9-23-1912


Brethren in Christ Church

Follow this and additional works at: https://mosaic.messiah.edu/evanvisitor

Part of the History of Religion Commons, and the Religion Commons
Permanent URL: https://mosaic.messiah.edu/evanvisitor/569

Recommended Citation
https://mosaic.messiah.edu/evanvisitor/569

Sharpening Intellect | Deepening Christian Faith | Inspiring Action

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

www.Messiah.edu

One College Avenue | Mechanicsburg PA 17055
TABLE OF CONTENTS

EDITORIAL— Miscellaneous, 2, 3, 4
Special Mention, 12

POETRY— The Anvil, 1
The Hymn of Children, 6

CONTRIBUTED— The Last Command, H. J. Frey, 6
Praise for the Old Paths, W. R. Smith, 7
Personal Responsibility, Tobias Pike, 7
What would Jesus Do? J. A. Smith, 8

SELECTED— Pride, 8
Good Cheer, 9
Unknown Riches, 10
The Bible Banished from Schools etc., 10
A Fatal Mistake, 11
The Growing Girl, 12
Sunday Reading, 12
Gethsemane—Calvary, 13
No Time for Bible Reading, 13
An Empty Vine, 16

NEWS OF CHURCH ACTIVITY, ETC., 4, 5, 6, 14, 15, 16

OUR YOUNG PEOPLE, 14, 15

OBITUARY, ETC., 16

OUR POSSIBILITIES.
The following Oration was given by Joseph A. Smith, before the America­nana Literary Society, of the Messiah Bible School and Missionary Training Home, at Grantham, Pa., on Sept. 13, 1912.

To every human being, to every human organization, at some period of their growth, comes the question, "Of what am I capable; what are our possi­bilities?"

At the beginning of this, the third year of our Literary Society, we are, figuratively speaking, encamped at the vertex of two roads, the one leading upward, ever upward, where the paths are of sharpest rock and where the way is steepest and narrowest, but the end of that road is strength, broad­mindedness and success; the other, leading into peaceful valleys, where the warm sunshine and the cool shad­ows continually dwell, where rivers of pleasure and delight, and free care­lessness are forever at play, but the end of that road is degradation, disas­ter and ruin. One or the other of these two roads we must choose.

Which shall it be? You all know the end of the latter way. Then let us dwell upon the former; let us travel on it, live on it, and conquer it.

In your minds however, arises the question, "Can we do it; have we the strength and endurance for the sur­vival of the terrible strain of this, the rugged road?" We will see. Look with me at the ranks of our Society and note the points of strength, the ingredients of great accomplishments portrayed in their bearing as they file to the front.

We have here on the one hand all the essentials needed for the develop­ment of the great Reciter, the renown­ed Declaimer, the popular Soliloquist and the famous Singer. All are in a condition of healthy, unpurveyed growth, staunch and robust. Surely, these are fast approaching the period of maturity, a state of complete development, fully prepared and equipped for the strenuous journey of this life. Suffice it that they are in readiness. Again let me call forth others of our mem­bers.

Gaze upon them! Strong, sturdy essayists, vigorous orators, logical de­baters and men who have compared favorably with not unknown lecturers of the day. Are they equal to the struggle? Can they endure? What? Endure? Why they laugh, laugh its difficulties to scorn. They scoff at them! They mock them! Impatient­ly, expectantly, eagerly, yea even gleefully they await the moment to move forward. What will you do with these? Retard them? If so, the failure of our Society be upon your heads.

But once more let me summon our members to the limelight of inspection. Behold them! An improperly nour­ished, unhealthily impoverished group of young men and women, unencouraged, impeded, held back, their spirits damp­ened by the frigid, unsympathetic bearing of their supposed co-workers toward them. Yet, these are they who form the back-bone of our Soci­ety. These are they who constitute the columns of our Legislative work. What shall be your attitude toward them? Have you, in the past, neglect­ed them? then, in the future encourage them. Have you, at any time heretofore, retarded their growth? then give them a helping hand now. Get down to good solid, earnest effort. Organize. Become versed in the laws and usages of Parliamentary practice. Work in unison. Move onward and upward. And the one great possi­bility of our Society shall be the end of that road which leadeth to eternal success.

"I belong to the King." So read the legend on the collar of a little terrier which followed King Edward's bier. He was a mere dog, and not beautiful at that. But he had been loved by the king, had lain on a king's knee, had entree to royal apartments where courtiers and princes might not enter. Many were the affec­tionate glances he received as he trotted soberly in the funeral cortege, bearing this legend: "I am Cesar; I belong to the King." Thus many a lowly disciple has found himself exalted. Even humble service is worth while when one belongs to the King.

Christ came to create this sense of rela­tionship in us, to help us know our­selves and our privileges in Him. What temptations would be mastered, what bitterness accepted without com­plain, what harsh words choked, what defilement indignantly repudiated, if in moments of stress we could say: "I belong to the King!" —George C. Peck.

THE ANVIL.

Last eve I passed beside a blacksmith's door. And heard the anvil sing the vesp­er chime; Then looking in, I saw upon the floor, Old hammers, worn with beating years of time.

"How many anvils have you had," said I, "To wear and batter all these hammers so?" "Just one," he said; then, with a twinkling eye, "The anvil wears the hammers out, you know." And so, I thought, the anvil of God's Word. For ages Sceptic blows have beat upon; Yet, though the noise of falling blows was heard, The anvil is unharmed—the hammer's gone.

Selected.
It is a matter of history that during the recent years quite a considerable part of the territory of the United States has come under laws prohibiting the liquor traffic. There are nine States that are under State-wide prohibition. Then there are fifteen States, including Hawaii, that are under local option, where a considerable part is dry by counties, while twenty seven States including Alaska and District of Columbia, are known as saloon States. (where all or most of the State has come under laws prohibitory of liquor consumed annually. It puzzled us to know just where we were at. However recent statistics as issued by the Interstate Commerce Commission, and which no doubt are correct, show prohibition in a more favorable light. In this report we are told that the consumption of liquor per capita in Prohibition States is 1.35 gallons; in Local Option States 4.37 gallons, while in the Saloon States it is 25.23 gallons per capita. This is certainly a very favorable showing for Prohibition and one cannot but wish that nation-wide prohibition might soon be brought in. It is however both humiliating and discouraging to note that the leaders of the leading political parties out of which will come our next president, must consent to be under the thumb of the liquor power, and dare not give any unfavorable expression of that power.

"O how happy are they who their Savior obey, And have laid up their treasure above. Tongue can never express the sweet comfort and peace Of a soul in its earliest love."

There is a beginning to everything, and the verse here quoted has refer­ to the individual's beginning of Chris­ tian experience. The truth seems to be that no one, being in the state of nature, is a child of God. The writer of the Corinthian epistles confirms this when he writes, "Now the natural man receiveth not the things of the Spirit of God, but they are foolish­ ness to him." We are told that the "natural man" is the man unspiritual, unregenerated, not born again. Je­ sus said, "Ye must be born again," and "that which born of the Spirit is Spirit." So when the hymn sings of the happiness of those who their Savior obey the inference is that he who is thus happy has become regener­ ated and is said "by grace, through faith" which is the gift of God. If thus the initial work has been ac­ complished and there is peace with God enjoyed, then happiness will na­ turally be the result of obeying God. The hymn further speaks of treasures which the obedient believer has laid up above. Jesus said, "Lay not up for yourselves treasures on earth .... but in heaven." The treasure which is laid up in heaven is permanent property while earthly treasure may be lost. May we all appreciate our privileges as provided for us in the Savior, and may we as we journey on in the path marked out for us be truly obedient and so more and more find the happiness that results from that obedience.

It appears we need to be frequently reminded of the fact that the differ­ ent city missions are dependent on the Brotherhood at large for material sup­ port. How hard and discouraging it must be for the workers, to be left to struggle along, seemingly forgot­ ten by those who ought to have suf­ ficient interest in them to come to their help in a material way. There is Sis­ ter Mary K. Stover bearing the heavy burden at the Philadelphia Mission, having to do so in the face of inade­ quate support. How hard her task must be. Will not our brethren a­ wake to not only what is a duty, but what is a blessed privilege and come up to the help of the work in the differ­ ent city Missions?

We learn that the outlook is favor­ able for Brother and Sister, T. S. Doner of Gormley, Ont., to take charge of the Buffalo Mission some­ time in the near future. This it seems to us is a matter for rejoicing, since good workers are what is needed there. Brother and Sister Whisler's devotion and labors, for the years during which they had charge of the work, were much appreciated, and the brief time of Brother and Sister Wagaman's engagement there was sufficient to en­-dear themselves to the class there and create a real sense of loss that they could not continue the work: but we have confidence that the coming of Brother and Sister Doner will compen­ sate for the loss of the others. But while the human instrumentality is of importance the matter of greater im­ portance is that the Holy Spirit be at the head of the work and the inspirer of every effort.

AN APPEAL FOR A MATRON.

The Managing Board of the Messis­ ah Home Orphanage, Harrisburg, Pa., would like to get in communication with a sister that would be willing and capable to take up the work of Matronship at the Orphanage. Sister Roxanna Anger would like to be re­lieved by Oct. 1, but will not allow the work to suffer. We are confident that the Lord has some one prepared for the work and pray He may have His way in the matter. All communica­ tions should be addressed to the under­ signed.

Enos. H. Hess, Sec.
Grantham, Pa.

Sr. Doner informs us that we made a mistake in crediting her with select­ ing the article on page 12 of our last issue. While she sent it in, she did so at the request of Susan Whiten­ meyer. We apologize to Sr. Doner.

Bible study, prayer, and witnessing, are said to be the imperative food, air, and exercise of the healthy Chris­ tian, as food, air, and exercise are necessary to a healthy body.
As she saw her unconscious sin, she revere the person of Christ in Christ — by certain clear marks. If Christ is our life, Christ alone yield us again to Christ in trust for doing this she found again the peace of God — which is the heart of sin. A brother Schell, learn something which we sin against Him, and we sadly hinder our fruit-bearing, when we chafe or doubt or rebel because our own program of fruit-bearing is not working out. We ought to bear fruit all the time; there is no question about that. But if our lives are completely and unconditionally surrendered to the mastery of Jesus Christ, and we believe that He is not merely our Savior but our whole life, then, as we continue to abide in Him by trust and obedience, whose responsibility is the fruit-bearing? It is Christ’s and Christ’s only: and for us to question the results is to distrust God — which is the heart of sin. A young woman who had entered by surrender and faith upon the life of the fulness of Christ was distressed because she did not see the kind of results in Christian service that she believed she ought to see. Yet at that very time Christ was using her in a fruit-bearing of which she was not aware. Because the fruit was of God’s choice rather than her own, she doubted God, and of course hindered the fuller fruitage which Christ the vine wanted to achieve in, her the branch. As she saw her unconscious sin, she yielded up again to Christ in trust for the fruit-bearing as she did for all else; and in doing this she found again the peace that she had hungered for. It is better to leave the fruit to Christ and to let Him, unconsciously to ourselves, bring forth fruit through us abundantly, than it is to decide what fruit we ought to have and then fail to have it. If Christ is our life, Christ alone is to be trusted for the results of His life in us.

“Abide in me” (John 15:4). How shall we know if we are abiding in Christ? By certain clear marks. We shall revere the person of Christ above all other names. We shall love the Bible above all other books. We shall prefer the company of saints to any other friendships. As soon as we are alone we shall instinctively commune with Him — Selected.

(The following essay was prepared and read by one of the sisters at our Young People’s Meeting on Sept. 15. We are confident others will enjoy it though possibly in less degree than did those who heard it read. The sister’s name is withheld at her request. Editor)

Just as the body cannot live unless it is placed in the proper environment so the spirit must live in God if it is to have life at all. Through regeneration we become partakers of the Divine Nature. “His Spirit beareth witness with our spirit that we are the sons of God.” As we become partakers of the Divine Nature, we have deliverance from the power of sin — “For sin shall not have dominion over you for ye are not under the law but under grace.” How many a man, or woman, through an unconquerable love of power in the state, in social life or in any of the various positions of life, has realized that he himself was mastered by passion that brought nothing endurable or satisfying. But His Spirit gives us control over the passions and lusts of the body. Jesus says, “Ye shall know the truth and the truth shall make you free,” so that we become “servants of righteousness.”

Salvation gives a sense of security to those who believe. The Psalmist says, “They that trust in the Lord shall be as Mt. Zion, which cannot be moved, but abideth forever.” Our God is a “promise-making and a promise-keeping God”; a God at work for His people as He said He would be; a God “comforting and cheering His people, and fulfilling in their experience that which His word had led them to expect.”

In the words of Spurgeon the believer’s peace is like a river, “Look at it, rising as a little brook among the mosses of the long green hill. By and by it leaps as a rugged catacaet; anon it flows along that fair valley where the red deer wanders and the child loves to play. With hum of pleasant music the brook turns the village mill. Hearken to its changeful tune as it ripples over its pebbly bed, or leaps down the wheel, or sports in eddies where the trees bend down their branches to kiss the current. Almon the streanlet has become a river and bears upon its flood full many a craft. Then its bosom swells, bridge with noble arches span it, and, grown vaster still it becomes an estuary, broad enough to become the arm of old father Ocean, pouring its water-floods into the mighty main. The river abides the lapse of ages; it is no evanescent morning cloud, or transient rain-flood, but in all its stages it is permanent.

“When men may come, and men may go, But I go on forever.”

“Evermore, throughout all generations the river speedeth to its destined place. Such is the peace of the Christian. He has always reason for comfort. He has not a consolation like a swollen torrent which is dried up under the hot sun of adversity, but peace in its rightful possession at all times. Do you inquire for the Thames? You shall find it flowing in its own bed in the thick black night, as well as in the clear bright day. You shall discover the noble river when it mirrors the stars or sends back the sheen of the moon, as well as when multitudes of eyes gaze upon the pompous pageantry of civic procession at midday. You may see its waves in the hour of tempest by the lightning’s flash, as well as in the day of calm when the sun shineth brightly on them. Ever is the river in its place. And even thus, come night, come day, come sickness, come health, come what will, the peace of God which passeth all understanding will keep the Christian’s heart and mind, through Jesus Christ.”

But above all salvation brings us hope. The Christian pilgrim hears sweet notes of birds and brooks in the midst of desolation and destruction, the choicest flowers spring up along his pathway for him, the glorious sunshine of the Savior’s love lightens the darkness of this present world — nothing is able to quench the hopeful aspirations of the faithful Christian. Paul writes, “We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down but not destroyed,” for we “rejoice in hope of the glory of God.” This glory dawns on earth, though it only comes to its noontide in heaven: the glory of sanctified character; the glory of victory over sin, the glory of relationship to God, the glory of union with Christ can be tasted in a measure here below. These glories send their beams even to these valleys and lowlands. We enjoy them and thus have earests and foetastes of God’s eternal glory in heaven.
News of Church Activity in the Home and Foreign Fields

Addresses of Missionaries.

**Africa.**
- H. P. Steigerwald, Grace Steigerwald Mission, Bulawayo, South Africa.
- Myra and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
- Isaac O. and A. Alice Lehman, box 2693, Johannesburg, South Africa.
- Louis B. Steckley, Sadie Book, Cora Alvis, Mandamabage 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, Kidgono, Poona Dist., Ramabhai Home, India.
- Mrs. Louise Fuller, Gowalia, Tank Road, Bombay, India.

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

**Missionaries on Furlough.**

**Our City Missions.**
- Chicago Mission, 6039 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Bruhaker and Sister Nancy Shirk.
- San Francisco Mission, 52 Cumberland street. In charge of Sister Lizzie Winger and workers.

**Love Feasts.**
- Montgomery M. H. Oct. 23, 24. Railroad station, Greensastle. All are invited, ministers especially.

**New York.**
- Clarence Center, Oct. 19, 20.

**Communion Services.**

**San Francisco Mission.**
- "Where sin abounded grace did much more abound." How true we find these words as we come in contact with the terrible vice and sin which surrounds our Mission Hall on all sides. What wonderful power there is in the blood! By it we are kept clean and pure while dealing with the worst characters and in the blood of these same awful characters, when they become willing, are cleansed from all their filthiness and made fit for the heavenly kingdom.

The above text, concerning the grace of God, is also proven out in the lives of those who have been converted and who have to stand for God in the midst of circumstances so adverse that we are sometimes made to marvel at the grace which they manifest. Especially is this shown in the case of our soldiers boys who under­take the Christian life. The persecution 'they have to endure is certainly discouraging and disheartening, but some of them are bravely pulling through. Praise God.

The newly saved restaurant-keeper of whom we wrote in our last report, has already some fruit to his account in this that his cook, a big Russian, has put away his wine, tobacco and swearing and has given his heart to God. The salvation of these two men, proprietor and cook, has wrought a great change in the moral atmosphere of the restaurant and we rejoice in the fact that there is on Pacific St. one place of business where God is feared and His word honored.

Since our last report our bishop C. C. Burkholder has been with us again for a week's services. During this time one brother was received into the church by baptism, and we were privileged to hold a communion service. There were fourteen communicants, and the Lord graciously blessed us in this as well as at the bap­tismal service.

We would not forget to thank all those who have again contributed to the needs of the work. May God richly bless and reward you all is our prayer.

Continue to pray for us.

**Financial.**

Report from July 24, to Aug. 24, 1912.

**Receipts.**
- A brother, Hope, Kans, $7.00; Sister Sheri, Chicago, Ill., $1.00; Upland S. Upland, Cal., $60.00; Freewill offerings as bds., $326.00; Total, $417.00.

**Expenses.**
- Street car fare, $8.00; table supplies, $17.68; hall lights, oil etc., $5.22; bap­tismal and lovefeast, $7.00; home incidentals, $2.78; hall rent, $60.00; house rent, $8.00; Total, $99.75.

Balance on hand, July 24, $1.30
Balance on hand, Aug. 24, $1.37

Yours for lost souls,

Elizabeth Winger and Workers.

235 Cumberland St.

"A one, and yet I am not alone" (John 16:32).
EVANGELICAL VISITOR.

September 23, 1912.

FINANCIAL

Report for Aug. 1912.

Balance on hand, . . . . . . . . $86.27

Leister Leiber, Englewood, Ohio, $3.00; Mary Hoover, Wert Milton, Ohio, $1.00; a sister, $75; Hannah Raisor, $35; Ada Shellaba, Richland, Ohio, $1.00; Zion S. C. Abilene, Kansas, $15.00; Mission offering, $6. Total, $109.22.

Rental, $18.00; table supplies, $8.36; gas, $2.47; chair painting, $15.12; 12 chairs, $25; car fare, $3; incand. $1.20; Total, $47.59.


Other Donations.

Rebecca Dohner, eggs, honey, cabbage, corn, pears; Mary Hoover, strawberry preserves; Susie Heisey, corn, apples, cabbage; Sr. Hen Cassel, canned fruit; Isaac Engle, butter, potatoes, beans, sweet corn tomatoes, and 34 cans of tomatoes; Anna Keggings, tomatoes, cabbage; Grandma Herr, sweet-corn; Iva Herr, butter, pears, sweet-corn, butter milk, tomatoes; Emma Cassel, beans, plum, butter; Emma Dohner, preserves, eggs; Davis Sando, potatoes; Joe Free, sweet corn; Harvey Engle sweet corn; and many others, grapes, John Hershey, apples, tomatoes; Florence Brumbaugh, pie, spreading; Elia Elliot, cottage cheese; Lida Most, basket of fruit.

We remain faithfully yours,

W. H. and Susie Boyer.

SPRINGFIELD, OHIO.

We come with Psa. 27: 1, and Isa. 32: 17, as the scene which has brought us peace, comfort and victory into our heart and life.

We rejoice that we are in the service of the Lord.

We thank Him for a definite call, for the empowerment of His Spirit, for His sustaining grace.

We are glad for the privilege of accepting His precious promises and having them verified in our daily life.

While the circumstances surrounding the work at this place have not been pleasant, but now are not as all unhealthy, we rejoice in the truth that it is the privilege of all individuals to have the sunshine of God's love constantly abiding in our souls undimmed by fear or clouded by doubt. Hallelujah (Prov. 4: 18; 1 John 1: 7).

We praise God for His faithfulness as manifested in convicting, in pardoning, in cleansing, in keeping; all who come to Him with a yielded heart.

The Sunday school still shows a substantial increase, having reached the high mark on Sept. 2, of 110.

On this day also four souls received the ordinance of baptism, one an aged mother of seventy-four whom many sought to discourage as they feared she would not be able to endure it on account of her age. But on the contrary it proved a real blessing to her soul as she came up from the water with uplifted hands praising God. She had been a servant of God for many years, but lately she was led to obey the word in all its demands. Two other sisters, were striking proofs of God's power. It came about on this wise:

They had been living neighbors for some years, but lately she was led to obey the word in all its demands.

The kindness shown me when in need made me to ponder and study what it was that made them so generous to me, they being no one towards God towards me, far above what I could have given in return, through the prejudice and teach-

A PHILADELPHIA LETTER.

I felt impressed to write a few lines for your paper, as I am interested in the good work of the Master. Each day new visions seem to me, far above what I could have given in return, through the prejudice and teach-
ings of the Roman Catholic church. But, praise be to God, I can say today that I rejoice in this that God saw fit to open my eyes and snatch me out of the darkness of Romanism and plant my feet on the solid rock which is Christ Jesus. I now can sing praises to Him in whom I have believed and know for a certainty that my past transgressions are all under the blood and I am a New Creature in Christ Jesus: old things have passed away and behold all things are new, and I am determined, indeed highly encouraged, to go on in the good work.

I have great reasons to rejoice at the present time of the glorious opportunity presented to me in working in conjunction with Bro. Stover and workers in the Italian Colony of Philadelphia which unfortunately are in the same predicament towards realizing the value of a true and a living God as I had been, and I am earnestly endeavouring to point them to the cross of Calvary, and teach them the way of salvation, and to instil upon their ignorant minds and hearts the fact that the only true way to reach eternal glory is by repentance and believing on the Lord Jesus Christ as their personal Savior. Truly the Lord is blessing our efforts and has crowned them with success.

It's now about four years since brother and sister Stover have been out of the Philadelphia Mission, and now that God has seen fit to have him back in the Mission again it looks like home to see the old warriors' faces in the front of the last "Evangelical Visitor." But while he has been silent so long through the Visitors that know him in his home field know for a certainty that he is just as ambitious for souls as his old warriors' faces in the front of the last "Evangelical Visitor." He does this not alone that we might realize that the command is to us today? In Acts 1:8 He put it in another form, He told them that after receiving the Holy Ghost they shall be His witnesses. He did not say, they ought to be, but shall be, that is, in their fulness of joy in the new life it would only be natural for them to witness for Jesus. And not at one place only, but beginning at home, finally reach to the uttermost parts of the earth. Jesus included all in the embrace of His great heart of love. None were, or are, excluded. But how short-sighted are we when Jesus saves and blesses us, we forget that He does this not alone that we might be happy, but that we might make others happy.

The early disciples and apostles were not slow to carry out the desire of Jesus. After witnessing in their home country they also preached farther out, so that nearly all the apostles theretofore had carried abroad (after the martyrdom of Stephen) went everywhere preaching the word. That was their business. Christ was more precious to them than anything else in the world. It was born out in their very being to serve the Lord and to advance His cause. Though their faith brought persecution, and they were scattered, yet they preached all the more. That was their business, it was part of their being. They were so fully strangers and pilgrims here that they took joyfully the spoiling of their goods, knowing that in heaven they had an enduring substance. Had we more men like them today the home and foreign mission cause would never lack either for workers or for means.

But how can this work be carried out? The Scriptures make it plain. "Pray ye the Lord of the harvest that he would send forth laborers into his harvest." God must send forth laborers; but we are given the important office of prevailing with God to send them forth. How many of us are doing it? We attend missionary meetings, and rejoice when mission-aries go, but have we had a share in praying them forth. This means more than simply saying our prayers. It means, prevailing, effectual prayer.

Again, if God calls, there must of necessity be those who are willing to go, and this implies consecration. Though He does not require all to go to foreign fields, He does demand of every one of us an utter abandonment to the will of God. From among us God will call a number indeed to go, even to the uttermost parts of the earth. Those who do not actually go, have in urgent call, every one of them to prayer, and sacrifice, and fellowship—ever working together with Christ and with those who have gone to the front of the battle. Paul desired that his brethren pray for him.

How much more does the true missionary need the prayers of the church today. There he is, standing all alone in the face of superstition and darkness and sin, with Satan doing his best to discourage, but the brethren at home prevail with God for him, and he is encouraged. There is the new convert, just from worshipping of idols, surrounded by the powers of darkness, drawing him back again if possible. He also needs the prayers of the mission alone, but of those who are holding the ropes at the other end.

Were the Church of Christ fully consecrated to do His will, then how soon Christ's command to preach the Gospel to every creature could be carried out. "God still lives," says one, "But He has no tongue but yours and cars. How must the Master feel, with His heart of love and resources of grace, but with those quite paralyzed who should be His willing hands and feet and voice?" May every one of us so yield himself to Christ that He can delight Himself in us because of our willingness to lie at His feet or run at His bidding.

(To be continued.)

_Athene, Kans._

---

IT IS A PLEASANT sight to see anybody thanking God, for the air is heavy with the hum of murruring, and the roads are dusty with complaints and lamentations.—Spurgeon.

---

EVER SINCE I HAVE seen God, I have seen that my own self-love has made me to be a malicious man to other men. —Covin.
PRAISE FOR THE OLD PATHS.

The following letter was sent to us for publication by the one to whom it was written.

A. L. Eisenhower,
Des Moines, Iowa.

My dear brother:

I read your recent article in the Visor, on, "Back to the Old Paths," with much interest. I think you struck a chord that should sound the keynote to the church in general in these perilous times of the last days, for how sadly it has fallen from the good old days and ways of our forefathers, when one could tell a saint by the way they talked, lived and even dressed, for they had a personal experience and testimony for Jesus, and they were not ashamed to tell it forth to the world.

My father walked in the "good old way" and went to heaven as near to glory in it nearly forty years ago. And for nearly that length of time I have been walking on the heaven side of the cross, "old ways," that I have found to be a safe one, because it is the Christ way.

I am only a farmer of sixty-three years, with a young heart, and fifty-three years an attorney, in a Methodist church, most of my life, but at present a member of the United Brethren in Christ church, as our old class ceased to exist. But I feel that true believers in Christ and regard them as my brethren and sisters. I hope you will pardon me for referring to myself, but thought you might wish to know a little of me personally.

Things are not in the church as they once were since I can remember. So-called "reformers" are so superficial now: preachers in the popular churches tell people all they have to do is to put their names on a book to be a Christian. Alas! it was not so in my early days. It does seem to me that the church with its methods of work has sadly departed from the "good old way." Much noise and organization, with little or no scriptural results—conversions.

Preachers are after positions that pay the highest salaries, and the people in general are grasping after the things of the world with both hands. In the old days people went to the meeting house to meet God and worship Him; now it is largely a "dress parade" affair with many, to show off their fine clothing. Preachers tell the people there is an easier way to heaven than by way of the Cross, a short cut across by the New Thought way, which I regard as the devil's own way to make hell more populous. But some one says there is no hell; that it is only a fable, and will all finally get to heaven. If they fail in this life, they will have a second probation. Oh! how Satan is leading souls astray from the "good old way" which alone leads to God and heaven.

Sometimes et night as I lie on my bed and think over the deplorable condition of the church my heart aches and tears fill my eyes as to what the final result will be. This falling away is to me the strongest evidence that we are rapidly nearing the end of time, as has been foretold.

In your article you mentioned several names, among them, brother Noah Zook. I corresponded with him for some time and have his good letters yet. I never saw him, but believe that he was a great, noble Christian on earth, as he is now a glorified saint in heaven at Jesus' feet. He surely walked in the good old way that finally led him home, for no one was ever left while traveling it. And the sainted Peter Cartwright was another. I times and how it thrilled and inspired have read his autobiography scores of my heart for higher and better things than earth, as he told of the glorious work the Lord helped him to do in leading souls to Jesus along the "good old way." These grand old pioneer preachers knew the gospel to be in deed the power of God unto salvation and they preached it, and thousands believed and received it and will rise in the great day and call them blessed.

I think your church comes nearer following the old landmarks and way than many others. You have attended the services of your people for many years and love them as God's children. I am glad we have the blessed Bible as our guide to heaven. Let us cling to the Whole Book, for there is nothing in the whole world equal to it. It is God's own revelation of His everlasting love for sinners, and His true remedy for lost souls through the cleansing blood of His only Son our great and blessed Savior. All glory to His matchless name forever!

You may have seen my name in the Visor, as I have taken it some years and occasionally write some for its columns.

And now, my brother, I will close: Keep ever in the "good old way" and Jesus will comfort and bring you home at last to many mansions in glory. Farewell till we meet at the judgment, Your brother in Christ,

W. R. Smith,
Fredonia, Kansas.

PERSONAL RESPONSIBILITY.

The following essay was prepared and read by Tobias Fike at a Bible Reading in the Salem, Texas, neighborhood and is here published by request of Bro. T. A. Long.

Our subject is personal responsibility in work. The question may be asked, when and where did man's responsibility begin.

Let us go back to the creation. When God placed Adam and Eve in the garden of Eden, He commanded them to dress and keep the garden. This was their first responsibility.

But God also placed in the midst of the garden a tree of knowledge, the fruit of which He forbade them to eat. This was their second and greatest responsibility. But they transgressed God's command and ate of the forbidden fruit and became responsible for the fall of man.

Bible history gives us many instances of personal responsibility in work. When God chose Moses to lead the children of Israel out of the land of Egypt, Moses said, "O! Lord why hast thou chosen me, seeing I am a man slow of speech?" Moses realized his responsibility. This should serve as a warning to some of us today. If we were slower of speech we many times would not wound the hearts and hurt the feelings of our fellowmen. This is part of our responsibility.

The sceptic who thinks he has no responsibility, will ask the question, what is the greatest personal responsibility? Answer To live a true Christian life. By doing so we will realize our responsibility toward our fellowmen. In this way we are personally responsible. We should be an example to others and help them over the rough places in life.

However our responsibilities in work differ. The minister of the gospel, for example, has a greater and more important responsibility, to teach the word as it is revealed to him and not as he thinks. The responsibility and duty of his hearers is to stand by and assist him in his work.

In our daily business lives our responsibilities are varied. The Chief Executives of our Nation and States are responsible for the enactment of such laws, as will tend toward peace and prosperity. And we are responsible for the keeping of such laws, as far as consistent with God's law.

We are living in a busy age, an age of prosperity. What does prosperity bring, but new responsibilities? Therefore let us realize our responsibilities and make the most of life.

"Life is real, life is earnest, And the grave is not its goal; Dust thou art, to dust returnest Was not spoken of the soul."

There is a dark cloud upon the work of the Gospel among the Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work that I have been doing much and long about. But what was the word I spoke last? I recall that word my brothers! Alas! They have been poor and small and lean doings, and I will be the man who will throw the first stone at them all. Welcome joy! Come, Lord, come!—John Gilmour's dying words.

Keep in the midst of the path, and no hurt shall come unto thee.—Bunyon.
WHAT WOULD JESUS DO?

"What would Jesus do?" is the thought which should occupy the mind of every man woman and child. To write of it may be difficult; to continually think of it, more difficult; but to live the answer is the most difficult. Yet, I think all will agree with me in the statement that every Christian should do nothing less than to live out the answer to this question.

The question, itself, is so broad that it will cover every possible phrase of life and still more. This should make it all the easier for us to follow out the instruction in the answer, but how few there are who really find it so!

Just for a test, let us see how many there are in this audience to night, who, can, with a clear conscience, say that they, in their every act, strive to do exactly as they believe Jesus would do? All those who say this truthfully, hold up your hand.

Now, to those of you who have held up your hands, I have but a few words. Ever maintain the standard you have set before you. Do not drop it a degree. You say you strive to do; I say to you, do it. Be not satisfied until you do perform every act as you feel Jesus would do it. Whether in class work or in study, or recreation; whether in Christian work or in personal work, do as Jesus would do. You will find little time for self, you will find less time for compromise, you will find no time, whatsoever, for anything which is not good.

Christ would act upon principle and nothing but principle were He present on the earth. It is imperative that we should do likewise.

To you who have not held up your hand, I would say, get busy. Act. What think you a man with a spark of the Spirit of Christ would do in a like position? Do you think he would grumble and complain? Would he talk about other people's business, meddle with other people's affairs, become pessimistic and call the world in a decaying condition, and yet make no definite move for good but be contented with himself? If you think so you are greatly mistaken. He would do nothing less than fall upon his knees before God and pray that there be the possibility of his holding up his hands before that Almighty King and of saying, "I have done at all times as I have deemed that Thy Son would do." If such is not your thought, if such is not your intention, then I must say unto you, "Go to thou sluggard. Wash thy face in the mire of shame, clothe thyself in the cloak of humility for thou art not fit to be seen, for he only is fit to be seen in the sight of God who does as His Son would do."

Jesus always thought first, then felt, and lastly He acted, and acted in such a manner as to bring honor and glory to God. Do ye likewise.

(The foregoing was prepared and given by Joseph A. Smith, at the Young Peoples' Meeting held at the Messiah Bible School at Grantham, Pa.)

PRIDE.

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched out necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: "Are haughty," meaning disdainfully or contemptuously proud. Here is pride in the strongest terms, and it is found among God's professed people. Pride originated with Satan. It was through pride that he was cast out from the service of God. "How art thou fallen from heaven, O Lucifer, son of the morning, how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit." Whosoever exalteth himself shall be abased," whatever may be the design or object to be attained, humiliation must sooner or later follow a proud and haughty spirit. "He that humbleth himself shall be exalted." But even when God does exalt one in any sphere, there must of necessity be maintained that spirit of humility at all times. It is the meek that shall inherit the earth.

The spirit of pride is fostered from the cradle to the grave. It is not surprising that these things exist with the unsaved, those of the world, for Satan is their master, and rules in their hearts and lives. But how can so many of God's professed people fall in with the devil of pride? Usually before the little ones can even think to choose for themselves they are arrayed in flashy colors, laces, rings, ribbons and unnecessary things. The infant cradled and nursed in luxury takes on the air of arrogance and soon learns to choose for itself the prettiest and nicest of the whole lot. They usually get what they want, for the prevailing spirit of this present age is for the children to rule rather than the parents. Parents are and will reap in bitter tears for their sad and wilful neglect in these things. "A child left to himself bringeth his mother to shame." This is what we do when we let our children do their own choosing and have their own wishes when we know that it is not best for them to go and do after their own fickle minds. Satan is leading on, and we just keep our hands off and foster pride and flattery while we swallow it all down as a sweet morsel, which will soon become very bitter to us.

The fashions, the fashions! From whence is their origin? Satan and the greed for gain is the gormandizing appetite of pride.

The gowns of the red light districts of the large cities compare credibly with many that appear upon our public streets, in stores and offices. Had a woman appeared in public a few years ago as hundreds now appear upon the streets she would at once have been set down as a resident of the "red light" district. Are women losing their modesty and with it their self-respect that they will for the sake of fashion expose themselves and attract remarks from men upon every corner? Where will this craze for immodest and immoral appearance in dress or undress end? It is hoped that it will not revert to the first chapter of Genesis. Society to day is fast copying the fashions of Sodom. Women walk our streets to-day and many of them come from so-called Christian homes, who have not clothes enough to be called decent. They do it because it is fashion, and fashion is more and more paving the way to hell.

"We need a few old-fashioned mothers to make their daughters' dresses properly. The way women dress is enough to cause men to insult them and treat them with disrespect and finally resort to criminal practices. The savage women who wear scarcely anything are not vulgar as the modern woman who not only displays her figure but accentuates it by artificial means. Society women with their party dresses think the more of themselves they show, the more attractive is their costume. High school girls are just as bad. Miss Bartelu, to prove her assertion, piloted an automobile load of reporters through the down-town streets and pointed out to them hundreds of women and girls, who, she said, 'Ten years ago would have been arrested for indecency.'" (This clipping was taken from a sec-
We very much need the comfort and strength of such a settled belief as this. Nothing helps so much in the battle of life as a cheerful courage. Discouragement takes the nerve out of us and hinders success; a buoyant spirit tones the whole being and sends us on to victory. What a solid basis of encouragement in the midst of difficulties is the assurance that things are surely coming right at last.

There were three ways by which St. Paul, under the guidance of the Holy Spirit arrived at this satisfactory and inspiring conclusion. First, he came to it by a logical inference from his process of reasoning, of which the book of Romans, and especially the eighth chapter, is full; second, he came to it through the emphatic declarations of the whole Word of God, all of which he believed had been given for his inspiration; and third, he came to it by his own experience. Now, if you and I can come to the same satisfactory conclusion by the same way, not to a theory, but not to a hearsay, but to our own calm conviction that no matter how things look they truly are working together for good, then we will be ready to join in the psalm of rejoicing which bursts from the soul of the apostle when he cries out, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

I noticed a little child the other day just before we entered the tunnel on the railway train. Her father knew that she would be afraid in the dark, and he leaned over and lifted her out of the seat in front of him into his arms. When we came out into the sunshine she was gazing in his face with an intense look of inquiry, a mingling of fear and trust; then a smile broke over her face—a smile that said so much! The tunnel had been dark, she did not enjoy it, but she was quiet through it because her father held her. When it was past she saw his face; she knew he had kept her safe; she answered his smile with glad acknowledgment, and all the while the dark passage had been a necessary part of the way to bring her to the place where she wished to go. Her father knew this while they were in the darkness; baby did not know it, but she was quiet in his arms. Oh, if we could enter the kingdom of God "as a little child!"

Many of God's dear children meet with great disappointments; they lose their means of support; they suffer pain; they pass through mysterious sorrows which cut to the very heart's core. Things do not come out as they would choose at all. Still, St. Paul says very decidedly they do work together for good. Let us go the way he went, and see if we can come out at the same delightful resting place. Let us look at what God has done for us, what He has wrought in us, what He purposes for us, how He has given us His Spirit so that we may know how to talk with Him in prayer. Let us read the history of His old-time people, and see how the very worst things in Jacob's life worked into the golden chain of God's providential care. See how the adverse circumstances of Joseph's seemingly unforeseen, "that all things work together for good to them that love God." We know this while they were in the darkness. Baby did not know it, but she was quiet in her father's arms. Oh, if we could enter the kingdom of God "as a little child!"

A young man in India was a student in a certain school. He was of high social rank and had fine prospects from a worldly standpoint. He was a Mohammedi an prince, yet he came under the influence of Christianity, when he knew that to be a Christian meant to choose between Christ and Mohammedanism, saying, "Become a Christian, and out of that door you go to it through the emphatic declarations of the whole Word of God, all of which he believed had been given for his inspiration; and third, he came to it by his own experience. Now, if you and I can come to the same satisfactory conclusion by the same way, not to a theory, but not to a hearsay, but to our own calm conviction that no matter how things look they truly are working together for good, then we will be ready to join in the psalm of rejoicing which bursts from the soul of the apostle when he cries out, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

I noticed a little child the other day just before we entered the tunnel on the railway train. Her father knew that she would be afraid in the dark, and he leaned over and lifted her out of the seat in front of him into his arms. When we came out into the sunshine she was gazing in his face with an intense look of inquiry, a mingling of fear and trust; then a smile broke over her face—a smile that said so much! The tunnel had been dark, she did not enjoy it, but she was quiet through it because her father held her. When it was past she saw his face; she knew he had kept her safe; she answered his smile with glad acknowledgment, and all the while the dark passage had been a necessary part of the way to bring her to the place where she wished to go. Her father knew this while they were in the darkness; baby did not know it, but she was quiet in his arms. Oh, if we could enter the kingdom of God "as a little child!"

Many of God's dear children meet with great disappointments; they lose their means of support; they suffer pain; they pass through mysterious sorrows which cut to the very heart's core. Things do not come out as they would choose at all. Still, St. Paul says very decidedly they do work together for good. Let us go the way he went, and see if we can come out at the same delightful resting place. Let us look at what God has done for us, what He has wrought in us, what He purposes for us, how He has given us His Spirit so that we may know how to talk with Him in prayer. Let us read the history of His old-time people, and see how the very worst things in Jacob's life worked into the golden chain of God's providential care. See how the adverse circumstances of Joseph's seemingly unforeseen, "that all things work together for good to them that love God." We know this while they were in the darkness. Baby did not know it, but she was quiet in her father's arms. Oh, if we could enter the kingdom of God "as a little child!"

A young man in India was a student in a certain school. He was of high social rank and had fine prospects from a worldly standpoint. He was a Mohammedan prince, yet he came under the influence of Christianity, when he knew that to be a Christian meant to choose between Christ and Mohammedanism, saying, "Become a Christian, and out of that door you go to it through the emphatic declarations of the whole Word of God, all of which he believed had been given for his inspiration; and third, he came to it by his own experience. Now, if you and I can come to the same satisfactory conclusion by the same way, not to a theory, but not to a hearsay, but to our own calm conviction that no matter how things look they truly are working together for good, then we will be ready to join in the psalm of rejoicing which bursts from the soul of the apostle when he cries out, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

I noticed a little child the other day just before we entered the tunnel on the railway train. Her father knew that she would be afraid in the dark, and he leaned over and lifted her out of the seat in front of him into his arms. When we came out into the sunshine she was gazing in his face with an intense look of inquiry, a mingling of fear and trust; then a smile broke over her face—a smile that said so much! The tunnel had been dark, she did not enjoy it, but she was quiet through it because her father held her. When it was past she saw his face; she knew he had kept her safe; she answered his smile with glad acknowledgment, and all the while the dark passage had been a necessary part of the way to bring her to the place where she wished to go. Her father knew this while they were in the darkness; baby did not know it, but she was quiet in his arms. Oh, if we could enter the kingdom of God "as a little child!"

Many of God's dear children meet with great disappointments; they lose their means of support; they suffer
disinherited, never to darken my door again. Give it up, and I will give you this winter palace, an allowance of a thousand a month, and by slaughter as your wife; but if you hold to it, you are gone. Choose."

It was a severe test to the young man's fidelity, but he was not long in giving the answer, "Uncle, I choose Christ."

The threat was at once put into effect. The youth's trunk was at once set down in the road, and he who had been of too high rank to carry a burden, lifted his trunk and went on his way, a Christian. He had turned his back upon a beautiful home and flattering friends, a winter palace, a rich monthly allowance and one whom he especially loved, but he was leaving all to follow Christ.

Is it worth while to send mission­aries to non-Christian lands with a Gospel mighty enough to produce such results?

In China a man named Chang had become a wreck from smoking opium. He was a gambler and far from being an upright man. He went to a Christian hospital for treatment with the hope of recovering his eyesight, which was nearly gone.

It was soon found that his case was hopeless, and hospital attendants advised him to go home while his sight lasted. On his way he was met by a conscience­wrench, who told him that he would cure him for a small sum of money. He paid it, and the impostor destroyed the sight of both eyes.

He finally succeeded in reaching his home, but his condition was far from deplorable. At the hospital he heard the Gospel message and had received it. Chang told the story to his neighbors and in a year seven of them had been converted. Physically blind, he had been holding up the Light of the world. He was the means of the salvation of five hundred of his fellow­men.

A persecution arose later and Chang was given a chance to renounce Chris­tianity, but he stood firm and died for the Master who had saved him. That Christian hospital failed to restore Chang's eyesight, but it sent him out to help the spiritually blind to see.

Missionary work has begun in Ko­rea twenty-six years ago. There are now 300,000 Christians in that country with a total population of 11,000,000. There has been on an average one Christian church organized there every day for twenty-six years, and an average of one conversion every hour. The Korean Christians are noted for their prayer fulness, love of the Bible, activity and generosity.

It is worth while to gather the cents and turn them into the treasuries of Christian missions, for the Gospel has lost none of its power, and is exactly suited to all nations in all times.—Light and Life Evangel.

UNKNOWN RICHES.

Several weeks ago an old man living in New Jersey discovered about $5,000,000 in a family Bible. The Bank notes were scattered throughout the book. In 1574 the aunt of this man had died and one clause of her will was as follows:

"To my beloved nephew, Steven Marsh, I will and bequeath my family Bible and all it contains, with the residues to my estate after my funeral expenses and just and lawful debts are paid."
The estate amounted to a few hundred dollars, which were soon spent for about $35,000, of his chief support had been a small pension from the government. He lived in poverty and all the time within reach there was the precious Bible, containing thousands of dollars, sufficient for all his wants. He passed that Bible by. His eyes rested on it, perhaps his hands touched the old leather bound Bible with its brass clasps, but he did not open it once. At last while packing his trunk to move to his son, where he intended to spend his remaining days, he discovered the unknown riches, which were in his possession. What thoughts of regret must have come to his mind. If he only had opened that Bible years ago, he then might have had it and enjoyed it all that time.

This is a sad story, but there is something infinitely sadder than the experience of this man. It is the neg­lect of the Bible by God's people. Our Book of books, containing riches of the wis­dom and knowledge of God are stored up. Here the riches of His love and grace are made known and the highest wisdom man is capable of possessing is told out. All the child of God needs spiritually is to be found on its pages; all wants are there supplied. And yet the riches, put at our disposal by a loving Father, are unknown and unapp­preciated riches. Instead of being enjoyed, used, and in using them multiplied, they are dragging along in a spiritually impoverished state, when they might have all their needs supplied and constantly increased in the knowl­edge of God. Occasionally we receive letters from aged Christians, including preachers. They tell us how they de­plore the fact that they did not know certain truths 30 and 40 years ago.

"How different my Christian life and experience as well as my service might have been," is what an old Christian who studied in their early days a-bitric, wrote to us recently. And all this time these riches were in the Bible, they might have enjoyed them, Oh, the neglected Bible! May we arise and possess our possessions.—Our Hope.
not the less effectively so. In this, however, they have not done justice to the Government." In these words Sir Andrew Furse puts the case very mildly, for we believe that in both England and America through fear of offending the powers of the Roman Catholic church and yielding to the opposition of anti-Christian socialism and the outrages of popular demagogues, these Governments have adopted a policy of more or less opposition to the Bible, both at home and abroad, so that the bulk of their officials in pursuing a policy of "practical hostility to religion" are merely truly reflecting the opinion of the Governments they represent.

With regard to the results of this policy of ruling the Bible out of the public schools in the homeland and discouraging the teaching of it abroad, are they not reaping as they have sown, in labour strikes, agitation, rampant socialism, anarchism and almost every form of lawlessness? The moral restraint which the Bible imposes on men's consciences and conduct having been removed, there is nothing to restrain the forces of greed and selfishness while they keep within the bounds of the law of the land, or where they are strong enough to triumph over it.

That even in heathen lands this "divorce between religion and education does not meet with general approval is shown by the following quotations from various authorities in India, for reports of which we are again indebted to the Bombay Guardian.

"When Lord Minto was travelling round the Native States, he received addresses from many of the ruling chiefs in which the statement was clearly made that education was responsible for the wicked attitude assumed by some of the educated youth. There was no demand made by these chiefs for the restriction of education, but only an urgent request that an effort should be made to associate education with religion. They did not blame education for the state of things which they deplored; they blamed the divorce of education from religion. Precisely the same views were laid before the Viceroy by a great deputation of Mohammedans, who waited on him to submit an expression of their views in regard to unrest. They pointed out the principles that animate Mohammedans, the sacrifice of temporal interests which Mohammedans will make for religious education, and the danger of withholding it from the young. It was a very striking incident; and Lord Minto made a most sympathetic reply. Almost at the same time the Maharajah of Darbhanga, the recognized leader of Orthodox Hindus, accompanied by an influential deputation of his co-religionists, placed similar views before the Viceroy. It was religious education that the people wanted, and that the people needed."

"Mr. Seshagiri Aiyar, of the well-known Pachyappa College, who in a discussion on model secondary schools in the Madras Legislative Council in 1910 said:—

"So far as the requirements of the country are at present concerned, some sort of religious instruction is absolutely necessary in order that reverence may be checked and that there may be obedience to constituted authority."

And the following is quoted from an article by Swami Baba Bharati in The Nineteenth Century and After.

"The new English system of education is so nauseatingly materialistic, all-intellectual and soul-killing, that the Hindu mind, being essentially spiritual, has failed to assimilate it. The result is the unhinging of the mind, brain, and the heart-soul... The 'educated' classes, rapidly losing faith in everything relating to religion, gamble for His garments, and do it God and to ridicule the very idea of spiritual life."

Augmented armies and navies will prove a poor defence when God has withdrawn His protection and left the nations to their own devices, because they have forgotten or turned away from Him.—The India Alliance.

A FATAL MISTAKE.

So far as the Roman soldiers were concerned, they had little or nothing to do with the crucifixion of Jesus, except as executors of the law, and to preserve order. There may have been a hundred soldiers present, but only four of them took an active part in the proceeding, and they only in an executive manner. We refer to those who divided the Master's outer garments and cast lots for His seamless robe. Of course they were accustomed to all sorts of bloody scenes and associations, including shrieks of agony and writhing forms; but it makes one shudder to see them transfix the Son of God on the cross, drive the nails through His quivering nerves, and then heartlessly sit down and gamble for His garments, and do it right under His dying gaze! It is additionally shocking to reflect that one of these same men won and wore His sacred robe. If it had fallen to the lot of John to wear His sacred belongings it would seem more in place; for Jesus and John were very much alike and loved each other dearly. But between Jesus and the Roman soldiers, particularly these four, there would seem to have been no resemblance—not the slightest. It was all a matter of contrasts. It was meet that Elijah's mantle should fall on Elisha, for the reason that they were alike in their love and loyalty to God; but for the successful gambler of the Roman guard to don the Savior's robe, the mere hem of which when touched by faith, furnished health and healing to body and soul, seems strangely out of order.

But the fatal mistake that those soldiers made was this: They took the robe instead of the Christ! Lots of people, even cultivated and competent folk, with none of the coarseness of the Roman guard, and surrounded by none of the hardening influences which helped to make them so, still make that awful blunder, in the sense that they accept the whole gospel plan of redemption, but fail to receive the living Christ into their hearts and lives. When we accept the Christian system of religious truth and doctrine, including its outward forms and ceremonies, we should make sure that the Christ is in it. Christ Himself is the personal embodiment of these saving truths, and unless you get Him you miss them, with all their saving power and influence. "Christ formed within" is the one thing needed. "Put ye on the Lord Jesus Christ." Without the Christ the robe of religion will cover no man's nakedness, nor warm his heart with the fire of truth. "Christ liveth in me," is the way Paul puts his appropriation of vital gospel power.—Selected.

"Let us hold fast the profession of our faith" (Heb. 10: 23).

The word is not faith but hope (R. V.) Faith is the present prop for the soul. It sustained Abraham in expectation of earthly things during his earthly lifetime. He got a son. His seed got Canaan. But hope has entirely to do with future and transfigured things. We hope for the Lord's return, and translation, and resurrection.—Selected.

How awful is their delusion, who flatter themselves that there is something good in them to recommend them to God! Their best actions flow from corrupt motives, and are in His sight but a kind of splendid sins.—Selected.
PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.
2. When writing to have your address changed, be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send the paper free on the recommendation of other workers or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondence—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent in at least ten days before date of issue.

Send money by Post-office Money Order, Registered Letter, or Bank Draft, to Geo. Detwiler, 1216 Walnut St., Harrisburg, Pa. Canadian friends should make remittance by Bank Draft, Postal Note or Postal order.

Grantham, Pa., September 23, 1912.

Tracts.
What We Believe and Why We Believe It, per hundred, 20c.
An interesting Conversation, per hundred, 15c.
We Would See Jesus, per hundred, 15c.
Repent for the Kingdom of Heaven is at Hand, per hundred, 15c.
Death Eternal, per hundred, 12c.
Scriptural Head Veiling, per hundred, 10c.
Retribution, per hundred, 15c.
Prayer, per hundred, 15c.
The Worn That Never Dies, per hundred, 15c.
Places for consideration, per hundred, 10c.
Orders for the above tracts, papers and envelopes should be addressed Evangelical Visitor, Harrisburg, Pa. Tracts are free to mission workers.
Scripture Text Envelopes, per hundred, 20c.
Motto paper, per hundred sheets, 20c. postage prepaid.

SPECIAL MENTION.

Did our readers notice our special offer to new subscribers in the last issue? We are hoping that new subscriptions may soon be coming in by fathers and mothers, would help them understand that perplexing being, the growing girl. To-day the scientists have found out some things which, if understood by fathers and mothers, would help them understand that perplexing being, the growing girl. If this knowledge were only well in mind all the time, how many sleepless nights they would be spared, and how many tears and reproaches they would omit! For the girl in her teens is by no means a finished product; she is only passing through one phase of development, physically, mentally, morally; she is never to be accepted as really what she appears on the surface to be. For years now she must be treated not as a child nor yet as a woman, but as something quite different from both.

Physicaly the girl suffers from not understanding herself and her own needs. She assumes, with her lengthened dresses and turned-up hair, the idea that now she is grown up. She thinks that her hours of sleep, her food, her recreations, should all be like those of adults. She is sure she knows exactly what to wear, and smiles superior to her mother's plea for warm clothing and rubbers. She can surely take care of herself now!

But unfortunately never, not even when she was a teething baby, did she need care and supervision more than now. Her whole future health depends on attention to her body, and, unless she is judiciously watched and certain hygienic principles insisted on, she cannot grow into a strong woman. Her mother knows this, in part, at least, but too often she weakly gives up the struggle and lets her daughter have her own way with herself.—Presbyterian Standard.

SUNDAY READING.

A minister who was supplying a pulpit not his own was entertained in the home of one of the prominent members of the church. The conditions of the home life impressed him deeply; and although he was careful not to disclose anything that could identify the family, he referred to the Sunday spent in their home as among the dearest and least profitable in his whole experience.

The family, struggling down to breakfast Sunday morning, brought with them the gossip acquired at various places on Saturday night. Two of them had been at the theater, one had been to a party, most of them had been out late. More than one of the household began the day with a headache.

On the breakfast-table there were three Sunday newspapers. On these the different members of the family pounced, and were soon hidden behind them.

Only the father and the mother went to church; the young people were "too tired," and did not care to dress.

After the morning services the minister found the newspapers well shaken out and scattered. There was hardly a chair that did not contain one or more parts of on or another of them.

After the Sunday dinner the newspapers were put aside, and ceased and receased in the weary quest for new sensations.

The home had a good library, but no member of the family opened a book that day. The library had the fellow and Holmes, as well as those...
of Shakespeare and Tennyson, but no member of the family read one of them, much less any distinctively religious book.

The hymn-book on the piano lay under a trashy song that came with one of the newspapers. The family Bible on the center table was buried deep beneath the so-called “comic supplements.”

The whole atmosphere of the home all day was commonplace, worldly and depressing. There was nothing that lifted the thoughts of the members of the family above the wearisome round of the world and the things of the world. Business, politics, scandals and bargains were the themes of conversation. The three secular newspapers, each with its sixty-four pages, covered not only the seats, tables and carpets; they covered the spiritual life of the family as well.

Without questioning the morality of such a Sunday, what may we not say of the pity of it? Is the soul of man so mean, so sordid, that no one hour or one day in the week can be saved for an acquaintance with the better things of literature and of life, and for the higher ministrations of the Spirit?—The Youth's Companion.

GETHSEMANE—CALVARY.

Gethsemane’s struggle has its mysteries, mysteries human, and mysteries divine. How the Sufferer could take upon himself the sins of the world is inexplicable, but that he felt the awful weight until it forced from his tense body drops of sweat like unto blood, is a fact—a fact of history, a fact that sustains a relation to time and eternity. How one man could atone for the sins of the whole human race, a guiltless One suffer for the guilty, is partly explained by the fact of his exalted personality, his divine-human nature, his unparalleled love and his infinite compassion; and in part, it will remain an insoluble mystery throughout time. That Christ’s agony in the garden was intense is made apparent by the record of the event found in the Gospels. His outcries during that dreadful night in the garden of Gethsemane reveal it. That lonely and tense struggle at midnight is the wonder of the ages.

Gethsemane’s conflict was fought alone by the Savior, for his disciples who were but a stone’s throw from him were in the embrace of sleep, oblivious to the groans and outcries of their Master. So intense became the agony that a prayer for momentary relief escaped the Sufferer’s lips, but the next instant we find him submitting to his Father’s will. The distress of his mind is also seen in this, that he craved human sympathy—hence he went to his disciples, “backward and forward, twice he ran, as though he sought some help from man,” but the awakened disciples realized it not. So the tender Sufferer trod the wintry path, a spectacle to heaven and hell. The Substituting is getting unexplained, but that he felt the awful weight until it forced from his tense body drops of sweat like unto blood, is a fact—a fact of history, a fact that sustains a relation to time and eternity. How one man could atone for the sins of the world is inexplicable, but that he felt the awful weight until it forced from his tense body drops of sweat like unto blood, is a fact—a fact of history, a fact that sustains a relation to time and eternity.

Calvary is the holy of holies in the sufferings of Christ, it is the climax of redemptive effort. It is on the Cross of Calvary that atonement for sin was actually made, here the innocent One died for the guilty. The Saviour saved a sinner in the garden of Gethsemane, and gave himself in sacrifice for the redemption of the sinner. In Gethsemane Christ’s agony was during the night watches, on Calvary He suffered and died in broad daylight. The tragedy on the cross was witnessed by earth, by heaven and by hell. The battle of the ages, and for the ages, was fought to a finish and a triumph of the Cross over sin and death. The Cross has become an emblem of the redemption of the sinner. In Gethsemane the struggle was for his sins, where he finds pardon, peace and joy in the Holy Ghost. It is there where the elements of world-conquest are centered, and from thence the light and the dynamic force, that shall transform the wilderness into a blooming garden, that shall cause the idols of heathen nations to fall—fall into disuse, for he, and the victory of his cross, are set for the fall and rising again of many in Israel. He is the universal Conqueror, and his kingdom is everlasting and all-victorious.—Evangelical Messenger.

NO TIME FOR BIBLE READING.

How does the woman of today spend her time? is a question often wondered over by the grandmothers as they look back to the time when they did all the spinning, weaving, and sewing for a large family of children, besides the other work necessary to be done in a pioneer home. Why is it that the Saviour of the world, the only modern invention that has been provided to assist her, can not find time to read God’s Word? A cartoon in the Religious Telescope of July 17, pictures a true answer to these questions. It depicts a minister who is calling at the home of one of his congregation—the home of modern woman of the day. He asks her for the Bible. With a look of inquiry and despair on her face, she is standing at the center-table, which is piled high with fashion-books, novels, &c.; the theatrical magazines, and Sunday newspapers, saying in her mind, “Dear me, I do wonder what has become of that Bible?” Almost buried under the pile of trashy literature can be seen a Bible, which probably has not been handled for so long a time that she has forgotten its whereabouts.

There are many women who are fitly represented by this picture—women who have time for stories, novels, and secular matters; time for worldly pleasures; time for extravagant dress; in fact time for everything but God and His Word.

While the modern woman is thus engaged, her husband is spending his time in the great struggle to gain riches to satisfy the extravagant demands of his misdirected home. When his work is done, he turns to the saloon, the card-table, the horse-race field for his pleasure, seeking in vain, at every source but the right one, for something to satisfy the demands of his soul. Are there any children of such parents? Alas, they are following the example of their elders. They spend their evening promenading the streets or visiting the theaters and moving-picture shows, learning the vile language of the streets and those things that can only debase the soul. Should not homes be so conducted that children and youth will early learn to honor the exhortation of the Wise Man, “Remember now thy Creator in the days of thy youth?” Satisfaction for the deepest delights of the soul can be found in God and His Word alone. Having named the things in which he used to glory, Paul said, “I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.”—Selected.

There are but two ways to quiet the hearts of men about their spiritual and eternal concerns: the way of assurance and faith, or the way of ignorance and self deceit; by the one we are put beyond danger, by the other beyond fear, though the danger be greater.—Flavel.
O what peace we often forfeit,
O what needless pain we bear;
All because we do not carry
Everything to God in prayer.

It makes my heart feel sad at times
when I see how the church is drifting in-
to pride. When those that have been on
their way to Zion for a number of years,
are becoming more like the Christian pro-
essor every day. You know there is such
a difference between the professor and the
possession. So I think there should be a
difference in the uniform also. And some
are even losing part of the uniform.

I wonder whether the soldiers in the army
would be allowed to lay aside part of their
uniform just any time they felt like it.

Some people think there is nothing in
the clothing and even say so too. Here
is a little something that happened a few
years ago. Another mother and I were in
a certain city quite a distance from home,
and we were never before in our
plain clothing. We entered a store and
after selecting various articles of clothing,
the clerk was asked to count them. He said,
"If we can't trust the sisters whom can we
trust?" What made him talk like that?
How did he know we professed to be
Christians? Judges 8:22. I pray God
that I didn't take the plain way until
I saw it was the way He wanted me to take.
I often think back to the time when
I was living in sin. I was at times almost
persuaded to become a Christian but I
looked at this narrow way as such a hard
way. And how often I wished the Lord
would let me alone so I could enjoy this
life. But now I am just beginning to en-
joy life since I have given my heart to Him.
When the day is done my soul feels at rest.
Before it was condemnation. O if the snin-
friends could see the vanity and pride of this world.
how they work and toll day after day to keep up
with the fashions of this our day, and when
the old clothes come out and the new clothes
them that are so dear to them. Why not
choose the good part, like Mary of old, and
lay up treasures in heaven where neither
moth nor rust doth corrupt nor thieves
break through and steal?

I am sorry our page is neglected the
other day apparently is to attract attention both
by her clothing and by her actions. If
the mother does not actually assist in this
sort of a social call; and because the conver-
sation is continued over a wire, several
miles in length, should not we who are in
the world be more careful? The badinage that passed back and forth
would be allowed to lay aside part of their
uniform just any time they felt like it.

Some people think there is nothing in
the clothing and even say so too. Here
is a little something that happened a few
years ago. Another mother and I were in
a certain city quite a distance from home,
and we were never before in our
plain clothing. We entered a store and
after selecting various articles of clothing,
the clerk was asked to count them. He said,
"If we can't trust the sisters whom can we
trust?" What made him talk like that?
How did he know we professed to be
Christians? Judges 8:22. I pray God
that I didn't take the plain way until
I saw it was the way He wanted me to take.
I often think back to the time when
I was living in sin. I was at times almost
persuaded to become a Christian but I
looked at this narrow way as such a hard
way. And how often I wished the Lord
would let me alone so I could enjoy this
life. But now I am just beginning to en-
joy life since I have given my heart to Him.
When the day is done my soul feels at rest.
Before it was condemnation. O if the snin-
friends could see the vanity and pride of this world.
how they work and toll day after day to keep up
with the fashions of this our day, and when
the old clothes come out and the new clothes
them that are so dear to them. Why not
choose the good part, like Mary of old, and
lay up treasures in heaven where neither
moth nor rust doth corrupt nor thieves
break through and steal?

I am sorry our page is neglected the
other day apparently is to attract attention both
by her clothing and by her actions. If
the mother does not actually assist in this
sort of a social call; and because the conver-
sation is continued over a wire, several
miles in length, should not we who are in
the world be more careful? The badinage that passed back and forth
would be allowed to lay aside part of their
uniform just any time they felt like it.
September 23, 1912.

EVANGELICAL VISITOR.

A HINDU GIRL, LOOKING FOR JESUS.

Stolen from her home, a Hindu girl was carried to Calcutta, where she was sold as a slave. A rich Mohammedan lady bought her, and, as she was very pretty, brought her up as a lady. She led a happy life for years, until it came into her mind that she was a sinner and needed to be saved from sin. Her kind mistress, to divert her mind, sent for the ropedancer and jugglers, the serpent-charmers and all the amusements of which she was fond, but the little girl was as sad as ever.

Since she had lived in Calcutta she had become a Mohammedan instead of a worshipper of Brahma, Vishnu and Siva, and so the lady brought a Mohammedan priest to comfort her. But, though she recited long prayers in an unknown tongue five times a day, with her head bowed toward Mecca, her trouble was not removed. After three weary years of waiting she went to a Brahman for help, hoping, if she returned to the faith of her father to find peace.

At first the Brahman cursed her in the name of his god, but as she offered him money, he promised to give it up, and he could. Every morning, he told her she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a blood sacrifice.

In India every flower has its own meaning, and the flowers that this poor girl brought was bough of a man who does know;" and he told her she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a blood sacrifice.

In India every flower has its own meaning, and the flowers that this poor girl brought was bough of a man who does know;" and he told her she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a blood sacrifice.

In India every flower has its own meaning, and the flowers that this poor girl brought was bough of a man who does know;" and he told her she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a blood sacrifice.

In India every flower has its own meaning, and the flowers that this poor girl brought was bough of a man who does know;" and he told her she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a blood sacrifice.

In India every flower has its own meaning, and the flowers that this poor girl brought was bough of a man who does know;" and he told her she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a blood sacrifice.

In India every flower has its own meaning, and the flowers that this poor girl brought was bough of a man who does know;" and he told her she must bring to the temple an offering of fruit and flowers to Vishnu, and every week a kid of the goats for a blood sacrifice.
fateful apathy and security, the ma-
that of talent for souls, that passion,
that intercession, those tears, which are
the essential conditions of soul-
 winning. Let us ask the Vine-dresser
to prune his "choice vine," and make
the root to send forth tides of life!

MARRIAGES.

BROSPLY-CASLOW.-On Aug. 18, 1912,
it was announced by the home minister Ishi-
H. B. Hoffer near Mt. Joy, Pa., there
occurred the marriage of John W. Brolsy
Collins, Grove, Mo., and Miss Katie
Caslow of Elizabethtown, Pa.

OBITUARIES.

HOFFER.—Bro. John H., Son of Bro-
ther and Sister Allen B. Hoffer, was born
Jan. 22, 1835 and died at the home of his
parents near Old Lime, Pa., Aug. 31, 1912,
aged 7 years 7 months and 9 days. De-
ceased was converted when about twelve
years of age, and received into the church. He
was of a quiet disposition, and a consis-
tent young brother, leaving his parents and
siblings, and four others to mourn their
loss, hoping their loss is his eternal gain.
Services were held at the Mastersonville
church and conducted by the home brethren.
Text, Isaiah 57: 12. Interment in adjoining
cemetery.

ZOOK.—Sister Mary M. Zook, nee
Hoffer, was born June 26, 1853, died May
11, 1912 aged 61 years, 6 months and 25
days. Sister Zook died at the home of her
son-in-law, Amos Stollerger of Green-
village, Franklin county, Pa. She was a
widow for a number of years and lived on
John Zook's farm near where her son,
David Zook now resides. She was afflicted
for the last number of years with paralysis
and not able to help herself. Her daughter
Prudence, tenderly cared for, and waited
on, her during these years. She was a
faithful Christian, a member of the Breth-
ren in Christ for many years. Funeral
service and barrel took place at the Pleasant,
Hill M. H.

GRINDER.—Sister Sarah, wife of Bro-
O. John, and Daniel Nysewander of New
burg, O., on Sept. 5, 1912, at the ripe age
of 92 years, a devoted conscientious and
faithful Christian, a member of the Breth-
ren church at the time of her decease. Services
were held at the Highland M. H. on the 8th.,
conducted by Bro. W. H. Boyer assisted
by elders of the church, from Rev. J. M. Bennett of the Osborn M. E.
church. New Carlisle, Sept. 3. Sermon by Elder Andrew Good—assisted by elders
Mooney and Dear country. Doctor and the later of the Brethren church, from Rev.
14: 13. The Brother, shall we meet, there,
in that home, sweet home? And each other great where
Sorrow is unknown.

Yes, I want to meet you
With the purified;
And be there to greet you
In that place of bliss.

DRIVER.—Mary J. Driver was born in
Dauphin county, Pa., Dec. 14, 1841. Many
years ago she came to Ohio, where she spent
the remaining portion of her days. On
Feb. 14, 1861, she was united in mar-
rriage to Jacob S. Driver. To them were
born three sons and one daughter. Two predeceased their parents to the spirit world. Mary Mina on Jan. 12, 1882, Daniel Edward on Aug. 13, 1881, infant daughter yet living, William H. of Dea-
Mones, Iowa, Mrs. Elizabeth J. Stuts
and two grand children, and several in-
dividuals to mourn her departure, which we
trust is her eternal gain. In 1867 Sister
Driver with her husband accepted Christ
as their Savior and united with the church
known as the River Brethren, and lived a
devoted conscientiously Christian life, in
harmony with the teaching and religious
life of the church of those earlier days.
She will be missed in the church and com-
community. Her good traits of character
are remembered by all. She departed this
life in the home of her husband, Samuel
Burg, O., on Sept. 5, 1912, at the ripe age
of 80 years. A devoted and trustful and
faithful Christian, a member of the Breth-
ren church, conference and synod. She was
buried at the Highland Cemetery, O., on
Sept. 7, 1912, with many who have passed
before, and the privilege of the early days.

EVANGELICAL VISITOR.
September 23, 1912

Oh, take me to Him; for I am going
to die, and what shall I do if I die without
salvation?

The good man took her into the house
and heard her sorrowful story.

"Now," she cried, "you know all, and
where Jesus is, and I cannot wait longer
for the dear Lord to open her eyes that she
might see and believe in Him, Who was
ready to give the salvation that she longed,
and as he prayed the truth was revealed.
By faith she saw the Son of God and the
Shepherd, Who for so long had sought
His child, folded her to His bosom, and
she was at rest.

It mattered little now whether life or
death were her portion. She had found
Jesus, forgiveness and peace, and hence-
forth all things were hers.—Mission Day-
spring. Selected by B. Musser.

AN EMPTY VINE.

Alas, of how many churches to-day
may this sentence be uttered: "They
bear no fruit!" The annual additions
may this sentence be uttered: "They
were more given, to
and as he prayed the truth was revealed.

and heard her sorrowful story.

and not able to help herself. Her daughter,
Prudence, tenderly cared for, and waited
on, her during these years. She was a
faithful Christian, a member of the Breth-
ren in Christ for many years. Funeral
service and barrel took place at the Pleasant,
Hill M. H.

There are reasons also on the part
of our churches, the extension of
church machinery, the increasing
multiplication of social agencies; the
broads-views of truth now promulgat-
ing.—boats are out all night in vain,
churches better equipped, but the fisp-
In that home, sweet home?
And each other great where
Sorrow is unknown.

Yes, I want to meet you
With the purified;
And be there to greet you
In that place of bliss.

DRIVER.—Mary J. Driver was born in
Dauphin county, Pa., Dec. 14, 1841. Many
years ago she came to Ohio, where she spent
the remaining portion of her days. On
Feb. 14, 1861, she was united in mar-
rriage to Jacob S. Driver. To them were
born three sons and one daughter. Two predeceased their parents to the spirit world. Mary Mina on Jan. 12, 1882, Daniel Edward on Aug. 13, 1881, infant daughter yet living, William H. of Dea-
Mones, Iowa, Mrs. Elizabeth J. Stuts
and two grand children, and several in-
dividuals to mourn her departure, which we
trust is her eternal gain. In 1867 Sister
Driver with her husband accepted Christ
as their Savior and united with the church
known as the River Brethren, and lived a
devoted conscientiously Christian life, in
harmony with the teaching and religious
life of the church of those earlier days.
She will be missed in the church and com-
community. Her good traits of character
are remembered by all. She departed this
life in the home of her husband, Samuel
Burg, O., on Sept. 5, 1912, at the ripe age
of 80 years. A devoted and trustful and
faithful Christian, a member of the Breth-
ren church, conference and synod. She was
buried at the Highland Cemetery, O., on
Sept. 7, 1912, with many who have passed
before, and the privilege of the early days.

EVANGELICAL VISITOR.
September 23, 1912

Oh, take me to Him; for I am going
to die, and what shall I do if I die without
salvation?

The good man took her into the house
and heard her sorrowful story.

"Now," she cried, "you know all, and
where Jesus is, and I cannot wait longer
for the dear Lord to open her eyes that she
might see and believe in Him, Who was
ready to give the salvation that she longed,
and as he prayed the truth was revealed.
By faith she saw the Son of God and the
Shepherd, Who for so long had sought
His child, folded her to His bosom, and
she was at rest.

It mattered little now whether life or
death were her portion. She had found
Jesus, forgiveness and peace, and hence-
forth all things were hers.—Mission Day-
spring. Selected by B. Musser.

AN EMPTY VINE.

Alas, of how many churches to-day
may this sentence be uttered: "They
bear no fruit!" The annual additions
may this sentence be uttered: "They
were more given, to