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Evangelical Visitor- September 4, 1911. Vol. XXV. No. 18.

George Detwiler

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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.

VOL. XXV.

HARRISBURG, PA., MONDAY, SEPTEMBER 4, 1911.

No. 18.

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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, walled 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

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.

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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; 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, no charge of immorality, or of holding a false doctrine should stand against him. His conduct should be irreprehensible 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 slovenly 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 revelry, drinking songs, etc. He is not to be one who sits by wine or is in the habit of drinking it.

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-

vice being lifted up in pride, and he fall into the condemnation of the devil. His usefulness in the church is gone when he is lifted up.

He must have the confidence of men who are outside of the church. He must have a fair reputation with them for integrity of character. His life must be upright in their view. He must not be addicted to anything which they regard as inconsistent with good morals. His deportment must be such that they shall regard it as not inconsistent with his profession. He must be true, and just, and honest in his dealings with his fellowmen and live so that they cannot say that he has wronged them. He must not give occasion for scandal or reproach in his intercourse with the other sex, but must be regarded as a man of pure life and of a holy walk.

The foregoing notes on the character, calling and qualifications of elders (bishops) are culled and appropriated from different authors, and may be helpful by way of instruction to those who are called upon to help elect such an officer. It will be noticed that in some of the practices of the Brotherhood we are not in agreement with the apostolic method.

The majority was against the prophet Jeremiah. In the eyes of the princes and the people he was unpatriotic and pessimistic. He was maligned and persecuted, put into the filthy dungeon where he was like to perish, and no doubt would have perished had it not been for the compassionate Ethiopian, but at last he is fully vindicated. Judah goes into captivity, the city with its beautiful temple and other grand buildings, is overthrown and burned, the walls are broken down, ruin everywhere. All this came to pass as the Lord's servant had foretold. He was the true patriot, the true optimist. In confidence of God's promises that in due time there would be a return from captivity he bought property, having confidence that it would be a proper investment. So, in our day, the great majority are in line with the princes and false prophets who stood against Jeremiah. The world is getting better is their cry. "Where is the promise of His coming?" is what these last day scoffers are saying, as Peter foretold they would. They put far off the day of the wrath of the Almighty, and are proclaiming peace, peace when there is no peace. Did we notice in last VISITOR the quotation from Lord Shaftesbury's experience? He said "that he had been identified with a

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 jewels those who went with Him in His humiliation, and were not ashamed to confess Him before a gainsaying world, 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 should be wisely and discreetly conducted.

Remember that we are offering to credit every actual new subscriber, who sends us one dollar now, up to the end of 1912, or to January, 1913. We would be glad if every friend of the VISITOR would make a special effort to increase the number of subscribers. We need two hundred new paying subscribers in order to not be embarrassed in the matter of finances. A few of those whose names we had to drop recently have been roused up by it and have renewed again, but not as many as we had expected. Let special efforts be made during September.

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 re 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 Heisey, Levi and Sallie Doner, Mapoto Mission, Bulawayo, South Africa.

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

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

Isaac O. and A. Alice Lehman, box 116, Fordsburg, 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 Landis, No. 11 Beckbagan Lane, Ballygunj P. O., Calcutta, India.

The following are not under the F. M. B.:

D. W. and Mrs. D. W. Zook, Raghunathpur, P. O., Manbhoom Dist., India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, 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 Srs. Mary K. Stover and Effie Rohrer.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother George Whisler and Sister Effie Whisler.

Chicago Mission, 6039 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirik.

Des Moines, Iowa, Mission, 1226 W. 11th street. In charge of Eld. J. R. and Sister Anna Zook.

Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.

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

Love Feasts.

At the Ringgold M. H., Md., on October 4, 5. All are cordially invited.

Iowa.

Dallas Center, at the home of Bro. W. C. Deemy, September 9, 10. All are invited.

Pennsylvania.

Harrisburg, Oct. 14, 15.

Ohio.

Fairview M. H., Sept. 16, 17. Services 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 Waterloo feast at Rosebank M. H. October 14, 15, gave us proof that a former letter had been sent and failed 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 before his translation he had this testimony, that he pleased God."

San Francisco Mission.

July 24, 1911, to August 24, 1911.

"The Lord is my light and my salvation; whom shall I fear?"

"The Lord is the strength of my life; of whom shall I be afraid?"

How often in our work here are we 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 to the Lord.

Since our last report God has been undertaking for us in supplying our needs for which we praise Him. Also some souls have been brought, by the Holy Ghost "out of darkness into light, and from the power of Satan unto God." Two of the number were backslidden preachers, formerly used of God in the salvation of many souls, but who, when affliction and death entered their homes and carried away their loved ones, lost their hold on God; discontinued His service, and were truly in misery and discontent when we found them.

A very interesting feature has been the midnight street meetings held on Saturday nights after the regular services. Pacific street (sometimes called "Terrific street"), is at that hour thronged with pleasure seekers, mostly well-to-do-people, and the noise and commotion are truly terrific, but in the midst of it all God helps us to sound out the notes of warning and invitation, and as a result of the late meetings several souls have sought the Lord.

We crave the prayers of all God's children that we may be kept low and humble at the Master's feet, fit for His service.

DONATIONS.

Harvest meeting, Elkhart, Ind., district, \$5; Brethren Church, Upland, Cal., \$40; Freewill offerings at hall, \$22.19.

Total, \$67.19.

Primary class, Rosebank, S. S., Ramona, Kans., expressly for the poor, \$10.

EXPENDITURES.

Street car fares to and from hall, \$8; table supplies, hall expenses, incidentals, etc., \$20.01; one month hall rent, \$50.

Total, \$78.01.

Balance on hand July 24, 1911, \$24.25.

Balance on hand Aug. 24, 1911, \$13.43.

LIZZIE WINGER AND WORKERS.

52 Cumberland St.

Chicago Mission.

Report for month ending August 15, 1911.

Balance on hand, \$8.88

RECEIPTS.

In His Name, \$2.50; Bro. Climenhaga, Ontario, \$1; Bro. Heise, Hamlin, Kans., \$1.50; Bro. Kreider, Shannon, Ill., \$5; Bro. Reeter, Dakota, Ill., \$5. Total, \$23.88.

EXPENDITURES.

Groceries, \$10.25; flour, \$3.25; gas for lighting, \$4.42. Total, \$17.92.

H. L. Trump, Polo, Ill., 1 bbl apples. Goods sent by freight to the Mission should be addressed to 6039 Halsted street, Englewood, Ill., and not Chicago.

May grace and peace be multiplied to all saints.

In Him,

SARAH BERT AND WORKERS.

An African Letter.

P. O. Box 116,
FORDSBURG, TRANSSVAAL,
SOUTH AFRICA,

July 30, 1911.

Dear readers of the VISITOR: The Lord be praised for all His grace so freely bestowed. It is blessed to realize that He leads the way and gives us the victory, even though at times the enemy would discourage and try and defeat God's plans. How needful it is to keep hid away in God so as to be well anchored in the Truth which alone can set one free.

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 finally completed and July 23rd was the day announced for its opening.

Elder H. P. Steigerwald, who had arrived at Cape Town on July 17th on his way to Bulawayo made an extra journey to Johannesburg to visit the missionaries here. He arrived on July 21st and remained five days. We were glad to have him with us at the opening of the new mission church, as he and several local missionaries gave interesting addresses. There was a fair number of natives present and seemed to enjoy the service.

We wish our brother and sister and the new company of missionaries God's abundant 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 gospel message to be carried to the perishing must soon be entered or the opportunity may be gone.

Beloved, puray for the work.

Yours in Jesus.

ISAAC AND ALICE LEHMAN.

A Letter From Japan.

I enjoyed good health in Yokohama until the hot weather came. In July we all felt the need of a cooler place to stay. Then we moved on a high mountain, nearly 4,000 feet high. There was an English medical missionary who found the place and through his wise directions the English people have built the railroad through twenty-six tunnels to get to this high altitude, where missionaries can rest from their labors during the heat.

Every year the various denominations hold a missionary conference here. I learned that there are five hundred missionaries in Japan now, and these have many native preachers employed to help spread the light of this glorious gospel throughout this empire. Here is a list, with 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 and small islands near by.

I take an interest in missionary work in general. It is the greatest theme on earth. It brings best returns. The message of salvation must be sent to the last man or woman. Yea, Jesus said to every creature. Those who are more animal-like but obediently accept the light of the glorious gospel as it is brought to them experience a great change in their lives as "the people that sat

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 women, when converted, still manifest timidity, but become faithful Sababth-school teachers and faithfully visit women converts in their homes, to teach the Scriptures. They give their whole time to this work.

Each one that preaches the gospel, or is given to teaching, gets a salary of \$10 per month, excepting when they have a family they receive \$12; 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, etc. They mostly struggle hard for a living. Jesus wants His followers to preach the gospel to the poor. This is also a glorious privilege.

MRS. 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 way, make us a blessing in this part of the city as we are the only ones of our people within a mile of here. 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 has done for me. Surely it is grand to be rid of the carnal mind. May we as a body of people be glad and thankful to God for the raising and teaching we got. I see how so many children are left to themselves and never hear any prayer in their 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 and children 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 no one is disappointed. So as we have this mind and body rest 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 gentlest pleading,

To lay their highest hopes and brightest talents at His feet.

He'll not forget the feeblest service,
The 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 peace;
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 heaven 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."

OUR CONTRIBUTORS.

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 toiled.
- (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 when 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 trustful, ever hopeful, ever patient. 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 fainted not, and actually hated the sins of the Nikolatins—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 lodgery, 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 develop 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 forever." (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 constant miracle of insight into the future, so that no error in judgment will be possible; 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. MUSSER.

"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 misused, 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 self-will, 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 be kept.

And thou 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 thee, because he trusteth in thee. (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 of "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."

In 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 reproof 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 up 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 sore misunderstanding that has arisen to cloud your sky and clog your feet, that ungrateful treatment which is torturing and embittering your life: that loss of earthly possessions and the spoiling of your plans, what ever it may be, put it over into His all powerful hands, and with a mind released from "it" and staved upon "Him." "sit still" until—until when? "Until you know." It is our lack of knowledge that largely creates and stimulates our unrest of mind and prevents us from "sitting still." If only we knew just how it is going

on; how it is working out, what the results will be. But we don't know and it is because we don't know we are beset with temptation to waste our energies and weary our brain and unnerve our bodies by anxiety and needless thoughts. It is not idleness to wait on God's working. "Sit still." Do not hurry Him. Hurry will only hinder Him and you. "Sit still" until He hath finished the thing.—Selected by Mary K. Stover.

Travelers to the Judgment.

The Spirit led me as it were, upon an elevated plain, from which I viewed the thronging multitudes of earth. Millions and millions of human beings of every nation, kindred, tribe and people, of all ages, from the innocent babe upon its mother's breast to the 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. 13:1.) 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 full and free, 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 that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" and other messages of beautiful import. The songs they were singing were indeed transporting. One ran like this:

*"My Jesus I love Thee, I know Thou art mine,
For Thee all the follies of sin I resign;
My gracious Redeemer, my Saviour art Thou,
If ever I loved Thee, my Jesus, 'tis now."*

While looking upon these happy creatures, and joining in their songs of praise and adoration, and praising God that I belonged to their number, I was bidden to look upon the surging multitudes of which these were but a small part, and as I looked my heart grew faint and sick, and my eyes were fountains of tears. They seemed to resolve into great companies. One exceedingly large company was bowing down to idols of wood and stone, and were clothed in dark garments upon which were written, "Superstition," "Idolatry," "Degradation," "Cruelty," "Murder," etc., etc. These are the heathen nations. A few had been converted and joined the companies who are dressed in white, but only a few, comparatively.

Another great multitude were reeling and staggering, cursing, singing maudlin songs, their faces bleared and swollen. Haggard little children in tattered garments were clinging to them and crying for bread, and some were crouching under heavy blows. Palefaced women were pleading with them with sighs and groans which were truly heart-rending. I wept much as I looked upon this great com-

pany, and inquired: "Who are these?" The reply was, "Oh, these are the thousands of men, even women, who are wrecked for time and eternity by the awful habit of strong drink, legalized by a country that calls itself a "Christian nation." O Lord, how long?"

Just ahead of this immense throng there was a smaller band, who were finely dressed, wore plug hats, and carried gold-headed canes. They were smiling, but withal had a look so hardened, so cruel that it made one shudder. These were the brewers, distillers, and saloon-keepers. I heard a voice in thunder tones saying: "Woe to him that putteth the bottle to his neighbor's lips;" "Be not deceived, God is not mocked; whatsoever a man soweth that shall he also reap;" "The wicked shall be turned into hell, with all the nations that forget God."

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 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 door, 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 whatever 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 clothed 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.

Portions of a Letter from Adoniram Judson, Missionary in Burmah, to the Female Members of Christian Churches in the United States of America.

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 I. 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 brodered 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 renewedly offered myself to Christ, 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 handsome necklace,—she wore but one,—and then, with an air of modest decision that would adorn, beyond all outward ornaments, any of my sisters whom I have the honor of addressing, she quietly took it off, saying, "I love Christ more than this." The news began to spread. The Christian women made but little hesitation. A few others opposed, but the work went on.

At length the evil which I most dreaded came upon me. Some of the Karen men had been to Maulmain, and seen what I wished they had not; and one day, when we were discussing the subject of ornaments, one of the Christians came forward and declared that at Maulmain he had actually seen one of the great female teachers wearing a string of gold beads around her neck.

. However, I endeavored to maintain the warfare as well as I could, and when I left those parts, the female converts were generally speaking arrayed in modest apparel.

On arriving at Maulmain, and partially recovering from a fever which I had contracted in the Karen woods, the first thing I did was to crawl out to the house of the patroness of the gold necklace. To her I related my adventures, and described my grief. With what ease, and truth, too, could that sister reply, notwithstanding this necklace, "I dress more plain than most ministers' wives and professors of religion in our native land! This necklace is the only ornament I wear; it was given to me when quite a child, by a dear mother, whom I expect never to see again (another hard case), and she begged me never to part with it as long as I lived, but to wear it as a memorial of her." O ye Christian mothers what a lesson you have before you! Can you, dare you give injunctions to your daughters directly contrary to apostolic commands? But to the honor of my sister be it recorded, that, as soon as she understood the merits of the case, and the mischief done by such example, off went the gold necklace, and 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 they arrive. 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 crisping 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 sisters 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 I. Tim. 2:9. I do not quote a similar command recorded in I. Pet. 3:3, because the verbal construction is not quite so definite, though the import of the two passages is the same. But 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 noon-day. 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-

comed into the assembly of the spirits of the just made perfect. You appear before the throne of Jehovah; the approving smile of Jesus fixes your everlasting happy destiny; and you are plunging into "the sea of life and love unknown, without a bottom or a shore." Stop a moment; look back on yonder world that you have left; fix your eye on the meagre, vain, contemptible articles of ornamental dress, which you once hesitated to give up for Christ, the King of glory; and on that glance decide the question instantly and forever.

Surely you can hold out no longer. You can not rise from your knees in your present attire. Thanks be to God, I see you taking off your necklaces and rings, tearing away your ribbons, and ruffles, and superfluities of head-dress, and I hear you exclaim, What shall we do next?.....

O Christian sisters, believers in God, in Christ, in an eternal heaven, and an eternal hell, can you hesitate, and ask what you shall do? Bedew those ornaments with the tears of contrition; consecrate them to the cause of charity; hang them on the cross of your dying Lord. Delay not an instant. Hasten with all your might, if not to make reparation for the past, at least to prevent a continuance of the evil in future.

And for your guidance allow me to suggest two fundamental principles—the one based on I. Tim. 2:9—all ornaments and costly dress to be disused; the other on the law of general benevolence—the avails of such articles, and the savings resulting from the plain dress system, to be devoted to purposes of charity. Some general rules in regard to dress, and some general objects of charity, may be easily ascertained; and free discussion will throw light on many points at first obscure. Be not deterred by the suggestion that in such discussions you are concerned about small things. Great things depend on small; and, in that case, things which appear small to short-sighted man are great in the sight of God. Many there are who praise the principle of self-denial in general, and condemn it in all its particular applications as too minute, scrupulous, and severe.....

Beware of another suggestion made by weak and erring souls, who will tell you that there is more danger of being proud of plain dress and other modes of self-denial than of fashionable attire and self-indulgence. Be not ensnared by this last, most finish-

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 uncongenial 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.—*Selected.*

“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 enraptured 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 imposter, Baha Ullah. A certain wealthy countess, a leader in Bahaimism 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 destructive. Followers of other religions, 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 coming of Christ. It is not far distant. 'Then our eon 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.*

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"THOU art worthy" (Rev. 5:9).

Emphasize THOU. 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 dissipate 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 righteously 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 entreating 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." (I 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 grace he realizes that through the sacrificial death of His Son, God can be just and "the justifier of him who believeth in Jesus." (Rom. 3:26.) The soul under conviction has a sense of the wrath of God, but when his sins are pardoned his guilt is gone and he no more fears God's wrath. "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus." (I. Thes. 5:9.) Hallelujah! "What a wonderful Savior."

Holding the truth in unrighteousness will bring the wrath of God upon the soul as surely as out breaking sin. This is the prevailing sin of this day of great Gospel light. Truth is perverted and mixed with error; it is manipulated to mean an easier way to heaven than by the humbling cross; the name of Christ is being used to palm off error and deceive people, things are passing under the name of Christian that are a mockery to Christ, not only in the world but in

the professed church of God. Ministers who claim to be Bible scholars are putting forth emasculated truth as the Gospel of the Son of God. They may know the truth if they will, for the Holy Ghost will lead honest inquirers into truth.

No deception, however plausible, will stand in the day of God's wrath. Now is the time to have everything unmasked and pierced with the "two-edged sword." What will not bear the clearest light of the Word of God will 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 dens 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. Others who are equally sure, say that the age is 100,000,000,000 years. What folly! But turning from the Scriptures these "great" men professing themselves to be wise become fools.

Some years ago a skull was found at Gibraltar and was termed a prehistoric skull. After spending months 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 unmolested 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 Alcohol 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 concurring 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,
It's making the wee house bright,
For the man, all day who is earning his pay,
And is hastening home at night.
He, for the toil and the wages,
She for the saving up;
And both in all weather to stand together,
And share the loaf and the cup.

It's singing above the pudding,
It's flitting to and fro,
With a heart so light from morning till
night
That the cheeks with roses glow.
It's watching the clock in the gloaming,
It's running to open the door,
With a smile and a kiss, and the touch of a
bliss
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
Will somehow make them do.
And God will help her onward,
And smooth her good man's way,
And trudging together, in every weather,
They'll laugh at the rainy day.

As he works with hammer and pick-axe,
Or bends o'er 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 cheery wife, and a happy life,
The man has enough and to spare.

'Tis stepping from parlor to kitchen,
And lilting a bit of song;
For she feels in her breast that the tiny
nest
Will not be lonesome long.
Floodtide of life's fullest pleasure,
Joy-bells a peal to ring,
When a little bed holds a flaxen head,
And the small home holds a king;

And then the merry problem
Will be keeping house for three;
And angels will wait at the lowly gate,
To give them company.
When it's one for the work and the wages,
And one for the saving up,
And the home to stand with the best in
the land,
And God for the loaf and the cup.

—Margaret E. Sangster.

A Testimony.

Dear readers of the VISITOR: I thank God this afternoon for salvation full and free. I praise my dear Savior that He convicted me in my young years and that I heeded His call. I know there is a reality in serving Him. I praise Him for His saving and cleansing power. I know it is only through His dear grace that I am what I am. We read in Revelations of the Holy City; how beautiful everything will be. How pure we must be to enter that city. My desire this afternoon is that I may be very humble at His feet, that I may fill the little corner He has for me to fill, and shine before those who have not yet found the Savior precious to their souls. Pray for me that I may continually have a deep yes in my heart.

Your sister in Christ,

GRACE GROVE.

Abilene, Kansas.

Here is a good verse, which condemns and uncovers the pernicious work of Millennial Dawnism *alias* International Bible Students' League. It is taken from the very book from which they quote texts to uphold the doctrine of a second chance.

"Because with lies ye have made the

heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." (Ezek. 13:22.)

Why He Became a Preacher.

"Father, why are you a minister?"
"That's a strange question by a boy of your age. What makes you ask that, Willie?"

"The boys are going to play baseball this afternoon, daddy, and they all say they're glad their father isn't a preacher, so they can have some fun on Sunday."

A tear was glistening in the boy's eyes and the childish lips quivered as the little fellow struggled to be brave.

"Willie, my boy," said the minister, as he took the boy on his knee, "when I was a lad like you, rosy-cheeked and curly-headed, I could do very little on Sunday except going to church, and my father wasn't a minister. One thing, however, I never missed; that was visiting dear old grandma.

"Some day, my boy, I am going to take you to the place where I spent my boyhood days. Grandma's old homestead stood upon the hill, while my father's farm was in a beautiful valley, covered with fruit trees, through which a broad river wound its way.

"Sunday after Sunday I climbed the steep hill; it was a hard climb, but I was repaid for it, for the view on top of the hill was magnificent.

"One Sunday in May the birds were singing sweetly, every tree and bough was covered with fragrant blossoms, and in my childish glee I sang merrily with the birds, wondering if Paradise had been as beautiful as this valley; or perhaps this was the very spot where the Garden of Eden had been, and surely this river must be the river of life.

"One more bend in the road and grandma's house was visible. There she stood on the porch as I had seen her every Sunday ever since I could climb that hill, looking for her boy.

"At last, after I had been all around the orchard, seen every bird's nest, petted the old cow, Betty, and Jimmy, the horse; looked in the chicken coop, visited Martin, the old colored man, who had been in grandma's service for nearly fifty years, I sat down at granny's feet to tell her what the Sunday-school lessons had been that day.

"'Grandma,' I said, 'why do you always wear black?'"

"Silently the gray-haired lady arose, walked over to the bureau, pulled out a drawer, put down her hand in a place which she knew so well, and returned with a small picture.

"'Who is that man, grandma?' It was the photograph of a tall, well-built man.

"'He is your grandfather, George; he died twenty-five years ago, and I have worn black ever since.'"

"'Why did he die so young?'"

"'Your grandfather—you're named after him, my boy—was a Methodist minister. We lived in the log cabin yonder, where Martin and his wife live now. This was all prairie and woods all around here. Only a few settlers lived in this state in those times, but two or three miles apart from each other, and we seldom saw anybody in those days.

"'Your grandfather had been sent out here, and it was his duty to visit the settlers all around. Sometimes he would be absent for a few weeks, and then I was all alone with Martin, a young boy, and Mary, his cousin. Grandpa had picked them up one day half starved and brought them home. The boy about sixteen, the girl perhaps twelve. Martin said they were cousins; their parents had died of small-pox. We kept them, and when they grew up they got married. They never had any children.

"'Well, as I said, your grandfather was away for weeks at a time, he had to be doctor as well as preacher, and while he was away we attended to the garden and field.

"'About fifteen miles from here was a large ranch, in an old shanty, where a man sold vile liquor; it was the devil's own place. The cowboys from all around came there to spend their hard-earned money, gambling and drinking all through Saturday night and all day Sunday.

"'This was too much for my poor George, so Sunday after Sunday he went there to preach in an old log cabin or under the open sky. A deep hatred and bitter fight arose between the saloon keeper and the preacher.

"'On Saturday it snowed. All day a terrific gale was blowing, and George was very restless. After dinner he put on his boots and took his hat and coat.

"'George, you are not going out in this storm?'"

"'I must, mother, I must. The boys will be waiting and some poor soul may be in distress.'"

"'George, this is going into death itself; the boys won't expect you in a night like this.'"

"'Won't they? Well, the devil will be there, selling liquor, and I won't let him gain one inch of the ground, see?'"

"'My pleading I knew would be in vain, for he was a determined man and would rather die than neglect his duty; but I held on to the last straw. Taking the baby out of the cradle, I said: "George, for the baby's sake don't leave me to-night.'"

"'Wife," he thundered, "get out of my way; do you take me for a weakling that would be afraid of a little snowdrift?'"

"'Tenderly kissing us good-by, he went out into the storm.

"'All night I kept a light in the window. All night I sat by the fire and prayed for him, my heart filled with a dark foreboding. Martin and Mary sat up with me; they loved their master with a devotion only found among colored people.

"'How long the night seemed to be! You could hear nothing but wind, the shrieking and whistling of the wind. It seemed as if a herd of animals were passing by in wild flight. Occasionally the howling of a wolf was heard in the distance. Even now, after all these years I can hear the storm of that awful night.

"'At last the late, gray dawn broke, and still it snowed; would it ever stop? Martin and Mary were fast asleep; the cow and the hens were calling loudly for their morning meal; the baby, too, was hungry. A new day broke; new duties awaited me. One more fervent prayer, and with the breaking day my courage returned.

"'Towards noon it stopped snowing, and there in the distance a lonely figure slowly returned. Martin, with a bottle of hot

coffee made in haste, jumped on the other horse and went out to meet his master. Exhausted from the fight of the elements, he fell into my arms.

"Mary, I've failed—I have broken my promise. Failed them for the first time in ten years. My poor boys!"

"We put him to bed and soon he was raving so wildly that we could not hold him down, but had to tie him to the bed. The fever grew higher every day, and no doctor for many, many miles around. We gave him such medicines as he used to give others and always carried with him on his visiting tours. The fever was burning him up, and I did what common sense taught me—packed him in snow, put ice on his head, and that, with the medicine, saved his life.

"For two weeks we watched him day and night, taking turns in sleeping. I was mostly up nights, the howling of the wolves prowling around the house and his mad ravings almost drove me frantic. When the second Sunday had passed the boys wondered what had happened to the preacher, for he never had missed a Sunday before. So they came looking for him, poor fellows! I never saw such love! Some cried like babies, he had been so good to them; they called him father.

"Well, they wouldn't leave him, but just made me lie down while they nursed him day and night. Soon the news spread all through the state and the people came from afar to visit him. We could have started a grocery store with all the things the friends brought us. After three weeks he was able to sit up, but what a changed man! You wouldn't have known him.

"The first meeting he held again was wonderful indeed. People came from all over, 429 in all, men, women, and children. I never heard such a sermon in all my life. His text was, "God so loved the world." Everybody sobbed. A few weeks after that meeting the saloon was closed, the bartender moved away. Your grandfather's wish was fulfilled, the height of his ambition was reached. In the place of the saloon a church was built, the first in the state. It was only a primitive wooden shanty, built by the cowboys; they made the benches and carved the pulpit. Grandpa never was the same, and two years after that terrible night he died. We buried him behind the church. The wooden cross which the boys put on his grave is still there.

"Never was a man mourned as he was! The boys used to come and tell me what he had done for them. How he had put their money in the bank in the far-away city, sent some to their parents, snatched them away from a life of woe and shame, made men of them, and loved them as only a father could love. He was thirty when he died. Do you wonder that I always wear black?"

"Grandma, I said, when she had finished her story, 'I want to be a minister like my grandfather.'

"She looked at me with her deep gray eyes full of love and said: 'My boy, I am praying for that every day of my life.'

"One day my little trunk was packed. I was ready to go to college. Grandma came to bid me good-by. It was she who put the last article in the trunk and closed the lid. Kissing me she said:

"George, will you promise me to read

a chapter every day? It is the most precious thing I possess, your grandfather's Bible.'

"I promised I would. Years had passed, my studies were ended, and I was home again in the old farm, waiting for the call.

"The minister in the village was old, and I was asked to preach one Sunday. A prophet is never appreciated in his own country, so with trembling lips and beating heart I mounted the pulpit to preach my first sermon. The church was crowded, but I saw only one face, framed with silver locks, one pair of deep gray wondering eyes.

"When I descended two arms were thrown around my neck. A sweet voice cried: 'George, my George! I haven't heard that voice for thirty-five years; I haven't heard such a sermon since he died! I have seen him, heard him. He is calling me, and now I am ready to die! God bless you, my boy, my own precious boy!'

"That's why I became a preacher, Willie; my grandmother prayed me into the ministry."

The boy looked up into his father's face with an expression of childish adoration and said:

"Daddy, I don't care for baseball games on Sunday; do you think I will ever be a minister like you?"

"May God grant it, my boy! May God grant it!"—*New York Observer*.

Too Late.

The old farmer died suddenly; so when Judge Gilroy, his only son, received the telegram, he could do nothing but go to the farm for the funeral. It was difficult to do even that for the judge was the leading lawyer in X—, and every hour was worth many dollars to him.

He had never given his father a heart-ache and the old man died full of years and virtues, "a shock of corn fully ripe." The phrase pleased him.

"I wish to tell you," said the doctor gravely, "that your father's thoughts were all of you. He was ill but an hour, but his cry was for 'John! John!' unceasingly."

"If I could have been with him," said the judge.

"He was greatly disappointed that you missed your half-yearly visit last Spring. Your visits were the events of his life," said the doctor.

"Last Spring?" O, yes; I took my family then to California."

"I urged him to run down to see you on your return, but he would not go."

"No, he never felt at home in the city."

The judge remembered that he had not asked his father to come down. Ted was ashamed of his grandfather's wide collars, and Jessie, who was a fine musician, scowled when she was asked to sing the "Portugese hymn" every night. The judge humored his children and had ceased to ask his father into his house.

The farmhouse was in order and scrupulously clean, but its bareness gave a chill to the judge, whose own home was luxurious. The deaf old woman who had been his father's servant sat grim and tearless by the side of the coffin.

"Martha was faithful," whispered the doctor, "but she's deaf. His life was very solitary. The neighbors are young. He belonged to another generation."

He reverently uncovered the coffin and

then with Martha went out and closed the door. The judge was alone with his dead.

Strangely enough, his thought was still of the cold bareness of the room. Those hacked wooden chairs were there when he was a boy. It would have been so easy for him to have made the house comfortable—to have hung some pictures on the wall! How his father had delighted in his engravings and pored over them!

Looking now into the kind old face, with the white hair lying motionless on it, he found something in it which he had never taken time to notice—a sagacity, a nature fine and sensitive. He was the friend, the comrade, whom he needed so often! He had left him with deaf old Martha for his sole companion.

There hung upon the wall the photograph of a young man with an eager, strong face, looking proudly at a chubby boy on his knee. The judge saw the strength in the face.

"My father should have played a high part in life," he thought. "There is more promise in his face than in mine."

In the desk was a bundle of old account-books with the records of years of hard drudgery on the farm; of work in Winter and Summer and often late at night, to pay John's school bills and to send him to Harvard. One patch of ground after another was sold while he waited for practice to give him clothes and luxuries which other young men in town had, until but a meager portion of the farm was left.

Judge Gilroy suddenly closed the book. "And this is the end!" he said. "The boy for whom he lived and worked won fortune and position—and how did he repay him?"

The man knelt on the bare floor and shed bitter tears on the quiet old face. "Oh, father! father!" he cried. But there was no smile on the quiet old face. He was too late.—*Youth's Companion*.

Many years ago a lad of sixteen years left home to seek his fortune. As he trudged along he met an old man, a captain of a canal-boat, and the following conversation took place: "Well, William, where are you going?" "I don't know," he answered; "I must make a living for myself." "There is no trouble about that," said the captain. "Be sure you start right, and you'll get along finely." William told his old friend that the only trade he knew anything about was soap and candle making. "Well," said the old man, "let me pray with you once more, and give you a little advice, and then I will let you go." They knelt down upon the tow-path and prayed, then the old man gave him this advice: "Someone will soon be the leading soapmaker in New York. It can be you 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 yet be a prosperous and rich man." The boy arrived in the city. Lonesome and far from home he remembered his mother's words and the last words of 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 income 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. This is 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 in the bright blue sky shines as brightly upon me as upon the king. The flowers upon the mountain and the grass in the valley grow and bloom to gladden my sight as well as him. I would not take a hundred thousand for my hands; my eyes are of more value than all the precious stones in the world. I have food and clothing, too. Am I not, therefore, as rich as the king?"

"You are right," said the king with a smile; "but your greatest treasure is your contented heart. Keep it so and you will always be happy."—*Exchange.*

The great mistake which some young people make is in cherishing the foolish belief that a perfectly congenial person exists somewhere just for their benefit, and must be found if possible. This mirage leaves many stranded in the desert. The real truth is that with a moderate amount of congeniality, 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 concession and confidence every day. The very reason that old friendships become so strong is that each year of unselfish loyalty adds to their strength. Otherwise, a day's friendship and a half century's would be of equal value—and fall apart alike at the first breath of disagreement.

It has been said that a large part of the discipline of life consists in learning how to get along with people with whom we think at first we cannot possibly get along at all; and that "the man we hate may be our best schoolmaster." In any uncongenial relation, the first business of the learner, if he or she is in earnest about it, is to ask, "What defect is there in me which helps to create this discord?" Before that question is cleared up, something wholesome and bracing is sure to be learned, no matter what the faults on the other side may be. It is very seldom, in any difficulty, that all the right is on one side and all the wrong on the other. The individual who is always complaining of being misunderstood at home, or slighted abroad, is never a high type of personality. A great deal of unhappiness in life is caused by insisting that

others are incompatible and uncongenial, instead of trying unselfishly and lovingly to agree with them whenever possible, and disagree agreeably whenever disagreement is inevitable. It does not take deliberate wickedness to wreck the peace of a home; uncontrolled temper and unchecked self-will can do it. It does not take absolute congeniality to make happiness; cheerful unselfishness and daily sympathy will build up its foundations. The famous epitaph, "She was so pleasant," ought to be applicable to every Christian woman's life; and if every Christian man were known, as Wordsworth says he should be, by

His little, daily, unrecorded acts
Of kindness and of love

a lovely harmony would replace all the "incompatibility" and "uncongeniality" which are now used as excuses for contention and strife.—*Selected.*

His Own Master.

"I am my own master!" cried a young man proudly, when a friend tried to persuade him from an enterprise which he had on hand: "I am my own master!"

"Did you ever consider 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 done right. 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 are master over a hard lot, 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. Saul wanted to be his own master, and failed. Herod did. Judas did."—*Our Young Folks.*

Spirituality is seeking God in common things, and showing 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, cheering, sympathizing and doing for others was her chief occupation. She loved her home and her greatest pleasure was in serving those she loved. Funeral services were held at the Bethel M. H., conducted by the brethren Elders M. G. Engle and J. M. Sheets. Text, John 14:1-3. Interment in adjoining cemetery.

MINOR.—Brother Abraham Minor, of Lowbanks, Welland county, Ont., departed this life on August 7, 1911, aged 87 years. Brother Minor was born in Wainfleet Township and lived in that vicinity all his life, being a carpenter by trade his life was spent in working among the farmers of the surrounding country, putting up their buildings. He was able to secure for himself a small home on the lake shore where he raised a large family, now occupied by his son, David, and his aged wife,

who survives him. Brother and sister Minor were baptized and joined the Brethren forty years ago, and lived consistent lives according to the doctrines of the church. He was a strong advocate for the truths of the Bible, and an able debater for the same. The funeral took place at his home on Wednesday afternoon. Obsequies 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, Ontario, Canada. In later years he was 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, 1977, he was again married to Fanny Byer, 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, Pa., to live with his oldest daughter by his last marriage, Esther Williams, with whom he lived until April 27, 1911, when he left for a better world. Death was caused by paralysis of the bowels. He bade his wife farewell a few days before death and said he was going to the Lord Jesus, the best place he knew to go to. He was buried April 30, 1911, at Williams' burying grounds. Funeral service was conducted by the home brethren. Text, Rev. 20. Besides his wife and eight surviving children, one brother, William, and one half brother, Frederick Leibeck, of Nottawasaga, Can., and fifteen grandchildren survive.

PRITZ.—On August 9, 1911, there occurred the death of Marion Crawford, 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 son are left to mourn their loss. 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,
Passed from a world of sin and pain,
But our loss though much we feel it,
Is for your eternal gain.

And since he has departed,
To worlds so bright and fair,
May we live from sin unstained,
That we may meet him there.

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

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 skies.

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 Sunday-school work, David Stamy.

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 Superintendent, the one that has given us his time and talent, David Stamy, by death. But we feel that what God does is well done, and we humbly bow in submission to the Divine will of an Allwise Providence.

J. LESTER MYERS,
JOSEPH MYERS,
EDWARD HESS,
Committee.

Greencastle, Pa.
August 13, 1911.