Evangelical Visitor- February 19, 1912. Vol. XXVI. No. 4.

George Detwiler
OBITUARY, ETC., 16
NEWS OF CHURCH ACTIVITY,
CONTRIBUTED—
John Sider, Jesse A. Sider, Vernon Pye,
What the signs that morning cometh,
Traveler! yes, amid the darkness,
SELECTED—
Others joy in all the freedom
Watchman! while in self-denial
Let the truth be plainly spoken,
Sider, Girvin Sider, L Shoaltz, Christina
ligious Telescope.
When we call wilt thou in answer
Watchman! on thy tower abiding,
Flee while God in mercy calls;
Ending in eternal night;
As to the Earnest of the Spirit—
Perfectly Whole
Pelf fectly Whole
Mary Coppersmith, E. P. Groff, C. N. Her-
Demmy. David Free,
and benevo­

TABLE OF CONTENTS.
Veiled or the Natural Hair, ...... 2
Notes and Special Mention, 3, 10
The Watchman of Zion.
POINTED
The Sky of God, 1
The City of God, 5
The Heavens Declare the Glory
M. Alice Kreder, 14
The Wind, 12

CONTRIBUTED—
Jacob—D. V. Heise, 1
Separation—Mary J. Lehman,
A Message to Encourage—Mary J.
A Sister's Letter—Amos Snyder,
Rohrer, 9

SELECTED—
A Study of Some Facts, 12
The Church's Heaviest Respon-

Sider, Girvin Sider, L Shoaltz, Christina
The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.—Isa. xi. 9.

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

TABLE OF CONTENTS.
VOL. XXVI. HARRISBURG, PA., MONDAY, FEBRUARY 19, 1912. No. 4.

The Watchman of Zion.
Watchman! on the heights of Zion,
While men do call
Let the truth be plainly spoken,
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She appoints salvation's walk.

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John Mater, Mary Mater, W. Burtch, Jno.
Case, S. Mater, Hervie Sider, Andrew
Sider, Girvin Sider, L. Shoaltz, Christian

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Wolgemuth, Sarah Shumberger, A. Fish-
burn, Mary Shriver, Isaac Stern, R. D.
H. Stiebel, C. F. Morgan, Margaret Baker,
Sister's Letter—Amos Snyder,
9
9
9
Mary Fresher, Wm. Sider, H. B.
Wolgemuth, Sarah Shumberger, A. Fish-
burn, Mary Shriver, Isaac Stern, R. D.
H. Stiebel, C. F. Morgan, Margaret Baker,
Sister's Letter—Amos Snyder,
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9
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Sister's Letter—Amos Snyder,
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"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Ps. 10:7.
Veiled or Natural Hair, Which?

Every now and then one of the worldly wise men finds it necessary to give an exposition of the first part of the eleventh chapter of 1 Corinthians, and he generally succeeds to make himself ridiculous. It would be amusing if it were not so serious. This time it is a preacher-editor whose name has two D's attached to it so that every man may know that he is a school man. He has no love for any exposition of this passage that recognizes that a woman in worship should be veiled or covered with anything outside of her hair, and proves, to his own satisfaction, at least, that the only covering spoken of in this whole passage is the woman's hair. He says: "The cap question is utterly unknown to the Scriptures, (we wonder who says it was.—Editor) and is an invention or innovation of modern times. Nothing can be clearer, nor more explicit than it was the woman's hair that was to be her veil, recognizing that she was under subjection to the man." (Italics are ours.—Editor.) Proceeding he again makes the assertion: "It explicitly tells us that her hair is the covering," which is correct but not in the sense in which it is used by this expositor. And again we read, "It is clear that the hair of the head is the question under consideration... The man's hair should be cut off short, the woman's hair should be long, for a covering." And further we read: "It is an evidence again that it is the woman's hair and not a cap (?) from verse 5. If she was uncovered, that was 'All one as if she were shaven.' Also in verse 6. But if it be a shame for a woman to be shorn or shaven, let her be covered. What, would we shear or shave off a cap? No, the hair is what can be shorn or shaven, but to leave it on the head makes the covering. Hence, it is indisputably clear that there is no cap (?) considered here, it is definitely and solely the natural hair of the woman's head that is to be the covering." So there; in his estimation he has settled this matter. Oh Paul! Paul! thou who hadst the heavenly vision and who wast separated unto the gospel of God before thou wast born and who receivedst the truth thou proclaimedst by revelation. Didst thou not write in this same letter that thou art not as one that beareth the air, the very thing thou art guilty of doing in this eleventh chapter? Think of all thy expenditure of nerve force in reasoning out that problem of relationship, of God, Christ, man, woman, in creation, and how that a man in worship is to be uncovered while the woman is to cover her head, so that God and Christ would receive due honor, when all thou didst mean to say was that a Christian woman should not cut off her hair. What a mixup thou didst make in the sixth verse when thou didst say if a woman would not cover herself her hair is to be cut off—shaved! Oh, what wonderful antics some modern D. D.'s are capable of doing! They are wiser than such commentators of the past as Matthew Henry who says in his preface to this chapter that the woman were guilty of misconduct because they laid aside their veils in the public assembly, and says further that the woman who throws off her token of subjection, her veil, not cap, would, with equal decency, cut her hair short, or cut it close, the common dress of the men in that age. Albert Barnes, a later commentator, is equally explicit in his comments on this passage, as also is Dr. Campbell Morgan, who is a present-day expositors of world-wide fame. He says the Apostle clearly declares that these women in Corinth who were praying and prophesying with uncovered heads were acting wrongly.... The women in Corinth itself, whose heads were shaven and who went uncovered, were women of shame, who by that very symbolism declared their freedom from restraint and their license to all that was evil. It must have come as a startling message to these Corinthian women that they were thus bringing themselves into anything like proximity to these shameless wantons of the corrupt city. And yet the Apostle declared that the woman with head unveiled is one and the same thing as if she were shaven. He therefore enjoins that woman exercising gifts of ministry is to do with those outward manifestations of her true relationship to man what is proper and becoming." Dr. Scofield recognizes the same intention in this passage and refers to Gen. 3: 16, saying, "The woman's veil, or head-covering, is a symbol of this sub-ordination." Thus we are reminded of the saying, "What poor mortals we be." We are apt to look at things through spectacles of our own making and make ourselves ridiculous in the sight of the many.

Because we ventured to write something recently not flattering to the iniquitous system of the secret lodge, one subscriber has notified us to drop his name from our list. He says we said what we do not know. It is the old, but exploded, contention that those who do not have inside knowledge of the lodge don't know. That this ground is untenable is proved by what Dr. James M. Gray, whose address we print in this issue, says on that line, and if our friend who took offence at what little we said will tell us where or in what we have said untrue about the lodge we will acknowledge our fault, "Let us alone," is an old refuge sought by the evil one. Our Savior met it in the synagogue when the demon possessed one cried out, "Let us alone; what have we to do with thee, thou Son of Nazareth? art thou come to destroy us? I know thee, whom thou art, the Holy One of God." Satan wants every work of his "let alone," and we are of the opinion that it is very secrecy lifts itself up and strikes at anyone who has the courage to not "let it alone." But we ought to have some one who is not in favor of letting alone those things of darkness and of the night who would fill up this empty spot on our subscription list. Who will do it? Let us hear from some one. Further, we realize that the young people of our homes are not sufficiently instructed of the nature of
the secret lodge system and so they become an easy prey. We think every home should be well supplied with illuminating literature on this important matter, and we heartily recommend to the favorable consideration of all Christian parents whose desire is that their sons and daughters should remain free from this bondage to subscribe for the Christian Cynosure, a magazine fully devoted to the anti-secrecy crusade. An interesting feature at present is an account of the incidents connected with the murder of William Morgan by masonry in September, 1826, by the one time mayor of Batavia, N. Y., who had inside knowledge of the affair.

Bro. and Sr. Wiebe of Grantham, Pa., (Bro. Wiebe is a member of the Faculty of the Messiah Bible School and Missionary Training Home) are in receipt of an interesting letter written to them by Sr. Amanda Dohner, Sr. Wiebe's sister, who has her home at present at Auline, Kansas. We are permitted to transfer some of Sr. Dohner's breezy sentiments to our columns by the courtesy of Bro. and Sr. Wiebe. Sr. Dohner is intensely interested in the success of the Bible School, so much so that she is moved to make a special contribution to it for the payment of the debt on the building over and above the amount she obligated herself for, for maintenance. She expresses her joy in hearing of the successful dedicatory services and Bible Conference, and the success that attended the evangelistic meetings connected therewith. She is zealous that this Bible School continue to be a perennial blessing, like a rosebush she once had, always blooming; that it may never experience a spiritual blight. She is so glad that there is evidence of God's approval of the School. She continues to rejoice over the success that attended her recent hospital experience when she was relieved of a tumor which had threatened her with serious consequences. Under the blessing of God, and that His Presence accompanied her, success attended the work of the doctor, and she is relieved of the affliction which had such a serious outlook for her. This her experience made her realize the importance of such institutions, hospitals, and of surgery and she hopes the time will not be long until there will be a Brethren in Christ hospital with Brethren in Christ surgeons and nurses. She hopes such an enterprise will be ready to launch by the time the School is well established and paid for. She ventures to have confidence that some time in the not so distant future some one will be ready to say, "Let us arise and build" a hospital. So our sister goes on with a shout in her heart which continually comes bubbling up, conscious of God's gracious presence with her enjoying life's blessings day by day and hopes to do so until the Lord shall call her up higher.

It is a matter of much rejoicing to hear of success attending special evangelistic efforts held here and there throughout the Brotherhood. Elders D. R. Eyster of Thomas, Okla., and David Graybill of Sedgwick, Kans., who have been laboring at different points in Pennsylvania districts have returned to their homes in the West. They have the satisfaction of knowing that their labors have been appreciated, and a fair measure of success, either in the saving of sinners, or in encouraging God's people, or in part, both, attended their labors. In the middle West other brethren have been laboring, with some measure of success. Eld. W. J. Myers of Sippo, Ohio, has been engaged in the Indiana field for a number of weeks. These meetings were still in progress at the Lock meeting-house at last accounts, with good interest and deep conviction. A number of precious souls had already surrendered to Christ and found victory while others who had gotten lukewarm were revived and getting into liberty again. Encouraging success has attended Eld. Vernon L. Stump's labors in Kansas. And from the Markham dist., Ont., the word comes that Eld. Lafayette Shoaltz is laboring there and the outlook was encouraging for a good work to be done. May God overrule all these activities to His glory and the salvation of many precious souls.

Bro. David Graybill, of Kansas, while visiting in Pennsylvania, conducted meetings in several localities including a little over one week's meetings at Mastersonville, in the Rapho district. These meetings were well attended and the interest was good. Bro. Graybill preached in the Spirit's power, exposing sin in its various forms and setting forth the gospel standard for the Christian life as being heart purity and holy living. Nine souls turned to the Lord and the saints were greatly encouraged, some no doubt realizing that they have need of a deeper work of grace. The brother's labors at Mastersonville will no doubt be long remembered, and may the blessed fellowship enjoyed by the church at Mastersonville during these meetings be finally enjoyed in its fulness when that blessed voice shall say, "Come, enter into the joy of thy Lord, prepared for you from the foundation of the world." Asquaintance of former years was pleasantly renewed with the brother and may God's richest blessings rest upon his labors while in the East, and may he be kept low at Jesus' feet that God can continue to use him for His glory only. These notes are culled from a communication received from Bro. Allen Brubaker, received just before making up our forms for this issue.

Word has reached us that our brother, Eld. Noah Zook, evangelist, has finished his earthly journey, and fell asleep in Jesus on the 6th, instant. We did not expect when his last writing came to the Visitor that it would be his last. But so it has proved, the voice that so often spoke forth the truth of God in warning, invitation and encouragement, is silent; the pen that wrote so many loving epistles lies still since the arm and hand that wielded it are cold in death. His work is finished, and he has gone to his reward. "Blessed are the dead that die in the Lord,... they rest from their labors." Bro. Zook with his companion travelled quite extensively among the Brotherhood and elsewhere, during the years of their evangelistic work, and were well and favorably known in nearly all of the districts. They conscientiously endeavored to discharge the duties given to them, and many will no doubt remember them kindly for good received through their loving ministry. May the bereaved family be sustained in this their sorrow by the God of all comfort whom the departed served faithfully.

It will be noticed in Sr. Lehman's Johnstown letter that they are establishing a new Mission, being actively engaged in putting up the building. It is a serious undertaking for them especially for Bro. Lehman, as a great part of the heavy work will come to him. But, as will be noticed, they are encouraged, doing it as unto the Lord, being hopeful that when it is completed much good may be done there. Now, while our readers will not be able to help Bro. Lehman in the manual labor required we can all stand by him and make it light for him if we send him liberal help in
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africn.
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 5263, Johannesburg, South Africa.
Louis B. Steckley, Sadie Book, Cora Alvis, Mandambage Mission, Selukwe, S. Rhodesia, South Africa.
The following are not under the F. M. B.: Jesse R. and Malinda Eyster, Germiston, Transvaal, South Africa.

India.
A. L. and Mrs. A. L. Musser, Maggie Landis, No. 11 Beckbagan Lane, Ballygunj P. O., Manbhoom Dist., India.
Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Central America.
Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, C. A.

Our City Missions.

Chicago Mission, 6009 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirik.
Jahbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.
San Francisco Mission, 52 Cumberland St., in charge of Sister Lizzie Winger and workers.

Love Feasts.

Pennsylvania. Elizabethtown. . . . . . . . , . . . , May 1, 2. Opening service at 1 p.m., May 1.

Meetings at Fairview Church, Ohio.
On January 7, Elder M. G. Engle, of Kansas, came to us at Fairview to conduct a series of meetings which lasted three weeks. During the first week the weather was severely cold which hindered people from coming out. Interest and attendance were good the remaining time.
A full salvation gospel was held forth in the power of the Holy Ghost. While we did not see some come flocking home, we believe the seed sown was as bread cast upon the waters and that it shall return again, though it should be after many days.
The Spirit was faithful in convicting hearts, but sad to say that men and women reject the offers of mercy and say, "Go thy way for this time. At a more convenient season I will call for thee."

Donations.
Sr. in Christ, $2; E. A. Robert, $2; Carl Rambat, $1; Bro. in Christ, $1; In His Name, $5; Eliza Herr, $1; In His Name, $4.

Expenses.
Light bill, $1.71; coal, $3.20; groceries, etc., $11.89.
Balance on hand, $0 75

CORRESPONDENTS.


Balance on hand, $0 75

We wish to express thanks to all who have shared in carrying the work on during the past month. Other expressions of interest have been shown. May the Father's blessing rest upon you. May the church continue to pray for your interests in this city.

Yours in Christ, George E. and B. Whisler.

Be the noblest man that your present faith, poor and weak and imperfect as it is, can make you be. Live up to your present growth your present faith. So when you are now, so only can you think the curtain will be drawn back and there will be revealed to you what lies beyond.—Phillips Brooks.
Evangelical Visitor.

February 19, 1912.

Trip to Insiza.

I left home Tuesday, December 12th, for a trip to Insiza district with the object of visiting some of the places visited two years ago, and also to explore new territory where a missionary had never before trod. I went by wheel, accompanied by one boy, Mbulawa by name, who travelled on foot. He had been to the places remembered our visit, but the sun being very hot, I did not mind that. We arrived at Mbulawa's home Wednesday, about 5 p. m., being about forty-five miles from home. Mbulawa's father, the head of a large kraal, received us gladly and treated us kindly. "But what," said he, "shall I give you to eat?" I assured him that corn porridge, their usual dish, was good enough. "No," said he, "my boy's teacher shall not eat porridge. He shall have something better." He departed, and soon returned with a fat, young sheep. "This," he said, "will you not take? He had nothing, and immediately gave the animal to his son to dress and prepare for my supper. It was very nice indeed, and of course the greater part I left for them.

The next morning I went twelve miles farther to see Mosawa, one of our boys who has been teaching in his home, but who has been very sick. He had what seemed to us to be consumption or something like it, and he had been spitting blood and coughing very severely for a considerable time. Some months ago he sent a missionary to tell his condition, which seemed to be getting worse. But about the time the missionary reached the Mission the spitting of blood ceased. He at once told his people it was in answer to prayer. We had intended to explore this whole road. Seeing two gills just ahead of us, we called out to them, intending to ask them the way. But upon seeing and hearing us, they immediately dropped their basket and ran for their lives toward home, screaming at the top of their voice. Evidently they were not used to seeing Europeans and perhaps had never seen a bicycle.

We had intended to explore this whole district on this trip, but we found that it would take longer than we at first supposed; and the sun being so very hot, we decided on Saturday morning to take a straight course for home, forty miles away, which we reached the next morning, very tired, but also happy because we had been able to break the bread of life to a hungry people.

We did not half finish the district, having only touched the border of the reserve, but we have seen enough to convince us that this is a very promising field for another missionary to settle. To get this knowledge was one of the objects of our trip. The natives are not as thickly settled as in some parts, and many of them are anxious to learn and the district is so very large, with no missionary for many miles. Moreover, the natives are moving in from other districts. The Native Commissioner told us that four years ago there were but five hundred taxpayers in his district. Now there are two thousand. As there are about four times as many people as tax payers, it would mean that four years ago there were two thousand people; now eight thousand. In a few years' time there will doubtless be many more. May God in some way raise up some one to settle among them to teach them the blessed word of God.

Harvey J. Fray.

Mtshabezi Mission, Jan. 2, 1911.

"Man was not made to be content with a good name and a fair appearance. Wherever he goes and whatever he attains, he carries with him the trouble of the restless heart. Jesus recognized the heart trouble in his own generation and put his hand upon the cure. He calls us to himself and in himself he speaks for his Father. 'Ye believe in God, believe also in me.' Elsewhere he calls men to rest under the yoke because he is their companion in work. We cannot get rid of the yoke, nor would it be well for us if we could. But we may find rest for our souls in the companionship of Christ.'

The City of God.

We sing of a wonderful city,
Where never a mortal has trod;
Its walls and its gates are of jasper,
Its builder and maker is God.

There sickness, temptation and sorrow
No longer the sick shall grieve;
And though we behold not its glory,
We trust in the Lord and believe.

We sing of a clear, flowing river,
That waters the city above;
Of garlands our fingers may weave.

Our faith looks away to that city,
To bestow the blessing God his promise, as some men count slackness. (II. Peter 3:9.) He makes no mistake in his choice of persons to bring about his purposes. (Gen. 49: 10.) "God moves in a mysterious way His wonders to perform." What some people are pleased to call the mistakes of Jacob were, after all, only God's way of using His means to accomplish a certain end. Some twenty years after Isaac's marriage Rebekah had a premonition which caused her some trouble. She went to the doctor. "She inquired of the Lord." He solved the problem, having respect to her prayer. "Two nations are in thy womb, and two manner of people; the one people shall be stronger than the other and the elder shall serve the younger." (Gen. 25: 23.) "Thus saith the Lord." Are we surprised with what follows? The boys grew; Esau was a cunning hunter, a man of the field; Jacob was a plain man dwelling in tents. "Isaac loved Esau because he did eat of his venison," and who would not like it. But "Rebekah loved Jacob." She remembers the Lord's prescription, we infer because he was a good boy and cared for their home comforts, as well as being the child of promise. Upon a time when Esau returned from the field weary, faint and hungry, fearing that he was about to die, he bartered his birthright for a "morsel of meat." (Heb. 12: 16.) He sold out to Jacob on a square deal for a good dinner of bread and pottage of lentils and something to drink. Esau is not the only person that has sold out on that line. Thus Jacob is providentially brought into possession of the birthright, not in accordance with Isaac's wishes, but by special prerogative.

This appears to be the first step in Esau's downward tendency, soon to be followed by other violations. He took heathen wives, "which were a grief of mind unto Isaac and Rebekah." Jacob still manifests good behavior and retains his mother's love. But in the ordinary course of events at length the crisis has come. Isaac being about one hundred and thirty-seven years old, being feeble and having lost his sight, would set his house in order. He desires, according to Patriarchal custom, to bestow the blessing God had designed for Jacob, upon his favorite son, Esau, and said, "I pray

—Selected—

Our Contributors.

For the Evangelical Visitor.

Jacob.

By D. V. Heise.

"The Lord is not slack concerning his promise, as some men count slackness." (II. Peter 3: 9.) He makes no mistake in his choice of persons to bring about his purposes. (Gen. 49: 10.) "God moves in a mysterious way His wonders to perform." What some people are pleased to call the mistakes of Jacob were, after all, only God's way of using His means to accomplish a certain end. Some twenty years after Isaac's marriage Rebekah had a premonition which caused her some trouble. She went to the doctor. "She inquired of the Lord." He solved the problem, having respect to her prayer. "Two nations are in thy womb, and two manner of people; the one people shall be stronger than the other and the elder shall serve the younger." (Gen. 25: 23.) "Thus saith the Lord." Are we surprised with what follows? The boys grew; Esau was a cunning hunter, a man of the field; Jacob was a plain man dwelling in tents. "Isaac loved Esau because he did eat of his venison," and who would not like it. But "Rebekah loved Jacob." She remembers the Lord's prescription, we infer because he was a good boy and cared for their home comforts, as well as being the child of promise. Upon a time when Esau returned from the field weary, faint and hungry, fearing that he was about to die, he bartered his birthright for a "morsel of meat." (Heb. 12: 16.) He sold out to Jacob on a square deal for a good dinner of bread and pottage of lentils and something to drink. Esau is not the only person that has sold out on that line. Thus Jacob is providentially brought into possession of the birthright, not in accordance with Isaac's wishes, but by special prerogative.

This appears to be the first step in Esau's downward tendency, soon to be followed by other violations. He took heathen wives, "which were a grief of mind unto Isaac and Rebekah." Jacob still manifests good behavior and retains his mother's love. But in the ordinary course of events at length the crisis has come. Isaac being about one hundred and thirty-seven years old, being feeble and having lost his sight, would set his house in order. He desires, according to Patriarchal custom, to bestow the blessing God had designed for Jacob, upon his favorite son, Esau, and said, "I pray
Isaac's disappointment and grief may be easier imagined than described. When he became conscious of the fact that the blessing which he intended for Esau had been conferred upon Jacob, he recognized the运营管理 of God in it all. Rebekah's artful and well devised scheme, and Jacob's cunning transaction had barely been carried out when Esau's voice was heard. "Let my father arise and eat of his son's venison, that thy soul may bless me." Isaac being startled with the announcement called out, "Who art thou?" "I am thy son, thy first born Esau." Isaac trembled very exceedingly and said, "WHO? Where is he that hath taken venison and brought it me, and I have eaten of all thou shalt give me, I will surely give the tenth unto Thee."

Having definitely settled the question of his future and committed himself unto the Lord, he proceeds on his journey and in an act of obedience came into the land of his people, meeting Rachel, the younger daughter of Laban at the well. After a formal introduction she hastened to tell her father the unexpected news, that Cousin Jacob had come to visit us. As "Laban heard the tidings he ran to meet his nephew, embraced and kissed him and brought him to his house." Jacob being the guest of honor for a month, he enters into agreement to serve seven years for Rachel. As Rebekah deceived Isaac, so Laban now deceives Jacob. Instead of giving him Rachel, whom he loved, "Behold in the morning it was Leah." Love constrained him to serve other seven years for Rachel. His time being fulfilled, he desires to return to the old home. God graciously dealt with him, giving him eleven sons and one daughter. Laban is loth to let him go, so by a special agreement he continues in charge of Laban's flock other six years. "The Lord said unto Jacob, Return unto the land of thy fathers and to thy kindred and I will be with thee." He hastily gathered his substance and departs unknown to Laban, who hotly pursues him seven days' journey, being warned of God in a dream, his passion is modified and they have a peaceful meeting and adjustment of their difficulties. They erect a pillar of witness and "offered peace offerings upon the mount." They say farewell. Laban departed and returned to his place, and Jacob went on his way, and the "Angels of God meet him." He sends messengers of peace before to Esau who, he is informed, is coming "to meet thee and four hundred men with him." This startling announcement brought him on his knees before God to implore His mercy and plead His promise.
I pray that the Lord may guide my pen. Amen.

For the Evangelical Visitor.

BY ADDIE G. WOLGEMUTH.

My thoughts have been drawn this morning to the Earnest of the Spirit. Then I looked it up and found it recorded in II. Cor. 1:22, which reads as follows, "Who hath also sealed us, and given the earnest of the Spirit in our hearts." Then in chapter 5:5 it reads, "Now he that hath wrought us for the same thing is God, who also hath given unto us the earnest of the Spirit." Now, how thankful we should be that God is so mindful of us that He loves to give us the earnest of the Spirit, and when we have that it will keep us watching and praying, and our influence will be always for good, should it happen that we make a mistake the earnest of the Spirit will remind us of it and we will be willing to correct it "Wherefore we labor, that whether present or absent we may be accepted of him."

When we have the earnest of the Spirit it will bring us to the place where we will be strengthened and become established, and rooted and grounded in Jesus, so we are changed into the same image from glory to glory even as by the Spirit of the Lord," which is the earnest (pledge) of our inheritance until the redemption of the purchased possession unto the praise of his glory."

How blessed that the Word of God is a living word and gives us a living faith. In Ephesians 1:15, we read, "Having predestinated us unto the adoption of children by Jesus Christ.
A Message to Encourage.

For some weeks already it has been on my mind to write a word of encouragement to mothers, widows and shut-in saints. Well do I remember the time when our children were yet young and their father away from home holding meetings during the Winter season, mostly, for weeks and months at a time. The burden at times seemed rather heavy, and oh, how I used to long and wish in my heart that some one would come in who would talk to me of the things that would endure,—talk on the subject of religion. Finally a Methodist sister, a widow, moved to our town and as I once in a while attended the M. E. church, I became acquainted with this sister in the class meeting. From that time on she would come to visit me on the farm and many a good visit we had with each other. One time she told me that when her husband died and she had the care of her children all to herself she asked the Lord to spare her life until her children could all earn their own bread. Her prayer was answered, for at that time she had her home with her youngest daughter.

Oh, I praise God from the depth of my being this lovely morning for the privilege of serving the God who answered by fire. Yes, I too could tell of many answers to my prayers. No one can really sympathize with a careworn, over-burdened, mother, unless passing through it themselves. The same is true also of the widows and isolated, shut-in, souls. I look back and think of the times I used to wonder where the mothers in Israel were. I knew according to the word that there were to be such, and yet, even when I would get among the brethren and sisters, no one would speak to me in way of instruction outside of my dear mother-in-law. Oh, I shall never forget the interest she took in me and the kind admonition she gave her son as to his treatment and care of me during critical times that I as a mother had to pass through,—not to leave me alone too much nor give me occasion to worry about the children and household duties in case of not being able to get the needed help. Well did she know that the enemy of souls took advantage of a weak body. In my work I found so often that the dear Lord specially favors the widows, and the command to us all is very clear and plain in James 1:27, “Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.”

Shortly before we were ready to visit our children in Philadelphia, New York and Bridgeport, Conn., I had a few days in Pottstown near our oldest daughter’s home, to attend to some temporal affairs. After I was through with that I had about six hours to visit from house to house. One home in which I visited there was an aged lady who had been sick and in bed for three weeks, was now sitting there lonely and distressed, enough to touch any one’s heart with love and sympathy. I spoke to her awhile and had prayer with her and she seemed to be so thankful. Oh how sorry I have often been that there are so few who have time to engage in this all-important work. Oh, dear sisters, I often think of what our youngest daughter told me once, the secret of being happy is to make some one else happy, and how many times have I realized this myself. Let us ask ourselves are we allowing God to use us to cheer others hearts as we should? We only pass this way once and as it is often said, Oh, the good we all may do while the days are going by.

I have been kept very busy ever since we are on the boat, sewing, visiting in quite a few homes with the silent pen, and often we are stopped from it all on account of some of the passengers coming around in order to ask questions. Then we too have song service. The most sacred spot on the deck of the boat where I have been once and as it is often said, Oh, the good we all may do while the days are going by.

One morning I was prompted to ask the dear Lord to make me a blessing to some one by bringing the work to me instead of me going after it. Well, I certainly had the answer to my prayer. An unfortunate Jew was sitting close enough to the table where I was so that I could hand him one of my books, one that I prize very highly entitled, “An Irish Saint, or Holy Ann.” This poor man has consumption so bad that his meal was served at a table alone and could not speak above a whisper. But I noticed that he would nod his head to sanction the truth as it was spoken from the Word. When I handed him the book first he did not want to take it, drawing my attention to his affliction. I made him understand that he could keep it, and how he did appreciate it. Then the enemy tried to show that I...
made a mistake, since it had been such a help to me. And so it is, the evil one will hinder us to do a kind act, or bring before us many excuses to hinder visiting in private homes, writing for the paper,—he does not care which way, only so God's work is hindered. But my face is set as a flint to be true to God at any cost. 

Mary J. Long.

Salem, Texas.

A Sister's Letter.

In II. Peter 3:1 the apostle says that he writes in order to stir up their minds to the things which we have heard, and to which we have given our consent. These words are very significant, and they indicate the importance of what we have heard. If a man will not listen to the Word of God, then he is lost. But if he will listen, and if he will allow the Word to enter his heart, then he will be saved. It is only by listening to the Word of God that we can be saved. 

BY EFFIE ROHRER.

How Shall We Escape?

Heb. 2:1, 2, 3: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"
The theme I have chosen is not precisely that which has been indicated on the program, but another one very closely related to it, and which I have called: "The Open Confession and The Secret Oath or The Relation of the Christian to the Lodge."

I have been asked to address you as Christian men and students of the relation of the Christian to the secret oath-bound lodge. I have been asked to do it. I suppose, upon the principle of line upon line, and precept upon precept. That is, others have borne testimony on the subject before me who have been stronger and better witnesses than I, but I am living and present, and some of them are dead. I do not speak as an expert, from the viewpoint of the lodge, for I never belonged to one. I never was in a fraternity or signed any pledge; neither have I taken any oath except once or twice under constraint in a court of law, and I have never entered into any vow, the marital vow excepted, other than my confessed allegiance to Jesus Christ, as Savior and Lord. I am His free man, and by His grace I hope to remain so, while breath lasts, and throughout eternity. But a man need not be a member of a lodge to know and speak about it with authority, since its literature is ample from well accredited pens, and also because certain of its effects are sufficiently evident for even a casual observer to speak of them with intelligence.

I begin with a PERSONAL TESTIMONY. There were three things that combined in my early manhood to keep me from joining a lodge. The first was its foolishness. Even as a lad its ridiculous side appealed to me. The picture of men, strong men, intelligent men, men credited in the church of God, going through initiations once or twice under constraint in a court of law, and I have never paused to consider the elements of patriotism, but I have since read in the writings of men like John Quincy Adams and Daniel Webster and Wendell Phillips and Romeyne that which has fitted in perfectly with my former feelings about the subject, although my mind then was unable to conceive, or my lips to treat these matters.

The third thing I resisted was its secrecy. I did not think good men required it. I was not a converted Christian then, and knew little about the Bible or God, or Jesus Christ, but for all that I doubted the absolute uprightness of such a course. Men above suspicion should come out in the light. I was not much of a statesman then. I knew little of politics, and had not paused to consider the elements of patriotism, but I have since come to understand his method, and to perceive that in many respects it is that of a mocker, or a counterfeit of the true God. Satan could make the first mother believe that he was a truer friend to her than the God who created her. He could gratify her taste for good things, dictate her words, and fire her ambitions for the improvement of her mind. He could manufacture religion in man and lead him to worship God and express his gratitude to God for the loaves, while restraining him from the one thing needful, namely, the offering of an atoning sacrifice. He could make man work after his own image, and his greatness is even now commanding the wonder and admiration of the century in which we live. He could show men the foolishness of alarm, until they were swept away from earth by a mighty deluge as an expression of God's wrath against sin. The whole system of paganism was, and is, a vast counterfeit, and so near alike is it to the religion of the Bible, that even now no small proportion of the worldly-wise men are in doubt as to whether paganism is not derived from the same source as the Bible, and if so, whether, with all its grotesqueness and with its wickedness, it is not as good as Christianity. Now that is what Satan can do; it is what he is doing.

It was in these thoughts and in this revelation of satanic power, and the place of Satan in history before me, that my attention was turned in a new way to the subject of the great oath-bound lodge, of its history and underlying principles. I had known nothing in any positive way, and while prepared to rebuke it for extravagance, for a waste of time, for the corruption of morals in some cases, and as a preventative of attendance on the House of God, yet I thought but little beyond this concerning it. The benevolent features of the lodge seemed commendable. Many friends fellowshiped it; brothers in the ministry threw the cloak of their approval over it, and yet it occurred to me that both the Church and the world might be better off without it; yet I knew how much better off I had been without it, and I gather that the Church could afford to let it alone without concern. But my eyes have since been opened, so that I discern the clew foot as clearly in this system as in some of the others I have named.

The Counterfeit Shown in Standard Writings.

Such authoritative opinion by the standard writers of the craft as the "Encyclopedia of Freemasonry" by Albert G. Mackey; "New Odd Fellow's Manual" by A. B. Grosz; "Morals and Dogma," by Albert Pike, prepared for the Supreme Council of the 33rd Degree; and the "History of Masonry and other Secret Societies," by Arnold, have come into my hands, and the greatest surprise has been experienced to perceive the striking similarity between certain of the postulates presented by these authorities, and others which later counterfeiters of the Christian religion offer, to which our attention has been called.

For example the last named work, that is the "Philosophical
History of Free Masonry and other Secret Societies," takes pride in pointing to the early heathen source of Masonry, claiming that the system is much less dangerous than it is generally supposed to be. Symbols and rites are as much in vogue in the mysteries of the early times. He does not hesitate to say that secret societies in general are not new, nor peculiar to Masonry, nor are they necessarily immoral or corrupt. The greater the number of people who belong to them, the more necessary it is that they should be carefully supervised and controlled.

Now these are serious charges indeed, but they are not against the lodge and its teachings. They are not against the Bible or the Bible alone. They are against the way in which the Bible is used, and the way in which the Bible is interpreted. The Bible is a book of divine inspiration, but it is not a book of historical accuracy. It is a book of divine guidance, but it is not a book of scientific knowledge. It is a book of religious truth, but it is not a book of moral righteousness.

The following remark constitutes a common argument for the separation of Masonry from the church, and the profession of Christ therefore in the church was not an undivided one, and therefore urge upon our Christian friends the duty of separation from associations that do not agree with us. For I am a Mason, and as master of the lodge would make my lectures as Christian as possible, for I never thought Masonry was derived from heathen sources; but when I entered the ministry, and said to lodge men, 'Come to Jesus Christ,' I became dissatisfied with the lodge and fail to proceed with their degrees. I plead with them to separate themselves from the whole system, as I would plead with them about any other moral or spiritual counterfeits, of which I speak. I plead with them to separate themselves from the system which is a rival of the blood-bought Church of the Redeemer. We plead for the service and kingdom of Jesus Christ, which is an undivided one, and therefore urge upon our Christian brethren the duty of separation from associations that do not recognize that kingdom.

As my friend, the late A. J. Gordon, of Boston, said: "We become unavoidably and insensibly assimilated to that which most completely absorbs our time and attention." One cannot be constantly mixed in secular society without unknowingly losing some of his interest in the divine society of God and of angels where he belongs by his own birth, he also becoming secularized. Our citizenship is in heaven, my Christian brothers, and we ought to be careful where we are living and refuse to be attracted by any system which is a rival of the blood-bought Church of the Redeemer.

February 19, 1912,

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EvangEliCal VIsitor.

Alone with God.

He who himself and God would know, into the silence let him go.
And, lifting off pain after pain, Reach to the inmost depth of all.
Let him look forth into the night. What solemn depths, what silent might! The ancient stars, how calm they roll—He but an atom 'mid the whole.

And as the evening wind sweeps by, He needs must feel his God as nigh; Must needs that unseen Presence own, Thus always near, too long unknown.

How small in that uplifted hour Temptation's lure and passion's power! How weak the foe that made him fall! How strong the soul to conquer all!

A mighty wind of nobler will Send through his soul its quickening thrill: No more a creature of the clod, He knows himself a child of God.

James Martindale.

A Study of Some Facts.

A great deal has been made out of the fact, if fact it is, as stated by the Interstate Commerce Commission, that 20,000,000 gallons of liquor are shipped annually into the nine prohibition states. A great deal should be made of it. One is that every gallon carried into this territory was disposed of contrary to law, by law breakers and criminals and anarchists, and that the United States furnished tax certificates to many of these anarchists and gave them a form of protection and respectability in their criminal operations. This ought to be, and must be, stopped. No nation, claiming a Christian civilization, can afford to override or to discourage the moral aspirations and efforts of its people, especially as expressed in the regular form of state laws, as our nation is doing in encouraging anarchist liquor dealers to break down the prohibition laws made in nine of our states for the protection of the homes and the people.

The moral aspiration and efforts of the people must be supported and respected. The city of Chicago alone, with only 2,000,000 people, consumes twelve times as much liquor as the 15,000,000 people in the prohibition states consume. Even if prohibition does not entirely prohibit, owing to the lawlessness of the criminal liquor classes and the spinelessness of many law officials, it does prevent the people in the prohibition states getting down, on an average, to the average drinking level of some of our great cities where vice abounds and crime is largely unrebuked and unpunished.—Herald and Presbyter.

Perfectly Whole.

"Dear Jesus, I want to be perfectly whole.
I want thee forever to live in my soul; Break down every idol, cast out every foe;
Now wash me and I shall be whiter than snow."

That is one of the most incisive and comprehensive prayers that it is possible for man to make. We sing it gladly, if as it were altogether easy. We seem to think that if Christ will just speak the word, it will be done. We do not stop to consider how tremendously great are our responsibilities in the premises, and how difficult are the conditions and duties that will enable us to measure up to so
The quibble that "mean are not perfect, but that the Christ who dwells in them makes them so," is too silly to demand a serious answer. Christ is perfect, and he proposes his children to become so, or they can never come to that high place where "they will be without fault before the throne of God." But to lay the lapses, the shortcomings, and sometimes the positive wrong doings of infirm and imperfect men upon Christ is not only grossly to shift responsibility, but is little short of a vulgar sacrilege. To ascribe our own derelictions to him is too unreasonable to merit attention. Christ is perfect, and he does all possible to raise man out of his follies, his sins and his imperfections, into that exalted condition. But the very fact that we are to work out our salvation with fear and trembling; that we are to engage in repentance, in prayer, in service and in worship is a sufficient proof of our imperfections and of the frailties and the infirmities which are involved in our present state, and these demand far more than a second, third or dozen blessings to correct. Reaching perfection is a lifetime work and requires all the grace we are able to receive to make it possible.

After Pentecost the Apostles exhibited as exalted a degree of grace as has been seen outside of Christ himself since the Christian era began, and yet every one of them discovered infirmities in himself which are impossible to the "wholeness" which we may call perfection. Perfection admits of no degrees of comparison. The slightest shade of moral error leaves us but imperfect, and in need of more grace.

On the positive side it means an entire and undeviating consecration to God, for time and for eternity. An obedience that never falters, nor even stops to ask for reasons. A service that commits itself with unalterable and irrevocable decision to the will and the service of God. In its relation to men "wholeness" admits of no deception, no dishonesty, no untruthfulness, and not even so much as the semblance of such things. It cannot do harm, and can never neglect or ignore an opportunity to do good. It can yield to no motives of policy for personal advancement. It cannot in any instance, nor to any degree, be untrue to the highest ideals of truth and righteousness. In short, "wholeness" means to be perfect—entirely, unchangedly, absolutely perfect—in every relation with God, with our fellow-men and with ourselves, and that in all the relations of life. We may well cry out, "O Lord, who is sufficient for these things?"

As we see it, such perfection is unattainable in this life, and even any approach to it demands constant watchfulness, earnest intercessory prayer, cheerful and unfailing obedience to God's will and an unaffected consecration to his service. But it is our high privilege to press toward and to use all available means to attain it, in the full assurance that we have the grace of our Lord Jesus Christ, with the power of the Holy Spirit to aid us at every step of the way.
our work, that perhaps in certain cases it was magnified out of proportion. Too much dependence was placed in evangelistic efforts, and not enough attention given to the teaching function of the church. The annual revival meeting was expected to do almost everything for the progress of the cause. So far as the church was concerned it was expected to heal all wounds, make all wrongs right, cheer up the drooping spirits of the despondent and stir the smoldering fires in the hearts of the lukewarm. In short, the revival was expected to put the church in just as good condition as though no wrongs had been done and no good thing left undone during the preceding months. It was expected to do equally great things for the unsaved. No difference how far young people had gone in sin, and no difference how much their home training had been neglected, the power of the revival was expected to so touch them andImpl it them.

The error of this position was in the fact that these churches overlooked their own responsibility for the proper care, instruction and development of those who came in from year to year. Naturally the results were disappointing. Then the second mistake, equally serious, was to lay the blame on revival, or evangelistic, methods, and conclude that the reason that so many went back to the world was because of the way in which they had been brought into the church. This, in turn, caused churches to lose interest in revival meetings, and to neglect them entirely, or hold them in a perfunctory manner. Such churches, of course, have very few new members to care for, for the reason that but few come into their fellowship.

But churches that are alive to their twofold responsibility will recognize both the evangelizing and teaching functions, and in their right proportion. They will consider the revival season the most important of all the year, in proportion to its length. They will improve it with earnest and enthusiastic efforts to save sinners and reclaim those who have wandered from the fold. They will not hesitate to protract their efforts as long as there is hope of doing good. But they will not stop when the meeting closes. They will understand that their real work is just beginning, and that their heaviest responsibility is in caring for the precious souls which the Lord has committed to their keeping. It is true that this responsibility is mutual. The young converts are under obligations to the church into whose fellowship they have been admitted. They must give as well as receive. But the greater part of the responsibility, at least in the beginning, is on the church. In the home the responsibilities are mutual between parents and children. But for a time after children are born into the family the burden is entirely on the parents. In after years the proportion of responsibility changes. So a church should not expect too much of young converts, but should rejoice in assuming the responsibility of caring for them in the wisdom and strength of the One who said, "Feed my lambs."

For the Evangelical Visitor.

The Heavens Declare the Glory of God.

By M. Alice Kooper.

One evening I stood at my window. In wonder I gazed at the sky. I looked at the beautiful heavens stretched over this world, up so high. The moon was so pleasantly beaming down through the deep blue overhead; and thousands of bright stars were twinkling, then softly, I to myself, said: "No wonder the soul of the Psalmist was so thrilled in the days of old. When he lifted his eyes above him, God's wonderful works to behold. "No wonder he wrote of the heavens, 'Declaring God's glory to man; Because the anointed King of Glory Which I behold now, he saw then."

"All over the world to all nations, in language which all understand, the heavens are nightly revealing The power of God's mighty hand." The longer I stood there and wondered at all the beauty above, the surer I knew that in heaven over all reigns a God of love.

A Testimony.

I praise God because He saved me from a life of sin, and made a new creature in Christ Jesus of me. Old things have passed away, and all things have become new. Oh, how sweet to trust in Jesus! I'm so glad I ever learned to trust. Doubts and fears have all been removed from my heart. Glory to Jesus! Surely it pays to serve Jesus. He'll always be with us if we do our part. To-day my all is on the altar for sacrifice or service, willing to be used of the Lord in any way, just willing to be anything or nothing. Jesus is everything to me. Truly He has become my Savior, Sanctifier, Healer and Helper. Oh, it means so much to live for God, just to take Him for all He is to us. I feel there is so much to do for God. I want to be humble at the foot of the cross where I can learn more of my blessed Christ, who gave His life, suffered and died for me that I might live. I am satisfied with Jesus: He is everything to me. I'm so glad for His wonderful love which is shed abroad in my heart. The way is growing brighter and getting better all the time, praise His name. I feel I can never praise Him enough. I am glad I have learned to walk by faith, even when I can not see the way. By God's grace I am determined to go all the way with Him. Yours in the Master's service.

Cora Schell.

Testimony.

For some time I have been impressed to write a letter for the Young People's Page, and by the help of the Lord, will do so tonight. I praise God for His wonderful plan of redemption and for His marvelous love to the children of men. I am glad there is not only power in Jesus' blood to save us but there is also power to keep us all the way. Blessed be His name.

I am glad for His word and for the many precious promises that we have there in. "How unsearchable are His judgments and ways past finding out." (Rom. 11:33.) "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man the things which God hath prepared for them that love Him" but God hath revealed them unto us by His Spirit. I praise God for the precious Holy Ghost that was given to comfort us and to lead us into all the ways of truth and righteousness. I am glad for real victory in my soul to-night and for the peace of God that passeth understanding and that floweth like a river. Bless His dear name. How dark this world would be if we had no hope in Jesus. "His ways are ways of pleasantness and all His paths are peace." He has promised to never leave us or forsake us, and I know He is able to carry us safely through if we let Him have His way in our hearts and lives. How important it is for us to live close to Him in these latter and evil days, for truly the last days are upon us and everywhere God is pouring out of His Spirit and getting His people ready for Christ's return. How blessed to know we belong to Him and really know that we are ready to meet Him when He comes. Let us watch therefore and be sober for an hour that we think not the Son of man cometh.

Dear unsaved reader, do not delay but send your sins before to judgment and be ready for His coming.

"For the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." (I Thess. 4:16, 17.)

Your sister in Jesus.

Ida Stauffer.

Cham, O., R. R. 4.

The Tapestry.

Once upon-a time there lived a king who needed of a tapestry. For many years the most skilled artisans of his people had labored to build his palace, and now that the marble halls, the gold trimmings, the mosaics of precious stones were all finished, the king wished his beautiful tapestry to hang therein. So one day heralds in the royal livery set out from the palace and traveled to even the remotest

EVANGELICAL VISITOR.

[February 19, 1912.

OUR YOUNG PEOPLE.

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The Tapestry.

Once upon a time there lived a king who needed of a tapestry. For many years the most skilled artisans of his people had labored to build his palace, and now that the marble halls, the gold trimmings, the mosaics of precious stones were all finished, the king wished his beautiful tapestry to hang therein. So one day heralds in the royal livery set out from the palace and traveled to even the remotest
EVANGELICAL VISITOR

February 19, 1912

corners of the kingdom. They followed the broad highways that ran out from the royal dwelling, and turned off on little dusty by-roads, which climbed laboriously over hills and dales until, finally, they came again into the peaceful valleys where the weavers lived.

Here in quaint little villages with crooked streets, in old little homes with dormer windows and thatched roofs, men toiled, toiled from the rising to the setting of the sun, and the whole place was filled with the noise of the loom—the buzz and hum of the work and of the voices of the weavers who wove their Webs of Life. To these men the heralds told the king's need. And, by the king's order they invited all men, whosoever might wish, to try for the priceless reward which the king offered as a prize to the one who should weave the most beautiful tapestry. Two conditions only were imposed upon all who would attempt to weave for the king. The first was, that all such must come to the palace and weave there with such thread as would be given them. The second was, that all must weave under the guidance of the Master Workman.

Thus it was that the heralds traveled throughout all the land, and in this manner it was that the king's call came to the weavers.

In the days after the king's call to the weavers, the roads were thronged with those who had set out for the palace. Leaving their looms, the weavers, light of heart, with bundles of little by-roads and staff in hand, traveled the broad highways to their end.

And when they had reached the palace, the Master Workman led them into the workroom and assigned to each man a loom. So great, so high, were these looms, that a weaver, standing before his own loom, could not well see the pattern he wove. But all about the great room ran a gallery, from which the loom could be well seen in its entirety and the pattern fairly judged. To this gallery the Master Workman alone had access, so that he might guide the weavers, and, from this gallery would the king judge all the tapestries when completed.

Now, every sunrise, messengers came from the master workroom to the great workroom. These messengers were known as the Days, and each one bore the thread which the king desired to be used in the weaving. One peculiarity there was about these Days, and each one bore the thread which the king should send; to work under the guidance of the Master Workman. So The Weaver advanced with such threads as the king should send; to work under the guidance of the Master Workman. They wished to weave such stuff as the king should send; to work under the guidance of the Master Workman. They wished to weave such stuff as the king should send; to work under the guidance of the Master Workman. They wished to weave such stuff as the king should send; to work under the guidance of the Master Workman.

Thus the Days passed along, the Master Workman ed to the Day, for he bethought himself of 0 Master Workman. So The Weaver advanced with such threads as the king should send; to work under the guidance of the Master Workman. They wished to weave such stuff as the king should send; to work under the guidance of the Master Workman. They wished to weave such stuff as the king should send; to work under the guidance of the Master Workman.

Invariably it happened that the Days with beautiful treasure gave up their thread freely. Invariably the weavers had to wrestle with them to secure the treasure. Some of the weavers battled with the Days at first, but gradually dis­content grew among the workmen of the great, long room. The Day was gone but a little bundle of mouldering thread lay on the floor beside him. And when they had reached the palace, the Master Workman led them into the workroom and assigned to each man a loom. So great, so high, were these looms, that a weaver, standing before his own loom, could not well see the pattern he wove. But all about the great room ran a gallery, from which the loom could be well seen in its entirety and the pattern fairly judged. To this gallery the Master Workman alone had access, so that he might guide the weavers, and, from this gallery would the king judge all the tapestries when completed.

One of the Days gave freely the treasure which the king had sent, but sometimes they were fain to satisfy the weavers with something less than the king's thread so that the weaver who would have wrought but of the king's sending must oft times needs take it from the Days by force. At first, however, all things went well in the big workroom. The Days freely gave up their treasure. The weavers worked happily, so often there was a sound of singing in the great workroom. They wished to weave their threads with such threads as the king had sent; to let all Days which did not yield their treasure freely go by. Then, too, they began to chaff at the guidance of the Master Workman. They wished to weave such stuff as the king should send; to let the Days speak first, and since, the pattern of the Master Workman was too great for them to see from where they stood, they little liked his guidance. And so because they wished to weave after their own will, and with thread of their own choosing, many of the weavers returned to their own dusty, little shops.

Of those who remained, only The Weaver took the command of each Day as it came to him, keeping both conditions of the contest. Yet at last, even he labored in sadness, for it seemed to him that so much of the darker threads had entered into his tapestry, that it could never hang in the beautiful palace of the king. True to his compact, however, he wove on using such threads as came to him, and guiding his shuttle as the Master Workman directed.

One day all the weaving was finished. The last thread had been fastened. The Master Workman had carefully inspected each tapestry, and had made all things ready for the king's visit. The weavers were dismissed, their hearts filled with anxious impatience to know whose tapestry should best please the king.

At last with a little hand of couriers the king came to the great, long room. Very slowly he traversed the long gallery. Long, indeed, did he pause before each tapestry. There was such an ex quisite harmony in the tapestries that the three weavers' own artistry in the long room, which was bright with beau tiful colors, so bright as to almost dazzle the eyes. There were some with very soft, drapery patterns, and many, the Master Workman's bidding, to be sure, but woven a bit carelessly, nevertheless. There were others whose patterns were grotesque, even to ugliness—such patterns as had been woven by the weavers' own hands. But in all the room there was no tapestry whose pattern was so true as that of The Weaver's; no tapestry in which the colors, bright and dark, so harmonious a whole. It seemed that the darker hues served only to emphasize the brighter ones; served only to beautify them, as clouds do a sunset. Therein was woven the destiny of a man, woven with the treasure which he had forced from each Day as it passed, woven under the guidance of the Master Workman. Therein was all the will and of death, all that was to be. It was the revelation of the soul of the Workman.

And the king gazed upon it and seeing all these things, was glad, so that he said, "This, O Master Workman, this is the tapestry I desire. Let it be hung high in my palace, where all men may see it. For this is the tapestry of a man who hath every day filled his shuttle with such threads as I did send unto him, and out of the gold and the black, the sunshine and the shadow, of the Day's treasure, hath woven a beautiful Tapestry of Life."—Sel. by J. A. F. in N. Prie., Oklahoma City High School, Argus, 19 N. Fourth street, Harrisburg, Pa.

SPECIAL NOTICE.

On account of the extreme drouth in Oklahoma, the Jabbek Faith Orphanage and Missionary Home will need to make up the $200 interest money which will be due this year. The entire amount of interest due each year is $500, of which the home church of Thomas, Oklahoma, has been able to pay yearly $200 leaving $200 for the church to be responsible for. Previous to this year the Home has never been able to meet this expense largely on account of the production of one sage brush farm, but this year, as before stated, the Home will act to meet this obligation. Therefore we hereby earnestly plead for special contributions to meet this expense. We have confidence that it will be forthcoming at an early date.

Yours in the work of the Lord,
J. R. ZOOK, President.
D. K. FYSHER, Secretary.

God Looks Upon the Heart.

'Tis not enough to bend the knee, To close the eyes, our Lord to see; When we from him depart, We know our innermost desire, Our passion—a consuming fire— God looks upon the heart.

'Tis not enough to feed, To aid in every time of need, To always do our part, As an inward battle we must fight— The soul's great struggle for the right— God looks upon the heart.

'Tis not enough to love, But dost demand of us that we Be holy, as thou art. Keep us, o Lord, from every sin. Thou lookest on the heart.

Oklahoma, the Jabbek Faith Orphanage and Missionary Home will need to make up the $200 interest money which will be due this year. The entire amount of interest due each year is $500, of which the home church of Thomas, Oklahoma, has been able to pay yearly $200 leaving $200 for the church to be responsible for. Previous to this year the Home has never been able to meet this expense largely on account of the production of one sage brush farm, but this year, as before stated, the Home will act to meet this obligation. Therefore we hereby earnestly plead for special contributions to meet this expense. We have confidence that it will be forthcoming at an early date.

Yours in the work of the Lord,
J. R. ZOOK, President.
D. K. FYSHER, Secretary.
How Shall We Escape?

(Continued from page 9.)

is in the eighth story and I am in the ninth." And when he could hear the crackling of the flames near him he would start to escape. But when he reaches the fire escapes they are too hot to hold. When he turns to the stairway the fire blocks him there. And when he makes his way to a window he stands for a moment on the casing, then leans out to lay hold of a guy rope, and misses his footing. The rest I would not need tell you. With the abundant provision for his safety that man was lost. Why? Neglect! "How shall we escape if we neglect so great salvation?"

II Pet. 2:4: "If God spared not the angels that sinned, how much less shall he spare the sons of men?"

us early about. All ought to have them with April sent in promptly. If any school fails to receive the blank kindly write to the...