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George Detwiler

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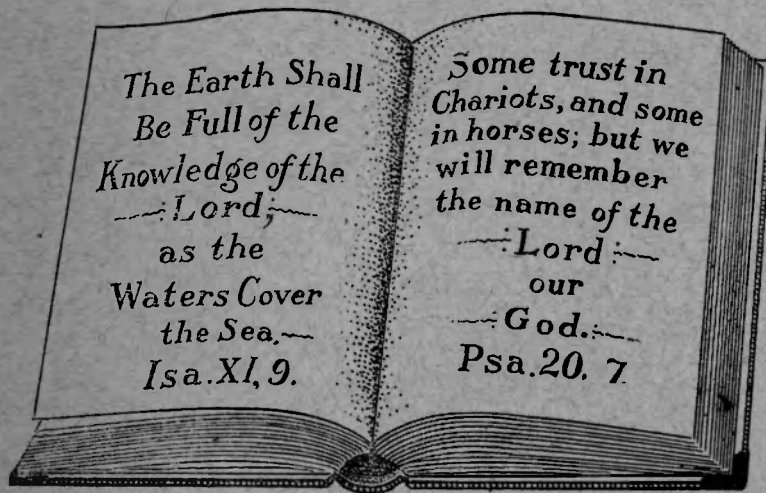
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Evangelical



Visitor.

GRANTHAM, PA.

FEBRUARY 10, 1913.

Evangelical Visitor

The Gospel of Christ.....Saves all Who Believe

VOL. XXVII. GRANTHAM, PA., MONDAY, FEBRUARY 10, 1913.

No. 3.

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WHAT CARD PLAYING DID FOR A SUNDAY SCHOOL CLASS.

(*N. B.*—*This story was told in the Garrick Theatre, Philadelphia, P., during the great King's Business revival movement there.*)

While a friend of mine was conducting a meeting one morning, a tramp came in and said, "My father and mother used to sit in this pew. It is the first church I ever attended. My father was an officer in the church. Seven boys used to sit in this pew in the Sunday school class. We had great love and respect for our Sunday School teacher. One Saturday afternoon she invited us to her home. She entertained us with

music, eatables and a review of the Sunday school lesson. After a while being eager to please and hold our attention, she taught us the names of cards. None of us had ever used cards. We became enthusiastic over them, learning different games. After a while we would not give so much time to the lesson, but she allowed us more time to play cards, and showed us more tricks. After a while we were off in the cotton gins playing cards and not going to her home. Later we failed to go to Sunday school. Cards, Cigarettes, then drinking and gambling. We all at different times left our homes. Two of those boys have been hung, three are in State's prison for life, one a vagabond like myself. No one knows where he is and if the authorities knew I was here I would be arrested and put behind the bars. All I wish is, that that teacher had never taught us how to play cards." As he stood there brooken-hearted, a lady at the right near the pulpit, dressed in mourning, arose, went to where the man was, fell on the floor with a scream, and said, "My God! I am the Sunday school teacher that did it." She fainted and we did not know but that she was dead. She revived.

The woman was not seen anymore in the meetings and the man never seen since.

"You are quite at liberty to print the story in tract form and I would like to add, "the story is true and can easily be substantiated." With sincere regards, I am,

Cordially yours,
J. Wilbur Chapman, D. D.

Evangelical Visitor.

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The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision.

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EDITORIAL.

WHAT IS OUR ATTITUDE TOWARD SIN?

“The wages of sin is death.” “Shall we continue in sin?” These two statements are found in Rom. 6. Permitting the awful import of the first statement to duly impress us it would seem impossible that anyone would think lightly of sin and choose to continue in it. The Scripture teaching is that “all have sinned,” that “all are under condemnation,” that “all are dead in . . . sin.” And since it is impossible for any one to save himself from sin and condemnation, unless help comes from somewhere outside of one’s self our case would be hopeless, there would be no way of escape for anyone, and there would be nothing else open for anyone but to “continue in sin.” However, the coming of Jesus as Savior, and the accomplishment of His work has changed the situation. Through the successful finishing of His work, though it meant for Him to “Tread the winepress of God’s wrath alone,” the Just God can remain Just and still justify the sinner. A substitute for the sinner was found in Jesus; He paid the debt, He sets the prisoner free. There is deliverance from Satan’s power, there is the forgiveness of sins, there is the transforming of the heart and life, all made possible in the provisions of God’s abundant grace in Christ Jesus. Then why should anyone prefer death to life? Only such as have blinded eyes can be thus deceived. Wages imply labor, and effort, so he who chooses to continue in sin is laboring for a hard taskmaster. All heaven is interested in the emancipation of the sinner from this bondage of sin, and nothing is able to thwart this effort but the individual himself. “I would . . . but ye would not” was the charge of Jesus against Jerusalem. So today Satan

deludes the people and they continue in sin and receive the wage resulting from such labor. But Paul in connection with the question "Shall *we* continue in sin," makes the statement that the believer has died to sin: "How shall we that are dead unto sin live any longer therein?" And the implication of the statement is that to continue to live in sin is an unnatural thing for the believer to do. He is made alive in Christ Jesus through the operation of the Holy Spirit. The Ephesian brethren were quickened—made alive—after they "heard the word of truth" the gospel of...salvation;" they were enabled to *trust* in Jesus and were sealed with the Holy Spirit. Then why should such an one choose to "continue in sin"? It would seem impossible that any one should so choose. But so low seems to be the standard of piety among the professed people of God that many continue in sin on lines that insure them the favor of the world which lieth in the wicked one. This friendship of the world is enmity against God as James declares. We ought to value the *gift* of God which is "eternal life" so highly that we would not listen at all to the invitations of sin. Being dead to sin would imply that its music is not able to charm us nor tempt us to turn at all towards it. Our eyes, our ears, our hands, our feet, all are intent only on one thing and that is Christ who is our life. "Christ liveth in me" was Paul's word and that must of necessity be the testimony of all who are His. Then, "When Christ who is our life shall appear then shall we also appear with him in glory."

No, the editor has not moved to Grantham. His address continues to be 1216 Walnut St., Harrisburg, Pa. Letters addressed to us at Grantham reach us all right but in a round-a-bout way. It is unhandy to get postal orders cashed at Grantham. We had to eliminate all re-

ference to Harrisburg in a standing notice before we could obtain second class privileges from the postal department.

We are very sorry that we ran short in our supply of the VISITOR of Jan. 13. We explained the reason in our last issue. We were unable to send any of that number to the city missions nor to those on the benevolent list. The number printed was short on account of a mis-count of an employee of the printing department. When the mistake was discovered it was too late to print more.

That John Wanamaker is now a 32d

degree Mason was heralded abroad over the country as an important news item on the 20th., inst., Mr. Wanamaker is one of the merchant princes of the land and has held important offices in the government. He is regarded as a man of high standing in the Christian profession and one of the leaders of the State in Sunday school work. This is perhaps the second time that we noticed that his Masonic standing was proclaimed. We wonder what virtue there may be in such relationship that merits its being thus heralded to the world. From the January number of the *Christian Cynosure*, page 275, we learn that one of the obligations assumed under the Masonic oath, and sworn to, by the candidate, is that he will "not have illicit carnal intercourse with a Master Mason's wife, mother, sister or daughter—I knowing them to be such—nor suffer it to be done by others, if in my power to prevent it." One wonders what any Christian man can think of such a "beautiful system of morality" (?) and how he can feel honored to have his name heralded abroad as having become *one of them!* Read the other way the obligation would say that a Mason may practice such illicit intercourse with any other woman than

those designated in a prohibitory way. Under the saying that "What is sauce for the goose is sauce for the gander," the *Cynosure* suggests that the "Eastern Star Ladies," the female Masons, reciprocate with a responsive pledge: that the dignified wife or the modest sister follow the male oath word by word and phrase by phrase, thus: "I furthermore promise and swear, that I will never commit fornication or adultery with the husband, father, brother or son of any lady who is a member of the Eastern Star if I know that he is her relative." What a blot on the Christianity of Jesus Christ is this great system of Baalism! this which has been called "Satan's Master-piece."

Our answer to the good brother in whose estimation the new form in which the *Visitor* appears is a sign of deterioration, having become something like a "Sunday School Quarterly", and who hints that likely the change was brought about by a small clique that seems to be running things its way, is that the question of changing the paper's form was considered by last year's Conference and decided favorably, and we cannot remember that their was any voice raised against it. Quite a number have expressed themselves pleased with the change, and we hope there may be no degeneracy in the matter that it may bring to our readers. Let us pray and work to this end.

While in our private correspondence we are not bound to grammatical correctness, nor is it necessary that in conversation or public discourse our speech be unquestionably correct, but we cannot consent to let copy go into the *Visitor* without correction if correction is needed. If we are to put it in as it is written let it be correct before it is sent to us. Amen. Compositor.

We finished our work on the last issue of the *Visitor* on Jan. 21, a few days earlier than usual in order that we might make a brief visit to our aged mother (she is in her 92nd. year) who is seriously sick at her home in Berlin, Ont., as is also our mother-in-law at the same place who is ten years younger. We left home at midnight of Jan. 21, and returned reaching our home in the morning of Feb. 1. The kind heavenly Father gave us a safe journey and favorable weather. The mothers are both waiting for their release when they shall be absent from the body and present with the Lord. We found a pile of work had accumulated for us on our return which we are trying to work out of the way as speedily as possible.

An ordination service was held at Silverdale, Pa., Feb. 2, when Bro. Howard B. Stout was ordained as minister.

An election for minister was held in the Waterloo, Ont., dist., on Jan. 26. The lot fell to Bro. Nathaniel Wildfong of near Hespeler. Bro. Wildfong is a son of the late Bish. John Wildfong. May he be a winner of souls.

Elder Lafayette Shoalts of Forks Road, Ont., has been engaged in special meetings for the last few weeks at Valley Chapel, Stark county, Ohio. Good results attended the efforts. May the good work continue.

Eld. D. W. Brehm of Hummelstown, Pa., commenced special meetings at Souderton, Pa., on Sunday evening Feb. 2. On the same evening Eld. J. N. Martin, came to our help here at the Messiah Home Chapel. We are hopeful of good results.

Eld. H. O. Musser of Elizabethtown, Pa., was expected to labor with the brethren of Martinsburg, Pa., in special meetings during the week following Feb. 2.

Bish. J. R. Zook of Des Moines, Ia.,

was expected to labor at Abilene, Kans., beginning Feb. 2. no providence preventing.

May much success attend all of the efforts thus put forth.

Some one inquires why the names of the missionaries who were stationed at Selukwee, where Bro. Doner died, are not given in the list of missionary addresses. We are not able to say why it is so. That they are not at the station named anymore we learned in a round about way, had no direct information from anyone as to where they are, so we could not do otherwise than drop the names expecting soon to receive information, officially, as to where they are now staying, but no such information has come. We think Bro. Steckley and Sr. Alvis are at Matopo and Sr. Book at Mtshabezi, but cannot be positive in the matter.

The brethren of the Ringgold dist., report having held an interesting series of meetings in a school house in South Waynesboro. Eight meetings were held. One backslider was reclaimed and two others signified their desire for spiritual help. The brethren were made glad for the help of Bish. J. D. Wingert and Eld. H. O. Wenger in a few of the meetings.

A brief word from Sr. H. Frances Davidson dated Jan. 2, informs us that she came South to Matopo for a month's rest before Bro. and Sr. Taylor commence their homeward voyage. When writing to the workers at Macha. Mission be sure to address to Choma, but do not fail to put Macha Mission on also.

Good news of interesting meetings have reached us from Moretown Ctr., Mich., where Eld. V. L. Stump and wife have been stationed since last March. Deep

conviction was on the people and a number of souls had turned to the Lord. May the Lord send great blessing to that needy field.

Eld. L. Shoalts who is engaged in evangelistic work in Stark county, O., expects to labor with the brethren at Clarence Center, N. Y. after he leaves Ohio. O that the power of God in the saving of souls may be greatly manifested.

Be as much as you can with God. I declare to you that I had rather be one hour with God, than a thousand with the sweetest society on earth or in heaven.
—*McCheyne.*

He is dead whose hand is not open wide
To neep the need of a human brother,
He doubles the length of his lifelong ride
Who gives of his fortune to bless another
And a thousand million lives are his
Who carries the world in his sympathies.
To give is to live.

ONE AT A TIME.

By Dr. C. Nysewander.

Like waves of the ocean, that roll to the shore,
One at a time;
We follow each other appearing no more,
One at a time.

We enter upon the brief journey of life,
Short is our time;
And forward must go to meet trial and strife,
One at a time.

Like gold tried in fire, oft the test is severe,
One at a time;
We show forth His likeness when dross dis-
[appears,
Tests make us shine

Approaches the eve when the sun shall sink low
Soon comes the time;
Across the dark river must every one go,
One at a time.

For use of his talent shall each be required,
One at a time;
To render account to the Lord who rewards,
One at a time.

With all who accept Him will Jesus abide,
Now is the time;
To comfort and strengthen, whatever betide,
All of the time.
Long Beach, California.

CONTRIBUTIONS.

THE OFFICE AND DUTIES OF THE DEACON.

Firstly, we take up the word, deacon. The definition of the word is, A servant, a minister, or messenger. The Greek word is Diakonos, probably from the word Diako, meaning to run errands, a waiter, (at table or other menial duties) specifically a Christian teacher. Technically, a deacon or deaconess. Deacon Minister or Servant.

To further corroborate these definitions; we will take up Scripture references. Philip 1: 1, deacon; I. Tim. 3: 8-12, deacon; Rom. 16: 1, servant; II. Cor. 6: 4, minister; Eph. 3: 7, minister; Rom. 15: 8, minister.

In the original language the same Greek word is used in all of these passages, thus showing the wide range of meaning in the Greek word.

In Acts 6: 2, we have the first New Testament record of such an office, or such persons singled out for such service, and in the original we find a similar word used; where we have in the English the word serve tables, Diakonio, to Diakonio at tables, or in other words to Deacon at tables.

In consideration of the office there must necessarily be qualifications designated for the person to fill it, or else the place would mean no more than that of the ordinary layman.

These qualifications are clearly given in Acts 6: 3, 4, and I. Tim. 3: 8, 9, 12.

This office in degree, in all the Christian Church, is considered the third in order, of the offices conferred on its members. It is sometimes called, the inferior or lesser office of the Church.

The foregoing I think clearly defines the office of Deacon, as we find it in the word of God.

The word being defined and the fact

of the office being established we proceed to the duties of the Deacon.

When it comes to pointing out the duties of the Deacon from a Scriptural standpoint we have it all summed up in these few words; to care for the poor (widows) in the daily ministrations, and serving tables. Hence the wide range of difference of understanding of the import of the office; and also the variations of the duties of the office, in the different decades of the Christian Church.

In the Roman Catholic church the office of the Deacon is to assist at the altar.

In the Presbyterian church the official who attends to secular interests.

In the Independent churches the deacon's office is secular with the addition that he distributes the bread and wine to the communicants.

That the duties of the seven deacons of Acts were not of an exclusively secular character is clear from the fact that both Philip and Stephen preached and one of them baptised.

Ignatius, a martyr disciple of St. John, and Bishop of Antioch (A. D. 68) styles the deacons, as ministers of the mysteries of Christ; adding that they are not ministers of meats and drinks but of the Church of God.

Cyprian, Bishop of Carthage (A. D. 250) whilst referring their origin to Acts 6: styles them ministers of episcopacy and of the Church, at the same time asserts that they were called to the ministry of the Altar.

Tertullian a celebrated Father of the second century classes them with Bishops and Presbyters as guides and leaders to the laity.

As time rolls by we notice that their liberties were somewhat curtailed.

The fourth Council of Carthage expressly forbids the deacon to assume any one function peculiar to the priest-

hood by declaring he is not ordained to the priesthood, but for the purpose of ministering.

But to proceed more fully to the duties of the deacon, his more ordinary duty was to assist the Bishops and Presbyters in the service of the Sanctuary, especially was he charged with the care of the utensils and ornaments appertaining to the holy table. In the administration of the Holy Sacraments that it was theirs to hand the consecrated elements to the people is evident from Justin Martyns and from Cyprian.

According to Tertullian, they were empowered to administer baptism.

St. Ambrose (A. D. 380) says expressly that deacons in his time did not preach though he thinks that they originally were evangelists as were Philip and Stephen.

It was the deacon's business to receive offerings of the people.

They were sometimes as the Bishops special delegates to give to penitents the solemn imposition of hands which was the sign of reconciliation.

Deacons had power to suspend the inferior clergy, this however was done when the Bishop or Presbyter was absent and the case urgent.

Another especial duty was to care for the necessitous orphans, widows, martyrs in prison, and all the poor and sick who had any claim upon the public resources of the Church.

It was also his especial duty to notice the spiritual as well as the bodily wants of the people, and wherever he detected evils which he could not by his own power and authority cure, it was his duty to refer them for redress to the Bishop.

The characteristics of a deacon as given by St. Paul in his first epistle to Timothy were the rule by which a candidate was judged fit for office.

The primitive Church had its Arch-deacon who was selected by the Bishop,

and had considerable authority over the other deacons and inferior orders.

Just when this office was first instituted is disputed with learned men.

The duties of the deacon as prescribed by our own Brotherhood and by our old fathers in the church is as follows:

It shall be the duty of the deacons to visit all the respective members of the church in their respective districts at least once a year, specially inquiring into their spiritual condition, and as to their unity with the church and the doctrines of the gospel for which we stand; to provide for the poor and infirm of the church, to attend to all the local duties of their charge, to take collections from the Brotherhood, and make such disbursements as are necessary for the foregoing; and to report to the church councils as to the finances as also his findings in the visits through the church.

It is also his duty to take the care and oversight in preparing and arranging for the special services of the church and provide the necessaries upon love-feast occasions in providing the bread and wine for the communion, and the utensils for the religious ordinance of washing the saints' feet. In the absence of ministers at the ordinary church service it is considered his duty to read a scripture, and make some comments, or preach and take charge of and conduct the service.

"FURTHERMORE"

It is evident from church history that in the early church there was the recognized order of Deaconesses. See Rom. 16: 1. The qualifications were, (1) widowhood, although virgins were sometimes admitted to the order, but this was the exception and not the rule.

(2) Motherhood, no widow unless she had borne children could become a deaconess.

(3) Once married, the early church

was very strict to admit none who had been twice married.

One of their duties was to assist upon the baptism of women.

Another was to instruct and prepare the Catechumans for baptism.

To visit the martyrs in prison.

In course of time this office was lost sight of, and only about the 10th century was it wholly abrogated or done away with.

Jacob N. Engle.

Abilene, Kansas.

LOOKING FOR MOTHER.

BY W. R. SMITH.

One bright morning in early Summer, while on my pilgrimage to the Celestial City, I came to a country graveyard. It was located by the wayside in a little glen in the woods, with a small stream flowing by on its clear winding way to the great river.

As the gate stood open I entered to read a few of the inscriptions on the head stones, and thus learn a further lesson of my own mortality.

I always feel a reverence when visiting these places as though walking on holy ground, where rest the sacred dead, who have finished the great journey of life. The place was well cared for, graveled paths, beds of lovely flowers, blooming shrubbery and various ornamental and evergreen trees, attested the fact that the departed ones were not forgotten.

As I slowly walked along the path reading the many inscriptions carved on the stones, I noticed a very aged man kneeling by a grave a little distance away. I came near enough to him to read on the stone, "Mother, Aged 92 years, "At rest in Jesus."

For the first time the old man noticed me and said, "Yes, this is where my people tell me that mother rests, but

mother is not here, and I have been looking for her everywhere for many years. I am now nearly as old as mother was when she left me twenty years ago, and all of these years have been lonely, for mother was all I had on earth, and what is life when love is gone, and mother was all love.

As the old man ceased speaking, I replied that he would soon meet his angel mother again over in the better land, where they would never part, but be forever with the Lord.

"Yes," said the old saint, "I know that I am fast nearing the sunset portal of this life, the shadows are growing longer in the valley, and I am weary and worn with my long journey, and am looking forward with longing eyes and heart to the sunset hour, when I shall pass from these scenes of time, to my Father's house, my Savior, and my mother." I told him that the longest life here was very brief when looked back upon, in comparison to the endless cycles of eternity, and the hope of a glad reunion with our Savior and departed loved ones was a sweet and cheering one to the true believer in Christ.

I further told him that he was right in saying that his mother was not here, for her redeemed spirit was with God, the all-loving Father, and was happy forever as she had gone home by the way of the cross, and no one was ever lost on that one safe way to heaven.

My hopeful words seemed to comfort the old man, and he asked me who and what I was, I replied that I was only a weary pilgrim like himself journeying over the hills and vales of life to that "City which hath foundations, whose builder and maker is God." And as I passed along was trying to help up and cheer up a few of the many who have fallen along the wayside of life, that they may again look up beyond the blue of

heaven and see our divine Father's care and love for them.

Long and lovingly we conversed together by the side of his angel mother's grave, for he possessed a congenial spirit, and our fellowship in Christ made us more like two well beloved brothers, than as strangers.

Our talk was not of idle tales, but of the great inspired themes contained in the holy Scriptures.

And as we talked of "Jesus and His love," of heaven and the blessed joys and rapture of the glorified, and our own bright prospects of getting there, through God's grace and mercy, our hearts experienced a burning sensation like the two disciples of old as Jesus talked with them on the way to Emmaus: and I am sure that the same invisible divine presence was with us, and we seemed to be quite on the verge of heaven.

I have thought that there is no place like a graveyard for quiet meditation, for here the world, its work, cares and burdens are forgotten, as one ponders on life, death, eternity and the eternal glories of heaven.

At last the good old man and I parted in tears, knowing that we should probably never meet again on earth.

And as years have gone by since that hour, I have no doubt but what my aged brother has long ere this time been called home to meet his angel mother, his Savior and his God.

Fredonia, Kans. R. R. No. 2.

As woman my duty is supreme, for I am sculptress of the race, the architect of humanity. My body is the temple, the holy of holies, wherein are fashioned into indelible shape, for weal or woe, the children who are to come. Therefore must I keep my temple pure and clean, nor ever let it be defiled by thought or word or deed, for within me lies, may-

hap, the destiny of millions yet unborn.

At its peril will the race defile me, stunt me hinder me in my high calling, for outraged nature will herself avenge my wrong, and demand in full the penalty for my hurt. I can not fall alone, the race will suffer with me, for its destiny is bound up with mine own. I am indeed supreme, for I am a woman!—

By Belle Squire.

I. CORINTHIANS 14: 34, 35.

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home for it is a shame for women to speak in the church." The above scripture is a perplexing one to the minds of some. Some perhaps, who are not as spiritual as they should be, try to hide behind this passage, in the praise and testimony service. Again other honest, and, perhaps, good conscientious souls fear they are transgressing the divine law and word of God. But if we take the various passages bearing on this point, I think we can find the middle of the road which is always safe to walk in.

We notice that the apostle in the forepart of this same chapter is dealing with the subject of speaking with tongues, and especially guards against the disorder which might come into the worship in connection therewith, and then also that prophesying is not forbidden but encourages the same.

The denying them the privilege of speaking in the church, I think is in the sense of openly asking questions or trying to discuss matters in an authoritative way, and usurping authority over the MAN, who in point of authority and leadership is to be the head, as Paul also clearly teaches in the eleventh chapter

of this same Epistle.

The word prophesy can be variously applied and is so used in the Scriptures. It not only means to foretell things yet in the future, but one of the root thoughts is to speak by inspiration, and thus may we magnify the saving grace of God and tell what great things God has done for us.

Joel 2: 28 and Acts 2: 17 very clearly admit of this thought, Again Acts 21: 9, Philip had four daughters, virgins, which did prophesy.

Prophet, sometimes means an inspired man.

Paul in Titus 1: 12 refers to the profane or pagan poets as a prophet.

One of the root thoughts of prophesy is to speak by inspiration. I. Pet. 1: 10; Acts 2: 17-18.

Jacob N. Engle.

Abilene, Kansas.

A TRIP TO CANADA.

This morning I awoke early and sleep left me. My mind reviewed my trip of over three months to the north west and the things which came to my notice both good and bad.

On July 30, 1912, my son Benjamin and I left Abilene for Sask., Canada. We arrived at Delisle, Sask., on Aug. 2. My son-in-law, Reuben Climenhaga, met us and took us to his home. It was truly a time of enjoyment to meet with the family here, as I had my home with them a few years ago.

There are only a few families of our people here, but they have preaching every two weeks and Sunday school every Sunday. Bro. Reuben Climenhaga conducts these services.

We stayed here a few days and attended the services. Then we went about 100 miles farther West to Kindersley where another son-in-law, Laban Climenhaga, lives. He occupies a homestead about 12 miles North west of town. This is a fine country as is also the case at Delisle.

At Kindersley there is a membership

of about 44. If they stand together in true unity of heart and spirit they can be a power for God in soul saving in that community. I can testify truly of having fellowship with the Brethren at Mer-rington church near Kindersley, and enjoyed myself.

I was more particularly impressed with the wickedness of the people I saw in cities and towns and on trains. How we should concern ourselves about these deeply fallen souls for they are also God's human beings as well as we. Then there are so many people who claim to be Christians and yet can indulge in so many things that are ungodly and contrary to the word of God.

When we look into the conditions of things we can easily see that there is a great wrong, yes, a great drifting away in this our day. Many so-called Christians can travel with the world in almost anything that is going on. They don't know anything about self-denial.

It seems to me sometimes that Protestants in general are almost as far away as were the nations in the dark days before or at the time of the Reformation.

On my trip in Sask., I attended the services of a certain denomination. The preacher made an announcement of a social meeting to raise money towards building a new church building, and that was a box-social which is great evil leading towards fleshly lust.

If the professed Christians were led by the Spirit of God the condition of things would be quite different and could not be other wise, for if we have experienced what manner of love the Father has bestowed upon us these worldly amusements will be far from us (unless we be back slidden) and have something far better to enjoy ourselves by.

"Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him.

"For all that is in the world the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father but is of the world, and the world passeth away and the lust thereof; but he that doeth the will of my Father abideth forever."

Those of us who have been converted

and had the blessing of God's Holy Spirit shed abroad in our hearts through faith in the Son have received an abhorrence to carnality, because we learned that it is enmity against God. For it is not subject to the law of God neither indeed can be.

But if we have had this experience and don't watch and pray we can very easily become as some of the Galatian brethren, having begun in the Spirit, expect to be made perfect in the flesh.

There are so many things which appear so nice because that Satan himself transforms himself into an angel of light. But if we consider the things in the light of God and His word we see they lead away from God. For instance there are churches that have their carnal amusements to hold their people. Many such things may seem good but where will they end? "Strait is the gate and narrow is the way that leadeth unto life and few there be that find it." Because it is only found and lived by the grace and help of God and faith in the Son. But the broad way is traveled by so many because it is man's way and when he meets the cross he shrinks and satisfies his carnal mind. Because of not laying hold of God and trusting in Him there is always a drifting away.

When we read the old Bible we see how the first generation before the flood drifted and then how the children of Israel were near to God and in a few years were far from where God would have them be. They would make themselves high places to please themselves rather than to please God.

Now if we see how it went with generations gone by, let us take these things for an example for ourselves and warn, and watch and pray that we, as a body, and others be kept from the vanity of the world.

I have written a good bit of the dark side, but there is also a bright side, a side of victory, through our Lord and Savior. Each one of us can have an open door for ourselves and no man can close it for us.

S. H. Bert.

Sin is not forgotten till forgiven.—*Matthew Henry.*

SWEETNESS OF RELIGIOUS WORK.

BY GEORGE S. GRIM.

Blessed is the man to whom work for Christ Jesus is sweetness and delight. His soul is in proper frame. His heart is attuned to the divine authority of music. He measures and sees time and eternity in their due proportion and relation. He is conscious that life on earth will not last forever, and that his Master will reward him according to his works. He is not a time-server but a contributor to eternity. In helping others he helps himself. He gets something out of life by putting something into life. If you wish to make the water in a cup bubble over the edges, drop in pearls. If you wish your soul to overflow with blessings, drop in good works. You have what you live for; God satisfies every hungry soul that will partake of His food. To do His will is meat and drink to every devout heart. If you wish to learn this style of life, set about your studies at once. Then become a disciple of Jesus Christ, a learner in His school. He has a crown and diadem for every true student of His will. And a rich reward for here, and here-after, for every child of wisdom.

Louisville, Ohio.

We have great need to be prepared for trials of faith and patience in so great a business as reading the Scriptures with an understanding heart. It is only by faith and patience, and prayerful meditation of the Word, that we are delivered from imaginations of the flesh—from sacrificing to our own net, and burning incense to our own drag.—*Selected.*

Pride is Satan's wedge for splitting prayer-meetings to pieces; watch and pray against it. If you have not the Spirit of God among you you will have the spirit of the devil. Watch against seeking to be greater than one another; watch against lip-religion.—*McCheyne.*

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, Macha Mission, N. W. Rhodesia, South Africa.
Walter O. Winger, Abbie B. Winger, Elizabeth Engle, Mtshabezi Mission, Gwanda, 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 Foreign Mission Board:

Mr. 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, Kans.

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, 6039 Halsted St., in charge of Sr. Sarah Bert, Bro. B. L. Brubaker and Sr. Nancy Shirk.

Des Moines, Iowa, Mission, 1226 W. 11th St., in charge of Eld. J. R. and Sr. Anna Zook.

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

San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.

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

DAYTON MISSION.

We come greeting you again in the name of Jesus. One more month has passed since our last report. We truly are thankful to be numbered with a body of worshipers who do hold up the full standard of the Word of God. As we go out visiting and come in contact with a small portion of the religious world, and see and hear what is going on under the name of Christianity, we are shocked and alarmed, and it is very sad indeed to hear how lightly church people express their views on repentance, confession, and making restitution for our sins. I am sorry to say we have reached the time when the great majority of the professed world will not deny themselves and take up their cross daily and follow Jesus in the plain and narrow way. Not only do the many refuse to go through the ordeal of complete repentance, forsaking of their sins, and restitution, but they hinder others in going through with the Lord. And the most sad feature of it all is that young converts being visited by the light of God are confronted by professors of salvation, and tell them it is needless to make restitution: only confess to God, is all that is necessary.

It truly makes it hard, and very sad for mission workers to face those conditions. If ever there was a time that it does mean to watch and pray mightily for souls it is now.

Not only is it hard to convict souls of their sins, but after they are convicted, and plead for pardon, it is harder to encourage them to become willing to close their eyes and ears to the suggestions of the formal professors, and listen to the Word of God. The Lord said, "Take my yoke upon you, and learn of me." This is the part that the many are not willing to do. Just such an experience is ours at present. Several weeks ago we were invited into an unsaved home, a few doors from the Mission, to have a prayer meeting. The young mother was seriously under conviction, and as the altar call was made she came and prayed for mercy and forgiveness of her sins, and as the Lord understood her heart, He spoke peace to her soul which brought great rejoicing in her home that night. But as the light of restitution was held up before her, the Lord began to reveal to her the wrongs she had committed to others in her past life of sin. Now is when the test was on; she knew that restitution was her Lord's command, and the enemy

attempted to have her believe it would be too hard for her to obey. Just at this time some of her old friends and formal church people got around her. This occurred a few days after the prayer meeting. They discouraged her in her leadings of making her wrongs right. They made the way very easy for her, and asked her to join them, in their church fellowship. But that did not give her relief or remove the burden. O think, she is only one out of many that are being quieted down in their convictions, and made believe they are all right, and are going through this world as church members only, and sadly deceived. O! think of the mighty awakening there will be at the judgment, when all those realities once come before eternity's light. My prayer is that we as a church may never be guilty of passing souls through so lightly, and made believe they are saved and all right over sins covered, committed back in their lives, that will be awaiting their condemnation where repentance and restitution will never avail.

Last Tuesday evening this dear soul came to the prayer meeting, with a heavy heart. She did not have the courage to testify, but we encouraged her to go through with the Lord. She began crying, and after the third or fourth attempt she arose and said she was led to confess and make wrongs right, and felt that it was more than she could do. After the meeting she unburdened her troubled heart to Sr. Boyer, and this gave her such relief, and we could see the joy beaming in her face. She said the rest would be easy. Will you help us pray that this dear soul will take the way with the Lord?

We are glad to say we are still encouraged in the work. O. dear missionaries, and our beloved Brotherhood, let us go through the hard places, and stand true to Jesus, and for the rescue of dear unsaved souls. We are thankful to have our dear Sr. Anna Hoover join us in the work, and share with us in the burden for precious souls. The Lord truly has called her to this work, and we appreciate her presence, and faithful service. The Lord will use all those who yield themselves in obedience to His will. We again wish to thank all the loving hearts and hands that have remembered us another month with their means, and prayers. In the faithfulness of our blessed Lord your reward is sure. Continue to hold us up at a throne of grace.

FINANCIAL.

Report for Jan. 1913.

Balance on hand, \$.59.

Receipts.

Bro. Geo. Cully, Springfield, O., \$1.00; In His name \$2.00; Bro. Jacob Shatz, Springfield, O., \$5.00; In His name, \$2.50; Iva Herr, \$.50; Ashby Pendleton, Clark county, O., \$1.00; Albert Hoke, \$.75; Mamie Roher, Kenton, O., \$1.00; Mission offering, \$1.73; State Mission Treas., \$18.00; Total, \$34.07.

Expenditures.

Rent, \$18.00; gas and stove rent, \$3.02; table account, \$4.01; incidentals, \$1.15; Total, \$26.18.

Balance on hand Feb. 1, \$7.89.

Provisions of various kinds, consisting of beans, fresh meat, milk, cornmeal, butter, soup beans, graham flour, eggs, pop corn, cocoa, cottage cheese, sweet milk, were donated by Ed. Engle, Isaac Engle, Iva Herr, Dora Dohner, Ella Shatz, Ella Etter, and Albert Roher.

Yours lovingly,

W. H. and Susie Boyer.

601 Taylor St. Dayton, Ohio.

DES MOINES MISSION.

"His praise shall be continually on my lips." We have many reasons to praise the Lord for His numberless mercies. We have our losses and burdens, but the Lord's grace sustains us. The destruction of the Gospel Temple by fire while I was at the Bible Conference at Grantham, Pa., was a severe test indeed. The church, was possibly the most valuable building of the kind in the Brotherhood. It would cost at least \$14,000.00 or \$15,000.00, to put up one just like it.

Just what was the cause of it being set on fire remains unexplained but that it ignited in some way by the furnace is evident, but just how no one knows. We had the furnace carefully examined last Fall by a furnace man, and the pipes all well cleaned out, etc., so we feel clear in the matter. It took on fire about 3 p. m. on the first Sunday in January. Bro. Landis, was down to look after the fire at 2 p. m. and saw no fire and the furnace did not seem very hot. Three or four of the firemen were badly hurt when the roof fell in and threw out part of the South wall. It is believed that one will remain a cripple. It was a fierce fire. We have had a number of warm invitations from various denominations to come into their churches and continue our church work and Sunday

school. They were very thoughtful and kind. We are now holding our services in a church, two and one-half blocks from our own church. Rev. Helfenstien was their pastor, but resigned some time ago, and since his resignation they have had no preaching, so they were glad to have us come in and hold our meeting and Sunday school on the regular hours.

So many of our Des Moines friends in the business and professional world as well as religious people, express their regret of our loss and extend their sympathies and most usually say— "We hope you will be able to rebuild."

The Lord is continuing to bless our down town mission. We wish the readers of the VISITOR could only drop in and see for themselves. We know it would be convincing as to the scope and character of the work. Souls are being continually saved, sanctified and healed.

Continue to pray for us that the good work may go on unhindered. .

FINANCIAL.

Report for the month of Jan. 1913.

Receipts.

Bro. and Sr. C. W. Christensen, McPherson, Kans., \$10.00; A sister, Wooster, O., \$3.00; Bro. S. Landis, Philadelphia, Pa., \$10.00;

Expenditures.

Gas, \$5.00; water for one quarter, \$2.50; groceries, \$19.50; fuel, \$14.00; incidentals, \$6.00; Total, \$46.00.

Balance due mission Feb. 1, 1913, \$23.00,

Yours in faithful service,

J. R. and Anna Zook.

The Compositor requests that those who make out these mission reports follow the style as they appear in the VISITOR, like this; James Clark, Chicago, Ill., \$5.00; John Smith, Mt. Joy, Pa., \$1.00; Sr. Long, Buffalo, N. Y., \$.50. The old way makes it harder for the compositor.

CHICAGO MISSION.

As we look over the year which is just past, the narrow places, places of danger through which the Lord has brought us, we can truly say with the Psalmist, "O praise the Lord all ye nations, praise him all ye people, for his loving kindness is great toward us. And the truth of the Lord endureth for ever. Praise his name."

The battles may seem hard, but the end

brings an increased strength and love for a lost world.

Our hearts are encouraged to go forward. We trust the year into which we have entered shall indeed be a year for our Master: a walk in humble obedience to Him who has redeemed us. We believe it shall be ours to see souls born of the Spirit into His kingdom.

We praise the Lord for those who sought and found the Lord while Bro. H. Frey labored with us. May his efforts at home or abroad be crowned with success for the Master.

Sr. Frey and little daughter who have been stricken with scarlet fever are improving. "How strange! Why did we come to the Mission and get sick here? And why was Sr. Baker led all the way from Canada to take care of us and be shut in all these weeks." These questions would come to Sr. Frey. Many things we do not understand now. But as we walk with our blessed Lord He will reveal and make known His purpose in the things which are hard to understand. How blessed to know the soul rests in His care and keeping and all is well.

Again we wish to express our appreciation of the co-operation of the saints in the work of the Lord. We pray God may bless according to His will.

FINANCIAL.

Report for the month ending Jan. 15, 1913.

Balance on hand, \$17.43.

Receipts.

Roy Witter, Enterprise, Kans., \$5.00; Archie Byer, Hamlin, Kans., \$5.00; Bro. Stoner, Pa., \$5.00; S. Whisler, Ashland, O., \$5.00; S. Reichard, Hemet, Cal., \$1.00; Mary McNeal, Chambersburg, Pa., \$2.00; C. N. Christanson, McPherson, Kans., \$10.00; Sr. Zook, Pa., \$1.00; Y. P. Chicago, Ill., \$7.88; Total, \$59.31.

Provisions.

Sisters, Abilene, Kans., 29 lbs. dried fruit, 9 lbs. butter, 12 lbs. beef, and chickens. Sisters, Morrison, Ill., 8 chickens; Hamlin, Kans., butter, apple butter, eggs, and poultry; Sisters, Garret, Ind., poultry, 11 lbs. butter; Bro. Taylor, Imley City, Mich., poultry; C. O. Musser, Abilene, Kans., 3 bu. apples.

General Expenditures.

Provisions and other necessities, \$25.97; gas for lighting, \$7.85; Total, \$33.82.

Offerings for the Poor.

Sr. Byer, Hamlin, Kans., \$2.00; H. Stump, Kans., \$2.00; Sr. Miller, Lanark, Ill., \$1.00; Total, \$5.00.

Paid out for supplies for the poor, \$7.00.

Interest.

Zion S. S., Kans., \$25.00.

We wish to thank all who have so kindly remembered the poor of this place by sending in provisions for Christmas dinners. The Lord will bless. We furnished, as near as we can tell, twenty six dinners. Most of these homes were worthy, and they were indeed grateful. We trust it may be a means through which the soul can be reached.

In Christian fellowship,
Sarah Bert and Workers.

6039 Halsted St., Englewood, Ill.

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SAN FRANCISCO MISSION.

Dear readers of the VISITOR: We come to you again with our monthly report. We are glad we can say that souls are still being saved and the work is moving on.

We certainly are living in the highway and hedge age, as Jesus mentioned in the parable of the Great Supper.

"A certain man made a great supper; and bade many:

"And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

"And they all with one consent began to make excuse."

Now, we do not want to be as those who made excuses, but be ready and come when we are envited.

Jesus is saying, "Come; for all things are now ready." We all have the privilege to come to Him and feast at the table that is spread, for it is spread for all.

After those that were first bidden made their excuse, then the servants were commanded to go out quickly into the streets and lanes of the city; and into the highways and hedges and compel them to come in. Now the last call is going out. Let us be faithful in giving it out.

Quite a number of the Lord's children gathered together on Christmas day at the mission home. After refreshments were served we had a little social chat in the open air, after which we had a heart to heart talk about the things of the Lord, testimony and prayer. The Lord wonderfully blest our souls and was pleased with our gathering: we all felt the day was well spent.

FINANCIAL.

Report from Dec. 24, 1912, to Jan. 24, 1913.

Receipts.

Upland, Cal., \$10.00; Bro. Samuel Reichard, Hemet, Cal., \$1.00; Edith Fry, Pearl, Kans., \$5.00; Bro. Lawrence Fry, Abilene, Kans., \$5.00; Upland, Cal., \$50.00; Free will offerings at hall, \$36.45; Total, \$107.55.

A brother, \$10.00 for Christmas dinner.

Expenditures.

Street car fares, \$9.70; table supplies, \$19.24; home incidentals, \$6.50; light at hall \$3.05; gas and water, \$4.98; poor \$1.00; house rent, \$8.00; hall rent, \$50.00; Total, \$108.01.

Balance on hand, Dec. 24, 1912, \$2.97.

Balance on hand, Jan. 24, 1913, \$2.41.

The Workers.

52 Cumberland St.

PHILADELPHIA MISSION.

"The needy shall not always be forgotten; the expectation of the poor shall not perish forever" (Psa. 9: 18).

The faith and patience of Christ's soldiers are best known when sorest tried. The poor never ceased even out of the land of Israel.

Deut. 15: 11: "For the poor shall never cease out of the land; therefore I command thee saying thou shalt open thine hand wide unto thy brother, to the poor and to the needy in thy land." Christ says, "Ye have the poor always with you." Those who have a heart to do good need never complain for want of opportunity. There are many who have much goods but don't do much good with them. While they abound with plenty they forget the poor in their poverty. But poverty does not destroy the relation in which we stand to each other and to Christ: for we are brethren and it is our privilege to rejoice even in tribulation. Our hopes and comforts rise or fall according to our faith in what Christ is in Himself and what He is to us. He is not only our Savior and Advocate but our Brother.

Heb. 2: 17: "Wherefore in all things it behooved him to be made like his brethren that he might be a merciful and faithful high priest in things pertaining to God to make reconciliation for the sins of the people: praise His dear name. He was tempted and now He is able to succor them that are tempted. After all, faith is the victory, the privilege of believers. They shall not abide in darkness. First they shall not abide in mental darkness. 1 Peter 2: 9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who has called you out of darkness into His marvelous light." Then former darkness is passed away and again they shall not abide in spiritual darkness. Faith in Jesus delivers the soul from guilt, purifies the heart and fills it with peace and joy. Praise His name forever.

Some of our dear brothers and sisters may think that I make many pleas for the poor, but this is my mission. God has called me for this very purpose. This does more good among the poor to help them in time of trouble and to clothe them when they are half naked, for truly we have many that are coming to our mission that couldn't come if we wouldn't give them a coat once in awhile, or a shirt or other wearing apparel. Today the sisters and myself were busy giving out clothes such as we had to the poor. Truly we haven't much of anything more to give. This is the reason I make so many pleas for things at the Mission, and as a body of Christian people, we should truly take care of our City Missions. If some of you dear saints would really know how we have to struggle to make ends meet at the present time at the Mission. I know you would have compassion on us and would give us a helping hand and your ears would be closed to all trash and your hearts would be opened and your minds would be on the good things that are accomplished in these missions. Truly I plead in Jesus' name again for help, and this will always be my plea. It means much to neglect such a great and noble work. If we know to do good and do sion is as bad as that of commission. So my it not then it becomes sin. The sin of ommis-prayer is that God Almighty will arouse His children to a sense of their duty. I feel free to talk to my brothers and sisters in Christ, and we all should if we are that. I hope and trust that you will heed the call for it truly is from the Lord. Now may the blessing of

God rest and abide with all God's children is my prayer. Pray for us.

FINANCIAL.

Report from Jan. 11, to Feb. 1, 1913.

Balance, \$14.00.

Receipts.

Louisville, Ohio, \$5.00; Offerings, \$8.14; Philadelphia, Pa., \$5.75; Louisville, Ohio, \$5.00; Bainbridge, Pa., \$1.00; Elizabethtown, Pa., \$2.00; Total, \$40.89.

Clarence Center, N. Y., 1 box clothing.

Expenses.

Provisions, \$15.53; poor, \$8.00; gas, \$2.00; Other expenses, \$2.36; Total, \$27.89.

Balance on hand Feb. 1, 1913, \$13.00.

From your Bro. and Sr. in the battle,
Peter Stover and Wife.

3423 N. 2nd. St.

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BUFFALO MISSION.

Dear readers of the VISITOR. We greet you all in Jesus' name.

Another month has gone with its joys, conflicts and tests; one month less to labor in which to gain jewels for the Master. We are endeavoring to preach the Word, knowing that God hath said, it shall not return unto Him void. We are thankful for some results, a few are seeking after God, we are praying Him to make the way very clear to them, so that they will repent and turn away from all sin. We are also encouraged to see the attendance increasing somewhat. We believe it is the desire and prayer of the band in Buffalo, that God would send us a gracious revival. Will you continue to pray with us to this end? Amen.

FINANCIAL.

Report for Jan. 1913.

Balance on hand, \$59.51.

Receipts.

Bro. E. Climenhaga, \$1.00; Sr. Carver, Buffalo, .50; Bertie S. S., Ont., (for carpet), \$10.00; Bro. B. Winger Sr., Rainham, \$1.00; Bro. B. Winger Jr. Sask., \$2.00; Sr. Gish, Buffalo, \$4.00; Bro. D. W. House, Gormley, Ont., \$1.20; Bro. P. Steckley, Bethesda, \$1.50; Bro. E. Roberts, Buffalo, \$2.00; Bro.

R. Petkie, Buffalo, \$1.00; Mr. Leager, Buffalo, \$1.00; Bro. Pringle, Buffalo, \$.50; Bro. F. Climenhaga, Bertie, Ont., \$.75; Bro. H. Winger, Sask., \$.50 Valley Chapel S. S., Ohio, \$6.00; Sr. Ott, Buffalo, .1.00; Martin Sours, \$2.00; Bro. Carlyon, Buffalo, \$1.00; Sr. Longenecker, Williamsville. \$1.00; A Bro. Victoria Square, \$2.50; Total, \$104.46.

Expenditures.

Coal, \$32.50; light, \$2.79; wood, \$1.00; groceries and sundries, \$19.17; Total, \$55.46.

Provisions and fruit donated by the following: Sr. Macklem, Bro. D. W. Heise, Sr. Hoover, Bro. and Sr. Petkie, Bro. Max, Sr. Blake, Sr. Morrisee, Sr. Ott, Bro. D. V. Heise. We thank God for so abundantly supplying all our needs. Yours, Yet His,

T. S. and Cora Doner.

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JABBOK FAITH ORPHANAGE.

Report for Nov. and Dec. 1912.

We come with thanks-giving and praise to God for His care and keeping in every dark hour of trial and test. The angel of death has entered our midst, and snatched away a young life, viz: Lawrence McElhoes, aged five years, who passed out of this life on Dec. 12, 1912, and one more jewel is added to Christ's kingdom. We miss him, and his litter sister feels the loss of a brother, keenly. But we know that God knows what is best, and does all things well. Funeral services were conducted by D. S. Deering. Interment in Thomas Cemetery.

Freewill Offerings.

Winton Hinkle, Abilene, Kans., \$2.50; D. V. and Fannie Heise, Clarence Centre, N. Y. personal, \$10.00; M. G. Engle, Abilene, Kans., \$6.00; Belle Springs' Sisters, special, \$3.50; Sr. Krikorian, of Armenia, \$3.00; Zion Dist., Sisters, special, \$5.00; Miss Lela Sauder, Cal., \$5.00; A. N. Engle, Canadian, Texas, \$5.00; Prof. Harris, Thomas, Okla., Christmas Gift, \$1.00; Mrs. John Keefer, Hope, Kans., \$1.00; Bethel Dist., Moonlight, Kans., special, \$12.25; Abilene, Kans., special \$3.50; Adda and Elizabeth Engle, Abilene, Kans., \$1.50; Mrs. Anna Epler, Thomas, Okla., \$1.00.

Other Donations.

Shoes, hosiery and clothing, from Mrs. Andrus. Mrs. Sturgeon, Mrs. Anderson, and Mrs. J. E. Landis, of Thomas, Okla.; Charley Combs, Thomas, Okla., Christmas gift of 1/2 doz. apples; Mr. and Mrs. Deering, Thomas, Okla., Christmas gift of 50 yds., calico; Mrs. Emma Brubaker, Ramona, Kans., A Christmas gift to each orphanage child; Bro. James Evster, Thomas, Okla., one crate of fine, large

oranges; Edward Akin, Thomas, Okla., (aged 4 years.) sent in a dish of home-made candy for the childrens' Christmas; First Grade Dunkard S. S., Thomas, Okla., sent gifts to the children; Dr. Omer, Thomas, Okla.; a Christmas gift to each child, consisting of dolls, blocks, balls, books, nuts and candy; Girls' Sewing Class, Abilene, Kans., 16 bibs for the children; Bethel Dist., Moonlight, Kans., gingham, calico and underwear; Zion Dist., Abilene, Kans., Girls' and boys' clothing; Abilene, Sisters, Abilene, Kans., nightgowns and aprons; Mrs. Isaac Eshleman, Abilene, Kans., Boys' clothing and underwear.

Yours in His service.

E. N. and Adella Engle and Workers.

The Compositor requests that those who make out these mission reports follow the style as they appear in the VISITOR, like this; James Clark, Chicago, Ill., \$5.00; John Smith., Mt. Joy, Pa., \$1.00; Sr. Long, Buffalo, N. Y., \$.50. The old way makes it harder for the compositor.

CHICAGO MISSION BUILDING FUND.

Donations received since our last report given April 1912, are as follows: No. 204, \$10.00; No. 205, \$10.00; No. 206, \$25.00; No. 207, \$.50; No. 208, \$21.91; No. 209, \$25.00; No. 210, \$12.00; No. 211, \$8.99; No. 212, \$5.00; No. 213, \$19.00; No. 214, \$11.00; No. 215, \$5.00; No. 216, \$50.00; No. 217, \$5.00; No. 218, \$48.45; No. 219, \$5.00; No. 220, \$17.01; No. 221, \$20.98; No. 222, \$5.00; No. 223, \$90.00; No. 224, \$71.80; No. 225, \$8.16; Total amount received since April 1912, \$474.80, leaving a balance unpaid of \$825.60.

The Lord keeps our hearts encouraged to believing that soon the remaining indebtedness shall be canceled and the work of the Lord at this place go on unhindered. We appreciate the liberal offerings and willingness of the saints to push on the work of the Lord. Together we shall receive our reward if we continue in His faith, unto the end.

Sarah Bert.

6039 Halsted St. Chicago, Ill.

NAPPANEE, IND

Bro. David Graybill came to Union Grove dist., and began a series of meetings on Nov. 18, 1912, at Kurtz school house. These meetings continued nearly two weeks. While no one started to serve the Lord the saints there were edified and encouraged, most of those who attended being members of other churches as only a few of our members remain, many having been claimed by death and others moved away.

On Sunday Dec. 1, 1912, Bro. Graybill began the meetings at the Union Grove church,

which continued nearly three weeks. One soul started for the kingdom. We were indeed made to rejoice for the truth which we heard and the purity of the Gospel, while it may not always be so soothing or alluring to the sinful heart and may seem like it were "a hard saying," but to us who have been cleansed from sin, have been changed from death unto life, it is sweet as honey, Yea, sweeter than the honey and the honey comb, and should urge us on to lay hold of the promises left unto us in His Word which have been anchored by the Death and Resurrection of our Lord Jesus Christ.

William O. Fervida.

Feb. 4, 1913.

MEETINGS AT SIPPO, OHIO.

On December 29, 1912, meetings were commenced at Sippo and continued for two weeks. The weather happened to be unfavorable as it rained much of the time. When the weather was at all favorable the meetings were well attended. Two souls came to the altar and others were made to realize the necessity of yielding to the wooings of the Spirit but allowed the enemy to defeat them.

Bro. and Sr. Brechbill of Indiana labored for us very faithfully and their labors were appreciated by all. God will surely give them a great reward. The brother did not shun to declare the whole gospel. The sister also admonished the sinner many times. They certainly will be free from the blood of our people in the judgment.

May heaven's blessing attend their way.

W. J. Myers. Cor.

MARKHAM, ONT.

According to announcement meetings were commenced at this place on Jan. 12, conducted by Bro. J. W. Hoover of Toronto. Meetings commenced with good interest continuing two weeks. About ten souls expressed a desire to get nearer to the Lord. On what was supposed would be the last night of the meetings an altar call was given when about fifty rushed to the penitent bench, some for the first time and some who wanted more power. With this move meetings were continued a few days longer.

Bro. Hoover held forth the Word in its mighty convicting power. Some were praying

for the meetings, others testifying, and some visiting the unconverted, while Bro. Hoover held forth the word. So all have a share in the harvest. May we all dig deep and get upon the solid Rock, Christ Jesus, is my prayer.

Yours in His service,

C. Heise.

Headford, Ont.

MEETINGS IN THE MONTGOMERY, PA., DIST.

Special meetings were held at the Montgomery M. H. S. Franklin dist., from Jan. 12 to 28. Eld. D. W. Brehm of Hummelstown, Pa., had charge of the meetings and spoke the word with power. The weather was favorable but roads not very good. The attendance was good, the number increasing from evening to evening, closing with a well filled house.

The result was that the saints were revived and encouraged in their Christian service and sinners returned to God. Thirteen in all expressed a desire to live for Christ. May the Lord bless and keep them. Pray for them.

Yours,

Jacob M. Myers.

Greencastle, Pa.

FROM AFRICA.

A Visit to Johannesburg,—

It had been our intention for some time to pay a visit to the workers at Johannesburg and the desire was strengthened by repeated invitations, so as soon as we saw an opening to leave the work here for a few weeks, we were off.

The distance between Bulawayo and Johannesburg has been shortened by the completion of a more direct route; the journey now requires thirty-six hours instead of forty-eight as was the previous time.

It was our privilege to spend a fortnight with the workers, Bros. Lehmans and Eysters. We found them all well, laboring hard for the Master.

This vast field has often been spoken of, and yet we feel but few have the slightest conception of its vastness; it is too wonderful to describe, the thousands of natives at work in mining ore.

The condition of these compounds, where 4 and 5 thousand in one single compound is quite a common thing, can not well be im-

aged. It is needless to say that sin and vice of all kinds abound and thrive there, without much opposition outside of what the missionary is doing by preaching Christ to them.

We find that this has in all ages been the remedy for sins of all kinds and description, in whatever place, or race of people it is found.

Among these compounds is where we find our Bros. Lehman and Eyster busy, going among these thousands trying to get a hearing. The noise is often so great that it is next to impossible to be understood, although speaking with all the powers of your voice.

The Mission is usually in close proximity to the compound, so as to make it as convenient as possible for those who are inclined to attend school and services. The numbers who are desirous to listen to what the Missionary has to tell them are few; however, some heed the call and are saved and begin work among their own people when they return home.

The usual thing on Sunday morning, is, to go with the native helpers into the compound to hold a nopen-air meeting, for several hours and then retire to the church with as many as are willing to come along, and hold another service, all the time seeking to impress them with the need of surrendering to God and being saved.

To say this kind of work is easy would be mis-representing the matter. On the contrary it is difficult.

At times hopes rise of great things being done, only to fall when one sees the unfaithful turn back again to the world. It is nothing but the grace of God that can keep the heart aglow, full of hope and courage. An undaunted faith in God's Word and Christ's power to save is what is continually needed.

There is a wide field of labor here and one that calls for help; help can be used at both stations, and they are praying for some one to volunteer to come and enter the work with them.

We enjoyed our visit and the fellowship we had with the Brethren very much. May God's blessing rest on the work which is started by our people there, as well as all others who are laboring in a like manner for the Master.

In connection with the two stations, which both having brick house and churches, there

are several out-stations in charge of native teachers; all these need our prayers that they may fill their places well.

The love feast held while there was well attended and we have reason to believe, enjoyed by all who participated. May it long live in our memories.

In conclusion we beg all who read this to pray for the work and workers in a definite way.

H. P. Steigerwald.

REPORT OF TREASURER.

By request of some brethren, as well as the decision of the Board of Trustees, I will report the donations toward the debt of the Messiah Bible School and Missionary Training Home, Building, Grantham, Pa., as follows:

Susan Beck, \$2.00; Annie Myers, Upton, Pa., \$30.00; Ambrose Myers, \$2.00; Norman Wingert, \$.50; Annie Hess, Waynsboro, Pa., \$10.00; Leah Hoover, \$20.00; J. B. Funk, Annville dist., Pa., \$36.00; E. P. Groff, Mansfield dist., O., \$70.00; B. S. Herr, Cambridge City, Ind., \$20.00; Annie S. Myers, Harrisburg, Pa., \$25.00; W. O. Baker, Louisville, O., \$20.00; Bro. Hikes, Franklin county, Pa., \$10.00; Ezra Martin and J. M. Shenk, Donegal dist., Pa., \$137.50; Conrad Hess, Manor dist., Pa., \$67.00; I. N. Hershey, Annville dist., Pa., \$64.25; Isaac Shockey, Zion dist., Kans., \$40.00; Charles Baker, Nottawa dist., Canada, \$10.00; Jacob Myers, Montgomery dist., Pa., .11.00; Isaac Shockey, Abilene, dist., Kans., \$40.00; Isaac Shockey, Bethel dist., Kans., \$32.00; Total, \$647.25.

Some may have paid towards the maintenance fund and think it should appear here; to those we would say this report is only for those that paid towards the debt of the Messiah Bible School building, at Grantham, Pa. Should anyone discover an error in this report I would kindly ask them to submit the same to me and I will endeavor to locate the mistake. This is the amount handed to me since General Conference of 1912.

A. B. Musser, Treas.

Thy sins I bore on Calvary's tree,
The stripes, thy due, were laid on Me,
That peace and pardon might be free;
O wretched sinner, come.

The Spirit and the Bride say, Come;
Rejoicing saints re-echo, Come;
Who faints, who thirsts, who will, may come,
Thy Savior bids thee come.

—Russell Sturgis Cook, 1850.

PUBLISHERS' NOTICE.

..To *Subscribers*—1. Our terms are cash in advance.

2. When writing to have your address changed, be sure to give both old and new address.

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the *Visitor* within ten days from date of issue, write us at once and we will send the number called for.

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

To Correspondents—1. Articles for publication should be written on one side of the paper only. *Write all business letters on separate sheets.*

2. Communications without the author's name will receive no recognition.

3. Communications for the *Visitor* should be sent to the Editor at least ten days before date of issue.

GRANTHAM, PA., FEBRUARY 10, 1913.

TRACTS.

What We Believe and Why We Believe It, per hundred, 20c.

An Interesting Conversation, per hundred, 15c.

We Would See Jesus, per hundred, 15c.

Repent For The Kingdom of Heaven is at Hand, per hundred, 15c.

Death Eternal, per hundred, 15c.

Scriptural Head Veiling, per hundred, \$1.25.

Retribution, per hundred, 15c.

Prayer, per hundred, 15c.

The Worm That Never Dies, per hundred, 15c.

Points for Consideration, per hundred, 12c.

Scripture Text Envelopes, per hundred, 20c.

Motto paper, per hundred sheets, 20c. post-age prepaid.

Orders for the above tracts, papers and envelopes should be addressed *Evangelical Visitor*, Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.

REINERT—REICHARD.—At the residence of the bride's parents, Rev. and Mrs. Samuel Reichard, Hemet, Cal., on Dec. 19, 1912, there occurred the marriage of their daughter, Sr. Louisa Minerva, to Bro. Henry John Reinert. Rev. James Muir, officiating.

HEISE—SNIDER.—At the home of the bride's parents, Bro. and Sr. Joseph Sider, Perry Station, Ont., on Jan. 29, 1913, Sr. Ida A. Sider and Bro. William B. Heise of Victoria Square, Ont., were joined in holy wedlock. Eld. John Sider officiating.

OBITUARIES.

Ott.—Died, near Ridgeway, Ont., on Jan. 7, 1913, Mildred, the only child of Gordon and Rose Ott. Death was due to pneumonia. She was a bright little girl and a darling in the home. While the mother and father feel the loss greatly they have the sympathy of the relatives and friends. Funeral was held in the Grace church, Sherkston, conducted by Girvin Bearss, of Bertie. Text Matt. 18: 3. Interment in cemetery near by.

SMITH.—Fannie H. Smith, aged 91 years, 2 months and 17 days died at the home of her step-son, Landis J. Smith, at Orrstown, Pa., on Jan. 9, 1913, of infirmities of old age. She was the widow of the late John Smith who died ten years ago. She was born in Lancaster county, Pa. She was the daughter of the Rev. Jacob Seitze of Newville, Pa., being one of a family of eleven children. She was the last of the Seitze family and leaves no children. She was a member of the River Brethren (Brethren in Christ) church for over seventy years. Funeral service was conducted by Bish. M. H. Oberholser and Eld. S. Z. Bert at the home of Landis J. Smith, on Sunday at 11 a. m. Interment in Springfield cemetery.

BITNER—Died on Jan. 14, 1913, at Bro. Elliott Bitner's home in Bertie, Ont., Alonzo Bitner, aged 52 years, 10 months and 28 days. His former home was in the county of Lamp-ton, Ont., but for a time had been living with relatives where he died. He had been west to spend the holidays at his old home and had returned as well as usual to remain for an indefinite time, but was taken with pneumonia which ended his life in a few days. Funeral was held at the house on Thursday afternoon; services conducted by A. Bearss from Col. 1: 5. Subject "The Heavenly Hope," clause "the hope which is laid up for you in heaven". Next morning his remains were taken to Sherkston and by train to his former home for interment. He leaves one brother and one sister who were with him when the end came to mourn his untimely end.

MARTIN.—Bro. Samuel F. Martin was born May 1837, died Jan. 5, 1913, at his home in Chambersburg, Pa., aged 75 years, and 7 months. He suffered a stroke of paralysis and death followed several hours afterward. He was a member of the Brethren in Christ church for a number of years. He was a kind father and grandfather and made himself useful in many ways. His death was a shock to his many friends and neighbors. He was the father of three children, one of whom preceded him thirty years ago. His widow and two daughters, Mrs. Cyrus Carbaugh of Chambersburg, Pa., and Mrs. D. B. Martin of Dixon, Ill., with six grandchildren and four great grandchildren survive him. Funeral services were conducted at the Zion Mission, Chambersburg, Pa., by Elders Henry Wenger and David Wingert. Text Matt. 24: 44. Interment in Salem cemetery.

VAN RAMSLER.—Richard Van Ramsler, the infant son of Mr. and Mrs. Emanuel Carbaugh of Cleveland, Ohio, died Jan. 9, 1913, having lived only a day and a half. He was the great-grandson of Samuel F. Martin, deceased.

WITMER.—Bro. Emanuel Witmer died at his home at Fordwich, Ont., on Jan. 17, 1913, aged 71 years, 9 months and 22 days. Deceased was a member of the Brethren in Christ church for 18 years. His death occurred rather suddenly and unexpectedly, although his manual labors were past for some time his heart being weak. He arose in the morning with his usual health and while partaking of breakfast with his wife she noticed a fainting spell coming over him, as she thought, and caught him in her arms, and he expired in a few moments. He was a loving father and the last few months expressed himself as being resigned to the will of God. There remain to mourn his departure, his wife, Sr. Witmer, three brothers and three sisters, and six children, Simon of Alberta, Mrs. Umbach, Portage, LaPrairie, Allen, Sask., Irwin and Noah near home, and Cyrus of Alberta. Funeral services which were largely attended, were held at the Methodist church, Fordwich, on Sunday afternoon, Jan. 19, conducted by Eld. Girvin Bearss of Bertie, Ont. Text Numbers 23: 10, "Let me die the death of the righteous and let my last end be like his." Interment in the Brethren's Cemetery Second session, Howick, Ont.

"Jesus Christ calls upon His people to bear a true testimony so long as they are in the world. He, Jesus Christ, blesses the testimony of His people and makes even the work of the "foolish" and the "weak" and the "base" and the "despised" and the "nothings" mighty through God to pull down strong holds of error."

If the favor of God be better than life, the hiding of it must be more bitter than death.—*Flavel*.

DAILY HOME READINGS.

Monday Feb. 17. Read Gen. 13: 1-12. Abraham and Lot.

And Abraham went up out of Egypt . . . and Lot with him . . . unto the place of the altar . . . and . . . called on the name of the Lord.

Abram said, Let there be no strife . . . we be brethren . . . Abraham dwelled in . . . Canaan . . . Lot pitched . . . toward Sodom.

Jesus said, Ye cannot serve God and mammon. Lot failed in that he looked to material advantage. First he pitched his tent toward Sodom, then lived in that wicked city.

Tuesday Feb. 18. Read Gen. 14: 13-24. Abram and Melchizedek.

And Melchizedek . . . the priest of the Most High God blessed him, and said, Blessed be Abram . . . and blessed be the Most High God . . . And he gave him tithes of all.

Melchizedek is the type of Christ as King-Priest. He is the Royal authority and His high priest-hood is unending. He is able to save *evermore* . . . seeing he ever liveth to make intercession for them.

Wednesday Feb. 19. Read Ruth 1: 6-18. Ruth and Naomi.

Ruth clave unto her . . . and said, Intreat me not to leave thee . . . whither thou goest, I will go . . . thy people shall be my people, thy God my God . . . where thou diest will I die.

What an example of wise choosing do we see here in Ruth. Lot's choice brought trouble and sorrow while that of Ruth put her in the path of blessing.

Thursday Feb. 20. Read 1 Sam. 20: 35-42. David and Jonathan.

And they kissed one another and wept . . . and Jonathan said . . . Go in peace . . . The Lord be between me and thee.

Beautiful was the freindship of David and Jonathan, but more beautiful is the friendship and love of Jesus who bore

our sins in his own body on the tree."

Friday Feb. 21. Read John 3: 22-30.

John ...said, I am not the Christ... he that hath the bride is the bridegroom ...my joy is...fulfilled. He must increase...I...decrease.

What an example is John of being free from jealousy. How beautiful it is to rejoice when our brother is exalted, even though it may mean less of honor to ourselves.

Saturday Feb. 22. Read John 21: 15-23. Jesus and Peter.

Jesus saith...Simon..lovest thou me? Yea Lord...I love thee. Feed my lambs.

The only acceptable motive for service is love. Paul said, The love of Christ constraineth us. So may we be constrained by love to run in his commandments.

Sunday Feb. 23. Read Phil. 2: 1-11. The mind of Christ.

Christ Jesus...made himself of no reputation...took the form of a servant ...made in likeness of men...humbled himself...became obedient...even the death of the cross.

What an humbling this was of Christ the Son of God! And the apostle admonishes us to, Let this mind be in us which was in Christ Jesus. Let us LET IT.

Monday Feb. 24. Read Gen. 15: 5-12. God's covenant with Abraham.

And (the Lord) said, Look toward heaven...stars...so shall thy seed be. And he(Abram) believed...he (the Lord) counted it to him for righteousness... The Lord made a covenant with Abram.

And because Abram was a man of faith his name finds a place in the faith chapter, Heb. 11. And all who are of faith are the seed of Abraham: spiritual seed.

Tuesday Feb. 25. Read Gen. 16. Di-

vine and human plans.

Whence camest thou? and whither wilt thou go... Return...submit.

We may make personal application here. The first question looks to the past, the second to the future. We came from somewhere. We are going somewhere. The admonition shows the way. Return (to God). Submit (to Him). Saved now and saved hereafter.

Wednesday Feb. 26. Gen. 17:1-8. An Everlasting Covenant.

God talked with him (Abram) saying ...my covenant is with thee...thou shalt be a father of many nations...thy name shall be Abraham.

Thus was God carrying forward, graciously, His divine purposes. His covenant of grace is still continuing, and reaches into the future. All who will may share in it.

Thursday Feb. 27. Read Gen. 17: 15-21. A Son Promised.

Sarah shall bear thee a son...thou shalt call his name Isaac...I will establish my covenant with him...an everlasting covenant.

Ishmael was not the seed through whom the blessing should come although God heard Abraham in his behalf. But in Isaac, the child of promise, would the blessing come, even in Jesus Christ of whom Isaac was a type.

Friday Feb. 28. Read Gen. 18: 1-15. The Promise Renewed.

I will certainly return unto thee... Sarah...shall have a son... Is anything too hard for the LORD?

From James we learn that Abraham was called The Friend of God. According to John 15: 15,16, we are all privileged with this new intimacy. Jesus said, Hence forth I call you not servants... I have called you *friends*.

Saturday Mar. 1. Read Heb. 9: 11-22. The Better Covenant.

But Christ...entered...once into the holy place...obtained eternal redemp-

tion for us... The Blood of Christ... (shall) purge your conscience... to serve the living God.

Thus Christ became the Mediator of a New, a Better Covenant. How blessed it is that we now may dwell safely under this Better Covenant. "Beloved, we are now the children of God... we shall be like him" (1 John 3: 2).

Sunday Mar. 2. Read Eph. 2: 11-22
Universality of the New Covenant.

Remember... he (Christ) is our peace... hath made both one... broken down the middle wall of partition... through him we... have access by one Spirit unto the Father.

In the New Covenant the invitation is to "Whosoever Will." Jew and Gentile are brought together and made one in Christ. O the riches of His Grace!

I fear that you are not sufficiently aware how much *false* religion there is in the world; many serious Christians and valuable ministers are too easily imposed upon by this false blaze. I likewise fear you are not sensible of the dreadful effects and consequences of this false religion. Let me tell you it is the devil transformed into an angel of light; it is a brat of hell, and always springs up with every revival of religion, and stabs and murders the cause of God, while it passes current with multitudes of well-meaning people for the height of religion. Set yourself, my brother, to crush all appearances of this nature among the Indians, and never encourage any degrees of heat without light.—*David Brainerd.*

"The liquor traffic and the *secret lodge system* are responsible for ninety-nine one hundredths of the 945,000 divorces granted in this land in the twenty years from 1887 to 1907. They are the serpents of Laocoon winding their coils about the home crushing out the family life."

Just as thou art, without one trace
Of love or joy, or inward grace,
Or meetness for the heavenly place,
O guilty sinner, come.

YOUNG PEOPLE.

A WESTERN CANADA LETTER.

Carlstadt, Alberta, Can.

January 8, 1913.

Dear Young People of the VISITOR:-

Greeting in Jesus' name. For some time I have been wanting to write to you. We appreciate the VISITOR so much, especially since we are living in our new home.

This Great West Canada is beautiful. When one watches the sun one can surely know that "There is a God." There is nothing to obstruct the view of first and last rays of the sun. Long before it can be seen in the morning the Eastern sky is glorious, and the sunsets are more beautiful than can be told.

We had the opportunity of helping in Sunday school work here. Had a very good attendance all Summer. We have met some nice Christian people. But they are few when compared with the many careless and unconcerned, and those who profess Christianity without having salvation. The workers of this community see the need of helpers. Christian Unions have been organized, but they seem to have so little success. The evils are so great that the bad almost overbalances the good. We realize that "The harvest is plenteous, but the laborers are few." We need the prayers of our brethren and sisters in the homeland, that we may let our light shine; and be faithful workers for our dear Savior.

Your sister,

.. Edna E. Gish...

HIS TWO FOES.

I had often observed a certain boy; and as he was somewhat closely associated with some whom I knew were saved, I had hoped that he, too, might some day give his heart to God. One day I met this lad on the street; and what my eyes saw sent a sense of disappointment to my heart; and to myself I said something like this: My boy, you little know that these are your greatest foes.

Can you guess what these foes were? I shall tell you. He was smoking a cigarette; that was one of them. Had he entered the cage of a lion, of course he should have immediately been destroyed; but ah, he had entered a course of life equally as fatal! A course as sure to destroy his life; and a course more dangerous to him because of its *seemingly* harmlessness. My boy, you will agree with me

when I say that because a lion is in a cage he is not rendered tame; he is the same ravenous, man-destroying animal, and your good sense is sufficient to keep you out of his cage, though through the bars, as he looks out with sleepy, half-shut eyes, he appears harmless enough. So it is with cigarettes: they look harmless, and they may seem harmless to you. But my boy, believe me, they are *not* harmless. Though the effects are generally slow, they are none the less fatal. Here is a clipping which will prove to you that I am telling the truth.

"TELL THE OTHER BOYS."

"One of the most terrible warnings against cigarette smoking was given by a chorister boy in one of the Brooklyn churches, who died in great agony at St. John's hospital.

"Almost his last words were: 'Let any boy who smokes cigarettes look at me now and know how much I have suffered, and he will never put another one in his mouth.' He was a bright boy, an exquisite singer, and had many friends. He lived with his grandmother, and worked in a chandelier factory.

"Here is his story as he told it to his nurse: 'To me he confessed that his trouble had originated from cigarette smoking. Some days he said he smoked twenty cigarettes. At first he kept his grandmother in ignorance of his indulgence. As he continued to smoke, the appetite grew upon him with such force that he could not break off; and it began to affect his constitution.

"'Why,' I asked him, 'did you not stop when you saw what it was bringing you to?'"

"'Oh, I could not,' he replied. 'If I could not get to smoke I almost went wild. I could think of nothing else. That my grandmother would not suspect me, I would work extra hours instead of spending my regular wages for cigarettes. For months I kept up this excess, although I knew it was killing me. Then I seemed to fall to pieces of a sudden.' His disease took the form of dropsy in his legs, and was very painful.'

"The nurse continued the story: 'During all his sufferings he never forgot what had brought him to this terrible condition. He kept asking me to warn all boys against their use. A few days before he died he called me to his bedside and said he thought he had not lived in vain if only those boys who were still alive would profit by his sufferings and death.'

"There is no other form of tobacco so dangerous as cigarettes, because the nicotine in the smoke is not absorbed in the loose tobacco

smoked clean up to the end, but is taken, unfiltered and undiluted, into the lungs. It was not the poison in the paper, but the poison in the tobacco, which killed Samuel Kimball, and is ruining the health of thousands of other pale-faced boys."

But my lad's other foe was one more subtle still. More subtle because so apparently harmless. Before this foe, many a boy, good, noble, and true-hearted, has fallen, never to rise. Shall I tell you of a boy who was slain by this very foe; and this boy I knew personally.

He was about seventeen, and a good boy, the best in the neighborhood. A young lady about a year his junior came to his community. She was a good girl, too. Before long they were courting; and one Winter night he asked her to become his wife. She answered yes.

Not long after this, she went away to go to school, and soon he decided that he would come too, and by doing janitor work out of school hours, work his way.

With all the strength of his young soul, he loved this girl; in fact he fairly worshiped her. But alas! she soon grew tired of him; it was only a fancied love on her part, and it was not lasting. She became distant and even slighted him. But her attitude only seemed to cause his heart to cling the closer, until she fancied he was jealous, and then she revolted, for she had always hated jealousy, and made up her mind that she would not have a jealous husband.

Sad days were these for the young lover, for the girl was set and unrelenting, and at last determined to break the engagement. In spite of his pleadings, she said no. She was so changed. The girl who only a short time before had so calmly and gently said yes, was now so cold and even cruel. How could she be! Ah, here lies the secret: she had played the game of human hearts before, and hearts to her were of insignificant value. In the beginning she had not meant to be insincere; and her untrained, misguided affections had, for the time being, really settled upon him. But it was only for the time being, and then, as is too often the case, they fled away.

But what became of him? The trial was too great for his young heart. His hopes, his aspirations, his all, fell to the ground. He had been truly saved and had felt the hand of God upon him for the ministry; but he gave it all up. Sad, discouraged, broken-hearted, he went home.

Boys you can not depend upon your first

impulses of love. Your affections are yet undeveloped. And, lest they sink you to the bottom of the sea of disappointment, it is better not to launch them until they are completed. You would be surprised if you knew how many boys' lives have been wrecked, some even forever ruined, in this very way.

This, boy's, was my lad's *other* foe; for by his side was walking a schoolgirl, to whom he was paying a great deal of attention.

Did you ever pluck a green tomato from the vine and let it lie in the sun till it ripened? How tasteless it is compared to one that has remained on the vine until it is fully ripe and mellow.

So, my boy, you will be twice the man—when strength of character is considered—if you will only let heart-matters alone until your affections are fully grown. Besides you will save yourself many a headache, and perhaps a ruined life. "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." (2 Tim. 2: 22.)—*Mary J. Helphingstine in Gospel Trumpet.*

SIN'S INVITATION LIST.

Any sin invites every sin. For all sin is of the same hell-born brood. There is an intense irresistible capillary attraction, as it were, between all sins: where any one of them goes, all the rest seek to follow. Some of us have learned this in bitter experience, to our grief. A man sins in a matter so trifling that he does it without fear or concern . . . and a few hours later he finds himself beset with temptation, or yielding to sin that he thought had forever lost its power of appeal to him. Any sin invites every sin. It is exactly the same as the awful power of fire. It takes only the kindling of a splinter of wood to commence a Chicago or a Baltimore fire. The worst hours of our life, the worst hours of any human life on earth, were led up to from a sin of the same "trifling" sort . . . We are not safe from any sin that human nature ever committed while we tolerate any known sin in our life . . . Paul plainly recognized the everpresent possibility of his complete failure at the point in which most persons would have said he was least in danger. Most of us have not yet glimpsed the awful horror of the so-called least sin of our lives. The less dangerous a sin seems, the more we need to fear it.—*Selected.*

SELECTED.

WHAT IT COSTS TO BE A MISSIONARY.

Continued from last issue.

IN THE FURNACE.

Did you ever shut the book and sit quietly thinking what it really meant when Dr. Paton buried his young wife on that far away cannibal island? Suppose it had been your husband bereft of you! Even here at home you cannot bear to think of it, but what of a man utterly alone out there?

But there is One who does indeed walk in the furnace with His children, and, perhaps, those who never go into one cannot know Him so intimately.

It hurt dreadfully when your boy went to boarding school for the first time. You cried over his box, and both of you cried at the station. Missionary parents are particularly intimate with their children, because they cannot trust them away from them as you can, and perhaps their children are specially precious because they are such bright spots in a world of darkness. Then there are no other children available in most cases, so they are unique, altogether invaluable. Yet they almost always have to go from the parents to be educated. Your boys and girls come home three times a year, and what a wealth of love you give them! And they are always within reach in case of sickness. That missionary mother has to leave her little brood, timid, unused to England, never away from "mother" for an hour together, and go away thousands of miles. If they are ill she can do nothing; they have no settled home for the holidays, but are bandied from one rather unwilling relation to another; they do not always develop properly; but what can be done? The parents come back after years of separation, and the grown children are shy of them, and secretly blame them for all the loneliness

and longing that they have been forced to suffer.

You hear of the Joneses or Smiths going back without their children, and think no more of it. You do not trouble to picture to yourself what that empty home means to them away in that heathen land. Arrived there, they settle into work, but seem strangely older and quiet. And they fall into a habit of lying awake when common-sense dictates sleep. She is trying to wipe away the tears so quietly, lest by any chance he should be wakeful; and he, foolish fellow! is lying staring into the darkness, with one big hand stretched towards the place where the crib used to be. He is trying to cheat himself into thinking that little Jack's plump fist is lying in his, and that he can hear his soft, regular breathing close beside him.

IS IT WORTH WHILE.

I once met a little woman who had just returned to the field, after taking her children home for education: she sat quite still among us, with a little patient smile on her face; she could control her lips quite well when they were set thus, but it was fatal to try and talk! She might have counted the cost, but in the weeks that had passed since the sacrifice she had not got further than bearing the pain patiently. She could not talk yet.

Every bit of the sacrifice and pain and weariness and overwork is worth while. Our Lord Jesus makes it up to us; He is dearer than home or friends, even husband and wife or children. The joy in His service is such that any pain entailed is an honor; it brings us a little bit nearer understanding what He suffered for us.

If you were to go alone, and live with and like the lowest savages on the face of the earth, and were to toil for them for three years, and then be martyred,

do you suppose you would get anywhere near the sacrifice made by our Lord when He came to earth and lived among us and was killed by us? No words can describe, no mind can fathom what the Son of God suffered for us, and what God the Father suffered in letting Him be the sacrifice.

That is why you who never suffer at all for Him are wrong. It seems hard to us sometimes that on the top of our difficulties and pain we should have the "hardship of being hampered for opportunity," but you are lacking to Him more than to us. The *Cost* to us is little, but what was it to Jesus?

Give up, give up! Your gift means nothing to you; we all applaud your munificence, but we know that there is not a tinge of sacrifice in it. If you do not love the Lord enough to care for what He bore for you, there is no hope for you. If you do care, or think so, somehow, somewhere enter into the blessedness of sacrifice with Him, and suffer with Him that you may be glorified with Him. —From the "Life of Faith." Printed by request.

RELIGIOUS SINCERITY.

Sincerity is essential to all goodness. There can be no acceptance with God, no escape from the condemnation and blight of sin and no real, personal joy in the Lord apart from childlike sincerity of purpose and purity of motive. This honesty of purpose always bears witness of itself in due time and in convincing manner. Real faith, genuine godliness and heart loyalty to Christ can not be hid. These qualities of heart and life need no label, neither blowing of trumpets to reveal their possession or presence. Neither can insincerity or hypocrisy be hid permanently. "Out of the heart are the issues of life." Except the heart and

mind be under control of the Christ Spirit, no cloak of righteousness can long cover up the natural perversity enthroned there.

Pure and undefiled religion necessarily has its seat and inception in a heart made right with God. There must first be inner piety before there can be any virtue or value in the outward form of godliness. A profession of faith and obedience while the heart is at enmity with God is an offense to God. God wants the heart. So long as heart surrender is refused nothing that one can do or say or bring can be acceptable or pleasing to God. The lips may speak or sing His praises, the feet may tread the path of the upright, and the hands may offer their tribute of gifts and service, and the seat of the scornful may be given up for a place among the sons of God, but of what avail except the heart be right with God? That is the one thing needful. That is the starting point. Except the heart be right, the life cannot be right in the sight of God. The outward form may be good enough in appearance without heart obedience, but it is a snare and a delusion, and is devoid of virtue or merit of any kind. Not creed or profession, but the experience of faith and obedience has the promise of the favor of God and the gift and hope of eternal life. One is not saved by sincerity alone. He must know the truth to obey it. Be he ever so sincere, so long as man is in error, as to the saving truth, he is in darkness and in the gall of bitterness, even as Saul of Tarsus, who by persecuting the followers of Christ verily thought that he was doing the will of God. His sincerity did not atone for the wrong he was doing. *Vice-versa*, one may know the truth and the way, and may make a fair show in the outward form and formalities of religion without that inner piety which must,

from first to last, constitute the real testimony of faith and obedience. Of what avail is knowledge of the truth and the way of faith, except there be sincerity of heart—uprightness of life within and without,—real discipleship of the meek and lowly One?

There can be no progress in pure and undefiled religion apart from sincerity of heart and life. Then, too, to escape inconsistency, added to sincerity of heart and purpose, there must be enlightenment of the mind. That was one of the essentials in the conversion of Saul of Tarsus. Having submissively asked what he should do, he was sent to a man in Damascus who was divinely detailed to tell him what to do,—in other words: to enlighten his mind as to the way of salvation. These three things belong to pure and undefiled religion: knowledge or right understanding of the truth, sincerity of heart, and consistent conduct. Knowledge is essential to obedience, sincerity is the essence of obedience. Apart from sincerity of purpose there can be no real obedience in the sight of God, and apart from that obedience the life is not consistent with the faith professed. Habitual inconsistency in the life of one who bears the name of a disciple of Christ does more harm to the cause than the pratings of an infidel.

Honest, intelligent religious purpose and consistency of daily conduct never get very far apart. A man may unwittingly err in doctrine, he may err in judgment, he may not always be "in the clear" as to the proper course to pursue in his relation to men and affairs, but he always knows whether or not he wants to pursue the proper course, whether or not he wants to do right, according to the power of discernment given him of God, whose guidance he seeks and conscientiously follows in all things. Misconduct from lack of knowledge is neith-

er so frequent nor so serious as that which proceeds from insincerity of heart and conscious disloyalty to Christ and the Church.

Sincerity of heart and conscientiousness stand or fall together. Neither can be violated without sacrificing the other, even as some one has said: "Sincerity is almost like the spinal cord in the human body—motion, sensation, nervous energy, all are dependent on its healthy existence." Apart from sincerity there is no virtue in our religion.

Only such as are born of the Spirit and are loyal to Christ following Him in sincerity and in truth can bear the fruits of the Spirit. "Figs are not gathered from thistles nor grapes from thorns."

Evangelical Messenger, Editorial.

MISSIONS AND PROGRESS OF INVENTIONS.

Has it ever occurred to you that inventions do not come from human study merely, or by increased intelligence and illumination simply on the part of human minds, but that God draws aside the veil that hides the secrets of nature from the senses of men only when He gets His church ready for His work? For a thousand years there was no progress in the race. The church had become merely a name and form. Now when did the era of modern invention really begin? In 1453, with the downfall of Constantinople and the dispersion of Greek scholars into southern Europe as a preparation for the translation of the Holy Scriptures into modern tongues and dialects. In connection with the downfall of the capital at the Golden Horn, and the dispersion of these Greek scholars, came four of the greatest inventions and discoveries of the ages; the mariner's compass, the printing-press with movable type, steam as a motive power, and paper.

Look at the bearing of these upon the reformed faith. Just at that time the church was emerging out of the Dark Ages; reformers were reviving again the great doctrine of justification by faith. Wycliffe and Knox, Luther and Melancthon, Calvin and Savonarola were appearing on the stage of history as leaders in an apostolic revival of doctrine, and a new epoch began in the church. Just then God unveiled secrets hidden hitherto; the mariner's compass to guide ships over unknown seas; the printing-press to multiply copies of the Word of God; steam, not only to drive ships over seas and carriages over land, but to be yoked with the printing-press for the multiplication of copies of the Word; and paper to supply cheap material, without which multiplication would have been almost impossible, so as to bring them within reach of the average man. Tell me, as you look at these things, is not history *His-story*? Was He not back of this preparation for the translation of His gospel, for its world-wide transmission, publication, and dissemination, for the indefinite multiplication of copies of the Scriptures at such price as is easily within reach of all? Go to the British and Foreign Bible Society in London, or to the American Bible Society in New York, and for the average price of about two trolley fares you may buy a copy of the New Testament in any one of the more than five hundred languages in which it is published. Look at these amazing facts, and think how few of us here have ever put these things together and seen them in their relation to each other and to the plan of God! We say, How wonderful is human progress! But we forget that God arrests human progress until He gets His church ready to do His work.

The next great era of invention and discovery did not dawn upon the human

race until, in the little parlor of Widow Beebee Wallis, at Kettering, England, those few Baptist disciples met and organized the first foreign missionary society. In that year, 1792, there began a new period of discovery, the like of which had never been before, and led Mr. Gladstone to say that ten years of the nineteenth century represented more progress for the human race than all the centuries that had preceded, and he was not a man to think or speak carelessly upon a matter of this nature. That statement of Mr. Gladstone led me to look into this subject more carefully. I found that about two hundred and fifty of the greatest inventions known to man have all come since 1837, the year in which I was born, and one can speak intelligently of the time of his own habitation on this planet if he has been watching the course of events. I will not stop to mention all of these wonderful discoveries, but only remind you that before the Victorian era opened there was not a steam vessel on the sea nor a steam carriage on the land; not a telegraph in operation; no such thing as a daguerreo type or photograph, a sewing-machine or a typewriter, a phonograph or a telephone; no antiseptics or anesthetics known, and, of course, no wireless telegraph. These are only a few of the hundreds of inventions and discoveries which belong to this wonderful modern era which happens to coincide with the reign of Queen Victoria.

God has been doing a work in our day more marvelous than ever He wrought in the days of the Hebrews when they came forth from Egypt and entered into the land of promise. Those were material miracles, in the physical sphere; but these are in the intellectual, religious, spiritual realms, and such are always far more wonderful than those that have to do with material things.

See what God is doing! In some respects He has permitted the human race to touch the limits of possibility. For example, take the telegraph. In the nature of the case, the communication of news can never be quicker than instantaneous. Take again wireless telegraphy. In the nature of the case, nothing can ever be more simple of transmission than that which needs no machinery but only the waves of ether to carry it. Moreover, if man, by means of an instrument can see a thousand times farther than with his unaided ear, or move a hundred times faster than he could walk, or lift a hundred or a thousand times as much as with his own arms, do you not see that man becomes to all intents and purposes gigantic? Yet I venture to say that the great majority of people never stop to think of these things and to put these facts together. It means that God is calling His church to a new work with Him, commensurate with her new opportunities, facilities, and privileges. It means that God is trying His people to see whether, with all these multiplied opportunities of reaching the world, she is going to be apostate to her great trust.

In these days the bulk of people are attributing what belongs to God to man. They say, "How wonderful the human mind! See what research and genius achieve!" Most of us forget that God has drawn aside the veil from that which has been hidden all these centuries because He wants to supply His church with wheeled chariots that move rapidly, yoked to steeds of His own invention, and which nature has locked in silence and secrecy until His time came, and the church aroused herself to the great work of evangelizing the world.

The ancients used to boast their seven wonders of the world! We have seven wonders in our day, all cosmopolitan; that is to say, they have to do with the

whole race of man; they are all novel, peculiar to the age in which we live; and they are all supernatural, inexplicable without Almighty God. We ought to look with a sense of trembling responsibility lest all this be perverted to the uses of the devil. The greatest fear I have is that we shall so get our eyes off God as to construe all this material progress as the result of human invention and research, and turn it all to the purposes of greed, commercial enterprise, and what we call consolidation and concentration, entirely forgetting God!

What are these seven wonders? *World-wide exploration*; Since Carey offered to go to India, the world has been explored. There is reason to believe that we now know whatever is on this planet. *World-wide communication*: We have bored through the mountains and crossed the seas until there are now practically no obstacles between nations. And there comes, in consequence, *world-wide assimilation*. We get to know one another and to have prejudices removed that were founded in ignorance. The Chinese are coming to know that there is something worth cultivating in the acquaintance of the "foreign devils." Coming into contact with other peoples, the wrong impressions previously held are dissipated. And so in another generation there will come *world-wide fraternization*. Joseph Cook said that in the last century the great achievement was world-wide neighborhood; in the twentieth it would be world-wide brotherhood. And then there is *world-wide education*. Education is going all over the continents, in countries whose darkness has been so deep as to be practical midnight for centuries. *World-wide emancipation*: No respectable nation on the earth holds slaves. Where slave traffic is, it is carried on privately and secretly, in an underhanded fashion, not as an

open system. England freed her slaves in 1838, then Russia her serfs, and America in the late conflict of the Civil War struck the fetters from 4,000,000 of bondmen. So the great nations stand today without any recognized system of slavery. *World-wide federation*: Association is the great word in our day. These constitute the movements of the human race in our day! All cosmopolitan, novel and supernatural; all for a World-wide purpose; and inexplicable without the divine factor.—*Arthur T. Pierson in The Missionary Review of the World. Sel. by Sr. Delilah Kreider.*

DO YOU PAY FOR A RELIGIOUS
NEWSPAPER?

I was going to ask the question in another form. "Do you *read* a religious newspaper?" but then I reflected that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbors, and after sending and respectfully soliciting the loan of the paper before the family have read it, and not unfrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question in this shape: "Do you *subscribe* for a religious newspaper?" but it struck me all at once, that some subscribe for a paper, but do not *pay* for it. • I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a *moral* newspaper, if they can find such a thing. That is the sort of paper they require. A religious newspaper is far too much advanced for them. I don't know, and can not conceive why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with *secular* newspapers. I can imagine that they may desire, notwith-

standing their delinquency, to know what is going on in the world, but why they should care to know how things go in the church, I can not conjecture. What do those who do not give anything for value received, want to know about revivals, missions, etc.? Here are persons who would drive editors, publishers, printers, and papermakers—the whole concern—into a premature grave!—who say, "Send me your paper," implying of course that they will send the money in return, yet never send it; and yet they want to know all about the progress that is made in converting souls to God, and what is doing among the heathen. Is not this strange, that having never learned as yet to practice the first and easiest lesson of honesty, they should wish to read everything about godliness and vital piety! So I concluded to head the article, "Do you *pay* for a religious newspaper?"

Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper, does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It can not be. A professor of religion and not taking a religious newspaper! A member of the visible church, and voluntarily without means of information as to what is going on in that church! A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing nor caring to know, what progress that kingdom is making! Here is one of those to whom Christ said, "Go, teach all nations;" he bears a part of the responsibility of the world's conversion, and yet, so far from doing

anything himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah, he forgets thee, O Jerusalem!

But I must not fail to ask if this person takes a *secular* newspaper. O, certainly he does. He must know what is going on in the world; and how else is he to know it? It is pretty clear then that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a *secular* newspaper—a paper that tells him about the world, but for one that records Zion's conflicts and victories, he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favor of the world? how defend himself against the charge it involves? He can not do it; and he had better not try, but go or write immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay in *advance*. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.

But perhaps you take a paper, and are in arrears for it. Now suppose you was the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.—*Herald of Light. Printed by request.*

—♦♦♦—
A Christian belongs to God, and has always time to do what God requires of him.—*Ignatius,*

NO LITTLE THINGS.

If one might select one maxim as of importance to beginners, it is, that there are no little things in religion. As "he who despises little things shall fall by little and little," so, too, little steps in faithfulness carry a great way. Little self-indulgences, slight evil-speaking, petty self-praise, unceasing slight detractions, trivial self-reflection, are the countless cords of vanity which wind around the whole man, and bind him fast, so that he can no way move freely, or go straight to God. No one, until he has tried, will have any thought how much occupation the cutting off of these petty things will give him, or how it will open the heart to Divine grace. It is a first principle, that nothing is indifferent. Every thing, we know from Holy Scripture, ought to be done to "the glory of God;" and at every turn self thrusts itself in and takes the place of God. Every sense is an avenue of distraction, or an instrument of self-gratification. We are by nature scattered abroad amid the manifoldness of outward things; by Grace we must be gathered up and collected into God. Not a glance of the eye, not a resting of a thought, not an attitude of our bodily frame, but may have some connection with the infirmities which keep the mind on the ground. Nor is there any sacrifice ever so slight, made out of love to God, which He does not almost instantly reward. "*To one who wishes to know what relates to his spiritual progress, I would say,*" writes Surin, "*Enter into thy inner self; shut the doors of thy senses; flee all sorts of pleasures; do no useless action; receive no impression from any objects needlessly; empty thy heart continually of all things, and seek God unceasingly in the depths of thy soul.* Thou wilt know what hinders thee from uniting thyself with the

Sovereign Good; thou wilt discern the very smallest atoms: thou wilt see that the slightest pleasure retained habitually, even if not of set purpose but by connivance only, curiosity in little things, familiarity with outward persons, a glance of the eyes cast on some object needlessly, every superfluous care, are obstacles to union with God."—*E. B. Pusey in Words of Faith.*

Some take up the cause of religion very zealously, and yet have no heart for Christ. Let us inquire of our hearts how we stand in this matter. We live in a day when many are very religious, but being religious does not save or make us fit for God's presence. We must have Christ for ourselves, or we are without God and without hope in the world. Let us ask our own hearts, Have I Christ for myself?

If our hands that should grasp the heavenly treasure are kept closed because they are filled with earthly things, deal with us, Lord, until we stretch out empty hands, suppliants for Thy blessing.—*Bonar.*

The day of prosperity is perhaps a the day of adversity. A pastor once had this request handed to him—"The prayers of this congregation are requested for a man who is prospering in trade." He needed them.—*Handfuls on purpose.*

We have noly one life—one brief life. Let us seek renewed purpose of heart to consecrate that one life wholly to the Lord—day by day, to live for God, and to serve Him with our body, soul, and spirit which are His.—*Muller, in Faithful Words.*

If the world be our portion here hell will be our portion here after.

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 swiftly, silently, but surely carrying thee on—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, thy mind is thinking, 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—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.