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George Detwiler

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Editorial—

Versions I have witnessed in my work School Times:

Our Young People, 14

Selected—


The Sunday-

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News of Church Activity,

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as an evangelist is that of James Gibbons—Jacob Zercher,

CONTRIBUTED—

The Church Militant and the Church Triumphant—J. R. Zook.

Selected—

Prize—Jacob Zercher,

God Heareth Not Sinners—D. I. Heise,

Nicodemus—W. R. Smith,

Child Salvation—Iva Herr,

SELECTED—

When a Neighbor Spoke, 1

Criticisms on the Graded Lesson System, 15

NEWS OF CHURCH ACTIVITY, ETC., 4, 5, 6, 7

OUR YOUNG PEOPLE, 14

OBITUARY, ETC., 16

When a Neighbor Spoke.

Norman H. Camp, evangelist, relates the following in The Sunday-School Times:

One of the most remarkable conversions I have witnessed in my work as an evangelist is that of James Gibbons, of Sidney Mines, Nova Scotia. The meetings had been in progress that Summer in a tent for at least two months, and the power of God was more and more manifested in the city. This man had not attended any of the meetings, but had been spoken to by a godly neighbor two or three times and urged to attend.

One afternoon Gibbons went to town for some groceries. He lived about a mile out, in what they called the Half-Way Place. He had intended to return home promptly; but he fell in with other men, who invited him to drink, and it was about half-past eight that night before he started home, considerably under the influence of liquor. When he reached the outskirts of the town he thought of going to the tent, but he had not gone far before he determined to put it off and return home. He turned again in the road for home, but God stopped him. It seemed as though he were against a high wall. He thought he would go around it, but a voice seemed to say:

“God can stop you there, too.”

Power overpowered was he with God's presence that he bowed his head with his hands on his knees, and cried out,

“O God, if you have anything for me, give it to me to-night.”

Then he started for the tent as fast as his feet could carry him. As he came down the central aisle of the tent, about nine o'clock, I was giving the invitation and exhorting the people to accept Christ. Several had responded. As I saw Gibbons coming down the aisle I left the platform and went down to meet him. Taking him by the hand, I said:

“You have decided to accept Christ as your Savior?”

“I don't know yet,” he answered; “just let me sit down here a moment.”

I showed him a seat, and returned to the platform. Others were coming forward and calling upon God. Presently one of the workers spoke to Gibbons again, and he came forward. He too knelt in the sawdust and prayed the publican's prayer: “God be merciful to me a sinner.”

Gibbons was about the last to leave the tent. We had dealt with him as best we could. At the door he said, as he pointed to a girl about fourteen years old, “This is my daughter.”

Turning to her I said: “Your father has accepted Jesus as his Savior. Aren't you glad? And won't you receive Him as your Savior, too?”

With tears in her eyes the girl replied that she would; and the father said: “That's right my daughter, just you kneel down and ask Him to save you.”

We all knelt down, and she called upon God.

As they left the tent I put their hands together and said: “Now you have both received Jesus as your Savior; will you tell mother when you get home?” They said they would, and started down the road.

On the way as Gibbons afterward told it, he said to himself, “What have I got? Has God done anything for me?” Then he replied, “Well, I've received Christ as my Savior, and asked God to save me, and I believe He does.” As he said that the power came, and he began to praise God.

He had a wonderful testimony. God not only saved him from drunkenness, but also from a tobacco habit of over forty years' standing, and filled his mouth with praise. Afterward his sons and daughters accepted Christ, and finally his wife. He used to say:

“When I got out of the way, my whole family came to God.”

What was it that God used to turn Gibbons from darkness to light? \textit{Was it not the personal word of the neighbor?} No doubt the neighbor spoke with trembling and fear, tempted to question if it were really worth while. But God used the word spoken in weakness, and not only saved the man, but his entire family. Does not pay to do personal work?

The truth which another man has won from nature or from life is not our truth until we have lived it. Only that becomes real or helpful to any man which has cost the sweat of his brow, the effort of his brain, or the anguish of his soul.—David Starr Jordan,

A heart full of the love of Christ and impelled by a sincere desire to help, will tactfully find a way to win even the most obdurate and indifferent, for God uses the willing and obedient who consecrate themselves to his service.

Conference Minutes—Notice!

Conference Minutes can be ordered by addressing S. R. Smith, Grantham, Pa. A number of districts have not yet designated the number they want. The order should be placed NOW. Don't delay.

On page 15 will be found Dr. Yahn's fourth article on the Graded Lesson System as given in The Church Advocate. In our last issue we gave article three, and we wish our readers would take notice of these criticisms: it is something not to be passed over lightly.
EDITORIAL.

Conference Notes.

Another milestone has passed in the history of the Brethren in Christ church. Numerically we are rated with the smallest of religious bodies and in consequence are not much noticed. We trust, however, that as God sees and rates us we may have His approval as a saintly working body of His people.

Conference of 1912 bore evidence of the earnestness, zeal, piety, devotion, yieldedness and consecration of those who compose the membership of this body, and gave proof that in its estimation the organization stands for important principles and that its testimony is needed in these days of growing worldliness and apostasy among the professed people of God.

The organization of conference for its work took place on Tuesday morning, May 21, when Bishop J. N. Engle of Kansas, was chosen moderator; Bishop J. R. Zook, Des Moines, Ia., first assistant, and Bishop M. H. Oberholser, Chambersburg, Pa., second assistant. The brethren D. W. Heise, Gormley, Ont., and E. S. Engle, Abilene, Kans., were appointed secretaries, and Bro. H. L. Smith, Grantham, Pa., reading clerk.

The amount of business was sufficiently large to keep this legislative body busy until Friday evening, May 24, when it adjourned to meet again, if the Lord tarry, at Thomas, Oklahoma, next year.

Pennsylvania and Canada were quite largely represented at this conference, while smaller delegations came from Michigan, Ohio, Indiana, Illinois, New York, Kansas, Oklahoma and California, there being only one representative from each of the two states last named.

The district where conference was entertained had planned and organized and provided intelligently for this important event, and succeeded in entertaining all the visitors as well as delegates comfortably, in spite of cool weather, heavy rains and muddy roads, which was no small matter to do. The district was deserving of the thanks of all who attended for the kind entertainment received at the hands of the entertainers.

An interesting Sunday-School Conference was held on Monday afternoon, when a number of brethren addressed the assembly in behalf of this branch of the work of the church. Interesting testimony was also given bearing on what the Sunday-school is accomplishing. The evening assemblies were largely attended and proved interesting and helpful. On Monday evening the annual ministerial meeting was held when brethren discussed various topics pertaining to the prosperity of the church in the various phases of her work. On Tuesday evening Foreign Mission work was discussed. As Bro. and Sr. Frey and Sr. Doner, who had recently returned on furlough from South Africa, were present, they were eagerly listened to as they spoke of the work and its success in that part of the Lord's great harvest field. A generous free-will offering for this work was given at the close of the meeting. On Wednesday evening Home Missions received attention, and the addresses of Sr. Sarah Bert, of Chicago, Ill., Sr. H. L. Smith, Grantham, Pa., who spent a year at San Francisco Mission previous to her marriage last Winter. Sr. Cassel of Ohio, and Bro. H. J. Wagaman, of Buffalo Mission, were listened to with eagerness and evident satisfaction as the speakers spoke of the needs in these large cities where wickedness is abounding. A free-will offering in support of this work was also given.

The legislation as accomplished by Conference, will appear fully in the official minutes which will soon be distributed. Harmony and forbearance and love appeared to prevail during the entire proceedings and we think delegates, generally, felt satisfied with the work done, although it is true that not everybody got his will accomplished.

We may mention some things that were passed:

Districts that have in the past failed to send delegates to conference will be kindly admonished to do so in the future.

A committee was appointed to formulate a manual of what constitutes the non-resistant doctrine, and what constitutes business relations in corporations wherein brethren should not be allied and from which they should withdraw, and report to next year's conference.

A petition to permit illustrations pertaining to our Foreign Mission work to appear on the pages of the Evangelical Visitor was voted down.

Article 7, Conference Minutes of 1873 was reconsidered and given a more liberal interpretation.

A Church Manual in condensed form is to be published.

A committee was appointed to investigate and decide as to the matter of re-locating the Messiah Orphanage.

Conference failed to accept the recommendations of the committee appointed last year to devise a plan as to the payment of Conference expenses.

Upon the recommendation of the H. M. B., both Philadelphia and Des Moines Missions were put under the supervision of the General Executive Board for the Conference year.

In the reports of the Foreign Mission Board there was much to encourage, it being evident that our people are interested in that part of the work. The expansion has been so large and pronounced during the past year, that it seemed wise to the Board to recommend that no further expansion be undertaken during the current year. The thought evidently is that our hands will be quite full to take care of what we have now started.

The Mission recently started in the city of Dayton, Ohio, under Ohio State Council was also put under the supervision of the church, and is in charge of Eld. W. H. Boyer and wife.

Thus may the work of the Lord as represented by this body of believers...
pray that we may fill it worthily and for the glory of God and the welfare and edification of His people.

We have received from Eld. I. O. Lehman, Johannesburg, Transvaal, S. Africa, a supply of “Powell’s Map of the Reef.” It is an outline map of this world-famous mining district in South Africa, where thousands and thousands of natives work and where the brethren Lehman and Eyster are prosecuting their mission work. The price of these maps is 5 cents, and can be had by addressing this office, or Eld. C. N. Hostetter, Washington Boro, Pa. The money will all go in support of these missions.

We acknowledged receipt, from the Plain Button Co., of Abilene, Kans., of one of their Plain Collar Buttons. For brethren and others who use special buttons, this button certainly would fill a long felt need. Of it the makers say it is “The only correct button for Brethren and plain dressed men. It is a separable button with white celluloid front. NO gold shows. Has a white pearl back. Made of best materials, and fits any collar.” Its price is 25 cents, postpaid. Can be had by addressing the makers as above.

Brother Josephus Baker, a deacon in the Nottawa, Ont., dist., has had his post-office address changed from Duntroon, Ont., to Batteau, Ont. Friends writing to him will please note the change.

We herewith give our readers a second letter by our aged brother, A. M. Engle, of Detroit, Kans., on the importance of correct housekeeping in the church in order to retain the approval of God and not suffer shipwreck and have to be disowned of God. The letter is as follows:

In a previous article I wrote concerning the unscriptural manner of electing ministers and officers in the church. In this I shall set forth or relate some of the ill consequences that followed such elections, especially such as were not carried out as previously decided upon. This happened in Pennsylvania. I could give the names of all concerned, and personally knew all but one—he had moved West.

The old elder lived to see some of the sad consequences of his loose housekeeping, regretted upon his deathbed the manner of his work. But sad as it was, he did not live to see the worst, as this brother No. 4 was afterwards the cause of the division of the church, the rent and wound of which has not been healed to this day.

The second instance which I will name also happened in Pennsylvania. The church had decided to elect two ministers. But as in the former case after the vote was taken the elder of the district proposed that three might be taken. This caused such trouble that the worst perhaps has never been told.

Some brethren knowing and seeing these sad consequences, had the matter brought before general conference, where it was decided that no more should be taken or installed than was decided upon before the vote was taken; and if there should be a tie vote it should be decided by lot between the two. Yet this decision has been set aside by the argument of the elder that a district has the right to do so, if the brethren of such district agree in the case in hand to do so. If such housekeeping is adopted or is legal, or permissible in the church, pray, what use is there for the church to hold councils, travelling thousands of miles and spending time and money, if such decisions can be annulled and set
NEWS OF CHURCH ACTIVITY
IN THE
HOME AND FOREIGN FIELDS
Addresses of Missionaries.

Africa.

Jesse R. and Malinda Eyster, Cinderella Mine, Boksburg, Transvaal, South Africa.

India.
A. L. and Mrs. A. L. Musser, Maggie Landa, 11 N. Becksagram Lane, Ballygurtn P. O., Calcutta, India.

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

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

Our City Missions.


Our Love Feasts.
Pennsylvania.

Lykeda Valley, June 5, 6. At the home of Bro. A. E. Lawer near Millabora, Pa.

Grantham, June 9. A Purity meeting will be held on Tuesday evening, and good closing exercises on Wednesday forenoon, followed by love feast services afternoon and evening.

Ohio.
Clarence Center, June 22, 23.

Valley Chapel, June 8, 9. Meeting begins Saturday morning.

Paradise M. H., Wayne Co., June 15, 16. Opening service at 10 a. m. on the 15th.

Indiana.
Elkhart, June 8, 9.

Kansas.
Clay County, June 22, 23.

Ohio.

Ontario.

A cordial invitation to attend these love feasts is extended.

Philadelphia Mission.

Report from April 22 to May 27.

"Bless the Lord O my soul and all that is within me, bless his holy name." Amen.

"He that giveth to the poor lendeth to the Lord." Amen.

"The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters." Amen.

"Let not your heart be troubled; believe in God, believe also in me." May God bless you all. Amen.

Balance on hand, $16.63.

Receipts.

A brother, Mondayton, Pa., $2; a brother, In His Name, $1; a sister, Philadelphia, Pa., 50 cents; cash, $3; offerings, $2.30. Total, $39.83.

Expenditures.

Provisions, $9.88; gas, $2.75; Mission work, $4.18; other expenses, $3.54. Total, $39.83.

Balance on hand, $65 cents.

Your sister in Jesus,

M. K. STOVER.

Dayton Mission.

Report from March 28 to May 1, 1912.

To the dear readers of the Visitor: We greet you in the precious name of Jesus. This is our first attempt to give a report. We truly have abundant reason to be encouraged, and do sincerely thank our heavenly Father, and wish to express our thankfulness and appreciation of our dear brethren and sisters for their kind remembrance of this newly begun work by a helping hand. We are glad for what the Lord has done, and is doing, for our little mission, in opening the way for us into the many homes, and giving us a kind reception, and promising their dear little children for the Sunday-school. Surely it is alarming to find so much indifference, and unconcern among the people in this community. Truly the need of salvation and the children are going down into the community. We pray that these precious children may increase; also that others may be gathered in. Will you please continue to pray for us and the work, that God may not be disappointed in us, and the work He purposed in this place may be accomplished in His name.

FINANCIAL.

Receipts.

Ohio State Council offering, $25.42; Emma Dohner, West Milton, O., $1; Mother Utery, Springfield, O., $5; Dayton Mission dedication offering, $27.35; Fairview S. B. offering, $3.87; Mrs. Winter, Ashland, O., $1. Total, $55.58.

Expenditures.

One month rent, $18; gas, water, rent for five months, $10; heating stove and pipe, $5.97; coal, $2.12; South Yarmouth, 72 chairs donated; material and Mission sign painting, $1.75; gas, etc., for same time, the approximate, $1.27; table supplies, $8.53; for incendiaries, $29.01. Total, $65.56.

Balance on hand May 1, 1912, $8.07.

OTHER DONATIONS.

Sr. Iva Herr, flour, Graham flour, butter, eggs, apples, cheese, sweet and butter milk; Isaac Engle, Graham flour; corn meal, canned fruit and apple butter; Elwood Cassel, eggs and cheese; M. L. Dohner, eggs; Sr. Edith Sinks, eggs. Yours in Him,

W. H. AND SUSIE BOYER.

Mooretown Center Mission, Sandusky, Mich.

After much prayer and waiting before God, we were made to realize His leading in a definite way to this place, at least for this year. And everything being satisfactory with the H. M. B., we accordingly shipped our goods on March 14, and after some delay in getting our car through we got settled in our new home.

The work here has been without a regular pastor for some time, the appointments, being filled intermittently by the brethren from Carland and Inlay Ml. There was no Sunday-school and for some time there had been no regular services.

The Sunday-school was reorganized with an attendance of twenty-seven, and has since increased over thirty per cent, in average attendance. We have services every Sabbath morning and evening also a cottage prayer-meeting during the week. All of these services are well attended and the outlook is good.

Soon after our coming here we began a continued meeting by a storm of bad roads and stormy weather we were compelled to close. The interest manifested at these meetings was good and we hope D. V, to do more along this line in the near future.

It has pleased God to bring into the work Sr. Salome Fulmer, who is actively engaged in the Sunday-school work. There is much to be done, too, in the matter of fixing things so that one can live comfortably. In a rural home one needs a cow and chickens, etc., and the provisions for them had not yet been made and are not yet completed.

The Father only knows what will be the outcome of the year's work, and while we are confident in Him, we know that there is opposition to the cause of Christ. May we have a large place in your prayers for us that the will of the Lord may be done.

Financial.

Cost of moving, R. R. transportation, etc., $103.05; window shades, $25.00; cement for
basement, $2.54; special Sabbath-school supplies, $3.38; household expenses: groceries, provisions, etc. to May 1, 1912, $13.78. Total expenditures, $92.54.

Received from Home Mission Treas. 61.34
Other donations 28.89
Total received, $92.23. Bal. due Mission, $2.31.

Yours and His, for souls,
BRO. AND SR. V. L. STUMP.

Robert V. L. Stump

On the Homeward Way.

New York, May 9, 1912.

To the readers of the Visitor: After nearly seven years of labor for the Lord in darkest Africa, He has opened the way for our release for a while, and for our return to our native land to meet our loved ones once again. We went forth with joy, and can say that, notwithstanding severe tests and sore trials, He has continually given us joy in the service to which He had called us. We indeed love the work, and seeing there is so much to be done and so few to do it, we were loth to leave. Knowing however, that the depressing climate of Africa and the continuous strain of the work were telling upon our physical strength and mental capacity, we gladly accepted the privilege of returning home for a time; with the firm hope however of again returning to our post of duty in due course with new strength and vigour.

We need not tell you that our hearts throb with joy for the prospects of meeting our loved ones again and of enjoying the fellowship of those of like precious faith. When isolated and far away from you all we had often wished for the privilege of sitting, as it were, in heavenly places with you. Now, we trust that privilege will soon be ours, though it scarcely seems real as yet. We rejoice in anticipation; but as we do so we still cannot forget those dear ones whom we have left behind, and who are now in the midst of the battle bearing the heat and burden of the day. Neither can we forget the many who are still in utter darkness, and we pray the Lord of the harvest to send forth laborers into His harvest.

We feel to thank all of those who have borne up in the arms of prayer during these years, and have also shared with us of your material blessings that His cause might prosper. We feel that we are knit together with the cords of love which we trust never will be severed.

We now ask you to continue in prayer for us while we remain in the homeland, that we may be kept in the constant love and service of the Lord, and may our work there be a sweet helping power to those of like precious faith who are now in the midst of the battle.

We are near.


On the Homeward Way.

New York, May 9, 1912.

To the readers of the Visitor: After nearly seven years of labor for the Lord in darkest Africa, He has opened the way for our release for a while, and for our return to our native land to meet our loved ones once again. We went forth with joy, and can say that, notwithstanding severe tests and
very fine watermelons which we appreciate very much. They are such a change.

The school continues as usual. Very few children from their homes. Services are quite well attended, and those who do all seem quite hungry for more of God. Many of the children are confessing their sins.

Will you not help us pray that God will pour out His Spirit upon this people without measure? Our hearts are longing to see souls really enjoy God's rest.

Your sister, seeking the lost,

Anne B. Wching
Gwanda, Roho, S. Africa, April 15, 1912.

Johannesburg Letter.

Dear readers of the Visitor: We praise God to-day for hearing and answering prayer in His work among the lost of earth.

Those that are interested in the salvation of the heathen will be glad to learn that the believers had answered and that some are turning to the Lord. Oh how precious it is to know that we are workers together with God, and that we are not alone in this hard battle against the powers of darkness! May there be more and more who are willing to hear and heed the voice of God and enter His service in whatever way He may direct.

Although there are many days of toil and labor for the worker, yet there is also a full joy in it, in knowing that He that goeth forth with weeping, bearing precious seed, shall doubtless come again with joy, bringing in His harvest with praise.

On January 1, we broke the first soil for the new Central Mission at this place, "City Deep," one of the largest mines in this immense mining center. Under the blessing of the Lord the construction of the mission buildings (a dwelling and church) has made fair progress and the beginning of this month we moved to this place. However, there is yet much to do to complete the buildings, but this will be done as we have time and sufficient funds to finish them. On our moving here it is necessary for us to miss them very much, but we are thankful that they might overcome sin. We can to help those who have turned away from their homes. Services are such a change.

One morning just as we were going to worship a white man (a miner) came in, with a bicycle to have it repaired. He had been out of work several weeks, and was tired and very hungry. So we asked him to sit down and rest, while breakfast was being prepared for him. He ate heartily. I cannot describe how hungry he was. After he had eaten he lay down awhile to rest. In the afternoon he spent most of the time repairing the tires of his wheel, but did not finish, and remained over night.

On April 13, I went out with two of our native helpers krai visiting. We spent one day in Selukwe, and then stopped at three kraals along the way; held a very much. They are such a change.

On Saturday, April 13, I went out with two of our native helpers kraal visiting. We went about five miles away, and stopped at three kraals along the way; held a short service at each kraal. The people were very attentive to the gospel, but they did not know much about Jesus. We hope the seed was sown in good soil, and will bear good fruit. Mr. Evans has removed his herd of cattle to the river, on account of the drought. We miss them very much, but we are thankful for the few months we had them. They are bringing in plenty of food for present for our boys; we give them salt for it.

Truly the Lord is good to His people, in supplying their needs, and caring for them in many ways. When we think of all the Lord has done for us we cannot praise Him enough.

Since our last report, our hearts were made to rejoice to see the precious heathen turning to God. There are several boys who have expressed a desire to follow God. In prayer-meeting last week, one boy said he feels very happy, since his sins are forgiven. Another one was glad the missionaries have come to tell them about the true God. We are still praying our prayers that they might overcome sin. We can see a change in the lives of some of those who have started for heaven. We desire to see the work deepen in their hearts, and that they will be willing to walk in all the light of Jesus.

During the first week of April we were all away to Selukwe, except four of our workers and our teacher, Mr. Evans, who had the care of the work while we were gone. Three of the boys started with the donkey wagon on Monday, April 1. The two sisters and I left early Tuesday morning, April 2, with the cart and mules. We overtook the wagon in the evening, where I told the boys we expected to meet them. They were patiently waiting for our wagons and ready to go.

We spent one day in Selukwe, and then started for home. The trip was rather tiresome, as we had with us Mrs. Wilson and child, one of our neighbors at Chibi. Mrs. Wilson took much waiting on, as she was not feeling well. We reached home Sunday evening, April 7, with the cart. The wagon arrived the next morning. We all felt tired, and were glad to get home again. Home seemed better to us than ever before. The boys and girls were very happy to see us, and were heartily.

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June 3, 1912.

An India Letter.

Dear readers: It will be of some interest to publish a few points of our recent tour to the Nepal border. Nepal is an independent country where the gospel is not permitted to be preached, and we praise the Lord for having had the privilege to speak to people in the British dominion who live in that country.

We started from Kurseong on April 13 for Ghoom, about fifteen miles higher up which has an elevation of 7,407 feet above sea level. There were five of us; Bro. M., myself, and a boy and an old woman and myself. We took with us a tin trunk which contained a small oil cooking stove and utensils, and a little food. When this was finished we were able to buy vegetables along the way. Ghoom is seven miles from the Nepal border and we breathed the hilly air while mother and St. Landis rode on a bullock cart. The road was in good condition and circled round very sharp corners. The scenery that greeted our eyes was beautiful and caused us to think of the great power of our living God. On Friday morning we started from Ghoom for Kurseong by bullock carriage. On the way we met a Tibetan beggar boy, about twelve years old, and as they speak a language of their own, only Bro. Moses could understand him. He became very much attached to us, and asked to go along with us to Sukhia, and we said he should come and hear the preaching. In these hills Hindi is understood, but the speaking language is Nepali and by the help of God we all gave our testimony for Jesus to a good crowd of people, and we believe some seed has been sown in their hearts. We gave him some instructions as waiting for the next cold season was in contemplation when the sanction of land would be received, and as waiting for the next cold season was in question, the Lord was so good to us as to open the way so nicely to have a cheap and comfortable house here in Kurseong, and the expenses are not more than if we had remained in Calcutta. Praise the Lord! Several brethren of the Church of God, who believe in the sincere word of the gospel, advised us very strongly not to neglect our health so long, and we are thankful to say, the danger was revealed in the nick of time. Those who have lived in the tropical climate for some time realize the severe drain which one's body is subject to and so we hope this is no question, for it is only to the glory of God.

The weather is very nice some days, and then other days it is very cloudy and a very heavy dew落下. The temperature at present is 60 degrees in the house. This degree of cold affects us, and we have to wear our heaviest clothing; the wind is very cold. We are able to see down on the plains where the heat is grilling hot. What a wonderful power of God to have such a delightful climate here which is only 3,000 feet above sea level. We were more fervently praising His name. Amen.

Yours in the Lord.

Ezra B. Musser.

"Ruby Villa," Kurseong, India, D. H. R. April 17, 1912.

For the Evangelical Visitor.

The Loss of the Titanic.

BY JACOB ZEICHNER.

Great things were done with brain and hand;
Titanic did among them stand;
Her life was short and men could see,
God often may forgotten be.

Much confidence was placed in ship, Of God too little for the trip;
Who could have steered that iceberg clear, Would people be more in His fear.

Nothing too hard for Him to do; If both the passengers and crew had asked Him to guide safely through: Would then just be what He would do.

A ship was out on sea one night, At nine o'clock yet was all right;
But ah, she struck an iceberg large, Which ripped a hole in side of barge.

Although she was of immense size, Built stout and strong with timbers nice; Ten million dollars was her cost, Yet great ship now is a watery mist.

Before midnight she was a wreck, With millions worth upon her deck; And had it all been on one roll, Could not begin to save one soul.

Would wealth or money been enough, They had more than there who had the stuff; But this was as a fading flower, At the peril of this hour.

The speed no doubt had been too fast, But those are things now of the past; Will take it now as best we can, And by it learn of God and man.

The news no doubt was hard to tell, That things may now go not so well; The life boats seemed had been too few, To save all passengers and crew.

Attention first was paid to them Who could not help themselves as men; Efforts were made for them to reach, While hundreds found a watery grave.

The monster first was sinking slow, Yet after all they saw her go; And how she went to the depth and skies, For never, never, more to rise.

Horrors at this time can not be told, Their hearts were stout and strong and sure; If some were never praying men, Men at this time were praying then.

Prayers at this time were not just said— They did not come just from the head; They may have been like Peter's, short, Hope they were heard by our dear Lord.

The ship, of course, was just a song Comparing what she took along; The lives of them were precious sure. But after all their souls were more.

They were not asked, Are you prepared? Both saint and sinner same have shared; But after all the saints will be Right happy in eternity.

The sinner then his doom must face, Cause he rejected truth and grace; And what was sown he then must reap, Which does he always have to keep.

Carpathia, too, we don't forget, Nor do survivors of the throng; Who at this time were in distress— We pray the Lord for her to bless.

That night will be remembered long By the survivors of the throng; When lights were seen with cheer and song, And prayers, too, both loud and long.

She used right to the place of need. And she was welcome there indeed; And picked them up from off the sea, And she will never be forgotten.

Honor, praise and thanks, not less, We pray the Lord for them to bless; Above all else will give the same To our God and His great name.

May those of us who still are here Have sympathetic hearts, to cheer The ones of whom are in distress, May ask the Lord for them to bless.

Florin, Pa.

Speaking of gigantic foes, Joshua said, "They are bread for us." If so, the bigger the foe the bigger the loaf. This has been the experience of God's host. Where he has given the word and his people have obeyed it, there enemies have become their helpers; and where they dared the greatest opposition valuable help has come in its place.—Thomas Champness.
The Relation of the Church Militant to the Church Triumphant.

(Continued.)

SERMON BY J. R. ZOOK, AT BIBLE CONFERENCE AT GRANTHAM, PA., JANUARY, 1912.

The Relation of Church Militant to Church Triumphant.

(a) Christ the Head of the Church.

(b) Jesus both Lord and Christ.

(c) Extent and degree of Christ's power.

(d) Ministration of celestial angels.

(e) Joy in heaven over one sinner that repenteth.

(A) Christ the Head of the Church.

"And he (Christ) is the head of the church: who is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence....having made peace through the blood of his cross, by him to reconcile all things to himself; by him, I say, whether they be things in earth, or things in heaven." (Col. 1:18.) "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." (Eph. 4:15.)

"There must be a very close relation between the two branches of the Church of Christ since He, Himself, is the head of both. Death does not sever the holy and governing relations with Christ; rather intensifies them.

(B) Jesus Both Lord and Christ Also an Apostle and Highpriest.

"Therefore let the house of Israel know assuredly, that God hath made this same Jesus, whom ye crucified, both Lord and Christ." (Acts 2:36.)

"And a great multitude of the disciples were amazed when they saw the sign; but they believed not." (John 2:11.)

"When Peter saw their burning tears, and heard muffled sobs, he undoubtedly said to himself, words of sympathy will only be empty things to such bleeding hearts, and then turned to God for directions. And when he had offered prayer all alone in the death chamber by the side of the dead body of that most saintly woman, he opened the doors and presented her alive, healthy and beautiful, to the weeping widows. Just a few moments ago, this group of saintly women stood about Peter showing what beautiful presence of the holy dead. But this action would be greatly surprising. Some one may be ready to say this joy is only among the angels. But this account does not say among the angels. There is a parable of the lost piece of money which says there is joy in the presence of the holy dead. Even that would not confine the rejoicing to angels because it says: "In the presence of the angels," and we believe that the holy dead are in the presence of the angels for angels carried them home to glory. Could our holy dead be so happy over a conversion if they were not interested in their souls? And does this not dismiss the dismal and delusive soul-sleeping doctrine with all its kindred misunderstandings? Our dear ones in glory are closely watching the progress of the holy warfare on earth.

Church Militant and Church Triumphant Co-operative.

(A) Holy dead re-appear on earth.

(B) Spirits of just men made perfect come to our help.

(C) We have come to Jesus, the Mediator of the New Covenant.

(E) Joy in Heaven Over a Sinner That Repenteth.

Jesus says, "That even so there shall be joy in heaven over one sinner that repenteth, etc." If we could see the shouting and clapping of hands of the saints in glory when sinners are being saved we doubt would be greatly surprised. Some one may be ready to say this joy is only among the angels. But this account does not say among the angels. There is a parable of the lost piece of money which says there is joy in the presence of the holy dead. Even that would not confine the rejoicing to angels because it says: "In the presence of the angels," and we believe that the holy dead are in the presence of the angels for angels carried them home to glory. Could our holy dead be so happy over a conversion if they were not interested in their souls? And does this not dismiss the dismal and delusive soul-sleeping doctrine with all its kindred misunderstandings? Our dear ones in glory are closely watching the progress of the holy warfare on earth.

On the Mount of Transfiguration appeared Moses and Elijah, and conversed with Christ concerning the cruel death that He must die to make atonement for sin, once and for all. Moses had died nearly sixteen hundred years previously, and Elijah had been translated over eight hundred years. They understood Christ's mission, and no doubt appear on that beautiful and memorable scene to comfort, encourage, and cheer our Savior as He was so nearly approaching the cross.

Their own redemption and bliss depended on His faithfulness in that most trying hour.

The holy prophets were allowed and empowered to call some of the holy dead back to earth again for special occasions, and it always had a salutary effect.

Peter called Dorcas back, that noble woman who ingratiated herself so truly with the poor widows in Joppa. When Peter saw their burning tears, and heard muffled sobs, he undoubtedly said to himself, words of sympathy will only be empty things to such bleeding hearts, and then turned to God for directions. And when he had offered prayer all alone in the death chamber by the side of the dead body of that most saintly woman, he took her by the hand and commanded her to arise, and behold she opened her eyes. Then Peter threw open the doors and presented her alive, healthy and beautiful, to the weeping widows. Just a few moments ago, this group of saintly women stood about Peter showing what beautiful
and useful garments Dorcas had made for them, and possibly pointing out the accuracy and neatness of her work. I think one brought forth the last garment that Dorcas worked on, and said, "This is the cloak she was making for my little daughter Mary, when she took sick suddenly and died. Here is the needle and thread just as she left it." And I think they all said, "Yes; and we will not remove the needle but we will let it just as it is, to remember her love." But, oh, what a change! She is alive! really alive! We may imagine how the tears of joy swallowed up the tears of grief. Hear them shout, and laugh, and even cry for joy. Peter, the holy man of God, quietly witnesses the scene with a heavenly smile beaming from his placid countenance, giving God the glory. Just think of it, that God Almighty would dispatch from the ranks of the Church Triumphant to the Church Militant and give a most thrilling and telling victory in the darkest hour. I think Dorcas took up the work just where she left off—picked up that cloak, found the needle and thread untouched where she had left it, and continued her self-sacrificing labor of love. How would it be with us? Would we have to change our plans or calling? May God help us to be doing the thing that He calls us to do, so no change will be necessary. How many professing godliness say when they come to die: "If I had to live my life over I would do otherwise?"

Christ touched off a big gun on the devil's bulwarks when He called Lazarus from the gates of death: for it caused many of the Jews to believe on Jesus. The gloomy mist of death was rifted when Jesus said to the young man of Nain, the only son of a widow: "Come forth!"; because, fourth he came, and the powers of darkness receded forever. Amen.

What won't God do for His Church if she is consecrated, holy, loyal, filled with the Spirit, scaled unto the day of redemption, with the whole armour on. She will move forward with a conquering tread, "Bright as the sun, fair as the moon and terrible as an army with banners." Come on!

**Spirits of Just Men Made Perfect Come to Our Help.**

And we have come to the spirits of just men made perfect. This indicates that the holy dead are standing back of us in support and defense of the gospel of Christ. What else could it mean? How many times the spirits of the holy dead have been sent on special errands? Who were those men sent to Abraham to warn Lot of the imminent impending danger? They are not always made visible, we have reasons to believe. And again, we have testimonies of truthful people who most fervently declare that their loved ones appeared, not in a dream only, but in a beautiful vision while musing. Bishop Bowman had that experience not long since while he was afflicted. His daughter, who had died some time previously when but a child, came and sat on his bed, and he recognized her, only she was larger than when she died. Let us buckle the armour on a little tighter, brother, sister, for all the saints in heaven are with us in this holy and most glorious warfare, and the host of hell cannot overthrow or defeat us if we are faithful in all things.

**We Have Come to Jesus, the Mediator of the New Covenant.**

Jesus Christ is Commander in Chief of all the forces both on earth and in heaven, and He is responsible for our constant and final victory if we remain true to our calling in active service.

We have many advantages, as believers, in this dispensation, which they did not have in any previous age. We have the actual shed, atoning blood, which actually covers sin when repented of, and wholly sanctifies; and the benefits of the resurrection to immortality in Christ, and the outpouring of the Holy Spirit upon all flesh. Let us therefore be strong in the Lord and in the power of His might. "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?"

**Church Militant and Church Triumphant Merged Into One Glorious Body.**

The paper walls of time will soon be torn away, and both branches of the Church of Christ be merged into one glorious, faultless body.

"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.)

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes." (Rev. 7:14-17.)

Peter says, "We according to His promise, look for new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless."

Daniel says, "The kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given unto the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominion shall serve and obey him." Holy men, women and children of all nations, of all dispensations, are now ultimately and forever redeemed—spirit, soul, and body. The resurrection of the just is past. The earth has been purified by fire—changed and made new, and the meek do now inherit it, and inhabit it. The final triumph of Christ and His Church has come. The devil with all his hosts of men and angels is banished from this sphere.

The Sun of righteousness has risen with healing in his wings. All is glorious. Joy without a sorrow. Sweet without bitter. Pleasure without pain. The alleluias roll like the sound of many waters. The dove of peace abides undisturbed. The earth is a common possession. The bleeding Lamb of God sits upon the throne. The family on earth and in heaven are merged into one great, inseparable, bloodwashed, glorified throng. Amen and Amen.

"The glory He (Jesus) has received from God will some day be displayed. First His Saints will behold His glory when He calls them from the graves and from the earth to meet Him in the air. For this He prayed, 'Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold my glory, which Thou hast given me.' But more than that. Only seeing His glory would not satisfy His loving heart. He will give us the same glory which He received of the Father. (John 17:22.) This is the marvellous climax of God's gospel. This is the
wonderful future God has for sinners redeemed by the blood of His Son.*

For the Evangelical Visitor.

Pride.

By Jacob Zercher.

Look up references on pride and you will find that they are many, and we know that it is a deep root, and takes the power of God to get at the bottom of it, but it will do it if it is not hindered. God hates pride and so do His true children.

When we look back about fifty years and observe how our dear brethren and sisters walked, in the narrow, humble way of our good, old, plain church, and then look at our members of to-day, we see a vast difference. Jesus said, "I am the way," (John 14:6), and we know with Him is no variableness nor shadow of turning. He is just the same to-day.

If I could, by His help, in some little way, be the means of bringing conviction on the dear ones who, we see, are deviating from the plain, humble way of His children, I would be willing to give a little of my time. May the Lord Himself guide. This article may perhaps be more particularly for the young who have made the wise choice, however not excluding older ones if they are in the mark. O, how our sisters of long ago were attired in modest apparel, which becometh women professing godliness. (I Tim. 2:9.) How they looked up to them for examples. They did not much say about victory days, but they had it all the same. I have nothing to say against victory, brother and sister. When you have it you may shout it out, but live it first, then others can also tell of the victory. There were more tears shed in those days, and we believe the Lord has bottlenecked them. In those days the Christians were known from the world at a glance, because of a changed heart. Machinery was unknown then.

Dear young sisters, somehow, step by step, you have got away from the old landmarks pretty far. Will you not now just help to stop this drift? May God help us to see what we are doing. The devil has many avenues by which he is trying to get pride into the hearts of God's people (if it ever was out.) But we are glad there is a stronger one than he. So let us call on Him to help us, and He will do it.

The covering which many of our sisters are wearing now (if it is worthy of the name) is so small, and thin, that it is almost next to nothing, and the danger is it will get there altogether. Our old sisters had them on to stay; they had them tied. Why do things have to be so fine these days? and why is not that hair nicely smoothed down, sister? Pride in the heart, and pride in the hair. Pride is among a catalog of other bad things. (Mark. 7:22.)

Dare we have no pride at all? You may call it what you will, you can keep decent, tidy, clean, and neat. Each one has a teacher in his or her heart, namely, the Holy Spirit who will lead the right way, if we but hear; hearing means doing. "Flee also youthful lusts." (1 Tim. 2:22.)

We believe the young are tempted in many ways. But the Lord always has a way of escape for them who trust and obey Him.

Now we might want our attire a little more comfortable. Well, if it would be, can we not fear a little for Jesus' sake, as we are bought with a price? So now let us take the way with Him, and not please the carnal mind, and grieve the Holy Spirit, and the brethren and sisters. The free are always free. These liberties which are often taken unthoughtful may open avenues for others to follow, and may be the cause of some losing their souls.

It is true there is no salvation in clothes, but if true salvation is in the heart, the clothes do not make us much trouble; we will put on modest apparel and be done with it.

I am glad to say, however, there are still some mothers in Israel, and good sisters, who are still on the good, old, simple, narrow, plain, pleasant, easy, honest, humble, blessed path, to the Lord's lap pride is often planted, or rather cultivated, and may be the cause of the child's eternal destruction later, because she soon likes to see it, and because she likes to see it, she wants it, and because she wants it she will get it, and as she grows she wants more, and because she wants more, she will get more, as she does not know what is good for her, and by the time she is grown, pride has a wonderful hold, and a deep root, and may be the ruin of her, a soul lost, danger! danger!

May the blessing of God accompany this writing. This subject seems as a monster to write about. Pride is a big fellow to tackle, but if no more can be done, I can at least bark at him. God forbid that any one should become discouraged by this writing. No, no, a thousand times, no, but, much more, encouraged, and say with the hymn, "We are going through, Lord." This, by some, may be called an outside article, but do you not see that these things just are the fruits of the inside, or what is in the heart? I pray and hope that some one may be profited by these feeble efforts. May the Lord bless it to this end. Florin, Pa.

Christ says: "Find me that unfit man. You flung him out, but now let me come to him. I am after him. What for? To remake him. To give him his new opportunity, to put him back into the midst of the life from which he has been rightfully flung out. Competent, able, so that at last he shall be led up and presented to God faultless in the presence of the infinite glory."—G. Campbell Morgan.
"God Heareth Not Sinners."—Jno. 9:31.

By D. V. Heise.

A chapter of the singers of the Temple, from Bunyan's Solomon's Temple spiritualized.

The singers were many, but all of the church, either Jews or proselytes, nor was there any, as I know of, under the Old Testament worship, admitted to sing the songs of the church, and to celebrate that part of worship with the saints, but they who, at least in appearance, were so. The Song of Moses, of Deborah, and of those who danced before David, we all performed, either by Jews by nature, or by such as were proselyted to their religion. (Ex. 15:1; Judges 5:1, 2; I Sam. 18:6.) And such worship then was occasioned by God's appearance for them, against the power of the Gentiles, their enemies.

"But we are confined to the songs of the temple, a more distinct type of ours in the church under the gospel. The singers then were many, but the chief of them, in the days of David, were David himself, Asaph, Jeduthun, and Heman and their sons. In David's time, the chief of these singers were two hundred three score and eight. (1 Chron. 25:7.)

"These singers, of old, were to sing their songs over the burnt-offerings, which were types of the sacrificial body of Christ; a memorial of which offering we have at the Lord's table, the consummation of which Christ and His disciples celebrated with a hymn. (Matt. 26:30.)

"And, as of old, they were the church that did sing in the temple, according to institutions to God; so also they are by God's appointment to be sung by the church in the new. Hence, they are said to be the redeemed that sing. The songs they sing are said to be the songs of their redemption. (Rev. 5:9, 10.) They were and are songs that no man can learn but they..." (Continued on page 12.)

"The redeemed of the Lord shall return, and come to Zion, with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall fly away. Therefore they shall come and sing in the height, or upon the mountain of Zion; and shall flow together, thither, to the goodness of the Lord. Break forth into singing, ye mountains, and let the inhabitants of the rocks sing. (Isa. 42:11, and 44:22.)

"To sing to God is the highest worship we are capable of performing in heaven; and it is much if sinners on earth, without grace, should be capable of performing it, according to His institution, acceptably. I pray God it be done by all those that now and then get into churches, in spirit and with the understanding." Song and prophecy are closely related in the Bible and were generally the result of deep spiritual impulse and instructive, evidenced by manifestation of the Spirit of God, regardless of style or rhythm. (1 Sam. 10:5; 6; I Cor. 14:15.) Not a soulless noise or warble as sometimes made by solo, quartet and choir singers of our day. The Lord desires heart worship.

Clarence Center, N. Y.

For the Evangelical Visitor.

Nicodemus.

By W. R. Smith.

The sun had gone down behind the Judean mountains, and the night shadows had fallen over the hills and valleys. In the dark, deep dome above thousands of glittering stars shone peacefully down on the land with a soft mellow light.

It is the quiet hour of the eventide in the great city of Jerusalem, many long years ago. After the weary labors of the day with the thronging multitudes, Jesus was staying for the night, at the home of some of His friends. Quietly the door of the room opens and a noted person enters. It is Nicodemus, a ruler of the Jews, and a member of their great council.

He was perhaps the greatest and most wealthy man that ever came to see Jesus during all of His life here on earth. Nicodemus had heard of Jesus, perhaps had seen Him, and certainly knew of His many wonderful miracles, either from personal knowledge or from truthful friends, that Jesus had done in the city and country on various classes of persons.

Unlike many others of his class, Nicodemus was an honest and interested seeker after the truth, and desired to know more of this great Teacher who he believed came from God. To obtain this information he seeks to have a quiet evening talk with Jesus, with no others present to disturb them.

Through the day the Savior was busy with the crowds that thronged around Him, either in talking to them, or healing the various afflicted ones and there was no opportunity for a private talk such as he desired, and so he came at night to see the great wonder worker, and not as is sometimes said because he was afraid of what others would say or do, for facts show that Nicodemus cared very little, if any, for the opinions of others. Nicodemus was a strong character, having convictions of his own as to the right and wrong and dared to openly express them before his fellow men, even though he stood alone.
The Bible history of this great Jewish ruler closes with his helping Joseph to bear the body of Jesus to an honorable burial, and I firmly believe that when the ransomed hosts of God are finally gathered home, that Nicodemus will also be found among that blessed number.

Fredonia, Kansas, R. 2.

Child Salvation.

What methods may be taken to teach children to accept salvation by faith, and they be made to understand that they may have a definite experience of regeneration?

Following are some thoughts given on the above topic, at the Ohio State Council, March 16, 1912, by Iva C. Herr.

We, as parents and Christian workers, who have the salvation of the children on our hearts, no doubt feel interested in the question of how we may teach our children that they may obtain a personal knowledge of their salvation. This is an important subject and I am conscious, that to say something helpful, we need to be directed by the Holy Ghost. Since God has promised us the salvation of our children if we bring them up in the way they should go, we need to understand our duty and know what God demands of us.

First, I want to thank God for the privilege of consecrating our children to Him and taking them with us on our way to heaven. Thank God for this wonderful salvation which has cost heaven so much and been so great in its results; yet it is so simple that our little children can understand and be made partners of it with us.

One important duty is to daily gather them around the family altar for prayer and to instruct them in the things of God. Our hearts are made sad as we think of the many homes where this is neglected and where the children’s surroundings are such that it will lead them away from God rather than to Him. But it might be of little benefit for us to speak of the neglect of the unsaved to-day; it is we who profess to know God who need to be thoroughly aroused to our duty that we may clear our hands from responsibility, be instrumental in getting our children saved; to a place where they know God’s voice and where they are told, “Thine own children on our hearts, no doubt feel interested in the question of how we may teach our children that they may obtain a personal knowledge of their salvation. This is an important subject and I am conscious, that to say something helpful, we need to be directed by the Holy Ghost. Since God has promised us the salvation of our children if we bring them up in the way they should go, we need to understand our duty and know what God demands of us.

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gether with Him, which means more than to sit down and sing, "Rescue the Perishing." When we think of how Jesus poured out His very life that we might enjoy eternity in His presence, we dare not be selfish in desiring even the salvation of our children or withhold and reserve, if He demand the severing of the dearest tie on earth, if His name can be glorified and souls saved.

In Matt. 19:14, we see that Jesus Himself has opened the door for the children. Since He has given them an invitation and bids us let them come we need to be careful not to obstruct their way, but gently lead them into the fold. In order that our children, who have been partakers with us of the Adamic fallen nature, may grow up with Christian principles, as parents and teachers need to put forth great effort. It has been so in all ages. Even back in Moses' times, the people were commanded to teach the words of the Lord diligently unto the people were commanded to teach their way, when they sat at meat, when they walked by the way, when they rose up and when they lay down, which simply meant for them to have the spiritual welfare of their children continually on their hearts.

Take the parents of Moses as an example of faithfulness to their child. He had only spent his early years in his parental home, but had been diligently taught and carefully trained for God, and later in life when he had the temptations of worldly honor, fame and pleasure cast at his feet, he only trampled them down, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

We should teach children in a simple way what sin is, its deceitfulness and awful results if allowed to remain in the heart. Help them understand their privilege of having a personal knowledge of their salvation. Teach them to look to the Lord in times of need, or trouble, for deliverance and that trying to be good in their own strength will only result in failure, but that they must get a new heart. I once heard a mission worker praise God because her mother had taught her that she must get a new heart. I believe through lack of diligent teaching along these lines, many are unsaved to-day who might otherwise be in the fold. The thought that children must first wander out into sin and sow their wild oats before they can appreciate an experience of salvation is not of God. Neither is the thought that they are so carefully trained these days under Christian influences and in the Sabbath-school that they no longer need a radical change of heart or old time conversion. The Bible emphatically says, "Ye must be born again." For as one has said, "We cannot join God's family we must be born into it," as it is the only way we can become heirs with Jesus.

And still more we read in God's word that we should train up a child in the way he should go. According to this command it would be wrong for us, even in clothing our children, to put anything on them which would be inconsistent for little Christians to wear. It only stimulates pride, leads them away from God, and will bring sorrow to our own hearts.

Principles from which good or evil develop may be implanted in children's hearts very early. I believe it is said in a certain journal that of the seventy-one corporate members of the American Board of Missions, thirty-four were converted before they were fourteen years of age. A certain Christian worker said he was converted at the age of three, and the earliest Christian experiences of others date back to four, five, and six years of age. It is said that Voltaire became an infidel at the age of five. Would to God that all parents realized their responsibility toward their children for even their inherited tendencies and disposition.

I greatly appreciate some thoughts I have gathered from John Wesley's teaching on the subject of training children. He refers to them as being a glorious and important trust and realizing that one soul is worth more than all the world, we should watch over each one of them with the utmost care so that when we are called into account we may give it with joy and not with grief. In reference to early teaching, he says that from the hour we perceive reason beginning to dawn we should begin to instruct them, that we may turn the eye of the soul to good things as well as to something trifling. But he says instructing them early will not be sufficient unless we speak to them plainly, use such words as little children may understand. Through simple illustrations make them understand God's great love for us and the importance of us loving Him, and while we are thus instructing them keep lifting our hearts to God for Him to open their understanding and ask that the Holy Ghost might apply our words to their hearts.

Again He says if we would see the fruit of our labor we must not only teach them early and plainly, but frequently, as it might be of little use to do it only once or twice a week. He asks, "How often do you feed their bodies? not less than three times a day, and is the soul of less value and will we not give it as much attention?"

And still farther He adds that to teach them early, plainly and frequently will not avail unless we persevere therein, that we should never leave off our arduous or labor of love until we see the fruit of it, and to do this we will find the utmost need of being endured with power from on high, without which none ever had or ever will have sufficient patience for the task. It is true there are exceptions to all rules but our faithfulness in this work will be rewarded by God Himself. We might give many more of his thoughts which would be helpful but space will not permit.

After the child has been properly taught it makes it easy for the Holy Ghost to convict them of their little sins and the need of giving their hearts to Jesus, and as we see the Spirit of God operating on their hearts, it is our highest duty to get them down before the Lord in prayer and urge them to definite seeking, and open confession of their sins; at this time we need to make plain to them the Bible way of repentance and faith. As a rule their faith is simple and God gives them the witness of the Spirit. I have witnessed the conversion of a number of children. Some have had to go back into homes where we knew the spiritual life would not be nourished as it should be, which always brings sadness to our hearts, but others who have been fed and cared for are rejoicing in His service today. Again I thank God for household salvation and the privilege of taking those with whom we daily associate with us to heaven.

Every one of us can do something for humanity—rich, poor, young, old. When God made this world He did it without any of us. The rainbow owes nothing to your paint pot. God did it all. But this time he is building a new humanity, grander than any sun or star, and he permits you to be co-workers with Himself. "And thou mayest add thereto." Put in your contribution, put it in.—W. L. Watson.

There is but one result that can warrant the agony of Calvary, that can satisfy either our blessed Saviour or ourselves; and that is our being conquerors over sin.—Mark Guy Pearse.
The years pass by, and God gives him a
noble, pure woman. Together and har­moniously they travel through life, reap­ing the harvest of the pure, holy thoughts
and deeds of youth. Children come to bless
their household, and the two unite to­gether to guide these tender feet into the
paths of right. As a result of their parents'
training, example, and prayers, the children
grow up obedient and good. They reach
young manhood and young womanhood,
and in their turn choose companions and
leave father and mother's fireside.

The children have all gone now, but
what are the parents reaping? Ah, first,
the consciousness that they have not lived
in vain, that they have given this world
strong, noble men and women to help make
it better. They are reaping happy mem­ories of the past, free from conscience­stings and remorse for not having done
what they could. They are reaping the
strong, faithful affection of their sons and
daugthers, who regard father and mother
with reverence and honor, and to whom
no one else's counsels seem so good as that
of father's or mother's.

Best of all, they shall some day obtain
"a crown of glory that fadeth not away."
Neither must they come into the presence
of God emptyhanded. The little they can say,
"Master, behold my sheaves."

Blessed harvest indeed is this; but let
us bear in mind: they reaped this kind of
harvest because continually they sowed
only the kind of seed which would produce
it.

Shall we consider another example of
sowing and reaping? A young man, or a
lady just nearing manhood, purposes to do
so as he pleases. During the Summer he
is little seen at home, but is away wherever
he can get a job that will furnish him
with "spending money." Indeed it is
necessary for him to go to some place where
he is not known, in order to get work for
when the boss is not watching he is likely
to put little physical effort into his work;
thus he soon gains a bad reputation and
is not wanted by any of the men who know
him. His lack of effort is due partly to laziness
and a lack of sense of manly responsi­bility,
and partly to the loss of sleep and
viability which he has sustained from the
previous nights—or many nights—carousings.

Finally he marries, perhaps from choice,
but more likely because of necessity. He
has sown; now comes the reaping. He
desires to be "tied down," and so does his
wife. Neither puts forth effort to make it
pleasant for the other, and the home is in
constant turmoil. The children are the
meanest he ever saw, and the older they
grow the worse they become. His sons are
unruly and ungrateful. His daughters are
everything but modest and ladylike.
Long since, in his wild career, he learned
the taste of rum, and once that time he has
resorted thither to drown the turmoil of
his life, until now he is nothing but an
"old drunkard." Nobody respects him; no­body cares for him. Oh, awful fate! Paten­
Nay; it is only the harvest of what he has
been sowing all these years.

Worse still, even the grave relieves him
of his misery. It but sinks him into
eternal woe.

O young man, what will your reaping
be? Dear girl, what harvest is awaiting
you? There is but one way to decide it,
and it must be decided now. Now, more
than at any other period of our life, we de­
cide our future joy or woe.

"As is the sowing
So is the reaping."

Dear wayward boy or girl who have
started out, sowing the seeds of sin, let
me beg of you to sow not one more such
seed. The more you sow, the more you
will have to reap in later life. Can you
afford such a reaping?

Perhaps you are not so bad as this one
who reaped such a sad harvest. No doubt
you have many noble traits of character.
I have in mind a young lady who in the
main was good, exceptionally so in many
ways. Her greatest fault perhaps was this: she
thought it a light thing to win the
affections of another and then to destroy
them. Her sister warned her, saying, "It
will all come home to you some day;" but
she paid no heed. Afterward she gave her
heart to God and He forgave her of this as
well as of her other sins; but did that
end it? Ah, no. She reaped; and bitter
was her harvest. Though she loved the
Lord and desired to please Him, yet her
affections were so accustomed to flitting
father and son that you were now almost
beyond her power of restraint. Because of
this they were continually fasting upon
some one from whom God would have to
sever them. Many times her heart was
wrung with grief and humiliation, and
many hours she spent in weeping bitter
tears—all this but the harvest of what she
had sown.

Young man, young woman, what will be
your harvest?

Pause, ask yourself the question,
"What will be your harvest when I reap what I
have sown."

—Mary J. Helpfulhasting, in Gospel
Trumpet.

Testimonies.

I have been impressed to write for the
Visitor for some time, but kept putting it
off till to-night. I was especially prompted
to write, as we see so much sin in the
world.

I did not go as far as sin, perhaps, as
some people did, but I am glad I know the
blessed Savior has saved me from the
many sins of the world. I was only ten
years old when I started on this narrow
way and have been serving the Lord ever
since.

I was converted in Brother Hoover's re-
vival meetings, held three years ago this
Winter, and I can truly say, I have no de­
sire to go back to the world again. I want
to labor on in His service till He shall call
us all home to meet Him in that heavenly
mansion above. I a' an interest in your
prayers.

ELISE SHEPPARD.

Dear readers of the Visitor: I have
been impressed for some time that I
should testify for Jesus, on the pages of
the Vis­
and testimonies from the brethren and sisters.

I often think, if so one would write oftener than I do, the testimonies would be few, so I want to be faithful in the little things that He has for me to do.

I praise God because I know that my Redeemer liveth, and is at the right hand of the Father, interceding for us. When I think of the blessed gospel privileges we have of communing with God, not through an high priest as the children of Israel had, but through our great High Priest, Jesus Christ, one that hears and answers prayer, my heart goes out to those who know nothing of the true and living God.

Jesus is very precious to me, especially of late; as I have found, as the poet says,

"Prone to wander, Lord, I feel it;
Prone to leave the God I love."

But this evening I can say His love did not let me go, and He is more to me than ever before. I am glad I realize His leading hand, it is my desire and determination to follow every step of the way. Pray for me.

An unworthy sister,
NAOMI KERN.

Abilene, Kans., May 7, 1912.

Criticism on Graded Lesson System.

It is not expected that each denomination will publish its own Course of Graded Lessons. As before mentioned, several of the larger denominations have formed a syndicate for this purpose. Hence, if any of our Sunday-schools decide to introduce this Course, they must go outside for it. They can obtain it from one of the large denominational publishing houses, or from an undenominational publisher, either directly, or through our "House." Not being a part of our own Sunday-school literature, but an outside publication, it is fair and proper that our people should know something of the objections that are being urged against it in the denominations by which it is being published and in which it is being used. Nothing is said about these matters in the secular press, and we take it for granted that very few, if any, of our people read the papers of other religious bodies; hence they may learn nothing about these objections unless we quote them in these columns.

We repeat, in the interest of fair­ness, that these objections are not un­iversal. There are those who com­ment the Graded Lessons just as they are, and believe that they mark an im­portant forward step in Sunday­school work. While others, no less qualified to speak, condemn them. But the question at issue is not whether these Lessons are entirely without merit, but whether they contain enough objectionable matter to justify their exclusion from the Sunday­schools until their defects are reme­died. The pure food laws are being rigidly enforced against certain articles of diet, not on the ground that the whole bulk of these articles is poison, but because, it is alleged, they contain enough poison to make them injurious and dangerous. It is in this sense, and to this extent, that we believe the objections to the Grad­ed Lessons are well founded. These criticisms are along the lines indicat­ed in previous editorials, but we be­lieve our people will be interested in reading at least a few of them in the exact words in which they are written.

The Editor of The Evangelical Messenger, organ of The Evangelical Association, in the issue of November 22, 1911, speaking of the popularity of the Graded Lessons, adds that "it is not an unusual thing for popularity to exceed merit." He joins in the general approval of "a system of gradation in the Sunday­school," and the "adaptation of lesson helps and teaching methods based on age and capacity of the members of the re­spective departments of the school," but objects to a Course like the syndicate Graded Lessons, which are so ex­tensive that the smaller denominations must go outside for their liter­ature. He says: "In the first place, the trade allowance is so scant as to scarcely cover postage; secondly, every order by us from the syndicate displaces just that quantity of our own literature in our schools. Con­tinue that process indefinitely—and our schools will be wholly supplied with literature from without and there will be no occasion to publish our own. Can any one fail to see what that would mean to us as a Church?"

The Herald of Gospel Liberty, organ of the Christian Church, has given its readers an exhaustive discus­sion of the whole subject during the past year, with the utmost fairness to both sides of the question. In reviewing the discussion, in the issue of June 1, 1911, and speaking of the lessons which are brought in from outside the Bible, the Editor says:

"The Bible has always been the text­book of our Sunday­schoools, and we can not afford to have it otherwise. The graded lesson idea, within rea­sonable limits, we heartily approve; but until this objectionable feature of displacing the Bible as the text­book even in part, is removed, we shall be compelled from a sense of duty to the cross of Christ to stand against a fur­ther introduction of this new Graded Lesson system into our schools. We urge our people to drop them, particu­larly above the Junior course, if this objectionable feature is not speedily removed. The Bible has always been entirely sufficient as a book of instruc­tion in divine truth, and we believe it is now."

Later, in the issue of August 17, 1911, he deals with the objection that the Graded Lessons minimize the impor­tance of the child's conversion, in these words:

"The conversion of our children is the great aim of the Sunday­school and stands at once infinitely above every other consideration. It may not be so, and doubtless is not, in the estima­tion of these 'advanced' scholars, but with the multitude who hear Jesus gladly, this fact will stand out plainly. We believe they will not accept any system of lessons which in any way de­signedly minimize the conversion of the children, or in any way seek to pick to pieces the word of God, as if it were only a thing of man's making. We are confident that while many of our people like the graded lesson idea, as this writer does, they will never ac­cept these objectionable features."

A spirited controversy on this sub­ject is going on at the present time among the Presbyterian. Since writing our first editorial, in which we re­ferred to the lesson in the Beginners' Series called "The Story of a Shepherd and His Sheep," we have read an article of Prof. C. W. Hodge, D. D., of Princeton Theological Seminary, in which he severely criticises this use of the Parable of the Lost Sheep. He thinks that it verges on the blas­phemous to ignore the great lessons which the Master intended to teach by this parable, and be satisfied with using it to impress the lesson of kind­ness to animals and to encourage "children to care for animal pets?" He continues as follows:

"But—we shall be told by the advocates of these lesson helps—this les­sion is for very young children in the beginners' grade. Just here, how­ever, is the fundamental fallacy of all this pseudo­scientific pedagogy, viz., that the truths of the gospel cannot be taught to little children. This is ab­solutely false. Cannot a little child be taught to love the Lord Jesus and trust him as his Saviour? And is not this very parable well calculated to serve this purpose? With his vivid imagination and his love for stories such as this, the heart of the child will go out to Jesus, if only we let the child know that Jesus is the good
Shepherd, who lays down his life for his sheep. Surely the little child needs the Saviour! How dare we, then, when going over the Parable of the Lost Sheep with him, withhold the bread of life, in order to teach kindness to animals?"

In conclusion he says:

"The fact of the matter is that the Graded Lessons appear to be a deliberate attempt to substitute moral truths and some of the truths of natural religion for Christianity, and then to seek in the Bible for illustrations of these truths. In point of fact, the underlying ideas which give the tone to the Graded Lessons, are fundamentally opposed to those of the religion of the Bible, being formed and determined by the idea that all that the child needs is instruction, not salvation. In this way, the whole Bible is distorted.

"It is high time that the Presbyterian Church arouse itself and demand that the Board of Publication see to it that lesson helps are provided for the teachers and scholars in our Sabbath-schools, which are evangelical in tone, which are prepared by men who have real expository insight, and which will open the Scriptures to the children, instead of wresting and distorting the Bible."

Rev. D. S. McCaslin, D. D., of Minneapolis, has just closed an exhaustive discussion of this subject in The Presbyterian, in which he deals principally with the heresies which are taught in the Graded Lessons, and refutes them in no uncertain words. It would require more space than we have at our disposal to quote at sufficient length to give the reader an intelligent idea of his excellent and scholarly article of over five pages, which appears under the heading of "A Dangerous Germ in the Graded Lessons." Rev. E. Morris Ferguson, Educational Superintendent of the Presbyterian Board of Publication and Sunday-School Work, publishes a brief, and what seems to us to be a very weak, reply. Rev. David S. Kennedy, D. D., the able and scholarly editor of The Presbyterian, then reviews this discussion briefly in an editorial headed—"Poison Germs in the Graded Lessons." Among other things he says: "No man has a right to leave out the supernatural when teaching God's word. To instruct teachers to suppress the facts of Christ's crucifixion is pernicious. The substitution of biographies of ordinary men for the word of God is presumptuous."