Evangelical Visitor

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

"Some trust in chariots and some in horses; but we will remember the name of the Lord our God."—Psa. 20:7.


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ARE YOU BORN AGAIN?

This is one of the most important questions in religion. Jesus Christ says, "Except a man be born again, he cannot see the kingdom of God." (John 3:3.)

Are you born again? It is not enough to reply, "I belong to the church, and I suppose I am." Thousands of nominal Christians have none of the marks and signs of being born again which the Scripture has given us.

Would you like to know the marks and signs of being born again? Give me your attention, and I will show you them out of the first epistle of John.

First of all, John says, "Whosoever is born of God doth not commit sin," and again, "Whosoever is born of God sinneth not," (I. John 3:9; 5:18.)

A man born again or regenerated, does not commit sin as a habit. He no longer sins with his heart and will and whole inclination, as an unregenerated man does. There was probably a time when he did not think whether his actions were sinful or not, and never felt grieved after doing evil. There was no quarrel between him and sin; they were friends. Now he hates sin, flees from it, fights against it, counts it his greatest plague, groans under the burden of its presence, mourns when he falls under its influence, and longs to be delivered from it altogether.

In one word, sin no longer pleases him, nor is even a matter of indifference; it has become the abominable thing which he hates. He cannot prevent its dwelling within him. If he had no sin, there would be no temptation to sin (I. John 1:8). But he can say that he cordially abhors it, and the great desire of his soul is not to commit sin at all. He cannot prevent bad thoughts arising within him, and shortcomings, omissions, and defects appearing, both in his words and actions. He knows, as James says, that "many things we offend all," (Jas. 3:2.)

But he can say truly, and as in the sight of God, that these things are a daily grief and sorrow to him, and that his whole nature does not consent unto them.

I place this mark before you: What would the apostle say about you? Are you born again?

Secondly, John says, "Whosoever believes that Jesus is the Christ, is born of God," (I. John 5:1.)

A man born again, or regenerated, then, believes that Jesus Christ is the only Savior by whom his soul can be pardoned; that He is the divine person appointed by God the Father for this very purpose, and that beside Him there is no Savior at all. In himself he sees nothing but unworthiness, but in Christ he sees ground for the fullest confidence, and trusting in Him he believes that his sins are all forgiven. He believes that for the sake of Christ’s finished work and death upon the cross, he is reckoned righteous in God’s sight, and may look forward to death and judgment without alarm. He may have his fears and doubts. He may sometimes tell you he feels as if he had no faith at all. But ask him whether he is willing to trust in anything instead of Christ, and see what he will say. Ask him whether he will rest his hopes of eternal life on his own goodness, his own amendments, his prayers, his minister, or his church, and see what he will reply. Ask him whether he will give up the things that God hates. His aim and desire is to love God with heart and soul and mind and strength, and to love his neighbor as himself. His wish is to be continually looking to Christ as his example as well as his Savior, and to show himself Christ’s friend by doing whatsoever Christ commands. No doubt he is not perfect. None will tell you that sooner than himself. He groans under the burden of indwelling corruption cleaving to him. He finds an evil principle within him constantly warring against grace, and trying to draw him away from God. But he does not consent to it, though he cannot prevent its presence. In spite of all shortcomings, the average best and highest of his way is holy—his doings are holy, his tastes holy, and his habits holy. In spite of all his swerving and turning aside, like a ship beating up against a contrary wind, the general course of his life is in one direction—toward God and for God. And though he may sometimes feel so low that he questions whether he is a Christian at all, he will generally be able to say with old John Newton, "I am not what I ought to be, I am not what I want to be, I am not what I hope to be in another world, but still I am not what I once used to be, and by the grace of God I am what I am." I place this mark also before you: What would the apostle say about you? Are you born again?

Thirdly, John says, "Every one that doeth righteousness is born of Him," (I. John 2:29.)

The man born again, or regenerated, then, is a holy man. He endeavors to live according to God’s will, to do the things that please God, to avoid the things that God hates. His aim and desire is to love God with heart and soul and mind and strength, and to love his neighbor as himself. His wish is to be continually looking to Christ as his example as well as his Savior, and to show himself Christ’s friend by doing whatsoever Christ commands. No doubt he is not perfect. None will tell you that sooner than himself. He groans under the burden of indwelling corruption cleaving to him. He finds an evil principle within him constantly warring against grace, and trying to draw him away from God. But he does not consent to it, though he cannot prevent its presence. In spite of all shortcomings, the average best and highest of his way is holy—his doings are holy, his tastes holy, and his habits holy. In spite of all his swerving and turning aside, like a ship beating up against a contrary wind, the general course of his life is in one direction—toward God and for God. And though he may sometimes feel so low that he questions whether he is a Christian at all, he will generally be able to say with old John Newton, "I am not what I ought to be, I am not what I want to be, I am not what I hope to be in another world, but still I am not what I once used to be, and by the grace of God I am what I am." I place this mark also before you: What would the apostle say about you? Are you born again?

(Continued on page 13)
Evangelical Visitor

A Bi-Weekly Religious Journal
For the exposition of true, practical piety and devotion to the spread of Evangelical truths and the Unity of the church.

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Editorial.

A Meditation.

The beautiful transfiguration lesson was studied once again in Sunday schools everywhere on Nov. 24. Evidently the impression made on the minds and hearts of the disciples present was both deep and lasting. Indeed, how could it have been otherwise? This event followed closely on the scene studied in the lesson of the Sunday previous, where Peter, when Jesus, for the first time foretold the rejection and crucifixion that awaited Him at Jerusalem, took Him and rebuked Him, and Jesus had to say to him, Get thee behind me, Satan; thou savorest not the things of God but of man. They were not ready to hear Him then, but on the Mount of transfiguration they heard the voice from heaven bid them to "Hear Him." Even in the disappointing, unwelcome announcement which He had made, that He must go up to Jerusalem, not
to take His place as a King clothed with authority and power, but to be rejected and killed as a malefactor, they were to "hear him."

Many years later when two of those present at the transfiguration wrote to the churches, John in the Gospel that bears his name, and Peter in his epistle, refer to this important event. In John 1: 14, where it declares that the "Word was made flesh and dwelt among us full of grace and truth," he says in parenthesis "and we saw his glory, the glory as of the only begotten of the Father." And Peter in his second epistle, chapter 1: 16 and following, writes "For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him on the holy mount." At the time of this writing Peter had reached the time when he would shortly "put off this my tabernacle." The journey was nearing its end. Life's battle had been fought. It would not be long until he would be brought into the presence of his Lord having obtained the martyr's crown.

Considering all this how eloquent with meaning and expression "We have not followed cunningly devised fables." Once he had said to Jesus, "Behold we have forsaken all and followed thee, what shall we have, therefore?" At that time he did not yet understand the nature of the kingdom his Master was to establish and he with the rest of the disciples looked for temporal advantage. But now like a weary traveler that is near his journey's end, and soon to stand in the presence of the Master, he understands better the things of his divine Lord and there is a note of triumph in the expression of not having been deceived by cunningly devised fables.

And thus may all of God's little ones in this day of apostacy rest assured of the inerrancy of all of God's word. We may possess our souls in patience, knowing that amid the most violent storms, amid the fiercest attacks on the eternal Truth of God, we may rest secure, anchored in Him. "My Father's at the helm," said the captain's little boy, when the storm threatened to sink the ship, when even the seamen were terrorstricken. The boy remained calm and unafraid because he felt he could trust the helmsman, his father. And so we may sing with the German hymn:

"Christi Schütteln kann nicht sinken,
Weh! das Meer auch noch so wild;
Obleh! Mast und Segel brijcht,
Lasst doch Gott die Seinen nicht."

"What though my joys and comforts die,
The Lord, my Savior, liveth;
What though the darkness gather round,
Songs in the night He giveth;
No storm can shake my inmost calm,
While to that refuge clinging,
Since Christ is Lord of heaven and earth,
How can I keep from singing?"

I lift my eyes, the clouds grow thin,
I see the blue above it;
And day by day this pathway smoothes this conference. We anticipate a bountiful spiritual harvest during this effort in reaping life more abundant through the study of His Word.

Thus every believer may shout the victory and know that Christianity is not a cunningly devised fable.

BIBLE CONFERENCE.

The four Annual Bible Conference of the Brethren in Christ will convene beginning Jan. 6, and continue to Jan. 16, 1912, at Grantham, Pa.

The following brethren consented to assist in the work; some for the season and some for several periods:
Bishop J. N. Engle, Alsabene, Kans., Bishop Chas. Baker, Batteaux, Ont., Bishop J. R. Zook, Des Moines, Iowa,

The program will be published in the next issue of the EVANGELICAL VISITOR. A number of brethren and sisters from a distance reported their intention of attending this conference. We anticipate a bountiful spiritual harvest during this effort in reaping life more abundant through the study of His Word.

For further particulars, Address, S. R. Smith, Grantham, Pa.

Notice.—The Board of Trustees of the Messiah Bible School and Missionary Training Home kindly request the various districts throughout the Brotherhood to report and forward the amount of subscriptions and money received for the payment of
the indebtedness on the building before Dec. 16, 1912, so that proper arrangements can be made on New Year for disposition of the same.

Several years ago a few families, members of the church, moved into the new state of Idaho, mostly we believe from Kansas. Seemingly they consider it to be a desirable location so far as temporal success goes. Spiritually they feel their isolation and have expressed a desire to the Home Mission Board that steps may be taken to provide a minister for them. California is the nearest point where the church is organized, and that is too far away to supply them with any kind of ministry service. The Home Mission Board does not feel itself able to undertake to supply a minister to go in and take charge of the work. The treasurer of the Home Mission Fund reports that at present the outflow from the fund is as three to one with the inflow and it does not need an expert to figure out what will soon happen to this fund unless something happens to reverse the current. So the only thing open to the H. M. B. is to advertise Idaho as a desirable place to advertize Idaho as a desirable place for a missionary minister, whom the Lord may make conscious that He wants him there, and together with the brethren already there, endeavor, under the blessing of God, to build up the work of the Lord. We are persuaded to believe that somewhere in the Brotherhood there may be such a man whose ear the Lord may open so that he will hear the plea, “Come over and help us.” This, of course, would mean that the man would become a settler there, building up a home for himself and also shepherding the flock. It does not appear that we as yet have reached the point where a supported ministry is possible. Years ago the church would likely have under such circumstances found the right man right in the neighborhood, and possibly such an one may be there now.

Bro. W. J. Myers of Sippo, Ohio, is continuing his labors in Kansas. The meetings at Belle Springs were productive of good, and should have continued longer as the interest was increasing. Seven souls came to the altar, which number would likely have increased if the meetings had continued. From Belle Springs Bro. Myers went to Roselawn, M. H. near Ramona. Here the interest was such at the time of writing that it gave occasion to hope for encouraging results. Word has also come that the Lord is blessing the efforts at the Newbern M. H. where Bro. N. J. Franklin of Upland, Cal., is laboring. Let the whole church wake up to earnest prayer in behalf of the efforts made to gather in the unsaved.

Special meetings are in progress in quite a number of districts in different States. Elders W. J. Myers and J. R. Zook are or have been laboring in Kansas. At Abilene a ministrarial meeting was announced for Nov. 29, preceding the love feast at that place on Nov. 30, and Dec. 1. Eld. M. G. Engle labored in Oklahoma during November. In Pennsylvania meetings have been, and are being, held, at Chambersburg Mission where first H. Myers and later L. O. Musser labored; at Mechanicsburg, by Ainer Martin, at Sand Beach by D. W. Brehm, Clayton Engle and other brethren, at Mt. Pleasant, by N. Z. Hess. All of these meetings are held with a view to get people to get right with God whether church members or not. We hope God will recognize, own, and bless all these earnest efforts and grant that many may be born again, born from above, so that the number of God’s children may be largely increased.

By the time this reaches our readers Bro. and Sr. J. H. Myers will be on their way to Texas where they expect to spend the Winter. Their Texas address will be Salem, Texas, though their permanent address will be Mechanicsburg, Pa., as heretofore. Friends should make a note of this.

We are anxious that a great many of our subscribers take advantage of our special offer and secure one or more of our beautiful (and useful as well) Scripture Text Wall Calendars for 1913. We offer it to old subscribers at 22 cents each. Those who are not ready to renew at once can order the calender by card now and send the money when sending in their renewal for the paper. We would like to have all orders for calendars placed at once so they can be mailed early. We would like to secure agents in every district. They can earn a little extra money. Let us hear from all who are interested quickly.

We trust our friends of the City Missions will not resent our abbreviating the reports as far as the donation of provisions etc. goes. It does not seem to us that there is need of an itemized report in the Visitor, so we ventured to abbreviate in the Dayton report in our last issue and are doing so with the reports in this issue. If there should be any dissatisfaction with our taking this liberty we are open to correction.

CHRISTIAN UNITY.

Did you ever notice that the last prayer Jesus Christ made before they led Him away to Calvary was that His disciples might all be one? I suppose He looked down the stream of time and saw that divisions would come. How Satan would try to divide the flock of God. Nothing will silence infidels so quickly as when Christians everywhere are united. Then our testimony will have weight with the ungodly and the careless. But when they see how Christians are divided God can not work, the Holy Spirit is grieved, and there is little power where there is no unity.—Selected by J. G. W. Florin, Pa.

DAVID.

We read in the word of God, that David was “the sweet Psalmist of Israel and a man after God’s own heart.” We first see his name mentioned in the Bible as a poor shepherd boy. David was one of the great ancestors of Christ and was born in Bethlehem, or the city of David, where also our Lord was born. David was watching his father’s flock, when called to be king over Israel on the same plains of Judea where the shepherds were watching their flocks, when the angels sang glory to God in the highest over earth’s future king. The Psalms of Israel’s sweet singer have come down to us through the ages and to-day they are the comfort of thousands of God’s dear children. Although but a poor shepherd boy, David became Israel’s greatest king, for Christ was promised the throne of His father David. From this we learn the kingdom of God is for the poor as well as the rich; God looks not upon the riches nor worldly position of men, but upon the heart. “Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to them that love him?” James 2: 5. May you, dear readers, “Grow in grace and in the knowledge of our Lord and Savior Jesus Christ,” and thereby gain an inheritance in that kingdom.—Selected by Bro. Hershey.

The believer is so freed from eternal wrath, that if Satan and conscience say, “Thou art a sinner, and under the curse of the law,” he can say, It is true, I am a sinner, but I am hanged on a tree and died, and was made a curse in my Head and Lawgiver Christ, and His payment and suffering is my payment and suffering.—Samuel Rutherford. 1647.
EVANGELICAL VISITOR.

Christmas Mission.

Since our last report it has pleased the Lord to permit us to spend a few weeks with friends in Ohio. It was also our privilege to meet with the saints at the Mission in Dayton, though our stay there was short the fellowship was indeed sweet as we talked of the goodness of God, His marvelous dealings with men and the leading of the Holy Spirit our hearts did burn with in us and we felt loath to leave so soon.

We returned home with renewed strength in spirit and body, trusting to be able to do better work for the Master.

We are glad to have Bro. Harvey Frey with us. He will conduct a weeks meeting following with a love feast on the 23rd. We are praying that these seeds may indeed come into the light of the gospel and be saved.

We wish to thank the dear saints for their remembrance of the Lord's work in this place and that others. We are looking to the Lord daily for His leadings in our spiritual walk and temporal as well. The aim of our life is to be true to our trust and use those things which come to us judiciously and for God's glory.

FINANCIAL.

Balance on hand, $867.

Receipts.

In his name, $600; Rosebank S. S., Kans., $14.75; In his name, $200; C. J. Carlson, S. S., Detroit, Mich., $16.00; Fair View S. S. S., Sedgwick, Kans., $4.50; Henry Trump, Polo, Ill., $1.00; Andrew Trump, Polo, Ill., $5.00; W. Reeder, Ill., $2.00; Sophie Reeder, Ill., $5.00; In his memory; Pleasant Hill S. S., Hamlin, Kans., $12.58.

Expenditures for two months.

Groceries, $95.00; gas for lighting and cooking, $12.80; freight, express, $50.00.

Coal Fund.

On hand, $81.27; Curtice Powell, $5.00; Carl Carlson, $1.00; Sr. Musser's S. S., $5.00; Congregation, $10.50; Total, $105.00.

Paid twenty-five tons, $105.25.

Provisions.

The mission was also kindly remembered with a variety of things such as apples, canned fruit, butter, pickles, potatoes and other vegetables from Bro. Kreider, Mt. Carmel, Shapero, Bro. G. M. Musser, Hiram Church, Mrs. Cecillian, H. Trump, J. Garwick, and Bro. Snell.

We wish to thank the dear saints for the children at this place, forty three in number. One dear sister in sendings who has so kindly responded to let us hear from them. Wishing you all God's blessing.

Dec. 2, 1912.

D. R. Eyster Sec'y, and Treas.
Trying to be patient and await God's own good time. Some day we will know and understand that all of God's plans were right. Sometimes in the long time to lie one way and suffer, but by faith, knowing that if God is leading us we can not go astray.

In spite of my terrible afflictions I realize that there is nothing so bad but what it could be worse. I am often made happy by being told that I am a great comfort to others in health, as it shows them how much they have for which to thank God. I too have a conscience and a more deplorable condition than myself, for I at least can see, hear, and talk. And these are blessings indeed. Twenty-six years is certainly a long time to lie one way and suffer, but I am not in darkness. I can see God's beautiful world through my window, and hear the songs of the little birds. The death angel has visited my home four times since I have come, I am the last brother, father, brother, and mother, and they are all to the last. She left me destitute to earn my living the best I could. This I have done for myself and nurses by writing books. For the benefit of new readers I want to give the prices and titles here, and ask all who can to send me an order when they write for my letter party.

If you, reader, have read these books, order any way and give to some unsaved soul. Thus you will be helping two people at the same time, and have the joy and satisfaction that always comes from doing a good deed. "Twenty-six years in a mattress grave," the story of my life, giving an amusing account of my experience with my hands and not my feet. A good book for the writing of books. The desire of my heart is to have more time to write for my letter party. If you read, have read these books, order any way and give to some unsaved soul. Thus you will be helping two people at the same time, and have the joy and satisfaction that always comes from doing a good deed.

Dear readers I come to you with these words. "The Lord is my Shepherd, I shall not want." How true this is to those who are truly His sheep. I am so glad that I have learned to know His voice, and how easy it is to follow Him where He leads when we have really taken His yoke upon us and taken upon our cross to follow Him wherever ever that may be. I am glad and more to Him and His service every day, although sin is on every side of us, we are kept daily by the power of God. Bless His name.

Oh! how glad I am that I have ever heard about this blessed way of salvation where it is no longer I, but Christ that dwelleth in me, both to will and do of His own good pleasure. Truly the hymn is true which says, "Nothing fully satisfies but Jesus." Well these are busy days for us, but I must take some time to visit and pray and help some poor sufferer who may need a kind word or a smile, or something to eat, or some help for the soul, which is the most needful of all, if only they knew it. Oh the good we all may do, while the days are going by, and there is something for each of us to do. So if each one keep in our place, we will not get in one another's way, and the work of the Lord will move along. I know, I can't fill a big place but I mean to be true in whatever my hands find to do. The Bible says if we give a cup of cold water in the name of a disciple we shall not lose our reward. I have been feeling so sad, since Bro. Kaufman with the Family has left Des Moines, but are glad that Bro. and Sr. Landis have come to the city to live which helps to move the work along some as there are so few of us, but I am glad we still have the promise, thank the Lord, if we come in His Name. So we are hoping for better times to come, we see so much to do, but few enough to do anything. Oh, sometimes I wish I were a dozen. I am sure I could be busy all the time, and there still would be plenty of room for workers. I am glad to say we are well and happy in our little home, and trust it will be a blessing to some precious soul, as they come and go. So I remain lovingly yours in Him till I finally meet where parting in unity, an eternal life.

Anna B. Eisenhower.
1905 - 23, St. Des Moines, Iowa.

AN AGED SISTER'S LETTER.

The desire of my heart is to have more of the Holy Spirit in my heart. It is a matter for sadness that there is not as much good done as there ought to be. Time is hurrying us along; soon it will be eternity. Let us cry aloud, and not spare, against sin in all its forms. Oh! that a prayer meeting was to be held in our private meetings! And certain ones must do them instead of encouraging some young brother or sister to pray. I often felt I should stir my brother or sister at my side. Do you always mean and don't care if my brother or sister gets any time to pray or testify. Say, is that love? Is it preference? Is it humility? If so, forgive me. My heart yearns for ours aged who are gone, and for the work.

Amanada Snyder.

DESMOINES LETTER.

December 2, 1912.

Dear readers I come to you with these words. "The Lord is my Shepherd, I shall not want." How true this is to those who are truly His sheep. I am so glad that I have learned to know His voice, and how easy it is to follow Him.

Oh! how glad I am that I have ever heard about this blessed way of salvation. Oh! how glad I am that I have ever heard about this blessed way of salvation. There are some who are near by the ties of nature and are not wicked. Help me to pray for them that they may be saved.

I am sorry for the time that I worse than wasted. Now I want to renew my covenant and overcome by the blood of the Lamb, and be present at the Marriage Supper of the Lamb. God help me to get there.

Now I close. I love to read the Visitor. It is very welcome in our home. May God bless this letter to the reader.

Your Sister, Maggie Smith.
Greenville, Ohio.

CARTHAGE MO.

Dear readers of the Visitor. I have felt for some time the burden to write a few lines, but have felt: my inability; but God promise and trust God will direct my mind in such a way that He may get glory from the effort. Some of you who have known us personally, no doubt, have almost forgotten us as we have been isolated almost eight years. I want to thank the brethren for being so faithful in coming and preaching for us, and the people have always seemed to appreciate their effort.

Dear brother and sister Zook came several times, and how we miss them! I believe some last impressions were made. Although we have been isolated we have not been altogether idle in the work for the Master. The truth of the Lord has depended upon us as a family. Our efforts have been in Sunday school and in personal work. Our privilege to meet with the dear old people at the county farm a few Sunday afternoons last summer.

Now I come to what is the burden of my heart. I have felt so much the past year the need of a Christian home for the people, and as I meet some of the few and hear them tell how they have been forsaken by their children, my heart cries out. What can I do to help them bear their burdens?
And the answer is, Not much. Again, what can we do as a body of God's little ones? The answer is, A great amount. Some people say, The Lord has provided homes for us. Others say, We have our county farms etc. Beloved, does this picture en-courage you for your old days? Imagine yourself among forty or fifty old people who spent their lives in all kinds of sin, and know not how to speak of the goodness of God, never hearing a name mentioned except in curses, no one to give you a word of encouragement, forsaken as one old mother, yes and a father, by your own children, with the prospect that some medi­cal college will have your body after death.

Surely there are a few who will come to the aid of their black brothers and sisters, in providing comfort for the body in ill­ness. There is a large field open in this way for mission work. Often through some small aid given in sickness the heart is reached. In as much as ye have done it unto one of these my brethren ye have done it unto me, saith Jesus.

The Workers.

[We bespeak kind consideration by the brethren and sisters for this plea. Think it must mean to the dear workers to have to turn these suffering native Chris­tians away because of lack of the needed room. May this condition be quickly rem­edied. All contributions for this purpose should be sent to P. M. Climenhaga, Stev­ensville, O., marked special for H. P. Steigerwald for this purpose. Editor.]

CONTRIBUTIONS.

USEFULNESS.

BY JACOB ZECHER.

Go spend your time in usefulness, In what ever way you may, In writing for the Vis­itor, Or turning up the clay.

Or both of them, could too be done, And keeping one from play; Night could be used, for one of them, But the other takes the day.

Your bread upon the waters cast, For in some future day, And keeping one from play; Or both of them, could too be done.

And true to Him will be, Whatever we do, Be always ready for to help, The many or the few, Or both of them, could too be done.

Is what the word doth say. For in some future day, Will also notice you, And do the little things for Him, And do the little things for Him.

The Workers.

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Surely there are a few who will come to the aid of their black brothers and sisters, in providing comfort for the body in ill­ness. There is a large field open in this way for mission work. Often through some small aid given in sickness the heart is reached. In as much as ye have done it unto one of these my brethren ye have done it unto me, saith Jesus.

The Workers.

[We bespeak kind consideration by the brethren and sisters for this plea. Think it must mean to the dear workers to have to turn these suffering native Chris­tians away because of lack of the needed room. May this condition be quickly rem­edied. All contributions for this purpose should be sent to P. M. Climenhaga, Stev­ensville, O., marked special for H. P. Steigerwald for this purpose. Editor.]

CONTRIBUTIONS.

USEFULNESS.

BY JACOB ZECHER.

Go spend your time in usefulness, In what ever way you may, In writing for the Vis­itor, Or turning up the clay.

Or both of them, could too be done, And keeping one from play; Night could be used, for one of them, But the other takes the day.

Your bread upon the waters cast, For in some future day, And keeping one from play; Or both of them, could too be done.

And true to Him will be, Whatever we do, Be always ready for to help, The many or the few, Or both of them, could too be done.

Is what the word doth say. For in some future day, Will also notice you, And do the little things for Him, And do the little things for Him.

The Workers.

We do not ask for anything large or expensive. Say, two rooms and some furniture and some things to do with. Surely there are a few who will come to the aid of their black brothers and sisters, in providing comfort for the body in ill­ness. There is a large field open in this way for mission work. Often through some small aid given in sickness the heart is reached. In as much as ye have done it unto one of these my brethren ye have done it unto me, saith Jesus.

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circular, illuminated sign bearing the words, “Life Line Gospel Mission.” Past the Mission door, then, and between these two extremities gravitate hundreds of frequenter of the resorts, an army of pleasure lovers moving back and forth continually until one is reminded of a large colony of (depraved human) ants.

Especially is this true on Saturday nights. Often have we seen from our midnight street meetings the doorkeeper of the Midway, a large basement dance-hall, stretch a rope across the entrance to keep out the crowds that were surging about, desiring to enter, for there was no more room.

At one side of the dancing floor, or circling it, are tables where weary dancers may rest and partake of refreshments while they watch the others. Liquors always are called for, which are brought from a bar at the entrance. Their nature thus excited unnaturally, many couples remain to dance until the early hours of morning. If you should happen into this section at three or four o’clock in the morning you would see well dressed, pretty girls, drunk as may be, led from one palace of sin to closed cabs, some to be taken home, others not, as it depends on who it is that is leading them.

In each of these places are girls who have signed up to “work” there, and how infamous a work it is. They are there to entice the men to dance with them, after which the men must buy them liquor and drink with them, or be “man-handled”. One would think that the men would soon learn not to go near such “rob-houses”, but over and over is the Scripture exemplified which says, “Wine and new wine take away the heart”. The patrons of the dance-halls come from every section of the city, and even from across the bay. No finer dressed people are to be seen anywhere. Young girls with young men, older ones together, and even gray-haired men and women, sometimes leading children by the hand, come to the Coast for an evening’s mirth. Do you wonder that the Coast is a fertile field for the operation of white slavers?

The section of ill fame needs no description. It has been remarked that of the prohibitions in the Law of Moses there are none that are not broken, and we personally know of sins having been committed by the lovers of the night life which were not mentioned in that law.

The narrow alleys, built up on both sides three or four stories high, form the center of this district. It was while they were holding a street meeting in one of them that the “Who-ever-will Mission” band was arrested, carted to jail, and confined over night. The brave and dauntless missionaries passed the night as Paul and Silas did in the Philippian dungeon, and in the morning were released without fine. God touched the heart of the judge and instead of that official threatening them, he said he would rather help the good work along out of his own pocket. Now the band holds meetings in the alleys without hindrance whenever it chooses to do so, and our own workers recently had a service there.

One characteristic of the Coast is its “wine dumps” and “wine dump bums”. In polite language these dumps are called wine cellars, and are largest rooms, generally, where only wine is sold. The wine bums are the last word in sottishness. They buy the drainings from the wine casks very cheap and drink until they fall down and wallow in the sawdust on the floor like brutes. Sometimes one stumbles into our hall, his clothes wet with wine, and caked with sawdust, and emitting such a pungent effluvium that he must be immediately led out. The wine has different effects on different men. Some fall asleep almost as soon as they sit down, and perhaps fall off the chair on the floor. Others it causes to talk and sing and they have the best time to themselves imaginable. We think they are better fitted to amuse the crowds outside than inside the hall, and act accordingly.

No doubt after reading this article, questions arise like these, “Does it pay to try to do mission work in such a place as this?” “Do the results obtained justify the effort and means put forth?” “Do any who seem to get saved stand and prove that there was a genuine work of grace done in their hearts?” Let us see.

There is not one good duty which the natural man can do. If it should be said to him, Think but one good thought, and for it thou shalt go to heaven, he could not think it. Till God raise him from the sink of sin, as He did Lazarus from the grave, he cannot do anything that is well-pleasing to God. He may do the works of a moral man, but to do the work of a man quickened and enlightened, it is beyond his power.—Archbishop Usher, 1650.

In Christ’s humiliation stands our exaltation; in His weakness stands our strength; in His ignominy our glory; in His death our life.—Cadworth, 1613.

I GOT STUNG.

When I was a boy, I was amusing myself one Summer morning catching bees. I had killed near a handful and was carrying them along, when suddenly one of those little creatures came to and I got a terrible sting.

I did not hold those bees any longer. I threw them down in a hurry. However, that did not stop the pain of the sting. If I only had had sense enough to have left those little things alone, or if I had only thrown them down before I got the sting I would have been alright.

Now these little harmless looking pet sins, as they might be called, will work out something like did the little bees, if we don’t let them alone, or put them off before we get the sting.

There are a few pet sins, such as making up excuses to stay away from church, or prayer meeting, making fun of a brother or sister, or, of the neighbors, going to a show, or fair, on the sly, or having little by words, telling a weak lie sometimes to get a listening to ungodly music, songs, talk, such as the ones played on the phonograph, more or less, etc., etc. Sometimes you hear these in Christian homes and the ragtime music with them too.

I am quite sure a Christian can hear enough of this ungodly sort outside of his own home, without having one about to sing or talk this weak poison to them. A little leaven leavens the whole lump. (Gal. 5:9).

Christians should be very careful of what they say or do. This we must do if we intend to follow the path our dear Savior trod. This path we must follow to be saved.

Not only that, but the little faults of a Christian sometimes will hinder the unsaved from becoming saved. But even if it does not hinder them it helps them out when they are hunting for a cloak for their sins.

I was talking to a party sometime ago, and in the conversation I spoke about salvation. The party said he was a sinner, but he did not seem to want salvation. He claimed he had been used mean by a church-member. According to his tale, he had some trouble some time ago, and this church member had helped some with the trouble.

This member has talked to him about salvation too. And he said if he ever would say anything to him again, he is going to say to him, that he doesn’t want the devil to talk to him anymore.

There have been several other things
sawed about this same member. Now these are pretty hard words to hear said about a church member. It is to be hoped that this member will quit meddling with things that don't concern God's service.

If he don't it is apt to work something like with the bees. The sting will come. Especially is it the wrong way to shame the other party. It should be done with good works, as we read in Titus, 2:7,8.

Now these few lines of the above conversation prove that Christians should be very careful as to what they say or do.

Yours for Jesus, A brother.

Fenwick, Out.

ESSAYS READ AT OUR YOUNG PEOPLE’S MEETING.

On Sunday evening, Nov. 17, the topic at our Young People's Meeting at the Messiah Home chapel was Surrendering All. The Scripture was Luke 14:28-33.

The essays prepared were all interesting and good. We herewith give three of them being the subjects assigned to the Older People. The assigned titles were "All", "Whosoever", and "Surrender for Praise and Glory of God." The names are withheld at the request of one of the essayists.

Elder S. R. Smith with others from Grantham, returning from attending the communion services at Fairland, Pa., stopped with us for this meeting. We were glad for the visit, as also for Bro. Smith's discourse.

ALL.

In Eph. 4:6, we find the words: "One God and Father of all, who is above all, and through you all, and in you all."—May we all say, "Lord, behold thy servant"? "May I be always ready when Thou hast need of me." Can I truly say all that I have is Thine? When we think of all we have,—will we not be made to exclaim: "My God, how richly Thou hast blessed me." Yet if we would gain all that the Lord has in store for us, we will not hesitate to give up all our treasures, for we will be sure to get something far better in return.

We can then say: "Our dear ones, treasures of love, I offer them all to Thee, to take and use at Thy bidding. Christ gives His children a more precious treasure, more precious than life. He gives them an immortal hope and a promise dearer than all earthly joy: the promise of a life and love that shall be eternal.

Pleasure, outside of Christ, produces a void, vanity, jealousy, coldness, and humiliation. All these things must pass away, nothing is eternal but the joy which comes from God. We are bidden to do many things, such as works of charity and brilliant deeds in our family life or wherever we may be, which are seemingly overlooked, self-renunciation and many others, of all which to carry out it takes the help of the Lord. All our will should be lost in His. In all things preferring others before ourselves.

Some one has said, "The sweetest thing is to be forgotten by all, with the exception of those who love us." All else brings more trouble than joy.

We should prove all things, that we may be able to hold fast to the good things which we have. But first as is right, we should prove ourselves. "All things that are reproved are made manifest by the light." For whatsoever doth make manifest is light." "Watch thou in all things," says the apostle in writing to Timothy, and this counsel is needful to us. That we watch where and upon what occasion the enemy of our soul may try to make his assault; lest in an unguarded moment he overpower us, and we lose all.

"Mother!" asked a child, "saying nothing is ever lost where all do our thoughts go?" "To God," answered the mother, gravely, "who remembers them forever." "For ever?" said the child. He bent his head, and drawing closer to his mother, murmured, "I am frightened." Do we feel the same: are we careful of all our thoughts? Are we willing to face all our thoughts at that Great Day? In II. Cor. 5:10, we read that we must "all appear before the judgment seat of Christ that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." Are our thoughts on the sermon, or in the hymn we are singing, or in the prayer which is being offered? Do we think of the thoughts through the week that are put before us on a Sunday? If not, then truly our religion is all in vain, and the Lord has no pleasure in us.

A child of God, we are taught in Luke 10:27, to love the Lord with all his heart, with all his soul, with all his strength; and if we do so we will never need to be afraid of having our thoughts remembered.

The believer commits his soul to the keeping of his God. It came from Him, it is His own. He is able to keep it. All things are safe in the lands of God. What we intrust to Him is well kept. Both now and in that Day of days, toward which we are hastening. At all times in all places, we should commit ourselves into His faithful care. Then, though life may pass on a thread, and adversities multiply as the sands of the sea, our soul shall dwell at ease, and delight itself in quiet resting places. Jesus said, "Come unto me all ye who are weary and heavy laden and I will give you rest," and in that state we will be able to say, with Paul, who once complained of his captivity: and that he did what he hated, yet after he had learned the power of the cross and was crucified with Christ, he could do all things through Christ that strengthened him. He said he counted all things but loss, that he might gain Christ.

Christ is our all. And is He not sufficient? When we are tempted, how sweet to feel and say, "Jesus is my faith, my righteousness, my health, my strength, my hope, my peace, my joy." We sing, "Jesus, I my cross have taken, All to leave and follow Thee." Are we willing to forsake all? If we are, truly we have gained all. And a rich reward will be ours. Then we can say, "Welcome trials and affliction: welcome sorrow and death. We have taken up our cross and we'll never lay it down. We have left all to follow Christ." We can then say with the author of these words: "I see in the hour of distress, that all created comforts are but a broken reed." If we have not God as our Friend vain is the help of man. The holy Comforter is indeed a divine teacher. Oh that all the world would seek after true wisdom. For her ways are ways of pleasantness and all her paths are peace.

Harrisburg, Pa.

WHOSOVER.

Whosoever means any and every one, excepting none; any person whatever. Whosoever will may come to Jesus. There is a universal note in the great appeal—"Come unto me." To come unto Jesus is to become His disciple. Jesus said, "Whosoever doth not bear his cross, and come after me, cannot be my disciple," and again "Whosoever will come after me, let him deny himself, and take up his cross and follow me." Jesus does not say, "Admire Me", "Worship Me" but "Follow Me," That is "Be My Disciple.

Self-denial and cross-bearing are essentials of discipleship. Whosoever
chooses to be Christ's disciple must learn to live as He lived. A man has perfect freedom to choose whether he will or will not follow Christ, but if Self-denial is exactly what Jesus showed in His life. To follow Christ implies continuous and entire self-surrender.

A part of our lesson text reads—"Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." The idea is, that a disciple is to follow the example of Jesus in giving up everything, even life itself, that belongs to the selfish interests, sooner than anything belonging to the higher purposes of life.

Whosoever desires to be a real disciple of Jesus let him bid farewell to all he has and have his possessions as though he possessed them not, taking Jesus as his All and in All. Matthew, said to be the richest of the Apostles, "left all, rose up, and followed Him." Matthew had a good deal to leave, as he was tax-gatherer. But the attractiveness of Jesus led him to leave all because he saw that Jesus was the Life Giver, and to have Him was worth more than all the wealth of this world. We read of Zacchaeus that he had a house and was well able to restore four-fold to any one whom he had wronged by extortion.

It means much to the "Whosoever" that wishes to follow Christ. One writer says that nothing costs so much as following Christ and nothing pays so well. The Apostle Paul writes "But all the things which I once held to be gain I have now, for the Christ's sake, come to count as loss. More than that, I count everything as loss, for the Christ's sake I have lost everything, and count it as refuse, if I may be gain Christ and be found in union with Him.

"Forsake All" is a great command of our Lord Jesus, but it is always coupled with a great blessing. In the end it means coronation and joy unspeakable. We are all members of the large family of "Whosoers" that may come to Jesus and Live. He gives us to enjoy real life here in the present state, and in the future life everlasting.

SURRENDER FOR THE PRAISE AND GLORY OF GOD.

From the earth, the things on it and from the heavens praises ascend to God whose handiwork we can be held on all sides. "The heavens declare the glory of God and the firmament showeth his handiwork."

There is in a sense a silent praise yet in the very stillness of a deep cavern or surrounded by the beauties of nature in hill, valley, mountain, rivers, trees and flowers, the heart that is tuned aright sings: "Heaven and earth are full of Thee. Heaven and earth are praising Thee, O, Lord, most high!"

It is the business of God's creation to praise Him and if these things which we continually have in sight do their part in glorifying their God, how much more ought we, who are the highest and noblest expression of His work, bring praise and glory to His name by living wholly surrendered to His divine will.

God gives to each a will, and so long as we choose, we may have control of it.

It is the one thing each may claim as his own. The poor as well as the rich are in possession of it but the lack of money on the part of the one can be no excuse for retaining it; neither does the money of the rich take its place when the all-important question of salvation is to be settled.

We are not forced into a surrender of it but we are invited and entreated and shown the advantage of yielding it; we are never driven to the point of surrender by the bayonet or under a charge of guns and cannon as surrender is often obtained in military and naval life.

Christ waits patiently without, and knocks at the door and just as soon as we say 'Yes' and permit Him, He enters and takes full possession of the citadel of our heart.

The flag with the big "I" which heretofore floated over our dominion is replaced with another bearing the inscription "Christ" and to Him and for His glory our all is yielded.

From that moment our lives can be a continual praise to Him.

A full, free, voluntary, unconditional surrender is what He desires, and this alone will bring glory to His name. First, He invites us and says "Come unto me," which means for us salvation—life; afterward He says: "Follow me" and "Come after me" this means for us discipleship and learning of Him brings us training in discipleship.

"Take my yoke" says Christ, and thus our surrender gives us close fellowship with Him. Taking each step and learning each lesson adds to His praise and brings a never ending flow of joy and peace to our souls.

We should surrender not only to learn, or have fellowship, or to live, but to have that life more abundant which is promised to all who will abide in Him. This life will be one of praise to Him and our manner of life will magnify His name continually.

Heeding the Master's "Go ye" and surrendering in obedience to the command will result in service for others and we will be laborers in His vineyard and will be ready to go where He wants us to go desiring continually that all we do may bring praise to Him.

Would anything result in praise and glory to His name if a soul would desire to make the conditions of surrender? Could He use any who do not bend their strong will to His, or ambitions, their friendships, their gold, absolutely to His control? All these may be used to His praise and glory and He asks us to surrender freely and wholly to Himself as the autocrat of our lives.

We are then sure of receiving two things—peace and power,—which are of vital importance in service for Him. These originate from the same source. The inward flow of the life giving stream is peace and the outward flow of the same is power.

Thus the soul that is yielded to God and in sweet harmony with Him can do as the apostle admonishes—glorify God in body and in spirit.

He alone knows how to use what we yield to Him to further His work and glorify His name. Our feet, our hands, our lips, and all the members of our body will be ready to serve our Master and as we each yield our personality into the Master's hands He can touch the chords so that songs of praise will flow from our lives that will help others to Christ.

Christ surrendered for the praise and glory of God. He came not to His own will but the will of His heavenly Father who was glorified by the fruit He bore, and we are taught that by abiding in Christ we may be fruitful but even here a surrender to the Father, who is the husbandman, is necessary in order that there may be the amount and quality of fruit He desires.

Surely praise and glory will ascend to Him from a surrendered soul that truly sings:

"Lord I give to Thee my life and all to be; Thine henceforth eternally." Harrisburg, Pa.

**STRONG AFFECTIONS make strong afflictions.—Owen.**
and doings. His daily life, from cradle to ascension was one glorious round of fulfillment, of prophesies, kings and direct Divine Oracles.

Very few or three sayings or actions combined reveal one full type, for it must be learned that many types are double or even triple in their real types. The offering of Isaac represents three aspects of Christ. This is a case in which several types are needed to fully portray one record of Christ.

It is rightly said that there is a scarlet thread running through the whole Bible. How true and how beautiful! Can we not discover easily also the persistent line of faith. These words were filled to the full by Jesus our Christ.

It is our purpose to present some few of the many rich types found in Old and fulfilled in the New Testament.

May the Lord attend the humble effort by the presence and guidance of His Holy Spirit.

GOD THE LIGHT.

There are in the Bible many rich types of God. Very prominent among these stands out the manifold type of "God the Light". In this type God is wonderfully revealed as a "Light to burn", as a "Light to preserve", as a "Light to guide", and as a "Light full of Mystery."

First of all He is seen in some striking presentations as the Light to burn, both full of glory and consuming energy. Lev. 9: 24 gives us our most direct type. As the Light, God was seen as glorious unto the "whole congregation", and as a consuming fire He consumed the whole offering. This type has its proper fulfillment in Jesus Christ, as do all real Biblical Types.

Christ in His transfiguration revealed or realized Lev. 9: 23 and Num. 8: 37 in the margin of the Lord. Christ in His meeting Paul (Saul) on the road to Damascus realizes Lev. 9: 24, for Paul was struck to the earth, or as far as his personal energy was concerned he was "consumed" by the "Glory of the Lord", the "Great Light".

God's glory and consuming energy are instanced very strongly also by the consuming fire sent from heaven in answer to Elijah's prayer.

But God presents Himself in type as a "Light to preserve" as strongly and vividly as "to Burn." Dan. 3: 25 reveals God's light as light in all His glorious yet natural preserving power which to Nebuchadnezzar was unnatural and most wonderful. This reality was a type also realized by Paul, when He said "I am the Light (not of the three Hebrew children) but of the world; and when as the Light, He preserved the singing Peter."

As light God also reveals Himself unto the Israelites in Egypt (Ex. 10: 23) for while the threatening darkness overwhelmed Pharaoh's realm, the children of Israel had a "preserving Light". As the Light God the Light He preserved the children of Israel in Goshen, so the Church of Christ pre-

validating the world to-day. This type is double and may seem obscure, until it is recalled that Israel saved thousands in the time of Egypt by fire during all the ten terrible plagues.

The altar of Incense gives us a peculiarly beautiful type of God the Light as preserver. Let us remember that God let fire go out from His own presence to consume the Burnt Offering (Lev. 9: 24). Now the altar of Incense was lighted by fire from the Altar of Burnt Offering. God's sacred fire made perpetual the sacred fire also on the altar of Incense. What a beautiful type of faithful prayer is this altar of Incense! As the altar burned or consumed, so the other preserved. The incense fire was the type of God the Light, while the odor of the incense was the type of God's remembrance continually of His children, hence a type of continual preservation.

New let us see what types we can draw from God the Light to Guide. A little thoughtful searching here will reveal "God the Light, to Guide" in two different aspects. God guides by leading the way with His specially appointed light by enlightenment. More striking than all the preceding examples of God as Light, is His presence in the Pillar of Fire to guide the children of Israel. What a wonderful revelation of God in His brightness, in His constancy, His personal concern, but above all in His guardian- ship and visible leading for forty years. Wonderful also is the fulfillment of this type, in Christ's own words "I am the Way through this Wilderness" the Truth, and the Life. (To guide us through this World in His Way. As the Truth He is also "A Lamp to our feet and Light to our pathway."

How wondrously the type is fulfilled. Burning but un-consumed the Bush which Moses saw had God the Light to enlighten in it.

God's appearance as such was to first approve of Moses' completeness of preparation and then enlighten him as to His plan. God did not condemn, but permitted Moses to draw nigh. Is there not a striking similarity between this and its fulfillment in the case of Paul? Theophany. The brightness rested upon Christ for a short time—God's visible commendation. Jesus, Moses and Elijah conversed,—God's enlightenment of His future plan.

Always on the day of the Feast of Tabernacles, stood a large candlestick in the court of the Women. With what tenderness the figures of the seven human eloquence, Christ, taping His stand in this same court upon this same day, within plain view of the candlestick now lighted, proclaimed to all, "This is the light of the world." How it must have flashed into some hearts, as they saw this truth, this type here made real in flesh.

The golden candlestick, rich in types, as this stands in the Tabernacle, has in its deeper significance a precious type of Christ. The candlestick was to light up the Holy Place for the children of Israel. When the golden ones are we not also to serve before Him day and night in His temple?
As priests do we not find this type realized in Christ our Light? We need not look for all the various aspects of “God the Light,” this is our concluding type “God the Light full of Mystery.” God reveals Himself in the burning bush as “through a pillar of cloud and fire, a pillar in the wilderness,” as “through a cloud full of Glory,” in the “fire which consumeth not,” the pillar in heavenly brightness; but never is He seen with neither fire nor cloud in full “as He is.” Always He is seen in the “cloud full of Glory,” in the “fire which consumeth not,” the pillar in heavenly brightness; but never is He seen with neither fire nor cloud in full “as He is.”

Thus it is that we see the darkening cloud full of light, as “through a glass darkly,” thus do we only know in part. The true revelation of it all is future, at that time when all will have been accomplished, when Christ in triumph will turn over to the church the whole work so that God may set aside the type of “God the Light full of Mystery” by becoming “God all in all.”


GOD THE SUSTAINER.

“My life is hid with Christ in God.” Col. 3:3. The weak, the aged and little children ate and were nourished. No one was excluded from a share of the bread from heaven provided they gathered it. A parallel miracle with the Manna is the drinking of the water from the rock in Ex. 17:6. Here again we see not only the Israelites delivered by God, led by God, but also fed by God as Nehemiah 9:29 says, “Thou didst also give the good Spirit to instruct them, and withholdest not thy manna from their mouth, and gavest them water for their thirst.”

Let us see how the mystery is resolved in these two miracles “The Manna” and “The Water” the Eucharist as practiced by the Christians? St. John portrays this thought very vividly in chapter 6:53, 58.

God is always faithful in sustaining His own. Elijah, when no other food could be obtained, was fed with the bread and water which God sent him through the instrumentality of an angel (I. Kings 17:6).

We see in Kings 19:5, 6, that God’s sustenance contains the strength necessary for the performing of every duty in life. After partaking of the bread and meat that God caused the ravens to bring, Elijah received strength for forty days.

A beautiful type that God’s storehouse never runs empty is found in I. Kings 17:16. Through obedience in the Wilderness. St. Paul calls this Manna “spiritual meat.” (I. Cor. 10:6) because it answered to the realities of the spiritual world. Christ Himself said “It was not Moses that gave the bread of heaven, but the Father giveth you the true Bread from Heaven.” (Jno. 6:51) thus making Manna the type of sustenance which is of soul needs, and which only God can give.

These miracles which are types have their fulfillment in Christ. The sustaining power of God culminated in Christ.

Jesus said “He that believeth on me hath everlasting life. I am that bread of life . . . . I am the living bread which came down from Heaven; if any man eat of this bread he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world . . . . he that eateth of this bread shall live forever.”

There is no possibility of misunderstanding as to who is meant by this bread. Jesus Himself is the bread of Life. His flesh is meat indeed and His Blood is drink indeed, and He gave His flesh for the life of the world. Christ is the true Vine, the life Sustainer, and we are the branches. Therefore we can be fruitful only by the sap which flows from Him.

The sanctified Christian’s life is hid with Christ in God. There needs to be a close communion with Christ in order to be in touch with God. “No man cometh unto the Father save by me.” Jesus also said “He that cometh to me shall not hunger, and he that believeth on me, the inward faith, shall never thirst.” And He says “Except ye eat the flesh of the Son of man and drink His Blood, ye have no life in yourselves.”

Hear the invitation “If any man thirst,” every one is included, “let him come unto me and drink.” Jesus is the Fountain, and the Rock, I. Cor. 10:4.

Jesus answered in these words the woman by the well: “Every one that drinketh of this water shall thirst again,” as the Israelites did in the wilderness. “But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up unto eternal life,” (Jno. 4:13-14).

As the Manna came down from heaven for the Israelites so Christ, who is our bread, came down from heaven. As the Israelites partook of the Manna daily, in like manner do we feast upon Christ daily. They drank at the fountain and thirsted again, but we drink at the fountain of Jesus and our thirst is quenched in Christ. He satisfieth every longing of the heart and giveth peace that passeth all understanding to the troubled soul.

May this prayer ascend to the throne from every one’s heart, “Lord evermore give me this bread” and “give me of this water, that I thirst not.”

Mrs. J. A. Clemenbega.

Oct. 18, 1912. Messiah Bible School.

These essays will be continued in future issues.

FAITH IS to believe what we do not see, and the reward of this faith is to see what we believe.—Augustine.

GENERALITIES are the death of prayer.—Sel.

THANKFUL

I must ask me, “Am I thankful?” Thankful! Yes with all my heart; For the great love which my Master Tenderly to me doth part.

Thankful that to me He giveth Life and health, and strength and food; Thankful that He watches o’er me, To His glory and my good.

Thankful! Yes, I must be thankful. On this bright Thanksgiving Day,” Thankful that He shows me mercy, When I prone would disloy.

Thankful, Lord, that Thou dost soften The rebellious heart of mine; Thankful that to me Thou’st gentle. Who from Thee so oft incline.

Thankful make me, Gentle Jesus, For all thy blessings Thou dost giv; Thankful, that in Thy sight. I my praise to Thee might give.
Our Nation, Its Purity.

In the history of our Nation there never was a grander period, in which to live, than the present. Never before was there so much to administer to our physical comfort and educational needs. Good literature, purity associations, and many inspiring influences were never before so numerous in our Nation as they are to-day. Our educational institutions are offering that which is highest, noblest, and best, to the youth who desires to attain to a high idea in life. Success in life must learn to think God's pure thoughts after Him. Therefore I advocate, that you begin with the child and implant within it the thought of being pure even as God is pure.

As the girl and boy approach the critical period in their life new instruction is called for. There will be seen sweeter to the girl who understands her own nature and reverences her womanhood, who realizes her power to uplift the human race and return as in accordance with that realization.

Life will be noble and purer to the girl who has the idea from childhood on that, "Life is a gift of God and is divine."

To the girls of our Nation be it known that a noble girlhood assures a grand maturity.

As the boy enters the "Stress and storm" period, as a German educator terms it, he should be shown great tenderness. May he learn the sacredness of his body, that it is the home of his soul, and religious sentiment, all the vices in the same manner that purity is expected of his sister. Make him to see that there is only one standard of purity in God's sight. It is as necessary for him to be modest and use pure language in the presence of his boy friends as it is in the presence of the holiest woman in the world.

Give to him for his motto Tennyson's "My strength is as the strength of ten because my heart is pure."

To be pure in body he must also be pure in speech. "Be not deceived; evil communications corrupt good manners." With this kind of training our Nation will have a multitude of holy and godly young men, who, when the crowning moment comes in their life, will be able to offer to the one they love a past record which is as pure and inspiring as the one they anticipate in return.

A great hindrance to the spread of purity in our Nation is that belief, which is universal, of the double standard of morals, one for women and another for men. Is not the whole human race created equal in God's sight? Why then should it be thought right for a man to do that which is universally acknowledged to be wrong for a woman to do?

Is the question of right and wrong a question of gender with God? Then you must acknowledge that the moral character of the act does not depend upon who does it. Do you agree with me that God's moral law is unchangeable? Then you must agree with me that His law is the same for male or female, white or black, bond or free, rich or poor, regardless for race, color, class, or condition.

If God is not the originator of the Double Standard, who is? I hear the reply, man. Again, I ask, if man is the originator, in what particular class did it find birth? I hear someone whisper, it is a pagan custom. Ah,
then, if the double moral Standard sprang from the Pagans, why, I ask should our Christian Nation tolerate the engraving of such heathenism within her borders?

All honor is due our Nation for the great efforts it has already put forth to eliminate this degrading influence. But its understanding is a mighty work, and the assistance of consecrated workers is needed. Will you be one?

Strive where'er you are, to uplift your soul, to do what an influence, for good may be exerted by every soul which is saved to purity—through their own life and that of their posterity.

However, the great basis for moral purity is found in the human heart. The unregenerated heart is at enmity, not only with God, but with all that which is noblest, purest, and most Godlike in human nature. Many do not acknowledge it to be so, but by nature, "the heart is deceitful above all things and desperately wicked.

It is purity of thought that will make it possible for man to think God's thoughts after Him, and instil within man's life a reverence for all that which is pure and holy.

It is purity of action that will keep man on that high plane of holiness where he will see the beauty and splendor of an unsotted life. The attitude toward his own body will be changed and he will keep it a holy temple wherein Christ can dwell. He will recognize the proper relation between him and his fellowmen and above all he will recognize the duty he owes to his God. Therefore, he will become a blessing to humanity; an honor to his country, and a glory to his Maker.

Thus the youth of our Nation will be interested and made more and more to feel that "A sacred burden in this life we bear. Look on it, lift it, bear it solemnly, Stand up and walk beneath it steadfastly; Fail not for sorrow, falter not for sin. But onward, upward till the goal ye win." —Emma L. Smith

Are you born again?

(Continued from page 1)

you? Are you born again?

Fourthly, John says, "We know that we have passed from death unto life, because we love the brethren," (John 3: 14).

A man born again, or regenerated, then, has a special love for all true disciples of Christ. Like his Father in heaven, he loves all men with a great general love, but he has a special love for those who are of one mind with himself. Like his Lord and Savior, he loves the worst of sinners, and could weep over them; but he has a peculiar love for those who are believers. He is never so much at home as when he is in their company. He is never so happy as when he is among the saints and the excellent of the earth. Others may value learning, or cleverness, or agreeableness, or riches, or rank, in the society they choose. The regenerated man values grace.

Those who have most grace, and are most like Christ, are those He most loves. He feels that they are members of the same family with himself. He feels that they are his fellow-soldiers, warring against the same enemy. He feels that they are his fellow-travelers, journeying along the same road. He understands them, and they understand him. He and they may be very different in many ways—in rank, in station, in wealth. What matter? They are Jesus Christ's people. They are His Father's sons and daughters. Then he cannot help loving them.

I place this mark also before you. What would the apostle say about you? Are you born again?

Fifthly, John says, "Whatsoever is born of God overcometh the world," (I. John 5: 4).

A man born again, or regenerated, does not make the world's opinion his rule of right and wrong. He does not mind going against the stream of the world's ways, notions and customs. "What wilt men say?" is no longer a turning point with him. He overcomes the love of the world. He finds no pleasure in things which most around him call happiness. He cannot enjoy their employments; they weary him; they appear to him vain, upprofitable, and unworthy of an immortal being. He overcomes the fear of the world. He is content to do many things which all round him think unnecessary, to say the least. They blame him: it does not move him. They ridicule him: he does not give way. He loves the praise of God more than the praise of man. He fears offending Him more than giving offence to man. He has counted the cost. It is a small thing with him now whether he is blamed or praised. He is no longer the servant of fashion and custom. To please the world is quite a secondary consideration with him. His first aim is to please God.

I place this mark also before you. What would the apostle say about you? Are you born again?

Sixthly, John says, "He that is begotten of God keepeth himself," (I John 5: 18).

A man born again, or regenerated, is very careful of his own soul. He endeavors not only to keep clear of sin, but also to keep clear of every thing which may lead to it. He is careful about the company he keeps. He feels that evil communications corrupt the heart, and that evil is far more catching than good, just as disease is more infectious than health. He is careful about the employment of his time: his chief desire about it is to spend it profitably. He is careful about the friendships he forms: it is not enough for him that people are kind and amiable and good-natured; all this is very well: but will they do good to his soul? He is careful over his own daily habits and behavior: he tries to recollect that his own heart is deceitful, the world full of wickedness, the devil always laboring to do him harm; and therefore he would fain be always on his guard. He desires to live like a soldier in an enemy's country, to wear his armor continually, and be prepared for temptation. He finds by experience that his soul is ever among enemies, and he studies to be a watchful, Jumble, prayerful man.

I place this mark also before you. What would the apostle say about you? Are you born of God?

Such are the six great marks of being born-again. Let every one who has gone so far with me, read them over with attention, and lay them to heart.

I know there is a vast difference in the depth and distinctness of these marks in different people. In some they are faint, dim, feeble, and hardly to be discerned. In others they are bold, sharp, clear, plain, and unmistakable, so that any one may read them. Some of these marks are more visible in some, and others are more visible in others. It seldom happens that all are equally manifest in one and the same soul. All this I am quite ready to allow.

But still, after every allowance, here we find boldly painted six marks of...
being born of God. Here is an inspir­
ed apostle writing one of the last gen­eral epistles to the church of Christ, telling us that a man born of God does not commit sin, believes that Jesus is the Christ, does righteousness, loves the brethren, overcomes the world, and keeps himself. I ask the reader to observe all this.

Now what shall we say to these things? What they can say who hold that regeneration is only an admission to outward church privileges, I am sure I do not know. For myself I say boldly, I can only come to one conclusion. That conclusion is, that only those persons are born again who have these six marks about them; and that all men and women who have not these marks, are not born again. And I firmly believe that this is the conclusion to which the apostle wished us to come.

Reader, have you these marks? Are you born again?—J. C. Ryle.

THE PARENT-GRACE—HUMILITY.

To be more humble we must learn what humility is. The Bible is the book which teaches us of the divine graces and perfections, so to this Book we go to learn more about this adorable grace. We soon learn that this holy quality is more frequently commended than any other, and that we are urgently enjoined to wear it upon our own hearts.

Humility is not a grace distinct from the other graces, but it makes up a large portion of them and is inseparable from them. In the human character and in the Christian religion, there is no virtue nor excellence but is highly imbued with this grace. It is the foundation and crown of all moral excellence. No virtue can truly be virtue unless it bears the stamp of humility, and no temper of the soul is truly perfect, till it is defeated by being immersed in this grace. Humility is the parent and nurse of all the other holy qualities in the Christian character.

All can have this grace. It is not suited alone to the lowest condition of life, but those who move in the loftiest circles can obtain it. It is not a grace that degrades, but a grace that exalts. Oh, what a sweet, pure grace it is! It is wholly free from self and from all that is impure, sensual, or devilish. It is heavenly in its nature. It is not a grace that lifts man up to be great in his own opinion, on the contrary it enables him to be content­ed to be little.

Humility is the opposite of pride. It is lowliness. It is that grace which enables us to have faith in God. How can they have faith who are lifted up with pride? Is that grace which keeps love burning in our hearts. We can never see how great is His good­ness unless we see how dependent we are upon Him; consequently we cannot love Him as we would unless we are truly humble. It is humility that helps us to be patient amid the trying scenes of life. Without humility there is no true rest of soul, no true contentment of mind, no true happiness of heart.

God loves humility. A meek, lowly, quiet spirit is precious in His sight. He dwells with the lowly and gives grace to the humble. Our Savior said, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted," (Luke 14:11). Humility is the only way to exaltation; but bear this ever in mind: Humility does not seek to be humble for the sake of exaltation. Humility seeks to be humble for no other reason than to be humble. How beautiful! To be self­emptied is the fundamental preparation for the inflowing of grace and glory.

Humility is more than that sinking down into nothingness before God while in prayer. It is that which flows out from us in our very conduct as we mingle with others. That in your silent chamber before the awful and august presence of God, you feel yourself sunken out of sight, is not full proof of humility. When you go out among men and are made a blessing to some, and they begin to give you praise, then it is that the real tests come. If you would know the true state of your heart, watch its feelings and behavior along the common course of every-day life. Some one has used these weighty words: "Pride must die in you, or nothing of heaven can live in you. Under the banner of the truth, give yourself up to the meek and humble spirit of the holy Jesus. Humility must sow the seed, or there can be no reaping in heaven. Look not at pride only as an unbecoming temper, nor at humility only as a decent virtue; for the one is death and the other is life; the one is hell, the other is heaven. So much as you have of pride within you, you have of the fallen angel alive in you. So much as you have of true humility, so much you have of the Lamb of God within you."

Man cannot of himself be humble. Such is our helplessness. It is true that we are commanded to humble ourselves. So we are commanded to repent and to have faith, but we are dependent upon the Spirit of God that we may keep these commands. It is only by the aid of the Holy Spirit that we can humble ourselves. We can have true, inward feelings of humility, only as they are given by the Spirit of God.

God walks with the humble. What heart could crave a richer blessing! "My presence shall go with thee, and I will give thee rest." Thus to walk with God in humbleness is to have fulness of rest. If you would be happy and full of rest, you must be humble. Listen to these words of the Savior, and I trust they may fall upon your heart in their full weight and in all the strength of their beauty: "Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest to your souls." Rest is the result of being lowly. Alas! how few have found the precious secret! The more humble a man is, the sweeter, the richer, and the deeper he is; the rest of his heart, and the prouder he is, the more wretched is his state. Sweet, tranquil rest fills the heart and life of the truly humble. The world may scoff at you, but your rest of soul is not disturbed. All around you may be praised and honored and you neglected; but your soul rests on. Blessed experience indeed!

If you desire more grace and glory, you must humble yourself, because God gives grace to the humble. To humble ourselves under the mighty hand of God includes not only a conscious­ness of our dependence upon God, but also the rest of faith and trust in Him. God's humble child shall never want. They shall eat in plenty and be satisfied. When the grace of humility adorns the heart, God is well pleased, and He keeps that heart full of rest. The Lord lifteth up the meek.

Be clothed with humility. Over all the acts of life, throw a covering of humility, as if to hide them from the gaze of man. Let humility run through your whole life, pervading every act and thought. Humble your­self; empty yourself of self before God, and let Him be all in all. Are you afraid you shall suffer some loss if you cast the pure, white robe of humility over the whole of your conduct and hide your good qualities and gifts and good deeds from the gaze of others? It is only self that can by this suffer loss. Humility suffers no loss nor experiences no regret from being unnoticed and unknown.

The humblest man is the happiest. H. Gertrude McGriff in Gospel Trumpet.
EVANGELICAL VISITOR.

A CELESTIAL HARMONY.

Mrs. Thoburn’s eyes filled with tears as she talked. “I am quite envied of the talent your children have,” said Mrs. Hand. “You care nothing at all for books. I begged Alice to remain with me. I can’t see how a fellow can be so dull in figures.”

Edna Travis was speaking. “Isn’t it wonderful! He has the loveliest manners.”

Professor Rank sneered upon him who could make no progress in arithmetic. “I was born twenty-six years ago as the third son in a farmer’s family on the Island of Yseyama belonging to the Luchu group, located near Formosa.”

He who had that of the lark in his voice and the third son in a farmer’s family was Bruce Smead. “I entered the Japan School of Mechanics after I was graduated from the Normal School to prepare for the work of a teacher but while I was teaching and went up to Tokyo where I entered the Japan School of Mechanics.”

I sang myself and was accustomed to hearing, but they were songs about God and His love. This young man wanted to hear him sing every evening. His songs were not the popular bad songs. I was interested but gradually they began to interest me and I longed to know God of whom he sang and I longed to go to heaven. —Jean K. Baird. Selected.

HOW GOD LED A SOUL.

I was a student of the hearts of men; some in a wide open palm extended that all the world might see that this one possessed that which was the attribute of the angelic host. From all the corners of the earth were the particles gathered. Then the angels sitting by the open gates of heaven, pieced the fragments together. Not the slightest piece was cast aside as worthless. It mattered little how frayed, finger-stained or soiled it was, if it had been part of the celestial score they made use of it. The thin, weak tones; the deep, somber ones, the shrill, ear-splitting one, all fell into their places, and the thing was complete. Then the heavenly choir took up the music. The gates shook with joy; the earth reverberated in harmony: peace fell upon the whole universe; for those parts with which man had joined together, the angels had placed in proper relation and had made of them a perfect harmony. Each note had been essential to them. Had one been lacking there had been no harmony. When the angels were alone, they had been swept into a full tide of sweetness; and peace was upon the earth and joy in heaven.

I was twenty-six years ago as the third son in a farmer’s family on the Island of Yseyama belonging to the Luchu group, located near Formosa. I finished the grammar school and at the age of eighteen entered the Normal School to prepare for the work of a school teacher as that was my father’s choice for my life work. Graduating from there I was employed as a teacher but while I was teaching and helping my father on the farm, I was also studying mechanical engineering three or four hours a day with the view of making that my life work. My father agreed heartily to this and at the age of twenty-two I stopped teaching and went up to Tokyo where I entered the Japan School of Mechanics.

At the same house in which I was staying, there was a young man who was studying medicine and although I did not see much of him, yet I used to hear him sing every evening. His songs were not the popular bad songs. I sang myself and was accustomed to hearing, but they were songs about God and His love. This young man attended a church somewhere and was a Christian and enjoying the Christian life, ever with a song on his lips. At first I listened because they were interesting but gradually they began to awaken within me thoughts about this God of whom he sang and I longed to
have this brother tell me of the songs
and his God and to take me to church
and came to a crowd of people stand­
ing by the side of the street. Walking
and 6 days. She was a faithful member
or whither shall I flee for mercy, but
freedom from the sins of my life
she now began to see and a desire
lived a life of sin not even bothering with
that I have committed in
which I can obtain forgiveness for the iniqui­
ties which I have committed, in
thought, word and deed.—Martha
Christ and his cross are not separ­
arable in this life, howbeit Christ and
his cross part at heaven's door, for
there is no room for crosses in heaven.
One time I was so afraid, so
fear, one loss or thought of trouble
cannot find lodging there. Sorrow
and the saints are not married to­gether: or, suppose it were so, heaven
shall make a divorce. I find his sweet
presence eateth out the bitterness of
at last there was a stirring
in that darkness and a longing for
herself. [Total word count: 837]