
George Detwiler
I am afraid that there are many people who are made to believe that they are saved when they are not. My belief is that God never healed a man till he was wounded, and that He never made a man alive till He was dead; it is God's way first to drag us down, and make us feel that we are nothing, and can do nothing, and that we are shut up to be saved by Grace, that Christ must save us from beginning to end, or else we can never be saved at all. Oh, if I could but bring all my hearers, not only into a state of discouragement, but into a condition of despair about themselves, then I should know that they were on the road to a simple faith in the Lord Jesus Christ! Our extremity is God's opportunity. Oh, how I long to get you all to that extremity!

“A simple poverty alone
That sets the soul at large;
If we can call our life our own,
We have no full discharge.”

It is absolute helplessness and death that lays the sinner where Christ can deal with him. When he is nothing, Christ shall be everything. Have you never heard of the man who saw a person drowning, and plunged into the river after him, and swam to him? The poor fellow tried to clutch him, but the swimmer knew that, if he let the man get hold of him, he could not bring him ashore, so he kept swimming round him; the man went down and still his rescuer swam round him, but did not touch him. He went down again because the swimmer saw that he was still to strong; and, when he was just going down the third time, then the wise rescuer laid hold of him, for he was helpless, and so could not impede his deliverer. That is what you have to be, dear friends; when you cannot do anything, then you cannot any longer hinder Christ; but, as long as you can do a hand's turn, you will hamper my dear Lord and Master. Your business is just to yield yourself right up into His hands to be saved alone by Him.

“Are there to be no good works?” asks some one. Oh, yes! plenty of them, as soon as ever Christ has saved them. The first thing the man does when he has quitted his own works, and given himself up entirely to Christ, is to cry, “Lord, what wilt Thou have me to do? Thou hast saved me. Now I will do all I can, not for myself, but to glorify Thee, and show to men what Thy Grace has done, and so express in some poor feeble way the gratitude I feel for the free salvation which Thy Grace has given me. Some of you will have to go down once or twice more before the Lord Jesus Christ will give you eternal salvation; you are too good yet, you are too big yet, you are too strong yet, you have such a very respectable character yet, that you are not content to come in at Christ's back door, where He receives none but poor, guilty sinners. You are not quite naked yet, brother, there is a rag or two of your own righteousness about you. You will have to be stripped, and then you shall put on the robe of Christ's righteousness. You have only a bone or two broken, and you can crawl about a little; you have to be ground to powder yet. When you become just nothing, when you have no good feelings, no good desires, or anything you can bring to Christ,—when you come to Christ, not with a broken heart, but for a broken heart, then He will receive you, then you will be the kind of man that Christ came to save. Oh, that He would bring you to that point very speedily, for His dear name's sake! Amen.—C. H. Spurgeon.

“Thus did Job continually.”

(Job 1:5).

Job—never relinquished his family priesthood. No problem to-day is more serious than the decline of family worship. Early business hours, schools, trains to be made, hustle everybody in the morning. Amusements, functions, meetings, squeeze everything in the evening. Christian men eagerly assist religion outside, who have no “church in their house.”—Selected.

Who is a God like unto Thee? None can pardon as Thou dost. None can pardon so freely,—none so fully,—none so continually,—none so eternally,—none so indifferently,—whether in respect of sinners saved or as Thou dost. It is all one to Thee what the sins are, so they come to ask Thy pardon. —Joseph Caryl, 1690.
to the support of the gospel, and to whether each one should give $90 whether the family of nine should limit its living to less than the family of two. He wants to know how Jesus would equalize a condition like this if He were on earth.

We think the editor's answer is, if not conclusive to all, interesting and illuminative, and give it to our readers hoping it may meet with careful reading and fair consideration.

The answer is as follows: "Jesus equalizes all conditions for us by offering all that He Himself is to every individual and family that will fully receive Him. Thus the best blessings He gives alike to all who will take them. But He apparently does not intend to equalize conditions among all people in the matter of their much less important possessions. Yet it is certain that He would not wish the family of nine to miss the joy and blessing of giving any more than the family of two. Thus one of the wonderful things about God's laws: they are offered, with equal blessing, to lives of widely differing circumstances."

"It seems to be one of God's permanent principles for this life that we may confidently set aside one-tenth of our income for His work, no matter how small our income nor how large our needs. It is the same sort of principle as that of Sabbath observance: no matter how heavy is the pressure of our work, God allows us to set aside one-seventh of our time for restfully worshiping Him. The man of heaviest responsibilities is as much entitled to this blessing of Sabbath-day communion with God as the man of fewest responsibilities. So the inquirer's case is simple. "So the inquirer's case is simple. Such a one may confidently, in thanksgiving and prayer, devote his tenth, or $90, to the Lord's treasury, knowing that with the remaining $810, the Lord can abundantly provide for his family's needs. If this means limiting his family's living to much less than the scale adopted by his partner, he may trustfully accept that fact. It is not his duty to decide how his partner's family should live; but that is a matter for the partner to let God settle for him. This is to be remembered that the tenth is to be reckoned only as a minimum payment in the Lord's treasury. It may be God's will that the partner should give much more than the tenth: and for him to limit his giving to one-tenth may be as wrong as for the man of larger family to give less than a tenth.

"Remunerable evidences of God's blessing upon faithfulness in tithing are given in a letter that appeared in the Evangelical Visitor on tithing which may be obtained for 15 cents form 'A. Layman', 143 N. Wabash Ave. Chicago, Ill. Single pamphlets may be had for a two-cent stamp. Even under circumstances when all human reasoning would seem to forbid tithing as an impracticable, unfair bondage, God has proved it to be a key to rich blessings of His love. There is never any hardship in doing of God's will that compared with the hardship of not doing His will."

Our aged sister Catherine Kohl of Graters Ford, Pa., has been able to again write us her annual letter. As the time comes round to renew her Visitor subscription she makes it the occasion of witnessing to the goodness of God. As this always occurs at the time of her birthday anniversary it gathers added interest. She seems to be well preserved for having attained to her 81st, birthday. May she continue to enjoy the favor and blessing of the heavenly Father. We again share her letter with the Visitor readers who are personally acquainted with her.


Dear brother in Christ:

Greeting in the precious name of Jesus. Enclosed find $1.00 for the renewal of my Visitor subscription. I love to read it. It is food to my soul. I love to read the testimonies of both young and old, brothers and sisters. I wish they would be more. And then the good God and his warnings and warnings. Jesus said, "ye are my witnesses." Bless the Lord that we can be a witness for our blessed religion, of which we are both the silver or gold, but with His precious blood. "The blood, the blood, is all my plea. O Allelujah it cleanseth me." Today is my 81st. birthday. It is wonderful how the Lord has kept me another year. I bless His holy name, Jesus is good to me, so good. He blessed me in body, soul and spirit. To Him be all the praise. "Tis so sweet to trust in Jesus!" to stand on His promises. Psalms 125 and 126 are so precious to my soul. "They that trust in the Lord are as mount Zion which cannot be removed, but abidever forever." I must often say, "Do we believe it?" O for an excellent faith like any prayers. We are not weary, nor tired yet of the Lord's service. O no, I feel to hasten on, on this holy way, which is clear from earth to heaven, unless we shut it ourselves by disobedience. We have the honey and the wine in the sweet land of Canaan if we get out of the wilderness life of doubt and unbelief. My time is short I know but I am happy to say, I have another building not made with hands if I am faithful. O the glorious home in hea-
My dear son was home from China on a visit. I was glad to see him. I have not seen him for over thirteen years and had never expected to see him any more in this world. But I thank the Lord for it. We had a nice time together, and could go to meetings and prayer meetings and enjoyed ourselves. He is well and hearty, weighs two hundred pounds. But the time came when we had to take theparting hand again, and for the last time in this world. But we need not shed a tear on account of that; we have the blessed hope to meet in glory when the saints are marching in, when the angels and prayer meetings and enjoyed ourselves. He is well and hearty; weighs two hundred pounds. But the time came when we had to take the parting hand again, and for the last time in this world. But we need not shed a tear on account of that; we have the blessed hope to meet in glory when the saints are marching in, when the angels

...
News of Church Activity
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

**Africa.**
- H. P. Steigerwald, Grace Steigerwald, Mary Hesey, Matopo Mission, Bulawayo, South Africa.
- Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
- Isaac O. and Mrs. P. Lehman, box 5623, Johannesburg, South Africa.
- Jesse R. and Malinda Eyster, box 10, Bolsburg, Transvaal, South Africa.

**India.**
- The following are not under the P.M.B.: D. W. and Mrs. D. W. Zook, Adra, B. N., India.
- Elmina Hoffman, Kogdaon, Poona Dist., Ramnabhi Home, India.
- Jesse R. and Malinda Eyster, box 10, Bolsburg, Transvaal, South Africa.

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

- Missionaries on Purlough.
- Sallie K. Doner, Campbelltown, Pa.

**OUR CITY MISSIONS.**
- Chicago Mission, 6539 Halstead street, in charge of Sister Sarah Bert, Brother B. L.Bruhaler and Sister Nancy Shirk.
- Jabbok Orphanage, Thomas, Okla., in charge of Sr. Mary K. Stover.
- San Francisco Mission, 52 Cambridge street, in charge of Sister Lizzie Winger and workers.

**MESSIAH HOME ORPHANAGE.**

**FINANCIAL.**
- Harvest meeting, Mechanicsburg, Pa., $75.80; New Goldfield S. P. Sa., $4.00; Sister Fannie Barnes, $1.00; Bro. A. P. Longenecker, Steelton, Pa., $2.00; A brother, Steelton, Pa., $6.57; A friend, Hershey, Pa., $1.60; A friend, Hockersville, Pa., $5.00; A brother, Hummelstown, Pa., $5.00; Rheems, Pa., $1.00; Sr. Emma Booser, Hershey, Pa., $200.00; S. L. Hoff, Hummelstown, Pa., $10.00; A brother, Fairland, Pa., $1.00; Sister Brandt, Campbelltown, Pa., $200; A sister, Camp- bellstown, Pa., $200; Lawns, Pa., $20; A brother, Steelton, Pa., $10.00; Minnie Shely, Derryda, Pa., $1.00; Not- tawa district, Ont. Can., by Sr. Hannah Baker, $86.85; Hummelstown Sewing Circles, Pa., $20; A sister, Columbus, Pa., $200; Mrs. Horace Detwiler, Columbus, Pa., $90; Mary McNeill, $10.00; Mrs. Estetter, $1.00; J. H. Bickler, $1.00; D. L. Gish, $1.00; Miss Emma Miller, $3.00; J. Lester Myers, Greensville, Pa., $2.00; Mrs. John Ehlers, $2.00.

Besides these donations and the donations of vegetables, fruit, etc., referred to in the last Visit, the Orphanage recently received $100.00 from the Needle Work Guild, consisting of towels, handkerchiefs, wash cloths, stockings, underwear, mittens, shoes, bed-spreads, and blankets.

The work of the "Guild" is to furnish ready-made garments for men, women and children, as well as house hold linen, to hospitals, charitable institutions and needy individuals.

The "Guild" in this city has sixteen places where articles are placed and the yearly collection of the "Guild" averages about 3600 pieces.

Any one can become a member of the "Guild" by giving, each year, two new ready-made garments, or two ready-made garments with the privilege of marking them with the name of the institution to which they are to be sent.

Sr. Garman together with others have been connected with the work for a number of years and the Orphanage has been benefited by the result of each year's work. We thank all who in any way remember the Orphanage.


**DAYTON MISSION.**

We are so glad to be numbered with you in the Vauveer family. Truly we do love you all, and we come once more with our monthly report, greeting you with John 9:4: "I must work the work of him that sent me, while it is day; the night cometh when no man can work." Also the following verses so impressivly this truth to our minds when he writes:

"The fields are white to harvest, but the laborers are few. See, the sun is in the zenith haste away! There are sheaves which must be garnered, there is work for all to do. Go labor in the finest field to day."

Chorus.

"To the harvest field way! There is danger in delay! Day soon is past,—night falls so fast. To the harvest field way!"

O how impressive these verses are to those who have the real missionary spirit in their hearts, and it matters not if we are out on the farm, or in the shop, store, kitchen, in a mission, or in the dark mission fields across the mighty deep, we do see the great need in the spiritual harvest field. O dear ones let us as we view this solemn scene, render our service cheerfully and gladly, each serving in his or her calling and thus uniting our efforts and labors co-operating with those who are yoking their life for the great harvest. It is so blessed to have the witness of the Spirit in our hearts, as we trust Him by faith, and move onward in the work. We are glad to report that the needs have been so bountifully provided for by God's dear children. May He who knows just how to supply their needs, provide for them in a wonderful way, our prayer.

We were pleased to have our dear sister Emma Cassel, of Fairview with us ten days joining us in the preparation for our thanksgiving services. Surely she did enjoy going with us in our visiting the homes of the Needy. We believe it proved to her an inspiration, and sank the burden deeper in her heart for the mission work. She
EVANGELICAL VISITOR.

December 16, 1912.

stood by us so faithfully in our undertaking for our all day thanksgiving services. As we arranged for a dinner for our little Sunday school, our dear brethren and sisters from the country came in with their work-day lunch and offered us fillings; and those of the city who have been associating with us in our services, also shared with us in their offerings, so that our tables were magnificently filled and one hundred enjoyed the good dinner the Lord had given us. One feature was so precious that during the noon hour there was such a peaceful and quiet spirit prevalent; so different from the fastidious and frivolity of the world. I thank God we have opportunities to do as Jesus said, "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot reimburse thee, for thou shalt be recompensed at the resurrection of the just" (Luke 14:13,14). He did not mean that we should load our tables extravagantly, and injure our bodies and souls by gorging and spending our time in levity and foolish talking. But, I believe, He did mean moderation in the way of eating and giveings; and those of the city who have been saved, are seeking for a deeper work of grace in their hearts. Among those that were sanctified was an aged man that has been saved for several months. Before going to the altar for prayer he said he didn't see how he could have any love for his family if he gave it all to the Lord. We then explained to him how that he might have even a greater love for our friends when we let God come into our hearts in all His fulness, a love that reaches out over the whole world to see them saved and happy. The Russian Jew who was spoken of in our last report has consecrated his life fully to the Lord, in spite of his earlier teachings, and is praying that the time will soon come when his mother will serve Jesus. We find many hungry hearts but because they look at outward circumstances instead of looking to Jesus, they turn away. Help us pray that many may yet be brought into the fold of Christ before it is too late.

CHAMBERSBURG MISSION.

Greeting to all the dear readers of the Visitor in the precious name of Jesus, who has promised never to leave nor forsake us through all the difficulties of life. Tests may come, and storms may be around us, but He, the great Savior, is ever near and keeps us. We thank our brother for his over-burdened, for want of help, five more needy little ones. When we were already overburdened, for want of help, five more little needy ones, (whose mother being low with consumption, and has since passed away, appealed to us) and felt we could not refuse to take them in, (as the Lord has built the house and its doors should open widely to those in need) but look to God to give us courage and strength, and to supply the needed help. And now we do praise the Lord, that after some months of patient waiting He has given us Sisters Ada Engle and Annie Eyster, who have come in for a while. So we feel to go on our way rejoicing, trusting the Lord for the future.

FINANCIAL.

Report for Nov. 1912.

Balance on hand, $75.

Receipts.

Fairview S. S., $6.11; Father Herr, Englewood, O., $2.00; Highland S. S., $23.53; Bro. L. O. Shellhaas, Mansfield, O., $8.00; Sr. Mary Dohner, Englewood, O., $1.00; Sr. Mary Dohner, Englewood, O., $5.00; Highland S. S., $17.00; window paper, oil, paint, etc., at hall, $7.25; Balance on hand, Dec. 1, 1912, $12.53.

Other donations.

The following named persons were used of the Lord to supply the Mission with groceries including, potatoes, turnips squash, apples, pears, chickens, butter, cheese, buttermilk, cornmeal, applebutter, eggs, silver knives and forks, hitching posts, Iva Herr, Bert Dohner, Ella Etter, Edward Eagle, Samuel Whisler, Harriet Koller, Levi Moist, Florence Brumbaugh.

Yours, gladly, in Jesus' name, W. H. and Susie Boyer.

Oct Taynor St. Dayton, Ohio.

SAN FRANCISCO MISSION.

They that trust in the Lord shall be as Mount Zion, which cannot be removed, and abideth forever. It is good to dwell in the mountains round about Jerusalem, so the Lord is round about his people from henceforth even for ever." (Psa. 125:1, 2). I am glad to know God's children have proven His word and know it is true and that it cannot fail. Though we have battles to fight and victories to win as we keep our banner hoisted in the name of our God, He guides us before us, and is all about us, guarding His children, so all we need to do is to have implicit confidence in our God and go forth at His command. Among those that were saved this month was a sailor who worked on a lumber boat and which we give as part apology for the delay of our report, as we have been allmost overwhemed with the care and duties, demanding attention of our many needy little ones. When we were already overburdened, for want of help, five more little needy ones, (whose mother being low with consumption, and has since passed away, appealed to us) and felt we could not refuse to take them in, (as the Lord has built the house and its doors should open widely to those in need) but look to God to give us courage and strength, and to supply the needed help. And now we do praise the Lord, that after some months of patient waiting He has given us Sisters Ada Engle and Annie Eyster, who have come in for a while. So we feel to go on our way rejoicing, trusting the Lord for the future.

FINANCIAL.

Report from Oct. 24, to Nov. 24, 1912.

Receipts.

From various sources, $10.18; Freewill offerings at hall, $5.80; Upland, Cal., $16.50, Total, $24.47.

Expenses.

Street car fares, $7.90; Table supplies, $2.89; Lights, oil, paint, etc., $7.25; Home incidentals, $57.88; Hall rent, $60.00; Home incidentals, $5.78; Hall rent, $50.00; Total, $105.95.


The Workers.

JABBOK FAITH ORPHANAGE.

We come with Deut. 15: 11: "For the poor shall never cease out of the land, therefore I command thee, saying, Thou shalt open thy hand wide to thy brother, to thy poor, and to thy needy in thy land," and which we give as part apology for the delay of our report, as we have been allmost overwhelmed with the care and duties, demanding attention of our many needy little ones. When we were already overburdened, for want of help, five more little needy ones, (whose mother being low with consumption, and has since passed away, appealed to us) and felt we could not refuse to take them in, (as the Lord has built the house and its doors should open widely to those in need) but look to God to give us courage and strength, and to supply the needed help. And now we do praise the Lord, that after some months of patient waiting He has given us Sisters Ada Engle and Annie Eyster, who have come in for a while. So we feel to go on our way rejoicing, trusting the Lord for the future.

FINANCIAL.

Report from Nov. 24, 1912.

Balance on hand, $25.

Receipts.

JABBOK FAITH ORPHANAGE.

We come with Deut. 15: 11: "For the poor shall never cease out of the land, therefore I command thee, saying, Thou shalt open thy hand wide to thy brother, to thy poor, and to thy needy in thy land," and which we give as part apology for the delay of our report, as we have been allmost overwhelmed with the care and duties, demanding attention of our many needy little ones. When we were already overburdened, for want of help, five more little needy ones, (whose mother being low with consumption, and has since passed away, appealed to us) and felt we could not refuse to take them in, (as the Lord has built the house and its doors should open widely to those in need) but look to God to give us courage and strength, and to supply the needed help. And now we do praise the Lord, that after some months of patient waiting He has given us Sisters Ada Engle and Annie Eyster, who have come in for a while. So we feel to go on our way rejoicing, trusting the Lord for the future.

FINANCIAL.
to say that funds toward it are being sent in, and it is now under construction and we are hoping by Christmas to have it completed, which will be a great comfort and convenience to the Home. We feel to grateful for all that so kindly assisted in the Lord's work at this place.

May all who have been redeemed feel our obligations as did the Apostle Paul in Acts 20: 35. How that so laboring they ought to support the weak and to remember the words of the Lord Jesus how he said, it is more blessed to give than to receive. And may you be abundantly rewarded.

Financial


Freewill Offerings.

Winton Hinkle, Abilene, Kans., $2.50; Samuel Wingert, Hope, Kans., $1.00; Andy Snively, Hope Kans., $2.00; J. H. Eshelman, Sedgwick, Kans., $5.00; Sedgwick S. S., Sedgwick, Kans., $15.15; Fairview, S. S., Englewood, O., $3.00; Anthony Hoeve, Hamlin, Kans. (Personal) $10.00; A. L. Eisenhower, Des Moines, Ia., $25.00; Ed. Casky, Thomas, Ok., $175; Miriam Mellinger, M. J. Joy, Pa., $100; J. M. Landis, Ok., Personal; Miss L. A. Shirk, Sedgwick, Kans., $10.00; John Frymire, Thomas, Ok., $3.50; Thomas Franklin, Uphold, Cal., $5.00; Mrs. Nancy Lenhart, Abilene, Kans., $1.00; M. L. Donner, Wea. Milton, O., $1.00; Clinton Bros, Thomas, Ok., $2.00.

Mrs. McClendon, Thomas, Ok., bed quilt, $7.50; sundries, $12.96; Total, $84.96. We are quite confident that the Mission property case will be settled before this report is published. The good people of the city became tired waiting for final settlement, and have now rented a splendid location for the accommodation of the mission operations until our own building is secured and opened. The rent—$200 per month, heating included—is fully provided for by those who are locally interested. So now our dear readers may know there is an every night mission in operation in Des Moines, Ia.

This certainly shows the intensity of the city people. We certainly will have excellent local help of consecrated young men, some of whom were sanctified in our former mission efforts, and tent meetings of last year and last Fall. We find the way to be surely a great one, and the contrast between this and rural work very marked, indeed, more rural work very marked, indeed, more

EVANGELICAL VISITOR. 

December 16, 1912.

The sacrifices made for the cause of Christ which have meant so much to us and some have seemed unnoticed and have failed of yielding fruit which we had to hope to see, are not unnoticed and forgotten by Him who sees and knows the motive of the heart.

Financial

Report for Oct. and Nov. 1912.


Carried forward, $395; Jans. H. House,

III., $1,000; Pleasant Hill S. S., O., $505; Lydia Johnson, Ind., $75; Mrs. N. A. Shirk, Ill., $350; Mrs. C. C. Powell, Ill., $100; Anna H. Best, Ill., $100; Valley Chapel S. S., O., $49; Nappanee, Ind., S. S., $120; David Krieder, Ill., $100; Sophia Reeter, Ill., S. 85.35; Produce and sundries, $18.31; Total $1,202.80.

Expenses.

Coal, $10.74; dry goods and shoes, $22.11; groceries, $26.85; Bunk, $.60; building repairs, $.45; sundries, $.86; Total, $76.42. We are hoping by Christmas to have it completed.

Cash on hand, $196.

Nov. Receipts.

Carried forward, $1,629; Miss Rosebank, S.

Ill., $12.00; E. S. Ellithorp, Ill., $30; D. H. Brechbill, Kans., $100; Miss Minnows, Ok., $15; sundries, eggs etc., $171; Total, $1,638.

Expenses.

Groceries, $16.88; dry goods and shoes, $125; laundry supplies, $125; building repairs, $58; Mt. Carmel Magazines, $7.50; sundries, $129.05; Total, $784.95. We are hoping by Christmas to have it completed.

Deficit, $35.10.

Other Donations.

20 lbs. corn meal, Mr. Appel; hazel nuts, Allin Longenecker; good stove for laun-

dry, B. J. Fiske; grapes, Mr. Milton; pre-

serves, Mrs. Cora C., Ill., $113.50.

Trunk of clothing, H. N. Geyer, Ill., buckwheat flour, Mr. Appel, Ill.; clothing and shoes, Miss Henry, Ill.; Jolly, books, magazines, Mrs. Fiske and Miss Donaldson.

Fine donation of supplies, containing 22 new night robes for girls, fruit, jellies and clothing, Portland Aid Society, Ill.

We ask friends to continue to pray for us and the work committed to our trust.

Sincerely yours in His name,

G. Zook and Workers.

DES MOINES MISSION.

We are quite confident that the Mission property case will be settled before this report will be published. The good people of the city became tired waiting for final settlement, and have now rented a splendid building in a very good downtown location for the accommodation of the mission operations until our own building is settled and opened. The rent—$200 per month, heating included—is fully provided for by those who are locally interested. So now our dear readers may know there is an every night mission in operation in Des Moines, Ia.

This certainly shows the intensity of the city people. We certainly will have excellent local help of consecrated young men, some of whom were sanctified in our former mission efforts, and tent meetings of last year and last Fall.

We find the way to be surely a great one, and the contrast between this and rural work very marked, indeed, more than we anticipated. The work on the whole has encouraged features, and although the enemy does try to hinder, we are glad to report Victory, and we are standing on the promises of God, conscious of this fact, "the battle is the Lord's
December 16, 1912

EVANGELICAL VISITOR.

WAUKENA, CAL.

"Bless the Lord, oh my soul, and forget not all his benefits; Who forgiveth all thy iniquities, who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." (Psa. 103:1-5).

We are glad to report victory through the blood of Jesus. Bro. Jesse Sheets came to us on Nov. 9, but owing to rain in Saturday night and Sunday morning, our Meetings did not commence until Sunday evening.

Bro. H. B. Lingle also came to us on Tuesday of the following week, and was a great help in the meeting.

The Spirit of the Lord was with us from the beginning and conviction was on the people. A good number yielded themselves to God and broke peace to their troubled souls. Others stepped out into the deeper life, and back-sliders were reclaimed. Yet there were others who were not willing to surrender.

We believe eternity will only reveal results: to God be all the praise.

Surely Bro. Sheets labored faithfully and did not shrink from declaring the full gospel. The meetings closed Nov. 18, with a very good interest, and I believe all felt sorry to see Bro. Sheets go as we have hungry souls around us and they need teaching.

Our Sunday school keeps up a good interest, the average attendance being about forty. This may seem small to many who read this, yet God is on our side. We crave a deep interest in all your prayers that the will of God may be done.

Your unworthy sister in Christ,

Mrs. Eleazer N. Heise.

VISITING IN DIFFERENT LOCALITIES.

"How amiable are thy Tabernacles O Lord of Hosts." (Psa. 84: 1).

Our correspondence dates back to Oct. 22, 1912, when we arrived in Franklin county, Pa., near Berkeley Springs. We thought it a host or hostess, of being entertained and sheltered, or under protection, as a comfort. How pleasant it is to meet while we are here tabernacling without a home, to feel that you are welcome when you come to the home of strangers and brethren, and still more so when we meet in the house of worship and have fellowship in the pulpit or behind the stand.

We were permitted to attend and enjoy the love feast at the Montgomery M. H. on Oct. 23, 24, and had fellowship in the ministry of the word. The Sunday following we met in worship at the old Ringgold M. H., Maryland, and to hold forth the word of God on Sunday evening at the home of our Bro. Jacob Myers, where quite a lot of God and He spoke peace to their troubled souls. Sisters had assembled and had song and testimony. May God bless the family for their love and courtesy in opening their home.

We enjoyed our visits from house to house and a prayermeeting on a Wednesday evening at the Zion Mission and preached the word, Friday night, Nov. 3.

I preached the word again at the Zion Mission, Chambersburg, and on every evening till Saturday evening when we met for communion service at the Air Hill M. H. This was an agreeable service with the saints. Yes, it was joy and comfort to our soul and an uplift to the weary pilgrim while he is tabernacling here below as a stranger and pilgrim, yet feeling, "How amiable are thy tabernacles, O Lord of hosts."

Sunday morning, at 10:00 o'clock was another refreshing service, long to be remembered. The brethren poured oil and pitched their tents forward toward the heavenly Zion, praise God.

On Sunday afternoon we again met at the Zion Mission and preached the word, also in the evening to a goodly number who worship there. We had free liberty and fellowship, and feel to-day that we fed our soul from the blood of those dear people. There was a holding back on the part of some while others are out in the liberty wherewith Christ, makes free, and they know how they got there. It only comes through Jesus, amen and hallelujah, and they can tell it out, yes, to the glory of God.

I left on Monday morning. The brethren continued the meetings, praying for greater results. I came to Mechanicsburg, Monday night, and met in worship. Eld. Abner Martin was holding forth the word of God. Here we again had fellowship as we are tabernacling. We attended here a few evenings, coming to Fairland on Saturday, Nov. 16, and attended the communion services to bring to our remembrance the suffering and death of our blessed Lord.

This was again a time of tabernacling, O Lord of hosts. Many times have we met and engaged in such services, but this was the last time here at Fairland, and perhaps before another meeting of this kind Jesus will come, or I fall asleep in Jesus to await the first resurrection. Oh what a consolation! I will not fear, for God may continue to bless our brethren in preaching the word. Yes, Jesus will soon come.

We enjoyed our visit at Palmyra with the brethren, and with the sisters at Hershey and at Campbeltown, where we met our dear Sr. S. Kreider Doner, returned missionary. May the dear Lord continue to bless her while in the homeland and keep her well and give her a speedy return to Africa.

Visiting with our bishop Brother Henry Kreider we had child-like fellowship in family prayer, when he brought us to the trolley car and we came by Harrisburg to Landsville to visit with Bro. Daniel Kauffman, sister Kaufman being an invalid in bed now for twelve years. She appreciates visits from the saints and so do all of the family.

Later we came to Mt. Joy, stopping at the home of Bro. and Sr. David Eagle where we have often been refreshed, bath in natural and spiritual and we feel it to be a blessing to them for their kindness. It may have been our last visit to their dear home.

Then we visited a few families at Elizabeth. This was another pleasant service and again met in worship with the brethren. Eld. Abner Martin was continuing the projected meeting. I am glad to report victory in my visit through these places.

Mary K. Stover.
lowship. As many as were led of the Holy Spirit gave toward our expenses for which we could manage. We have always continued to ask all the saints of God to pray for us.

Yours, looking for the near coming of our blessed Lord.

John H. Myers and wife.

Nov. 22, 1912, Mechanicsburg, Pa.

A PHILADELPHIA LETTER.

Dear readers of the VISITOR:

Greeting in the precious name of Him who has redeemed us, and washed us in His own precious blood.

Praise His name forever.

As I pen these lines my heart throbs within me, while I feel as though I was unable to find words to express God's loving kindness and wonderful goodness toward me, though so very unworthy. Oh that men and women would praise God for His goodness, and for His wonderful gifts to the children of men. We read in God's Word, "Bless the Lord, O my soul", but as they were moved by the Holy Ghost. My prayer is that the Holy Spirit may direct my message in His own way.

If I have been speaking to me quite awhile to write for the VISITOR, but somehow it has been withheld until now. How we need the Holy Ghost in all our undertakings. Surely we have great reasons at all times to praise God, whether pen, prayer, or testimony; but oh, that our lives may be such that they may speak louder than our testimony.

In these days of sin and sinfulness the God and the God has been very good to us, both temporarily and spiritually. How we praise Him that we can have victory individually, if not always collectively. But are we satisfied to be comfort- able and content ourselves, when all around us we see such who are living in sin and poverty? My heart fairly aches when I think of such who are destitute of food and clothing, and without God. Not long ago a woman came to our door, and wondered whether help could be obtained through the Mission, for a poor family, that had no coal to keep the children warm.

How our thoughts go back to the time, when the Mission was so kindly remembered, averaging from one hundred to one hundred and fifty every Sunday. Do we realize that the dear ones would again be near us, when it had all fail, and plenty, and to spare. But somehow there seems to be a dark cloud hovering over us. We hope and pray that God in His infinite mercy, may rule and overrule some way, that the cloud may be lifted, and that the work may go on and prosper as in former days. How I wish we could realize that the dear ones would again be interested in us, and God's will be done, and all be well.

We praise God for what He is doing for us, in our meetings. It seems we can feel the Holy Spirit in our midst as Bro. Engle heralds forth the truth from time to time. We are glad to say that two souls have been forward to the altar and several have raised their hands for prayer. May they remain until they become fully established in Him.

The Sunday school seems to be interesting, averaging from one hundred to one hundred and fifty every Sunday. Do we realize that we have precious young souls to deal with, when God's Word tells us, that one soul is worth more than the whole world?

When God has saved us, how anxious we should be to tell the wonderful story, and to labor for Him, that many others may be saved, and escape the wonderful punishment, that is awaiting all who we should be to tell the wonderful story, not accept this wonderful salvation.

I recently read of a discouraged worker, who dreamed that he was swept into heaven, and he was there in the glory world, and oh, he was so delighted to think that he had at last got there. All at once some one came near him, and said, "Look down yonder; what do you see?" "I see a very dark world." "Look and see if you know it." "Yes, yes," he said, "that is the world I have to get to, that do you see?" "Why are men blindfolded there, many of them are going over a precipice?" "Well, will you stay here and enjoy heaven, or will you go back to earth a little longer time, and tell those men about this world?"

He awoke from his sleep, and said, "I have never wished myself dead since."

Now, dear ones, will we be content to be happy ourselves? Will we allow our hearts to be touched, and our pocket books as well, and be the means of helping others. Truly we can not all give, nor can we all go and do. May we all know and fill our place, and so be workers together, for Him, laboring for precious souls, for whom Christ died.

Wishing all the dear readers of the VISITOR God's choicest blessing, many of whom I have learned to know and love in days gone by, and have enjoyed blessed fellowship with them. To-day our path of duty lies far apart, but may each of us be faithful in our calling, that when Jesus comes, we may belong to the Bride, and receive the hearty welcome, "Well done, thou good and faithful servant, enter into the joy of thy Lord." And so shall we ever be with Him and mingle our voices together, throughout all the ages of eternity.

Dear ones, will you remember us at a throne of grace?

Yours in the bonds of Christian love.

Cora Stever.

3438 N. 2nd. St.

A GRANTHAM LETTER.

Dear brethren and sisters, and readers of the VISITOR,

I am impressed to write a few lines concerning our Bible Conference of last Winter. The glorious time we had is not forgotten and never will be. I look forward with pleasure to the next Bible Conference. But on the one hand my heart is sad, and tears unbidden flow, when I think of those whom I have learned to know and love, who have gone to their reward. I think they were going over a precipice. "Why men are blindfolded there, many of them are going over a precipice."

"Well, will you stay here and enjoy heaven, or will you go back to earth a little longer time, and tell those men about this world?"

He awoke from his sleep, and said, "I have never wished myself dead since."

Now, dear ones, will we be content to be happy ourselves? Will we allow our hearts to be touched, and our pocket books as well, and be the means of helping others. Truly we can not all give, nor can we all go and do. May we all know and fill our place, and so be workers together, for Him, laboring for precious souls, for whom Christ died.

Wishing all the dear readers of the VISITOR God's choicest blessing, many of whom I have learned to know and love in days gone by, and have enjoyed blessed fellowship with them. To-day our path of duty lies far apart, but may each of us be faithful in our calling, that when Jesus comes, we may belong to the Bride, and receive the hearty welcome, "Well done, thou good and faithful servant, enter into the joy of thy Lord." And so shall we ever be with Him and mingle our voices together, throughout all the ages of eternity.

Dear ones, will you remember us at a throne of grace?

Yours in love,

Sarah Wiebe.

AN AGED SISTER'S LETTER.

In connection with our Sunday school lesson about The Lunatic Boy I read a

short story coming from the pen of one of our dear brethren. It brought very serious thoughts to me. All that man can do in his strength is failure. I felt like pitying the father of the afflicted boy. How anxious he was to secure help but was disappointed as long as he sought it from man. He left to man, and go to the Master Himself. The Christ must be in and through us. If we can see only man it is a failure.

It reminded me of our Thanksgiving service at the home of our Sr. Strohm. She also has a boy who is similarly afflicted. For these many years long she has been going there bringing them a bit of Thanksgiving cheer. But no healing has come to the boy. I have thought if the sister could bring him to the Master, perhaps the Master would have compassion and say as He said to the father, "Bring him to me." Surely correctly and long prayers have been said there already. But it is not in saying our prayers that the power lies. If in all of our services and worship we could have a sight of ourselves as following Christ, then much more could be accomplished. In our prayer-meetings a few of us do all the praying while some of our boys and young men do the praying in one meeting. We would prefer our brother. Did we ever read Proverbs 17: 27: Let us not get too smart and imagine that we have learned from a text that no man ever preached before.

December 16, 1912

EVANGELICAL VISITOR.
The following address was given by Elder S. G. Engle before the Good Will Purity Association, on June 18, 1912, at Grantham, Pa.

If I had refused your kind invitation to address you, I surely must have felt as one of the preachers who refused to declare the whole counsel of God. In my early life as a member of this body, such a society as your's was unheard of, possibly unthought of. I must give honor to God for such kindness toward someone, who was walking in the light and came face to face with the great truth that this society stands for and brought its organization into existence, believing that men and women will rise up and call him blessed. What surprises me most, and a pleasant surprise it is, is that this society, unlike all others that represent great truths, has met with so little opposition. To stand for vital truths these days needs courage, when error has become strongly fortified by years of indulgence. It is a noble virtue to be brave enough to be honest, and honest enough to be brave. May the day be hastened when our ears shall become accustomed to listen to the voice of the Spirit, and found deliverance to which they testify with joy.

Others sought for the degree, we in honor of our dear aged brother, who was walking in the light and came face to face with the great truth that this society stands for and brought its organization into existence, believing that men and women will rise up and call him blessed. What surprises me most, and a pleasant surprise it is, is that this society, unlike all others that represent great truths, has met with so little opposition. To stand for vital truths these days needs courage, when error has become strongly fortified by years of indulgence. It is a noble virtue to be brave enough to be honest, and honest enough to be brave. May the day be hastened when our ears shall become accustomed to listen to the voice of the Spirit, and found deliverance to which they testify with joy.

All hangs upon this hinge. If this error has become strongly fortified by years of indulgence. It is a noble virtue to be brave enough to be honest, and honest enough to be brave. May the day be hastened when our ears shall become accustomed to listen to the voice of the Spirit, and found deliverance to which they testify with joy.
ing Father of giving man a nature that in the lawful use of it, it would drag him down below the level of a brute.

Lust came with the fall, therefore it comes under the stoning. We need to emphasize this great evil, with its blood-bought remedy. Gross darkness has hid the light from many honest souls on this subject, so that with the prophet we cry out, “For lack of knowledge my people perish!” But to us light has come, therefore let us put on our beautiful robes and shine. The evidence is before us. We need not lose our case for lack of evidence, but we may lose it if we do not present it.

Lust proliferates in the dark. Sin hates light and will flee from it. My brethren, your fighting this evil will win the day because you are dragging lust with its results to the light of day. There must be victory ahead if in your fight you buckled on Gideon’s sword. The evidence is as clear as a snail’s track. Bad as Egypt’s plagues and has come into all our homes. Some one may say that your society is opposed to marriages since the special truth we emphasize is social purity. Satan is father of that untruth as well as all others. Dare we, if we could, set aside God’s first command to man and beast, to be fruitful and multiply? Dare we put assunder that which God joins together? God’s laws are good, just and holy. God’s law for procreation are holy, just and good, but a lustful married life God will judge here and there, because what a man sows, that shall he also reap.

God’s purpose in creating man was to glorify Himself. Holy maternity can only be in harmony with God’s ideal for man in pro-creation. What then is marriage? It is a co-partnership entered into for the purpose of a home and raising a family. Home and mother are earth’s dearest names. The unnatural home is the childless one. Job’s description of earth’s birth, when the morning stars sang together, and the sons of God shouted for joy, is a description of home as God designs it. The cooing and prattle of baby in a pure home, sounds God’s purpose in creating man. The secretion that is wasted by moth’s breath when the mother stole away baby is born. How can the child help but have murder in its heart when mother thought murder for it before birth? Mother, father, I call upon you to give the new soul a fair chance in life and don’t rob the child of mind and strength before it is born. Do you desire a child that is not lustful? Abstain during the days when you may become an influence for its good. Where lust governs the home all influences are against it. Jas. 4: 1; “From whence come wars and fighting among you? Come they and fightings among you? Come they not from your lusts?” And lust corrupts your children, as the Psalm says, associating God’s blessing with the family. Psa. 127, “Lo, children are an heritage of the Lord, and the fruit of the womb is his reward” etc. “Happy is the man who has his quiver full of them.” Psa. 128 also portrays the blessings of those that fear Him and walk in His ways. “Thy wife shall be as a fruitful vine by the side of thine house. Thy children like olive plants round about thy table.” Behold, thus shall the man be blessed that feareth the Lord. II. Cor. 7: 1: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

Love has its law, to husband, wife and children. Col. 3: 18: “Wives submit yourselves to your own husbands.” How? “As it is fit in the Lord,” the husband being the head. But, “Husbands love your wives as Christ loved the church.” How did He love her? He gave His life for her.

And to you, young and fair maidens, so full of life, vigor and hope before you, our gathering here is of mutual interest and benefit. The most beautiful life that lies before us is to live for God and next to this, is motherhood. As you contemplate such a life of joy and beauty, accept the man for your children’s father, that you believe to be as pure as you desire your children to be. If you have before you an ideal of childhood, then reject the young-man who can’t give you a clean bill of health: don’t marry him though he is in accordance with the expectation of reformation. Matrimony does not reform; to such a character matrimony is only a license for licentiousness. It ends invariably in broken down motherhood; children almost unfit to face the battles of life. Fear the young man who with cunning deviltry makes improper advances. You have a right to doubt his sincerity. Your yielding to impropriety under alluring promises only endangers his respect for you, at last to cast you aside as did Amnon the girl Tamar, after his lustful gratification. Lust is cruel, satanic above all other sin, it seeks beauty, vigor, loveliness, virtue with youth and promise and at
last leaves the victim to die alone, friendless, forsaken and dishonored, to fill a nameless grave. Man kind in its natural way of looking at things never forgets or forgives the maiden so unfortunate as to be overcome. But in Gilead there is a balm for every wound, to heal all its daughters. I appeal to you again in the name of God, in the name of virtue, in the name of your own honor, in the name of your fathers and mothers, in the name of your own motherhood, flee youthul fulust, as was Paul’s advice to Timothy, reject that young man, with his persistent and improper advances, fear him as you would a den of vipers. We are before you to plead for the purity and sanctity of home and children. Lust turn to love hatred. Ammon said unto Tamar, begone, he hated her. He hated her exceedingly, so that the hatred wherewith he hated her was greater than the love wherewith he loved her. And she said unto him, there is no cause, this evil in sending me away is greater than the other thou didst to me. But he would not hear her. He had her put away from him and bolted the door after her. She now rent the garments of many colors, such as King’s daughters wore who were virgins, put ashes upon her head, laid her hand upon her head and went our crying, (II. Sam. 13:15-20). Maiden, there is a voice in this calling you to virtue, loud as Sana’s thundering.

It is woman’s nature to trust. Your virtue is only safe when you trust it to no one’s care. This evil in our land as a whole is man’s sin and not your’s. It became sin to you as you became partaker with him. There is no greater inheritance you can bring into a home and by nothing can you command so much respect, and honor as to present to your husband a life of purity. A true man looks for modesty and virtue and admires it far above things vulgar. Young man with the possibilities of a great life before you, all true greatness must have for its highest ideal, the best in honor and virtue. There is a path before you that rightly may be called “The royal path of life”. You can walk therein. Future generations could read no epitaph upon your tombstone, that could tell a greater and nobler history of your useful life, than, “He walked with God.” By virtue of your sex you are placed in a position, that you may not only be lord over your own destiny, but direct the destiny of many others. God’s handiwork is at your command for use either for good or evil. Great as is woman’s influence for evil if directed in wrong paths, equally great and greater can man direct influences for good. Many are your ambitions, and good it is that man can place before himself such a goal as the end of his noble ambition. No life can arrive at its promised goal better than to put into daily practice those godly and pure virtues which will be a constant pride and help to that life.

This society stands for a principle that will lead young men to ascend the throne and sit as ruling lords over your own acts and conscience. Recognize the moral obligations you owe to that life of yours, to be personally pure in thought, word and act. Select for the mother of your children such a maiden as you would wish your children to be. Could you think of a maiden that you would honor less than your own mother? You love to think of mother, as pure, holy, lovely of character and all that is beautiful and good. Could you think less of the companion for your life and the mother of your home. Young man I plead with you, help to raise the standard of the sanctity and purity of the home. Bring to your home and life that beautiful virgin maiden who presents such a sacred trust, unsullied and the price you should give in return is a pure manhood. Surely such a union will be the object of angelic smiles, and during days of trying gestation may the word of Mary once more be heard “My soul doth greatly magnify the Lord.”

Having spoken the foregoing is there no court of last appeal? Psa. 119:89: “Forever, O Lord, thy word is settled in heaven.” Surely there is a place of final appeal. What saith it? I. Peter 2:11: “Dearly beloved, I beseech you as pilgrims and strangers abstain from fleshly lusts which war against the soul.” I. Peter 1:14: “Not fashioning yourselves according to the former lusts.” “What? Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price therefore glorify God in your body and your spirit which are God’s.” I. Cor. 6:19-20. “If any man defile the temple of God, him shall God destroy for the temple of God is holy which temple ye are.” I. Cor. 3:17. “In the first place of these passages of Scriptures and many others, the soul of man cries out from the depth, Lord, I am not sufficient for all this.” Beside salvation’s open door is Cal­very’s cross with its bleeding sacrifice, speaking out, “I died to put away sin,” and invites us to ascend. Jacob’s ladder is not lying upon the ground, it stands erect and invites us to its height until we can see the unseen which will give us reach to grasp the antidote. Brother, sister, young man and maiden, there is life for a look.

I WILL COME AGAIN.

By Sue Book.

“If I go and prepare a place for you I will come again, and receive you unto myself, that where I am there ye may be also.” (John 14:3). Dear readers of the VISITOR, I have been musing for some time on the above mentioned verse, and to my mind the thought of His coming again is one of the grandest, if not the grandest, hope of the true Church of God. When I say the true Church, I mean the blood-washed, the sanctified ones. The words, “I will come again,” was a great consolation to the broken-hearted disciples.

His second coming is not, as some say, death, nor pentecost, nor the spread of the gospel, but is the literal, personal, return of Jesus Himself to the earth.

I also see that while the Old Testament saints were looking for His first coming some of them prophesied of His second coming as well. Notice Job 19:25-27. We know that Job did not see Jesus at His first advent; but will see Him at the second, as all the righteous dead are to be resurrected. (I. Thess. 4:16).

I also notice some biblical and historical proofs that His coming draws near. Take the missionary spirit of today. The gospel must first be proclaimed among all nations, (Mark 13:10). Never in all ages was the missionary zeal so great as it is today. Men and women are hastening to the ends of the earth to publish this glorious gospel. Again modern invention points to the near approach of our Lord’s coming. Dan. 12:4 says “Many shall run to and fro, and knowledge shall be increased.” The knowledge of the day, the fast flying trains, the massive steamships, wireless telegraphy, and many other inventions of the day are fulfillments of this prophecy. A little less than a hundred years ago, when Robert Moffat went to Africa it took about three months to make the trip. Now it requires about three weeks to make the same voyage.

Then too, in the last days.

“Perilous times shall come,” (II. Tim. 3:1-5). We are in those days: the world is getting worse, sin
EVANGELICAL VISITOR.

December 16, 1912.

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Tracts.

[Continued from last issue; Grantham, Pa. December 16, 1912.]

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I WILL COME AGAIN.

(Continued from page 11)

of every description is becoming more hideous. True the world is better educationally, we have more schools, but what are the most of them? Many of them have discarded the Bible entirely. They deny the deity of our Lord, and the saving power of His blood; and some turn out skeptics and infidels as a result. “Evil men and seducers shall wax worse and worse, deceiving and being deceived.” At the first appearance of Jesus at His second coming, He does not come clear to the earth, but catches away, and meets His bride (the truly sanctified) in the air. It is at this time “that two shall be in the field, the one shall be taken and the other left” (Matt. 24: 40-41).

Now while the bride is away at the marriage supper of the Lamb, the great tribulation is going on upon the earth (Matt. 24: 21, 22). At the close of the marriage supper, and the great tribulation which will occupy the same time, Satan will be bound for a thousand years, and Jesus accompanied by His bride will come to the earth and reign a thousand years without a rival.

At the end of the thousand years Satan will be loosed for a season and will make his last attempt on heaven, but Jesus will defeat him, and cast him in the Lake of Fire and then the New Jerusalem will descend from heaven, and we will be forever with the Lord.

Hummelstown, Pa.

GOD ALMIGHTY.

BY ADA HEES.

God Almighty, He who formed, decorated and beautified the earth, who by a word brought all things into existence, whose power is from everlasting to everlasting, whose thoughts are higher than the mountain summits and deeper than the ocean depths, whose eyes are as a flaming fire beholding all things at a glance, whose love is fathomless and neverfailing and whose judgment is sure, called His children to leave the land of Egypt.

As a leader God saw no one who was better prepared or living nearer His standard of perfection than Moses, the one who, as a helpless babe His all seeing eye protected as he was rocked by the waves on the great deep while in the ark of bulrushes. The one whom God's daughter loved, nourished, cherished and educated in all the knowledge of Egypt. And in whom God was at the same time instilling wisdom, love, might and power, preparing him as His human instrument to carry out His great plan. Can we not see in this the Almighty power of God?

The mighty power of God either directly or indirectly is enfolded in every verse of the Bible, but nowhere are we so amazed with its manifestation as in the plagues of Egypt where God's power is manifested and His ruler-ship proven, by changing the course of nature and increasing the sorrows and fears of the people of Egypt, while at the same time He was increasing the joy and happiness of Israel in the land of Goshen.

Each plague struck them with more severity. The first contained all the threats of a complete destruction. Each one became more heart-rending and repulsive. Pharaoh would plead for mercy and God would send relief under the condition that he would let the children of Israel go. But as Pharaoh would see them leave he would send after them and make them come back.

Now Pharaoh knew he was ruled over Egypt and his desire was to make his power known, by trying to hold God's children from obeying His voice. He did not wish to bow to the children of Israel, for he counted himself his superior.

How the great heart of God must have been moved as He saw His children’s sufferings and Pharaoh proudly, boastfully and irreverently refusing to let them go. Then to Moses, the meekest of all men, the one who knew God face to face, He again speaks, “Bid Pharaoh let my servants go.” Pharaoh refuses. God Almighty says, “I will take that which lies closest to Pharaoh's heart, namely, his first born. I will prove to Pharaoh that I am God and that beside me there is no other.” But even this will not cause Pharaoh to give up. God has spoken many times to him and each time he has spoken louder and proves Himself as God. He does all He can to cause Pharaoh to give up but instead of allowing it to soften his heart Pharaoh hardens his heart instead of accepting God's grace he rushes into perdition, and today his body is lying beneath the waters of the Red Sea. Let no one think he can change or destroy God's plans.

All these plagues and this final visitation of death upon Pharaoh are awful shadows of God Almighty. Their types are fulfilled in Jesus Christ as He shows sovereignty over plagues of sickness, elemental disturbances, and even over life and death.

Grantham, Pa.

HOG GOD LED A SOUL.

(Continued from last issue; Grantham, Pa. December 16, 1912.)

After the preaching a Brother Ito spoke to me and invited me to go with them. I went and found myself in the Central Mission where I sat down on a seat well up to front in my miserable condition, the agony within all the while increasing, and I became impatient for the sermon to begin but at last when Mr. Tatsuiji did begin to deliver the message, how my distress increased; every sentence seemed to be aimed at me. It seemed as though he had me in a room talking to me alone and the burden of my sins grew before me until it was more than I could bear and as soon as the opportunity was given, I gave myself to the Lord confessing my awful sins and pleading the blood of Jesus. Praise be to God! He took me in and I was so clearly saved and changed that everyone seemed to be aimed at me. It seemed as though he had me in a room talking to me alone and the burden of my sins grew before me until it was more than I could bear and as soon as the opportunity was given, I gave myself to the Lord confessing my awful sins and pleading the blood of Jesus. Praise be to God! He took me in and I was so clearly saved and changed that evening in May, 1908, that not for a moment have I ever doubted it. One year later, I was baptized and joined the Mission and was led on in my spiritual life by the workers and teachers there.

I graduated well from the School of Mechanics and secured a good posi-
tion with the Tokyo Gas Company which I believe was all by the help of the Lord. Thus my life went on in happiness and I was led into the blessed experience of Holiness and my life of joy was fuller than ever so that daily my heart was filled only with praises and thanksgiving.

Thus my own life was full of gladness, but the Lord said, "Thou and thy house shall be saved," and my thoughts were often of my unsaved parents and as my prayers ascended for them, I wrote letter after letter to them telling them of my new found joy but the answers were sad ones for they strongly opposed this hated religion as the heathen superstitions had a firm hold on their lives and they worshipped only their idols and ancestors. Nevertheless, my burden continued and increased for them. To my great sorrow, my mother finally died still out of Christ. How great a blow this was to me only God knows and as I think of the darkness into which her soul has gone, I can only cry before the Lord and then pray for my father that he may see the light.

Then my burden began to reach out to others on the home island 2,000 miles away for there is not a Christian among the whole 20,000 people on this island and as this was ever in my mind, I began to feel that it was the Lord's will for me to go back there to preach to them this Gospel which they have never heard. It has now grown to a definite call from the Lord and He has wonderfully opened the way for me to enter the Bible School to prepare for this work which I long to do. As I am now here in preparation, I greatly feel the need of prayer for help for my future work and ask you to remember me at the Throne.—Brother Momohara. Selected.

AS AN INDIAN SAW IT.

Chief Pokagon, of the Pottawatomies, a full-blooded Indian, who died a year or two ago, wrote a book called the "Queen of the Woods," which seems to have been intended as a sketch of his own life. The following quotation from it gives one aspect of his remarkable story.

"A few years since, as I passed through the peach belt of southwestern Michigan, I noticed in many of the peach orchards along my route men were at work digging up the trees, root and branch, and burning them. I also observed that many of the trees were loaded with ripe fruit of red and crimson inter-mixed, tempting to behold, which were also burned with them. I made careful inquiry for the cause of such wanton destruction, and was told the trees were diseased with a contagion known as the "yellows," and that the charming ripe fruit I had seen was premature and diseased, and that it was known among fruit growers as "mock-peaches" and further, that the State of Michigan had decreed that all such diseased trees must be destroyed; and if the orchard owners neglected to do so the State of Michigan would destroy them at the owners' expense, and subject them to a payment of a fine of $100 in each case, and imprisonment if not paid. Today I passed over the same route again; and where eighty years ago the land was cursed with dying trees and mock peaches, I beheld spread out before me in every direction, beautiful orchards loaded with rich, ripe fruit, red-cheeked and the bloom of health, which in contrast with the dark green foliage of the trees, presented a living picture which excited my heart to cry out, 'Behold Eden's garden of the nineteenth century.' Men, women and children with jest and jeer, with laugh and merry song on every hand, were picking and packing the fruit, while others with teams were hauling it away, some to the railroad and some to the lake for shipment, while the employed and employer were happy alike, and rejoiced together.

"Now let Pokagon ask in all candor, 'What brought about this mighty change from adversity to prosperity, from death to life?' But one answer can be given: 'The State of Michigan did it.' With a single blow of her right arm she cursed the widespread contagion, and yet there are many who still dare say, unblushingly, in both public and private life, in the face of such convincing facts and thousands of like cases, 'that no law can be enforced to prohibit the sale and manufacture of intoxicating drinks.' My native brains are indeed puzzled to understand how it is that the incoming white race by their intelligence and skill have invented instruments, whereby they can measure the heavens above and declare of what substance the stars are composed; who have provided means whereby they can travel at ease in palaces, sweeping a-blow rivers and through mountains, outrushing in their course the flight of birds in their migration; who have provided means whereby they can enjoy parlor life while crossing oceans in the teeth of the wildest storms; who have perfected inventions whereby they can rise above the eagle in his flight, or descend into the depths of the sea, where fish can scarcely swim; whose subtile brain have devised means whereby they can talk as though face to face, around the globe; whose ingenuity can successfully bottle up speech whereby generations yet unborn may listen to the voices of their forefathers, from whose brains emanated that marvelous invention by means of which a button pressed by the fingers of a child causes mountains to be rent asunder and torn down, or the granite bottom of the sea uplifted and broken in pieces. All these wonderful achievements the white men have accomplished, yet they dare have the effrontery to declare to all the world by words and deeds, regardless of their marvelous works almost divine, that they are not able to provide means whereby they can destroy the great-devilfish which their own hands have fashioned and launched upon the sea of human life, whose tentacles reach out to do their wicked work alike into wigwams and palaces, into schools and colleges, into halls of legislation and courts of law, and all un sought, crushes in its coils the heart of the young bride, the wife, the mother and little child. Now if it be true the dominant race lacks the power to bind down and destroy that monstrous birth of their own race, then it must be true also that the moral science of good government, for the best good of all the people, has not kept pace with their remarkable discoveries and improvements. At this very time some of the very best brains of our country are laboring night and day to provide instruments whereby the seed of disease, or any foreign substance, may be seen in the human body to aid surgery in relieving the afflicted.

"People are widely clapping their hands over it and shouting loud acclaim and yet these benevolent men of giant research and their votaries, as well as many of our political and moral scientists, cannot or will not see in broad daylight the curse of the glass between the lips of our boys and young men who are rushing down the to boggan slide of shame into the broad gateway of physical ruin and moral death.

"It is well for the agriculturist to study chemistry, so that he may understand the property of the soil and prepare for golden grain. But he who would so prepare his land and plant
it with the best of seed, and then allow
the grass and the noxious weeds to
choke out the young and tender plants,
which would be considered foolish with all
his wisdom. Our country is one vast
field for our cultivation; science, with
a lavish hand, has given us ample
means to dress and take care of it,
and yet, to the shame of this nation,
cigarette weeds, whisky weeds, and all
manner of vicious weeds are running
over it, demoralizing alike the young
men and the little boys. Fathers and
mothers, Polygon asks you in the
name of the sons of the forest; he
asks you in the name of the Great
Spirit of his fathers and yours; in
the name of humanity and Christiani-
ty, and by all that is sacred and dear
moral, mentally and physically. And
Christian Safeguard.
lovely, that the lack of moral educa-
tion sweeping our land like a prairie
thinking man, as he beholds intemper-
tion to map out proper legislation is
the people must be equally developed,
clare most emphatically that in order
the name of humanity and Christiani-
asks you in the name of the Great
name of the sons of the forest; he
in terms of thirty thousand boys in
One of the most significant things
is no longer the formidable "problem"
emphasized, especially within the
emphasis is the fact that the problems
of growing boys whose physical fight
is already severe.
When will women understand? I
make no charge of indecent design
against thousands of women whose
thoughts and lives are far above such
a thing. Granted that they are far
above such thoughts; will they not
listen to those who know these things?
Two girls of irreproachable charac-
ter passed me on the street, but a day
or two since; they were dressed con-
spicuously and, I should say, immo-
destly. The crossing policeman caught
the eye of a teamster and winked, and
the teamster replied with a sneering
smile. The girls never know of the
estimate those two men placed upon
them. Just ahead of me the other day
walked a young woman whose face
apart, from her costume, betokened
restraint; but her dress was of the
extreme close-fitting type, with low
neck and short sleeves. Young men
behind me spoke in the coarsest terms
behind me; and I greatly fear that we shall
sooner or later see a volume of
many things.
EVANGELICAL VISITOR.
December 16, 1912.
I write as a man who daily faces the
moral issues raised by these things.
But I want to be specific. There are
prevailing styles of dress which are
offensively immodest. Among these
are: The tight fitting-waist, the "peek-
-a-boo" waist, in its really offensive
forms (a common object of jest while
it goes on sowing seed for its
while it goes on sowing seed for its
unhallowed harvest;) some styles of
tight fitting skirts; skirts offensively
short, certain types of hosiery. The
list might easily be made longer; it is
merely used by way of illustration.
Women are crying out because of
the libertines among our men. I be-
think about the shame of it.
I say without hesitation that these
prevailing styles of dress are losing
the passions of countless thousands
of growing boys whose physical fight
is already severe.

The growing boy has been under
the searchlight of investigation in a
remarkable way, especially within the
last ten years. So far as he is con-
cerned we may frankly say that he
is no longer the formidable "problem"
that he was once supposed to be.
One of the most significant things
that has been brought home to us with
emphasis is the fact that the problems
of boyhood are intricately involved
with other relationships, and not
the least of these is the relationship of
the boy and the girl.
It is my privilege to do my thinking
in terms of thirty thousand boys in
the teen age, the entire boyhood of
a great city. Not that I have rela-
tionships with any such number; but a-
long with definitely constructive duties
I am set as a watchman upon the wall
to sound the alarm when any danger
seems to menace the boyhood life of
the community. This charge makes
me of necessity a student of boyhood
life in large cities, and I have in mind
to write with earnest frankness con-
cerning a phase of this girl element
that appears to be a new menace—im-
possible as it has been proved to be for
anything to be really new.

I refer to the prevailing manner of
dress among women, more especially
so seen upon our city streets. I have
no hesitation in saying that it is not
alone immodest, but is as well immor-
al; and I greatly fear that we shall
soon see an overwhelming torrent of
moral laxity engulf our youth. In-
deed it is here.
I have never known a time in any
of our cities when the young man in-
tent upon picking up acquaintance with
a girl on the street might not be rea-
sationally sure of accomplishing this
with a small amount of effort in cer-
tain fairly well-defined sections; but
never in all my observation, until
today, have I known a time when, by
day or night, in thoroughfares devoted
to shopping or business, a procession of
girls sweep past a young man in
dress so vulgar that he might fairly—
even though mistakenly—assume
that they are on a parade to invite his
advances. The dress of the girl of
to-day causes her to be thrust upon
him, perhaps at times when his own
thoughts are far from the realm of
ungentlemanly conduct, and perhaps
with no desire on her part to arouse
such interest.
A man of considerable experience
recently designated a certain country
hotel as a "low resort." He was
promptly challenged by another, who
happened to be a circuit court judge.
The first man cited his criticism by
citing the women who were seen at
this hotel; whereas the judge re-
marked: "You are wrong. The wom-
men who go there go with their hus-
bands, and are the respectable matrons
of the community. You fail to make
allowance for the present immodesty
in women's dress; an immodesty which
causes me to be ashamed to meet some
of my most respected women acquaint-
ances on the streets of our city."
Unfortunately the judge was right. And
right here is the crux of the difficulty.
If only immodest women and girls
dressed in vulgar fashion, the line
would be sharply drawn. But this
immodest dress prevails among all
classes.
Those of us who give our lives to
boys find no harder task than to help
the boy in his battle to keep pure.
Imagine such a boy, fighting such a
terrific battle as only a man can ap-
preciate, confronted not once but a
hundred times with indecencies of
dress as he walks a few blocks in the
heart of a city! Will he win or lose?
I do not write as a fashion critic:
Evangelical Visitor.

December 16, 1912.

Uncle Stephen's Strong Box.

"Domine, if you hev a leetle time to spare, I wish you'd look over the papers in my strong box."

"Why, there!" replied the invalid, "Uncle Stephen, you can have all the papers."

"'Whosoever liveth and believeth in me shall never die.' " Mr. Alton read. "God so loved the world, that He gave His only begotten Son, that whoever believeth in Him should not perish."

"Then," went on the invalid, "art I was a free man and had promised to serve the King. He actually adopted me right into His own glorious family, an' the paper was drawn up an' made sure as eternity. I love that paper, too. It's labeled Romans 8:15. Please read it."

"And now," continued Uncle Stephen, "there's a lot of shares in that blessed box. I'm a stockholder in some tremendous companies. You needn't look up all of them papers to-day. They are all marked 'partakers of His sufferings,' of 'the Heavenly calling,' of 'the divine nature of His holiness,' of 'the inheritance of the saints in light.' Just lay that treasure box right over here on the bed beside me. Too heavy? No. It's heavy with the eternal weight of glory. Thank you, dominie, thank you kindly. "Taint much matter about the eyes, is it? nor the poor old bones, nor the lyin' awake at nights. I guess millionaires don't care very much if they be to be away from hum just over night an' things ain't just as they air to hum. Good-bye, dominie. Come again."

Uncle Stephen sank back in his pillows weary but radiant, and the minister went down the street singing to himself:

"O child of God! O glory's heir,
How rich a lot is thine!"
The Dream of Aly Hassan

Note.—The following tract in Arabic we have used for the past ten years. It was the first, and has been the subject of fierce attack in the native press. A third edition is about to be printed. Ask your friends to look at this tract and then they will find its value.

Aly Hassan thought himself a holy man, because he rigorously observed all the rites of his religion according to the law which God caused to be revealed by the Holy Prophet. However, a friend met him, and was surprised to notice that he looked quite sad and downcast and altogether diffused his confidence.

"What has happened, O Aly?" said he, "that I behold your countenance thus changed. Are you sick, or has death visited your house, or have you lost your property?"

"Praise be to Allah," replied Aly, "I am not sick, but in the best of health; all my deeds, good and bad, are held, and my goods are all secure. The reason I appear thus distressed is that I have had a terrible dream, and try as I will I cannot get it out of my mind."

"Tell me about it," said Solomon, "I am now on my way to the house of Uncle Solomon, in hopes of my head. I am now on my way to the house of Uncle Solomon, in hopes of my head."

"If you take my advice," said his friend, "you will not go near that old man. He has long studied the books of the Christians and has strange and wrong ideas, and you will lead you astray. If you listen to him you will be with the unbelievers, in the fire of Gehenna. Why, he cannot see clearly himself, so how can he help you?"

"Well," said Aly, "spectacles cannot see themselves, but they help others to see; and Uncle Solomon, has many a time given me wise counsel, so I have made up my mind to go to him."

He found the old man sitting with a book which he was devoutly reading, and kissed his hand, he sat down by his side and awakened his conscience.

"It seemed to me in my dream," said he, "that I was dead, and after my burial I was expecting the two angels, Munkar and Nakir, to appear and weigh me. I was suffering from above, and I understood then, that all my deeds, good and bad, were about to be weighed. If the good deeds weighed most I should be taken by the angels to the Garden of Allah, but if my bad deeds were heaviest, the Evil One, whose eyes are on the flame, was waiting to carry me into the fire of Gehenna."

"Did you not tremble when you thought of this," said Solomon, "O Aly?"

"And Aly answered and said, "Oh, yes," said Aly, "for I was convinced in my own mind that none in the land had been a better Moslem than L, or performed more faithfully all the duties of our religion. I was confident that my good deeds would far outweigh my bad ones. I only felt a little uneasy when I saw the followers of the Evil One eyeing me as if they felt sure of their prey."

"Well," said Solomon, "and what happened after that?"

"After that," replied Aly, "I began to follow the followers of the Evil One bringing out my bad deeds, and I was greatly surprised at the number of sins I had committed. Sins of my youth, many things I had forgotten, but now were brought forward and heaped on the head."

And the Evil One, with a look of triumph, cried out, "Bring forth his sinful words! Then, indeed, O Uncle Solomon, I was filled with terror, for I never expected that angry words and foolish words were noted by the recording angel, and behold they were very numerous, and weighed exceedingly heavy. Hundreds of evil spirits came trooping out with them, and with a flourish joy piled them up on the scale, and I felt as if they were going to heaven itself—"

"If your foot slips you can restore it, but if your tongue slips there is no recovery!"

"Better than any proverb," said Solomon, "are the words of Him who spake as never man spake: 'Every idle word that men shall speak they shall give account thereof in the Day of Judgment.'" (St. Matt. 12: 36.)

"I have said thousands of idle words" said Aly, with a deep sigh, "and afterwards I saw the scale on the left going down, down, down, as if it were sinking into itself—"

"that was not all. To my amazement I heard the Evil One cry out, 'Bring forth his sinful thoughts, his foolish and vain thoughts.' I could not help exclaiming, 'Allah forbid! surely we are not responsible for our thoughts.'"

"Oh, yes," said Solomon, "in the book of God it is written: 'The thoughts of the wicked are an abomination to the Lord.' (Prov. 15: 26.) And 'out of the heart proceed evil thoughts * * * these are the things which defile a man.'" (St. Matt. 15: 19, 20.)

(Continued in our next issue.)

EDITORIAL NOTE

The program for the coming Bible Conference could not be definitely arranged in time for this issue. It will appear in our next. While this issue goes out without Our Young Peoples' Page in evidence our youthful readers will find on pages 13, 14, and 15, interesting matter of a nature that is worthy of their attention.

"How goodly are thy tents, O Jacob!" (Num. 24: 5).

Balзам—had very low ideals of Jehovah. God placed belief in him but never suffer them to be cursed. In fact there were many unclean things in the camp of Israel hidden from Balзам's eyes. But from the high point of divine grace all was fair and forgiven. How sweet to know electing love has thus covered all our sins (Eph. 5: 27). —Selected.

If we be still our old selves, no changeingels at all, the same men that we came into the world, without de­falcation of our corruptions, without addition of grace and sanctification, surely we must seek another father; we are not yet the sons of God—Bishop Hall. 1652.

O LORD.

"Thou who art light, shine on each soul! Thou who art truth, each mind control! Open our eyes and let us see The path which leads to heaven and Thee." —Sel.

MARRIAGES.

WILES—GAYMAN.—On Oct. 8, 1912, at the home of the bride, Bro. William Harvey Wiles of Chambersburg, Pa., and Miss Lula G. Sollenberger, of nearby holy wedlock, Bishop Martin Oberholser officiating.

WINGERT—SNOLLEBERGER.—On Nov. 28, 1912, at the home of the officiating minister, Bishop Martin Oberholser, Chambersburg, Pa., Aaron H. Wingert and Elizabeth Sollenberger, of near Chambersburg, Pa., were united in holy wedlock.

BURKHOLDER—SLICHER.—On Nov. 25, 1912, at the home of the officiating minister Bishop Martin Oberholser, Chambersburg, Pa., Aaron H. Burkholder and Emma A. Slicher, of near Chambersburg, Pa., were united in holy wedlock.

WILSON—SOLLNEBERGER.—On Oct. 30, 1912, at the home of the bride, Denton G. Wilson and Lulu G. Sollenberger, daughter of Bro. and Sr. Henry Sollen­berger of near Chambersburg, Pa., were united in marriage.

OBITUARIES.

SEITZ.—Bro. John Seitz died at the home of his daughter, Mrs. Rachel Gal­brath in Southampton township, Cumberland county, Pa., on Nov. 4, 1912, aged 84 years, and 4 months. Deceased was a well known and highly respected brother. He was born at Hartford, Conn., April 12, 1838, died May 24, 1912, at his home in Spencerville, O. He was married three times. To the first union one son was born; to the second union one daughter. On Dec. 2, 1953, he was united in marriage with Miss Mary A. Davidson, of Elida, O., who now survives him, and to which union five children were born, four sons and one daughter, who are all living. About forty years ago he was converted and united with the Church at Hartford. He later united with the Breth­ren in Christ and remained a faithful mem­ber until called to his reward. He was sur­vived by his wife, five sons, two daughters, one sister, and a large circle of relatives and friends. His funeral services were conducted by Elders M. H. Oberholser and S. Z. Bert. Thus has passed to his reward one more of our be­loved brethren.

PETERTON.—Charles M. Peterson was born at Hartford, Conn., Dec. 12, 1838, died May 24, 1912, at his home in Spencerville, O. He was married three times. To the first union one son was born; to the second union one daughter. On Dec. 2, 1953, he was united in marriage with Miss Mary A. Davidson, of Elida, O., who now survives him, and to which union five children were born, four sons and one daughter, who are all living. After forty years ago he was converted and united with the Church at Hartford. He later united with the Breth­ren in Christ and remained a faithful mem­ber until called to his reward. He was sur­vived by his wife, five sons, two daughters, one sister, and a large circle of relatives and friends. His funeral services were conducted by Elders M. H. Oberholser and S. Z. Bert. Thus has passed to his reward one more of our be­loved brethren.