
George Detwiler
Evangelical Visitor.

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 10:7.

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White Slavery Worldwide.

We are glad to learn that conditions in Canada are much better than in the United States. The "Criminal Code," under the Constitution, is within the jurisdiction of the Federal Parliament, and not the Provincial, as is the case of the United States. The Code made it a crime anywhere within the Dominion for any one to procure; to live upon the avails of prostitution; to be a keeper of a house of ill-fame; to be a frequenter or patron of such a house.

Generally speaking, these laws are rigidly enforced and well observed. But in one or two Eastern cities, and not a few in the extreme West, a policy of toleration is practiced by the city officials. Their number is growing steadily less.

The following clipping from The California Voice will give a glimpse into the conditions in Japan:

"Six thousand slave girls, prisoners behind bars in Tokio's notorious Yoshiwara (redlight) district, a city of vice within a city, were freed by the recent conflagration which wiped out the district and destroyed $4,000,000 in property. The Japan Adviser, in its fire issue, which has just reached this country, thus describes the wiping out of the Yoshiwara: 'The burning of the Yoshiwara marks the passing of one of the most extraordinary places in the world. Few tourists have visited Tokio without a trip to the Yoshiwara. Ladies of very high degree—young and old—statesmen, cabinet ministers, and even royalty itself, can tell of their visit to this town within itself, called in, wicked, shameless, heartrending... The revels of the night before were over. The 'Nightless City' was disheveled and sleeping with its six thousand women inmates, prisoners behind bars, when the cry of 'fire' went up. None who heard but hastened. The wind was blowing almost a typhoon from the south, and clouds of dust mingled with smoke. Wild fire, indeed, and an indescribable pandemonium. The iron bars of the gilded pagodas, cages that housed and imprisoned the poor, bedizzened girls, were broken, and with streaming kimono, half naked, many moaning with fear, the prisoners fled, while keepers threatened and beseeched. Within four hours from the first outbreak, at eleven o'clock in the morning, one thousand houses had been destroyed. By six o'clock this city of shame was a waste of wreckage, a sea of burning embers that threw a glare reflected for fifty miles in the black night sky.

The Yoshiwara was created on private speculation. Much capital was invested there in buildings and in this catering to vice and to lust.

By a merciful intervention the hospital was saved. This institution is large, and is maintained with great care by order of the Government, by which the Yoshiwara is specially licensed.'" 

Readers of The California Voice will remember our visit to the Japanese and Chinese slave dens of San Francisco and Oakland, two or three years ago, where large, vicious dogs were kept to run down any poor, heart-broken slave girl that might try to escape. Los Angeles has been cursed with not only Japanese slave pens, but with slave pens into which hundreds of American girls have been lured, by a class of men who held, and some who still hold tremendous political power in the city. We now have some business men, a few city officials and a horde of saloon keepers, cafe-keepers, thugs, pimps and one newspaper advocating a segregated district of vice where girls may be kept in order to gratify the greed and lust of some of the brute beasts of this city, who wear clothes and resemble men.—W. S. Samson in The Vanguard.

Be Not Anxious.

I once visited in a wealthy home, where there was an only adopted child, upon whom was lavished all the love and tenderness and care that human hearts could bestow or human means procure. And as I watched the child day by day, free and light-hearted, I thought what a picture it was of our position as children in the house of our heavenly Father. If nothing could so grieve and wound the loving hearts around her as to see this little child beginning to be worried and anxious about herself in any way, about whether her food and clothes would be provided for her, or how she was to get her education or her future support, how much more must the great loving heart of our heavenly Father be grieved and wounded at seeing his children taking so much anxious thought and care! And I understood why it was that the Saviour had said so emphatically, "Be not anxious."—Selected.

"There are three conditions necessary to a life of blessing. First, a personal, godly life and testimony. Second, walking in communion with God. Third, working in unity and fellowship with our brethren. If the first is lacking the other two are an impossibility. If the first is present the other two will follow as a natural consequence."

"Try to be happy in this present moment, and put not off being so to a time to come; as though that time should be of another make from this, which has already come, and is sure."

—Thomas Fuller.
Evangelical Visitor

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EDITORIAL.

Elders, or Bishops.

The early local church when perfected in organization consisted of "saints, with the bishops (elders) and deacons": (Phil. 1:1).

The terms elder (presbuteros), and bishop (episcopos "overseer") designate the same office (Acts 20:17, 28), the former referring to the man, the latter to a function of his office.

The eldership in the apostolic local churches was always plural. There is no instance of one elder in a local church.

The functions of the elders are: to rule (I. Tim. 3:4; 5:17), to guard the body of revealed truth from perversion and error (Titus 1:9), to "oversee" the church as a shepherd his flock (Acts 20:28; John 21:16; Heb. 13:7; I. Peter 5:2).

Elders are made or set in the church by the Holy Spirit (Acts 20:28) but great stress is laid upon their due appointment (Acts 14:23; Titus 1:5).

A bishop (elder) "must be blameless," that is, of charge of immorality, or of holding a false doctrine should stand against him. His conduct should be irreproachable or irreproachable. He should be a man of irreproachable character for truth, honesty, charity, and general uprightness.

The husband of one wife; that is, he is not to be guilty of polygamy.

He should have a watchful care over his own conduct, being sober, temperate, abstinent, especially in respect of wine; then sober-minded, watchful, circumspect. He should be on guard against sin in any form.

He is to be sober. Properly, a man of a sound mind; one who follows sound reason and who is not under the control of passion. He should have his desires and passions well regulated.

Of good behavior, marg., modest, mannerly. A gentleman, according to modern language. He should not be slow in his appearance, or rough and boorish in his manners. He should be personally neat and refined in his manners.

Given to hospitality. This is often enjoined on all Christians as a duty of religion.

Apt to teach; that is, capable of instructing, or qualified for the office of a teacher of religion.

Not given to wine. Marg., "Not ready to quarrel and offer wrong, as one in wine." It means, properly, by wine; i.e., spoken of what takes place by or over wine, as revellry, drinking songs, etc. He is not to be one who sits by wine or is in the habit of drinking.

He must not be quarrelsome, but peaceable.

"Not greedy of filthy lucre. He must not be contentious or avaricious. He must not be desirous of base gain. This desire is condemned everywhere in the New Testament. The love of money certainly paralyzes the usefulness of a minister of the gospel.

He should be a man of mild and kind demeanor, such as the Master was. He should be a man not given to contention, or apt to take up a quarrel. Literally, Not disposed to fight.

His orderly family should prove that he has the qualifications to rule well, and be evidence that he is qualified to preside properly in the church.

Not a novice. Marg., one newly come to the faith. Literally. That which is newly planted. The word does not refer so much to one who is young in years as one who is young in faith. Still all the reasons which apply against introducing a very recent convert into the office of elder, will apply commonly, with equal force against introducing one young in years. The reason of this requirement is because of the danger of this no-
great number of humanizing influences and activities during the last half century, and he had seen humanity improved and classes being drawn together; but the more he saw them getting improved in that way the further they were getting from God." It is unpopular to stand with Jeremiah, with Christ the Lord, in these days, but they that take their stand on that side will be vindicated in the end. When the Lord comes to make up His temple, this will be fully vindicated and stand in the places of honor. They will be glorified together with Him.

One brother would advise the brother who seeks for advice as regards holding family worship as noted in last Visitor, to obey his own convictions on those lines. This advice, we think, is about as good as can be given with this additional thought for himself to be sure that he does not get into a rut, or any set formula of prayer. How easy it is to drift into one form of prayer. We say we pray as the Spirit leads, but who does not know that if Brother A prays he will use a certain form of words just as he has been praying for months and perhaps years, and if Brother B prays he has his stereotype form from which he scarcely ever departs, and the hearers who are used to hearing the brethren pray are quite familiar with these individual forms and know from the beginning the progress and ending of the prayer. Perhaps there are very few of us who are not more or less guilty on these lines and our prayers are consequently long and tiresome to those who are supposed to join in them. Family worship is very befitting a Christian home but it is not a Christian home but it is

At the request of Bishop Kreider, the brethren of Dauphin and Lebanon, Pa., district, have decided to hold an election for assistant bishop in the near future. Bro. Kreider feels that the advancing years are leaving their mark and he is not any more as strong to do and dare as formerly. We hope the Lord may lead the membership in the district to select the right man for this important office.

Bro. Levi F. Sheets, of Florin, Pa., makes a specialty of printing tracts, and offers to send two thousand assorted tracts prepaid to any address in the United States or Canada for one dollar. He has printed in tract form "A School Girl's Confession," as it appeared in the Visitor several months ago, and offers to send it out postpaid at the rate of ten cents per hundred, or seventy-five cents per thousand.

A good Christian home has been secured for the boy of whom note was made in the Visitor of June 26. The Orphanage has another seven-year-old boy for whom a like home is sought. For further particulars kindly Address, Enos H. Hess, Grantham, Pa.

A harvest meeting is announced to be held at Silverdale, Pa., on September 16, to which all are cordially invited.

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 tide of alcoholism which he declares is destroying the nation.—Selected.

"What shall-I render unto the Lord" (Psalm 116:12). The "take" and "call" (verse 13) is what you can do. You may be a very helpless believer. You cannot give money; you can receive the "riches of Christ." You cannot preach in public; you can in private call on the Lord. So you need not feel ashamed that you cannot join the crowd, and do big things, and loud things, and rapid things for the cause of Christ.—Sel.

The Messiah Bible School.

The Messiah Bible School and Missionary Training Home will open for the second year at Grantham, Pa., on September 11, 1911, where a new, large four-story brick structure has been erected which will be equipped with needed appliances for comfort and instruction.

This is an institution to which Christian people of all denominations can look with comfort.

An institution where young men and women are safeguarded against vices which too frequently obtain in a large number of the schools of the country.

An institution where the word of God is held up as the main standard of teaching and all secular branches of study are held up and taught as rays emanating from the great center—God.

Your boys and girls along with their various studies will receive a moral training such as can seldom be obtained even in Christian homes.

Give the school a trial and do not measure your child's future with dollars and cents. Souls can not be bought with gold and silver.

S. R. Smith,
Pres. of Faculty.

For particulars, address E. H. Hess,
Vice Pres. and Secretary.

Notice to Sunday-school Supplies.

All Sunday-schools that have not yet forwarded their orders for their supplies for fourth quarter should do so without further delay. There are quite a number back yet.

"As the mountains are round about Jerusalem, so is the Lord round about His people" (Psalm 125:2).

The "as" and "so" of the Bible are mighty words. Try and think of the rocky security of Zion. Then apply the promise to yourself: a weak thing tossing like a cork on the waves of life. Can it be? Yes. The Rock of Ages is beneath your feet. Hosts of angels are hovering above you, and the Shekinah light of the Spirit is guiding your way. Happy saint.—Sel.
News of Church Activity

In the Home and Foreign Fields

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Hessey, Levi and Sallie Doner, Ma­
ny's Mission, Bulawayo, South Africa.
Myron and Ada Taylor, H. Frances
Davidson, Choma, N. W. Rhodesia, South Africa.
Harvey J. and Emma Frey, Elizabeth Engle, Mshabazani Mission, Gwanda, Rhino­
seia, South Africa.
Isaac O. and Alice Lehman, box 116, Fordberg, Transvaal, South Africa.
The following are not under the F. M. B.:
Jesse R. and Malinda Eyster, Germiston,
Transvaal, South Africa.
India.
A. L. and Mrs. A. L. Musser, Maggie Lane, No. 11, Beckbagan Lane, Ballygunj
P. O., Calcutta, India.
The following are not under the P. M. B.:
D. W. and Mrs. D. W. Zook, Raghunathpur,
P. O. Manchibohu Dist., India.
Elmina Hoffmann, Jogad, Poona Dist.,
Ramalal Home, India.
Mrs. Fannie Fuller, Gowlia, Tank Road,
Bombay, India.
Central America.
Mr. and Mrs. J. G. Cassel, San Marcos,
Guatemala, C. A.

Our City Missions.
Philadelphia, 3423 N. Second street, in
charge of Rev. Mary K. Stover and Elvie Rothe.
Buffalo, N. Y., Mission, 25 Hawley
street, in charge of Brother George Whis­
ter and Sister Effie Whisler.
Chicago Mission, 6039 Halstead street.
In charge of Sister Sarah Bert, Brother B.
Brubaker and Sister Nancy Shirk.
Des Moines, Iowa, Mission, 1226 W. 11th
street. In charge of Eld. J. R. and Sister
Anna Zook.
Jahob Orphanage, Thomas, Ohio, in
charge of E. N. and Adella Engle, R. R.
No. 3, Box 1.
San Francisco Mission, 52 Cumberland St.
In charge of Miss Lizzie Winger and workers.

Love Feasts.
At the Ringgold M. H., Md., on Oc­
tober 4. All are cordially invited.
Iowa.
Dallas Center, at the home of Bro. W. C.
Deevey, September 9. 10. All are invited.
Pennsylvania.
Ohio.
Fairview M. H., Sept. 16. 17.
Securities begin at 2 p. m. on the 16th.
A letter giving Ontario love feast dates
must have been lost in the mail. A second
letter giving corrected date for the Water­
loo feast at Rosebank M. H. October 14,
gave us proof that a former letter had
been seen as not likely to reach us. So we
are not able to give the dates of the other
feasts.

"By faith Enoch was translated that he
should not see death, and was not found
because God had translated him; for be­
fore his translation he had this testimoni­
y, that he pleased God."

San Francisco Mission.
July 24, 1911, to August 24, 1911.
"The Lord is my light and my salva­
tion; whom shall I fear?"
"The Lord is the strength of my life;
whom shall I be afraid?"
How often in our work here we are made
to feel the meaning of these words, as we
face from night to night a crowd of people,
many of whom have hearts and hands
stained with blackest sin, many no doubt
stained with human blood, and we
praise God for His mighty protection over
us. We have been safely kept, and believe
we shall continue so to be if we stand true
at the Master's feet, fit for His service.
Since our last report God has been
untiring in His love and mercy toward us.
In a letter to the Board giving the dates of
Ontario love feast, the few words of prose,
"My feast was in the high mountains of
darkness. One city of 61,000, one of 41,000,
many of whom are sitting in darkness.
The new missionary field is still in need of
missionaries.

I enjoy good health in Yokohama until
the hot weather came. In July we all felt
the need of a cooler place to stay.
Every year the various denominations
hold a missionary conference here. I
learned that there are five hundred mission­
aries in Japan now, and these have many
native preachers employed to help spread
the light of this glorious gospel throughout
this empire. There is a large city with a
population of the large cities in Japan, where
the gospel light has not yet penetrated through
the darkness. One city of 61,000, one of 41,000,
one of 35,000, one of 27,000, two of 24,000,
and one of 21,000, also many small towns
and villages in the interior. Where mission­
aries can rest from their labors during the heat.
We praise God for giving us a little
share in giving the light to those who are still
sitting in darkness. The new mission
church which we began to build several
months ago was finished and completed
and July 23rd was the day announced for
its opening.

An African Letter.

July 30, 1911.

Dear readers of the Visitor: The Lord
be praised for all His grace so freely be­
thowed. It is blessed to realize that He
teaches the way and gives us the victory.
and though at times the enemy would
discourage and try and defeat God's plans.
I enjoyed the service.
We praise God for His mighty
protection over us. We have been safely kept,
and believe we shall continue so to be
if we stand true at the Master's feet, fit for
His service.

H. L. Trump, Polo, III, 1 bbl apples.

Report for month ending August 15, 1911.

Balance on hand $8,88.

Receipts.
In His Name, $2.90; Bro. Climenahga,
Ontario, $1; Bro. H. L. Trump, Kansas, $1.92;
Bro. Kreider, Shammon, Ill., $5; Bro. Reefer,

Expenses.
Groceries, $10.25; flour, $2.45; gas for
lighting, $4.42. Total, $17.12.

An African Letter.

July 30, 1911.

P. O. Box 116,
Forbesburg, Transvaal,
South Africa.

Dear readers of the Visitor: The Lord
be praised for all His grace so freely be­
thowed. It is blessed to realize that He
teaches the way and gives us the victory.
even though of missionaries God's ambu­
dant grace as they enter the mission field
with its varied experiences. There is still
room for others who are willing to follow
Jesus all the way. Open doors for the
missionary message of salvation to be carried to the perishing
people must soon be entered or the oppor­
tunity may be gone.

Beloved, purify for the work.
Yours in Jesus.
ISAAC AND ALICE LEHMAN.
in darkness saw a great light, and therefore they bring more praise to God.

The Japanese men, when truly converted, almost all become like orators. Their testimonies are thrilling. The converted, still manifest timidity, but become faithful Sabbath-school teachers and faithfully visit women converts in their homes, to teach the Scriptures. They give the whole time to this work.

Each one that preaches the gospel, or is given to teaching, gets a salary of $30 per month, excepting when they have a family the teacher is paid $25; thus fourteen are being paid from this station. God provides the means in a marvelous way, and may we not gather from this that more such stations should be opened? Japan has many islands where the gospel has not been preached yet.

Japan is very thickly populated, and they have only a small number of horses to till the soil. The ground is worked by men with spades. They mostly struggle hard for a living. Jesus wants His followers to preach the gospel to the poor. This is also a glorious privilege.

Emma C. Long.

Testimony.

I do praise the Lord for what He is to me this morning. Truly He knoweth the way of the just. "The path of the just is as a shining light that shineth more and more unto the perfect day." "As the mountains are around about Jerusalem, so the Lord is around about His people from henceforth and forever." Bless His dear name!

We feel that the blessing of the Lord is still upon us, and feel that we are where He wants us. We find plenty of open doors and hungry hearts in this city as well as in every other place or city. So we are asking the Lord to, in some ways, make us a blessing in this part of the city as we are the only ones of our people within a mile of the city. We find the people very kind and sociable in every way. Most of them are church-going people. I think, but how much they know about God I will find out as I live among them. So I desire your prayers so that our life may be such that their hearts may burn within them as they talk and walk with us. As I get out among the people I can just really see what the Lord is doing in our midst. We have many never go to church or homes, and many never go to church or Sunday-school at all. What can we expect of our next generation? In these days men and women can claim to be saved and sanctified and ready for the coming of the Lord, and appear and act just like the world. It will mean more for us as a plain people from now on than it ever has meant. I feel that unless the lines are held closer than they are being held, in a few years we will hardly be known, and we are not holding our own. I know in many places our children are going to other churches, and we are not taking in many from the outside I am sure. So if we think we have the right way, why not hold it up before the folks and make them feel as though we meant it, and make them feel as though if they don't take the plain gospel route they are lacking something. It always did mean separation from the world, and I am sure it does yet to-day. If only folks would believe it. So I thank the Lord this morning for what He is to me, and for what He has done for me, and what I am expecting Him to do for me in days to come.

Now, dear readers, old and young, those whom we know and many whom we do not know, take courage and be true to the Lord, for it will only be a few years—then we will all have to appear before our God, and what is then done is done forever.

Many have asked us to remember them in our prayers, and we do, and we are expecting the Lord to do great things for you all. I know He does hear and answer prayer. Many have asked us to write to them but we don't know your addresses. Some gave me their address but in moving around I have lost it. So now you send me a card or letter and I will answer. May the Lord bless you all. We are now in our new home and will give you our permanent address. We truly enjoy it very much, as we have been going from place to place for nearly two years.

I think husband is getting some stronger; he does not have any responsibility of any work. If he feels like going he goes, and if not one is disappointed. So as we have to mind and body we do not want to get cold and indifferent as to the work of the Lord. We find plenty time to pray now, so this shall be our main ministry for the present. So we invite any one coming through this city to call on us. Take the Center street car to Twenty-third street, and walk one block south to 1405 Twenty-third street.

Anna B. Eisenhower.

A certain wise missionary who was ten years in India, is now traveling through the United States, to learn what hinders the progress of the evangelization of the heathen lands. And he stated that the universities and the colleges boldly deny the divinity of Christ and also deny that the Bible is given by the inspiration of God.

E. C. Long.

Give God the Best.

"Christ wants the best. He in the far-off ages, once claimed the firstling of the flock, the finest of the wheat; and still He asks His own, with gentle pleading, to lay their highest hopes and brightest talents at His feet. He'll not forget the feeblest service, humblest love; He only asks that of our store we give to Him, The best we have.

"Christ gives the best. He takes the hearts we offer, And fills them with His glorious beauty, joy and strength. And in His service, as we're growing stronger, The calls to grand achievements still increase. The richest gifts for us on earth, or in the heavens above, Are hid in Christ. In Jesus we receive The best we have.

"And is our best too much? O friends let us remember, How once our Lord poured out His soul for us. And in the prime of His mysterious manhood, Gave us His precious life upon the cross, The Lord of lords, by whom the worlds were made. Through bitter tears and grief gave us The best He had,"

For the Evangelical Visitor.

First Love Lost.

By J. R. Zook.

Lamentable condition of church or individual. Seemingly unconscious of the fact. Apprised by the voice of God through human agencies. Can it be possible that we fall so hard and far from God without a clear realization of the same?

This appears to have been the sad condition of the Bishop and Church of Ephesus.

What had they left after having lost their First Love? This is their God-given inventory:

(1.) They tolled.
(2.) Had patience.
(3.) Did not tolerate evil doers.
(4.) Tested them that declared themselves to be apostles and they were found false.
(5.) They possessed endurance.
(6.) They bore much for the name of Jesus.
(7.) They did not grow weary.
(8.) They hated the incontinent life of the Nikolaitans.

Yet in the face of all this the voice of God cries out most emphatically, "You have abandoned your First Love. The very essence of salvation is lost—shamefully lost.

First Love—What is It?

It is that divine love of God imparted to us in regeneration, and then perfected by the shedding abroad of that love in our hearts by the Holy Spirit who wholly sanctified—that gave us joy unspeakable and full of glory. That throbbing, all-conquering, all-submitting, abounding, always-rejoicing, divine nature imparted to us by our Lord, through the agency of the Holy Spirit, which became the fountain head of every motive, act, feeling, impulse and plan. It is long-suffering and kind, never envious, never boastful, never conceited, always courteous, never self-seeking, nor provoked, never rejoices at evil, but rejoiceth at the triumph of truth. It bears with all things, is ever trusting, never envious, never jealous, never reproving. It is the thing that never fails—perfect love is success. It never fails.

Sacrifice, martyrdom, gifts, operations, torture, penance, agony, emotions, demonstrations cannot substitute First Love. We are lost and doomed without it.

Inventory of the Church of Ephesus when compared with most of modern organizations rises far above the great majority. Study
carefully with me the eight beautiful elements.—They were workers, had patience, excommunicated evil-doers, located the hypocrisies of those who falsely declared themselves to be apostles, they had endurance, and bore much for His name's sake, they faint ed not, and actually hated the sins of the Nikolaits—fornication.

Please contrast this with the churches and individuals of to-day and see how far short they come from even measuring up to the back-slidden church of Ephesus.

MODERN CHRISTIANITY, so-called, is worldly, full of lodgeroy, infidelity, given to pleasure, card-playing, dancing, theater going, gambling, Sabbath desecration, intemperance, politics, fornication, adultery, without discipline—neglecting Matt. 18 entirely. Opposing holiness, divine healing, ignoring the commandments of God and the Divinity and Deity of Jesus Christ, denying the miraculous and the inspiration of the word of God.

If the majority of modern churches ever had this First Love they have lost it—and much more because they don't begin to compare with Ephesus.

Let us make this a personal and individual question—HAVE I LOST MY FIRST LOVE?

Let us see—Do I love everybody now as I did then? Do we love to read our Bibles now as at that time? Are we as anxious to attend prayer-meetings and other spiritual services? Just as punctual? Are we as free to testify and pray now as then? Do we enjoy secret prayer as much now as when God saved and sanctified us? Are we just as careful in our conduct and conversation? Does everything about us in nature seem so bright and happy? Do the spiritual hymns, and psalms furnish us as much comfort and joy now as at first? Are deep spiritual sermons as interesting now as then? or does the preacher cut too close now? Do the Spirit-filled sermons seem as short as they used to? Are we just as anxious to see souls saved? Have we as much time for secret prayer as then? How we loved to see the holy brethren come to our homes. Do we yet? How we loved to serve each other! How is it now?

How fearless we were, and how easy it was to trust and believe God then! Is it so now? How dead we were to the opinions of the world, and the criticisms of the unfriendly! Is it still the same?

How we hated and stripped ourselves from worldly fashions—from the wearing of gold and all jewelry! How does our conscience act to-day?

How we appreciated the privilege to walk in bold contrast to the old world then! What is our attitude to-day?

How we disliked competitive games, the lustful dance, the hurtful theater, jesting, joking, vulgarity, novels, worldly associations? What is our testimony now?

Let us be honest, have we lost our First Love?

“Therefore remember from what you have fallen, and repent, and live the life that you lived before.” (T. C.)

Repentance is the only remedy prescribed, Repent, else the lamp will be removed—Just when our heavenly Father cuts us off and blots out our names from the Book of Life is best known to Himself and the individual concerned. Since repentance is required to be re-instated, it is self-evident that we lost our First Love through disobedience.

Repent, repent, commands the authoritative voice of the Almighty to every soul who has sinned against God and his own conscience. To delay is most extremely dangerous: for the lamp may be put out and the soul left in eternal darkness, and die self-deceived.

For the EVANGELICAL VISITOR.

Contending for the Faith.

JACOB O. LEHMAN.

"Earnestly contend for the faith which was once delivered unto the saints.” (Jude 3.)

First we wish to consider briefly what is meant by the faith. The faith that God would have us to possess is not something which we acquire or develope of ourselves, but is God-given. We have nothing of merit apart from Jesus Christ Himself. Is it true that we can exercise our own faith until God gives us more? Is it not true that the faith of God possessed by us exercises us to believe all that God has declared as truth? What faith there is, in which we take pride as our own, must be crucified as part of self, which shall take place in the experience of which Paul writes in Gal. 2:20: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

At a glance we see here what is meant by the faith is the "faith of the Son of God.” It is not enough to have an historical faith which is of this world, and therefore, is that in which men boast as their own; neither is it sufficient to have the faith of devils who believe in the divinity of the Son of God and in His power to ultimately overthrow their kingdom, and as a result of their faith they fear and tremble; but it must be the faith which comes from God and pleases God. The faith which was once delivered unto the saints” is then heaven-born—a gift from God—and takes God at His word, and believes that He is always the same, and His power which was bestowed upon his disciples in Christ’s time is for His disciples to-day. “Jesus Christ the same yesterday, and to-day, and for ever.” (Heb. 13:8.)

Christ never said to His disciples: “Exercise faith in God,” but “Have faith in God,” or as the marginal reading has it, “Have the faith of God.” (Mark 11:22.) Not until we get rid of our own selfish faith which always results in striving, scheming, holding on, and doings of all sorts, and get in possession of the faith of God, which simply rests in quietness and confidence, can we possibly please God. “Without faith it is impossible to please God.” (Heb. 11:6.) Enoch had this faith which resulted in a long walk with God for three hundred years, of whom it was said that he had this testimony that he pleased God.

The faith which Jude tells us to contend for, is not the faith of Higher Critics (lower critics), Infidels, Agnostics, Atheists, Spiritualists, Christian Scientists (falsely so-called), and New Thought, etc., etc., etc. Nor is it hardly necessary to say that it is not the faith of the modern Laodecean church, for in it we find all the foregoing faiths of the devil growing like weeds. It is the faith that casts our devils, heals the sick, raises the dead, cleanses the lepers and which gives freely. (Matt. 10: 8.) It is the faith which has authority over all devils, and cures all diseases, and which refuses injury from the devil himself. (Luke 9:10:19.) It is the faith which believes in a present and full salvation from all sin, which believes in an absolute crucifixion to the old man, and which believes in the baptism in the Holy Ghost with the signs following as it was given to the disciples on the day of Pentecost, and the many years following. This faith of the Son of God believes that all things are possible with God, and yet again, that all
things are possible to him that believeth. (Matt. 19:26; Mark 9:23.)

This, then, is the faith for which Jude exhorts us to contend earnestly. To contend for this faith, God does not ask us to strive with fleshly weapons such as arguments to no profit. Nor should much of this contention take place among men; but the greatest fight of faith is to be fought in the great depth of our own souls, and our secret closet of prayer. (Mark 11:24.) The fight of faith is not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places. To fight the good fight of faith as Paul said, is not to fight against men and women, although these may be included, but it is to fight against the hosts of sin and the devil himself. The devil contends for every advance step we take, and if possible he will keep us out of our promised possession.

The greatest contention and fight of faith is to have no contention. This is a paradox, but it is a blessed truth. Look at the Christ standing before the rulers of this world. "He answered them not a word." The Word says, "In quietness and confidence shall be your strength." So if we go on quietly in confidence, contending not with man, but believing God, He will do the work in overthrowing the powers of darkness.

Beloved, let us "fight the good fight of faith, lay hold on eternal life," and the God of Joshua who caused the sun to stand still is ready to do abundantly more for us to-day.

The Christian is sure that "all things work together for good" to God's children. This does not mean that all things are good and happy and fortunate, but that they work together, bad and good alike, and the final outcome is good for God's children. What you seem to expect is a final outcome is good for God's children and fortunate, but that they work together for good; but God does not work such a miracle. I know business men who lack tact, lack sound business judgment, are not able to learn from experience, and they do not succeed in business though they are earnest Christians and pray over their work. Prayer will not give to an imprudent or unwise man the worldly results of prudence and sagacity. Prayer will always furnish the best possible conditions for work, but we also have to do much if we would succeed.—C. E. World.

For the EVANGELICAL VISITOR.

The Law of Salvation Success.

By A. L. Mussner.

"The Law of Salvation Success!"

To some this title may appear presumptuous, and evidence of vain glory on the part of a writer who thus endeavors to convince believers in Christ that his ideas and opinions regarding the subject of Salvation Success are of such superior value as to be worthy of the title of "The Law:"

Faith is a word that has often been misunderstood, misapplied and misunderstood. To many it means simply that attitude of mind which will accept anything that is told, merely because some one has said it. But those who have investigated the meaning of the word know that it means something far more real than this, something buried deep down in the heart of things. To those who understand the Law, faith is the digestive organ of the soul. It is by faith that "The Law" is dissolved and prepared to make living substance.

To some, it may seem a far cry from faith to "Salvation Success," but those who have stepped forward with a lively zest gained the victory. For to attain "Salvation Success," one must look into things as they are. In every thing there is a law which is for good. There is no such thing in salvation as blind chance, accident, or luck. Everything in salvation operates in accordance with Law. You may doubt this, but stop a moment and try to think of anything in your finite life that is not the effect of some cause. When a person takes the downward road which leads into fornication, or covetousness, or idolatry, or wrath, or malice, or drunkenness, or extortion, or self-conceit, or selfish, or luke warmness, etc., etc., he goes down into a lake which is walled up by God's own words of woe. Was all this mere blind chance? Not at all. The person who takes the downward road to woe does so in response to the operation of causes that have been at work; perhaps from his infancy, separating the soul from its heavenly rights. There is no more chance, or accident, or uncaused luck in separating the soul from the heavenly rights than there was in the striking of a clock that had been wound up a day, or a week, or a year before. It was all the result of the devil's workings as he is constantly bent on deluding the people.

But mark you this: had the soul been able to discover and understand the power inherent in the shed blood of the Son of God the Saviour of a lost and ruined world, it would have been able to prevent all the resulting damnation; and it might, and would have been able to turn other souls from the same path, and turn them into lively stones or pillars, in Christ's Church.

For one to attain "Salvation Success," he must first have faith in himself; second, faith in his fellowmen; and third, faith in "The Law:"

"Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." There is no better plan to bring yourself into harmony with the "Law of Salvation Success," than to recognize and have faith in it. By doing so you will receive new light on a heretofore dark subject.

(To be continued.)

11 Beckbagan Lane, Ballyganj P. O., Calcutta, India, June 8, 1911.

For the EVANGELICAL VISITOR.

The Fulfillment of the Law.

By George S. Grim.

Jesus Christ teaches that a divine unity pervades the law, a unity that cannot be broken; all its separate commands resting upon a common, immutable basis; also connected in spirit and obligation; that a person cannot truly obey one without obeying the other; or break one without breaking the other.

Looking at the law in this oneness of character, Jesus points to the two requirements, of love to God, and love to one another, as containing the sum total of the whole matter to humanity.

First, we are called upon to love the Lord our God with all our heart, soul, mind and strength. This is not merely saying so, or a bare acknowledgment of His sovereign right; an observance of His prescribed forms of worship only; and the presenting of offerings and sacrifices that are required. Nothing but the supreme love and obedience of the heart can meet the great demand. All self-love, creature-love, world-love, must be renounced in order that this first and greatest of the commands he kept. And thon shall love thy neighbor as thyself. A mode of loving all humanity which can be truly obeyed only when love to God predominates: for if a man loves himself supremely, he can love no other as much as himself. To love thy neighbor as thyself puts thy neighbor and you and myself up-
on one common level with all humanity, giving our actions as a security and evidence of our sincerity in good faith; otherwise it would be of none effect giving no power of its force unto humanity, thus putting God above us all, and in us all, and through us all; therefore all have one motive power to concentrate our actions, to regulate us, to control us, to establish us in that one unity, by fulfilling the law, and live in loving obedience unto the principles of our Lord and Savior, Jesus Christ, and be in harmony with the same.

**Louisville, Ohio.**

"Sit Still Until." (Ruth 3:18.)

It is one of the most difficult, as it is one of the most profitable, lessons in the Spiritual life to learn to "sit still." Just how to keep our hands off, our tongues quiet, and our mind at rest, regarding the problems that perplex us, the people who vex us, and the circumstances that try us, is a priceless secret of the saintly life. It is not an attitude of body, but an attitude of mind and spirit that is suggested by Naomi's motherly advice to Ruth, "Sit still, my daughter, until thou know how the matter will fall, for the man will not rest until he have finished the thing this day." It is comparatively easy to "sit still" bodily; we fold our arms and lie back in our easy-chairs with all the semblance of an attitude of stillness; but alas, there is no real "sitting still" if the mind is troubled and the heart harassed and the spirit grieved. The suggestion is not the peace or stillness of bodily idleness, it is the rest of spirit in the midst of physical and necessary activity. Perhaps the attitude of "sitting still" is best expressed by the verse of Scripture which has been so often a harbour of refuge and sweetest rest to countless tempest-driven souls: "Thou wilt keep him in perfect peace whose mind is stayed on Him." (Isaiah 26:3.)

Behind the experience of this "stillness" must ever be the secret of a satisfied life, satisfied with Him. It is only the satisfied that can truly "sit still." The one who can roll the "care," the "cross," the "crisis," over upon the Lord, and be released from "it" in the contemplation of "Him" into whose keeping it has been committed, is one who is satisfied that "He is able to keep that which has been committed unto Him." Satisfied with Him.

To be "satisfied," however, presupposes another condition of soul, obedience. It is only obedience to Him that can bring us to the state of satisfaction with Him. There can be no true satisfaction in any life that is not in agreement with and obedient to the will of God. When we move in accordance with His word and will, then we are satisfied with Him, and in Him, and can with confidence cast all our care upon Him and "sit still." Thus it was in the case of Ruth, from start to finish her life story is a record of loving obedience to Naomi and Boaz, with sweet submissiveness. She yielded to their counsel and their care. Through obedience she reaped that satisfaction of spirit which enabled her in trustful patience to "sit still."

Mary of Bethany we have another instance of such an obedient and satisfied soul. "Mary sat at Jesus' feet." It is so we always picture her. Her attitude of body, however, is sweetly descriptive of the "stillness" of her mind and heart. It was because of her satisfaction with Him. She sat there and drank into her life the "stillness" of the Spirit of her Lord and Master. How calmly she passed through the crisis of Martha's criticism and reproach without a retaliating word. Neither her tongue nor her mind arose to clear the situation as she looked up into His face. She "stayed her mind on Him." She let "Him" take upon her case; she let "Him" carry it through. She answered nothing. Jesus did it for her and "finished" the matter with His blessed commendation, "Mary hath chosen that good part which shall not be taken away from her." (Luke 10:42.)

Shall we, beloved, learn this lesson? Shall we roll our care over upon "Him" and leave "Him" to "finish" it for us? Our occupation being henceforth not "it" but "Him." That boy of yours who is breaking your heart by his thoughtless, careless, sinful life, commit him to "Him." That aged grandfather with feeble tottering steps, and hair as white as snow; the rich and the poor, the learned and the unlearned, the good and the bad—all were hastening swiftly toward some unseen goal. Father Time was behind them urging them on, and not one could linger. Looking earnestly in the direction whither they were tending, I saw, as it were a great arch, and above it was written this startling message: "It is appointed unto man once to die, and after death the judgment." Ah, yes! I see now, these thronging multitudes are hastening to the judgment. But is there no escape? Is there no other route for the infidel, the skeptic, those who believe not in our blessed Christ and His holy word?—Looking again, I beheld the words, "For we shall all appear at the judgment seat of Christ." "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." "If ye die in your sins, where I am ye can never come."

There stood near to me one in shining raiment, and I said: "O sir, seeing these things be true, the one vastly important matter that these people have to attend to is to get ready for the judgment. Are they ready?" He answered: "Look intently upon them and thou wilt see."

Here and there among the multitudes there were single individuals or little groups who were so different from all the rest that they immediately attracted my attention. They were dressed in white, wore no ornaments but that of "a meek and quiet spirit, which, in the sight of God, is of great price." They were singing as they journeyed, and looking up in joyful expectancy. They were continually helping those about them, and pointing men and women and children to a
fountain that stood near by, into which, if they would plunge, they too would come forth clothed in white and songs of joy and gladness upon their lips. (Zech. 13:11.) These happy people carried banners upon which were inscribed: "Holiness unto the Lord," "Take the world, but give me Jesus;" "Through God we shall do valiantly, for He it is that shall tread down our enemies;" "Salvation free and full, present and for all," etc., etc. They often became so happy as they journeyed along that they fairly leaped and shouted for joy. Looking upward, I seemed to see the face of One "altogether lovely" looking down in tender approbation upon them, and heard a sweet voice saying: "Be thou faithful until death, and I will give thee a crown of life." "They shall tread down our enemies;" "Salvation, and songs of joy and gladness upon the earth;" "Be thou faithful until death, and I will open the door, I will come in unto him and sup with him, and he with me." Another company seemed bent simply on having what they called "a good time." They looked out simply for themselves and their families and friends; were gayly dressed, were continually stopping at places called theatres, shows, card parties, balls, dances, horse races, etc., etc., according as their means would permit. I was informed that these were the children of the world, and were making no preparation for the coming judgment. "God was not in all their thoughts." Another great company were carrying hymn-books, stopping occasionally at places called churches, and upon their banners were inscribed the word, "Christian," or "Church member;" but, to my unutterable surprise and sorrow, I saw them doing the same things the world does, frequenting the same places of amusement, dressing in the same costly style and they seemed to have no burden or concern whether people got ready for the judgment or not. I saw women singing, "All for Jesus, all for Jesus," and upon their fingers were rings sparkling with diamonds, around their wrists were gayly dressed, were continually stopping at places called theatres, shows, card parties, balls, dances, horse races, etc., etc., according as their means would permit. I was informed that these were the children of the world, and were making no preparation for the coming judgment. "God was not in all their thoughts." Another great company were carrying hymn-books, stopping occasionally at places called churches, and upon their banners were inscribed the word, "Christian," or "Church member;" but, to my unutterable surprise and sorrow, I saw them doing the same things the world does, frequenting the same places of amusement, dressing in the same costly styles and they seemed to have no burden or concern whether people got ready for the judgment or not. I saw women singing, "All for Jesus, all for Jesus," and upon their fingers were rings sparkling with diamonds, around their wrists and necks were costly jewels, upon their heads were hats loaded down with flowers, feathers, and foolish finery costing many dollars. At the same time I seemed to see at one side a wide expanse of water, and beyond it, lying upon the ground, hundreds of men, women and children — skeleton forms. They were eating grass, dirt, and sticks, moaning for a crust of bread. O God, stop the mouths of those who falsely sing, "All for Jesus," when if they told the truth they would say in matter of fact tones: "The whole loaf for myself and my friends. If there is a crust left, a scrap of time or money which I can get along without after I have satisfied the cravings of my wicked, carnal nature, the Lord may have it." Upon inquiry I was told: "These are they having the 'form of godliness and denying the power: lovers of pleasure more than lovers of God; from such turn away." "If any man love the world the love of the Father is not in him." But again I heard a sweet voice which seemed to be addressed to this multitude, saying: "As many as I love I rebuke and chasten. Be zealous therefore and repent." "Behold, I stand at the door and knock. If any man hear my voice and will open the doar, I will come in unto him and sup with him, and he with me." Another large company were frantically and persistently grasping for something which I could not at first discern, but soon discovered that it was gold, silver, stocks, bonds, houses, lands, etc., etc. These men were so completely absorbed in grasping for these things that they paid no attention whatsoever to the coming judgment, although they could not take one cent of it with them out of the world. I saw one of them, almost on the borders of eternity, still frantically reaching for gold, and a voice rang out, saying: "What shall it profit a man if he gain the whole world and lose his own soul?" One thing I noticed which caused me to rejoice exceedingly, and that was the fact that any of these multitudes could at any time leave their ranks and join the little companies dressed in white, if they would repent of their sins and turn to God with the whole heart. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." "And the Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." —Selected for the Evangelical Visitor, by Sr. Maggie E. Sollenberger, Chambersburg, Pa.

"We lift up the standard of sanctification high in our testimony; let us also prove it by our practice and business life or else our profession is an empty, idle, tale, and our holiness is only talk."

It is one thing to wish to have truth on our side, and another thing to wish to be on the side of truth.
Ornamental and Costly Attire.


Dear Sisters in Christ: In raising up a church of Christ in this heathen land, and in laboring to elevate the minds of the female converts to the standard of the gospel, we have always found one chief obstacle in that principle of vanity, that love of dress and display,—I beg you will bear with me,—which has, in every age and in all countries been the ruling passion of the fair sex, as the love of riches, power, and fame has characterized the other. That obstacle lately became more formidable through the admission of two or three fashionable females into the church, and the arrival of several missionary sisters, dressed and adorned in that manner which is too prevalent in our native land. On my meeting the church, after a year’s absence, I beheld an appalling profusion of ornaments, and saw that the demon of vanity was laying waste the female department. At that time I had not maturely considered the subject, and did not feel sure what ground I ought to take. I apprehended also, that I should be unsupported, and perhaps opposed by some of my coadjutors. I confined my efforts, therefore, to private exhortation, and with but little effect. Some of the ladies, out of regard to their pastor’s feelings, took off their necklaces and ear ornaments before they entered the chapel, tied them up in a corner of their handkerchief, and on returning, as soon as they were out of sight of the mission house, stopped in the middle of the street to array themselves anew.

In the meantime I was called to visit the Karens, a wild people, several days’ journey to the north of Maulmain. Little did I expect there to encounter the same enemy. But I found that he had been there before me, and reigned with a peculiar sway, from time immemorial. The dress of the female converts was not essentially different from that of their countrywomen. I saw that I was brought into a situation that precluded all retreat—that I must fight or die.

For a few nights I spent some sleepless hours, distressed by this and other subjects, which will always press upon the heart of a missionary in a new place. I considered the spirit of the religion of Jesus Christ. I opened to L. Tim. 2:9, and read these words of the inspired apostle: “I will also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array.” I asked myself, Can I baptize a Karen woman in her present attire? No. Can I administer the Lord’s supper to one of the baptized in that attire? No. Can I refrain from enforcing the prohibition of the apostle? Not without betraying the trust I have received from Him. Again: I considered that the question concerned not the Karens only, but the whole Christian world; that its decision would involve a train of unknown consequences; that a single step would lead me into a long and perilous way. I considered Maulmain and the other stations; I considered the state of the public mind at home. But “what is that to thee? follow thou me,” was the continual response, and weighed more than all. I renewed my efforts, my hope, my confidence, and prayed for strength to go forward in the path of duty, come life or death, come praise or reproach, supported or deserted, successful or defeated in the ultimate issue.

Soon after coming to this resolution, a Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments for Christ? It was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. I read her the apostle’s prohibition. She looked again and again at her gold necklace. To her I related my adventures, and described my grief. She seemed to understand the case. She was an unexpected blow! I explained the spirit of the gospel. I appealed to her own consciousness of vanity. She understood the case. She was defeated in the ultimate issue. She gave decisive proof that she loved Christ more than father or mother. Her example, united with the efforts of the rest of us at this station, is beginning to exercise a redeeming influence in the female department of the church.

But notwithstanding these favorable signs, nothing, really nothing, is yet done. And why? Your sisters and daughters will continually come out, to take the place of those who are removed by death, and to occupy numberless stations still unoccupied. And when the female converts will run around them, and gaze upon them, with the most prying curiosity, regarding them as the freshest representatives of the Christian religion from that land where it flourishes in all its purity and glory. And when they see the gold and jewels, the beads and chains, the finger rings, the ornamental head dress, “the mantles, and the wimples, and the scraping pins” (see Is. 3:19, 23) they will cast a reproaching, triumphant glance at their old teachers, and spring with fresh avidity to repurchase and resume their long-neglected elegances. When, after another year’s absence, I return and take my seat before the Burmese or the Karen church, I shall behold the demon of vanity enthroned in the center of the assembly more firmly than ever, grinning defiance to the prohibitions of apostles and the exhortations of us who would fain be their humble followers. And thus
you, my dear sisters, by your example spread the poison of vanity through this far distant land; and while you are sincerely and fervently praying for the upbuilding of the Redeemer's kingdom, are inadvertently building up that of the devil. If, on the other hand, you divest yourselves of all meretricious ornaments, your brothers and daughters who come hither will be divested of course; the further supplies of vanity and pride will be cut off, and the churches at home being kept pure, the churches here will be pure also.

Having finished my tale, and therein exhibited the necessity under which I lay of addressing you, I beg leave to submit a few topics to your candid and prayerful consideration.

1. Let me appeal to conscience, and inquire, What is the real motive for wearing ornamental and costly apparel? Is it not the desire of setting off one's person to the best advantage, and of exciting the admiration of others? Is not such dress calculated to gratify self-love, and cherish sentiments of vanity and pride? And is it not the nature of those sentiments to acquire strength from indulgence? Do such motives and sentiments comport with the meek, humble, and self-denying religion of Jesus Christ? I would here respectfully suggest, that these questions will not be answered so faithfully in the midst of company, as when quite alone, kneeling before God.

2. Consider the words of the apostle, quoted above, from 1. Tim. 2:9—

—and all ornaments and costly dress to be dispensed with in compliance with the verbal construction is not quite so definite, though the import of the two passages is the same. Can not the force of these two passages be evaded? Yes, and nearly every command in Scripture can be evaded, and every doctrinal assertion perverted, plausibly and handsomely too, if we set about it in good earnest. But... ask your hearts, in simplicity and godly sincerity, whether the meaning is not just as plain as the sun at noonday. Shall we then bow to the authority of an inspired apostle, or shall we not? From that authority shall we appeal to the prevailing usages and fashions of the age? If so, please recall the missionaries you have sent to the heathen; for the heathen can vindicate all their superstitions on the same ground.

4. Anticipate the happy moment when your joyful spirits will be wel-}

ed, most insidious device of the great enemy. Rather believe that He who enables you to make a sacrifice is able to keep you from being proud of it. Believe that He will kindly permit such occasions of mortifications and shame as will preserve you from the evil threatened. The severest part of self-denial consists in encountering the disapprobation, the envy, the hatred of one's dearest friends. All who enter the strait and narrow path in good earnest soon find themselves in a climate extremely ungenial to the growth of pride.

...There is probably not one in the humblest walks of life but would on strict examination, find some article which might be dispensed with for purposes of charity, and ought to be dispensed with in compliance with the apostolic command. Wait not, therefore, for the fashionable to set an example; wait not for one another; but let every individual go forward, regardless of reproach, fearless of consequences. The eye of Christ is upon you. Death is hastening to strip you of your ornaments, and to turn your fair forms into corruption and dust.... We shall all soon appear before the judgment seat of Christ, to be tried for our conduct, and to receive the things done in the body.... Will you then wish that in defiance of His authority, you had adorned your mortal bodies with gold, and precious stones, and costly attire, cherishing self-love, vanity and pride? Or will you wish that you had chosen a life of self-denial, renounced the world, taken up the cross daily, and followed Him? And as you will then wish you had done, DO NOW.

"Come out from among them and be ye separate" (II. Cor. 6:17).

Read what will then happen (verse 18). How can we make this jibe with the teachings of new theology, which insists that God is a universal Father; all are brethren; and we are to extend the social glad hand to all kind of religionists? This Scripture plainly teaches that Fatherhood is a select relationship, and only for those who own the supremacy of Christ—Sel.

"Do we need to plead with God to save souls? Is He not longing and waiting to save them? Is it not more necessary that we see to it that we ourselves are right with God, vessels, empty of the world, and self, filled with the Holy Ghost, meet for the Master's use."
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Peace and Safety.

Before our Lord comes again and by that great event fulfills the predictions of His prophets as well as His own, a period of false peace must be reached by the world. This is almost upon us. Nations are coming together and are planning— for universal peace. The professing church has become completely enwrapped by these endeavors. Nobody seems to remember the words of our Lord that to the very end of the age nation shall arise against nation, and kingdom against kingdom. It is forgotten that He declared and which has been so abundantly proven ever since He was cast out by the world, that He did not come to bring peace, but the sword. “Think not that I am come to send peace upon earth; I come not to send peace, but a sword.” (Matt. 10:34.) That a great tribulation should come in the progressive Twentieth Century is laughed down and thought an impossibility, though our infallible Lord spoke it. Peace must come and will come for this poor world, but not till He comes in power and glory. This is the order as revealed in the Prophetic Word.

What we see now is Satan's work to produce a counterfeit peace. By it this cunning being, full of intelligence, blinds the eyes of the world and increases its false security. Everybody seems to fall in line with it. It is not alone a political movement, backed up by the greater part of the professing church, but the satanic cults praise it highly and are as enthusiastic for it as Unitarians, Methodists and other denominations.
The Bahaistic delusion, for instance, with its astonishing growth, takes a prominent part in the peace to come. They look upon this unity movement as a harbinger of the world-wide acceptance of their Persian impostor, Baha Ullah. A certain wealthy countess, a leader in Bahaism recently gave expression to this:

“I found in the revelations of Baha “everything could be summed up in “unity. Baha came into the world for “the spiritual unification of all people. “The mission of Christ and the prophets “were as preliminary steps to “lead the world to this greatest of all “ revelations. The foundation of “Baha lies in each of the religions of “the world. It is constructive, not de­ “structive. Followers of other re­ “ligions, believers in other creeds, may “adhere to this faith. All religions “are flowers in one garden.”

Annie Besant, the high priestess of Theosophy and successor to the late Madame Blavatsky, whose fraudulent practices are well known, announced recently in London the impending re­-incarnation of Christ. Said she:

“Everything tends to show that the time is at hand for the arrival of the 'great world teacher. Physical and "social changes throughout the world tell that the age of militarism is "closing and that fraternity is to be "the watchword. The Anglo-American "peace treaty is one sign but the "world's peace is unachievable politi­cally. It will result in a vast spirit­ual movement unifying all warring "creeds. This will be the task of the "coming teacher, prefigured in the "Christian dogma as the second com­ "ing of Christ. It is not far distant. "Then ourcon will close and a new "age will open.”

This sounds well and is the same language one reads in the speeches of clergymen of different churches and in the religious press. And there is truth in it. One is coming who will bring all things together. He cannot be far away. But it is not our Lord Jesus Christ, but Satan's counterfeit and masterpiece, the man of sin. May our eyes be open, and while we watch these startling developments and indi­cations of the fast approaching end, may we truly *wait for His Son from heaven.* For the world an awful surprise is in store for it is written: *"For when they shall say, Peace and Safety, then sudden destruction com­eth upon them, as travail upon a wom­an with child: and they shall not escape." (I Thess. 5:3.) Present-day conditions show that this time may soon be reached and therefore the coming of the Lord for His saints cannot be far off. How patiently God has waited and still waits—*Our Hope.*

If you will write us and tell us what articles you will buy soon we will have Illustrated Catalogs and Factory Prices sent you. We are able to be a saving to you. The articles may be furniture or any kind of House Furnish­ing, or it may be a farming imple­ment, etc., etc. We will be glad to serve you.—The Editor.

*“Touart worthy”* (Rev. 5:9).

Emphasize *Touart.* All the glorious creatures of heaven adore the Lord Jesus as a Divine *personality.* See that you do the same. It is the fashion now in Christendom to degrade Him to an impersonal Ideal. All the new *isms disspate His glorified God—*
Manhood, into an all-pervading principle of good. Horrid blasphemy!—Sel.

The Wrath of God.

God's wrath is His moving against sin. It represents the justice of His character and government, as the punishment of crime represents the justice of civil law. No judge would be tolerated in a good government who did not execute righteousness against crime. The mercy of God stays His judgments against the sinner that he may repent and be saved. But there is a limit to mercy. When justice cannot be longer held back in safety to the government of God, His wrath must go forth against sin and against the impenitent, rebellious sinner. In this the love of God is as much manifested as when He stretches out His hands of mercy all the day long, standing at the door of the heart entreatings for admittance, “Or despisest thou the riches of His goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?” (Rom. 2:4.)

God has shown man in His word the nature and consequences of sin, for which He has provided a remedy in the atonement of Christ. “Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.” (1 John 4:10; John 3:16.) The sinner clings to his sins and still hopes for the mercy of God. That cannot be. God cannot be merciful without justice. When man embraces the atonement for sin and is changed from nature to righteousness will bring the wrath of God upon him. When justice cannot be longer held back in safety to the government of God, His wrath shall not stand judgment day light. The wicked build themselves up in their wickedness and boastfully reject God, but the time draws nigh when the heavens shall depart and roll together like a scroll and every mountain and every island shall be moved out of their place, when the kings of the earth and the great men and the rich men and the chief captains and the mighty men and every bondman and every freeman shall hide themselves in the den and in the rocks of the mountains and shall say, “Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?” (Rev. 6:16, 17.)—Anna Abrams, in The Vanguard.

The Guess Work of Science.

The age of the earth has been over and over again estimated by the men who call themselves scientists. No two of them agree, but they differ a few million years and more. Recently a geological publication of the University of Chicago made the statement that the age of the earth is about 400,000,000 years. Other geologists say that the age is 100,000,000 years. Some still maintain that the age is 200,000,000,000 years. What folly! But turning from the Scriptures these “great” men professing themselves to be wise becoming fools.

Some years ago a skull was found at Gibraltar and was termed a prehistoric skull. After spending months and years of study on the skull Prof. Keith of London has come to the conclusion that it belonged to a woman who lived 600,000 years ago. This great professor has discovered that nuts and roots were the chief diet of that woman and that her palate was one-third larger than that of the woman of to-day. Oh, how smart! But some other scientist will be certain that the skull is not more than 2,000 years old. And this flimsy thing called science is used in colleges and institutions to ridicule the word of God, that sublime revelation, which tells us of the beginning of all things. Yet with all these attacks the solid rock foundation of God’s word stands and ever will stand: “In the beginning God created the heavens and the earth.”—Sel.

On July 2, 1862, the United States Government, by legal enactment of Congress (which was an illegal act) became sponsor for and co-partner with the liquor traffic, “the legalized outlaw,” signing up agreements with the said outlaw to accept a certain per centum of the values from his still and vat, and for the additional sum of twenty-five ($25) dollars, lawful money of the United States, per annum in hand paid, to further aid and abet and foster and protect (license) him anywhere ‘neath the Stars and Stripes to establish himself un molested in retailing his wares, which for human woe surpass those of “war, pestilence and famine combined,” abstracting even hope from the human breast.

The Government of the United States is therefore a responsible party for the decimation, devastation and unmitigated damnation following in the wake of “the legalized outlaw.”

“The Government of the United States is the political party in power.” Clearly, then, the Republican and Democratic parties are responsible parties for this unholy alliance, this conception of iniquity, the birth of this imp infernal, and his nurture and care and growth of stature and power, till he has but recently elected to enthrone and crown himself King Alcoholic Perpetual, inaugurating his reign of Death and Damnation through and in the person of his Prime Minister, Adolphus Busch, the Brewer; the President of the United States, and the intrepid Roosevelt conspiring and doing obeisance before his majesty, the king of kings of America, and presenting him with gifts of gold in cases of pearl and golden loving cups. Even some preachers of the Gospel presented their compliments and congratulations to Mr. Busch, whose feast was at the price of famine, who has fattened upon the fallen, whose prosperity has incurred poverty, whose rule is attended with ruin, and who has brought more desolation and unrequited woe to men, women and children, and established more Hell on earth than any man since God created Adam in His own image. Evidently, President Taft and Ex-President Roosevelt and some preachers are responsible parties for “the legalized outlaw.”—The Vanguard.
OUR YOUNG PEOPLE.

Keeping House for Two.

It is sweeping and dusting and cooking.

"And the home to stand with the best in.

It is sweeping and dusting and cooking,

"He does not fret or worry,

And God will help her onward,

"He is proud as a millionaire; —

And trudging together, in every weather,

"Tis stepping from parlor to kitchen,

For she feels in her breast that the tiny

"The boys are going to play baseball this

With a smile and a kiss, and the touch of a

That can ask for nothing more.

Perhaps the means are narrow

In the keeping house for two;

But the little wife in her valiant strife

And God will help her onward,

"And angels will wait at the lowly gate,

And lilting a bit of song;

That enrich another's tills,

He does not fret or worry,

With a cheery wife, and a happy life,

The man has enough and to spare.

And he is proud as a millionaire —

With a hearty wife, and a happy life,

The man has enough and to spare.

Tis stepping from parlor to kitchen,

And trudging together, in every weather.

They'll laugh at the rainy day.

As he works with hammer and pick-axe,

Or bends over ledger and bills,

As he faithfully toils for the golden spoils

That enrich another's tills,

He does not fret or worry,

He is proud as a millionaire —

With a cheerful wife, and a happy life,

The man has enough and to spare.

With a hearty wife, and a happy life,

The man has enough and to spare.

As he works with hammer and pick-axe,

Or bends over ledger and bills,

As he faithfully toils for the golden spoils.

That enrich another's tills,

He does not fret or worry,

He is proud as a millionaire —

With a cheerful wife, and a happy life,

The man has enough and to spare.

With a hearty wife, and a happy life,

The man has enough and to spare.

...
The fever was burning him gave him such medicines as he used to give mostly up nights, the howling of the wolves and night, taking turns in sleeping. I was life.

The fever grew higher every day, and no doctor for many, many miles around. We gave him such medicines as he used to give to bid me good-by. It was she who put them away from a life of woe and shame, and united with the church. The first dollar you earn, make an honest soap, give a full pound, and I am certain you will not be a prosperous and rich man.

They kneeled down upon the tow-path and prayed, then the old man gave him this advice: "Someone will soon be the leading singer in the mine; can you be as well as anyone. I hope it may. Be a good man, give your heart to Christ, give the Lord all that belongs to Him of every dollar you earn, make an honest soap, give a full pound, and I am certain you will not be a prosperous and rich man." The boy arrived in the city. Lonesome and far from home he remembered his father's words, and went to the canal-boat captain. He was led to "seek first the kingdom of God and His righteousness," and united with the church. The first dollar he earned brought up the question of the Lord's part. In the Bible he found the Jews were commanded to give one-tenth. So he said, "If the Lord will take one-
tenth I will give that." And so he did; ten cents of every dollar were sacred to the Lord. He engaged in the soap business, made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his gains to that account. He prospered and grew rich faster than he had ever hoped. He then gave the Lord two-tenths, and prospered more than ever. Then he gave three-tenths, then four-tenths, then five-tenths. The story of William Colgate, who gave millions of dollars to the Lord's cause and left a name that will never die.—Selected.

His Great Treasure.

"O father! A certain shepherd boy was keeping his sheep in a flowery meadow and because his heart was happy he sang so loudly that the surrounding hills echoed back his song. One morning the king, who was out hunting, spoke to him and said:

"Why are you so happy, my boy?"

"Why should I not be happy?" answered the boy. "Our king is not richer than I."

"Indeed," said the king. "Pray tell me of your great possessions."

The shepherd boy answered: "The sun "I am my own master!" cried a young proudly, when a friend tried to persuade him from an enterprise which he on hand: "I am my own master."

"Did you ever inquire what a responsible post that is?" asked his friend.

"Responsible, is it?"

"A master must lay out the work which he wants done, and see that it is well done. He should try to secure the best ends by the best means. He must keep on the lookout against obstacles and accidents, and watch that everything goes straight, or else he must fail."

"To be master of yourself you have your conscience to keep clear, your heart to direct, and your judgment to instruct. You must own every step you take, and if you do not master them they will master you."

"Now, I could undertake no such thing," said his friend. "I should fail, sure, if I did. Such wanted to be his own master, and failed. Herod did. Judas did."—Our Young Folks.

The great mistake which some young people make is in cherishing the foolish belief that a perfectly congenial person exists somewhere, and that for their benefit, and must be found if possible. This mirage leaves many stranded in the desert. The real truth is, that no two are perfectly congenial, and a solid determination to be forbearing and loving, a deep understanding can be built up; but it is only built by laying a stone or two of congeniality, and a solid determination to spirituallity is seeking God in common things, and knowing God in common tasks.—Babcock.

OBITUARIES.

SHEARER.—Anna S. Shearer was born May 10, 1858, died July 25, 1911, aged 53 years, 2 months and 15 days. A husband and four children are left to mourn the loss of a faithful wife and devoted mother. Having very poor health for years she was compelled to live a quiet, simple life, but the good accomplished in so doing will forever be stamped in the memories of those left behind. A confident companion, a true friend to all who merited her friendship, she was in all seasons and at all times a true friend, and one who can still be remembered with gratitude. She loved her home and her greatest pleasure was in serving those she loved. Funeral services were held at the Bethel M. H. church, conducted by the brethren Elders M. G. Egle and J. M. Sheets. Text, John 14:1-3. Interment in adjoining cemetery.

MINOR.—Brother Abraham Minor, of Lowhawa, Wiltshire, Ont., departed this life on August 7, 1911, aged 87 years. Brother Minor was born in Wain- riot Township, Ont., where he spent his whole life. He was a strong advocate for the truth of the Bible, and an able debater for the same. The funeral service was held in his home on Wednesday afternoon. Obituaries improved by Bro. John sider, of the Forks Road church to a large assembly of neighbors and relatives. Interment in Morgan's Point cemetery on the lake shore.

KLIPPERT.—Henry Klippert was born October 4, 1835, in Germany. In 1850 he came with his parents to Nottawasaga, Ont., Canada. In later years he married to Mary Katharine Hahn, a sister to Henry Hahn, of Saskatchewan, Canada. To this union were born seven children, of whom four survive. On April 24, 1927, he was again married to Emma Eyer of Markham, Ont., Canada, and to this union were born six children, of whom four survive. He lost his mind three and one-half years before he died. On July 16, 1910, he moved to York, Ont., with his oldest daughter by his last marriage, Esther Williams, with whom he lived until April 20, 1911, when he left for a better world. Death was caused by paralysis of the bowels. He had his last illness a few days before death and said he was going to the Lord Jesus, the best place he knew. He was buried April 30, 1911, at Williams' burying grounds. Funeral service was conducted by the Bethel M. H. church, Text, Rev. 20. Besides his wife and eight surviving children, one brother, William, and a sister, Margaret, there are three surviving grandchildren.

PRITZ.—On August 9, 1911, there occurred the death of Marion Crawforby, youngest son of Clayton and Minnie M. Pritz at their home at Oberlin, Pa., aged 1 year and 10 months. The child's death came very unexpectedly being sick only a few hours. The parents with one other lost their left for a better world. Funeral service was held on August 11 at the home of the parents, being conducted by Bro. Geo. Detwiler. Interment in Churchville cemetery.

Dearest baby, thou hast left us, In that sweet sleep we cook not in pain, But our loss though much we feel it, Is for your eternnal gain.

And since be he departed, Down yonder valley so fair, May we live from sin unstained, That we may meet at thine.

Oh! dear one your hands are folded, All your work on earth is done; Where you go no light is needed, For there is light for Jesus.

Sleep then, dear baby, in Jesus, sleep, Till He shall call thee to arise; And we who now for you must weep, Will hope to meet you in the sky.

Grandma.

RESOLUTIONS OF CONDOLENCE.

WHEREAS, It has pleased an allwise Providence to remove by death, from our midst our brother and associate in the prosecution of the work, for the benefit of the children of God, William R. Stammy, we do hereby,

Resolved, that we, the members of the Antrim Sunday-school, hereby tender an expression of condolence, and give recognition to the pleasant unity and co-operation we have enjoyed with him in the prosecution of the Sunday-school work.

We further resolve that although we feel very keenly the loss of our dear brother and friend, yet our sorrow is mitigated by the recollection of his devotedness to the Divine will of an allwise Providence.

J. LESTER MYERS, J. M. SHEETS.

Edward Hess, Committee.

Greencastle, Pa.

August 13, 1911.