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George Detwiler
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Resignation.

My Jesus as Thou wilt, O may Thy love be mine; Into Thy hand of love, I would all my resign.
Through sorrow or through joy, Conduct me as Thine own, And help me still to say, My Lord, Thy will be done.
My Jesus as Thou wilt, I need here and poor, Give me Thy people's bread.
Their portion rich and pure.
The manna of Thy word, Let my soul feed upon,
Through many a tear, Though seen through many a tear.
And if all else should fail My Lord, Thy will be done.
My Jesus as Thou wilt, Though seen through many a tear, Let not my star of hope.
And if all else should fail, My Lord, Thy will be done.

A very pleasing and enjoyable event took place at the old Baker homestead on December 2, 1911, it being the occasion of the 88th anniversary of the birth of the oldest Baker representative living. Friends from far and near gathered in (especially family connections) to commemorate the event. Elder S. Baker, though confined to his home for seven years owing to infirmities, was withal in great spirits on the occasion, giving those present a touching resume of his past life and recalling scenes of eighty years ago. Beside him was seated his only surviving sister-in-law, widow of the late Christian Baker. She is now in her 91st year. Ever and anon she would corroborate the statements made by the aged veteran. Following are some of his recollections: Every scholar of the school he attended eighty years ago is now dead and gone. He is the only survivor. Furthermore, all his cousins have passed away. He knew only two of his uncles. His grandfather, Jacob Baker, died in Pennsylvania. About the year 1792 his widowed grandmother, with her six boys and two girls came to Canada. His aunt, Catharine Falkner, was upwards of 100 years old when she died. The old Baker homestead has now been in the hands of the Baker family for 103 years. After partaking of the bounties so richly provided for the outer man, the social event was concluded with devotional exercises consisting of singing "How firm a foundation ye saints of the Lord," followed by a scripture reading and prayer in which Elder Peter Baker and Elder C. F. Krauth, participated. The company dispersed, feeling they had spent a most profitable afternoon together. All joined in wishing our aged father in the gospel many more happy returns of his birthday anniversary.

A sketch of Elder S. Baker's life, and genealogy of the Baker family will D. V. be given out for publication some time in the future by his grand­son, C. F. Krauth, 33 Chapel street, Berlin, Ont.
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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.

As to Moving Picture Shows.

Under the title "An Accursed Craze," the editor of The Vanguard writes as follows: "The moving picture shows are a monstrous monopoly of iniquity. Millions and millions of children and youth are being led into lives of gross immorality and of crime by gazing on pictures of nude people and acts of brutality and blood.

"Think of it! The majority of the juvenile population of our cities looking upon scenes of lust that are imprinted upon the memory with life-like vividness and reality to demoralize and corrupt them and damn them probably for time and eternity.

"Nineteenth of the knowledge that influences action and moulds character enters the mind through the eye. The eye is the main street to a man's soul. Sin came into the world and into the souls of mankind, and wrecked and cursed humanity by appeals to the eye. On the whole the devil would seem to have good reasons for making the profited price for this property tempting.

"As to the value of film inspection, that depends largely on the worthiness of them who inspect. We noticed that such inspection has been made in this city and all films given a clean bill, yet if one is to judge the thing by what is displayed on the bill boards one cannot but question as to the principle on which inspection was made. Certain it is that picture shows that do not cater to the love of the sensational do not pay in this city and must go out of business. What is the use of all the efforts at health and life conservation of the rising generation, and of the efforts of race improvement if the young people must be sacrificed to this juggernaut of destruction so that men can get rich?"

Elder J. H. Smith, of Weilersville, O., writes us a brief report of the closing part of his evangelistic tour in Pennsylvania. In his former report he gave account of the work at Silverdale and Souderton. On December 26, he went to Skippack and labored a week. Here one soul was willing to show his colors, standing for prayers, and the dear saints were refreshed. After this he spent one week at the Philadelphia Mission, having sweet fellowship with the saints. Feeling it was his duty to return to his home he left Philadelphia for the West, having arranged for a brief stop in Millin county. In Harrisburg he took time to call at the Messiah Home for a brief season and was kindly received and refreshed. At McVeytown he was met at the depot by brother George Shirk and taken to the meeting-house of the Amish Brethren where an appointment had been made for him. The attendance was small, owing to the storm, but he was permitted to deliver the message which the Lord gave him. Another appointment had been arranged at a school-house for the following evening, but the storm prevented them getting to the appointment, so the time was spent pleasantly at the home of Bro. Brouse's and Bro. and Sr. Shirk's in song and prayer. This was truly a happy season for them, they not having been together in this way for eighteen years, and they had the feeling that most likely their next meeting would be at the throne of God where parting will be no more. From here he came through to Canton, remaining there a few days. Here he was privileged to attend some of Evangelist Billy Sunday's meetings. He went there in the fear of God and felt he was well paid spiritually for going. He could not endorse all that was done there, but felt to commit those things to God who is able to judge all things righteously. He thinks there are no doubt some country preachers who can stand a whole half day or perhaps a whole day at some horse sale or other kind of worldly in-
sitution and not find as much to find fault with as at one of such meetings where a man is faithfully trying to persuade men to turn from the lowest form of sin. There is reason to believe that much good will result from these meetings and God shall have all the praise. He arrived at his home safely on January 14, after an absence of eight weeks, and found all his loved ones well, and he gives all praise to God for His wonderful love to himself and family while absent from each other. He prays that God may richly bless all with whom he met during this visit and so commits them to God and the word of His grace, in Jesus' name.

Brother and Sister T. A. Long have gone to New York and Bridgeport, Conn., to visit several of their children previous to sailing from New York for Galveston, Texas. Sister Long felt to make an acknowledgement of having been unfavorably impressed with the Messiah Bible School ever since the Bible Conference of a year ago on account of feeling that conversions at that time were too shallow. This year she had not intended to attend the Conference to any extent, but contrary to her intentions she attended the meetings quite extensively and is now convinced that she permitted herself to be influenced against a good work because of some mistakes. This feeling was increased by her coming in contact with some who are opposed to the school. She says that she was certainly much benefited by attending the Conference, and feels that she is better prepared now to pray for the work and for our dear young brethren and sisters. No one had asked her to make this acknowledgement, but she does it, feeling it is due the school. She asks prayers for her and her husband as they are returning to the work in Texas that they may be used in converting souls to Christ. Their address is Salem, Texas.

We learn from Bro. James Putman, Forks Road, Ont., that Elder J. N. Hoover, of West Milton, Ohio, labor¬ed in special meetings at the Wain¬fleet M. H. near Winger, Ont. The meetings commenced on December 24, 1911, and continued up to January 14. During this time Eld. Hoover preached the word under the unction of the Holy Spirit. Sin in all its forms was denounced and the pure way of the gospel held up. Two souls returned to the Father’s house as did the prodigal and the members of the church were wonderfully led out into a clean pure life: to them it meant to take the death route as taught in Col. 3:9, 10. A number claimed to have received definite help on that line. Many thought Eld. Hoover should have remained longer as the meeting closed with a good interest prevailing. Many were led to realize more fully the near coming of Jesus to catch up His ready bride according to I. Peter 1:22. They recognize that the signs of the times point that way.

The Annual Report of the Brethren in Christ Sunday-school of Abilene, Texas, has come to our table through the courtesy of its Superintend¬ent. We are pleased to note that the school is in a prosperous condition, in its attendance, in its organiza¬tion, in its finances, and, we hope, in its spiritual condition. We notice that in its General Fund it reported $197.31; in its Missionary Fund, $77,774; in its Charity Fund, $30.65. The Home Department Fund reported $228.11. The total receipts in all funds were $1,360.73. The total present membership of the school is given as 263. Nine of its members are reported as having been called to the home beyond during the year. Such an organization has before it large opportunities of doing good if kept in the order of God. May it continue to prosper in the good work.

Renewals have come in quite freely the last two months, yet Dec., 1911, fell short of Dec, 1910, by $50,000; Jan., 1912, exceeding Jan., 1911, by about $50,000. A goodly number of subscriptions which expired with the end of 1911, have as yet not been renewed. It is very desirable that the renewals be sent in without delay. We are very anxious that every credit label show that the subscription is paid in advance. Quite a number whose credit expired with Oct., 1911, have responded to our personal notice, but there are still some who have failed to respond and there remains only one thing for us to do, namely to drop the name. But all arrears should be paid as a matter of simple honesty.

Of the labors of the brethren Girvin Bearss and Bert Sherk, of Bertie, Ont., in the Nottawa dist. of which mention was made in these notes in our last issue, we learn that the meet¬ings were commenced on December 21st, and continued up to January 8th, with good attendance, but as the weather became stormy the roads got blocked with snow making it neces¬sary to close the meetings on the date mentioned. Three souls manifested a desire to get nearer the Lord and the unsaved were convinced of the error of their ways as the word was preach¬ed in its purity and simplicity.

Bro. A. L. Eisenhower writes again with reference to the new system of healing in way of warning and in¬struction. He says: “Since the good news of drugless healing is spreading I want to say this: The treatment is by the use of an instrument called O O Duplex Oxypathor. And since such marvellous success is obtained and will surely be the coming system of healing there are already some suspicious instruments on the market under the name of Oxygenator, Oxygenator, etc. Now I would advise to buy none but the OO Duplex Oxypathor. All others are suspicious. This instrument can be used by all of the family, every hour of the day, all the year and for fifty years and if carefully handled will cost absolutely nothing for treatment. It never wears out nor loses its power. When this instrument is applied it causes the body to appropriate an increased quantity of oxygen and health follows. I am glad to report that my work among the sick is very gratifying. I visited a poor family where the mother was sick and giving way mentally. Her twelve-year-old daughter was also seriously sick with sore throat and fever. I remained with them half a day and put the daughter under Oxypathic treatment with the result that next morning the fever was all gone and her voice clear. As I spoke to her about her soul the warm tears rolled down over her cheeks. She thought I must be a good man for doing it free, and going to the instrument. She played a nice piece for me. O how they thanked me for being the means of healing their daughter without one drop of dope or any doctor bill. I pray as I treat; and I am greatly rejoicing over my own improvement. My weight has increased during three months treatment from 114 lbs. to 131 1/2 lbs. I feel so fine that the burden and toil of God for His work comes on my soul. We real¬ize that to help sick persons is one of the best ways to reach their hearts as Jesus did. Now dear readers I am not an agent for the Oxypathor, but I want to scatter the news. If the Visor were open for it I would be able to report the most gratifying re¬sults. It is almost beyond belief. People are coming in here who have not been able to do any work and in a few days praise God with tears in their
eyes. Some purchase one of the instruments. Dear readers, I am in a position to give you scientific information if you will write to me. Our correspondence is heavy and your answer may have to wait, but it will come. Don't forget postage. There is a booklet published which contains my experience. It can be had for the asking. Pray for us as we want to know God's will concerning our work here, especially among the sick. In my next communication I will take up the science of bathing, its effects and results; also the use of the flesh brush. In conclusion I will say, I am real glad that when I first introduced the Oxygen path or to the position to give you scientific information. They are habit-forming that when I first introduced the Oxygen, God's will concerning our work here, regarding. Pray for us as we want to know the publication which contains my experiences. There is a book of sixty-two to twenty. Following this exercise an opportunity was given for others to take up the same work, which resulted in about twenty-five volunteers, representing the church throughout the eastern district. At 2 p.m. the yearly Bible Conference opened with an invocation by Elder Abram Z. Hess, followed with the exposition of Types and Shadows by Elder S. G. Engle, of Philadelphia, with an evening evangelistic service. The Bible Conference, including three continuous daily sessions, except Sunday, continued to, and including Thursday, January 18. Every evening during the Bible Conference was occupied in evangelistic services, which were continued to, and including Sunday evening, January 28. The evangelistic services were principally conducted by the brethren, Elder S. G. Engle, of Philadelphia, and Bishop J. R. Zook, of Des Moines, Iowa, until Monday, January 22, when Elder Engle left, and the work was continued during the following week by Bishop Zook. In these evangelistic efforts words were not minced to tickle the palate of unbelievers, or those who do not enjoy Holy Ghost fellowship, but the Truth was presented in the power of the Spirit.

We pray that God may reward these brethren for their faithful labors while among us and that the spirit of unity and fellowship may more abundantly obtain.

From a numerical standpoint these services were attended with most unusual success. There were over one hundred who confessed pardon of their sins; some of them being very bright and inspiring. On Sunday, January 28, baptismal services were observed, with fifteen applicants, which may seem an unusual departure from the ordinary custom, but as far as we can see from the exercises, it is evident that all the efforts were Divinely ordained. The baptism administration was conducted by Bishop John D. Wingert. It has been the testimony of the administrator in baptism, as well as spectators, that it was one of the most solemn and inspiring observances that was ever witnessed. There are still others who are contemplating baptism, and a number more may be ready by the time of the next administration, which we contemplate to hold in the near future. Among those baptized are a number of heads of families.

Some of the manifestations of the Holy Spirit's work in the new believers, was stepping out into liberty and cleaning up, such as laying off jewelry and unnecessary trinkets, burning up tobacco plugs, cigars and pipes, cards and demolishing of whiskey vessels, as well as making numerous restitutions and confessions.

The meetings were attended with unusual interest, people driving from seven to ten miles to the services, in almost zero weather. Convictions ran deep with the old and young, notwithstanding all this unusual interest and work of the Holy Spirit, there were those who were fighting off convictions, possibly some for their last opportunity.

While we rejoice in the results, yet we all feel the responsibility and obligations devolving upon us because the conditions in this community vary so much from most other communities. The Church in this community is represented by comparatively few members, and the teaching as held forth by other churches is mostly of the low spiritual standard. Ministers of the Gospel are organizing secret society lodges in their own churches in order to hold their members.

We trust our readers can easily understand what this all means to the establishing of a new church organization on the standard such as we teach. We feel that the work would be much easier if we could have the realization that the church as a whole would co-operate with us in this effort, but when we bear in mind the criticism and indifference that is held against the Messiah Bible School work, we feel as though we were not able to cope with the conditions. However, little as we can expect from our own effort, we ask of believers concluded that the best thing to do, is as David did when he went to meet Goliath, "I come to thee in the name of the Lord of hosts." (I. Samuel 17:45.)

We herewith extend a hearty invitation to come and pay a visit to the work at this place.

We would heartily solicit the prayers and supplications of all believers, that God may have his way in the work at Grantham, Pa., and that it may redound to His honor and glory.

S. R. Smith.

We have, as far as we are able to know, filled all orders for the Scripture Text Wall Calendar. If any one who had ordered one or more failed to receive what was ordered we would like to know it. If such will write to us about it we will try to make it right.
NEWS OF CHURCH ACTIVITY

IN THE

HOME AND FOREIGN FIelds

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Sallie K. Doner, Matopo Mission, Bulawayo, South Africa.

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


Isaac O. and A. Alice Lehman, box 116, Fordsburg, Transvaal, South Africa.

Louis B. Steckley, Sadie Book, Cora Alvis, Mandambabane Mission, Selukwe, S. Rhodesia, South Africa.

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

Jesse R. and Malinda Eyester, Germiston, Transvaal, South Africa.

India.

A. L. and Mrs. A. L. Masser, Maggie Landis, No. 11 Beelngan 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., Manih bond Dist., India.

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

Mrs. Pannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

Mr. and Mrs. J. G. Casel, San Marcos, Guatemala, C. A.

Our City Missions.


Chicago Mission, 6039 Halsted street.

In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.


San Francisco Mission, 32 Cunningham St., in charge of Lizzie Winger and workers.

San Francisco Mission.

Dec. 24, 1911, to Jan. 24, 1912.

To our beloved Brotherhood, Greeting:

Since the first of the year there have been souls seeking the Lord at nearly every service. We are in the midst of the rainy season now, which tends to decrease the attendance sometimes, but we have never been without anyone to talk to, and those who come into the hall usually come in because of the drawing of the Spirit. We had rather speak to a few honest, earnest hearts than to a house full of listless, indifferent "seat-warmers." Thus we are marching on, shouting the battle-challenge with God's children.

These are not joys—they're but hell's apt conclusions! Lo! here is joy that earth-clouds cannot dim.

Go mesh thy God in closet-prayer seclusions, And then go forth to win some soul to Him.

—Anon.

Financial.

Donations.

Sunday-school, Mansfield, O., by Bro. Aby, $19; Brethren S. S., Upland, Cal., $50; Freewill offerings at hall, $32.40. Total, $96.40.

Expenses.

Street car fares, $8; table supplies and incidentals, $15.15; lights, oil, etc., at hall, $7.25; to the needy, $7.80; one month hall rent, $50. Total, $88.10.


Balance on hand Jan. 24, 15 60

To the Workers.

Chicago Mission.

Report for month ending Jan. 15, 1912.

We hereby thank all who helped us to help others, and ask God's choicest blessing upon you for giving. We were enabled, over the holidays, to take twenty-six Christmas baskets into homes where they so much needed something to eat. This Winter has been very hard on the poor; many hundreds are out of work, and the cold has been severe.

In one house they had only a little paper fire for a good part of a week, so you may know they were in need of more than food. Through the help of these in the rural districts we have been enabled to give many garments to the poor for which we thank them and praise God.

Over the holidays we had met with Bro. and Sr. Miller, and Sr. Shelly, of Illinois, assisting in the Christmas work. We were glad for them and they seemed to enjoy getting into the homes of the needy.

God has also blessed us with some young men who grew up in the Sunday-school, and are serving the Lord, to help carry out the heavy baskets. One of these was found a number of years ago by one of our workers with his brother and small children on their knees asking for bread. Over the holidays he said, "Now, we don't need it anymore, our time is over." And because God supplied when they were in need, he is giving for others, not waiting to be rich to give to the Lord. Sometimes God lets us see fruits, sometimes they are hidden.

May the blessing of God be upon all the dear saints.

Financial.

Balance on hand, $5.47.

Receipts.

S. B. Stoner, Hamlin, Kansas, $10; Springdale, Ohio Mission, $3.96; Sr. Miller, Lanark, Ill., $5; Bethel district, Kan­ness, $1.08; Y. P., Chicago, $7.96. Total, $46.96.

Expenses.

Groceries, $17; expressage, $5; gas, $7.50. Total, $39.50.

For Poor.

Sr. Shelly, Shannon, Ill., $2; Sr. Mc­Neal, Chambersburg, Pa., $2; A. J. Heisey, Hamlin, Kansas, $1; Sr. Shelly, Shannon, Ill., $5; Harry Hoover, Detroit, Kansas, $5; In His Name, $5; Sr. Johnson, Nappanee, Ind., $2; Valley Chapel S. S. Ohio, $1; Bro. Miller, Lanark, Ill., $5; Bethel Dist., Detroit, Kansas, $1; Sr. Miller, Shannon, Ill., mince meat, kroyn apples.

Offering to the Suffering.

Sr. Garwick, Zook, Stoner, Speelman, McCulloh, and Mt. Carmel Home, 12 chickens, turkey, and cake. Sr. Poote, Barrett, Ind., box clothing. Fairview Sewing Circle, Ohio, 1 barrel clothing. Sr. Smith, Miller'sville, Ohio, box clothing.

In His Name.

Sarah Bert and Workers.

6039 Holsted St., Englewood, Ill.

Philadelphia Mission.

Report for January, 1912.

Balance on hand last report, $34.46.

Cash, $16.50; offerings, $6.10; a sister, Mansfield, Ohio, $1; a brother, Ashland, Ohio, $5; Mechanicsburg, Pa., S. S., $10; Valley Chapel, O. S., $3.60. Total, $35.75.

Expenses.

Provisions, $6.25; gas, $4.72; poor and Mission, $10.80; coal, $13.30. Total, $35.37.

Other Donations Received.

A brother and sister, Philadelphia, Pa., 1 duck.

H. B. Burkholder and Wife.

3923 N. 2nd St.

Meetings in the Bethel, Kansas, District.

Dear editor: Greeting in the precious name of Jesus. We wish to report the results of our series of meetings which began December 18th and closed January 19th. Bro. Vernon Stump, lately of Chi­cago, Ill., labored with us and preached the word with power. Oh that we would have more such consecrated workers who would devote their time and talent for the Master's use. The Lord graciously used His servant in the salvation of nearly twenty-five souls, and in the sanctification of a number of believers. Others derived benefit from the meetings and the work in this place was furthered.

The work was not finished and the meet­ings should have been continued longer at this place. There were many others con­vinced, but who did not have the courage to yield their wills. Will you pray with us that God will give them no rest until they decide for Him?

The Lester was very good throughout considering the extreme cold weather and bad roads.

Baptizing services will soon follow as a number have already expressed their de­sire in obeying the Lord in this ordinance. We pray that all whom the Lord is speak­ing to will obey as obedience is the only path that leads home.

Your sister in His service.

Ruth Engle.

Correspondent.

Detroit, Kans., Jan. 24, 1912.

Meeting at Sippo, Ohio.

A series of meetings were begun at this place on November 18th and continued for two weeks. Eld. John Stump of Indiana labored for us very earnestly and certainly freed himself from the blood of this people. He made plain the way of salvation so that any who would could know the way and enter upon it. Only two souls gave any vis­i­ble signs of wanting to enter into the fold of Christ, one an old grandfather seventy years old, the other a married lady about thirty years old. We are praying that they
may get thoroughly rooted and grounded in the love of God.

Another gratifying result of the meeting was that several sisters who are members of a sister church were pressed so urgently upon us and we are praying that God will lead them to a place where they can observe all the teachings and commandments of Christ. How comforting to realize that we are complying with all the will of God.

**Testimony.**

Beloved children of God: I come, greeting you in Jesus' name with Psalm 23: "The Lord is my shepherd, I shall not want."

This afternoon I will send in my testimony to the Vistor family. I do praise God that I know that my Redeemer liveth, and that His Spirit beareth witness with our spirit that we are the children of God. While attending revival meetings these past weeks, we were made to rejoice, that some are willing to take the way with the Lord.

I thank God for the blessed message that was brought to us on January 18th at Hummelstown, through our beloved Bro. Eyster, being used of God. The text was Rev. 3:16: "So then because thou art lukewarm, and neither hot nor cold, I will spue thee out of my mouth." This was a heart searching sermon, and thus they are the words of our Lord. Psalms 12:5: "The words of the Lord are pure words, as silver is tried in a furnace of earth, purified seven times." Oh, how true it is: If there was ever a time that lukewarmness existed it is at the present time, all over the land. Some may one ask, how we know this. By the fruit we shall know the tree. Isaiah 29:13: "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."

My prayer is that those who profess the name of Christ, may worship Him in the Spirit and in truth, and we would grow in grace. Read Heb. 5:12-14.

There was a time in my life when I was afraid to pray. I was afraid the Lord would ask something of me. It was very plain that I was not willing to have Him rule in my life for, "Him that knoweth to do good and doth it not, to him it is sin," and it is sin that will separate us from God. Praise His holy name! I found Jesus able to deliver me, and my full determination is to go the whole way with Him. Thus by yielding our life to the service of His life, He will help us to live aright, and we may freely cast our cares upon Him, for He careth for us. It is the desire of my heart to labor faithfully for Him, and to put forth all efforts to rescue the perishing.

"Rescue the perishing, duty demands it."

Strength for thy labor, the Lord will provide;

Back to the narrow way, patiently win them.

Tell the poor wanderer a Savior has died.

Remember us in your prayers.

Your sister in Christ,

Lizzie Basehore.

Derry Church, Pa.

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**A Philadelphia Letter.**

To the readers of the *Visitor: May God bless you all, is my prayer. I praise God with my whole heart; would have been and am glad I am willing for Him to search my heart. (Psalm 139:23.) My delight is in Him. I am well and happy in the Lord. I go forth with joy in order to bring glad tidings of salvation to those who are cast down. It is a long time since I wrote for the *visitor*.

We were kept very busy giving out clothes and bedding and other necessaries to the poor. Work is so slack; a good many people are on half time. In one family there are seven children; the father was out of work for months; the oldest boy was working to keep up the rent and quite frequently the children would come and say they have nothing to eat. Surely God will bless the dear sisters who sent so many nice, warm children's clothing to the Mission around Christmas. Many hearts were made glad and comfortable, in unpacking the boxes and working among the clothes my heart was touched and I thought with love and joy the garments were made and sent, and what delight it gave to us to pass it on to the needy ones, and how it is received with joy. A dear woman told me some time ago some word had perished had it not been for the Mission helping them.

Our Sunday-school averages one hundred and twenty-five. I know it would do the dear hearts good, when they permit us to come into our school and see the many dresses, coats and caps the children are wearing. O, how blessed the promise, Phil. 4:19: "My God shall supply all your need according to His riches." Let us work till Jesus comes and we'll be gathered home. Dear ones, help us to pray; we may all be lively stones built up in a spiritual house. My desire is stronger now than it was before to go through with Him. Praise His name.

Yours for the lost of earth, Amen, MARY K. STOVER 3253 N. Second St., Phila, Pa.

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**A Sister's Letter.**

Dear brethren and sisters: I feel impressed to write for the *Visitor* to the honor and glory of our dear Lord and Savior Jesus Christ, to whom we are bound by love and mercy shown to us, and for the daily blessings we receive from His hand. I wish to praise Him for the desire He put in my heart to love and serve Him. O! the joy and peace and satisfaction it brings to my heart! It brings rest to our wandering mind as well as to the soul. Glory to His dear name! It is sweeter than honey and the honeycomb. It is like heaven to me. It pays to serve Him.

My experience in the last year was quite varied. Last May we went to Ohio to attend conference, which was enjoyed greatly, as it was in the community where I was born and raised. I felt right at home, and meeting so many of my relatives and schoolmates at conference, and the glorious time we had together, made it a place long to be remembered. We visited over one hundred homes in Ohio, and I am happy to say that in the most of these homes they were happy in the Lord. They visited them in their homes was a source of joy to us. But in the midst of our pleasant visits, sorrow came to us. We got word we were to come to Kansas, as our sister was in a critical condition, and had to have an operation. We left Ohio the same day and arrived in Kansas in time to be with our sister a few days before she went to the Lord. The operation was successful and she is getting along well. I praise God for His healing power.

I am now at home at the Messiah Bible School, Grantham, Pa., which we call our home at present. I am striving to inform all the *visitor* readers that the school is going on nicely, and the faculty and students all seem happy, and are getting along well. May God continue to bless me, and I have had it in the past, and I know He will, as God and the church are back of us, and if God be for us, who can be against us? (Rom. 8:31.)

Our Bible Conference is now in the past, but not forgotten, and never will be. It was one of the happiest times I ever experienced, and I wish all the dear brethren and sisters could have been here and enjoyed it with us. At the time of writing over one hundred souls have started for the kingdom. God certainly has blessed the labors of the dear brethren. Bro. Zook is still with us and is preaching the word with power. It brings unspeakable joy to our hearts, and since one soul is worth more than the whole world, it certainly pays the church to help to get the building paid for. I will just say what came to my mind. I wish all the dear brethren and sisters would just give one-half of their tithe every year to this Bible School. I know of some who gave more than one-tenth and God blessed them for it and they were happy and believe in the promise of God according to Malachi 3:10, 11. "I will pour you out a blessing, that there shall not be room enough to contain it." etc.

I crave an interest in your prayers. Yours in love, SARAH WIERE.

Grantham, Pa.

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**A Testimony.**

I am glad this moment for victory in my soul. John 16:33: "These things have I spoken unto you that in me (that is in Christ) ye might have peace. In the world ye shall have tribulation, but be of good cheer, I have overcome the world." Thank God for the peace we can have with God through our Lord Jesus Christ. If it should be impossible to have peace with all men we can have peace with God, and that a peace past understanding. Glory to God. I am glad this day for a will surrendered to God, and that I can show in my life every day. My whole desire is to see the end of a Christian race, so I can but expect to endure hardships and suffer affliction. I Peter 4:17: "Forasmuch as ye have received a faithful霑en as Christ has suffered for us in the flesh arm yourselves likewise with the same mind." But, thank God, these light afflictions which are but for a moment work out for us a far more exceeding and eternal weight of glory. Thank God that we can really get to a place where we glory in tribulation and can count all joy when we fall into divers temptations...

***[February 5, 1912.***
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we cannot stand the storms; but I am glad that when we have the real thing we will always find His grace sufficient. But when God has done definite and real things for us we must move on and be obedient to the Spirit or we will lose the victory, or our salvation will cease to be real to us. I can see that too many of the vineyard workers have grown, and labors are few, and I desire to be a laborer in God’s vineyard, and I know He has need of every one. It is my desire to fill my place. We may not see very far ahead sometimes, but all we need is light for one step more and grace enough to take that step.

Owenville B. Herr.

R. R. No. 4. New Corbelle, O.

Africa Correspondence.

Matsop Mission, December 28, 1911.

Now that we have returned after an absence of thirty-five days, all but one night and part of a day, we will try and inform our readers what we were doing and where we were all this time. Our first visit was to Macha Mission. For some time the workers there wished to have a love feast and baptizing; it took the usual five or six days to get there. We found the workers in good health, notwithstanding it was the hot and trying season. We remained there over two Sundays. On the first the love feast and baptizing took place and was well attended. Eleven followed in the command of baptism, all boys ranging from ten to twenty years of age, as far as we can tell. They have all had considerable instruction in the Christian life and were in a family, and apparently were of the important step they took. After this service we met again to commemorate the suffering and death of the Lord Jesus. While, perhaps, these new-born babes could not enter into the spirit of the meeting as those who are more advanced, the Lord was there to bless all who participated in this ordinance, and we trust spiritual strength was gained by all. There were twenty native communicants if I recollect correctly, all being born in the Lord and the Christian Church. When we think of the one who has been spared himself, made long and hard journeys, both on foot and wagon, slept out in all kinds of weather, met many disappointments, prayed and talked with those in trouble pointing them to Jesus, we say again, ”Who will fill his place?” Whoever it may be that says, “I will go and help fill the ranks that have been broken,” can expect to meet the same things that I have mentioned of our brother.

The prospects for the future of this work are, we think, good; there are several out schools started with prospects for more in the not distant future. The great difficulty is to get and train the right kind of teachers for these schools. We are thankful for those who are showing an inclination to be helpful in this work. Many of the workers are already rendering useful service. Dear readers, they need your prayers; shall they have them?

On our return we all had the privilege to be the first trip to the station in the new wagon which was recently sent out for that place. We parted with the dear ones about midnight at Choma and arrived home on a Wednesday. At Bulawayo we were met with the news of the illness of our Bro. Doner. For some reason we were very anxious about his health as soon as we learned of his sickness. There had been a wire and several letters from there which told of his condition. The following morning, while unlooking, we received the most unexpected news of his death reached us. The message was sent in care of our friend and brother, Sheriff at Bulawayo, who was so kind as to deliver it himself the last thirty minutes before it was due to leave for Manenberg about 9 a. m. I need not stop to tell you how we all felt over this stroke which came as a thunderbolt so soon after the opening of the new station in Chibi. It was decided at once that someone should go to the assistance of the remaining workers, and to at least, bring Sr. Doner away from the scene of his bereavement for a change and rest. Accordingly arrangements were made at once as a train would leave the following morning. Sr. Alvis was to go along to relieve Sr. Doner as we could not spare Sr. Book, and the only other sister besides Sr. Doner. We reached them without much difficulty on the Sunday following, just at dusk. They were all apparently well. Not many words were spoken for a time until the tears ceased to flow, and quivering lips uttered words instead of sobs. They were all there but one, one we had often met and learned to love because of his zeal for the Master. Since all the particulars of his last few days and his home going have been given by others we deem it unnecessary to repeat them. We were much impressed with seeing the meditation, wondering why it was that one we felt was needed so much should away, and were not that we know God is too wise to make mistakes and too loving to err, we might be found murmuring. We look to God and say, “Thy will be done.”

Following this comes another query, Who will fill the vacancy made? But here again we cannot see, and must await our Father’s own time to bring this about. Perhaps someone is ready to step out and offer himself for service, yes, many are needed, not only one, to fill our brother’s place, and other places are needing help, needing some one to take them up the light. When we think of the one who has been taken away from us, of how often he suffered attacks of fever, worked hard, never spared himself, made long and hard journeys, both on foot and wagon, slept out in all kinds of weather, met many disappointments, prayed and talked with those in trouble pointing them to Jesus, we say again, “Who will fill his place?” Whoever it may be that says, “I will go and help fill the ranks that have been broken,” can expect to meet the same things that I have mentioned of our brother.

The thought will no doubt come to many that the place is an unhealthy one where the new station is, but as far as we can see this is not the case; we take it to be a good place. The surrounding of the station is very pretty, and it was on account of the location of the Mission that this death occurred. We are confident that his weakness and worn-out condition before he went had much to do with it. I was present that it was more than malaria fever; there are good reasons to think there was typhoid as well as malaria. So we wish to remove any suspicion there may arise in the minds of the people at home as to him being a bad location. There are large numbers of natives within easy reach, and some of them have shown an interest in the work in various ways.

We remained there two weeks assisting Sr. Book in the work of the house, and those who remain as comfortable as possible. Sr. Doner came away with me, leaving Bro. Steckley and the two sisters, Book and Alvis, to hold the fort. We also had one of the Matopo boys down to interpret for them as none of them can speak the language as yet. This work needs the support of your prayers and otherwise.

After returning from Chibi we were permitted to meet with the dear ones at Mshahabi on a love feast occasion, but as, no doubt, there has a report of this meeting been sent in we will leave off speaking of that.

Our hearts still keep encouraged amid all the things that might seem in opposition to the kingdom of God in this land. There is one thing, a God that rules all to His glory.

H. P. Steigerwald.

P. S. I must yet say a word in praise of the native helpers at Mandamaboge who have been a help in the work there. Pray for them that they be kept useful.

H. P. S.

Mshahabi Mission.

February 5, 1912.

Dear readers of the VISITOR:

Our love feast at Mshahabi Mission was on December 9th and 10th. We were glad to have with us Elder H. P. Steigerwald from Matopo Mission and Sister Doner from Mandamaboge Mission, also for a number of native members from Matopo and Mapane Missions and from some of the out schools.

Services commenced Saturday forenoon with the church well filled. First, examination service was held when twelve were accepted for church membership. They seemed to enjoy the service, and, as on Sunday, the time for testimony was well improved. In the afternoon eighty-five native members took part in the communion service.

At the close of the meeting it was remarked by some of the workers, how the membership had increased since the work was started here in Africa, by Elder Jesse Engle about thirteen years ago at the Matopo’s.

There is now a good membership of earnest Christians. Many of them walked as far as twenty-four miles both ways to come to this love feast. When we see what has been done for these people with the Lord’s help, in saving a number from death, and converting a part of them it truly pays to bring them the gospel. For one soul is worth more than the whole world.

As a number of members were here from Mapane and Matopo Missions, where Bro. Doner was here, we thought it well to hold a memorial service in remembrance of
Bro. Doner. The service was held Sunday evening. Elder Steigerwald led the service and spoke very appropriately for the occasion.

A number of the natives also took part in this service. Some went as they spoke of the help Bro. Doner had been to them in leading them out of darkness. They felt that much of what they had come to give them the gospel, being called away so soon. More workers were needed before the death of our brother, and shall these people wander in darkness, many calling for teachers, remain in this sad condition? Or will some one say, “Here am I, send me,” to help carry out command of our blessed Saviour, “Go ye into all the world and preach the gospel to every creature!”

Yours in the Master’s service, 
WALTER O. WINDER.

December 21, 1911.

Christmas at Mandomboge.

As it was Bro. Doner’s desire and wish at Christmas time to have a service and give the people salt, he having gone to his reward, we carried out his plan, by announcing to the people Monday, December 22, that we were also prepared for giving out salt by making paper bags. On Saturday evening, with our native helper, gathered under the canopy of heaven around our dining table, with scissors, pencils, paste and wrapping paper, and made and filled one hundred and thirty-two bags. This, indeed, was enjoyed by all, closing the work and day by singing, “Thou thinkest, Lord, of me.” and prayer.

Our service on Sunday was well attended, there being one hundred and seventy-five present and quite a good attention considering the heat, and only a tree for shade. Monday was another bright, but warm day. The people began arriving at about 8:30 a.m. We went out to service about nine o’clock. The people continued to come all during service. The attention and interest was good. The service was impressive. Bro. Steckle spoke from Matt. 1:21, followed by Silvo Kund (native disciple) and Mrs. Matthew. The people were told they would receive salt and pass it to the people where it was prepared. The children passed first, receiving the bags, then the older people until the boxes were finished, and, yet, many, many to be served. Not knowing they were getting salt, they were not prepared to carry it. Some took it in their hands, others in the corner of their blanket or shawl, while others carried it in their kerchiefs and pockets. canvas, tin lids, anything that would hold salt.

It was certainly interesting to see their faces while looking. Salt means much more to them than sweets do to us. In all there were two hundred and thirty-four present that received salt: ninety-three children, seventy-three women and sixty-six men. We closed by singing, “There is a happy land.”

Sr. Book spoke a few minutes, telling them why we gave salt and what Christmas day means. Earnest was offered by the boy who spoke, Chikaraunga. Soon after these were dismissed, another crowd came. As there was no way of knowing who had received and who had not: we could only say the service was over now. Some of the native helper spoke to these, but no regular service was held. By way of appreciation, we would say we have earnest, faithful native help. For which we thank God.

For the native Christians, we did not give them salt, but articles of clothing and Christmas greeting, Luke 2:10, 11, which they appreciated very much. This service we had soon after sunrise, being entirely separate from the native lives. It was only a small thing, but Oh! what fresh courage and joy it brought to their hearts!

All are enjoying the day of rest as the work of building has been heavy and the extreme heat trying. Some have not been very well, but God is sweetly giving victory again. The rain is so late coming this year. We are told that unless it comes soon there will be no crops.

Our Father, so far, has supplied all of our needs, in various ways. The corporal gave us cattle for milk, and butter: also oxen for plowing, which are so much appreciated. Truly the good thing does not withold from those who walk uprightly.

The Father is giving us grace in the new work, and as many things must be learned by experience we want interest in your prayers for the work here, also that there may be more laborers for the vineyard.

The harvest truly is great and the laborers few.

Yours in the Master’s service,
CORB "A Tribute of Love.

Having been intimately acquainted with Bro. Levi Doner for the last five and a half years, I feel I may say as my privilege in this time of our bereavement to write a few words about his life. During most of this time he has had charge of Manasse Mission, which he opened perhaps seven or eight years ago. This being but fifteen miles from our own station, we were together frequently, and many a time his welcome visits brought sunshine and inspiration to our home, and our visits with him and his loving companions were always refreshing. Moreover, his unselfish life also brought many material blessings to us, for should his gardens produce anything which ours did not produce (as was often the case), or should he per chance have any other luxury or necessity which we did not have, he could not enjoy these blessings himself without first sharing with ourselves and perhaps with others.

Like ourselves, he was not without mistakes and some of them may differ in opinion, but this could not weaken our attachment for him, for he was always in love and his love could not be otherwise than reciprocal. His untried zeal, his simple trust in God, his originality of thought, his fervency in prayer and his ability always to see the bright side of life, his prayers have been and are still an inspiration to ourselves, and I believe also to others. Some months ago he made the expression that what we need is missionaries who are not afraid to face the field. I think that none who knew him could doubt that he was that kind. His life and his death have proved it.

He saw the field as the world—not one little spot only. His vision beheld the brightest ones far out in the darkness, persisting for want of some one to bring them the light. His heart of love reached out after them. His eager desire to tell the glad tidings in regions beyond tended also to stir up our sluggish minds that our vision of the field might become larger, and our horizon wider. Many a time have we talked together, sometimes on our wheels, perhaps to visit the people in their homes near by, or else to make long journeys where the gospel had never been heard. On these trips we went often alone together, and our hearts beat as one. On every occasion his unselfish love could be felt, and needed not to be told.

Only a few years ago he opened Manasse Mission among absolutely raw natives. At the first meeting, he says, one man came. But God gave him signal success, and to-day there is a flourishing congregation there with outstations. He labored hard to put this station on a firm basis both temporally and spiritually, and was dearly loved by his people. This accomplished, he heard the voice of God to look up a new location where the gospel had not yet been preached. Immediately he heeded the call, willing to endure the hardships, toil and privations of opening a new station.

When many difficulty was experienced, and a journey of exploration, Chibi District was selected as the most needy field. Just over a year ago the writer went with him to choose the site. The site chosen, we had a meeting in a large kraal near by where we had a house for the night. Here Bro. Doner gave his first message to the people. He was able to read in their language, but had to speak through an interpreter. His countenance was lit up while he was speaking, and he told me afterward that he was very greatly blessed in giving the message to them.

Upon their arrival at their new home with their companions, Bro. Doner wrote to me in substance, "Praise the Lord. Home at last after months of anticipation and weeks of travel. We have finally reached our destination which we believe is God's place for us to labor". How little he knew that his stay there would be so transient, and that so soon he would be gathered home with Jesus.

But he is gone. But still his bodily presence cheer our hearts. He is dead, but living still. His life is going on and still bearing fruit in the hearts and lives of his people. When with tears, only a few months ago he wrote to me in substance, "Praise the Lord. Home at last after months of anticipation and weeks of travel. We have finally reached our destination which we believe is God's place for us to labor." How little he knew that his stay there would be so transient, and that so soon he would be gathered home with Jesus.

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OUR CONTRIBUTORS.

For the Evangelical Visitor.

Jesus All in All.

By John K. Myers.

"Then came to Him the mother of Zebedee's children with her sons worshipping Him and desiring a certain thing of him. And he said unto her, what wilt thou? She saith unto Him, Grant that my two sons may sit the one on thy right hand and the other on thy left in thy kingdom." (Matt. 20:20, 21.)

Here we have the human side of a mother's sympathetic feeling; the side of human nature that we so much love to have gratified; the intention may not have been so wrong, but the evil that may grow out of such selfish feelings. It is that self-elevation that always causes divisions. This kind mother may not have had light as regards what the outcome of her request would result in. Let us notice here verse 24: "And when the ten heard it they were moved with indignation against the two brethren." Ten grieved by the unwise request of a mother. Just see how far-reaching an unwise act is. It just occurs to our mind a condition in one of our congregations west of us some years ago, where the church was in a prosperous condition, but the spirit of preferring one another existed in some of the hearts. One deacon preferred one of the ministers, and when that one preached, he said, amen, and showed signs of pleasure, being much pleased, but when the other one preached he hung his head and showed displeasure. This condition of things continued for some years; but the time came when things changed and broke down, and the members began to scatter and the church could not build or prosper, and, to-day there are only a few left, and not in the order of the church at that. Oh how sad, to see the human side. Just look at the ten disciples: how little they could stand it.

Now let us look on the divine side, verse 22: "But Jesus answered and said, ye know not what ye ask. They may have felt to say, why, yes, we do, and take a stand toward the human side, which we are so ready to do when we become a little over-anxious. Yet let us hope that they anxiously waited to hear what Jesus would say. Here, like in so many places, Jesus deals so wisely with the question, and asks so kindly, "Are you able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with? They say unto him, we are able." Here we feel pleased to notice the manly courage they had. The Apostle tells us that we shall always be ready to give an answer of the hope that is in us with meekness and fear, and the more so in our mind, but they very reverently answered, "We are able." This brings our mind back to the time when we entered the service of the Master, how we promised our fidelity to Him, honestly and sincerely. Yes, we will be true to Thee under whose banner we have now enlisted. We gave an eternal, yes, we are able, though like the two, we did not know what was before us. We had taken the divine side and now we make the vow and say from an honest heart, like they did, we are able. Verse 21. "And He saith unto them, ye shall drink indeed of My cup and be baptized with the baptism that I am baptized with." How little did the dear disciples know then as to what they promised, or of what they said, we are able. They had lost sight of the human side and were now on the divine side with the Master, and they must have felt like the apostle Paul who said that he could do all things through Him that strengthened him, even the Lord Jesus. Jesus said that they should be baptized with the baptism that He was to be baptized with, but it was not for Him to give or to divide inheritance: He had not yet suffered. "Are ye able to drink of the cup that I shall drink of and be baptized with the baptism I am baptized with?" Baptism means covering over or drowing all over into suffering as Jesus did in the Garden of Gethsemane, so that it pressed the whole man so hard that great drops of sweat, like blood, dropped from Him, His body.

Well, dear readers, we love to wonder over the action of the dear disciples. The ten were displeased for the act of the mother of the two brethren and had indignation against them, and perhaps, they could not help it that she was so busy. You know there are many zealous people, some with good intentions, but are out of place. One time when the people did not receive the Master in their town they were ready to command fire to come down from heaven and consume them. Then Jesus said to them, "Ye know not what spirit ye are of." In after life they learned lessons and they were made to see that they lacked as they beheld the work of the Master. Peter once said, Oh Lord, depart from me for I am a sinful man. We may at times feel so strong like David did, when he said, that with His God he could leap over a wall, but then he was very little at times. We may be far advanced in entire sanctification but we may be put on the test and not stand. Peter said, "And what shall we have who have left all and followed Thee?" "And Jesus said unto them, Verily, I say unto you that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel." Paul to the Philippians says, "That I may know Him and the power of His resurrection and the fellowship of His suffering, being made conformable unto His death," and oh, how we shrink from suffering, or when we are to lie under. The ten feared that the two brethren would be honored or preferred. Jesus said it was not for Him to give, but it would be given to Him for whom it was prepared. Oh could we but comprehend God's dealing with the dear disciples. Yet His purpose is nothing less than to bring the less with us; we are in the same dispensation and are of the same promise of the inheritance with them, and now, when we go into some of our fashionable churches and see the pride and fashion and worldly conformity and the preacher at the head, we are made to wonder. It comes to our mind what the Psalmist says, 50:16: "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thou mouth?" Seeing thou hastest instruction and castest my words behind? (18) When thou swarest a thief then thou consentedst with him and hast been partakers with adulterers."

Read the remainder of the chapter. We are able. Yes, beloved, my faith is in the God of heaven, and I am sure with Paul, 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 faith in the Son of God who loved me and gave himself for me." Yes, I live by...
the faith of the Son of God, and that all I hope for, and live in that constant faith of His near coming, and to be ready.

It was a remarkable occasion, a sorrowing company of sympathizing friends were gathered to condole with and comfort the bereaved sisters. The loving heart of the Master that feels for all human sorrow, was deeply touched. "Jesus wept." It was with the Christ a time of agony of spirit. He was about to weep. "He groaned within himself" as He approached the tomb. A stone lay against it. "Jesus said, 'Take ye away the stone,' that the angels could roll away the stone from the tomb of Jesus and terrify the Roman guard, but to man alone was given the honor of proclaiming the gospel message through which the Spirit, as through a trumpet "Speaks with the voice that wakes the dead, and bids the sleeper rise."

The message and the power accompanying it is divine; the messenger is human and of like passions as we. Yet Jesus says to His ambassadors: "Take ye away the stone." "Down in the human heart, crushed by the tempter, Feelings lie buried that grace can restore; Touched by a loving heart, washed by kindness, Chords that were broken will vibrate once more." While giving due credit to the human element let us not forget that "taking away the stone" was only "a means to an end," and not the thing itself. Jesus cried, "Come forth," and he "came forth." The voice of Christ alone can break the prisoner's fetters and "set at liberty the captives." Lazarus comes forth in his grave clothes, bound hand and foot. Grave clothes were out of place on a live, healthy man. He could not remove them himself, neither did it require a miracle to do it. "Loose him and let him go." Spiritually speaking, "Baptizing them," etc. The newly born converts (they cannot do it themselves) "and let him go." Where? To his own company, the society of living men and women. How many make the mistake of dragging the dead soul with its pollution and putridity out into the open, remove the grave-clothes, and prop them up in the church. Ah, friends, you have made a mistake; the church can give life to no one, and decomposition goes on as rapidly as before and is doubly offensive, menacing the health of the living. And teach them, etc. What? How to get alive? No, no trying to be a Christian; Christians, like poets, "are soar, not made." But, how to live the life of obedience to Christ? Let us briefly review the order, "Take ye away the stone." Preach the word, uncover sin, offer free salvation. The Divine Voice (Holy Spirit) wakes, convicts, vitalizes, commands, "Come forth," and he comes forth. "Loose him." Not only must there be life within but freedom without. "Who can forbid water?" Baptizing them, etc.; it is a public renunciation of the kingdom of death, and an avowal of allegiance to the Prince of Life. "And let him go" where he likes? Why, your He will like to be with God's people and dis-like anywhere else. And teaching them all the will of God in Christ Jesus concerning them. Doing this faithfully, Jesus says, "Lo, I am with you alway," and the risen and liberated ones, like the eunuch, go on their way rejoicing.

Now, if we may be allowed to pursue this subject further, and widen the scope of its application, we will try to do so. If, as we all agree, the great work of co-operating with Christ in resurrecting dead souls is particularly committed to the ministers whom He has called by His Spirit, and endowed with gifts and graces be-fitting their holy calling, is it not reasonable that the laity should also co-operate to make their labors a success? Surely. We will therefore first consider what may be called STONES OF HINDRANCE.

If Christ has commissioned His servants to a greater work than even His greatest miracles, should it not be a joyous privilege to His people, who were raised from the dead themselves, to assist in the work, by removing such obstructions to the work as lies within their power? If Jesus was to be conveyed triumphantly into Jerusalem there must be a suitable animal to carry Him. He knew just where that animal was. He was tied where two roads met. Shall he travel the one in the secular service
of his natural owners, or travel the other in the sacred service of the King of kings? “Loose him,” says Jesus, “and bring him unto me.” If the owners object say, “The Lord hath need of him; and they will let him go.” The Lord could, by exercising divine power, have caused the ass to break his halter and come of himself, but “order is heaven’s first law.” He said, in fact, to the disciples and owners, “Take ye away the stone, and they took away the stone.”

What did the people do? No doubt the road was rough and stony, so they did the best they could on short notice. They spread their garments on the ground and cut palm branches and carpeted the rough road to Jerusalem. Notice the reflex action; in honoring the Lord they smoothed and softened the road for the ass’ feet and vice versa, for “Inasmuch as you have done it unto these (His disciples) you have done it unto me.”

Now, while it may strike some as uncomplimentary to compare ministers to the ass, there are stones of hindrance in the members’ pews. One is for Paul, another for Apollo, etc. Each preacher is the pet of a group of hearers, varying in number with the popularity of each preacher. When Bro. A rises to speak a number are attentive and alert; others drop their heads for a nap. Some put on a look of injured innocence and resignation to the inevitable. When he sits down, lo, what a change! Bro. B, the pet of another group rises, and the conditions are reversed. Does the minister who receives the greatest attention approve of such partiality? No, not if his heart is right. How does the brother who gets the least attention feel? Imagine yourself in his place, and you can perhaps realize faintly what it means. It is bad manners; it is not common decency; it is anything but Christian charity. Brethren and sisters, we cannot properly reverence God while we despise any of His servants. “He that despiseth you despiseth me.” “Take ye away the stone.”

There are another phase of the matter that is worse still as it is of a positive kind. Instead of helping to remove the hindrances that exist (and for which no one is to blame) some people roll others in the path of their ministers that no amount of effort on his part can remove. They do this effectually by making disparaging remarks before children and outsiders as well as members, thus weakening his influence both in the church and over the public. Such poison soon spreads, and its victim feels some unseen influence blocking his best efforts, when for some unexpected source he learns the cruel facts. Is it any wonder if he stumbles over such stones and gets lame? No true, honest minister of Jesus Christ desires petting or flattery, but he does desire and need the implicit confidence of the people. Without it, his best efforts are like “pumping water into a basket.”

Then there are stones of hindrance in the pulpit itself. Ministers of different temperaments and varied gifts are associated in labor in the local church. Jealousy and envy enter where love and peace should surely dwell, and cause obstruction to the Lord’s work and spiritual injury to the workers. Many churches have been rent asunder by such unseemly doings. Brethren, let us “take away the stones” by “in honor preferring one another” and rejoicing in each other’s gifts and success as fellow laborers in a common cause.

There are also stones of hindrance in the members’ pews. One is for Paul, another for Apollos, etc. Each preacher is the pet of a group of hearers, varying in number with the popularity of each preacher. When Bro. A. rises to speak a number are attentive and alert; others drop their heads for a nap. Some put on a look of injured innocence and resignation to the inevitable. When he sits down, lo, what a change! Bro. B, the pet of another group rises, and the conditions are reversed. Does the minister who receives the greatest attention approve of such partiality? No, not if his heart is right. How does the brother who gets the least attention feel? Imagine yourself in his place, and you can perhaps realize faintly what it means. It is bad manners; it is not common decency; it is anything but Christian charity. Brethren and sisters, we cannot properly reverence God while we despise any of His servants. “He that despiseth you despiseth me.” “Take ye away the stone.”

Stones of Stumbling.

St. Paul says, Rom. 14:13: “Let us not therefore judge one another any more but judge ye this rather that no man put a stumbling-block in his brother’s way, or an occasion of falling,” R. V. Sad, indeed, that even in Apostolic days this human failing was so prominent and so disastrous in its effects. That it has lost nothing by the lapse of time is too sadly true. Paul’s words contain a confession of past offenses. “Any more” means “we have done this in the past, to our sorrow, but we will try a better way, we will transfer judgment from our brother to ourselves and studiously avoid putting a stumbling block (or stone) or rope, across his path to trip him. If we judge ourselves we shall not be judged. If we judge others we are at a disadvantage, as we only possess a very small part of the evidence, only what we heard or saw or perhaps only “they say” evidence. We know nothing of the motives, of the surrounding circumstances, the noble struggles of our brother ere he fell (if he did fall), or the depth of his sorrow and contrition after. If we judge ourselves the case is different. We have all the evidence in detail, motives and all. God knows it all, too, as well as we. We open the “consolidated statutes” of the kingdom of God, the Bible, and find its verdict. If guilty there is only one way to escape due punishment, confession to God alone, if only against Him, and to the injured party also (if any) with restitution also if a case of that kind. Applying this heroic treatment to ourselves faithfully puts a stop to prejudging others, and nips in the bud any hankering desire to lay a stone in, or tie a tripcord across the path of our brother. “Take ye away the stone.”

Then in conclusion there are stones of stumbling over which sinners flounder and fall. When they hear plain people testify they are only “pilgrims and strangers,” and yet hew so close to the line, and grasp for “all that’s going,” they stumble. When people profess high Christian attainments and are unkind and unjust to hired men or girls, they stumble. When people live with or nearby (perhaps for years) those who profess to love the Lord, and are anxious to save the heathen in Africa or China and yet never say a word to these about their soul’s welfare, is it wonder they stumble? Again, when people silently and persistently ignore opportunities of quiet “heart to heart” talks with unsaved friends and then in revival meetings get so suddenly interested as to go to them in church and try to lead them to what they call “the altar,” is it wonder they resent it and stumble?

If we want to enjoy salvation ourselves and desire the salvation of others it is time to revise our methods, to “cast up a highway and gather up the stones.”

To continue these annual spasmodic “special efforts” in our churches, year after year, and expect some evangelist from a distance to work miracles and raise the dead will end, as it often has before, in speedy reaction, and sad relapse. What is needed is a return to “first principles.” Instead of seeking sensational experiences, seek pow-
er and will to put in practice the precepts of the Sermon on the Mount, and 1. Cor. 13—and by a quiet, consistent, holy life, bear stronger testimony than mere words can do. Then by each faithfully helping to "take away the stones" glorious miracles will follow, souls will be raised from the graves of sin, and men will "take knowledge of us that we have been with Jesus."

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For the EVANGELICAL VISITOR.

On the Threshold.

BY W. R. SMITH

Some of us are standing on the borderland of the unknown and eternal world. Life's wearisome journey is nearly done, and the goal almost in view. Long, dark, and stormy the path may have been, oppressed with many burdens, cares and anxieties, as with weary feet and worn sandals, we have toiled along the rugged ways of life. Fierce and long has been the struggle against the foe, but the conflict is ended, and soon we shall lay down the cross and take up the crown.

The shadows are departing as life's evening comes on all aglow with light and glory from the land beyond the skies. Even now the heavens grow brighter over us as we look toward life's sunset above with golden splendor. The drifting clouds are breaking, and through the opening rifts the bright azure beyond is seen, and the brilliant sunset glory is streaming in flashing rays of light.

Earth's landscape is flooded with a soft and mellow glow of beauty, as though it came from beyond the shining portals of day. And as our steady gaze continues toward the sunset land, the clouds are all rolled back, the shadows are gone, the sinking sun, like some mystic gate of gold opens, and the brilliant sunset glory is streaming in flashing rays of light.

Soon may its golden light break down our enwrapped vision, and usher us into the holy presence of the Blessed One.

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On the threshold, to-day may be my last of earth, the golden portals of the sunset stillness may be swung open wide for me to pass through to the land on the other side. The brilliant radiance that transfigures the heavens of an evening may only be a beam of the divine glory to light my pathway to mansions beyond. How glorious the company that we shall mingle with over there; harpers with joyous songs, victors with conquering palms, and Jesus the King of all! How soon indeed it all may be ours and forever.

Waiting on the threshold! Some of us are standing alone, aged and weary with the long pilgrimage, for all the rest of the broken household band are over there and await our coming. But we shall meet again in that land where no tears fall, no sorrow comes, and no death separates. Hand in hand and heart to heart we shall all be reunited.

Oh! glorious heaven, beautiful heaven: heaven where our friends are, and we soon expect to be!

Who would not live for thee and thy endless glories? Sweet home of the soul. Who does not desire to share its eternal joys on the unending shore?

Happy days of eternity for all the ransomed hosts of Jesus.

Soon may its golden light break down our enwrapped vision, and usher us into the holy presence of the Blessed One.

Roll on then days and months and fleeting years, for each one we leave behind only brings us nearer to the open gates of the fair celestial city, that gleams on the golden strand, in all of its eternal splendor.

Fredonia, Kans., R. 2.

For the EVANGELICAL VISITOR.

To Manifest Jesus Christ.

BY GEORGE S. GRIM.

As Jesus Christ came into the world to manifest the Father, so every true Christian is called upon to manifest Jesus Christ as a witness of true fellowship in Him in obeying the truth: through humility, patience, obedience, truthfulness, faithfulness, endurance, submission to the Father's will, and to His spirit of service and self-sacrifice. The great need of the true Christian is more likeness to Christ through the church. A Christ-like life is practical. Jesus Christ Himself lives by His Spirit in those who are willing to make manifest His life wholly through obedience unto His word. This makes it practical and from with-
in molds their disposition and controls their conduct. But there are too few who take Jesus Christ in a practical way through obedience to His word as their example, and seek actually to realize the Christian ideal standard. A lower standard contents too many who profess to be Jesus Christ's followers. If all who have named Christ's name were actually following Him in obedience to His word and Spirit, His purity would then be strong with His strength and beautiful with His love, sympathy and unselfishness. There would not be a city in all the land but what would be redeemed from corruption and sin; not a church but what would constantly be the scene of conversions; not a missionary treasury whose income would not be more than doubled. This spiritual paralysis caused by money worship but what would constantly be the

As to our final salvation, let us remember that we are the children of God and that it is our Father's good pleasure to give us the kingdom. He remembers his promise of eternal life to them that believe on him, and he therefore remembers his promise of eternal life to you. He will be faithful to fulfill his promise, for heaven and earth shall pass away, but his words shall not pass away. He who has begun a good work in you will be faithful to perform it unto the day of Jesus Christ.

Leave the Future With God.

As to the future, "Commit thy way unto the Lord, trust also in him, and he will bring it to pass." Your times are in God's hands. Leave them there. The future is not ours. We know not what it has in store for us. Let us leave it to God to shape as it suits him best. He will shape it for us and shape us for it. His promise is: "Thy day, so shall thy strength be." His race is sufficient for us to-day, and it will be sufficient for us to-morrow. The evil of to-day is sufficient for to-day; then why borrow the evil of to-morrow? As God gives strength to resist the temptations, to meet the responsibilities, and to bear the burdens and to discharge the duties of to-day, so will he do for to-morrow. We do not go blindly into the future, but we place our hand in God's hand and trust to his guidance, for he said: "I will never leave thee nor forsake thee."

As our final salvation, let us remember that we are the children of God and that it is our Father's good pleasure to give us the kingdom. He remembers his promise of eternal life to them that believe on him, and he therefore remembers his promise of eternal life to you. He will be faithful to fulfill his promise, for heaven and earth shall pass away, but his words shall not pass away. He who has begun a good work in you will be faithful to perform it unto the day of Jesus Christ.

Let us be like Mary, who chose that better part which could not be taken from her. There is one thing needful, Be not like Martha, careful and troubled about many things. But cast your care, all your care, upon him who careth for you. Roll your burden—your whole burden—upon the Lord, and he will sustain you and comfort you. Commit your way for time and for eternity into his hands, and he will direct your steps and receive you at last into the kingdom prepared for you from the foundation of the world. You are not an unbranded maverick, lost upon the Stakes Plains; you are one of the Saviour's own sheep, and you will be safe-folded in heaven at last. You are not a delectate upon the ocean of life, without chart or compass or rudder, drifting no man knows whither; the Saviour is at the helm of the bark of your life, and he will guide it safely into the haven at last. Cast all your care upon him, for he careth for you. —Presbyterian Advance.

Sorrow may be shared. This is a mystery. Your friend may not only stand by you in time of trouble and speak encouraging words, but he may lay his heart down by the side of your stricken heart and feel the same pain you feel. He may so share it as to make it easier for you to bear. The mother shares the sufferings of her child. The wife shares the troubles of her husband. Christians may, and often do, share each other's sorrows.

And can not our heavenly Father share our sorrows? He is touched with the feeling of our infirmities. Earthly friends are limited on every side. But he is not limited. He is strong enough to bear every burden we can put upon him. He invites us to cast our burden on him. He careth for us.

As sorrow is lightened by being shared, so joy is increased when it is shared. So also our heavenly Father shares our joys. To every faithful soul he says: "Enter thou into the joy of the Lord." And he enters into our joys, also. Jesus taught us to think of God as a Father, and we know full well that a father takes delight in the happiness of his children. He enters into their joys with all his heart. Nothing pleases him more than to know that his children are happy and prosperous. God is like that. When our hearts sing for joy, he is pleased. In the word of the Lord we are taught to "rejoice with them that do rejoice," and nothing is more certain than that all our pure and innocent joys are shared by him who is the foundation of all holy joy.

—Christian Advocate.

There is a story told of a workman of the great chemist Faraday: One day he knocked into a jar of acid a silver cup. It disappeared—was eaten up by the acid, and couldn't be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust.—Anon.

Weaving in Shadow.

In one of the famous lace-shops of Brussels there are certain retired rooms devoted to the spinning of the finest and most delicate lace patterns. These rooms are altogether darkened, save for the light from one small window falling directly upon the pattern. There is only one spinner in the room, and he sits where the narrow stream of light falls upon the threads he is weaving. "Thus," you are told by your guide, "do we secure our choicest products. Lace is always more delicately and beautifully woven when the worker himself is in the dark and only his pattern is in the light."

Does not the same beautiful and mysterious result appear in work of any kind, when surrounding shadows compel the toiler to fix his attention solely upon the task in hand—the task upon which falls the concentrated light of life? When a soul finds itself shut in by disappointment, trials, be-reavements, disciplines or physical limitations to its divinely appointed
task, the one thing it is best fitted to do or teach in this world, how marvelously the pattern is wrought! What new power and beauty appear in both work and character! That one small new power and beauty appear in both.

Through this strange world of ours, could we but see—

Could we but know.

Could we but stand in some one else's place,

Seeing our own selves from his point of view.

Our faults, of which we thought we had but few,

Would seem as countless as the stars in space;

And all the great, good traits we thought we had,

And all that we had done to lessen woe

Might all be overbalanced by the bad,

Could we but know.

Could we but know how just the little things

Which we call commonplace mold the place,

Of all of us! The struggling man who strives

To reach a goal, and fails and feels the pain

Of unjust critics pierce his very soul

To see what would happen if we would make

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with his head bowed upon his hands. It had come to him that day when the door into the tunnel had been shut and sealed. He had wondered then how it would feel to have that door wrenched open with blackclad and fire, and he shuddered again with fear that such a fate might even at this moment be the experi- ence of some fellow who had wound his way to the big iron door only to find it shut. "Too late, too late!" and in ter- ror he applied the text to himself. "And the door was shut," he never again to be opened but not to pray, but could not. He had turned away from the pleading voice, "Behold I stand at the door and knock." He had heard the call over and over again, but had not heeded it, and now the door, perhaps would never open again. How he wished for his mother's prayers, for his father's intercession, but they were both beyond his reach. And then he thought that if they had heard of the mine disaster they were praying for him, and a new hope sprang up in his heart.

Then he recalled an incident of his child- hood. He was sorry that his prayers had been unanswered. Father, he had been disobedient at the breakfast table, and his father said very gravely and sadly, "Randal, you must get down off your high chair, and go and stand outside the door for five minutes." While he was doing this, he cried bitterly, and ashamed that he had so deeply offend- ed his father, the door opened softly and his little sister Marian came out. She flung her arms around his neck, saying, "Randal, go in now; I'll be the bad child instead of you," and before he could ob- ject, the dear little sister had pushed him inside and shut the door.

There he stood, feeling that his father's stern eyes were still upon him, sorely of- fended at his return before the five min- utes were up. But his father took him, led him back to his chair, smiled his tender forgiveness, just as though he had borne all the punishment. At the expiration of the allotted time Marian was called in, and the father turned away from his knees, folded them in his arms where the naughty brother sobbed out his sorrow and repent- ance and love and gratitude, and asked, "Can you love and forgive me, papa, when Marian was bad ? Let us do the wrong, and stand outside the door to make up for the time I was inside." But the father shook his head gently, and said tenderly, "No, my child, that would be excusing double payment. Marian took your place vol­ untarily, and suffered for you. You are free now, and all father's love and forgive- ness are yours for the loving sister's sake. Her punishment opened the door of father's forgiveness, as well as the door of the room for you."

He was outside another door that night, seeking his Father's house on high. For years he had been a wanderer from his Father's house on high, but Christ, the crucified One, was there willing, anxious to take his place and put him into his place of nearness. God would forgive him freely for Christ's sake. He felt comforted "as one whom his mother comforteth," for the Father drew him close to His divine heart of love, and there with His Saviour he found the joy unspeakable and full of glory.

"Payment He will not twice demand— First at my bleeding surety's hand, And then again at mine." Randal repeated the lines aloud, and then falling on his knees, he prayed for himself and for those sleeping around him, and for others still shut up in distant parts of the mine. When his hours of watching were over he told in the simple story of the closed door to his listeners, told it to illustrate Jesus' power and willingness to save them all to the uttermost, if they would believe on Him. Then face to face with the miners in prayer, he was joined in many languages by the imprisoned men, many of whom had never uttered a prayer in their lives be- fore. * * * * *

From the first they had been using parched corn to piece out their rations, but in spite of this economy the food gave out on Tuesday, and the corn was running so low that actual starvation seemed to be staring them in the face. But the water supply from the crevices of a great rock was plentiful and fairly pure. But the air be- came more and more foul, and they had almost given up hope. Many of them had written their wills or farewells on scraps of paper, when Randal called their attention to sounds in a cave which they thought might be digging as digging. After a long time they heard voices beyond, and then they saw a glimmer of light. God had answered their prayer, and then while the miners out­ side were digging for life to free them. Randal called those inside to a thanksgiving prayer-meeting. "Men," he said, "the shut door is about to be opened; let us all give thanks, and if not able to speak, pray in your hearts. And they did, McKem lead­ ing them, after which the young engineer began to sing: "Praise God from whom all blessings flow," the men inside uniting their voices in the doxology while those outside took up the strain of song, causing the whole subterranean cavern to resound with one mighty thanksgiving hymn.

It was on the glad New Year's morning with the sun shining down through the blue sky upon the snow-robbed earth, that the one hundred and twenty miners, men and boys, were carried up to behold God's light and breathe again the free air of heaven. Others had been taken out before them, most of them dead; but though they had been in the mine eight days, they were all alive and thankful! God had answered their prayers, and had set the shut door wide open for them to enter into the new year and begin the new life in ac­ cord with the pledges given down in earth's deepest darkness. —Selected.

The Bible.

The Bible is the oldest and the newest of books. It surveys the whole field of time, and it looks farthest into the infinite past. It lends the most vivid picture of books. It surveys the whole field of time and to personal duty if we go back in imagination and sit with the disciples into the country and see Jesus join­ ing our company on the way to Emmaus.

It will help us make all Scripture profit­ able for instruction in righteousness if we go a day's journey into the desert with Elijah, and see him cast himself down in despair and wishing to die, or if we listen to the prayers sung by Paul and Silas at midnight in the prison at Philippi—C. L. Bair in The Sunday-School Gem.

How He Quitted.

"No thank you, I don't smoke," replied a man. "I have just learned from a Chicago paper, as his host at luncheon tendered him a cigar. "Yes, I used to," he continued, "but I quit it because I wouldn't be annoy­ ed by the craving for tobacco at times when I have tried to be good."

"I made a rule in the bank, you see, that none of the clerks should smoke during
business hours. And, of course, I had to keep the rule myself. And I would all the quits; and I haven't smoked since. I stop­ could get at my cigar, that I was miserably ped with half a boxful of cigars in my desk, while be wanting a cigar so bad, and be so business hours. And, of course, I had to

"The college or seminary cannot make ministers; their business is only to culture and to train. The ministry comes direct their own men, and not God's, and the re­ ministers; their business is only to culture and benevolent. The ministry is separated from that hand, it fails.


"No, it wasn't as much of a hardship as I expected. When once I made up my mind that there wasn't any more smoking for me, the wish for it didn't last long. In just a few days I was working along without any bother whatsoever."—Exchange.

Subscriptions.

From October 1, 1921, to December 31, 1921.


-. Mrs. Emma Winters, both of whom live in Rollins­

TROVER—Zachariah Trower was born in Homes county, Ohio, August 20, 1834, died in Colby, Thomas county, Kan., Jan­

OBITUARIES.

LONG.—Christopher Long died in To­

1897 he was received into fellow­ship of the Breth­

FAUST.—Mrs. T. H. Faust, of Waynes­

5. 1892, their youngest daughter, Miriam, to

their old community in the Chardon S. H.

At the Cross Road church near his home, the body was laid to rest in Green Hill cemetery, Waynesboro, Pa., on December 21, 1911. Services were conducted by Rev. J. Lower Grim, D. D. Text. Isaiah 38:11: "Set thine house in order for thou shalt die and not live."

SCHUBAUER.—Frederick Schubauer was born September 21, 1912, aged 75 years, 4 months and 10 days. The deceased was a member of the Brethren church for thirty-eight years. He was a resident of Lancaster county, Pa., (near Bainbridge) in former years, but later moved with his family to Cross Roads, York county, Pa., where he resided for many years. He was also a sister in the church. To this union were born six children who survive him. For two years his death there were also fifteen grandchildren and six great-grandchildren by his departure. Funeral services were held at the Cross Road church near his home, conducted by the brethren of the church and J. R. Charleston, Text. Matthew 24: 44: "Inheritance in adjoining cemetery.

MARRIAGES.

HOPFMAN — ENGLE.—Married, near Dongola, Dickenson county, Kan., to Emma, daughter of Mr. and Mrs. Dan­

When quite young he with his parents took about eighteen miles north, where

Jennies, their eldest daughter, Miriam, to bro. Homer, son of bro. Levi and Sr. Anna Hoffman, the father of the bride officiating.

OBITUARIES.

BRENNER.—Elizabeth B. Brenner (nee Langmeek), widow of Benjamin Brenner of Smithville, Ohio, was born in Lebanon county, Pa., January 8, 1912, aged 60 years and 17 days. The remains were brought to Stuyvesant for internment in the 6th line cemetery. It leaves a wife, several children, two sisters, two brothers, one son, and one grand­

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