at Bro. Isaac Eshelman's home and cared for so kindly. Thank God for their hospitality. Our means were quite sick and broken up, so that I needed a home and their care, my wife being with me also helping to administer to my needs. I had some rest through the night, but oh, I was so sick. Here in the flesh we must pay the penalty of that broken law, but we look forward to the redemption of these bodies. Oh the hope of the Christian! Wednesday afternoon, 2.30. I feel stronger in body and in spirit, knowing that I soon shall put off this fleshly tabernacle. Pray for us. Our love to the church.

Ahlbele, May 2, 1911.

John H. Myers.

As to the Girl's School and Rescue Home.

Dear readers, I come to you in Jesus' name. We are very much interested in the rescue work of the Girl's School in South Africa. Many of the dear readers know that we were in South Africa and traveled over quite a large part of that land. We saw the great need for these girls in an institution. To do our duty, or what we can do, should be our concern. "She has done what she could." Will that be said of us?

"There is only one thing should concern us, to find just the task that is ours; And then having found it to do, With all our God-given power."

Now, we would like to tell you a little of the success of the school work. They have commenced the school at the Mtshabzi Mission, and are now making progress now. They teach the girls all manner of domestic work, sewing, cooking, dairying, gardening, and so on. Emma Fry has written us of the school and says it is growing in interest. The girls are learning and are able to make their clothing. Some of the girls have been married and have their homes clean and tidy. They are also coming from darkness to the marvelous light of the Gospel, and from the power of Satan to the true and living God. Yes, it is marvelous what has been done and what can be done.

Sister Fry tells us they have very interesting meetings: the power of God is felt in such a marvelous way that one day the meeting lasted all day, and the girls praised God so much for the love they felt in their own heart and soul that even the children did not get hungry for anything to eat; and sometimes the meeting lasts nearly all night. I have read some of the interesting letters written by the workers of that place.

Now, while we see that their labour of love is not in vain, but that God is glorified and the heathen girls are helped, who know how much good we can do by helping to support this work. As many know we succeeded in collecting over three thousand dollars to start a school. As we gave missionary addresses people were impressed by the Lord to do something to help the poor heathen girls; and some gave quite liberally. As the money was handed to us we sent it on to the Treasurer of the Foreign Mission Board, who took care of it, and now we learn they have bought quite a tract of land in Bro. Frey's district. This district is regarded as the best location for the establishment of this work for different reasons.

My present writing is because of inquiries made by some whom we met in our travels as to how much it will cost to support a girl for a year. We are informed that the cost for such support would be about twenty dollars. Any one who wishes to help in the support of one or more of these girls can do so. As the work is now begun we are encouraged to help along in the work. I have three names. That will count three times twenty dollars which makes sixty dollars. I hope to hear from those who said they would help, and also others who may be led to help support these good causes. We are so thankful that we can have a share in this work. Let us do what we can. Amen.

I am so glad for God's command, which we are commanded to love. We are also commanded to sow beside all waters, to be helpers in every good work and word. We are commanded to give the heathen girls to the Gospel. And from these bodies shall flow rivers of living water. No good thing will He withhold from them that walk uprightly. Then let us ask God, what is my share in helping to give the heathen girls to Jesus? Amen. Amen.

C. A. Myers.

Mtshabzi Mission.

Gwanda, Rho, S. Africa, April 18, 1911.

Beloved in the homeland. Greeting in the name of Jesus our Lord. I feel impressed to let you know how the Lord is working at this place, especially at some of the outstations. You may remember our writing last year of our opening up several new stations. One of these, east of Gwanda, was a place where the gospel was not wanted. But we saw there were many people there, and we began preaching the gospel to them, and finally the Lord brought about about September 1st, 1910. The local chief, though he did not absolutely refuse his people to learn, was opposed to us, and said that they did not want these new things. The school was very small, and the Sunday congregations never exceeded perhaps twenty. We visited them again recently on Sunday, April 9th, and are pleased to say that the conditions are changing. The chief received us very kindly, and the Sunday congregation numbered forty-two. Moreover, a number are very anxious that the school open again, which has been closed for several months. There are fifteen in the enquirers' class.

On last Saturday, April 15, we went with Bro. Taylor to the place called Swazi, fifteen miles northeast of us. At this place the work was begun about thirty-eight years ago, but the people were anxious for a school from the first, and therefore we could expect more progress. The first settlers who came here had a congregation of thirty-seven, some of whom seemed anxious to hear and learn. This time to our surprise there were over one hundred in attendance, and very much interested. The enquirers' class at this place now numbers fifty-one. I never was in a meeting before where testimonies were given more freely. Sometimes there being five and six on the floor at once. The testimonies did not show the depth, of course, of the testimonies at older stations, but we have reason to believe that many of them are earnestly seeking after the Lord. Besides these two schools, we also began holding services at the Blanket and Champion mines every three weeks, and just lately we have been given the privilege to hold services in some places whom we never heard. We also have an occasional meeting with the whites at Blanket mine with an attendance of about half a dozen.

Until about a year ago, all our efforts to
get permission to open outstations were in vain. Now there are more opportunities than we can fill properly. Our native helpers are indeed a real help to us. But there are some things they cannot do. These out stations should be visited by a white worker frequently. With the work of building before us here at the mission, the farm work to direct, and the school, with the outstations and work at the mines to attend to, I need not tell you that we have need of help. Especially do we need a strong man. Besides the work above referred to, there is great need for someone to itinerate in new places and give the gospel to those who have never heard. Many times when we get out among the people for a day or two, we would find, stay a week or so longer, and get out a little farther than we have ever been before, but we cannot because of the pressing duties at home. We believe that as God is opening up new fields, He is also calling new laborers. How many will answer, “Here am I, send me?” We trust that you will continue to pray for us and others on the field, and especially for the native teachers, that they may walk in the light and shine for Jesus.

We are now preparing to go to Matopa where we expect to have a love feast Saturday and Sunday. Bro. and Sr. Taylor are now with us, and also their little daughter, whom the Lord has sent to be a sunbeam in their home and a comfort to them in their isolation among the brethren. We do very much enjoy their stay and fellowship in the Lord.

With love and Christian greetings to all,

Harvey J. Frey.

The morning was cold and stormy, yet some birds that had lately come from the South sang merrily. Can you do as much when your circumstances are unpleasant?

All of us have met persons who like to tell about the great things they did or can do. This we call boasting, and none of us like to hear it. Let us take heed to ourselves that we do not boast.

God draws very near to his workers sometimes, to give them new courage and hope in their work.

My Precious Bible.

Like a star of the morning in its beauty,
Like a sun is the Bible to my soul;
Shining clear on the way of love and duty
As I hasten on my journey to the goal.

Chorus.
Holy Bible! my precious Bible!
Gift of God and lamp of life.
My Beautiful Bible!
I will cling to the dear, old Holy Bible
As I hasten to the City of the King.

’Tis a light in the wilderness of sorrow,
And a lamp on the weary pilgrim way;
And it guides to the bright eternal morning,
Shining more and more unto the perfect day.

’Tis the voice of a Friend forever near me
In life and death, and the battle here below;
As I walk thru’ the valley it will cheer me,
’Till the glory of His kingdom I shall know.

It shall stand in its beauty and its glory,
When the earth and the heavens pass away;
Ever telling the blessed, wondrous story
Of the loving Lord, the only living way.

We are now preparing to go to Matopa where we expect to have a love feast Saturday and Sunday. Bro. and Sr. Taylor are now with us, and also their little daughter, whom the Lord has sent to be a sunbeam in their home and a comfort to them in their isolation among the brethren. We do very much enjoy their stay and fellowship in the Lord.

With love and Christian greetings to all,

Harvey J. Frey.

The morning was cold and stormy, yet some birds that had lately come from the South sang merrily. Can you do as much when your circumstances are unpleasant?

All of us have met persons who like to tell about the great things they did or can do. This we call boasting, and none of us like to hear it. Let us take heed to ourselves that we do not boast.

God draws very near to his workers sometimes, to give them new courage and hope in their work.

My Precious Bible.

Like a star of the morning in its beauty,
Like a sun is the Bible to my soul;
Shining clear on the way of love and duty
As I hasten on my journey to the goal.

Chorus.
Holy Bible! my precious Bible!
Gift of God and lamp of life.
My Beautiful Bible!
I will cling to the dear, old Holy Bible
As I hasten to the City of the King.

’Tis a light in the wilderness of sorrow,
And a lamp on the weary pilgrim way;
And it guides to the bright eternal morning,
Shining more and more unto the perfect day.

’Tis the voice of a Friend forever near me
In life and death, and the battle here below;
As I walk thru’ the valley it will cheer me,
’Till the glory of His kingdom I shall know.

It shall stand in its beauty and its glory,
When the earth and the heavens pass away;
Ever telling the blessed, wondrous story
Of the loving Lord, the only living way.

Prayer.

There is no greater support to our souls than faith. It is a living, dynamic force that enables us to face life's challenges with confidence. Our faith is a powerful tool that empowers us to overcome obstacles and achieve our goals. When we trust in God's guidance and support, we can weather any storm and emerge stronger on the other side.

Prayer is not a mere vocabulary of words eloquently expressed. A prayer that is offered simply to be heard is no prayer at all. It is only so many words uttered to entertain and will never get a hearing from God. While it may have been addressed to Him yet it was not prayed to be heard by Him.

Prayer is the not the words of the mouth, nor is it the thoughts of the mind. Prayer proceeds from the heart. Prayer is the sincere desire of the heart expressed or unexpressed. The prayer that gets beyond words and is not clothed in any of earth's languages and finds itself forming into a desire or longing being expressed only in unutterable groans, is heaven-born. It proceeds first of all from the great throbbing heart of God and is borne forth and interceded by the third person in the Trinity, the Holy Spirit (Rom. 8:26.)

Mordecai's prayer was such for when the decree, that the Jews should be slain, which was signed and sealed by the king's name and ring, had gone forth throughout those 137 provinces, he had words and thoughts without number, perhaps, but underneath all there was a something that was inexpressible and that was the great desire and longing he had for deliverance. Was that unutterable desire a prayer or a mere fancy? It was a heart-cry with a dogged determination that causes the ear of God to bend low. It was not a mere passive thought or a matter-of-fact sort of consent. No, his whole soul was in that desire for deliverance.

Listen to his own decision and answer at which he arrives in sending a message to Esther the queen: "For if thou altogether holdest thy peace at this time then shall there enlargement and deliverance arise to the Jews from another place (Esther 4:14.) Did he say this to frighten the queen? No, he had thought what he was saying. Though he saw a possible way of deliverance it made no difference to him if this were taken away. It must arise from some source for he has the ear of God.

The desire and longing which came from the heart of that man of God could not be expressed in words. Such a prayer set in motion the whole kingdom from the king on the throne to the peasant in his mean little hovel. Haman builds a gallows on which to hang Mordecai but because of this prayer Haman himself is doomed upon it. The queen proclaimed a fast and all the Jews in Shushan together with the maidens and the queen fasted three days and nights. Why? Because one man prayed an unutterable prayer. The king had a sleepless night. “On that night could not the king sleep" (Esther 6:1.)

Do we realize what prayer means to us? God has given us. It was in prayer such as we have not dreamed of. Here an unutterable desire kept the eyes of the king open all night, caused him to search through the record books; compelled the queen to fast three days and nights together with the Jews and accomplished the reversing of tables.

When I think of this I wonder whether we fully realize what real prayer means to us. Brethren, let us pray.

South Africa.

The Key in the Pocket.

Did you ever hear a man remind the Lord of His promise in Malachi 3:10? I have, many a time. I have heard men really yell to the Lord to open those windows of heaven, and pour out the blessing. It would seem as though they would break the glass out of those windows or have the Lord tear the frames to pieces they were so anxious for the blessing; but the windows didn't open, the blessings didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and didn't use it.

How does that passage read? Look sharp: "Bring ye all the tithes (tenth of your income) into the storehouse, that there may be meat in mine house, and prove me now herewith that is, with the tenth) saith the Lord of Hosts, if I will not open you windows and the blessings didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and didn't use it.

How does that passage read? Look sharp: "Bring ye all the tithes (tenth of your income) into the storehouse, that there may be meat in mine house, and prove me now herewith that is, with the tenth) saith the Lord of Hosts, if I will not open you windows and the blessings didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and didn't use it.

How does that passage read? Look sharp: "Bring ye all the tithes (tenth of your income) into the storehouse, that there may be meat in mine house, and prove me now herewith that is, with the tenth) saith the Lord of Hosts, if I will not open you windows and the blessings didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and didn't use it.

How does that passage read? Look sharp: "Bring ye all the tithes (tenth of your income) into the storehouse, that there may be meat in mine house, and prove me now herewith that is, with the tenth) saith the Lord of Hosts, if I will not open you windows and the blessings didn't come, and they felt a little hard toward the Lord for the failure. But all the time they had the key in their pockets, and didn't use it.
Self-denial.

The following four essays were written for, and read at, the Ohio State Council and are here published by request. There are several more to follow.—Editor.

The term self-denial, in its literal sense, implies, the forbearing to gratify one's own desires. Yet, taking it in a spiritual sense, it may mean far more than this.

It is only those devoted, true-hearted Christians, who have taken the way of self-denial, that are able to understand and to comprehend its fullest and deepest meaning.

Of course, when souls come yielding themselves to Christ for pardon and regeneration, they must deny themselves of sin, and worldly pleasures. This, still is only a mere beginning of true self-denial. A spirit of real, genuine self-denial must precede by a consecrating, crucifying of self. None can possess perfect liberty unless they wholly renounce themselves. The perfect victory is to triumph over ourselves.

Then we are desirous to do the will of another rather than our own. Choose always to have less rather than more. Seek always the lowest place, and to be beneath every one. Wish always, and pray, that the will of God may be wholly fulfilled in us. They all are but in letters who merely seek their own interest and are lovers of themselves. For all that is not of God shall perish.

We have many beautiful examples of self-denial throughout the pages of God's word. The most touching, of which is that of our blessed Lord and Master leaving His throne in the courts of glory, and descending to this sin-cursed, wicked world, for the purpose of redeeming, and cleansing us from all sin. Oh how powerful is the pure love of Jesus, which is mixed with no self-interest nor self-love! The Bible plainly tells us that we must follow His example of pure, selfless love, if we would be His disciples.

In Matt. 16:24, Jesus speaks thus, to His disciples: "If any man will come after me, let him deny himself, and take up his cross and follow me." Again in Matt. 10:21, we find that, if we would be perfect, we must sell all.

Christ's beloved disciple: John, also tells us, that if we would be exalted in heaven, we must humble ourselves in this world. Then in Luke 14:27, He tells us, that if we would reign in this world. Then in Luke 14:27, He tells us, that if we would reign in this world.

The way of self-denial is also a way of cross-bearing and humility. For only the servants of the cross can find the way of blessedness and of true light. Although God's faithful few will pass through tribulation, afflictions and persecutions, it is not so hard after all to be deprived of human comfort, when we have that which is divine. And, for God's honor, to be willing cheerfully to endure hardships as a good soldier of Jesus Christ: and to seek one's self in nothing; nor to regard one's own merit.

He that hath true and perfect charity seeketh himself in nothing: but only descrieth in all things that the glory of God should be exalted. When consolations are taken from the self-denying person, he does not immediately despair; but with humbleness and patience waits for the heavenly visitation.

Jesus has now many lovers of His heavenly kingdom, but few bearers of His cross. He has many desirous of consolation, but few of tribulation. All desire to rejoice with Him, few willing to endure anything for Him. But they who love Jesus for His own sake, and not for some special comfort which they receive, bless Him in all tribulation and anguish of heart, as well as in the state of highest comfort. Neither would they desire the pleasant days of this life, but rather rejoice to suffer affliction for God, and esteem it their greatest gain to be reputed as nothing among men.

For whose sake knoweth himself, is lowly in his own eyes, and delighteth not in the praises of men.

Your sister in the Master's service, EDNA M. HOOVER.

Clayton, O.

Woman's Sphere.

"The woman who would serve her generation according to the will of God must make moral and intellectual culture the chief business of life. Doing this she will rise to the true dignity of her nature and find herself possessed of a capacity for turning the duties, joys and sorrows of domestic life to the highest advantage, both to herself and to all those within the sphere of her influence.

Among the various forms of Christian duty that trait of character called sympathy, that fellow feeling which makes our sympathies so great a high place. Among the toiling lowly ones of earth, the teeming millions, there is many a life made bitter, many a hope relinquished, many a heart crushed for the lack of human sympathy. What heartaches, what woes, what discouragements might be dispelled as mists before the rising sun, were the sympathetic look, the kindly word, the help so often withheld, given. Oh, that expression of sympathy! It costs the giver nothing. Then also that joy that is the sympathetic ear to hear the story of grief and sorrow for lack of which many endure deep suffering and perhaps fall into actual physical illness from neglect, and on the other hand, nothing heals wounds, softens trials and cheers the soul, like sympathy. No one is above the word of cheer in the hour of adversity. Nor should a man who has met with adversity in financial matters feel that matters might be worse and that he still has what is of more value, friends and character, is a benefit that can not be estimated in money value. "What can I do to help you?" sends a thrill of hope and courage to the despondent heart. For want of just such sympathy many a good man and woman has felt the word of cold neglect pierce the very soul. Christian sympathy in the hour of bereavement lightens the load of grief and makes the sorrow endurable.

How often we have proved that not one kind word ever spoken, not one kind deed ever done, but sooner or later returns to bless the giver and the receiver. A man beset by trial, and with golden bands to the throne of God.

Friendship is one of God's choicest gifts and it is worth while to pray to be made worthy of it to be brave, honest, unselfish; to be true when interests clash and faithful when faithfulness costs. There is indeed much that calls itself friendship which does not deserve the name and a life baskas in sincere and earnest love of which it is not worthy, but one who appreciates affection at its real value may well pray humbly to be made worthy of it. For the office of true friendship is a high calling; it uplifts both in its giving and receiving. Next to the sunlight of heaven is the cheerful face. Often it is us out of the mists and shadows into the beautiful realms of hope. One cheerful face in the household will keep everything warm and light within; everywhere there is an open face, its cheery smile sends the blood dancing through the veins for joy and scatters the shadows of gloom and despondency. Cheerfulness does not depend on one's circumstances or conditions. It is a matter of one's spirit, not of one's possessions. A bright face, sunny looks are often seen on one who is a sick, sorrowful, self-loving person; while he hides his aching back from despair and gloom and de­ pressed spirits. Hide your aching back behind a sweet smile and laugh. If you wish to live a useful life then prolong it and make the most of it by wearing a cheerful countenance.

Cheerfulness gives us physical, mental and moral vigor; it is the normal atmosphere of the soul. We can make ourselves happy or miserable, according to the emotions which we allow to pass through our minds. Whatever goes through the mind must re-appear in the character and physical condition. The character, teaching, example and training of the mother are generally the destiny of the child.

From the Christian home which cannot exist without the Christian mother, must flow forth the stream of virtue that shall refresh the arid and parched deserts of sin and unbelief.

What noble youth does not ascribe any success with which he may have met to a mother's blessing, a mother's prayers, a mother's nobility of character? "Give me," says Garibaldi, "the mothers of the nation to educate and you may do what you like with the boys.

Often amid the trying scenes of an
eventful life the memory of a mother's parting blessing has given new inspiration to a discouraged and probably almost desheartened soul and spurred it on to victory. Dr. Cuyler says, "I doubt if I ever would have been able to work for Christ but for the faithfulness of that home preacher who rocked my cradle."

The true life is lived by her who dares to ask: How can I serve somebody, somehow, somewhere? Those who live with life's great end in view never outlive their days. Their closing days suggest a going up into the mount of vision rather than a decline into the vale of death.

"Their end is peace."

**ANNA CASSELL.**

**Pleasant Hill,**

**What Constitutes a Good Soldier of Jesus Christ?**

We think of a soldier, naturally speaking, as one enlisted for service in an army, one active in fighting against an enemy. A soldier of Jesus Christ is, then, one fighting under the leadership of Jesus Christ, active in His service. The difference between the two kinds of warfare is shown by the apostle Paul in Ephesians 6:12: "For we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places. Also II. Corinthians 10:3, 4: "For though we walk in the flesh, we do not war against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places."

A soldier of Jesus Christ is commanded to put on the whole armor of God which is described in Ephesians 6:10-18, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the Gospel of peace. Above all, taking the shield of faith, with which ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverence and supplication for all saints."

To be a good soldier of Jesus Christ, it is necessary to be steadfast in the faith, always abounding in the work of the Lord. Jude 4 tells us to "contend earnestly for the faith once delivered unto the saints."

Watchfulness and sobriety are important qualities in the good Christian soldier. He should be able to endure hardness for the sake of the Lord. Paul admonishes Timothy II Tim. 2:3: "If we suffer, we are disciplined; if we do not suffer, we are condemned."

The enemies against whom the Christian soldier must fight are these: the world, the flesh, and the devil, sometimes called the trinity of hell.

That the fight of the Christian soldier may be effective is necessary that he should stand firmly in the warfare, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand" (Eph. 6:13.) In many cases, a Christian soldier may gain victories over the enemy by standing firm, and not allowing him to gain any ground.

The soldier is encouraged to be diligent in the service of the Lord. "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12.)

An example of a truly good soldier of Jesus Christ is given in the life of the Apostle Paul. Such a good soldier was he that at the close of his life he was able to say, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing." (II Tim. 4:7, 8.)

**How to Make a Success of the Christian Life.**

First we must be sure that we are a Christian. So many profess to be Christians but know nothing of the real love of Jesus. When we are saved we must walk in the light. Do anything God asks us to do by His Spirit or His word. One of the first things a Christian does is to read His Bible, and he finds so many new things in it that he loves to search its pages. Then he says: "Happy are ye if ye know these things and do them." And since He has something so good for us, we think of others and tell them the story of the love of Jesus, how He saves, leads and carries them to glory. "There is only one thing should concern us: To find just the task that is ours; And then having found it to do it, With all your God-given powers." Put thine own to usury.

**Brooksville, O.**  **LELA CASSELL.**

**Master, Is It I?**

In the quiet husk of evening, when the paschal meal was spread in the upper room, the Master poured the wine and broke the bread as He told the sacred meaning that those present should understand. And invited His disciples in the solemn words: "This is my body which is given for you; this do in remembrance of me." But His eyes were dim with sorrow, and His voice was deep with pain. As with tender admonitions He comforted them was faint; And He spoke at last, revealing in the anguish of His heart: "This is my blood of the covenant which is poured out for many for the forgiveness of sins."

That of those whom He had chosen, one should play a traitor part. Then their hearts were filled with sadness, and the questioning reply came from each in griefed succession—"Jesus, Master, is it I?"

For full well they knew how Satan might a sudden victory win. In a weak, unguarded moment, over nature prone to sin. So one asked and the repeated, "Jesus, Master, is it I?"

With dreadin, yet with longing, waiting for their Lord's reply. E'en the craven-hearted Judas took the question on his tongue. Siting with His guilty secret those devoted ones among.

Didst thou dream, O dark-browed Judas, that those sad eyes could not see All the baseness of thy spirit? All thy depths of treachery? It was night, but midnight darkness, when all warmth and light depart, Is as noonday to the blackness that enwrapped thy traitorous heart. By that foul, dark deed, committed in thy presence, God was signified.

Shalt thou be alone remembered, while thy years of endless pain Echo with the long lamenting of thine agonizing cry.
Helpless, hopeless, unavailing—"It was I! alas! I was I!"

Hark! I seem to hear the Master saying, "Men in this thy day, False disciples, faithless, reckless, Me their Savior, yet betray.

Love and mercy, truth and justice, cause me to arrest Thee, for I am the Man.

Men are daily, hourly, selling for earth's silver and its gold.

Oh! I tremble as I listen and I closer, closer cling

To thy hand outstretched to save me, my Redeemer and my King.

In my weakness I entreat Thee, give me strength for which I cry,

And if any shall betray Thee, grant, O Lord, it be not I.

—Ida M. Budd, in Michigan Christian Advocate.

Conversion of a Convict.

I want to tell you this incident from the penitentiary in Indiana: Several years ago there was a man incarcerated in prison for eight years. His time was nearly out. He had never taken any interest in religion. He took very little interest in the preaching of the gospel at the prison. Just before his time was out a man came in to preach, and took his text: "Call upon the Lord in time of trouble, and He will succour thee." This poor fellow heard the sermon and was converted. After a few days his time was out, and he put on a suit of citizen's clothes and walked out into the city; and when he walked out on the streets he looked up and down and said: "What can I do? I have not a friend in the world; I have not a dollar in my pocket, nor any work to do. Here I am."

"Call upon the Lord in time of trouble, and He will succour thee." And he lifted his eyes up to God: "O God, if you will help me for two days so I won't do anything wrong, then I will be a Christian man forever." He had not more than gotten the prayer out of his mouth, when, casting his eyes up the street, he saw a horse with a phaeton hitched to it coming down at full speed. Everyone was getting out of the way, and no one stopped the horse.

This man saw a piece of plank on the sidewalk, and he took it, and as the horse came by he hit him on the head and the horse fell. Inside the buggy was a three-year-old boy unhurt, unharmed. Directly the father of the boy came running down the street, and when he reached the carriage and saw his little boy unhurt, he asked: "Who was it stopped the horse?" They pointed to the poor convict, and the man ran his hand into his pocket and pulled out a twenty-dollar gold piece and handed it to him. As he took the gold piece, a fellow thought: "Call upon the Lord in time of trouble, and He will succour thee." Then a man asked: "Where do you live?" and the poor fellow said: "I have no home in the world." "Won't you come to my house to dinner to-day?" and he gave him his name, with street and number. After dinner he told this good man his life—how he had gotten out of prison, and how the man had given him twenty dollars. When he got through, the man said: "Well, sir, I am a Christian man, and if you want to be a good man I will help you; you can have a position in my store, and work in my family."

To-day, in the city of Indianapolis, that man is one of the leading Christian merchants of the city, and he goes on his way to bless God and humanity. If you want to do right and get along in this world, call on God, and the first thing you know God will work out your problems for you.—Selected.

A Hallowed House.

It was a goodly, substantial, old-fashioned mansion, situated in the quiet, beautiful little town of Mallow, in the south of Ireland.

During many years it had been the residence of a Christian family, whose members "unto the third and fourth generation," humbly walked with God, doing His will from the heart, delighting themselves in His statutes and ordinances, "continuing instant in prayer—given to hospitality."

I was guest in that house. A numerous company assembled in the spacious drawing-room. After tea we opened our Bibles, and having read the word of God, freely conversed concerning "things that accompany salvation." In meditation and worship, and in sacred fellowship—"teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in our hearts to the Lord"—the happy evening hours were spent.

On retiring for the night I was conducted by my host to "the prophet's chamber," in which I was to rest; and as we entered the room he said, in a most solemn and joyful manner, "This room has been hallowed by the conversion of a precious soul to God!"

Delightful thought! It filled my soul with an unusual flood of grateful joy. In my ears there seemed to ring the echo of that ancient word, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus iii. 5.)

Verily, no higher consecration could be conferred upon any spot on earth. A precious soul converted to God in this chamber! A child born into the kingdom of heaven—born for "glory and honour and immortality" here! Happy chamber—where penticular tears have flowed, where believing prayers have been poured forth, where joyful songs have been raised, where angels have hovered and rejoiced, where Christ, in the power of His Spirit, has revealed Himself in love—how sweet to recline in such a place!

The privilege of pillowing my head and closing my eyes amid such blissful associations, brought to mind the Psalmist's vesper hymn, "I will both lay me down in peace, and sleep; for Thou, Lord, only makest me dwell in safety" (Psalm 4:8.)

But how great and pleasing the surprise when my godly host added, with a smile of thankfulness, "It will no doubt be gratifying to you to know that not only has this bed-chamber been thus hallowed, but also every room in the house has had a similar consecration! Even in the kitchen, the presence and power of our risen Lord have been signally revealed in the salvation of a precious soul!"

Wonder not that, like the patriarch Jacob, after his vision of angels at Bethel, I said, "Surely the Lord is in this place. . . . This is none other but the house of God, and this is the gate of heaven" (Gen. 28:16, 17.) Would that all "the dwellings of Jacob" were wholly dedicated to the Lord; and every chamber hallowed as the birthplace of some heir to the heavenly inheritance!

It is pleasant to know that, in this Christian land many of the grand old castles of our nobility, as well as the humblest vine-trellised cottages of the peasantry, and the artistic villas of merchants and the middle classes, are the abodes of true piety. There the Bible is an open book, daily and devoutly read; a family altar is reared, and freshly-kindled incense smokes thereon at the hour of morning and evening sacrifice; children are trained in the nurture and admonition of the Lord, and, if the household be not, in all its members, "a household of faith," there is, nevertheless, a Church in the house—"a habitation of God through the Spirit."

But, alas! who shall say how many houses in the cities, towns, villages, and hamlets of the British Isles, are utterly void of everything sacred? Some of them are places of luxury, temples of fashion, haunts of pleasure, hives of commerce, seats of culture,
nests of carnal ease. And some are dens of vice, tents of lewdness, synagogues of Satan, lazaroads of disease, sinks of crime, abodes of filth, dwellings of sin—"where Satan's seat is." The vast majority of houses in Christendom are devoted to worldly purposes, to family affairs, banquets, carousals, gains, eating, drinking, dancing, sleeping; and have never been hallowed unto God.

Where Abraham pitched his tent he erected an altar unto the Most High. But it is to be feared that there are numerous dwellings, even of professing Christians, where there are no Bibles—or a neglected Bible, no domestic altar, no family worship, no spiritual life. Neither psalm of praise nor breath of prayer ascends from thence to God; and no room in the house was ever consecrated by the conversion of a precious soul!

Reader, whether you dwell in a cottage or in a mansion, your home will be unhappy if it be not a hallowed house. Are you the head of a family where God has not been honoured? At once rear an altar, open your Bible, bend your knee, and lead your household daily to the throne of Grace, confessing your sins, and imploring Divine forgiveness. Your house shall become a Bethel, if you anoint the hearth with the vows and prayers of a penitent, believing heart. Your children will rise up and call you blessed.

Are you a member of an ungodly family? I pity you. I could not sleep under a prayerless roof one night. Oh, if it be not your happy lot to dwell in a house where every room has been consecrated to God—there may be at least one chamber or one closet sacred to you; even the spot where just now you shall kneel and in simple faith surrender your sinful soul into your Redeemer's loving hands. Thenceforward that spot will be to you "holy ground," as the city of the living God; "And the name of a family? I pity you. I could not sleep under a prayerless roof one night. Oh, if it be not your happy lot to dwell in a house where every room has been consecrated to God—there may be at least one chamber or one closet sacred to you; even the spot where just now you shall kneel and in simple faith surrender your sinful soul into your Redeemer's loving hands. Thenceforward that spot will be to you "holy ground," as the city of the living God; "And the name of a family that shall be—Jehovah-Shammah—The Lord is there!" (Ezekiel xlviii. 35.)—A. A. Ramsay—Selected.

"We sleep in peace in the arms of God when we yield ourselves up to his providence, in a delightful consciousness of his tender mercies; no more restless uncertainties, no more anxious desires, no more impatience at the place we are in; for it is God who put us there and who holds us in his arms. Can we be unsafe where he has placed us?"

**A Persistent Revival.**

If I were pastor and had my choice I would greatly prefer a persistent revival to a sporadic revival. I would rather have two soundly converted souls each week for fifty weeks in the year than to have one hundred converts in two weeks. It is a clear case that the two each week could be better cared for than the one hundred in two weeks. A persistent revival lasts all the year round, and means a salubrious, Summer, spiritual temperature during that period. It will not be broken up by the excitement of the annual conference. It will not be postponed to provide for an adjustment of the furniture in the new parsonage if one has been sent to a new field. It will not take a couple of months for a Summer vacation. It will not wait for the week of prayer. It will not continue to cast the net on the larboard side by the ship all night long in a fruitless endeavor to catch fish which are not there; it will try the starboard side, fore and aft, and all around, and will be very restless until the fish are found and caught. It will not be beguiled into the preaching of erudite, biographical, metaphysical, psychological, higher critical sermons.

The persistent revival involves the idea of fresh, short, sweet, pungent, tender, persuasive sermons, with plenty of the old time, soulful, Methodist hymns. It involves the most careful and genuine pastoral work, with personal conversation and prayer in every home possible. It involves an abundance of work in the Sunday-school, and especially active co-operation with the officers and teachers of the school, that all the children and youth may be won for Christ. It involves an oft-repeated view of heart and life experiences on the part of pastor and people, with the purpose of making sure that the vows of consecration are not forgotten and not suffered to lapse. It involves constant personal effort on the part of the pastor and people in a determined effort to lead precious souls to the cross of Christ, and a life of faith and love and service. It involves the faith, personal faith, that results in a Spirit-filled life, so that everyone may be in close touch with the Lord Jesus and the Holy Spirit in the glorious work of saving the priceless souls redeemed by the sufferings and death of the crucified Son of God.

If pastor and people are willing to pay the price, then a perennial and persistent revival will be the reward. Many of our churches in New England have had special services, or are expecting to hold them, but these services have usually been limited to two or three weeks. Why not go about this great and glorious work on the persistent plan? Why not expect that the ordinary services—public worship, the Sunday-school, the social meetings—may be seasons of refreshing, and a constant atmosphere of salvation be maintained? And, without waiting for union services, or the coming of an evangelist, let each one build over against his own house and trust God for a persistent revival.

—Bishop W. F. Malteu, in Zion's Herald.

Our Attitude Toward the Semi-Religions.

[The following article is an editorial from The Sunday-School Times, and is here printed by request. It is a very suggestive presentation of the subject and merits careful reading.—Ed.]

One never knows, these days, when he will be asked to form a judgment on some new form of religion that is offered for his acceptance. With Oriental exuberance new cults spring up around us on every hand, until one is disposed to feel with John Watson that "nothing is easier than to create a new religion; one only needs self-confidence and foolscap paper." These semi-religions, or near-religions as we may call them, are becoming so numerous that without taking the most serious view of the phenomenon, or getting into a panic about it, the religious man finds it more or less necessary to decide on what attitude to take toward it. Religion-to-day is menaced by religions. They are one of the greatest difficulties with which religion has to contend next to itself. What is the Christian man's attitude toward them?

First of all, it needs to be said that this situation is not so wholly unexpected as we should suppose." The Christian man must remember that Jesus anticipated this tendency, and told men of it before it came to its results in all kinds of divisions and corruptions. For a little while His disciples would seem to have the field quite to themselves with the religion which He had taught them and given them. But it would be for only a little while. The now despised faith of the Christians would seem to have the field quite to themselves with the religion which He had taught them and given them. But it would be for only a little while. The now despised faith of the Christians would soon enough prove to have a power which men would like to get for themselves without paying the Christian's price for it. Before they knew it, the keen worldly mind
would discern that here was something worth copying even where men did not care to go the whole length. All around them would rise up teachers who would offer to procure the same benefits for the soul, but in an easier way. Forewarned about it, taught to resist flattery which would be paid to Christianity by imitation of it, they were never caught going over to any of the various forms of belief which began to copy Christianity and claim all its efficacy and more even before the last apostle was laid in his grave. The first point, then, in our attitude toward these specious and easy religions is that we should know that according to Christ they were to be expected and reckoned with, that they would serve for a while like the real things or even better, and that there would be tests by which they could be judged.

The second point in our treatment of them is that we should be very little influenced by the fact that, for the most part, these multitudinous forms of religion are cultivated by nice people. For nice people are one of the greatest difficulties with which Christianity is burdened to-day. In the early ages, Christianity, after long faithfulness to its own spirit, attracted the attention of the powerful people, rulers, politicians, and governors, and by making certain concessions to them won the help of the state and the powerful persons for centuries. This compact changed the very character of Christianity in the world. It found that it had paid too high for the protection and help of the state, and finally in one nation after another it had to throw off this burdensome help if it was to be itself. But then came the seductions of the nice people, the cultivated, the refined. What a triumph it would be to gain the support and the prestige that would belong to the church if culture and fashion would let themselves be captured by it! They have been captured and to-day the Christian mind hardly knows how to settle any matter on its deep spiritual merits, because there are so many people who are undoubtedly nice people, who are not heathen and are not vicious, and yet who have no sympathy with the rugged works that Christianity has been commissioned to do, and who continually stand in their way. It is so hard to realize that nice people may be wrong, that they can be utterly wrong, that they can gracefully and decently and quietly do the worst things and bring to pass the worst possible situation. As a second point let us remember that nice people are no

criterion by which to judge about eternal truth, and that, so far as their niceness goes, this by itself gives no guarantee that it will not ally itself with the worst and most serious falsehoods.

A third consideration which throws a good deal of light on the present situation is that people nowadays have taken to getting their beliefs from literature rather than from the Bible. Dr. Munger called attention to this tendency some years ago. Getting their start and all that they know about religion originally from the Scriptures, they have proceeded to develop them on their own account. Poets have come to mean more to us than prophets, and, deriving their inspiration more and more from each other instead of from the great source of the Word of God, the variations and the second-handedness have gone on developing until one can find no persistent and consistent teaching from literature alone even though it be the best. And because we have discovered that the Scriptures were always cast in a literary form, and have become a little proud of our discovery that the Bible is literature, we have flown to the shallow and unsafe conclusion that literature is a Bible, and that we may read either Bible we choose. Since the prophets were writers, we are tempted to believe that almost any writer is a prophet, and that God means for us to listen to him. Literature has become a jungle, and the jungle is full of what seems to be paths. They lead a little way, but they fade and we cannot follow them out. The Bible is a literature, but it is not a jungle. Its paths lead somewhere. They all converge and center and head up into the great Head and center. Paul describes our whole present mischief where he speaks of men as "not holding fast the head." Not until we begin again to get our beliefs and our religion from the place where we got it first will this centrifugal habit of our present-day religion be changed.

In the fourth place, it is worth noticing that there is a very current and shallow and listless way in which people explain these exuberant and popular substitutes for Christian faith. How many times we hear people say of them that they seem to make it clear that there is something people want which they are not getting from Christianity. They feel that these cults are significant. They seem to represent a deep spiritual hunger and unrest. There is something people want which they are not getting. Perhaps these semi-religions will show us what it is.

But the note of all great religious advance is found not in what people want, but in what God wants of them. And there we strike the fundamental difference between Christianity and these religions of a day. The note of obedience is seldom sounded. There is no cross in them. Religion is to be achieved with lower cost. But when we begin to try to find out what God wants we shall find the satisfaction of every real want we can possibly have.

And last of all, Christianity has made a rich soil in which all sorts of seeds will grow as well as the right kind. Men do not get up sudden and easy religions where there is no Christianity at all. The parasite comes where something is already prepared for it to grow upon; and sometimes parasites are the most beautiful things in the world, while the trunk upon which they fasten and grow may look brown and uncomely. But what little ephemeral life they have all comes from preying and borrowing from the strength which has been organized through that same rugged and homely trunk. Let us not be captivated by the counterfeiters of our own best possessions. The Christian of to-day needs to be tested, and is being tested, by the question whether he is great enough to know when he has the greatest thing in the world in his possession.

Friendship cannot be permanent unless it become spiritual. There must be a fellowship in the deepest things of the soul, community in the highest thoughts, sympathy with the best endeavors.—Hugh Black.

It is a great thing to come to Christ; it is the turning point of life. And it is a great thing to abide in him in the storm and conflict of the world.—Norwegian Christian.

A Call From Over the Sea.*

RAYMOND P. DOUGHERTY.

A message has come from afar; 'Twas sent by an earnest youth, Whose brethren in Africa dwell Untouched by the gospel's truth. He viewed our great Christian array, And this is the boon he craved, "Oh, do not let them give up Until my people are saved."

Each one has a portion to give, Each one has a prayer to say, That those who in darkness are lost May see salvation's bright day. For strong is this plea from afar To rescue the sin-enslaved, "Oh, do not let them give up Until my people are saved."

In a letter which I received from one of the heroes out in Africa the other day was an expression which has suggested to me these lines.—R. P. D.
EVANGELICAL VISITOR.

The Great Love of the Divine Father.

The following simple story from real life, given by a New England clergyman, is a fine picture of the Divine love for man. It was told of a brother clergyman of the same denomination. This clergyman had a son, about 14 years old, who of course, was going to school. One day the boy's teacher called at the house and asked for the father. When they met, he said:

"Is your son sick?"

"No; why?"

"He was not in school to-day."

"You don't mean it!"

"Nor yesterday!"

"Indeed."

"Not the day before!"

"Well!"

"And I supposed he was sick."

"No; he is not sick."

"Well, I thought I should tell you."

The father thanked him and soon the teacher left. The father sat thinking of his son, and those three days. By and by he heard a click at the gate and he knew the boy was coming in. So he went to the door to meet him at once. The boy knew, as he looked up, that his father knew of those three days.

The father said: "Come into the library, Phil," and Phil went, and the door was shut.

Then the father said very gently: "Phil, your teacher was here a little while ago. He tells me you were not in school to-day, nor yesterday, nor the day before. And we thought you were. You let us think you were, and you don't know how bad I feel about this. I have always said I could trust my boy Phil. I have always trusted you. And here you have been living a lie for three whole days. I can't tell you how bad I feel about it."

Well, it was hard on the boy to be talked to in that gentle way. If the father had spoken to him roughly, or had taken him out to the wood-shed in the rear of the dwelling, it wouldn't have been nearly so hard.

The father said: "We'll get down and pray," and it was getting harder for Phil all the time. He didn't want to pray just then. Most people don't about that time.

They got down on their knees side by side, and the father poured out his heart in prayer, and the boy listened. Somehow he saw himself in the looking-glass of his knee-joints as he hadn't before. It is queer about that time.

"That's the bother with me." The mother said quietly, "Aren't you going to bed?" And he said, "I'm not sleepy, I think I'll sit up a while longer; you go." "No, I guess I'll wait a while, too." And the clock struck eleven; then the hands clicked around to twelve. And they arose and went to bed, but no to sleep. Each one pretended to be asleep. And each one knew the other was not asleep.

After a bit she said—the woman is always the keener—"Why don't you sleep?" and he said softly, "How did you know I wasn't sleeping? Why don't you sleep?" And she said with the same queer catch in her voice, "I can't for thinking of Phil." He said, "That's the bother with me." The clock struck one; and then two, and Phil's were not dry. Then the father said, "My boy, there's a law of life that when there is sin there is suffering. You can not get those two things apart. Whenever there is suffering there has been sin by somebody, somewhere. And whenever there is sin there will be suffering for some one, somehow; and likely most for those closest to you."

"Now," he said, "My boy, you have done wrong. So we'll do this: You go up stairs to the attic. I'll make a little bed for you in the corner. We'll bring your meals to you at the usual time." And the boy didn't say a word. They climbed the attic steps. The father kissed his boy and left him alone.

Supper time came and the father and mother sat down to eat. But they couldn't eat for thinking of their son. The longer they chewed on their food the bigger and drier it got in their mouths, and swallowing was out of the question. The mother said, "Why don't you eat?" and the father said, "Why, why don't you eat?" With a catch in her throat she said, "I can't for thinking of Phil." And he said, "That's what's bothering me."

And they arose from the supper-table and went into the sitting-room. He took up the evening paper and she began sewing. His eyesight was not very good. He wore glasses and tonight they seemed to blur up. He couldn't see the print distinctly. It must have been the glasses of course. So he took them off and wiped them with great care and found that the paper was up side down. She said softly, "Why don't you eat?" He tried to sew. But the thread broke and she couldn't seem to get the thread into the needle again. How we all reveal ourselves in just such details.

By and by the clock struck ten, their usual hour for retiring. But they made no move to go. And the mother said quietly, "Aren't you going to bed?" And he said, "I'm not sleepy, I think I'll sit up a while longer; you go." "No, I guess I'll wait a while, too." And the clock struck eleven; then the hands clicked around to twelve. And they arose and went to bed, but no to sleep. Each one pretended to be asleep. And each one knew the other was not asleep.

After a bit she said—the woman is always the keener—"Why don't you sleep?" and he said softly, "How did you know I wasn't sleeping? Why don't you sleep?" And she said with the same queer catch in her voice, "I can't for thinking of Phil." He said, "That's the bother with me." The clock struck one; and then two, and Phil's were not dry.
The world is really lost without Him. Do we believe it? Do we? He is the nation’s only hope here and hereafter and the only way to save and hold men is to win them.—Selected.

The Great Problem for the Home.

Many of the great problems that confront the Christian church must needs be solved in the home. If every Christian parent would believe in child-training as the Bible teaches it, and would carry it out in practice—bring up the children in the nurture and admonition of the Lord, that they may not depart from it when grown up—as God gives us grace and understanding, many of the perplexing problems the church has to deal with now, would become easier, or perhaps would vanish altogether.

Is not the missionary born and reared in the mother’s arms? Was not Samuel consecrated to the Lord, even before he was born? Is it not a fact that the lives of Joseph and Daniel and David and Timothy and others counted for what they had been taught while under the parental roof? Sentiments are formed and destinies shaped by the home influence of the rising generation.

The great problem in every home then is, “How can I, as a parent, by my life, example and by precept, by all my God-given powers be instrumental in directing the path of my child, and in shaping its life in such a way that it may become an honor to God, and a living example in the church?” If this chief and momentous question were always pressed foremost, very many of the minor problems that arise along our pathway through life would solve themselves. For example, the doctrine of non-resistance and of non-conformity—a complete separation from the world—and even the mission question would be held in higher esteem, and might be so firmly impressed upon the lives of the rising generation that even by their firmness and unwavering examples the world could be more rapidly conquered for Christ, if every Christian parent would firmly stand upon the whole doctrine of the Bible; for we must not forget that example is a great factor in the work, and that the cause of failure quite often rests with the parent rather than with the child.—*A Metzler in Gospel Herald.*

“We need only obey. There is guidance for each of us, and by lowly listening we shall hear the right word.”

When the Boy Grows Up.

If the good housewife becomes the possessor of a choice plant, she watches it carefully, and not only feeds and waters, but prunes and bends the branches in the way that will make it most beautiful to the eye. The farmer does likewise with his fruit trees. Yet too often both will let the boy, the best production of the farm, run wild, and come up in his own way without the little bendings and prunings which would mean so much to him in later years.

Many little physical defects could be entirely overcome in babyhood by a thoughtful and careful mother. At this time the little bones are very pliable, and it is no difficult task to firmly press and rub each day the nose which turns up and finally bring it to a more desirable shape. The little limbs, which too early have borne the child’s weight and become crooked, may be straightened if the mother is persistent in her treatment.

The average child is quite apt to be guilty of pulling the hat or cap over the ears, bringing them forward, instead of tucking them under as they should be. As a result, the ears grow that way and an otherwise fine-looking boy is doomed to carry this deformity through life. A little observation and precaution at the right time would have remedied it.

We have all observed with regret the tendency among our growing boys to stoop or be round-shouldered. It is not always the admonition to “straighten up” which carries the remedy. Sometimes it is wiser to give the muscles some exercise or work which will overcome the difficulty. Boys are sensitive about personal defects, and will aim to be straight and well formed if they have the proper training.

Mothers, be more observing and trust less to luck in the growth of your boy’s body. This is a matter of great moment and you have a great responsibility. Do not fail to realize it.—Sel.

To-day is your day and mine, the only day we have, the day in which we play our part. What your part may signify in the great whole we may not understand; but we are here to play it, and now is our time. This we know: it is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward weakness and misery.—David Starr Jordan.
Testimony.

Dear readers of the Visiter. Greetings in Jesus' name, for I feel impressed to write a few lines for the Visiter. I enjoy so much, reading the Young Peoples' Page.

I am glad the Lord called me to His service early in life. I praise Him to-night for His saving power, and that I know a time when my sins were forgiven and washed away by the blood of Jesus.

I praise God for the meetings I was permitted to attend with the Brothe J. R. Zook was with us. I realized my need very much and am so glad because Jesus is the stronger one and the blood of Jesus Christ his cause God is always ready to help. I. John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin."

I know His blood did cleanse my heart. I praise Him for His abiding presence with me daily, and for His word. It has become very precious to me. The enemy often tries to discourage me, but I'm so glad because Jesus is the stronger one and can fight our battles for us. Psalm 91:14 says, "I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust."

The bright my trust is in God. I feel safe in His hands. It pays to serve God, not only for the reward we expect after death, but for the satisfaction it affords in this life. Only He can satisfy the soul's deepest longings, no matter what our special gifts or graces may be. "Not to us, O Lord, not to us, but to the name that is dear unto thy people who are afar off, and unto the holy temple of thy glory."

Nan, the Gipsy; Or, "If He Died for Sinners, That Means Me." I am glad the Lord called me to His service early in life. I praise Him for His abiding presence with me daily, and for His word. It has become very precious to me. The enemy often tries to discourage me, but I'm so glad because Jesus is the stronger one and can fight our battles for us. Psalm 91:14 says, "I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust."

The bright my trust is in God. I feel safe in His hands. It pays to serve God, not only for the reward we expect after death, but for the satisfaction it affords in this life. Only He can satisfy the soul's deepest longings, no matter what our special gifts or graces may be. "Not to us, O Lord, not to us, but to the name that is dear unto thy people who are afar off, and unto the holy temple of thy glory."
The Lord Is Now Rejected.

A popular hymn begins with these words, "Our Lord is now rejected and by the world disowned." This is a great truth and but little realized by thousands of Christians, who sing this hymn. The Lord Jesus Christ is rejected and disowned as never before. It cannot be different in this present evil age under the control of Satan, who is the god of the age. (II. Cor. 4:4.) As the age draws to its close the Christ of God will be more dishonored and more rejected. "Little children it is the last time as ye have heard that Antichrist shall come, even now are there many Antichrists; whereby we know that it is the last time." (I. Jno. 2:18.) And who is Antichrist? He is not the spirit that confesseth not that Jesus Christ is come in the flesh is not of God; and this is that spirit of Antichrist, whereof ye have heard that it should come and even now already it is in the world." (I. Jno. 4:3.) "Who is a liar but he that denieth that Jesus is the Christ? he is Antichrist that denieth the Father and the Son." (I. Jno. 2:22.) There are many thousands of such Antichrists to-day. Higher Critics who reject the inspiration of the Scriptures, the lying New Theology, the pernicious Millennial Dawnsim, the cultured Unitarianism, the falsely so-called Christian Science, the demonpossessed Spiritualism and many others are Antichrists. These all reject the Christ of God. But there will be eventually a heading up of all these Christ-rejecting systems and theories, in the man of sin, the final Antichrist. When he steps upon the last scene, Satan's masterpiece, the rejection of the Lord Jesus Christ will be complete, for those days will be the days of the apostasy. And that complete apostasy (which is only possible after the true church has left the earth) will be followed by the complete triumph of our Lord. This crowning day is preceeded by the greatest opposition and seeming victory of His enemies. And that day of opposition of complete rejection is almost upon us. The flourishing systems of anti-Christianity bear witness to it.

Dear reader, do you realize your responsibilities, your privileges and your opportunities in view of this fact? Our responsibilities as His faithful people are fourfold. We have a responsibility towards Himself, who is dishonored. It is for us to honor Him, to exalt His name. His re-election must be shared by us. His reproach must be borne by us. And what an honor to have thus fellowship with Him suffering!

We have a responsibility towards the truth of God. To maintain it and walk in it is our calling. Anything which deviates from sound doctrine we must at once repudiate. This is not dogmatism, but faithfulness to the Truth.

We have faithfulness towards the saints of God. By this term we mean all those who belong to the Lord Jesus Christ, was in His blood and saved by grace. We must reach out to them in love and keep the unity of the Spirit in the bond of peace.

We have a great responsibility towards the unsaved world which is rapidly approaching the judgments of the great day. We owe them the Gospel. Let us discharge these responsibilities in view of the increasing rejection and His coming manifestation.

And how great are our privileges and opportunities! Our privileges include those of a holy and royal Priesthood, while our eternal destiny is to be priests with Him, we are constituted such already by His grace and privileged to exercise the functions of this priesthood in the power of the Holy Spirit. As Holy Priests we can approach the throne of grace, offer our spiritual sacrifices, worship, pray and intercede one for the other. What joy this ought to be for us. May it become a greater reality in these days. While the world rejects Christ and apostate Christendom denies Him, it is to glorify Him in our lives and reflect His glory. We are to walk even as He walked. The opportunities of God's faithful people in the days when Christ is increasingly rejected are great. We have nothing to boast of, if we know ourselves; we have but little strength and confess readily our weakness and nothingness. But He has for us service. He opens the doors and hearts still. We can be assured whatever is done from our side to glorify and exalt the Lord Jesus Christ, to contend earnestly for the faith, to reach out after the unsaved, will be backed up by the Spirit of God and owned by our Lord Jesus Christ in His day. God in His mercy deliver us and keep us from the Laodicean spirit; a spirit which boasts of knowing the truth without practicing it. In the days when we can truly sing "Our Lord is now rejected and by the world disowned." Let us exalt and own Him and walk in His blessed fellowship.—Selected from "Our Hope" by Mary Zook.

The Stick Gatherer.

Heroic, indeed, is the picture which the New Testament presents of St. Paul. He is a strong man, a born leader of men. You never expect him to do small things. Every time he speaks, he says something worth hearing; every time he acts he does something out of the ordinary. He withstands Peter to the face; he "set his eyes on" Elynas and gave him a scolding such as no sorcerer ever got before or after; he made the governor tremble; he spoke unvarnished truth to the Athenians; he fought with "wild beasts" at Ephesus and defied death in Jerusalem and in Rome.

St. Paul also was a stick gatherer. When his ship was wrecked at the island of Malta and everybody on board had safely reached the shore, some by swimming and others on boards or broken pieces of the ship, Paul the great preacher and apostle, thought it not beneath his dignity to gather a bundle of sticks for the fire. Under the circumstances, the first thing to do was to keep the rescued and possibly half-drowned people dry and warm. It was work which any one could do; St. Paul's wonderful gifts of mind and heart were not essential to that work. We doubt not that he could have delivered a magnificent sermon to the people huddled on the stormy coast. But nobody would have listened to a sermon just then. Paul would not be idle, and so did more humble work.

Should a great man ever do little things? The railroad president does not clean and dust his office. He has more important work to do. There are people who can not do the president's work, but who can clean his office and thus earn an honest living. It would seem to be a self-evident truth, that if a man is gifted and qualified for higher service he should not be compelled to do servile labor. Among the ancient Jews, every candidate for the high office of rabbi was compelled to learn a trade. Yet he was not expected to make a living at his trade. The various callings of life have become more and more strongly
differenciated and specialized—probably altogether too much so. A mason will not mix the mortar he needs—it is beneath his dignity. A clerk will not prepare a meal for her family or sweep a room—what are the servants for anyhow? Taking it all in all, the world is pretty thoroughly convinced that a great man ought not to perform little duties, and, of course, almost all of us belong to the class of "great" people, for one reason or another.

What the world has forgotten and needs to learn afresh is that so many of the so-called "little things" are really of very great importance. There are very few really great things any of us ever will get a chance to do. There is no pretending that we are doing something great because we are doing manual labor to earn our living. The man who can deliver a good oration, or do anything great because we are doing something, little duties, and, of course, almost all of us belong to the class of "great" people, for one reason or another.

What the world has forgotten and needs to learn afresh is that so many of the so-called "little things" are really of very great importance. There are very few really great things any of us ever will get a chance to do. There is no pretending that we are doing something great because we are doing manual labor to earn our living. The man who can deliver a good oration, or do anything great because we are doing something, little duties, and, of course, almost all of us belong to the class of "great" people, for one reason or another.

What the world has forgotten and needs to learn afresh is that so many of the so-called "little things" are really of very great importance. There are very few really great things any of us ever will get a chance to do. There is no pretending that we are doing something great because we are doing manual labor to earn our living. The man who can deliver a good oration, or do anything great because we are doing something, little duties, and, of course, almost all of us belong to the class of "great" people, for one reason or another.

What the world has forgotten and needs to learn afresh is that so many of the so-called "little things" are really of very great importance. There are very few really great things any of us ever will get a chance to do. There is no pretending that we are doing something great because we are doing manual labor to earn our living. The man who can deliver a good oration, or do anything great because we are doing something, little duties, and, of course, almost all of us belong to the class of "great" people, for one reason or another.

What the world has forgotten and needs to learn afresh is that so many of the so-called "little things" are really of very great importance. There are very few really great things any of us ever will get a chance to do. There is no pretending that we are doing something great because we are doing manual labor to earn our living. The man who can deliver a good oration, or do anything great because we are doing something, little duties, and, of course, almost all of us belong to the class of "great" people, for one reason or another.

What the world has forgotten and needs to learn afresh is that so many of the so-called "little things" are really of very great importance. There are very few really great things any of us ever will get a chance to do. There is no pretending that we are doing something great because we are doing manual labor to earn our living. The man who can deliver a good oration, or do anything great because we are doing something, little duties, and, of course, almost all of us belong to the class of "great" people, for one reason or another.