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Brethren in Christ Church

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

GRANTHAM, PA.

JANUARY 27, 1913.
The Gospel of Christ... Saves all Who Believe

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FAULT FINDING.
If there is any one habit that is more trying that any other, which the flesh is heir to, it is constant fault-finding. It is besides, a habit that grows on one and increases by giant strides before one becomes conscious of it. And if this trait is disagreeable in a "grown up" how much worse is it in a child who has not the judgment and experience to know whether there is good reason for complaint. After all, it is a matter of training: If a child is brought up not to grumble about his food or his tasks, and is not allowed to make peevish comments, he will soon cease even to think them. The strict rule at the table should be, "Say something pleasant about your food or do not speak of it at all." And yet, as a most sensible writer on the subject has said:

"This negative teaching is not enough. It adds to the pleasure of life to know that our efforts are appreciated. The father who takes time to say, 'My dear, this is a delicious pudding,' is adding materially to his wife's happiness and is educating his children as well."—So if you can, teach the children to be appreciative. It is a habit that will prove a blessing in disguise all through their lives.—Selected.

A FORGIVING SPIRIT.

There is no respect in which men get closer to Jesus, or more complete in their exemplification of His life, than in the enjoyment and manifestation of the spirit of forgiveness, which is the condition of our own access to the grace of pardon and peace. If we forgive not there is no forgiveness for us. "Forgive us our trespasses," Jesus taught us to pray, "as we forgive those who trespass against us." That means much both ways. If we withhold that boon from others, we simply lock the door of mercy against ourselves; but in case we forgive fully and affectionately, then the gracious arms and words of our heavenly Father cover and comfort us as completely as they did the prodigal. A fatherly embrace, a kiss, a ring, a robe, and shoes for our sore and weary feet are bound to follow!—Selected.

See the hand of God in all events, and thereby become reconciled to His dispensations.—A. Judson.
Evangelical Visitor

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For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

If you pray earnestly you cannot but work earnestly, and then you will also give earnestly, and I do not think we can be too earnest in the matter for which Christ was so much in earnest that He laid down His own life.—James Gilmour.

EDITORIAL.

MISCELLANY.

Our Visitor family has now had opportunity to see and handle the paper in its new form. We are not surprised that some should feel somewhat regretful at the passing of the old form with which we had become so familiar. This was to be expected. But we feel sure when the novelty of the change has worn off and we have become used to the new form we will all take to it kindly and find that in more ways than one it is preferable to the old form. It will be noticed that in some of its features it is yet incomplete, owing to the fact that the printers had not secured all of the supplies needed. These defects will soon be remedied, and we feel that the change is a real step forward. We are hopeful that all our patrons will come to like it better in its new form. Now what is needed is an increase of paying subscribers. If half of our subscribers would secure only one new subscriber it would mean a great boon for the paper. There would be no deficit. Who will make the effort?

Elsewhere in this issue will be found reports of meetings held at Highland M. H., Ohio, and near Hespeler and at Roseband M. H., Ontario. Elders W. J. Myers and L. Shoaltz labored in these meetings. These reports should have had a place in our last issue. We learn that meetings are or have been in progress in different localities. At Wainfleet, Ont., the brethren had secured Eld. B. Sherk of Bertie to help them, and at Black Creek, (Stevensville) Bishop B. F. Hoover and Eld. W. J. Myers of Ohio were expecting to begin meetings on Jan. 15. A series of meetings were also held at the Zion M. H., Kans. by Eld. N. T. Franklin. At Pequea M. H., Manor
dist., Pa., Eld. H. O. Musser labored in special meetings resulting in a number of souls turning to God. Eld. Musser also labored at Palmyra for a week subsequent to the Pequea meetings. Thus is there considerable activity among the brethren in pushing on the work of soul saving. We could wish that the success would be much greater.

EXPLANATORY.

Through a mistake of an employee in the printing department there was a shortage in the number of copies printed of our last issue. The result was that we just were barely able to supply actual subscribers. We were not able to supply any extra copies to the city missions, and had to drop out some of our benevolent list. We regret this very much and hope it may not happen again.

The Bible Conference held at Grantham, Pa., Jan. 5 to 14, is now among the past events, is a matter of history. The event was certainly one of unusual interest and importance. Those who attended found it to be a valuable opportunity and privilege. As already noted in our previous note there were some present from Ontario, Canada, from Ohio, Iowa, and Kansas, one from Alberta, Canada, and one from Saskatchewan, Canada. The attendance from the near-by districts, Cumberland, North and South Franklin, Lebanon and Dauphin, the Lancaster county districts, was very encouraging, and we feel assured that the prevailing feeling was one of satisfaction with the Conference, as a whole, and favorable towards the Bible School in particular. We feel convinced that to attend a Bible Conference would be more interesting and profitable for members in general than to attend General Conference. We anticipate a growing interest from year to year in this annual gathering. It is however an evident fact that to confine such events to one place will make it impossible for a great many of our people to enjoy them or their inspiration and benefit. It seems to us there ought to be Bible Conferences held in every state or province where the church is established. It need not necessarily continue ten days. But it does seem that believers would find it profitable to be together searching and studying the Scriptures for a week once a year and feel that the time was well spent. We were not able to attend all the sessions of this conference and so are not able to give a more extended report. We are expecting such a report from another pen.

We have more than once before this called attention to the new postal law ruling which allows us not to give credit on any subscription for more than three months. Weekly papers can give a whole year’s credit, but our paper being a bi-weekly we are limited to three months. If we violate this rule we are liable to get into trouble with the federal authorities. How then can we help but drop all names whose credit is three months in arrears? We feel sure there are many who mean to renew but are tardy in doing it and when we drop the name, they wonder why the paper don’t come and are tempted of the evil one, and likely will feel hurt and not renew at all.

We have been informed that Eld. J. W. Hoover of Toronto, Ont., was engaged in special meetings at Gormley, Ont. Bro. Hoover has not been actively engaged in evangelistic work for some years. We are glad he is taking up the work again, and hope the Lord will bless his labors. We also learn that special meetings are in progress at Elizabeth-
town, Pa., where Bish. H. K. Kreider of Campbellstown, Pa., is laboring in the ministry. May much blessing attend the effort.

Several reports of special meetings which were intended for last issue failed to appear as we intended they should, owing to the pressure of duties connected with attendance at Bible Conference. This also accounts for the issue being mailed a day late. The changing of the form, there being considerable of additional work in consequence of the change, also had something to do with the delay. We are expecting to have the paper mailed regularly, no providence preventing, every second Monday.

Meetings are being held at Graters Ford, Pa., with encouraging results a number of souls having turned to the Lord. Eld. Clayton Engle of Hummels-town, Pa., is being used of the Lord in this work. Eld. D. W. Brehm of Hummelstown, Pa., was also engaged in special meetings at the Montgomery M. H. South Franklin, Pa. With what results we have not learned.

We learned only recently that Bro. Simon Cober of Strasburg, Ont., was chosen to the ministry in the Waterloo dist., last October. May the call have been of God and may his ministry be much blessed in the building up of the church.

From the West come reports of the country being in the grip of Winter, the mercury registering way below zero, while here in Harrisburg, Pa., we have unusually mild weather. The weather has been beautiful much of the time.

A number of friends in renewing their subscriptions have kindly expressed appreciation of the Visitor in its new form.

Bro Climenhaga, Treasurer of the Foreign Mission Board found a number of errors in his last report as given in last Visitor under head of Receipts, so he requests us to publish a correct report.

Receipts.

Pleasant Hill, Kan., S. S., $14.15; W. O. Bohen, Kan., $10.00; Rosebank Kan., (love feast), $5.77; Lydia Johnston, Ind., $10.00; Air Hill, Pa., S S., special for Bro. Lehman's $21.50; Des Moines, Ia., $5.25; Sand Beach, Pa., $5.00; Louise Gingrich, Pa., $2.00; Newbern, Kan., dist., $84.78; Magdelena Hunsperger, Mich., $1.00; Fontana, Pa., $9.31; Dallas Center, Ia., $11.50; Harrisburg, Pa., $142.00; Cath. Neiss, Harrisburg, Pa., special for Sr's. Davidson and Taylor, Macha Mission, $4.00; Henry Winger and Verna Sider, Ont., special for Walter W. Winger's, $10.00; Special Donations for making provision for caring for sick natives.

In Jesus' name, Pa., $5.00; Webster Burtch, Ont., $5.00; Magdelena Hunsperger, Mich., $1.00; B. J. and Jesse Winger, Ont., $9.00; Wm. T. Heisey, Pa., $15.00; Fairland, Pa., S. S., $15.00.

Just where or by whom all of the errors were made we cannot now tell, but cheerfully give the report as corrected.

BIBLE CONFERENCE.

The fourth annual Bible Conference of the Brethren in Christ, which convened at Grantham, Pa., Jan. 5th to 14th is a matter of history, and looking at the effort from all points, we must conclude that it was a phenomenal success, and no doubt will mark an epoch in the lives of many believers, who realized new experiences as well as more clearly conceived the truth.

The instructions given were definite and to the point. The brethren employed in this effort were Bish. J. R. Zook, Des Moines, Iowa, who treated the Hebrew Letter and brought out many truths, which were quite helpful as well as encouraging. Bishop Chas. Baker of Not-tawa, Ont., treated the first Epistle of Peter, who also made personal and practical applications for every day holy living. Elder S. G. Engle, of Philadelphia,
Pa., treated on Types, Miracles and power of the Holy Spirit. These treatises were very helpful in as much as they brought out the Holy Spirit’s influence in daily living. Elder C. O. Musser, Abilene, Kans., treatise was on the Gospel according to St. John, who also brought out very helpful truths and those who were present no doubt carry with them pleasant recollections as to the applications. Elder Geo. Detwiler diagnosed the different prophecies under applications from the past, present and future. These treatises were very helpful especially since so many are very little acquainted with prophecies and especially those pertaining to the future.

Elders L. O. Musser, of Mt. Joy and Abner Martin, of Elizabethtown, Pa., each had three referred questions, which were ably discussed, and of which we expect to give an abstract in a future issue. Brother D. W. Heise, of Gormley, Ont., and Eld. Thomas Dohner, formerly of Gormley, Ont., but now of Buffalo Mission rendered efficient assistance in keeping records of the Conference work, which we very much appreciate.

The theme of Foreign Mission work was discussed every day by Bro. H. L. Smith, of Grantham, Pa., who with his wife, contemplates to take up the Foreign Mission Work in India in the near future. The illustrations and applications of the Foreign Mission Work were quite instructive to those who are interested.

The attendance was far in excess of what we anticipated and shows the increase of interest in this effort, since the first Bible Conference, four years ago, opened with seven in attendance.

It is worthy of note that Bishop Peter Steckley and wife of Bethesda, Ont., the Brethren P. M. Climenhaga and Benj. Winger of Stevensville, Ont., Bro. and Sr. Shellhaas, of Mansfield, O., as well as large delegations from Lancaster, Franklin and other outlying counties were almost in regular attendance.

Every evening was improved with evangelistic efforts, which abounded in consecrations as well as experiences of a deeper life and also souls being born into the Kingdom.

The meeting closed on the evening of Jan. 14th with so far three applicants for baptism, which number may increase. We feel that God abundantly blest this effort, especially in what we notice in the uplift of the school work.

Many of those who were in attendance came principally to see for themselves whether the floating criticisms concerning the school work are correct, the testimony of whom, as far as we understood, was entirely the opposite from what they had expected, but for the better.

Several in their open testimony declared that the half was not yet told of the good work that so far obtained through the Bible School effort and left very encouraging testimonies, which are very much appreciated by the laborers and all those who have the school work at heart.

The different sessions of the Bible Conference were interspersed with worship and testimony periods, which were quite inspiring and uplifting. The declarations for renewed efforts in self-sacrificing, consecrated and holy living were many and positive. We feel as though God would bless the effort of this Bible Conference to the girdling of the globe with the Gospel message.

At a special consecration service where the question for Mission effort in the Home and Foreign Fields was considered, twenty-one presented themselves as having definite calls for the Mission Work in the Home and Foreign Fields and are awaiting an opportunity for a forward move.
CONTRIBUTIONS.

ENLARGEMENT OF THE HEART.

BY F. ELLIOTT.

"I will run the way of thy commandments when Thou shalt enlarge my heart" (Psa. 119:32). "Our heart is enlarged" (1 Cor. 6:11). "Be ye also enlarged" (verse 13). Enlargement of the heart, physically speaking, is a dangerous disease, often resulting in death. Spiritually speaking the opposite is true. "Enlargement" of the heart is a sure indication of perfect soul health, while "contraction" of the heart is a clear evidence of a diseased or imperfect condition. Further, "Enlargement" is a divine work. Notice the Psalmist says "When Thou shalt enlarge my heart." This leaves no doubt as to Who does the work. It is God Himself by, and through, the agency of the Holy Spirit.

Next it is needful for the Christian race. "So run that ye may obtain." "I will run," says the sacred writer—"When Thou shalt enlarge my heart." Thus it is a necessary "means to an end" to enable us to run.

By inference we gather that it was too for its then limited needs. It has how- effective service, too cramped to hold much sympathy for suffering humanity, and too shallow to contain a sufficient volume of the joy of the Lord which is our strength. It was enlargement of the heart David prayed for when he said, "Create in me a clean heart and renew a right spirit within me—Restore unto me the Joy of thy salvation," not the salvation itself. The heart is here represented as a measure of capacity, or as a well of water that was at one time large enough for its then limited needs. It has however, been long lacking in volume and capacity for its increased needs. Sadder still, it is not only too narrow and shallow but much of its present limited space cumulated truck not only takes up need is taken up with foreign matter. This acted space, and impedes the flow, but also pollutes the water.

The well (or heart) evidently needs cleaning before enlarging. Does the owner realise these unsatisfactory conditions? Yes, he cannot help it, to some extent at least. But it is when the Holy Spirit holds the sunglass over the mouth of the well and its penetrating light goes to the very bottom of the narrow and clogged up cavity, that he really finds out its true inwardness. Shocked, disgusted, ashamed, and dismayed, he asks advice. "O," say some, "all wells are like that, there is no way but to go on as before." "Let me clean that well" says the Holy Spirit, "and then enlarge it." "O but," says the owner, "people will see the awful stuff you bring up out of it, (confession) and I will be put to shame, for the well has always had a good reputation." "Ah," say the Spirit, "he that doeth the truth cometh to the Light, let them see it."

"Enlargement of the heart," is only reached by the "Death route." The Holy Spirit sets vigorously to work and out come dead toads in various stages of decay, live green-eyed lizards, slimy snails, and hideous dead rats, while down over the inlet of the spring the fibrous roots of unbelief have formed a dense mat, through which the pure water can only

Our prayer is that God may so dedicate the lives of these dear ones that their call may not be misunderstood and their consecration sincere.

The weather during this effort was generally unfavorable, which evidently lessened the attendance; however, as a whole, we feel that it was largely worth while the effort.

In Christian love,

S. R. Smith.
seep instead of flow. God help us.
"Lord if Thou wilt Thou canst make me clean." Jesus said, "I will, be thou clean.

O my dear reader, there are many who are God's dear children by birth and make a fair profession, and are well thought of too, whose real condition is more or less as above described. Toads of covetousness (politely called Industry and Economy), lizards of envy, jealousy and mistrust, dart hither and thither, "dead rats"—secret sins and unholy passions and thoughts, while "The sin which doth so easily beset us" (all)—Unbelief, —chokes the living spring that is in the heart of every true born child of God. Praise God it will come up pure and fresh as ever, when the well is cleansed. It will come in greater volume and power when the well is deepened and widened to receive it, Glory to God.

"I will run the way of thy commandments when thou shalt enlarge my heart." At conversion the heart was filled with overflowing joy because of peace and pardon, and we honestly thought it would always last. Alas, how soon we realised our inherent weakness, yet we struggled on. The power of sonship would not let us go back as the poet said, "O Love that would not let me go," and yet while our faces were Zionward our feet lagged, stumbled, and floundered, and were pierced with many a thorn; sad, weary, and heartsick, yet persevering we saw the years go by. Here and there a streak of sunshine illumined our path. We "thanked God" and "took courage," glad for even "The day of small things." Our hearts cried in agony, "Is there no Balm in Gilead? Is there no Physician there?" Thank God, yes. Waiting long for us to get alarmed and desperate, waiting to cleanse and enlarge our hearts.

The well that supplied the needs of a babe is not large enough for the needs of a soldier who requires ample supplies in the smoke and dust of battle. Among the thousands of God's people who have been Justified by grace there are many who are keenly conscious of their lack of spiritual power. Others who have felt it have settled down in stoical indifference, assured by their ministers that it is a permanent and irremediable condition till death ends the scene. No man can raise others higher than the plane he himself occupies. Are those people and ministers converted people? Yes, Are they lacking in knowledge and ability? By no means. Are they orthodox? None are more so. Are their sermons edifying? Yes indeed; they contain glorious truths, but they lack Holy Ghost power, they lack the impressive notes of personal joy and victory.

What is the "Human side" preceding this "Enlarging"? First, a real sense of need, it is never attained without. We said it is reached by the "Death Route." What means that? Ask one who has had a real experience of it. It means a getting down before God in the deepest humility, a dying out to self, a full surrender of all the flesh holds dear, position, reputation, yea, even home and friends, if God requires it.

What is the result of the cleansing and enlarging? A free course of the Holy Spirit in the soul. Ability to "Run the way of Thy commandments." I will "run." A sanctified will to use the power conferred. Power to overcome temptation. In the former clogged and contracted condition without force or overthrow it was an unequal struggle, and a record of defeats.

You take a strong overflowing well and the power of the living waters will force outside matters that gets in, to where it belongs, outside. The very volume of the Life Eternal will sweep those abhorrent things out with resistless power, if we keep in touch with God.
Does an enlarged heart produce an "enlarged head?" No, If ever a person realizes his own smallness and weakness he does now. The Holy Spirit measured them and they were found too short. He put them in the balances and they were found wanting. He put them in the smelting pot and much that they esteemed burned up as dross. The big I is crucified with Christ, yet the little i lives, (the individuality remains) yet not I, but Christ liveth in me. Jesus says, "I will be within him a well of water springing up into everlasting Life." Where is (human) boasting? "It is excluded." It is all of God. Thanks be to God who giveth us the victory through our Lord Jesus Christ, Amen.

A present experience, "Our heart is enlarged." Read the preceding verses and see the power and fruits of enlarged hearts. No "Pets of Providence," lying on beds of roses, O no. Wayfaring men in daily scenes of toil and conflict, poverty, hunger, thirst, disrepute, and persecution: toiling on, showing pureness, longsuffering, kindness, and unfeigned love, sorrowful yet always rejoicing, for The Joy of the Lord was their strength.

Truly, they did run in the way of His commandments when their hearts were enlarged.

Finally, "Be ye also enlarged." Let God, the Holy Spirit as your heart, brother or sister. Better endure the bitter ordeal and suffer the crucifixion, it will bring you to the glorious sunshine. The glory will flood your soul, the pure water of life will flow as Jesus said, "Rivers of living water," and the overflow will refresh the land around you. "Be ye also enlarged." —

Richmond Hill, Ont.

BARBARY COAST (CON).

By A. C. Winger.

A young man, brought up in a Christian home and converted in early life, desired to see something of the world; so he bade farewell to his family and traveled westward not knowing where his journey should end. A friend was in San Francisco, so he decided to see that city, and if possible obtain work there.

The friend being unsaved and evil minded, seized upon the first opportunity to lead the unsophisticated stranger to the Coast to show him the sights. But God, who was watching over His child, disappointed the counsel of the crafty, for before the men had gone down the length of the street, they were brought face to face with our street meeting, and at its close came into the hall for a few minutes.

Wondering very much who they were that would dare do religious work in such a section of the city, the Christian young man came to the services alone several night later. He remained for the entire service, and was so drawn by the message on consecration and holiness that when the invitation for seekers was given he responded. With a simple faith he took firm hold on the promises; soon the witness came that the work was done, and the Holy Spirit took possession of all his being. He had found at last that for which he craved so long, and he saw then why God had led him on from far away Tennessee to San Francisco and the Barbary Coast to show him the light of holiness and give him the experience. The work that was done that night has stood without a waver for eighteen months, amid scathing persecutions for Christ’s sake and the Mission’s, and we have found in him one of our most true and loyal standbys.

Several weeks later, a brother of this
man came to the city from Central California to receive treatments for his eyes and hear the news from home. Though converted at an earlier age, he was backslidden at this time, and when invited to attend the mission, declined for some days. His brother so recently sanctified preached salvation to him from the fulness of his new found joy, and conviction began to work in the backslider. His poor hungry heart could not long withstand the Father's gentle drawing, and one evening we had the joy of seeing him weeping and praying his way back to peace and satisfaction. As soon as he was ready for it, we urged him to press forward into holiness, which he did and was wholly sanctified. It required some time for him to find his balance, spiritually speaking, but he went from grace to grace until at the time he left us to return to his Tennessee home we could see him go feeling that one more soul was going to be a light for God wherever he went.

As soon as this young man came into the city his eyes improved without aid, and he believes that God used this means to drive him from his sinful associates to a place where Christian influences would be brought to bear upon him.

One of the most pleasant surprises in our work has been the finding of several young men whose parents, one or both, were members of the Brethren in Christ church. It seems in most of cases when children are reared in a godly home by plain parents, a respect is planted within them for the plain way which they never lose. They may wander into sin, but when they return to God, the plain way is generally their way.

One of these cases is that of one who left his home in his early twenties coming to the country about San Francisco, often lonely, he sought comfort in various things he had been taught were not right, but found sin only a deception. Through the influence of a sister, he attended a service at the Mission and gave his heart to God that day. There was at once a steadiness about him that tokened good early training and for many months he has been a help and encouragement to the workers as few can be.

If the Mission had never been opened, where would these boys be today? Where might the first one we mentioned be, for he told us afterward that during the first few days he was in the city strong temptations presented themselves to him? But these are not the only ones who have been rescued. There are many more, but we can only pick out one here and there as examples of the providence and grace of God.

A Christian soldier (there are several thousand enlisted men stationed near the city) persuaded one of his unsaved friends to accompany him to a religious service at the waterfront, and on their way home came into our hall. They continued to come and soon the unsaved boy was saved and very shortly afterward sanctified. He has been attending services every evening possible for a long time, and loves no part of the work so much as the street work, telling his comrades and the crowds about the Savior and His dying love.

The fearlessness with which he does this has made him the object of much ridicule from his fellow soldiers. If he attended services at a church in a decent part of the city, they think, and if he were not so enthusiastic about religion, they would say but little to him; but that he should get out on the street on Barbary Coast night after night and earnestly preach the Gospel, is to them the height of folly. "They that will live godly shall suffer persecution," and this brother is not an exception; but he has learned to a large degree to be "strong in the grace
that is in Christ Jesus,” and to “endure hardness as a good soldier” of the cross.

It is said that a diamond as it is found in the earth so much resembles the pebbles around it that it is not noticed nor recognized by any but an experienced eye. An untaught person casts it aside as an obstacle in his way because he cannot judge the interior by the exterior; but the skilled person picks it out eagerly from its hiding place, because he has seen other such unsightly stones polished and ground till they flashed the light of eternal fire.

Just so it is in the Master’s mine of souls. The disinterested onlookers may say that this or that person is too degenerated or altogether too far gone to be reached, but the missionary says, “Not so; there is a soul in that body, which may yet be washed in the all-atoning blood, to sing the song of redeeming grace before the throne. He is worth at least a prayer.”

We have the case of a young man in mind now, who, although not low in sin, yet lived such a careless and abandoned life that for twelve years he had not been inside a church, or seldom listened to the preaching at a street meeting. One evening, however, he lingered long enough to hear a part of a street service; the, becoming interested, he came a good many evenings together, finally coming into the hall. By this time the Holy Spirit had a good hold upon him, and he sought salvation. Failing to go through, he left the city, but after an accident which took away a finger, he returned, but wished still to hide from all his religious friends. But one evening he walked into our street meeting, and as he was known by several of our workers, he saw that hiding was now in vain.

He was prevailed upon to seek the Lord again, which he did several times, but was not fully willing to surrender. However, one Saturday night about twelve o’clock, after our midnight street meeting, he came in with a determined tread, said, “I’ve come back,” threw his hat on a chair, got down at the altar and began to pray. Almost his first words were, “Lord, I am ready now to serve Thee.” That was the crisis, the turning point; and he who had struggled so desperately so long, at last rested in the haven.

Afterward, God laid on the heart of this man the need of gospel work among the men in lumber camps, mines, and out-of-the-way places, and he has homesteaded in a forest fastness of Northern California where he is able to do just the work that lies nearest his heart. We rejoice when we think that the Mission has in this way a representative on the field, and we pray that the day may not be far in the future when our brother shall be used of God in fuller and larger service among those who seldom or never hear salvation’s story.

To be continued.

FAMILY WORSHIP.

BY J. N. ENGLE.

To define, or to give a prescribed outline, for a form of family worship from a Scriptural standpoint I will not undertake to do, but will try to point out some of the way-marks thereto. As we go back to the old dispensation, and consider the introduction and erection of altars (which always had associated with it the thought of worship) we do not find that it was done with the sense of command being given thereto, but with a sense of gratitude towards God, and an appreciation of mercies received and favors from a divine hand confessed. A little later we find where upon some great achievements or victory, or an invasion into heathen territory, the Lord did command altars to be built unto His name.
Family worship ought to be considered by the Christian to be as necessary for the maintenance of spiritual life and growth as the natural meals for the physical life. Such worship to be enjoyed must of necessity be spiritual. Cold formal, stereotyped prayers and worship carry no force and life with them. We should worship as though the Deity were present. "If my mind is not engaged in it, it is as though I worship not."

"It is a principle of the Christian Faith, that the mode of worship must correspond with the essence of God which is Spiritual, and the feeling of the worshipper must correspond with the character of God which is Paternal."

An illustration of formal, or stereotyped, prayers might be given with the following:

A boy visited in a home with a boy friend, where in the morning they had worship; after the father had engaged in his routine of prayer to a considerable length, the visiting boy asked the boy of the home if his father was not soon through with his prayers, upon which he was asked whether he (the father) was past the Jews and Greeks. The boy said no, he didn't think he was. Then the "boy of the home said, "Oh, then he is not half through yet." Worship should not necessarily be long and wearisome.

John Timothy Stone gives some very good suggestions in the S. S. Times, as follows:

"Family worship may become a mere habit with us, and although it should be a real habit, it should not be a mere habit. The moment our children realize that it is a necessity with us, instead of enjoyment and strength we have lost the real power of this blessed privilege. It must be unhurried if it is to be effective, not that it may not be expeditious and perhaps brief, but there should be no thought or atmosphere of hurry or haste. If a thought worthy of comment is suggested, it should have the free opportunity of expression. There should be time for a question if it suggests itself naturally. Children should not be looking at the clock with one eye and at the Bible with the other, figuring that they have only five or six minutes before they must start for school. In order to accomplish this result, a few things are very definitely necessary. First of all a fixed time and a prompt response in rising. If one is hurried in order to get to the breakfast-table or to prayers in time, he is seldom in the right state to enjoy either. A few more moments at the beginning will make a great deal of difference, as the day advances, and this manifests itself very distinctly at family worship. If we are to make the most of this service we will think something upon it before we appear before our children. Although it is the beginning of the day with the home and family in thoughtful devotion, it does not necessarily mean that we as leaders of that service are to begin the day thus. We may have a few moments alone before we meet our children and family, and if we have thought upon the subject, and it has become a part of our devout purpose for the day, we are sure to show that spirit when we read the Scriptures or lead others in prayer."

This season is one in which all of the Christian members of the family ought to take part, both in reading the Scripture lesson, and in prayer. In many homes are such who in their very early years gave their hearts to Jesus, and accepted Christ as their personal Savior, the parents or guardians of whom ought to see to it that they take part, even if it is but in a small way, for this I believe to be a safeguard against slipping back again to the world and sin. It also proves to them our interest and concern for their

(Continued on page 32.)
News of Church Activity
IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Africa.
H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Matopo Mission, Bulawayo, South Africa.
Myron and Ada Taylor, H. Frances Davidson, Choma, N. W. Rhodesia, South Africa.
Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.
Jesse R. and Malinda Eyster, box 10, Boksburg, Transvaal, South Africa.

India.
The following are not under the F.M.B.: D. W. and Mrs. D. W. Zook, Adra, B. N. R., India.
Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.
Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

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

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

OUR CITY MISSIONS.

Philadelphia Mission, 3423 North Second St., in charge of Peter Stover and wife.
Buffalo, N. Y., Mission, 25 Hawley St., in charge of Eld. T. S. Doner and wife.
Chicago Mission, 6036 Halstead street. In charge of Sister Sarah Bert, Brother B. L. Brubaker and Sister Nancy Shirk.
Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. R. No. 3, Box 1.
San Francisco Mission, 52 Cumberland street. In charge of Sister Lizzie Winger and workers.
Dayton Mission. in charge of W. H. and Susie Boyer, 601 Taylor street, Dayton, Ohio.

PHILADELPHIA MISSION.

I will praise the Lord from whom all blessings flow for He is to be praised. He is our everlasting King; His kingdom has no end, praise His name forever. He cares and provides for His children if they are faithful and true. "Greater love than this hath no man than that a man lay down his life for his friends." He says, "Ye are my friends if ye do whatsoever I command you." The day will come when God will reckon with us and He will deal justly. O for a closer walk with Him, and that we may know Him better, for if we abide in Him and He in us we may ask what we will and it shall be done. "Herein is my Father glorified that ye bear much fruit." O that we may be fruit-bearing branches!

It is a long time since I put a report in the Visitor, but I am glad I can report victory, and say that my hope is in Him in whom I trust for all things. We are thankful for the good things we enjoy in life: it makes no difference which way the wind blows as long as our life is hid with Christ in God. We are still looking forward for the time when Jesus will come and gather up His saints for the great marriage feast where parting will be no more. Let us fight the good fight of faith.

We have very many poor whom we are trying to help as the Lord provides: if you find any thing in your wardrobes that you cannot use when you clean house, send it to the Philadelphia Mission. Remember we can't do mission work unless we have something to give to the poor. We get into many homes where prayers alone will not do. Just a few weeks ago I got into a home where one of our little scholars, nine years old, passed away to that unseen home which Jesus prepared for all those that love and serve Him. The family is very poor and had no money. While the little girl lay on the cooling board another baby boy was born into the family: there were four other little tots running around little realizing the grief of the home. The landlord was pressing them for the rent and they didn't have it because sickness and death came into the home so that they couldn't meet their ends.

Now this is only one case among many similar ones. I could mentioned many others if time and space would permit. We made an effort and got an offering as best we could to help them. Now this is mission work. My dear brethren and sisters, truly we have to sacrifice if we want to enter that Home.
January 27, 1913.

Won't you kindly give us a helping hand in this great and noble work? If we want to be like Jesus we want to act like He. That's what He came for, to help the poor and needy. We hope you will heed the call, for truly it's from the Lord. Now I wish the richest blessing of God to all God's people everywhere, and ask the prayers for us that God will keep us and supply our needs.

FINANCIAL.

From Dec. 23, 1912, to Jan. 11, 1913.

Balance, $28.57.

Receipts.
Gratersford, Pa., $1.00; Philadelphia, Pa., $8.07; Collections, $2.95; Total, $40.59.

Provisions.
Rowenna, Pa., 1 box provisions.

Expenditures.
Provisions, $14.32; gas, $3.50; poor, $8.77; Total, 26.59.

Balance on hand, $14.00.

Your Brother and Sister,
Peter Stover and Wife.
3423 N. 2nd. St.

HIGHLAND, OHIO.

Dear Bro. Editor:—

Greetings in Jesus name. The series of meetings which began at the Highland M. H. Miami county, Ohio, on Dec. 7, and continued till Dec. 29, proved to be a blessing to the people of God at this place.

Bro. W. J. Myers of Massillon, Ohio, was faithful in preaching the word and holding up Christ to the unsaved. Quite a number of homes were visited by our brother and others, which proved very beneficial.

Twenty or more yielded to the convicting Spirit of God and sought the Lord for pardon and cleansing, (one followed the Lord in baptism on Sunday Dec. 29), these ranging in age from children just crossing the line of accountability on up to some who are well stricken in years, among them some precious young married people.

The influence that went out from these meetings has left a favorable impression on the hearts of the people of the entire community.

We who are older in the service keenly feel our responsibility of properly caring for and encouraging the precious lambs of the flock. We feel sure that as we obey God, He will bless the seed sown, and that other souls that have been counting the cost, may also be gathered into the fold in the near future.

We are glad to know that as souls become sick of a life of sin and yield themselves unreservedly to Jesus Christ He never disappoints any one, but gives a joy unspeakable and full of glory, and peace which passeth all understanding. Then we can say with the poet, “The fire of heavenly love is burning in my soul.” And we get a real desire to see souls delivered from sin and Satan.

It indeed is necessary that we watch and pray and keep ourselves unspotted from the world and stay in close touch with the Lord all the year round, and that there may be travail among God’s children that souls may be born into the kingdom.

Will you pray for us that the cause of Christ may prosper at this place, and we will give God the glory.

Elmer Hoke,
Correspondent.

Union, O. Jan. 5, 1913.

WATERLOO, ONT., DISTRICT.

Bro. L. Shoalts came to hold a series of meetings in our district, beginning on Dec. 1, 1912, at the Union church, and labored faithfully until the 22nd. Bro. B. Sherk came to assist four days the second week. Several came to the altar as penitent sinners. Several claimed to have found peace with God. One who had been saved some years ago and had gone back into the world again the last few years was reclaimed and looks content and happy again. Others were seeking for power to live nearer to God than they had in the past. Others got to see themselves as we believe God sees them but were not yet willing to say “Yes Lord, we will follow as Thou leadest.” We pray they will yet do so before it is eternally too late. We rejoice to see there are some yet willing to leave their homes and dear ones and go and labor for souls to bring them to Christ. The Brethren are not trying to tickle the ears of the hearers, but to touch the hearts showing all manner of sin that might be hidden therein. We realize that God is wonderfully using Bro. Shoalts to show both saint and sinner just where they stand by the word of God. Meetings were started at the Rosebank M. H. on Dec. 24th, where he is still laboring, a report of which will be given later.

Later.

The revival meetings at the Rosebank church conducted by Eld. L. Shoalts started on Dec.
24, 1912, and closed on Jan. 8, 1913. Much good has been accomplished especially among the members, some of whom were greatly in need of a renewing of the Holy Spirit and of more perfect faith in God which we believe has been a hindrance to the prosperity of the church in this dist. But we trust that henceforth perfect love and unity will prevail.

Bro. Shoalts labored earnestly for the Master and we believe he is being greatly blessed already for the work accomplished here. Several members of sister churches sought a deeper work of grace during these meetings. Several young girls sought the Lord and testified to having found peace to their souls. Sinners were convicted but failed to accept the offered mercies.

Eld. John Reichard preached two appropriate sermons at the Union Church on Jan. 4. On Monday he went to Wilmot where Bro. Shoalts and the members were expecting him. His help was greatly appreciated we believe by all. May God greatly bless these dear brethren in their labors for fallen humanity.

Isaiah S. Ely, Correspondent.

UPLAND LETTER.

Readers of the Visitor: Greetings.

"Happy is he who hath the God of Jacob for his God" (Psa. 146: 5). Blessed indeed are they who have an enduring source of help. "Happy is he", say the Psalmist. Some we know will trust in chariots, some in horses, but we will trust in the Lord our God. He who is our Hope, the Lord from Heaven. How blessed to know that although we are in the world we are not of the world. But like the Corinthian brethren "waiting for the coming of our Lord Jesus Christ."

The saints were edified and greatly encouraged by a three weeks ministry of Bro. David Eyster from Thomas, Oklahoma. We are glad that some precious souls were saved. How we wish many more would heed the voice of God in these perilous times. We enjoyed the fellowship of Bro. and Sr. Eyster and wish them God's richest blessings in their labors together with Him.

Isaac Kreiss, Correspondent.

A LETTER OF THANKS.

Dear Editor:—As briefly as possible I desire to thank you and your good readers for enabling me to have such a happy Christmas. At least it would have been a most enjoyable time if I had not suffered so with rheumatism in my eye. However you did your part, and I tender my grateful thanks to every one who remembered me in any way whatever! I received many nice encouraging letters and pretty cards. Also orders for my books, and other small gifts and tokens of remembrance, for all of which I am truly thankful. I sent a printed letter of thanks in answer to all letters when stamps were enclosed. This was the very best I could do under the circumstances.

This Annual Letter party is one of the very few pleasures in my shut-in life, and I look forward to it eagerly all through the year, so trust you will come again next year if we are still on earth. I assure you of a hearty welcome.

Thanking you again sincerely and wishing all my true and loyal friends a happy and prosperous New Year,

I am gratefully yours,

Thos. F. Lockhart,
Wellington, Mo.

A DES MOINES LETTER.

Dear readers of the Visitor: Greeting in the precious name of Jesus. I am glad we have a Savior that can save from all sin; and He is willing to help all those that come unto Him. I am so glad He is no respector of persons. "Come unto me all ye that labor and are heavy laden and I will give you rest" (Matt. 11: 28). Here is a promise for all mankind.

I am now living in Des Moines and like it very much. I feel and believe it was the leading of God that brought me here. Most of you probably have learned that I moved here from Philadelphia, Pa. I thank God for the fellowship and unity I can feel with the dear saints at this place, and I believe that a good work has been, and is being done here at present. If Jesus delays His coming a few years longer I believe many more souls will be brought to Christ, and many more Christians sanctified.

Since I came here the good people of the city have rented a room down town, where there is much traffic, to hold services every night. Bishop J. R. Zook has been given charge of the work. The work is in progress now. I thank God that it is my privilege to have some little part in these meetings in leading the singing, being in attendance nearly
every night. O how my heart rejoices in this kind of Christian work; where you hear the full Gospel preached, and can get in contact with low down sinners: some have been drunkards for many years, and can put your arms around them and tell them that Jesus is standing ready to save them if they will only open the door of their heart and let Him in.

I have seen drunkards come and give their hearts to God. I will refer to three such who have given their heart to God, and God has saved them. One was saved on Christmas evening and God cleaned him up, took the desire of drink away. Some may wonder whether they stand. Here is a little instance. This man told us when he was home in his father's house they had whiskey in the home and he was a drunkard for many years: he has been a bum, traveled through many cities, Boston, Philadelphia, Chicago and others. On Christmas he came out of jail and in the evening he saw the Mission and just walked in as he didn't know where to go, and God convicted his heart and saved him; and soon after, he got work. The job did not last long and his money got all, he had no home and no one at once so God permitted him to be tested. His money got all, he had no home and no bank account to draw on. He got hungry. Then one of his old friends offered him a job in a saloon at $12.00 per week. What do you think? He said that kind of job did not agree with his religion. I think he had the right kind. Don't you? I think he would say the same thing if he was offered a job handling tobacco. Let us examine ourselves if we were brought to the same test, no money, hungry, no home and cold weather, whether we would say no.

There would be other instances I could tell you of where such men come and get saved and come back cleaned up and give a bright testimony. Say brethren and sisters, God is honoring the work at the Mission. On Sunday evening there were three at the altar and got saved, and on Monday two more, and that is the way it goes. Nearly every night one or more get saved or raise their hands for prayer, or some one sanctified or reclaimed. So you can see there is work being done that will count for eternity.

I invite all the readers of the Visitor to remember this work for God in prayer that it may prosper and that many more souls may be saved. And if God moves upon your hearts to send some clothes or money I know that God will bless you for it. There are many cold

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**SELECTED.**

**THE TEN VIRGINS.**

An Exposition by A. C. Gabelein, in Our Hope.

This parable is interpreted by students of the prophetic Word in different ways: we are therefore obliged to give it our closest attention.

"Then shall the kingdom of heaven be like to ten virgins that, having taken their lamps, went forth to meet the bridegroom. And five of them were prudent and five foolish. They that were foolish took their lamps and did not take oil with them; but the prudent took oil in their vessels with their lamps. Now the bridegroom tarrying, they all grew heavy and slept. But in the middle of the night there was a cry, Behold, the bridegroom; go ye forth to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said to the prudent, Give us of your oil, for our lamps are going out. But the prudent answered, saying: We cannot, lest it might not suffice for us and for you. Go rather to those that sell and buy for yourselves. But as they went away to buy the bridegroom came, and the ones that were ready went in with him to the wedding feast, and the door was shut. Afterwards came also the rest of the virgins, saying Lord, Lord, open to us; but he answering, said, Verily I say unto you, I do not know you. Watch therefore, for ye know not the day nor the hour." (Verses 1-13).

We have already shown (in notes on Chapter 24) that these parables have nothing more to do with the Jewish age and the remnant of His earthly people, and hungry and homeless whom we could help if we had the means. Any one wishing to do so send to J. R. Zook.

Your for souls,

Henry W. Landis.

Des Moines, Iowa.
which stands out so prominently in the first part of this discourse. However, as there is an increasing tendency among teachers of Prophecy to apply this parable of the virgins in a Jewish way, putting its fulfillment in the time of the great tribulation, we will be obliged to look at this view first and show that it is incorrect. After we have done this we shall be able to better grasp the meaning of this great parable and its teaching.

The theory advanced is the following:

The Lord begins His parable with the word “then.” This word proves that the parable refers to the time of the end of the Jewish age for that is described in the preceding chapter. Then—when? —when there is a time of trouble and the Lord is about to come. The parable is therefore applied by some teachers as referring to the condition of things on the earth at the close of the great tribulation. “Then” at that time when He returns after the great tribulation, shall the kingdom of the heavens be like ten virgins. It is furthermore claimed that the ten virgins do not represent the church, which is the Bride of Christ. That the Bride is already with the Bridegroom and as the virgins are not the Bride, but go forth to meet the Bridegroom who comes with the Bride to the wedding feast, the parable could not be applied to present conditions; the Bride, the church, must be first with the Bridegroom, before the virgins can go out to meet Him.

Another fact is used to strengthen this exposition. Some of the oldest versions have additional three words in the first verse, so that it reads: “Then shall the kingdom of the heavens be made like ten virgins that having their torches, went forth to meet the bridegroom and the bride.” These words are found in the Syriac version and also in the Vulgate. This is generally taken to be the conclusive evidence that the parable falls in its fulfillment in the close of the great tribulation and that the five prudent virgins are the Jewish remnant.

And now we challenge this exposition as being incorrect and contrary to Scripture. Let us look at the arguments against it.

The use of the word “then” proves the very opposite from what it is made to prove. “Then,” this little word, has always a great significance in Prophecy. Now if the parable of the ten virgins would come in at the close of the forty-fourth verse in chapter xxiv, the parable could mean absolutely nothing else but an event which is connected with the end of the great tribulation. We learned that the forty-fourth verse in the preceding chapter marked the close of the signs of His coming and the end of the age. If we were to read in the forty-fifth verse, “Then shall the kingdom of the heavens be made like ten virgins, etc.” there would be no other way but to connect the parable with the mighty events which the Lord had just described. It would have the same application as the “then” in verse forty. “Then two shall be in the field, one is taken and one is left.” But will the reader notice as we have shown before, that with the forty-fifth verse the Lord introduces an entirely different theme; it is no longer the Jewish end of the age, the Jewish remnant, their suffering and deliverance, no longer His glorious visible manifestation out of the heavens, but it is teaching in parables concerning this present Christian age, the Christian profession. One parable he had spoken, the parable of the faithful and the evil servant. How perfectly it applies to Christian conditions in this age, the true and the false, we have seen in our exposition. The “then” with which the second parable begins is to be brought in connection
with the first parable; it refers to the same period of time when in the professing sphere of Christendom there is a faithful servant and an evil servant, and not to the end of the Jewish age.

A brief word on the question of the virgins representing the Jewish remnant and the apostate part of the nation (in the foolish virgins) is in order. We read in the parable of the ten virgins going to sleep because the bridegroom tarried. It is generally conceded that the going to sleep happened on account of the long delay of the bridegroom and that the virgins watched no longer for his coming. It is impossible to apply this to the condition of things during the great tribulation. It is all out of the question to think of the remnant, if that remnant is represented by the wise virgins, as going to sleep when that remnant, as we learned from Chapter xxiv will preach the Gospel of the Kingdom and herald the coming of our King. This one argument is sufficient to completely answer this mode of interpretation. Furthermore the remnant is not called out to go forth to meet the bridegroom. The virgins are such who are called out to go forth. The remnant is the opposite. The prudent virgins have the oil, which is the type of the Holy Spirit; they have the supply of the Holy Spirit, which could hardly be applied to the Jews before the visible return of the Lord.

And what about the reading of some of the old versions? There is not sufficient evidence that it is genuine. The evidence against it are two-fold. The teaching that the church is the bride of Christ is a subsequent revelation. We cannot look for it here; and in the second place it is opposed to the meaning of the parable itself. This parable relates to the coming of the Bridegroom and that is why there is no need of mentioning the Bride. With this we dismiss this theory that the parable is one which refers to the Jews during the tribulation.

Before we turn to the exposition of the parable itself we want to mention another wrong interpretation, which likewise is gaining ground these days. It is taught that the five prudent virgins with the oil are such who have received the fullness of the Holy Spirit, who have attained to a high standard of holiness, who are fully surrendered and are virgins indeed, separated from the world in the highest sense. The foolish virgins are Christians too, but lack the "higher life," a phrase as unscriptural as "the second blessing." Such teaching is not alone confusing but it aims finally at the Grace of God and the blessed work of our Lord.* We do well to beware of anything which magnifies the attainments of man and thereby obscures Grace. No, the wise virgins do not represent the select company called by some "the First Fruits," who are filled with the Spirit and are taken to be with the Lord while the foolish are "only justified believers" who have to go through the tribulation. The foolish virgins could not be real Christians for the Lord tells them "I know you not."

And now before we look at the parable, which is simple indeed, we wish to remind the reader again, that it is not necessary that everything in a parable be applied in some way. A parable is an allegorical representation illustrating some great principle. This parable shows under the picture of the ten virgins the Christian profession, the true and the false again and yet in profession alike in having gone out to meet the Bridegroom. It must be looked upon as referring first of all to the beginning of this Chris-

*Quite often Psalm 45 is used in teaching the difference of the Bride and the virgins. However, that Psalm refers to Israel and the nations.
tian age. The Christian church started out so to speak with this two-fold attitude, separation from the world and in expectation of the Coming of the Bridegroom.

The teaching of Christianity is that such who accept the name of Christian are to go out and separate from the old and go forth with the purpose to meet the Bridegroom. It was so in the beginning. The Jews had to go forth from the camp and the Gentiles had to turn to God from their idols; all waited for His Son from heaven that blessed Hope, which was so lively in the very start of Christianity. The name virgin conveys the same thought of separation in the parable. The lamps which they had tell us of another Christian characteristic; he is called to give light. The first verse of the parable gives us in a few words that which is characteristic of the Christian calling and which was so marked in the beginning. Going forth, that is separation from the world, going forth with lamps, to give light and shine and going forth to meet the Bridegroom, who promised to come again.

In the next place we read that half of the virgins representing the Christian profession were foolish. Their foolishness consisted in taking their lamps, but they took no oil. The other five were wise and they took oil in their vessels with their lamps. What these lamps and vessels were is best explained by Eder-sheim. He says: "The lamps consisted of a round receptacle for pitch or oil for the wick. This was placed in a hollow cup or deep saucer, which was fastened by a pointed end into a long wooden pole, in which it was borne aloft."

That we have in the division of the ten virgins, into five foolish and five wise, the false and the true is obvious enough. The five foolish virgins are representing such who are only professing Christians, while the five wise are possessing Christians, true believers. But it may be said, did not the foolish virgins go forth to meet the Bridegroom? In their profession they certainly did, but that does not make them really saved persons. Everything later shows that they were unsaved and all their profession was simply empty. They are the representatives of such who have the form of godliness (the lamps) but who deny the power thereof, who lack the power to give out light (the oil). And here again is an objection. Did they not later say, "give us of your oil for our lamps are going out?" Then they must have had some oil else how could they say that the lamps were going out? There is no proof at all in this that they possessed oil. In the first place, it says in the beginning, "they took no oil"; this in itself should settle this question. In their alarm, however, when the cry of the coming of the Bridegroom was heard they made an effort to have shining lamps. Who does not know that a wick may be set burning without oil to give forth a puff of smoke and then go out? This was the case with the foolish virgins. They never had oil as the great masses of professing Christians in these days have lamps, the form outwardly, but they have never accepted Christ in the heart, and therefore the oil, the Holy Spirit and His power is lacking. A fearful condition it is! Alas! the innumerable thousands and hundreds of thousands who are in the condition to-day! The wise virgins represent the true believers, who not alone have lamps, but oil in their lamps with their vessels. The Holy Spirit is present with every true child of God, though he be the weakest and the least taught.

And now we read of the tarrying of the Bridegroom and that both, the foolish and the wise, grew heavy and slept. This has been interpreted in different ways,
but only one interpretation can be made. The Bridegroom tarrying long they did no longer expect Him and were overcome by sleep. In the beginning of the Christian church they all expected the coming of the Lord, but as years went by they gave up the blessed Hope and ceased looking for the Lord. The sleeping of the virgins stands for this fact that the expectancy of the coming of the Lord was given up. Occasionally during the centuries when the professing church had gone into corruption, there was an alarm of the coming judgment day. It was so in the beginning of the seventh century and about the year 1000. But it was not a going forth again to meet the Bridegroom with joy, but rather the opposite, an expectation of judgment and the end of the world. The priests then made use of the opportunity and the poor frightened people expecting the end of the world handed over their treasures to the "church." Aside from these alarms of the end of the world the sleep continued, and instead of waiting for the Bridegroom, going forth to meet Him, the professing church, the foolish and the wise, became occupied with earthly things, earthly power and government and the conversion of the world. Here in this verse we note a second period in the history of Christendom, the period in which the return of the Lord is not expected; they all slept.

But now comes a third period. "But in the middle of the night there was a cry, Behold the Bridegroom, go ye forth to meet Him." The question is, has this period been reached or are we to wait for a startling cry of this nature, awakening the foolish and the wise, the professors and the possessors? Some teach that this midnight cry refers to the shout of the Lord when He comes into the air (1 Thess. 4: 13-18). Dear readers, we are living in the very time of the fulfillment of this verse and are facing the soon coming of the Bridegroom. The midnight cry has been heard toward the middle of the last century, when the Holy Spirit through mighty instruments, though humble, gave a revival of the blessed Hope and all that which is connected with it. And this cry is still heard. "Behold the Bridegroom! go ye forth to meet Him." The enemy would silence this blessed word, but he cannot do it. But notice that it is not alone the announcement of the fact of the coming of the Bridegroom, but it is more than that. The right reading is to leave out the word "cometh" in the authorized version and read simply, "Behold the Bridegroom!" The blessed Hope of His coming does not so much put the coming before our hearts as it does Himself. And as we behold the Bridegroom and know He is soon coming, how can we help ourselves but to go forth to meet Him. That means then a return to the true Christian calling, which is separation from the world, separation from all which is false and unscriptural, which dishonors Him, His person, His Work or His Word. And this has been exactly the case. The midnight cry has awakened the true believers to a return to the true position and led on to a separation from that which is evil. It is so still. There is of course a preaching and teaching of Prophecy which does not touch the conscience, which is only for the head. Men teach correctly all about the 70 year weeks in Daniel, the restoration of the Jews and the millennium, and they go on in their evil ways. This is an evil thing. May the Lord keep us from it. The midnight cry is given that we may go forth to meet Him and be truly separated unto Him, who is soon coming.

(Continued on page 24.)
PUBLISHERS’ NOTICE.

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MARRIAGES.

GNAGY—SAWYER.—At the home of the bride’s parents Bro. and Sr. A. S. Gnagy, Dysart, Iowa, on Jan. 1, 1913, at 7 o’clock p.m. occurred the marriage of their daughter Alta, to Claude C. Sawyer son of William Sawyer of Laporte City, Iowa, Rev. Hayward officiating.


WINGERT—SHANK.—At the home of the bride’s parents, Bro. and Sr. Samuel D Wingert of Culbertson, Pa., on Dec. 19, 1912, Sr. Annie H. Wingert and Charlie Shank of Marion, Pa., were joined in holy wedlock. Eld. Martin H. Oberholser officiating.

BYER—BROWN.—On Jan. 1, 1913, at the home of Mr. and Mrs. Samuel Brown of Kindersley, Sask, there occurred the marriage of their daughter Lillie May Brown to Benjamin Asa Byer, son of Bro. and Sr. Peter Byer, deceased, Geo. E. Whisler officiating.

OBITUARY.

MILLER.—Bro. D. Martin Miller died at his home a short distance south of Martinsburg, Pa., Dec. 25, 1912, aged 50 years, 10 months, and 28 days. Deceased was a highly esteemed brother, having labored in the ministry for about twenty years. Surviving him are his wife, Sr. Clara, three sons, Isaac, Bro’s, Elmer and Henry, two daughters Sr’s, Mary and Fannie, his aged father, Bro. Henry I. Miller, one brother and three sisters. Bro. Miller will be missed in the home and surrounding community and especially in the church, having always filled the position in the ministry sincerely and faithfully. Funeral services were held in the Brethren’s meeting house near his home on Saturday morning, conducted by the home Brethren.

Neither she that had seven devils, nor he that had a legion, were strong enough to keep out Christ.—Stephen Charnock.
TRAVELING WITH GOD.

My plans were made, I thought my path all bright and clear,
My heart with songs o'er flowed, the world seemed full of cheer,
My Lord I wished to serve, to take Him for my guide,
To keep so close that I could feel Him by my side:
And so I traveled on.

But suddenly, in skies so clear and full of light
The clouds fell thick and fast, the days seemed changed to night;
Instead of paths so clear and full of things so sweet,
Rough things and thorns and stones seemed all about my feet:
I scarce could travel on.

I bowed my head and wondered why this change should come,
And murmured—"Lord is this because of aught I've done?
Has not the past been full enough of pain and care?
Why should my path again be changed to dark from fair?"
But still I traveled on.

I listened,—quiet and still, there came a voice—
"This path is mine, not thine, I made the choice;
Dear child, this service will be best for thee and Me,
If thou wilt simply trust and leave the end to ME."
And so we traveled on.

J. M. M. —Selected by Rebecca Wilson.

ALL THINGS ARE WORKING FOR GOOD.
ROMANS 8: 28.

When our journey is completed and we pass into the skies,
We shall look our pathway over and shall note with glad surprise,
How each pleasure and each sorrow, how each sigh and happy mood
Have been made to work together by our Father for our good.

Light and darkness, clouds and sunshine all together we must take,
Those give time for rest and labor, these enable earth to make
Golden harvest, luscious fruitage of the seed in hope we sowed:
Failing either clouds or sunshine, do her work she never could.

If the sun shone always o'er us, had we naught but cloudless days,
We should weary of the sunlight, we should faint beneath its rays;
And the parched fields would languish, they would fail to give us food:
We must have both rain and sunshine; these together work for good.

If the sun by clouds were hidden, had we naught but ceaseless rain,
Soon would perish all creation, and God's work would be in vain;
So He lets the sun shine on us, stops the heavens tearful mood;
And the smiling and the weeping work together for our good.

When to us there comes unceasing Fortune's smile, we oft forget
All the weary hearts around us who beneath their burdens fret;
So God has to then remind us of our common-brother-hood;
Fortune's smiles are tuned to frownings: they are both together good.

Joy and sorrow, pain and pleasure, all together round us out;
Perfect spheres our God would have us, this no child of His can doubt:
Hope and patience, tribulation worketh in us, say His Word;
So the tribulations are a part of "all" that works for good.

But for sickness we could never know in truth the joys of health;
But for want we all should fail to appreciate our wealth;
Sickness helps us to prove Jesus as our Healer, as we should;
Want but makes us pray more earnest, "Give to us our daily food."

Time would fail to tell the story in its fullness of the way,
God is working for His children every night and every day;
But for good He even worketh, this I "know", for long I've stood
On these words, "All things together for God's children work for good."

Selected, Printed by request.
DAILY HOME READINGS.

We invite all our readers to join us in these daily readings. It can be done by the family at family worship, or privately. And let us pray for one another.


God spake unto Noah...saying... I will establish my covenant with you... I set my bow in the cloud...a token of a covenant...the waters shall no more become a flood...I will remember.

“God is faithful.” “He cannot deny himself.” No word that He has spoken can fall to the ground. His covenant continues. May we trust Him.


God remembered...and God made a wind to pass...and the waters asswaged... The dove came...and, lo, in her mouth an olive leaf...the waters were abated.

The ark carried all that was in it safely through the flood judgment when all else perished. Are we in Christ? He is now the place of safety. There is no judgment for those who are in Him.


Noah builded an altar...and offered burnt offerings... And the Lord smelled a sweet savor...and said, I will not again smite every living thing as I have done.

Here is the Noahic covenant. The Lord promises that as long as the earth remaineth “seed-time and harvest...cold and heat...Summer and Winter...day and night shall not cease. His word standeth sure.


Thus saith the Lord... I (have) heard thee...I (have) helped thee... I will preserve thee...cause (thee) to inherit... The Lord hath comforted his people.

In this passage the Lord Jesus and the believing remnant are joined. What is said is true of both. Jesus is coming again and Israel will be gathered from far...from the North and from the West...from the land of Sinim.


I (the Lord) will make a new covenant...with Israel...they shall all know me... I will forgive... I will remember their sin no more.

Jehovah is a covenant-keeping God. Let us fully believe all that He has promised: let us keep ourselves in the love of God. All things are ours as we are in Christ.


(The) blessed...Jehovah...hath visited and redeemed his people...hath raised up an horn of salvation... Thou child shalt go...before the face of the Lord... prepare his ways...give knowledge of salvation.

God moves in a mysterious way, His wonders to perform
* * * * * * * * * * Deep in unfathomable mines Of never failing skill.
He treasurces up His bright designs And works His sovereign will.


We have an high priest...set on the right hand of the throne...in the heavens. A minister of the true tabernacle...a more excellent ministry...the mediator of a better covenant...established on better promises.

“Judge not the Lord by feeble sense,
* * * * * * * * * * His purposes will ripen fast,
Unfolding every hour:
* * * * * * * * * * Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

The Lord said... get thee out... unto a land that I will show thee... I will bless thee... and thou shalt be a blessing. So Abram departed as the Lord had spoken.

Abram's call was to separate himself from country, kindred and home. Every child of God has a call to separation. Well may we sing:
"Bless me and make me a blessing."
And God will do it if our separation is complete.

By faith Abraham... obeyed... and went out not knowing whither... By faith he sojourned in the land of promise... dwelling in tabernacles... He looked for a city... whose maker and builder is God.

The separated man is brought into the heavenly condition. He is a pilgrim and stranger in the world "looking for a city which has foundations, whose maker and builder is God." There was no turning back for Abraham, neither should we think to do so.

They said... let us build us a city and a tower... and... make us a name... The Lord said, Let us go down and confound their language. The Lord scattered them... they left off to build the city.

What a lesson of warning is here. God’s plan was that the earth should be replenished by Noah’s descendants. But a determined attempt was made to federate and consolidate at one center. But God frustrated it. May we shape into God’s plan as the water does in the vessel.


Fear the Lord... serve him in sincerity and in truth... choose you this day whom ye will serve... as for me and my house, we will serve the Lord.

Each one of us must choose as to whether we will serve God or Satan. Before every one there lie two paths: one leads to peace and happiness and eternal bliss, the other to everlasting darkness and shame. Let us choose right.

Woe is me... a man of unclean lips... Thine iniquity is taken away... thy sin is purged... Whom shall I send?... Here am I, send me.

God is holy; his abode is holy. Who may be able to stand in His presence? They who are purified and made holy. The blood of Jesus Christ cleanseth us from all sin if we walk in the light.

Before I formed thee... I knew thee... I sanctified thee... I ordained thee a prophet... Be not afraid... I am with thee... saith the Lord.

Jehovah chooses and equips whom He will for His special work. No matter if we do feel our nothingness as did Jeremiah, He assures us of His help.

"Fear not, I am with thee, oh be not dismayed,
I now am thy God, I will still give thee aid."

These... Jesus sent forth, saying, Go... and as ye go preach... heal the sick... raise the dead... freely ye have received, freely give.

When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee thy troubles to bless,
And sanctify to thee thy deepest distress.
"The soul that on Jesus hath leaned for..."
repose,
I will not I will not desert to his foes;
That soul though all hell should endeavor
to shake
I'll never, no never, no never, forsake.”

THE TEN VIRGINS.

(Continued on page 19)

forth to meet the Bridegroom, we have a responsibility to take it up and sound it forth. And now what happens next? “Then all those virgins arose and trimmed their lamps. And the foolish said to the prudent, Give us of your oil for our lamps are gone out. But the prudent answered saying, We cannot lest it might not suffice for us and for you. Go rather to those that sell and buy for yourselves. But as they went away the Bridegroom came, and the ones that were ready went in with Him to the wedding feast and the door was shut.”

The midnight cry discovers the true condition of the foolish and the wise. The foolish without oil running hither and thither, the prudent calm, arising, trimmed their lamps ready for the Bridegroom. It is a most significant fact that the blessed Hope of the coming of the Bridegroom, the midnight cry, is causing a separation between the true and the false. Those who are the Lord’s and have the oil seem to be attracted to Himself and love His appearing, while the others, the mere professors, are behaving as foolishly as the foolish virgins in the parable. We can do no better than quote from the writings of one of the earnest and devoted men, who were used under God, to have a part in giving the midnight cry.* Awestricken come the foolish virgins to the wise saying, ‘Give us of your oil,’ but this is beyond the Christian, and the wise bid them. ‘Go buy oil for yourselves.’ There is one who sells, but freely, without money and without price, to buy even from an a-

*William Kelly, who but recently went home to be with the Lord. He was in his 85th year. postle is fatal. The cry was given to revive the hope, as it had the effect also of recalling the original and only right attitude of the saints toward Christ. It was enough to sever the wise as alone ready to act accordingly. It was too late for the foolish; who but one could give what they wanted. What is the meaning of all the recent agitation? People zealous for religious forms, who know not really of Christianity. The foolish virgins are in quest of the oil, leaving no stone unturned to get what they have not, the one thing needful—taking every way except the right. The decking of ecclesiastical buildings, the fantastical costumes of clergymen, the modern taste for church music, simply show that the foolish virgins are at work. They are not in fit state to meet the Lord and fear it themselves. They are troubled with the rumor of they know not what. The consequence then of this midnight cry is that a double activity is going on. For the Lord is awakening those who know Himself, and are wise by His Grace to go forth to meet the Bridegroom. The others, if indirectly are none the less powerfully, but in their own way affected by the cry and its effects, which rise not above nature and the earth.” Utterly ignorant of the Grace of God, yea, dead in trespasses and sins. So they think or hope, that being “earnest they may somehow or other get right at last. What delusion can be more hopeless?”

And what else might be added to this? Religious activities, societies, endeavors and other things are constantly multiplying and one can see readily in much of this the running about of the foolish virgins. None could take from the parable however that when the midnight cry is heard that an individual who discovers that he has no oil, that he is not the Lord’s, could not come to Him, who is ready to sell without money and without
price. Blessed be His name, He stands ready to the very last moment to give the oil, fulfilling to the last moment while He tarrieth His own gracious word, "He that cometh unto me I will in no wise cast out." But, the trouble with the foolish virgins is they do not want to come to HIM to buy of Him, but rather go on in their own natural, foolish way.

And now comes the last stage of this parable. The Bridegroom comes. The prudent enter in, the foolish are shut out. The door was shut. Oh, solemn, solemn word! The door was shut! How soon all this may be a reality. The midnight brought the cry; now we are facing the dawn of the morning. We are in the fourth watch. Soon He will come and all who are saved by Grace, though they may be ignorant of His premillennial coming; or sadly lacking in other respects, will go in to the wedding feast. All others, who are not saved, will be shut out. It is a final judgment. They can never enter in. "I know you not," is all they hear. "Watch therefore, for you know not the day nor the hour." Reader! Are you ready? —Selected by C. E. Kruger, Dayton, O. from Our Hope.

A MEDLEY OF MISTAKES

By A. F. Schauffler, D. D.

Alas! for the way in which many children are brought up! Under the best of circumstances, mistakes will be made by the most careful parents. But there are some cases in which it seems that the parents of children haven't the slightest idea as to how rightly to train them. Such parents follow their own whims, and the child learns to estimate the words or actions of its father and mother according to its own experience. Experience and observation lead me to call attention to the following mistakes that are frequently made in the education of children:

It is a mistake to threaten a child unless there is a fixed purpose to carry out the threat in case of disobedience. As a general rule, it is not well to threaten a child anyway, though it is perfectly legitimate to warn it of the consequences of its misdeeds. But there are many parents who deal in threats that they never intend to carry out, and what is worse, the child knows it. The result is that the child pays no attention to what is said, knowing that the results threatened will never materialize. To the writer it seems far better for the one in authority to tell the child not to do certain things, and then, if the child disobeys, let it pay the penalty. In this way the child will find out that disobedience is always followed by disagreeable results. At the same time, if any threats are made, it should be irrevocable carried out, or the child will learn to despise its mother (or father), and this is a dire disaster. Parents should see to it that nurses, or governesses, do not indulge in the mistake above alluded to, for in this way they do the child much harm, unbeknown to those most nearly concerned. I suspect that more harm is done to children by those in the house, other than the parents, in this way than many of us have idea of.

It is a mistake to flatter a child either on its good looks or on its attire. Who has not heard visitors flatter the child of the home where they are visiting on its hair, or its complexion, or its beautiful eyes? Who has not heard foolish women go into ecstasies over the dress of some little "darling" that is brought into the room in a kind of "show off" spirit? The child is in no way praiseworthy on account of its good looks or its garments. To hear itself lauded for such things is to have cultivated in it a most harmful spirit of pride. In this way the child is taught to think of itself and its dress, and this is most per-
nicious. Childhood is naturally most unconscious, and it should be kept so. No child ever ought to be dressed so as to force the matter of personal appearance on its attention. It will learn this only too soon under any circumstances. Of course this is especially of the girls, as distinguished from the boys.

It is a mistake to blame a child without first carefully considering whether blame is deserved or not. Children differ much from each other, some, for example, being quick and deft in their work, while others, just as conscientious, are slow and somewhat clumsy. That is the way in which they are made. In our public schools we have learned at least that there are children who, on account of defective eyesight, are not able to keep up with others in the matter of reading. What such little ones need is not blame for their slowness, but good spectacles. The blame really belonged to their superiors, and not to the children themselves. A child that is blamed for what it knows is not its fault becomes discouraged and disheartened. It feels that injustice is being done, and resents it. Of course there are times when blame is deserved, and then it is right to administer it. But much care should be taken to discern the true state of the case before any action is taken. And even then the child should be blamed gently, and not in anger. Moreover, the nature of the child should be considered before blame is dealt out. Some children are most sensitive, and others are dull and without much feeling. A blow that may not harm a cart-horse would be cruelty to a race-horse. So blame that may do no harm to one child may be cruelty to a more highly strung child. Much judicious estimate of the peculiarities of the child must be made before blame is indulged in.

It is a mistake not to praise a child when praise is deserved. We all believe that the day is coming when, if we have done our duty, the Judge will say to us, “Well done, good and faithful servant.” And why should we not act in a similar way with those under our charge? “An ounce of praise is worth a pound of blame.” any day. If, when the writer was a boy, he ran an errand for his mother, and made all possible speed on his return his mother said, “Why, how did you get back so soon?” he said nothing, but in his boy’s mind he thought, “Well, next time I will do better still.” If, on the other hand, his mother had exclaimed, “Where have you been so long?” again he would have said nothing, but in his boy’s mind he would have thought, “You wait till next time and see how long I will be.” Praise, when deserved, stimulates to greater effort. Yet there are people who are prodigal with their blame and miserly with their praise. Here I might add that this same principle holds true in the treatment of adults who are under our supervision. Many a clerk would do much better and be much happier if his “boss” were once in a while to praise him for work well done. He hears blame often enough. Let him once in a while hear a hearty, “Well done; that was fine.” It costs nothing but does much good.

It is a mistake to use sarcasm with a child. This is not infrequently done by unthinking parents. Sarcasm is a most dangerous weapon at the best, and to employ it on a child is to take unfair advantage of the little one. The child feels its defenseless condition and does not know just how to take the sarcastic reproof. It does not quite understand the manner of attack, but it does know that it is intended to inflict pain. Let sarcasm wait until the child has reached years where it can understand what is meant, or let it entirely alone. The latter is, in
our judgment, the better course.

When one stops to think how many children are wrongly treated in the ways above referred to (and in many others also), the wonder is, not that so many children are spoiled, but that so many turn out well.—*Selected.*

**A MISSIONARY’S POINT OF VIEW.**

*(A field Picture of the real meaning of retrenchment). Taken from Missionary Review of the World.*

The missionary sat in deep thought. The look on his face was sad beyond expression. In his hand he held a letter which he had just been reading. Evidently it had brought him disquieting news. Many minutes he sat motionless. Suddenly he fell upon his knees and began to pray:

"O God, merciful Father in heaven, have pity upon my poor people! Help me for their sakes to bear this stroke. Teach me what to say to them. O God, spare them this trouble. Open the way. Send the Spirit upon the homeland that this great sorrow may not engulf us. How long, O Lord, how long?"

When he arose, the lines of care were deepened, and the buoyancy of manner was gone. He acted like an old man stricken with palsy, yet he was in middle age and the fulness of his powers. He had come to the crises in his faith.

Yes, after all these years of Christian belief and life and service in the mission field, he was now meeting his hardest spiritual test. The confidence he had reposed in the church seemed slipping from beneath his feet. More than that, the confidence he had known as the servant of God—The reality of his own personal faith—seemed shaken by this new experience. It was the critical hour.

What had brought it upon him? What was in the letter received this hour from the rooms of the Foreign Society in Bos-

...
the Gospel to them?
Again he sank on his knees: Father, forgive them, they know not what they do!"  
* * * * * * * * * *
They found him as he had fallen. Providence spared him the humiliation of explanation. His death might save his people's faith. For him it was not retrenchment, but enlargement.—Selected by H. J. Frey.

CHILDREN REAP WHAT PARENTS SOW.

How often we find men and women ignorantly taking issue against that which is not at fault, while the real cause goes on unhampered and unrestrained. Often do we forget that perhaps the fruitage of which we partake in sorrow today, is only the maturity of seed planted far away in the misty past; and oftimes we carelessly, heedlessly, yea, unconsciously, scatter seeds that in the future will surely yield a sad harvest. Careless sowing will surely, sooner or later, bring grievous reaping, for we must reap as we sow; so to determine what our harvest will be, it is necessary for us to pay heed to what we are sowing.

Parents are often found dealing in such an imprudent way with those in their homes, that they are, unconsciously perhaps, sowing and cultivating seed which will bring sorrow and woe. The seed of dishonesty, unbelief, lust, crime, infidelity, and all the kindred vices, are often unconsciously cultivated in the home. To illustrate:

Little Fred was very fond of raisins, and early developed remarkable cunning and dexterity in slipping them from his mother's cupboard. She, mistrusting, concealed herself and awaited developments. Ere long, she saw him stealthily approach and work, with all the cunning craftiness of a professional thief, until the desired raisins were obtained and his work diligently covered. The doting mother saw only the "cunning prank" and delightedly told her friends of Freddie's cuteness; and when admonished to correct him, replied that it was all so cute in him she could not think of spoiling his cuteness for the sake of a few raisins.

Oh, the awful blindness! There was that mother, and there are thousands more like her, rearing up the future's harvest of thieves, liars, robbers, and murderers; and who, when these "cute" sons and daughters bring sorrow and shame upon them, complainingly bow beneath it, wondering why God ever permitted such a curse to come upon them!

O parents, awake! Be on the alert for evil tendencies that may be manifested in your children. Not for the sake of the raisins nor the lumps of sugar, but for the sake of true parenthood, for the sake of Christ and His cause; FOR THE SAKE OF YOUR CHILD'S OWN SOUL, never let the enemy of your soul and theirs, hide behind "cuteness" nor entrench himself in parental pride and ruin your children, while you laugh at and even extol the very things, which germinate and come to fruitage, will bring sorrow manifold.

The seeds of selfishness, covetousness, and kindred evils are often fostered in the same way. A gentleman once said to his son, "Son, always make it your rule to make money as fast as you can, and as easy as you can." How different from Him who said, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you"!

Almost parallel with this advice was that of the man who counselled his son thus: "My son, always look out for 'number one', and if any one comes out short, make it your business to see to professed to be Christians, seemingly forgetful of the fact that if we abide in it that it's the other fellow. Both
January 27, 1913.

EVANGELICAL VISITOR.  

God, we abide in love, for God is love. This God-love, or charity, never seeks its own, but lives for others; and there must be a sinking out of self prior to our sinking into Christ.

Dear parents, do you realize that you may implant seed in your child's heart that may seal its eternal destiny? and that when son or daughter brings shame to the parental heart, it may be merely the harvest of that which you have cultivated? Do you realize that as you sow now, you will reap hereafter?

Let us repeat: The seed of dishonesty, unbelief, lust, crime, infidelity, and kindred vice, are many times cultivated in the home; and careless sowing will sooner or later bring grievous reaping. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Oh, what will your harvest be?—

By Lorain McLain, in Gospel Trumpet.

THE HOME MOTHER.

Woman must draw a line, a broad line, between the home mother and the worldly mother, who, forgetful of the sacred task assigned her, neglects those who have been given into her charge, leaving them to the care of hirelings, while she pursues her giddy round of amusement.

Not so with our home mother. The heart warms to see her in her daily round of duties. How pleased she sits day after day, shaping and sewing some little article for the use of her little ones. And how proud and pleased is each little recipient of her kindness. How the little faces dimple with pleasure and the bright eyes grow still brighter as mother dresses them with her own hands in the new dress she has made. How much more warm and comfortable they feel if mother wraps them up before they go to school.

There is a particular charm about all she does, explain it who can. They could not sleep—not, for that matter, she could not—if she failed to visit their room and arrange them comfortably before they slept. Her heart thrills with gratitude as she imprints a good-night kiss on each rosy cheek. It may be, too, a tear will start for the little nestling in its chill, narrow bed, for whom her maternal care is no longer needed. It sleeps, though the wild winter winds howl around its head. A mightier arm enfolds it. It is at rest. She bends meekly to the hand that sped the shaft, and turns with a warmer love, if it be possible, to those little ones who are left to love. How tenderly she watches by their bedside when they are ill!

Blessing be on the home-loving mother! Angels look with love upon her acts. Her children will grow up and call her blessed and the memory of her kindly deeds will remain when time shall have blotted out everything besides. The mother is the incarnation of love; for she finds her chief joy in promoting the happiness of her offspring. How strong are her claims on her children's gratitude, love and good offices!—Selected.

WHAT IT COSTS TO BE A MISSIONARY.

A Vivid and Soul-Stirring Picture of the Suffering and Sacrifice Involved.

By Jessie Hertslet.

My reason for writing the following facts is that all who profess an interest in missionary work abroad may come to a better understanding of what it is from the missionary's point of view. You hear about the heathen and the converts, expansion of the work, and great need of funds, but you have probably very little idea at all about the actual circumstances of missionary life and what it entails. If you had, I believe that the old, old cry for more interest, more prayer, and more money would cease, and instead you would rejoice and be eager...
to share in the sacrifice as you do not now.

Let us at once have done with that comforting remark _apropos_ of missionaries: "Well, they knew what they were going into, and counted the cost!" Even if they did, it is no reason for your dismissing the matter from your minds; but, as a matter of fact, no one starting on a journey can tell what will befall him before his goal is reached.

**AN ATMOSPHERE OF HEATHENISM.**

The missionary who bids you farewell and goes out alone severs himself from all that you hold best in life—friends, home-life, and love, the stimulating intellectual life of modern England, and the help and guidance found in a religious atmosphere.

He goes to live among heathen, immoral, superstitious, cruel, often mere savages. He presently finds himself in contact with as personal a devil as ever Martin Luther defied, and has to meet with people of a demoniac nature. His senses are shocked and his soul is sickened; he cannot speak or understand the language that he hears about him, and sometimes he almost gives up to the depression that seems waiting to overwhelm him. Of course, his letters home are cheerful enough, but we on the field see what he suffers. Presently God leads him out of this dark place, and the usefulness that falls to his lot makes him happy again.

Replace the masculine pronoun by the feminine, and try to imagine what it means to a girl, aching for her mother—a girl who has never even heard of the sins that confront her every day, a girl who is actually nauseated many times a day by the sights that meet her eyes.

Often a man or woman with brilliant mental gifts devotes year after year to uplifting dull, unintelligent savages, who do not want to learn. Do not make the mistake of thinking that converts are at once transformed into highly intelligent people thirsting for more light. Many love to stay where they are, simply relying on the fact of salvation, with little or no desire for further advance in any way.

**SOME OF THE TRIALS.**

There are hundreds and hundreds of mission stations where there are only two workers, a man and wife, and often they can never get other white society, or spiritual counsel or sympathetic companionship apart from each other. And yet this draws them very near to each other and to their God.

The heathen influences around a mission station must be felt to be understood, but a bright, earnest church, even if very small, is like a lamp in a dark room. Missionaries are almost always poor, in some societies terribly so. But this is always reckoned by them as a very minor hardship indeed, even when they come from homes containing comfort and even luxury. They see so clearly that they can work much more effectively for Christ without unnecessaries to hamper them. There are many great physical hardships—bad climate, poor food, journeys for days and weeks in jolting carts, or river boats, or swinging machilas, insect pests, and the constant contact with filthy people. But lately a missionary who has lived quite alone in darkest Central Africa for two years wrote that the only hardship he recognized was being unable to preach to the thousands still unevangelised but within reach of him. Just try to imagine for yourself that man’s life, quite alone with heathen, no friendly voice to cheer him, no welcome home after a long day’s work, and at night the still darkness of miles and miles of country all given up to Satan’s rule, indescribable sin, and sorrow, and cruelty. But his only hardship is his inability to do more.

Do you love your Savior like that?
And the missionary children! "Ah," you cry, "I have always said that missionaries should be celibates!" If you had spent six months on the field, or even three, you would have changed your mind. You can judge for yourself from the number of men and girls who go out with the same belief and are immediately converted, showing the change in a most practical manner! No, when we discover a country peopled by celibates we can fittingly decree that no married missionaries must work there, but at present the countries occupied are inhabited entirely by people who are—(1) married, or (2) determined to get married or (3) very sorry that they cannot manage it.

A WORD ABOUT THE CHILDREN.

There is no point of contact between white and black, or yellow and foreigner, or red and brown, so inevitable in result as common parenthood. And never shall we dispel the foul miasma of heathendom so well as by the presence of a perfect Christian home.

But the cost! It cannot be counted beforehand, because parents cannot possibly gauge the measure of parent love before the little ones are there.

With regard to the children, the poverty does hurt. When the pale Indian-born children are home on furlough, and are taken into one of your nurseries, packed, crammed with magnificent toys, when they are bewildered with joy, and cry because they cannot carry the treasures off with them, there is such a lump in their mother's throat that it is quite hard for her to speak politely and be duly grateful for the "pleasant afternoon." No, the "little dears" must go back to their rag doll and the box that does duty as a bandy because their parents have chosen to be poor.

There is such danger for the children on a mission station of contamination by the heathen around that the mother, busy missionary though she may be, has to watch over them every minute of the day. She cannot send them off for a walk or into the garden to play, because she never knows what they may see or hear, and in spite of all her vigilance they sometimes show signs of coarsening. And then she has to pray and watch and trust that the spot on her lily may disappear. God does wonderfully watch over these little children in the midst of so much evil, and keeps them sweet and innocent as any child in a sheltered English home. This alertness is very tiring for the mother, and she has to do a great deal of mission work, too, because there is a permanent shortage of workers.

The difficulty of getting a reliable native nurse often obliges her to do everything for the children herself, and so they learn to love her and cling to her with affection that is undivided.

On many stations the children's health is a matter of great anxiety. Try to imagine yourself watching your baby tossing in fever, knowing that no doctor was available. What if your baby grew worse and worse, in spite of all your amateur efforts, and presently your husband had to go out and dig a little grave, while you just blindly held on to the Lord and trusted to Him to make your rebellious heart right somehow!

And all this in a far, lonely country, with only the two to comfort each other, so that the luxury of breaking down cannot be thought of for a moment; only the young wife longs for her mother, that she might just cry on her comfortable shoulder and give up the sorry pretence of being brave for a little while.

(Continued in the next issue)

God mingleth the bitter with the sweet in this life, to set us seeking another life where there shall be sweet alone.—Augustine.
FAMILY WORSHIP.
(Continued from page 11.)
welfare, and growth in the Christian life.
But alas for the homes where there is no family worship, no family altar erected. I fear that sooner or later sorrows will be visited upon that family. Let the guilty rise up and take notice. (Amend). All in favor raise your hand. Abilene, Kansas.

NOTICE RE CALENDERS.
As far as we know all orders for Calendars have been filled. We hope all have been received. The publishers have informed us that the supply is quite exhausted, so we cannot fill any more orders.

"Go ye therefore and teach all nations. Baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And lo, I am with you alway even unto the end of the world. Amen."

Blessed be our God for the plain guidance that no one need to go astray if we are true to Him. But Satan is switching many on the side track. Even at this one command, baptism, he will have them to plunge once backward into the stream. At the same time they speak the words but do not fulfill them. They say and do not. For if we have been planted together in the likeness of His death we shall be also in the likeness of His resurrection" (Rom. 6: 5).

If the Savior would have died in the grave you that go backward would have a little light. We bury people when they are dead and lay them on their back but those who have been made alive by the precious blood of Jesus we baptize in the name of the Father. We honor Him because He is our Father who has created all things; and in the name of the Son. We honor Him because it is through His redeeming power that we are saved; and in the name of the Holy Ghost, because He leads and guides us into all truth.

I am so thankful that the Lord has opened my understanding in His blessed word and that I was found among a people that are willing to obey their God. Bless His name.

I remember when a little boy one of those agents whom Satan sends out came to our house when we lived near the mountain. Of course he had prayer and was very sociable in his way. We little chaps stood in a row: mother came with a bowl, with a little water in it, and handed it to the preacher, and so he went on. I pity the poor man. He will have to give an account of his stewardship. I pray that God will in some way open the eyes of many dear ones that are on the side track, who would be willing to walk in the ways of our God but there are so many false prophets that will not teach the truth as it is in God.

God is truth: His word is truth: and they that worship must worship Him in deed and in truth, and they will find peace and joy unspeakable and full of glory.

"Thou wilt show me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.

E. Custer.

See there be no sermon without three R's in it: Ruin by the fall, Redemption by Christ, and Regeneration by the Holy Spirit.—Rowland Hill.

"Christianity reaches down from heaven this golden ladder, by which the loftiest soul and the lowliest intellect can begin to climb toward God—the ladder of the truth of God's paternity."
TIME, DEATH and ETERNITY.

READER: Thy time on earth is short. The closing year, each setting sun, each tick of the clock, is shortening thy days on earth, and surely, silently, but surely carrying thee—on to ETERNITY and to GOD. The year, the day, the hour, the moment will arrive that will close thy life on earth, and begin thy song in Heaven, or thy wail in Hell. No future hour shall come to bring thee back to earth again, thou art there forever—for ETERNITY.

TO-DAY thy feet stand on TIME's sinking sand; TO-MORROW the footprints remain, but thou art gone—where? Into ETERNITY.

TO-DAY thy hands are busy at work, thine eyes are beholding, thou art planning for the future. TO-MORROW all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to ETERNITY. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that of reality—the reality of ETERNITY. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered ETERNITY.

And, reader, thine own turn to enter ETERNITY will shortly come. Ask thyself honestly, “Am I prepared for ETERNITY?” Give thy conscience time to answer; listen, it speaks to thee to-day. Drown not its voice lest it speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one of these must be thine ETERNAL DWELLING PLACE, and to-day is the time to make thy choice. To-morrow may be too late—one day behind time. WHICH art thou living for? WHICH art thou traveling to?

To go from the haunts of sin, debauchery and vice to the presence of God and the Lamb—is impossible; from the crowd of the condemned, and the race for gold and gain, to the song of the redeemed and the crown of glory. No, never! EXCEPT A MAN BE BORN AGAIN HE CANNOT SEE THE KINGDOM OF GOD. Reader, hast thou been born again? If so well; but if not, the horrors of an ETERNAL HELL are awaiting thee, and to-day thou art nearer its unquenchable flame than thou hast ever been before.

Halt! Why will you meet God with an unsaved soul? He wills it not. TO-DAY He pleads. Turn ye, why will ye die?

This Tract can be had of S. R. Smith, Grantham, Pa., at 15c per 100. 1.00 per 1,000. Postpaid.