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Evangelical Visitor- August 12, 1912. Vol. XXVI. No. 16.

George Detwiler

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Evangelical Visitor.

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

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

VOL. XXVI.

HARRISBURG, PA., MONDAY, AUGUST 12, 1912.

No. 16.

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ADDRESS ON HOLINESS.

What a deal there is of going to meetings and getting blessed, and then going away and living just the same, until sometime we, who are constantly engaged in trying to bring people nearer to God, go away so discouraged that our hearts are almost broken.

We feel that people go back again from the place where we have led them, instead of stepping up to the place to which God is calling. They come and come, and we are, as the prophet says, unto them a very pleasant instrument, or a very unpleasant one, as the case may be; and so they go away, and do not *get anything*. They do not make any *definite advance*. We have not communicated unto them any spiritual gift. They merely have their feelings stirred, and, consequently, they live the next week exactly as they lived the last, and go down under the temptation just as they did before.

Would you dream for a moment that this was the kind of thing God intended in His provisions of grace and salvation? Is there not a definite end in every promise, exhortation and command? God is most *definite* in His requirements and promises, and in the provisions which He has made; and yet many of the Lord's people are perpetually and persistently *indefinite*. They go to and fro like a door on its hinges, and never get anything from the Lord. We want you absolutely to get something from the Lord, and we are quite sure you

may and *will*, if you comply with the condition. The Lord is ready to give you that particular measure of grace, strength, and salvation which you need. Now that you have come up to the threshold of the goodly land, there is only one thing which can keep you out, provided you have made the needed consecration. Of course, if you are holding anything back, then you can never come in until you give that up. If you are cleaving to some doubtful thing, and don't give God the benefit of the doubt, you can never come in; but, if you see this, and make the necessary consecration, if you *really* desire this blessing, there is only one thing which can possibly keep you out of its enjoyment, and that is—*unbelief*.

It will be said of you, in years to come, as it was said of some in olden times, "They entered not in because of unbelief." You have come right up to the threshold, and some of you have been there many a time. Oh! what gracious influences you have been the subject of. You have seen through the veil! You have felt His hand! You have had your feet on the threshold! You have been almost in, and then you have drawn back through unbelief. Shall it be so again to-night? God forbid! Will you step over? Will you venture? Will you trust? Will you spring into the arms of Omnipotent Love, and trust Him with consequences? Never mind if you *do die*, or something happens to you that never happened to any one else in the world's history; God will take care of you. Never mind if the devil does come around and "consider" you, as he did Job, and afflict you with boils, and put you upon the dunghill, you will be happier there with Jesus than in a palace without Him. Oh! this caring for consequences! The devil knows the grand *possibilities* open to many of you; he knows not only what you might receive and enjoy in yourselves, but what you might accomplish for God if you would only come in and possess this blessing; and so he frightens you with consequences. He knows what you might do, and whom you might be instrumental in saving!

Who knows how many of these precious ones that cluster round you, you may be instrumental in leading on to this higher platform—this glorious vantage ground of Christian experience? and, through them, how many more? and, through them, how glorious blessing would spread? Remember, also, that every time you come near and go back, there is less *probability that you will ever come in at all*; and the nearer you come and go back, the less probability there is that you will ever come as near again.

You are grieving the Spirit. There are some people who have been coming near for years, and now they have gone back altogether, and I am afraid they will never come up again. What *will you do?* The law of the kingdom, from beginning to end, is, "According to your faith be it unto you," and, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have *them*." Now then, will you? Have you let go of all? Are your skirts free? Are you leaving all behind you? Are you resolved from to-night to cut from the past, and no more make any provision for the flesh to fulfill its lusts, but that you will bid the things that are behind a final adieu, close your eyes on them, and fix your eyes on the mark of the prize of your life until you reach it? Will you? If you will, God will give you this blessing. He waits to do it; He is here. The Holy Ghost is here: He is leading many of you up; He is beseeching you; He is seconding what I am saying, in your hearts; He is saying, "Come, beloved; come into the banqueting house;" He wants to bless you and fill you with His Spirit. Now then, will you come? Oh! the Lord help you not to draw back, but to press on, *press on, press on, press on*, never minding the consequences.—*Catherine Booth.*

Simply go on as you have begun—simply "neglect the great salvation"—and you will make your everlasting ruin sure. Many foolish, faithless parents have stood by the grave of a child which they have dug with their own hands. How? Did they administer slow poison, or strike an assassin-knife through the young heart? No; but they killed their child just as surely, by simple neglect of the first laws of health. Many a father, too, has wrung his hands in agony before the prison-cell which held a ruined son, or over the letter which told him of a son's disgrace, and on those very hands rested the guilt of that boy's ruin. Why? Had they led that son into Sabbath-breaking, or theft, or profligacy? No; but they had left the youth alone, and left him to rush into them unrestrained. Neglect was the boy's ruin. There is no need that the man in a skiff amid Niagara's rapids should row toward the cataract; resting on his oars is quite enough to send him over the awful verge.—*T. L. C. from "Life Thoughts from Pulpits and Poets."*

"Look to Jesus! see He stands,
Holding forth His bleeding hands;
Saying, "Come to Me for rest,
And be saved among the blest."

Evangelical Visitor

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EDITORIAL.

CONFUSING BIBLE EXPOSITION.

It is said that variety is the spice of life, which, no doubt, is in a measure, true, but the variety of exposition that obtains in the current International Sunday school lessons as given by the Lesson Committee must be a variety that is confusing to the common people. Of the lessons for July 21, 28 and August 4, one expositor has this to say concerning the variety of expositions:

"In dealing with these lessons it is necessary that we recognize how varied, and indeed, how contradictory the interpretations of these parables by different expositors have been."

The lesson for July 21, has three of our Lord's parables, two found in Mark and one in Matthew, and the lesson is entitled, "The Growth of the Kingdom." Of this arrangement another writer says:

"We grow weary correcting the misconstruction of Scripture found in the way the Lesson Committee has put lessons together this year. The title of this lesson, and the combination of Scripture selections under it shows there has been either an utter ignorance, or an ignoring of some of the plainest symbols of the Bible."

Apparently the thought of the Lesson Committee was that the Kingdom

is identical with the Church so we have the President of the World's Sunday School Association writing: "*Think of the beginnings of Christianity!* When our Lord died and rose again and returned unto His Father, what did He leave behind Him but a handful of mustard seed! The dens and caves of the earth, the catacombs of Rome, the dungeon and the stake have again and again held what appeared to be the remnants of the Christian Church. But in spite of all, the Church has gone from less to more, until she has become the mighty tree which today overshadows the world with its branches, in which birds of every wing find shelter."

Of the parable of the leaven he has this to say: "Yeast is akin to east, geist, sprite, spirit, geyser. It means rising. The comparison is often used of evil. But the comparison is equally capable of being used in a good sense.. Our soul may be compared to the sponge of dough which a woman has wrought into that condition by kneading. But as the dough, however kneaded, requires the insertion of the ferment, so we require that the Spirit of God should hide in our hearts the germ of Divine life."

It would appear according to this exposition, that the lesson is meant to have us look forward to a converted world. Others see in the parable of the mustard seed something abnormal.

"It is very interesting to notice how, in the Old Testament Scriptures, a great tree is constantly the symbol of great world power, and here that particular aspect of the Kingdom principle, as embodied in the Church, is suggested. And yet again, the figure of the fowls of the air is always employed in relation to things evil. I believe then that in this parable we have a foretelling of the abnormal development of the Church as embodying the Kingdom principle until she becomes great in worldly influence, and harbors evil things within her shade."

Of the parable of the leaven this writer has the following: "The third parable, that of the leaven, is one which in modern exposition has almost invariably been interpreted as intended to describe the quiet and silent power of the Kingdom principle as it gradually gains ascendancy in the world, until everything is brought beneath its sway. To me this is subversive of the teaching of all the other parables, and contradictory of the sense in which the figure of leaven is used in the Bible from beginning to end. No other parable suggests that

in this present age, the whole world will be brought under the dominion of the throne of God consciously and willingly. Moreover leaven is always used in the Scripture in a way which entirely harmonizes with the truth concerning itself. Leaven is itself corruption, and its influence is always corrupting. Every single occurrence of it as a symbol in the Scripture recognizes it as a symbol of evil. I do not believe this is any exception to that general rule. The picture here is that of the intrusion into the Church, of corrupting influences, which insidiously spread, until the whole is so far deteriorated, that in its organic union it entirely fails to fulfill its mission.

"These are pictures of the processes of one age, the age of the Christian Church, and they are pictures of that age only in so far as the processes of the Kingdom of God are concerned. There is a sowing of seed and a growth therefrom, which goes quietly and slowly forward toward a harvest of value and good. There is, moreover, a growth which is abnormal and contradictory to the real nature of the seed sown, resulting in a development which affords shelter to evil things. Finally there is a process of disintegration in the midst of the meal, which, corrupting it, prevents its fulfillment of original purpose."

Of this last another writes: "The parable of the leaven is tailed on here, in a connection where it does not belong, and under a title that is a misnomer. Notice this does not say, "The Kingdom of heaven is like leaven, and stop as so many do, but it is like leaven in connection with the things mentioned. From Matthew 13: 11 we find this parable, with the other parables in the same chapter, are to portray the mysteries of the kingdom of heaven, meaning the mysterious phases through which the kingdom passes in this age. The leaven is typical of evil (so in all the Scripture, without exception in a single case, and never any other interpretation undertaken except in this case). Meal is good. The woman, a church, and, in view of what she does here, an apostate church. So an apostate church mixes leaven of evil in meal of good doctrine."

Then as we proceed forward in these parable lessons we are told that the sinner is both the treasure and pearl hunter. The title of that lesson is given as "The Worth of the Kingdom." In spite of the fact that the sinner has nothing wherewith to buy his salvation or Christ we are told that he gives up his all, sells out, in

order to obtain salvation. Of the pearl the exposition is about the same. They speak of salvation as being the pearl of great price, the sinner the merchantman who is out seeking for goodly pearls and discovers this pearl of great price. He quickly sells all and buys it. This kind of exposition appears to us unscriptural and far-fetched.

Dr. Scofield says of the parable of the hid treasure: "The interpretation of the parable of the treasure, which makes the buyer of the field a sinner who is seeking Christ, has no warrant in the parable itself. The field is defined (verse 38) to be the world. The seeking sinner does not buy, but forsakes the world to win Christ. Furthermore, the sinner has nothing to sell, nor is Christ for sale, nor is He hidden in a field, nor, having found Christ, does the sinner hide Him again. At every point the interpretation breaks down.

The field is the world as Jesus Himself said, and this He bought at the awful cost of His own blood. In this bought field the treasure is hid. Israel, particularly Ephraim, the lost tribes, is hidden in the field, and constitutes this treasure and looks forward to restoration and salvation.

Of the parable of the pearl we quote from G. Campbell Morgan:

"Here again the man is the Lord Himself. To imagine that the pearl is salvation, and the merchantman the sinner, is to contradict all New Testament teaching for it is to suppose that a sinner can purchase his own salvation. . . . It is a well-known fact that pearls were not held in any esteem by the Hebrew people. When our Lord, therefore, made use of this particular figure, it was a strange and unusual one to those who heard Him. . . . Among all precious stones, the pearl alone is the product of a living organism as the result of injury done to itself. Further it is the symbol of innocence and purity. . . . I have no doubt here we have our Lord's figurative revelation of the ultimate Church which is being gathered out during this period. . . . The whole meaning of the Master, as to the ultimate intention may be expressed in the words of Paul, "Christ also loved the Church and gave Himself up for it; that He might sanctify it, having cleansed it by the washing of water with the Word, that He might present the Church to Himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish!"

Paul wrote to Timothy of the im-

portance of him as a workman for God to be diligent in his endeavour so that he might rightly divide the Word of Truth. Such admonition is just as much in force today. This is especially needful in the teaching of the young. Any erroneous teaching, however sincere the teacher may be, cannot but be destructive of true faith. One does not need to sit long in many Sunday school classes without hearing some fanciful interpretations on Scriptural lines.

We are very glad for the Africa letters which we can give to our readers this time. They were long in coming but are good and interesting. Sr. Eyster's letter permits us to look on a picture that, in a way, is not attractive. It shows us something of the gross darkness that follows when light is rejected. We remember that one of the missionaries stated some time ago that heathen who have come in contact with the Gospel message and received its light can never again be heathen as they were before. It is sometimes said that the people of the homeland are drifting into heathenism. According to what the missionaries say they cannot go into heathendom, but apparently they drift into something worse, as indicated by what Sr. Eyster writes concerning those with whom she has to deal. We bespeak a careful reading for Sr. Lehman's letter. It was not written for publication, and for that reason may go more to the heart of the matter than it would otherwise have done. She points out some very important points to be taken into consideration in dealing publicly with the matters to which she refers. It is true, as she says, not every one who may undertake to handle the subject in question can do so without hindering more than helping. Some of our readers have felt aggrieved over some things which have been printed in these columns on those lines. What was written was well meant but possibly not very wisely stated. Writers who are moved to write on such lines should remember that the *Visitor* is not a medical journal. We hope Sr. Lehman's letter will be carefully read and its lessons learned and practiced. Christian parents ought to measure up to what is required on those lines.

With the passing away of Bishop Henry L. Heisey of Millersville, Pa., on August 4, the Manor, Pa., dist., loses its senior bishop. For more than twenty years Bro. Heisey filled the office of bishop for this district and

the very large company which attended his funeral on Aug. 7, bore silent but eloquent testimony to the love and esteem in which he was held by the members of his district. This feeling, however, was not confined to his own district but was shared generally in the adjoining districts and many from those districts were present to show a tribute of respect for the departed. He was esteemed by the people for his genuine worth as a man, his deep piety, his sincere life, his deep concern for the members of the flock as shepherd. He suffered considerably in his last sickness but was patient. He has gone to his rest. His works follow him.

The harvest meetings that are being held at different points in Pennsylvania are being largely attended. Especially do the barn meetings seem to attract the people. We were permitted to attend one such meeting on August 3, at the home of Eld. David Brehm near Hummelstown, Pa. It was estimated by some that the number attending reached 700. It was necessary to divide the service, as the barn floor was entirely inadequate to accommodate the crowd of people. An overflow service was held on the veranda and adjoining lawn. Besides a number of visiting ministering brethren who addressed the meetings, an address was given at each meeting by Sr. Sallie Doner, returned missionary. An offering for the mission fund amounting to nearly \$102.00, was given.

This being the first endeavor of the new printers in getting out the *Visitor* we are under no little concern as to how successful the effort will be. We are anxious that the paper go out as promptly on time as it has been doing under the former company, and also that in its make up it may keep up to its former standard, or if in anything changed it may manifest improvement. However the printing plant is new and the workers are new so if there should be a slight falling short in the beginning our friends will exercise a little patience. We feel confident there will be honest endeavor not to come short in any point.

"Arrows of Truth," is the name of a new 16 page monthly, with neat cover, that comes to our table. It is designated as being for the "Spreading of Scriptural Holiness and the Promotion of the Christian Life." Its editors in chief are Rev. S. Alvin Zuber and Rev. John H. Hunt, D. D. We notice that several of our brethren are among its working staff, one, Eld. S. G. Engle, and Associate Editor and Henry Landis, Circulation Manager. It is published at 50 cents per year at 4074 Haverford Ave., Philadelphia, Pa.

News of Church Activity IN THE HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.

H. P. Steigerwald, Grace Steigerwald, Matopo Mission, Bulawayo, South Africa.

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

Elizabeth Engle, Walter O. Winger, Abbie B. Winger, Mtshabezi Mission, Gwanda, Rhodesia, South Africa.

Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

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

Jesse R. and Malinda Eyster, box 10, Boksburg, Transvaal, South Africa.

India.

The following are not under the F.M.B.:
D. W. and Mrs. D. W. Zook, Adra, B. N. R., India.

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

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

Central America.

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

Missionaries on Furlough.

H. J. and Emma Frey, Abilene, Kansas.
Sallie K. Doner, Campbellstown, Pa.

OUR CITY MISSIONS.

Philadelphia Mission, 3423 North Second street, in charge of Sr. Mary K. Stover.

Buffalo, N. Y., Mission, 25 Hawley street, in charge of Brother H. J. and Sr. Edna Wagaman.

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

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

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

San Francisco Mission, 52 Cumberland street. In charge of Sister Lizzie Winger and workers.

Dayton Mission, in charge of W. H. and Susie Boyer, 601 Taylor street, Dayton, Ohio.

HARVEST MEETINGS.

August 17. At Silverdale, Pa., 1.30 p.m.

August 15. At the Bethany M. H., Thomas, Okla.

Sept. 14. An all day (forenoon and afternoon) barn harvest meeting at the home of Bro. Garrett D. Tyson about one and a half miles east of Souderton, Pa. All are heartily invited, especially ministers.

A cordial invitation is extended to all to come to these meetings.

"ALL THINGS are yours" (I Cor. 3:21).

Why? Because "ye are Christ's, and Christ is God's." You may be the least link in the chain, but you are bound to the throne of God. All things are yours by prayer (Matt. 21: 22). All things are yours by faith (Matt. 9: 23). All things are yours for overcoming (Rev. 21: 7). All things are yours in glory (Rom. 8: 32). And for this present all things are working together for good (Rom. 8: 28). —Sel.

SAN FRANCISCO MISSION.

We praise God for His continued goodness to us, and, with the prophet of old, we can truly say, "Hitherto hath the Lord helped us." Bless His name. The weather this past month has been quite cold, especially in the evenings, and the winds high, so that it has not been so pleasant for street meetings, yet the attendance has been good, and the attention of the people has been encouraging.

God is still answering prayers. For sometime we had asked for the salvation of some of the business men around us, so we were not surprised when a restaurant-keeper, near the mission a Servian, came into the meeting and gave his heart to God. He had been quite a sporting man, fond of the dance floor, but he had given that up and had been reading the Bible for several weeks before we knew him. This was partly due to the influence of a Christian country-man of his, who also has a restaurant near the hall. These two are standing well so far and we trust they will continue to walk in the light as it comes to them.

Several soldiers lately from the Philippines have sought God during this past month. Having been in the Islands for two years and a half without any religious privileges whatever, some of them are hungry for the gospel, and in each case we have noted, it has been mother's prayers and admonitions that brought the boys to God. So take courage, mothers, if you have unconverted children. If you live a godly life and are constant in your prayers, God will some day give you the desire of your hearts. He cannot refuse the prayer of faith.

On July 7, Bro. J. B. Leaman was with us in two services and administered the Word.

FINANCIAL.

Report from June 24, to July 24, 1912.

Receipts.

Mrs. Lena Schmutz, Abilene, Kan., \$2.00; Rosebank, Kas. S. S. by H. E. Bohen, \$17.70; Sister Mary Grove, Caldwell, Kas., \$5.00; Upland S. S. Upland, Cal., \$10.00; Freewill offerings at hall \$49.95; Total \$84.65.

Expenditures.

Street car fares to and from hall, \$8.00; table supplies \$17.80; home incidentals \$6.45; hall expenses \$4.50; poor 25 cents; one month hall rent \$50.00. Total \$87.00.

Balance on hand June 24, ... \$3.85

Balance on hand July 24, ... \$1.50

We sincerely thank each one who has given toward the needs of the work. God bless you all.

Yours for lost souls,

The workers.

DAYTON MISSION.

To the dear *Visitor* family, Greeting:

It is with pleasure and thankfulness of heart to our kind heavenly Father that we report again for another month that is now gone never to return. But the record will meet us again. Then how anxious we are to improve well the golden opportunities as they come to us, that not one soul may be lost because of our neglect.

We thank our dear Lord for His presence, and financial help. We pray that He may bless and reward all who have

given so freely of their means, and also for their presence with us. The Lord is blessing and prospering the work here. On Sunday July 7, the Spirit of the Lord began operating on the hearts of the children while in testimony service. So we gave an altar call for all who would come and give their little hearts to Jesus. Six little girls, ranging in age between nine and sixteen years, came forward and bowed for prayer. We truly had a blessed service, and our hearts were encouraged. Some gave a brighter evidence of the consciousness of sins forgiven than others. It was touching to see their tears, giving evidence of real penitence. It will mean for us to carefully teach and feed them as little lambs; they have not the Christian influence around them in their home as many of us had in our childhood. Some have fathers that drink and abuse them. O, dear ones, you that live out in the quiet country and have your darling children so peacefully under your direct care, if you were to come and visit some of their homes and hear and see their sad condition your hearts would be made sad, and you would weep for them: and you would thank God truly for having been brought up in a loving and Christian home. Continue to pray for them that they may have the tenderest of care.

On Sunday July 14, in the evening service there was a married man of about thirty-five years brought under conviction and came forward, and prayed mightily to God, repenting of his sins. He said he had once been a Christian but fell back, again into sin. As he plead with the Lord for about three fourths of an hour, peace came and he arose and embraced us brethren with joy. As his wife is unsaved it makes the way some harder, but we pray that he may go through with Jesus. One uptown street service is growing in interest and thereby some have found their way to the Mission. We are so anxious that the best may be done for the salvation of souls.

FINANCIAL.

Report from July 15 to Aug. 1, 1912.

Balance on hand,\$76.98

Receipts.

Mission offering \$1.90; Beulah chapel S. S. offering, Springfield, O. \$20.56; Mrs. Lena Schmutz, Abilene, Kansas, \$2.00; Sr. Anna Eisenhower, Des Moines, Iowa, \$1.00; Highland S. S. offering, Miami county, O., \$7.00; Bro. and Sr. Culla, Springfield, O., \$5.00; Sr. Mary Lohnes \$1.00; Edward Engle, Miami county, O., \$5.00; Ashby Penelton, Clark county, O., \$1.00; Total \$121.44.

Expenditures.

Rent \$18.00; table supplies \$7.86; gas 94 cents; garbage can, table cover, towel-ling and muslin \$3.66; incidentals \$2.71; Total \$35.17;

Balance on hand Aug. 1, 1912, ... \$86.27

Other Donations.

Isaac Engle, chicken, crackers, baked beans, bread, canned fruit. Emma Cassel, cheese, beans, peaches, red beets. Iva Herr, butter, butter milk, chicken, potatoes, beans, sweet corn. Susie Heisey, 12 cans of fruit. Emma Dohner, eggs, black berries, butter. David Sando, potatoes. Eld. A. M. Engle, honey. Alice Cassel, tomatoes. A sister, onions.

Faithfully yours,

W. H. and Susie Boyer,

601 Taylor St., Dayton, O.

"How shall we escape if we neglect so great salvation?"

BUFFALO MISSION.

To the dear ones in Christ Jesus, Greeting.

It is with gratitude in our hearts to Him who said, "I will never leave thee, nor forsake thee," and also to those who remember us in a substantial way, as well as the many who have been holding us up in the arms of prayer, that we come to you again. Truly, God is good and that to all. It has been our privilege to pray with the sick, the poor and the intoxicated. Will the dear ones join in prayer for a dear old man, past 74, who after losing his wife became discouraged and went to drink. He came to our Mission on Tuesday evening and desired us to pray for him that he might get rid of the drink, and give his heart to God. On Saturday evening when coming home from our street meeting, my little girl and I saw him again go into the saloon ahead of us, and two of our sisters went in and brought him out and asked him to go home. We feel the Lord is able to save his soul. We feel glad to help those who are down and out, and pray that God may lift him up and fit him for heaven. Continue to pray for this place as we know this is one of His planting among many others.

FINANCIAL.

Report from July 1, to Aug. 1, 1912.

Balance on hand,\$71.77

Receipts.

Samuel Whisler, \$1.00; E. H. Carlyon, \$4.00; Sr. Della Ott, \$1.00; Sr. Susan Rhodes, \$3.00; Sr. Anna Moist, \$2.00; Bro. Aaron Bechtel, \$3.00; Cash, \$1.00; offering box, 50 cents.

Total,\$87.27

Expenditures

Ice, \$1.75; light bill, \$1.62; coal oil, 60 cents; fruit for canning, \$1.20; groceries etc., \$19.80.

Total,\$24.97

Balance on hand,\$62.30

Other Donations.

Sewing Circle, Cashtown, Ont., quilt; John Mater, butter; D. V. Heise, vegetables & fruit.

Yours in Christ,
J. H. and Edna Wagaman

A VOICE FROM THE FIELD,

Once again I come with greetings in Jesus' name to the *Visitor* family. I am so glad I can report victory through the blood. Rom. 8: 1, is mine in reality. The field is white to harvest and the laborers are so few. Whenever we are called out in the Master's service we see the need more and more, of men and women who are filled with the Spirit, and ready for sacrifice or service.

According to previous arrangements I left our home on the evening of May 19, accompanied by brother Roy Franklin, via Denver, Colorado, for Abilene, Kansas, where we arrived on May, 23. I soon found, entertainment, in the home of Bro. D. S. Wagaman. The same day at noon, I came to Hope, Kan., finding entertainment at the home of brother Ira Eisenhower. In the afternoon he took me in his auto to visit a number of families of the brethren. Spending the night with Bro. Adam Book's at Ramona. Next morning I again return-

ed to Abilene where I visited a number of the dear saints, old acquaintances were renewed, and all day Saturday was spent in the same way. Some are showing the marks of years: soon many with whom we have so often communed will have passed over to join the number who have already crossed to the great beyond. On Saturday morning I met with the dear ones in worship in Abilene. God met with us and we could say it was good for us to be there. In the evening Bro. Elmer Engle and wife, and Sister Anna brought me in their auto nine miles to Zion M. H. where I again preached to a full house. This was a great comfort to me. It was here that twenty years ago I was received into the church, by Elder Samuel Zook, whose mortal remains are lying in the adjoining cemetery, where I stood by his grave, with many others, and thought of the change that had come in twenty years. Some who were in the service at that time at this place have fallen on the mission field. I think of Sister Kress who lies buried beneath the bread fruit tree in Africa, of Bro. Eber Zook and his sister on the plains of India. Others are laboring in Japan and some in the various missions throughout the home land. The congregation seemed strange. Very few of the young are members of the church. My heart was made sad to see this. In so many places the church is losing her grip on the young. This again shows us that we are living in the last days. Early Monday morning, May 27, I left Abilene via Kansas City, St. Paul, Winnipeg for Delisle, Sask., arriving there in the evening of May 30. Bro. Laban Climenhaga was there to meet me and took me to the home of Bro. R. S. Climenhaga. We rejoiced to see each other again.

Meetings were commenced here on the following Sunday, an account of which has already appeared in the *Visitor*. I was much impressed to see the self-sacrificing spirit of the few members here, especially of our dear brother Reuben and Sister Lizzie Climenhaga. Surely God has led them to this place, and is giving them an influence for good that is telling for God. During these meetings we did much visiting, sometimes driving twenty-five and thirty miles in a day. God honored His word. We give Him the glory.

This is a great opening for real mission work, and I pray that God may move on some one who is filled with the Spirit to move in this community to assist our brother in the work. We predict a good future for this country. The soil is very rich and if we would state the immense yield per acre of the various crops, some no doubt, would think we were exaggerating. But it is certainly beyond any thing we have seen in all our travels. In some cases the brethren are living in sod houses yet. It was my happy privilege for ten days of the time here to be entertained at the home of Bro. Abram Winger who is yet living in a house partly of sod, and I thank God for the privilege. It did my soul good. God wonderfully met us here. I sometimes think if we had things more common we would have more glory and enjoy God's presence to a greater extent than we do. May the Lord bless the little band here.

Leaving here June 15, I came to Kindersley, Bro. Winger and wife accompanying me. Bro. Fred Hahn met us and brought us to the home of his father, Henry Hahn. We began meetings at Merrington, M. H.

and here again we enjoyed the presence of God. A number yielded to God and gave evidence of the new birth. Others were led into the deeper life. The Brethren here, have a very nice commodious building and seem very much in earnest. Some of us who make excuses could get some very good lessons from these brethren. Some of them live twelve and fourteen miles from the church, and yet they were there at every service during the two weeks and on time too. The hospitality of the dear ones here is such as one meets only in frontier life. In a few years most all of these dear ones will have "proved up" on their homesteads, and having the railroad to Kindersley they have good market for all their products and will soon be in fair circumstances.

The meetings closed with a lovefeast when about sixty-five communed. This was a season of spiritual uplift to us all. We were sorry that on account of sickness Elder Baker could not be with us during these services. I enjoyed very blessed Christian fellowship with the dear ones here: and while for a time we may be separated it will not be long until we all shall meet in the air.

On Monday morning Bro. Marshall Winger brought me to Kindersley when I started homeward, arriving at Regina one day after the terrible cyclone. It so happened that we had six hours in the city. We viewed the ruins of what was a few hours before a fine city, now lying a mass of wreckage, made so in less than one minute and without a moment's warning. I stood there and saw the heart broken mothers and fathers. Many of them will never be able to rebuild their homes. We were made to feel, that, God is causing folks to stop in their mad rush for gold and sometimes permits a "San Francisco" to be shaken down, a "Galveston tidal wave" and a "Johnstown flood," a cyclone at Regina, in order that men may stop and think.

I arrived in San Francisco Saturday evening 8.25, P. M., July 6, and met the workers in the street meeting at mid-night and on Sunday. A number came to the altar at each of these services. The workers are pushing ahead for the Lord, and souls are being saved. Here is perhaps one of the lowest and most debased places on the earth where one sees sin and evil of all kinds running wide open and in defiance of all that is good. Yet at all times there is a good crowd out on the street to hear the Gospel. Eternity alone will reveal the good, that is thus being done. Let us pray for our city missions.

Leaving here on July 9, in the evening I arrived at home with my dear family in the morning, July 10. I thank God for His care over us: in all the trip I did not have a single accident, not even a late train. Coming by boat from Vancouver to Seattle, I had my first experience at sea and enjoyed the trip very much. I stopped off at Victoria B. C. several hours on the way.

Again I am made to magnify the name of Jesus who has taken care of me and mine. All glory to His precious name. I saw much that ought to be done, and while the effort to me seems small, yet I have this blessed consciousness within, that, at least, some good was accomplished and God will take care of the seed sown, and in His own way will see to it that His word will not return unto Him void, and I feel to leave

the results with Him who very definitely led us on this trip. I thank God for brethren and sisters who were praying for us. Will you continue? O what a power there is in prayer, as we thus go out in the field. Let us all stand together, for in unity there is strength.

J. B. Leaman.

A TRIP TO BROWN COUNTY, KANS.

It was our pleasant privilege to attend a lovefeast in Brown County on June 15 and 16, in response to an earnest and loving invitation, which worked like the leaven in the meal, until the measure was full.

My wife and I with a number of others were thus permitted to enjoy this privilege. We were entertained by the brethren and sisters in the most loving manner. We could say as did Peter, "It is good to be here." But the best of the conditions was the apparent prosperity of the little band of brethren and sisters of the district, numbering now about twentyone, six being baptized, at the lovefeast. They had a revival last Winter. We could see the great longsuffering, and mercy of God—as there were five sisters baptized,—several quite young,—and a brother,—I suppose, about seventy years old.

We were much pleased with the apparent prosperity of the little band of brethren and sisters here, the earnestness, love and simplicity in their devotion. Their singing is especially to be commended. They did not seem to have such a preference for the new tunes and choruses now so much in vogue and practiced and sung in our meetings, neither did I hear any bass or other airs piped in between, but it seemed they sang "with the Spirit and with the understanding." We also noticed that their ministers joined in with the general singing without humming in some bass, which made it more edifying, to us at least, than some of the later introductions. They seem to hold well together as a church. Their young minister, brother Stoner, with his family, I think, all converted and in the church. Brother Heise, with his loving family, is also to be commended, five children, all converted, and in the church.

We can truly rejoice over the favorable prospect of the little band of brethren and sisters of Brown County. But we can also see that the enemy is sowing of his seed there, which requires watching and praying, and self-denying, as we can also see that the "lust of the eye, and the pride of life" are manifesting themselves there as elsewhere, and timely caution and self-denial are necessary.

There is an old legend that may be of benefit to us if we apply it rightly—It is said that the children of God upon a time had assembled when Satan came among them, and without much comment said,—"What does not belong to God belongs to me." O how much evil could be avoided, and sin and misery escaped from if this would be rightly considered and heeded.

Brown County is situated in the N. Eastern part of Kansas. It was the first county in which the brethren got a foothold or established a church. It was settled by brethren from Montgomery county, Pa., and from Canada, and was a prosperous little church. But later a good many moved away which left them quite weak in numbers. But, as before stated, it seems to be recovering its former prosperity again. May

the Lord bless the good seed sown.

Detroit, Kan. A. M. Engle.

MARKHAM, ONT.

The brethren and sisters of Markham are still in the conflict, with the enemy of their souls. A number of the aged pilgrims have dropped out of the ranks this Summer. On April 24, Elizabeth Elliott, wife of Bro. F. Elliott, died; on May 6, my mother, Leah Heise, died; on May 25, Bro. John Bestard, died; on July 17, Catherine, widow of the late Godfrey Hilts, died; on July 23, Deborah, widow of the late Geo. Wagg, died. So one by one they are dropping out of the ranks, but we are glad to report others are stepping in. On July 7, a brother from Wales, who had been a local preacher for the Methodists for some time, was received into church fellowship and baptized, also a young man from Scotland, also an orphan boy, from England; and on July 21, John Baker, a nephew of our aged bishop Saumel Baker, 75 years of age, who had spent his substance with riotous living, was baptized. So we see Peter's words verified: "In every nation, he that feareth him (God) and worketh righteousness is accepted with him," and that God is no respecter of persons."

Gormley, Ont. H. R. Heise.

A SISTER'S LETTER.

Greetings in the precious name of Jesus: This morning while reading in God's word I was impressed to write for the *Visitor*. I am so thankful that I can rejoice in the God of my salvation, and can say with the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless His holy name."

I can never begin to tell of God's goodness to me. I do praise my heavenly Father for the wonderful word of God. It is very precious to me.

"This is a precious book indeed;
Happy the child that loves to read;
'Tis God's own word which He hath given
To show our souls the way to heaven.

"It tells us how the world was made;
And how good men the Lord obeyed;
And His commands are in it too,
To teach us what we ought to do.

"It bids us all from sin to fly,
Because our souls can never die;
It points to heaven where angels dwell,
And warns us to escape from hell.

"But what is more than all besides
The Bible tells us Jesus died;
This is its first, its chief intent,
To lead poor sinners to repent.

"Let us be thankful that we may
Read this good Bible every day;
'Tis God's own word, which He has giv'n
To show our souls the way to heaven."

O Christian friends, let us not become weary in well doing. For in due season we shall reap if we faint not. Let us put forth all earnestness in serving our Blessed Lord. For we realize that the harvest truly is plenteous but the laborers are few. My prayer is that the Lord would send forth laborers into His vineyard. Remember us in prayer. Your Sister in Christ,
Derry Church, Pa. Lizzie Basehore.

A BROTHER'S CONCERN.

Dear readers of the *Visitor*,

Greeting in the precious name of Jesus. As we are where we cannot enjoy the fellowship of our brethren and sisters. I praise God that we have a dear heavenly Father to go to in time of trouble. I have felt for some time that I would like to tell my heart out to the church, but have no way only through the *VISITOR*. Oh, I praise God for a salvation that does so much for God's children; and on the other hand, I thank God that I was brought up under a people that taught a separation from the world in our life and also in the adornment of our bodies, as we read in the third chapter of first Peter, and so many other passages of Scripture. Some of our brethren are mingling with the world in such things as fairs, horse-races and other worldly things. In this, I fear, we are slipping away from the old paths and are trying to make the Christian road too wide. My heart cries out within me, where will these things stop? Where is our enjoyment? In the world or in God? We are taught in the Word that in the last days there shall come a falling away. My heart goes out for our young people when I hear and see how they too are drifting away and seeking worldly pleasures. I praise God that we can be at a place where we can find enjoyment in the Lord.

Well, I pray God that He will stir us up more and more to our duties to God. Up to this time we have not been able to have services of our own as there are only four families of us out here. We hope to see the day when we can worship with those of like faith. Would like if more of our brethren would come to visit us. It does our souls good.

Yours in the service of the Master; till Jesus comes.

Sumner Musser.

Filer, Ida'o. July 28, 1912.

PLEA FOR PRAYER FROM AFRICA!!

Dear readers of the *Visitor*.

We greet you all in Jesus' precious name! Never in my life have I wished for the "pen of a ready writer" as I have since opening work in this part of the Lord's vineyard. On account of feeling my inability to write and my time being so well occupied I postponed writing from one week to the next.

Our work here on the Cinderella Mine is two-fold. The compound work which is entirely for Africa's swarthy souls amongst whom we have been laboring for over nine years. Then is the work in the location where the men live who bring their families. The one nearest us has two hundred one roomed iron houses, and as near as I can tell are all occupied.

I feel safe in saying these places are to the native people what the low slums of cities are to the Europeans. Sin of every kind is carried on, especially drinking and immorality. The saddest of all, these people have been in touch with the gospel, many of them belonging to some church and can quote Scripture and talk religiously, altho they know not and never have known the power of Christ which breaks the fetters of sin. A few whom I have met have been taught better and probably had some experience of the divine life, but have fallen through drink and still hold on to their

profession.

However I have found one woman who has been attending our services and sought the Lord for a clearer witness, is going on free from the sin which surrounds her. When she learned that I did all my work and taught the children's school from 10. A. M. to 12.30 noon she said that was too much, and offered to do my washing with out receiving money. She has been very ill for some weeks and at present is convalescent,—we believe in answer to prayer. During this time I have allowed very few days to slip by without calling on her, and the sights I have seen in going to and fro made me heart sick and returning feeling almost crushed under this burden. My soul would cry out, "O Lord, how long, how long, until Thou dost put an end to this wickedness? But give us access to these souls."

My heart is especially burdened for the rising generation and am having services with them every Sunday morning. Have had four months school but am closing this week to re-open again July 31. In these months of labor I am believing God's word, "Knowing your labor is not in vain in the Lord." However, I realize very keenly, that it takes the strong power of God to convict these young hearts to live differently from their parents, who believe in God and Jesus the same as their teacher and yet go on in sin. They are a very deceiving, rough, unruly and imprudent lot, not being governed at home. The parents always wanting us to use the "cane" to make them better. We may be able to "cane" them to obey a certain rule in school but I have no confidence in being able to "cane" them into salvation.

Beloved, I am not writing out of mere sentiment. *These are real facts.* The field here is a large and heavy one. Too much for us without your help. We appeal to you. We are looking to you for your prayers. While we work here, will you bear the responsibility which rests upon you in our behalf? Take us and this work upon your hearts and pray, not once, but every day, until God will come to these people in such convicting power they will be glad to yield their lives to Him.

If I would write my experience of the past ten days you would not wonder that I feel every nerve in my body tingle. Any one looking at these locations would call them hopeless cases, but beloved, these are precious souls, eternity bound creatures, and what will these children become, growing up under such influences? Will they not be worse with the white man's sins attached to them besides those from their own people, than the heathen? Is it not for us to give them the truth as it is in Jesus? Is not God able to break through the darkness? Yes, I believe He is by you joining us with your sympathy and prayers. My hands are more than full yet I can not, dare not, think of dropping the school, and I believe by your prayers God will give wisdom and strength to us, to perform all our duties faithfully, and to these dear children light and life in their souls through Jesus Christ our Lord.

July 1, 1912. Yours faithfully for souls
Malinda B. Eyster,

Box 10, Boksburg, Transvaal, Africa.

Why will you do without Him?

The Word of God is true;
The world is passing to its doom,

And you are passing too.
It may be no tomorrow
Shall dawn for you or me;
Why will you run the awful risk
Of all eternity!

MTSHABEZI MISSION.

Again we shall let you know of God's dealings with us at this place. He abideth faithful. Truly I can say:—

"Thus far the Lord has led me on,
Thus far His power prolongs my days;
And every evening shall make known
Some fresh memorial of His grace."

Since we last wrote to you there has been but little change in the work here. We are now about at the close of our school vacation, only a few boys and girls have been staying here during the month of June. Nearly all have been visiting in their homes. Soon the girls will again return which will mean the taking up of heavier duties for us. However we have not been idle during their absence, as in different lines we have endeavored to adjust some of the work so as not to have it come too heavy at once.

Bro. Winger has, at different times visited the out schools and found them doing nicely. He has also done some visiting in a district not far from here with the hope of opening a school at one of the villages in the near future. The general sentiment is in favor of the school.

The weather at present is very pleasant, just enough frost in the air to cause one to appreciate the fireside.

For the past few weeks we have been enjoying the privilege of living in a house once again, as we are now occupying three rooms of our house. We thank God for His goodness in providing the means for the building of the same, much of which is still to be completed.

Conditions among the natives this Winter are not very prosperous, in fact, food is quite scarce: many, if not all the people, are compelled to buy grain for food. Some are able to purchase with money, while many are trading off some of their live stock.

Peanuts, which constitute a staple article of food with them have yielded but a very light crop. One old woman, a member of our congregation, told us that there principal food at present is citron, but she added, "We should not complain, it is God's doing that our gardens have not yielded well this year. If He sees best thus to withhold the rain let it be so."

The water supply is also very low as the river beds are quite dry, with the exception of occasional water holes, an unusual occurrence for so early in the dry season. While we still have a number of months of expectant dry weather before us, yet we are more blest in this respect than in many other places where the endeavors to sink wells have become quite necessary. However we trust the Father to help and keep us, and give us the victory in all things.

Recently there returned to us a young widow who was formerly one of our congregation, and a scholar in the day school, who less than two years ago left us a bride. It is indeed encouraging to hear her testimony, telling how God has sustained her in her bereavement. Then also, she has the comfort of knowing that he died in the faith. In one of his last messages to his people he said they should not mourn for him as he had peace with God.

The Government has recently taken a progressive step in dealing with the native beer question, so much so that if the letter of the law is enforced we can hope for less drunkenness among these people, and less selling of beer at the compounds.

We are also pleased to be able to report all in good health. Hoping to have an interest in your prayers I remain,

Yours in His service.

Elizabeth Engle.

Gwanda Rho, Mtshabezi Mission, June 26, 1912.

AN INTERESTING LETTER.

(The following letter from Africa, it will be noticed, was written as a private letter not intended, for the public, but being of more than ordinary interest and importance the recipients have requested that it be printed:—Editor)

Bishop J. R. and Anna Zook.

Dear ones in the bonds of Christian fellowship:—Greeting in the name of Him who has liberated us from this world's customs and ways.

I felt to write just a few lines as an encouragement in the step our people have taken for the enlightenment of our people on the purity question. Having a growing family of little ones I am naturally, perhaps more concerned than I would be had I not the responsibility of daily directing these who look to me first for light on all lines in the questions and perplexities which come to every awakening mind. To meet all these questions, I have often felt and still know, surpasses my knowledge. But as I have ever endeavored to look to *Him* for guidance I have thus far received help and try to do my best in the fear of God. The little knowledge I have obtained on these delicate subjects I have received mostly from good books written, I believe, by pure minded people. I have also met different people who have had good teaching on these topics, both married and single. I also know and am glad that this topic is a subject of much concern in America these days.

But with it all it seems to me there is a great danger of running to the other extreme at least, that is how it appeals to me. I believe these things should be treated as sacred matters, and I must say, I shrink from the thought of these things being too much made public matters in mixed gatherings so as to make them common topics. I do not know if I am right or wrong, but only speak from my own experience and private feelings as regards my own little family. I feel jealous about having them come to a knowledge of these sacred duties and responsibilities in an open and public way which might tend to make it a common subject. I believe God has here and there some God-chosen man

or woman fitted for these duties who are Spirit-filled and by their lives prove their fitness to handle these subjects before the young and old as there is need. I would be thankful for such to give a timely word to my children, but dear ones I know also that many would make these things a common subject and perhaps with good intention invite confidence on these lines when their lives do not fit them for it. This seems proof enough that knowledge alone will not save but with it should also be uplifted a separation from the world in the social circle.

I do not think our people have launched into the ways of the world as yet, but no doubt that too will fast creep upon them, the too free mingling of the sexes which has broken up many a home in this land and left its trail of sorrow behind. I suppose it is much the same there judging from the many divorces and immorality of that land as well as the world over. Let us try to discover the true standard of social purity and lift high the banner which guards the sacred shrine of purity and affection.

Sometime ago I learned of these topics being taken up in the schools of America: perhaps it is necessary and must be, but how one longs that the mothers and fathers be taught to impart this knowledge to their sons and daughters and have them saved from the trying ordeal, it seems to me, of such public teaching. Now and again a sermon from the pulpit with home teaching, it seems to me, should meet the requirements of the young and save them the publicity which would rend the sacred truth. No doubt among the masses there is such public need that there must be public teaching.

Just last night our little daughter who will be ten years old tomorrow came with the Bible; she had been reading to her two younger brothers, and turning to the account of Jacob's serving Laban for his wives, asked me to read the chapter as there was much she could not understand and wanted to ask questions as I read, and with her arm around my neck and her two little brothers with wide questioning eyes by her side we gave definitions to all the perplexing words and explained all the questions as best we could as we asked God's help. When we were through they were made to remember that these topics were family matters, for children and their parents to talk about only. A word from some God fearing minister in the pulpit would strengthen these themes as

private and sacred. I must say it was a sweet precious little time together with our little ones who were well pleased and satisfied and judging by the happy loving expression of their faces they regarded these mysteries as beautiful and sacred and God ordained and directed.

May God bless you as a factor in this timely ministry among our own people to direct it in a channel for the best interests and safety of all who come in touch with it. *May it be held in our Maker's balance.*

Your sister in the interests of God's cause and Christ's kingdom,

Alice Lehman.

Johannesburg, South Africa.

WHAT IS CONVERSION?

It may be that you are not quite clear up to this moment as to what the confession of Christ means, therefore I want to speak to you from a text of Scripture—Matthew, 18th chapter and 3rd verse—"Verily I say unto you, except ye be converted and become as little children, ye shall in no case enter into the Kingdom."

Was it not a fine thing that He did not say, "Be converted and become as philosophers?" Was it not a great thing that we do not find it written in the New Testament that we must be mighty men and women of strength? Some of us would have found the door closed in our faces. But the text this evening is for everybody. "Verily, verily I say unto you, except ye be converted and become as little children." Jesus was the world's greatest teacher and preacher. He taught the multitudes with authority, and they heard Him gladly. He came with the greatest truths that human lips had ever spoken and the wayfaring man, though a fool, could understand His message. Speaking of the Kingdom, He said, "It is like a man sowing seed," and every farmer in His audience understood His message. He said, "It is like a woman baking bread," and every housekeeper listening to Him understood His mighty truth. "The love of my Father in Heaven," He said, "Is like a certain man who had two sons, and one of them went away into a far country, and while he was gone his father loved him, and when he returned, he went forth to greet him"—and every father in His company understood the great beating, throbbing heart of the Infinite Father.

He was a marvelous preacher. One day His disciples were discussing which of them should be greatest in

the Kingdom. You might have imagined that a great teacher like Jesus would have been impatient, but there is no impatience in His nature. You might have imagined that He would have turned upon them to rebuke them but there is no unkindness in His speech. He turned and took a little child, placed him in the midst of them and said, "Verily, verily I say unto you, it is not a question of being great or small; except ye be converted and become as this little child, ye shall not enter in at all."

Conversion is imperative.

What hope can there be for the man who is a mere moralist when Jesus said, "Except ye be converted?" What hope can there be for the men who say "God is so merciful that after awhile all may turn unto Him and live;" when Jesus said, "Verily, verily I say unto you, except ye be converted—converted—converted, ye shall not enter into the Kingdom?" What marvelous emphasis he places upon it. "If thy right hand offend thee, cut it off. And if thy right eye is in thy way, pluck it out." As much as to say, "If there is anything between you and conversion, useful to you as your right hand, essential to you as your right eye, let them go. It is better to be maimed and halt and blind than to be lost." Ye must be converted.

There are those who say there is a distinction to be made between conversion and regeneration and the distinction they make is this: Conversion is your side of it; regeneration is God's side of it. Conversion is your putting yourself in the way; regeneration is God speaking to you—eternal life. Conversion is your sobbing out in penitence, "I will;" regeneration is God's breathing into you His own life—eternal life they call it. Put it another way, and it is the life of the eternal. But this evening, while I believe that that distinction may be a fair one, for certainly there is a part which man must perform, and there is a work which only God can do, yet, tonight, I use the expression "conversion" as you ordinarily have used it.

Means of Conversion.

I shall ask you three or four questions. First, "What is conversion?" To be converted means to change ownership. We were sold under sin, and if any of you should draw back from that old statement which is substantiated in the Word of God, then I will change it and say (while still I hold it to myself) you sold yourself under sin. You were in bondage, then.

He came and you were redeemed—not with corruptible things such as silver and gold, but you were redeemed by the precious blood of Christ. He paid the price and you yielded—you were your own and you became His. What is your conversion? It is being turned squarely about. Mr. Moody used to say that an old soldier one time rose in his meetings and said, "I know what it is to be a soldier for my country. I know the commands 'Halt! Give attention! Right-about face! Forward! March!'" and he said, I was in the service of the enemy, and I heard God speak to me, saying 'Halt!' and I stopped. I heard Him say, 'Attention!' and I listened. I heard Him say, 'Right-about face!' and I turned. I heard Him say, 'Forward-march!' and I have been marching on, a Christian ever since." And I heard Mr. Moody say there could not be a better definition. To be converted means to turn away from the world, and to turn away from sin, and to turn away from yourself and to turn unto Him. Repenting of sin—believing in Jesus—that is conversion.

But let me say that I do not for a moment believe that you shall all have the same experience. I can imagine a convention of blind men in the New Testament days. One man gives his experience, and says, "The way to receive your sight is this. You must have clay and spittle on your eyes, wash them in the Pool of Siloam, and you can see." And I hear another man say that all you need to do is to have Jesus touch your eyes and you can see. And I hear another man say that the touch is not necessary; that all you need to do, like Bartimeus of old, is reach forth your arms in earnest entreaty, and say, "Jesus, Thou Son of David, have mercy," and, without clay or spittle, or touch, He will speak, and you can see. Then I hear a man saying it is absolutely impossible to speak of instantaneous sight; that you come slowly into vision; that at first you don't see things in their proper relation; that when he first saw, he saw men like trees walking. So I hear every testimony of every blind man in the New Testament, and when they have all given their testimony, I see them clasp hands and say in unison this, "Whereas we were blind, now we can see; and that is the thing."

How to know.

But I do not care whether you come in my way or not. I am not concerned whether you shout your way into the Kingdom. I am not distressed as to whether or no you come weeping; but I do want to know this: Have you

come? Do you believe? Have you accepted Him? For if you have, then, God's word for it, He has accepted you. For the life of me I can't understand why you should say, "I should have your experience in becoming a Christian when I could not have it in anything else."

When that marvelous picture of Millet's was on exhibition in New York—that wonderful picture, "The Angelus"—all kinds of people went to see it. In the foreground a man and a woman stand with bowed heads. Behind them, in the distance, is a little church. It is evening-time, and evidently the bells of the church are ringing, and they are standing worshipping. A friend of mine, a fine judge of art, went to see that picture, and she had to wait an hour for a friend who was to look at the painting. All kinds and conditions came. One said, "The figure of the man is the thing." Another said, "The picture of the woman is the heart of it." Another said, "It is the church in the distance." Another said, "It is the haze over the whole picture." Finally, one old countryman came in. He never even thought to take his hat off. He stood for a moment, and then, turning to a rural friend of his, said, "Did you ever see such a fine frame?" And probably all he remembered of "The Angelus" was simply the frame. Some people are like that. They only see the frames of things. But hear me, men and women, whatever may be your temperament or your social position, whatever may have been your sin, listen! You never can be saved until you say, "I believe on the Lord Jesus Christ as my personal Savior, and I will confess Him before men as I repent my sins." There is no other way.

Well, then, the second question is this. How is conversion brought about? I read the text, "Except ye be converted." So I find there must be a power outside of our selves working, and there is. Listen! The ground work of it all is the atoning sacrifice of Jesus. That is the foundation of it all, and if anybody in this world ever attempts to substitute character with you for Calvary, or human effort for Divine power remember this: the groundwork of it all is the atoning sacrifice of Jesus. The Spirit of God begins His work, convinces you of sin and your helplessness, and makes you feel how far away you are. Then, suddenly, Jesus is lifted up by the same Spirit, and there is born in you a desire to possess Him. And you say, "Nay, but I yield, I yield."

Basis of Conversion.

I once went into one of the soldiers' Homes in the States, and the commanding officer said to me, "There is a story which I must give to you of the old Captain M——." He said this old captain came here almost an atheist, and would not attend the services of the church. One day I went into his room when he was sick and said, "Captain, if you have not anything else to do, why don't you read the Bible?" I took in a Bible and a bottle of red ink and a pen, and said, "You read the Bible, and see if there is any place in it you can receive; and if you can find any, mark it red." And the old captain said, "Where shall I begin?" And I replied, "Begin with St. John's Gospel." He read through two chapters and never a mark. He came to the sixteenth verse of the third chapter, "For God so loved the world that He gave His only begotten Son. . . . "Reaching out for his pen, the old man marked the verse in red. . . . By this time we had reached his room. When the officer threw the door open, the room was empty, and the bed was not occupied. Swinging over it was a pasteboard anchor. Written on it was this: "I have cast my anchor in a safe harbor, thank God!" The old officer had gone home. God had taken him. Standing beside the bed, the officers in charge said, "I wish you could have seen his Bible. If you had turned over the leaves, you would have found almost every page with its red mark. He had come to receive it all."

How did he do it? No minister taught him; no Christian was near him. How did he do it? He did it the same way you came to Christ. He did it just as you knelt in the inquiry-room. He did it just as you bowed in your office. He did it when the Spirit of God moved him. He said, "I will, I will." The atonement is the foundation; the Spirit of God is the power.

Question of Time.

But I ask you another question quickly. "Do you know when you were converted?" Some of you do. It was in yonder room; it was in yonder gallery; in that church; in the choir; it was in your home; it was in the train; it was in the office; it was as you walked the streets; it was by midnight when you could not sleep. But some of you in this building do not know. I myself do not know the day of my conversion. I know when my mother kissed me and said I must meet her in heaven. I know when my Sunday school teacher put her hand

under me and lifted me. But I can honestly say this, "I do not know when I did not believe in Jesus." I know I believe in Him now. Other people have a different experience. I used to have an old man in one of my congregations in New York State. He was so nervous that he said he could only come to church about once a year, and one time when he came in on his annual pilgrimage. It was Friday night. Every body was gone from the room. We sat beneath the clock. Finally I said, "Mr. Atwell, you have long thought about Christ. It is nine-thirty by the clock. Could you not bow your head right here and say that you will take Jesus?" The old man looked around and said, "Nine-thirty? and dropped his head and said, "O Jesus!" He and I used to come in and say, it was here, nine-thirty, Friday night." Then the remarkable thing was, that he was so nervous that he could not stay away from church. I don't know anything so good for nervous prostration as just a little bit of religion. Do you know when? If you do, then shout for joy; but if you don't, and you can say tonight, "I do believe now," then praise God for it.

How do you know you are converted? Well, here is a man who looks up at me and says, "I know I am converted because of the change. I was a drunkard three weeks ago, and I have not been tempted for three weeks." This is one of the evidences, but it is not an infallible test. We had a man in the city of New York, raised on what we call the Bowery, the great busy street in New York. People from every nationality under the sun congregate there. He could not read until he was thirty years of age. He came under the influence of a missionary. That missionary charmed him; she spoke to him about a better life. He was marvelously changed. Within two years he could read perfectly; within three years he was a great scholar, within three years and six months he was the chief correspondent of the New York Sun, and then, later, for the New York Herald. Marvelous change. But he did not become a Christian for five years. A change is an evidence, but it is not infallible.

You say I know I am a Christian because of my feelings. Tell me about your feelings. "Well, I have had a moving in my heart, a quickening of my pulses; my physical life is different; I am a changed man or a changed woman. I know it by my feelings." Well, God pity you, if you are trusting in your feelings, today you will

be shouting out with happiness; tomorrow you will be saying there is no hope.

How to be Certain.

How do you know you are a Christian? Listen to me, listen. I know that I am a Christian, not because my life is so changed; but because my heart is so stirred. But I know I am a Christian. How do I know it? This is the text—D. L. Moody gave it to me. He put his finger on it, and the tears rolled down his cheeks when I received it. He put his arm around me and offered a prayer, and I feel the pull of his arm yet. This is the verse, John v, 24: "Verily, I say unto you, he that heareth my word" (and I have heard it) "and believeth on Him that sent Me." (and I believe; that is my part of it.) Have you gone that far? Then take God's part of it—h-a-t-h, hath! "Hath everlasting life, and shall not come into." Listen, listen! The man who wrote me he was a thief; the woman who told me she was a harlot. Listen! The man who staggered into the exhibition a week ago drunk and in rags "shall not come into condemnation!" Literally, it is judgment, judgment!

I wonder if any of you, in the stillness of the night, have feared the judgment-bar of God. Have you? I wonder if that sin of yours, that has been tracking you like a bloodhound, and which you expect you will meet at the Judgment; that sin of yours which you committed when you were a mere boy of ten, a girl of twelve, a woman of twenty, a man of fifty. Have you said, "Of course I am forgiven, but I will meet that sin?" No, When God forgives, He forgets; He forgets, and you will not come into the judgment, because Jesus came in for you. He came in for you! Now, answer me. Are you ready to take your stand upon His promise. His sure word of promise? If you are, if you are, then, tonight, I can announce to you, as you pass by here in a moment, that God has forgiven you. I call upon you to surrender to Him. I call upon you to believe in Him, and to do it now.

*A Sermon by J. Wilbur Chapman.
Printed here by request.*

"Everywhere I find the complaint that the crowd is turning away from the churches. One of the most striking symptoms of the age is indifference to religion as religion, especially when that religion takes an organized form and finds its expression in ritual, ceremonies and formal worship alone. I am now not blaming the

churches. I am not a judge of ecclesiastical systems or methods, but I have an impression that the mass of the people are discovering that there is a great gulf fixed between the profession of love, which is the core of religion, and the practice in daily life of those activities and self-sacrifices which will ever spring out of love where it exists. Religion has only too widely become a matter of form instead of a living, breathing, active principle, and the man in the street has thrown it away. The outlook is not promising. I might even say it is melancholy. When I think of it I am distressed. The one hope for the future of the world is a people whose religion has become their very life's blood, and their one constraining force. The world needs salvation—salvation in high places and low ones, in our aristocracy, in our politicians, in our secular newspapers, as well as in the blackest, ugliest and most devilish sections of the community."

The above is the answer given by Genreal Booth, the veteran founder of the Salvation Army, when asked by some one whether, generally speaking, he felt that the world is better or worse than when he began life.

—◆◆◆—
A DREAM.

A good Christian lady, we are told, once opened a home for crippled children. Among those who were received was a little boy three years old, who was a most frightful and disagreeable-looking child. The good lady did her best for him, but the child was so unpleasant in his ways that she could not bring herself to like him.

One day she was sitting on the veranda steps with the child in her arms. The sun was shining warm; the scent of the flowers, the chirping of the birds, and the buzzing of the insects lulled her into drowsiness. So, in a half-waking, half-dreaming state, the lady dreamed of herself as having changed places with the child, only she was, if possible, more disagreeable than he was. Over her she saw the Lord Jesus bending, looking intently and lovingly into her face, and yet with a sort of rebuke in it, as if He meant to say: "If I love you, who are so full of sin, surely you ought for my sake to love that suffering child."

Just then the lady awoke with a start, and looked into the face of the little boy who lay in her lap. He had waked up too, and she expected to hear him begin to cry; but he looked at her—poor little mite—very quietly and earnestly for a long time, and then she bent her face to his and smiled, more sweetly and tenderly than she had ever done before.

With a startled look in his eyes and a flush on his cheeks, the little boy, instead of crying, gave her back a sweeter smile than she had ever seen on his face before.

From that day forth a complete change came over the child. Young as he was he had hitherto read the feeling of dislike and disgust in the faces of all who had approached him; but the touch of human love which now came to his life swept all the peevishness and ill-nature away and woke him to a happier life.

Do you know that there is no power in this world so strong as the power of love? As someone has truly said, "love is the greatest thing in the world." —*Evangelical Messenger*.

DANGERS TO THE HOME.

Every prudent owner of a dwelling insures his home and furniture against the dangers of fire. But the household that dwells under the roof is of infinitely more value than the roof that covers them and the walls that enclose them. It is the family that most needs the insurance from the dangers that threaten the domestic life, for the family is the oldest and most vital of all institutions. Underneath the foundations of church and commonwealth lies the household. There, are felt the influences that mold character, from the cradle to the judgment seat; the civil and the religious life of this beloved land of ours depend largely upon the home life. What are some of the dangers that threaten our homes?

1. One of them was indicated by a remark which that wonderfully gifted Christian statesman, the Hon. Mr. Gladstone, made to me a few years ago. He said, "There is a great peril to your country from the lax ideas about the sacredness of wedlock and from the lamentable facilities of easy divorce." He was unquestionably right. Divorces are scandalously frequent, and in some States of our Union they are granted for such slight reasons that those who wish to sunder the ties of wedlock have only to go thither and the wretched job is done in a twinkling. It is often done, too, by a private process, and the grounds of divorce are concealed from the public eye. A noble effort is being made by the "National Divorce-Reform League" to induce the legislatures of the different States to agree upon both uniformity and stringency in their laws relating to divorce. This effort is making good progress in a majority of the States, and in those States where changes have been made they have been in the right direction. Let this reform be pushed!

But the remedy required goes down deeper than reforms in legislation. What is needed is an increased conviction of the sacredness of wedlock. It is not a mere matter of convenience, or an arrangement for the gratifica-

tion of sexual passions, or pecuniary speculation, or even a civil contract only; it is a divine institution. The Creator ordained wedlock from the beginning of the human race. He did this for both the perpetuation and the purity of His earthly creatures. Therefore marriage engagements are to be entered into, not lightly, but carefully, advisedly, soberly, and in the fear of God. There are some things that parents ought to teach their sons and daughters as thoroughly as they ought to teach them not to lie, or swear, or steal, or desecrate the Sabbath. One of the things to be taught is the wickedness of secret impure practices. Another is the sin of either sex trifling with the affections of the other; what is called "flirting" is more than a folly, it is often a cruel and wanton tampering with that sacred thing, a human heart and its most cherished hopes. Another thing to be taught is the awful peril of any illicit alliance; and these are more common than is suspected. Marriage ought to be set before our children as not only in itself desirable, but as a most pure, sacred, holy, and binding relation. And unless the marriage tie is held in this deep heart reverence, and based on conscience as well as love, there will be no end of reckless marriages and of disgraceful divorces.

2. Do all parents realize as they ought the perils to their children from the books and papers which they read, and from the amusements which they indulge in? In these days works of fiction swarm from the press, and they constitute the principle reading of the majority of young people. Some of them are harmless and instructive; but a large portion are frivolous. Worse than that, they are poisonous. They inflame passion, they varnish vice, and they sap the foundations of domestic purity. Violations in letter or spirit of the seventh commandment are interwoven into the plots of popular novels and popular plays; and an enormous amount of social impurity may be traced to a licentious stage and a licentious literature. Take no paper that makes itself a social sewer, or that is issued on God's holy Sabbath.

Amusements of some sort your children will have, and ought to have. Surely there are enough pleasant and healthful recreations without ever subjecting your daughters to the late hours and lascivious dalliance of the ball-room, and your sons to the salacious sights and sounds of the theatre. Mr. William D. Howells, the popular author, said not long ago that "the

theatre is left unmolested in almost any excess; ideas are enacted, if not expressed there which are simply abominable. We all know this; we can prove it at any time; it is undeniable." The play-house claims to be a school for morals; but to multitudes it has been the doorway to perdition.

3. Among the dangers to the home there is one other that cannot be alluded to too frequently—and that is the serpent that lurks in every alcoholic glass. A lamentable blunder prevails now of discussing the temperance question solely in reference to licensing or prohibiting public drinking haunts, whereas an immense amount of drinking is not done in the saloons. The source and seat of the drink-habit is in the home; and the most terrible havoc of drunkenness is felt in ruined homes! The principles and practice of total abstinence must be taught by parents if the home is to be protected from this monster curse.

Here are some of the dangers that threaten the home, and from which all wise and conscientious parents watchmen on the domestic walls, must be on their guard. You are God's There is no such school of Bible religion as a happy God-fearing home, where wedlock is sacred, and parental influence draws heavenward. Of this "church in the house" the parents are the ordained pastors and guardians. On America's homes depends America's civil, moral, and religious future. May God help all parents who read this to fulfil this high and holy trustee-ship!

—Theodore L. Cuyler.

"Nevertheless to ABIDE IN THE FLESH is more needful for you (Phil. 1: 24).

How many a world-weary Christian has said this. Out of joint with earth; enraptured with heaven; they have longed to depart and be with Christ. But the care of some church or mission; the helplessness of some feeble relative; has pressed its demands upon them, and self has been ignored, and "absence from home," deliberately and gladly chosen.—*Sel.*

"Let your MODERATION be known unto all men" (Phil. 4: 5).

That means, Let your yieldedness or elasticity be prominent. No virtue is harder to produce. The first sin a child develops is stubbornness. To the end of life we persist in having our own way. Of this propensity come all individual quarrels and national wars. You are not asked to

"Let us run with patience" (Heb. 12: 1).

It is so easy to become "weary in well-doing," when our self-denial is not appreciated. Question yourself about this race. Have you started from the right place (Acts 16: 31)? Have you laid aside impediments? Are you close to the mark (Phil. 3: 14)? Is your eye on the prize? Are you in good training? Are you striving for the goal? —*Sel.*

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“So shall we be separated” *Ex. 33; 16...*
It was not their ceremonies or miracles that Israel was “a peculiar people;” but because they of all nations, had the pledged Presence of the Lord with them. You live after the same earthly manner as your ungodly neighbor. Yet a great gulf is fixed between you. The Spirit of God dwells in you. They are led by *NATURAL REASON*. You walk by *FAITH*; they do not. *SON*. You walk by *FAITH*; they do not. —*Sel.*

“Cumbered about much serving” Luke 10: 40.

Martha represents multitudes of all generations. Only in heaven is there ceaseless activity without weariness (Rev. 4: 8). Sin brought toil for the *body*. Faith brings rest to the *soul* (Gen. 3: 19; Heb. 4: 3). There is no rest for the wicked, either here, or hereafter (Rev. 14: 11). Martha sought a human helper, her sister. There is a better way (Phil. 4: 6, 7).

Love is action, sincere, affectionate, pleasant and amiable, courageous, patient, longsuffering, manly, and never seeking itself.—*Thomas A. Kempis.*

“Love is kind.”

THE SECRET OF PRAYER.

“What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” *Mark 11: 24.*

“Whatsoever ye shall ask in prayer, believing, ye shall receive” *Matt. 21: 22.*

There must be something in faith which makes it not only an arbitrary condition of prayer, but a real spiritual force. It seems to belong to the law of the fitness of things. This faith is really the act of a sanctified will and the putting forth of an energy which resembles the power of God Himself.

There is in the human will, when exercised on the natural plane, a strange controlling power by which one strong nature can hold in subjection many human minds and press through the strongest opposing barriers to the accomplishment of his purposes. We can sometimes feel the pressure of a human will against us until it becomes painful and almost pierces like the piercing of a sword.

On the higher plane of the spiritual world, there is no doubt that a powerful will, inspired by the Holy Ghost and working in accordance with the will of God, is a mighty spiritual force. This comes into play when we pray in faith. We not only ask and desire a certain blessing, but we believe that it is the will of God to bestow it, not wilfully, but because it is His will.

This is what the Lord Jesus means when He says: “If ye abide in Me and My words abide in you, ye shall ask what ye will, and it shall be done unto you.” The word “will” here is the strongest Greek term for volition. There are two Greek words for will, one meaning to wish, and the other to command. Here it has the force of command. It is as some one has said: “Send your orders in upon my bank and I will honor them.” It is a respectful command. Thus God lets us command Him in prayer.

Away back in the Old Testament He said: “Ask Me of things to come concerning My sons, and concerning the work of my hands command ye Me.” It was thus that Jesus prayed: “Father, I will that they also whom Thou hast given Me, be with Me where I am,” which was His last pattern prayer before His disciples. When we thus pray we not only ask, but we take that which we ask and refuse to doubt or be denied.

This is the prayer that beats back

the powers of hell, that claims healing and rises up against disease and temptation and presses through all barriers in our victorious way. This is the prayer that lifts the weak and defeats the devil and fights the battles of the Lord. It is a great spiritual campaign, it is a glorious conflict in the heavenly places, and it is the mightiest force on earth to-day.

Another secret of effectual prayer is desire. “What things soever ye desire when ye pray” is one of the Lord's descriptions of prayer. We can pray best for the people we love best. Here again is the very nature of things, there is a strange force in intense desire, and if it be a holy desire it reaches the very heart of God.

Mightier even than the power of faith is the power of love. Daniel was called by the angel “a man of desires.” His nature was full of intensity, affectionateness and sensitiveness. When we are deeply attached to some one we can carry them in prayer even as we would carry our own souls, and can almost impart to them our own souls in sympathy.

When God baptizes with a deep love for souls, we can pray for them with tremendous force. The writer remembers a touching case. A lady came to him and asked him to pray for her healing. She was suffering greatly. They knelt together and he offered an earnest prayer to God for her deliverance, and felt that she was in perfect accord. When he had finished, he asked her to conclude with a few words of prayer. To his surprise, she seemed to have forgotten all about her own sickness and even failed to follow him in his petitions for her healing, and there broke from her lips with a flood of tears one cry, “Lord, bless that boy.” It seems that she had just heard of a poor lad who was in great danger and temptation. She was superintendent of a home for boys, and her mother heart had taken hold of this case so intensely that she quite forgot about her own healing, and was lost in a whole-souled cry for the one she loved and pitied. It was most beautiful and touching. Self-interest was lost in unselfish prayer. God understood it, too, and while her prayer was answered for the poor lad, there came a still more glorious answer of blessing for her.

The deepest kind of prayer is often voiceless. It is communion. It does not ask for anything, but it just pours out its being in holy fellowship and silent communion with God. Sometimes it is an infinite rest to cease all our words, and just lie still and rest

upon His bosom.

"Too tired, too worn to pray,
I can but fold my hands
Entreating in a voiceless way,
Of Him who understands."

"And as a little child with pain and
grief oppressed
Sinks hushing all its wailings wild
upon its mother's breast,
So on Thy bosom I would pour my
speechless prayer,
Not doubting Thou wilt let me lie in
trusting weakness there."

There are moments too sacred, too divine for our interpretation. There are joys as well as groans which "cannot be uttered."

It is said that a gentleman once presented an æolian harp to a friend. Calling one day he asked how he liked the music. "Why," he said, "it is very poor. I can't get anything out of it." Said the friend, "How do you play it?" "With my fingers." The man laughed and, opening the window, he took the harp and put it there while the wind blew upon it. There soon began the most unearthly and exquisite strains, softly floating in the air, like "the voice of harpers harping their harps." God had touched the strings; it was heavenly melody; and now he understood. Oh, that our hearts might, like it, ever be open to His breath, to His touch, to His fellowship, and then we should know the depths and heights of silent prayer and divine communion.

The highest ministry of prayer is intercession. This is a prayer not for ourselves at all but for others. This is most like the Master's own prayer. for He is constantly engage in making intercession for us. There is no higher ministry in which the children of God can be used for the help of others and the cause of Christ. It seems to be ordained that every blessing shall come from heaven through the name of Jesus and in answer to prayer. No breath of prayer is lost, this is especially true of unselfish prayer.

There is a fine thought brought out in the parable of the friend at midnight, where the suppliant comes to his door, not to ask for himself, but for another whom he has taken in for refuge, in a confidence that his wealthy friend would help him in the emergency. There is something sublime in the confidence that counted upon this wealthy neighbor, and no doubt one reason why he helped him so promptly was because he did not ask for himself, but for another.

There is a passage in the Book of Revelation that seems to imply that the very advent of our Lord Himself will be brought about by intercessory

prayer. It is that striking picture in Revelation viii. 4-6, where "the prayers of the saints" were gathered up by a mighty angel and presented before the throne, and then in striking language we are told that "the angel took the censer and filled it with the fire of the altar, and cast it into the earth: and there were voices, and thunderings and lightnings, and earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." The ascending prayers of God's saints were taken as they reached the skies and poured back again on the earth. And lo! the earth and the heavens were shaken, and the grand procession of events that is to usher in the coming of the Lord immediately began. Oh, that we might thus be hastening His coming by the mighty ministry of believing prayer! We may be denied every other service, but we can wait upon Him in the secret place and the chamber of holy intercession, and some day it may be said to us as it was to Cornelius, "Thy prayers are come up as a memorial before the Lord."

How much we pray for ourselves, how little for Him and His blessed cause! How tired the Master must sometimes grow of our selfish pleadings, while this great world rolls on, covered with a pall of darkness, and so few seem to care or weep or pray. "Lord, teach us to pray."—*The Alliance Weekly*.

WORLDLY CONFORMMITY.

"And be not conformed to this world; but be ye transformed by the renewing of your mind that ye may prove what is that good and acceptable, and perfect will of God."

The significance of being conformed is, to pattern or follow after, to be or do like unto. To transform means to change in form—changed in disposition from a disobedient rebellious character into the submissive obedient spirit of Jesus. Hence any one who wills to follow God, must of necessity renounce his former life and master. For no man can serve two masters, for "His servants ye are to whom ye obey." No man can be a citizen of two nations at the same time. If one lives in a foreign country and wishes to become a citizen of that nation, he must renounce his allegiance to the nation from which he has separated himself. In this he is not required to speak against the nation from which he is separating himself. But when a citizen of the kingdom of this world transfers his citizenship to the kingdom of God, he must not only renounce his allegiance to Satan's kingdom, but he must denounce that kingdom and take up arms against it. Very many seem to think that they can be subjects of the heavenly king-

dom and still remain on friendly terms with the kingdom of darkness. But whosoever attempts to bring his old traits and habits into the kingdom of righteousness, will most assuredly lose his citizenship in the heavenly kingdom.

One can not follow the ways of the world and follow God at the same time. The world has its ways of living and doing. It is not making any attempt to serve God, therefore it is only seeking for the things which make for pleasure and enjoyment. All these things are invariably adverse to the kingdom of God. The world has inaugurated the operas, museums, shows, county fairs, world's fairs, centennial exhibitions, baseball games, football games, dances, parties, card-parties, church fairs, street fairs, church suppers, ice cream socials, saloons, matinees, ill fame houses, Paris fashions, and all other unholy and debasing things. In fact every thing our Lord would not have inaugurated and engaged in.

The world thinks it strange that Christians do not run with them in many things to the same excess of riot. We are in the world, meet with and do business with those of the world; but as pertaining to their ungodly doings, we are to have no fellowship with them. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." "Touch not; taste not; handle not; which all are to perish with the using; after the commandments and doctrines of men." "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Having professed to become a follower of Christ, "Lie not one to another, seeing that ye have put off the old man with his deeds."

The church and world walked far apart. The distinction between them was plain to be seen. "But," said the world to the church, "come give me your lily white hand and walk with me a pace. Come in and dine and sup with me; and let us all have a good time together." It is a sad fact that many professed Christians have linked arms with the world. But the true Christian, the meek disciple of Jesus Christ walks as of yore, not conforming to the world. Many professed Christians can be found at the places of amusements and pleasure resorts of the world. They can be found at the card-table, the dance hall, the place of strong drink, beholding the actress on the stage, giving applause to the low down tableau; enriching the coffers of the chautauqua treasury; holding bribes in political campaigns and official circles; lending aid to the ungodly festivals, gambling on the horse race, going with the crowd which is opposing holiness, puffing cigars on the street corners, taking the family to the circus, drinking on the sly, entering stock at the fair, breaking the Sabbath and squandering time at ball games, spending money for that which is not bread and labor for that which satisfieth not.

The command is to be transformed, to be changed from all these things,

OUR YOUNG PEOPLE.

CONSIDER HIM. . . . *Lest ye be Weary.*

It is well to consider Him in everything. Let us look at some of His great characteristics which our world needs to see exemplified in the lives of those who profess to be His disciples.

He was holy, righteous, good, faithful, true, just, guileless, sinless, spotless, harmless, obedient to God the Father, subject to His parents, zealous, meek, lowly in heart, merciful, patient, long-suffering, compassionate, benevolent, loving, self-denying, humble, and forgiving.

This topic means that we shall consider His patience, lest we become impatient, or weary in well doing.

Patience is one of the greatest lessons which we have to learn. It is easy to be Christ-like as long as things go well. But when things go contrary to our thinking, and once goodness brings sorrow, or even when it brings simply bother, we are apt to grow impatient. Certainly a world in which good intentions are frustrated is not a perfect world, but we are in this world even if we are not of it. Jesus faced this difficulty. If ever there was a man who had cause for complaint it was He. With the supremest of good intentions He found His every desire to help made into a ground for hostility and an occasion for opposition. But He took it all bravely and quietly as far as He was permitted, going on with the ordinary duties of the day.

Jesus never promised comfort in this world,—“Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you.” (Jno. 15: 20). “In the world ye shall have tribulation: He frankly said as the world was pursuing Him so it would pursue His disciples. But, He said, Be of good cheer; I have overcome the world” (Jno. 16: 33).

There is in Christ's example as well as in His words something to keep us encouraged, lest we be weary.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

“For consider him that endured such contradiction of sinners against himself, lest ye be weary and faint in your minds” (Heb. 12: 2, 3).

If we keep looking to Jesus we will not grow weary or faint-hearted, but will be encouraged to endure anything for His dear name.

Jesus' ability to endure injustice without complaint was marvelous. “Who, when he was reviled, reviled not again; when he

having the love for the same all taken out of the heart by the saving and sanctifying power of God. The old life of sin must be totally put off and the new life of Christ put on, which is created in righteousness and true holiness. No Christian can safely go where Jesus did not or would not go. If one should think for any reason to go to or engage in anything that is in the least questionable before proceeding, one should ask and consider whether Jesus would do likewise.—*Sent of God.*

suffered, he threatened not” (I Pet. 3:23).

In prefiguring the Messiah, Isaiah wrote, “He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.” (Isa. 53: 7).

Jeremiah wrote of Him, “But I was like a lamb or ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof and let us cut him off from the land of the living, that his name may be no more remembered” (Jer. 11: 1).

David in Psalms 38:13 wrote, “But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth.” “He gave His back to the smiters” (Isa. 50:6).

They spit in His face. (Matt. 26:67). “He endured the cross, despising the shame.” (Heb. 12: 2).

“And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.” (Zec. 13: 6).

We see how he patiently endured afflictions, never retaliating. Isaiah tells us why He bore it all patiently. It was for our sins, our iniquities, our griefs, our burdens, Our sins crushed Him. For our sakes He became the “man of sorrows and acquainted with grief.”

If we would know more of Jesus' patience we must study Him in His unjust trial.

1. The trial before Annas.
2. Trial before Caiaphas and the Sanhedrin.
3. The Morning Trial before The Sanhedrin.
4. First Trial before Pilate.
5. Second Trial before Pilate, and Pilate's sentence.

Through all this, He remained calm and patient, often not saying a word.

We read the same of Him in the crucifixion. While hanging on the cruel tree, “They that passed by railed on him, wagging their heads.” The two robbers that were crucified with Him reproached Him for not saving Himself and them from the cross. Jesus' infinite pity, His patience touched the heart of one of the robbers. You all know the robber's request, and Jesus' answer.

Jesus' dying ear heard His brutal murderers' voices ringing with blasphemy and spite. Yet He prayed calmly in divine compassion for those unspeakable wretches. . . yes, and for all who in their sinful ignorance crucify Him again today. “Father, forgive them, for they know not what they do.”

Jesus was very patient in training the disciples, who were ignorant, weak, and unsympathetic.

Let us consider His patience in dealing with each one of us.

See how patiently He is calling for sinners, again and again, to come unto Him.

While considering Him. . . meditating on His word. . . studying His life, we will never grow weary and faint, for in due season we shall reap.

Sometimes when we come near to fainting He gives a mighty refreshing. “He giveth power to the faint; and to them that have no might he increaseth strength.”

“They that wait upon the Lord shall re-

new their strength; they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk, and not faint.” (Isa. 40: 30, 31).

HOW I PREVAILED.

I was a young girl then. A handsome, young man from a rich, aristocratic family, and who had just come home from college, began paying me attention. My heart went out to him in a loving regard. It seemed at times that I could hardly bear the intensity of it.

Then came news from a friend, of the bad character of this young man, of habits acquired at college, and that, remembering his dissipated father, felt I must not trust him, that the shame of several entanglements were upon him. I proved all that was told me; but how difficult to cast out the love I had for him! There was a fierce struggle on hand, but I knew that God could help me prevail. I was a young Christian, and though I was living an up-and-down life, I knew where I could go for help.

“O God,” I prayed, “how can I harbor a love for one so impure, so unholy! This body is thy temple; cleanse my heart from this unworthy thing, for Jesus' sake.” Hour after hour on that never-forgotten night, I pleaded with God. There, kneeling by my bed, I opened my heart to my heavenly Father as I had never opened it before; there I pleaded as I had never pleaded before. Hour after hour He let me plead. It got into the small hours of the night, and I lay prostrate before Him. I still cried, “Lord, Lord, I must have help! My petition must be right in Thy sight!” I reminded Him of His scripture—“Ask what ye will, and it shall be done unto you.” In a moment (but not until the early morning hour) the help came. I shall never forget that hour. I was flooded with a great light. The joy of heaven was there. The little room was full of praise and power. There was victory over all things. The miracle had been performed, and I arose with a heart that desired nothing but to praise God.

From that hour I was never troubled with the dark thing that had taken hold of me. I wrote the young man one kind, Christian letter, that broke all future intimacy, as it exacted the love of God in him for any future relation. For two years I saw daily pass my door the object of my trouble, with none of the old longing. I was completely cured.

I shall never forget that night of prevailing prayer and its beautiful, wonderful answer. I am what the world calls old now, and I thought that this bit of experience might benefit the young.—*Selected.*

GOOD MANNERS.

An essential condition of the perfect manner is the absence of self-consciousness. There is the kind of self-consciousness that is most excusable, and sometimes pretty and attractive. It is the shyness of the young. This often comes from the feeling that they are not understood, and they have not the means of making themselves understood. They do not possess—or at least they do not know how to handle—the weapons of society. Sometimes it has a less worthy source. It springs from a great egotism.

Young people should be quick enough to see that their elders are not scrutinizing them and judging them, as they imagine. Elderly people who retain their shyness are, as a rule, distinctly disagreeable. When great personages who have been unpopular through life, on account of their rude, brusque manners, pass away, the newspapers explain that they meant very well, but that they were shy. These explanations are seldom felt to be satisfactory. Egotism is inconsistent with good manners.

I need hardly say that a person that is always thinking about etiquette is sure to make blunders, and to convey an impression of vulgarity. The true gentleman is infinitely above such paltriness. He is not thinking about himself; He is thinking about others. He is not miserably comparing his station and his fortune with those of the people he meets. He meets them as a gentleman meets ladies and gentlemen, and his business is to give and receive what pleasure he can.

It is an essential of good manners that they should always be maintained. I do not say that we can always be quite the same. Moods and feelings come and go, even in the strongest. One day you are well and bright; another day you are ill and in pain. It is perhaps impossible to be just the same in one condition as in another; and I fancy for most of us the safe rule in days of mental or physical suffering is to say as little as possible, and to keep as much as may be out of other people's way. Still, we can do our best. We should try to be constant in our ways.

If we have taken what we think reasonable offense at the doings of a friend, we ought not to show it by an icy manner. It is our business to explain to our friend where he has apparently come short, and to hear what he says about it. In all probability, with his explanation the misunderstanding will pass like a Summer cloud.

Young people are often gloriously insolent in the way they talk about age. They will refer to a man of sixty as an "old man" when there are men and women in the room well over sixty, but unwilling to admit they are old. There is a pleasant sense of safety in the company of some people; you know they will not say anything to fret and chafe you. In the company of other people you are sure to receive a wound. No wonder if you shun that company.—*Selected.*

HIS COMPANY.

A dear servant of Christ used to go about a good deal in the villages of Northumberland. He was greatly used as an evangelist and as a soul-winner. It was his delight to sally forth after breakfast with the pockets of his coat bulging out with Gospel tracts and books, and with these he would visit round from house to house amongst the scattered farms and villages of that countryside.

One day he came across an old man selling tin lids, evidently an Irishman, from his appearance. He said to himself, "It is no good offering him a tract. He is an Irishman, probably a Catholic; but I will have a word with him, anyway."

On going up to him, he said, "Good morning."

"Good morning, sir," he replied.

"How is business?"

"Well," said the old man, "I have nothing to complain of; I have sold a good bit

in this village."

"Nice day, isn't it?"

"Yes, very nice."

"Well, now, it is a grand thing to be saved."

"Oh," said the old man, "I know something better than that."

"Something better than being saved?"

"Yes, something better than that, sir."

"Well, I should like to hear what it is that is better than that."

The old Irishman put his hat back on his head, and said, "The companionship of the One who has saved me, sir."

He had evidently learned the secret of not only being saved, but of having the companionship of the Lord Jesus Christ with him as he trod his pilgrim pathway here. Have you learned this secret?—*Sel.*

THE SEAMLESS ROBE.

In the vine-clad valley of the Moselle stands Treves, the oldest of German cities.

Hidden away under the altar of its cathedral is treasured one supreme relic, which the Roman Church declares to be the actual garment without a seam worn by our Lord on the day He died. On rare occasions, many years apart, this relic is brought out and exposed to common view, and at such a season pilgrims flock in multitudes to behold and adore the Holy Coat of Treves. Some of us may smile at their legend and recoil from the superstition. Yet the staunchest Protestants have lessons to learn from this seamless robe.

The author of the fourth Gospel dwells on it with curious detail, as though his recollection lingered tenderly over the very garb and vesture of the Son of God.

The Gospels which are so meager in their account of Christ's early life, expand and grow precise over His closing days and hours. For when the apostles looked back and contemplated His dying, they realized that here was the central act in human history, the goal towards which all history had been moving since time began. In the New Testament the Cross appears not as a catastrophe, but rather as the climax upon which all earlier providences and prophesies were focussed. Nothing done in that Death, could be by chance or accident. Even the deinstinct with solemn meaning foreshadowed by seers of old. While the soldiers were sharing the garments of the Crucified, and gambling for His seamless robe, a disciple who stood by heard in his ears the sentence of the Psalm:

"They parted my raiment among them, and for my vesture did they cast lots."

This seamless robe of Jesus Christ becomes a symbol of the faith once

for all delivered unto the saints. The Gospel is no mere thing of shreds and patches, framed by art or man's device; it is like a garment without seam woven from the top throughout. The Christian creed is self-consistent. We must not solve it into fragments and accept it piece-meal. There is a vital connection between the cardinal fact of Christian faith, just as there is a necessary sequence in the great festivals of the Christian calendar.

Christianity must be estimated as a whole, and not by isolated details, for it agrees with itself throughout. It sets out with certain profound assumptions about the nature and needs of men, and if we accept its postulates we cannot revolt against its conclusions. The Gospel takes for granted the grim facts of human guilt. Moreover, the Gospel affirms that we can not of ourselves cure the dark original wound of human nature. "Deliverance from without" is the Christian watchword. The Gospel is remedial in its very conception, and the Divine remedy corresponds with the human necessity.

The same principle applies to the Christian experience. It is self coherent.

Someone has said that "Christianity demands the miracle which it supplies." In His simplest precepts, Christ requires what would be utterly impossible, apart from the Grace of God. For example, to love our enemies in any real sense, to feel habitually generous and pitiful towards those who are habitually mean and unkind to us, is quite as abnormal as any mighty work recorded in the New Testament.

The ideals of Christian duty are far too lofty for any man to face them, except in the power of Christ's imparted grace. But what He requires corresponds with what He bestows.

"The seed of Christianity is in itself." Say what you will, the Church of Jesus Christ remains something *sui generis*, unlike any other society or institution in the world. It has its own history, its own distinctive rites and records and means of grace. Despite all failures it still produces its own unmistakable type of character. Amid all changes it keeps its high, imperishable tradition, carried on from age to age. One elemental faith dwells in the general heart of all believers. One common experience runs like blood in the Church's veins, and in the lives and deaths of Christ's missionaries and martyrs we trace "the quivering red line of apostolic succession from the beginning till now."

We still find people who seem proud of a patch-work religion, which

they have cobbled together out of rags and remnants of the seamless robe.

How can we tell what that actual robe was like which Christ wore on His way to Calvary. Two marks, at least, it must have had for recognition. We may be confident that it was no purple or fine linen, but a plain homespun garment. And it was dyed with dark stains of agony.

Our own Christian life may seem very imperfect and fragmentary, but here are two infallible tests to prove if it is genuine. It is simple and homely and fit for plain people, making us at home among the saints who are poor? And it is dyed deep in the life-blood of the eternal covenant, steeped in self-sacrifice of the love of God which is shed abroad in our hearts? Happy are they who cling fast to the thread of the fringe of the seamless robe.—*The Bible Record.*

EDITORIAL NOTES.

(Continued from page 3.)

Of all the books written against Russellism or Millennial Dawnism, Dr. I. M. Haldeman's Book.

"MILLENNIAL DAWNISM

The Blasphemous Religion which Teaches the Annihilation of Jesus Christ," has alone called out a protest from Pastor Russell. All the others he could seemingly ignore but this expose he feels, it hurts him, and he strikes back. We wish all of our readers would send to Charles C. Cook 150 Nassau St., New York City for a copy. It costs 10 cents 50,000 copies have already been circulated. This number ought to be multiplied many times. To us it appears that the fact that this teaching denies the resurrection of Jesus Christ would be quite sufficient in itself to condemn it as false.

If any subscriber fails to receive his, or her, paper promptly, he should not wait too long before notifying us. It has happened recently in a few cases that names were dropped out by mistake when the list was being revised. The matter was not discovered until the disappointed subscriber notified us of failing to get his paper for, perhaps, two months. If your paper fails to reach you once then let us know immediately. Also watch your credit and if there is a mistake in that we will thank you if you will write us about it so we can make the correction.

Harvest meetings have been held in nearly all, or all, the districts in Pennsylvania. Generally, we under-

stand the attendance was large.

Pennsylvania seems to be blessed this year with abundant crops of all kinds harvested thus far. There is much cause for thankfulness. The reports from other states and Canada vary. Some places crops are abundant while in others a shortage is experienced. There would, however, be sufficient for all if it were more evenly distributed. It is to be hoped that in our expression of thankfulness to God those who are so blessed with abundant crops will see to it that the orphanages and other charitable institutions will be permitted to feel of that thankfulness.

CHANGE OF NAME.

"Soul Food" the 4 page monthly which has been issued for a number of years in connection with the Mt. Carmel Orphanage work, the Institution so recently offered to and accepted by the church, is to be continued under the name of "Mt. Carmel Tidings." The subscription price is 25 cents per year, and is worthy of a place in our homes. Through it we can keep in touch with that worthy Institution. We hope our people will appreciate the worth of this important work and come to its support freely and liberally, so that the good work can go on with increasing beneficence to many needy children. Address Mt. Carmel Tidings, Morrison, Ill.

Bro. John Garman, No 70, N. 12th, St., Harrisburg, Pa., has a quantity of the plain collar buttons on hand. Anyone in the East desiring one or more can get them from Bro. Garman by remitting the price, 25 cents each.

More and more is Roman Catholicism strengthening itself in this country and seems to be looking forward to an early conquest of the nation when it shall be in the seat of power and be able to dictate its own terms to the non-Catholic people. A very significant article appeared in *The Christian Herald* of New York recently which points out what this powerful organization is aiming at and how slyly its leaders are going about it to accomplish its purpose. The Catholic hierarchy sees to it that the presidential chair is filled by one who is friendly to it. We notice that Protestants are commencing to see the threatening danger and with some alarm, but whether sufficiently so to avert the threatening danger is doubtful.

MESSIAH ORPHANAGE.

Report from April 6, to Aug. 1, 1912. Anna Stauffer, \$5; Katie Hetrick, \$5; Blair County dist., \$13; Harrisburg S. S. \$40.56; Dorcas Swing Circle, Fairland, \$10; A sister, Grantham, Pa., \$2; Jacob Hershey, \$5; Brechbill Estate, Mowersville, Pa., \$190; Hockersville, Pa., \$2; Gormley, Ont. S. S., \$13.12; Sister Wagner, \$1; Rapho dist., Pa., \$52.89; Hockersville, Pa., \$2.75; A sister, Harrisburg, Pa., \$30; Hockersville, Pa., \$2; Sister Mary Clay, \$1; New Guilford S. S., \$16; Florence Demmy (schooling) \$1; A sister, 25 cents; for washer sold, 50 cents; Zion,

Kan., dist., \$22.22.

David Book, Treasurer,
Hummelstown, Pa.

He that is not prepared to suffer all things and stand to the will of his beloved, is not worthy to be called a lover.—*Thomas A. Kempis.*

"Love is not puffed up."

MARRIAGES.

WOLGEMUTH—LEHMAN.—On July 21, 1912, Bish. H. B. Hoffer officiating, there occurred the marriage of Bro. Irwin S. Wolgemuth, son of Bro. and Sr. Daniel B. Wolgemuth of Manheim, Pa., and Sr. Katie, daughter of the late Eld. C. O. and Sr. Barbara Lehman, Mastersonville, Pa., at the home of the bride's mother.

OBITUARIES.

PALSGROVE.—Early in the morning, just at the break of day, on November 10, 1889, there was given to Charles and Amanda Palsgrove, a daughter, who was named Virgie May. She remained a constant companion in the house for twenty-two years, six months and seven days. Her transition was witnessed by loved ones, friends, and her pastor on May 23, 1912, just before the sun recorded high noon. Her experience was similar to others of like circumstances and age until the second Sunday evening in January, 1904. By public confession of Christ, she then became numbered among the elect of God. Her experience as a Christian was satisfactory and trustful. As a Christian she gave expression to a sweet, virtuous, noble disposition. Seven months, less seven days, prior to her departure, her brother Glenn R. preceded her to the great beyond. There remain among us, the father, mother, sister, with a host of other kin and friends whose coming these two await with earnest expectation. Much thanks is expressed by the family to neighbors and brethren who have been so generous in their help, during this experience.

IN MEMORIAM.

Tears, sad tears, oh bitter tears,
Sickness, sorrows, anguish, fears,
How oft we ask why this is so,
With us poor mortals here below?

So oft we wonder why it's thus,
But answer none will come to us,
In our prayers night and day,
Yet loved ones still are taken away.

Again we're plunged in sorrows deep
In deepest sorrow, cry and weep,
For a loved one gone before,
Here on earth to meet no more.

Dear loving child so good and sweet,
How gently here you fell asleep,
Whilst Christ your Savior stood by you,
To lead and guide death's valley thru.

He was your guide and He your stay,
In all your sufferings night and day,
Him you trusted by the day
In faith and hope your staff alway.

But now we all must say adieu
In yonder heaven we will renew,
And there forever more unite,
There no suffering, no more night.

Dear, loving daughter, rest in peace,
You are happy now, oh sweet release,
You are resting now in yonder dome,
Your song is now, "Sweet Home, Sweet Home."

(This to the bereaved.)

Oh Thou whose all pervading eye,
Thou alone our tears can dry,
Oh give us grace to overcome,
Until we all arrive at home.

Wm. M. Palsgrove.

Bradford. O.