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

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

Evangelical Visitor.

Grantham, Pa.

March 10, 1913.
The Print of the Nails.

There is a strange legend of old St. Martin, writes J. R. Miller in The Examiner. He sat one day in his monastery cell, busily engaged in his sacred studies, when there came a knock at the door. "Enter," said the monk. The door opened and there appeared a stranger of lordly look, in princely attire. "Who art thou?" asked St. Martin. "I am Christ," was the answer. The confident bearing and the commanding tone of the visitor would have overawed a less wise man. But the monk simply gave his visitor one deep, searching glance and then quietly asked, "Where is the print of the nails?" He had noticed that this one indubitable mark of Christ's person was wanting. There were no nail-scars upon those jeweled hands. And the kingly mien and the brilliant dress of the pretender were not enough to prove his claim while the print of the nail was wanting. Confused by this searching test-question, and his base deception exposed, the prince of evil—for he it was—quickly fled from the sacred cell.

This is only a legend, but it suggests the one infallible test that should be applied to all truth and to all life. There is much in these days that claims those who would have us lay aside the old faiths, and accept new beliefs and new interpretations. How shall we know whether or not to receive them? The only true test is that with which St. Martin exposed the false pretensions of his visitor: "Where is the print of the nails?" Nothing is truly Christ which does not bear this mark upon it. A gospel without a wounded, dying Christ is not a gospel. The atonement lies at the heart of Christianity. The cross is the luminous centre, from which streams all the light of joy, peace and hope. That which does not bear the marks of the Lord Jesus cannot be of Him.

The devil tempted Eve to all sin when he tempted her to resist the will of God.—Luther.

Believing is not more prominently connected with salvation than is witnessing connected with service to God.—A. T. Pierson.
Pennsylvania, through its legislature has again bowed to the liquor power. It is one of the few states in which the people are denied the right to banish the saloon by what is known as Local Option. Liquors of varied kinds, and done up in all kinds of packages and in House, when the question of Local Option was up for debate, for free distribution to the men chosen by the people of this proud Keystone State to make its laws so they might be primed to defeat the bill that was intended to afford some measure of relief, for local communities, from this giant evil. The legislature has bowed to the behest of this tyrant and stultified itself in the eyes of the world.

It is quite evident that our readers are not all of the same opinion. One good sister is distressed over the long selected articles that we print wondering why the paper is not filled with matter written by our people. Others, equally good sisters and brothers, we think, send in some of these very long articles, sometimes copying them by hand, and request that we print them. So we are in a strait betwixt the two. We would be glad to print more original articles if we had them; but until a sufficient supply is sent in we will have to have recourse to what has been printed by others. We don’t know but what we will all have to exercise some kindly forbearance.

Eld. L. Shoaltz of Forks Road, Ont., who labored at Valley Chapel, Ohio, as referred to in our last issue, has since been engaged in labors at Clarance Center, N. Y. with what results we have not learned. We would be very glad for a large work of grace at that place. Conditions are not favorable there for any large success in way of accessions to the
that his credit is kept in the future, and church unless the Lord should come in with mighty power stirring up the church.

Order blanks for the supplies for the

end quarter, 1913, were sent to all the schools several weeks ago. It is of importance that all orders should be in by the 15th., inst., if supplies are wanted for distribution the last Sunday in March. If any have not received the blank kindly write us at once.

It is pleasant to have a word of praise, from quite a number of our subscribers as regards the new form of the paper. It shows that the change is appreciated and they have time to say so when renewing their subscriptions. Now if every one who is now a subscriber will see to it will also make an effort to secure one new subscriber we may expect to increase the good work of the paper, and also make it pay its way financially. Let everybody help to increase the circulation.

We are still able to supply the Combination Teacher’s Bible at our former price $2.25 without thumb index, or $2.75 with thumb index, in connection with renewals for the Visitor.

Private correspondence dated Feb. 21, informs us that Eld. W. J. Myers of Massillon, O., was still laboring at Stevensville, Ont. The meeting was then in the sixth week. The Lord had given a precious revival. A goodly number (between fifty and sixty) were saved and a number of backsliders reclaimed. Real definite work was done and the greater number of those who started have attained to victory. Bro. Myers was expecting to labor in the Nottawa district after leaving Stevensville.

The compositor is considerably hindered in doing quick work when the writing is crowded so close that the lines nearly run into each other. Let everybody write plainly, and a little farther apart even if it takes a little more paper and more postage.

We discovered when we were ready to make up the pages of this number that the Philadelphia Mission report had to be left out on account of it having been written with an indelible pencil and so indistinct that it could not be quickly made out by the compositor.

Our correspondents will notice under Publisher’s Notice on page 12, that all matter intended for the paper must be in ten days before the date of the issue in which it is to appear. Any reports reaching us later will likely have to wait until the following issue.

We will repeat what we have said in these notes in our recent issue that our address remains 1216 Walnut St., Harrisburg, Pa. A few letters continue to come by way of Grantham, Pa.

Every coin of earthly treasure
We have lavished upon earth,
For our simple worldly pleasure,
May be reckoned something worth;
For the spending was not losing
Though the purchased were but small;
It has perished with the using;
We have had it—that is all!

All the gold we leave behind us
When we turn to dust again,
Though our avarice may blind us,
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it,
What we hoarded we have lost!

But each merciful oblation,
Seed of pity wisely sown—
What we give in self-negation,
We may safely call our own;
For the treasure freely given
Is the treasure that we hoard,
Since the angels keep in heaven,
What is lent unto the Lord!

—Selected.

The following paragraphs are selected from an address by the Hon. Thomas Marshall, now Vice President of the United States, at the Church Federation Council held in Chicago last December. There is much homely truth therein. Of his standing as a Christian we cannot say anything.

Do men trouble much about the future? Is the faith in Jesus Christ historic or vital? Has Jesus anything longer to do with a man's conception of his Creator? Sociologists tell us that it is not the severity but the certainty of punishment that lessens crime. They declare that there never was a maxim more honored in the breach than the maxim that murder will out. They say that many crimes are committed because the chances of escape over detection or punishment are large.

What about the religious life of a people? Do not men neglect their religious duties upon the theory that their transgressions will be forgotten or that they will somehow escape punishment?

Have the men in the mass any definite idea of immortality and any certain longing therefor? Is not the whole future of myriads of men vague, doubtful and uncertain? Do not hundreds and thousands of men regard death as the old infidel defined it—as a leap in the dark, with this difference, perhaps, that the fear of the infidel over the leap is eliminated?

* * * * * * * *

It may be that there is no lessening of faith upon the part of the people but that it is only a lessened knowledge. It is true that the average of knowledge among all the people with reference to the vital principles of our religious faith is not as great as it was in the days of our fathers.

* * * * * * * *

Busied by many things, intensely earnest in the affairs of this world; pushing and jostling to make money, not particularly for money's sake but for the good and pleasure that may be gotten out of it, too few parents now have time to consider that their children are immortal souls who must be taught the way of regeneration. As a result, family ties, so strong in the past, are loosened in the present day; parental responsibility rests not so heavily, and the average father and mother think they have done well if they persuade the boy up to fourteen and the girl up to sixteen to take a hop, skip and jump through the Holy Scriptures as disclosed in the Sunday schools of today.

During four years of official life, scores of sad-eyed mothers have found their way into my presence begging for executive clemency for wayward sons and daughters. It has rarely happened that one of them has failed to say in the midst of her sobs, "What have I done that God should punish me so?" and coward that I have been, I have never had the courage to say to any one of these broken-hearted women what ought to be said to every father and mother in the land—"It is not what you did for which God is punishing you; it is for what you did not do that you are being punished."

It will not do for us to assume in this land of liberty that there is no such thing as authority. Sooner or later, peaceably or forcibly, all men find themselves to be under the authority. If the parents will not take the time to lay down fixed rules of life and teach the higher law of living in the home, then the school and Sunday school must endeavor to teach this law, and if they fail, sooner or later, the strong hand of the state or the still stronger hand of public condemnation reveals that none is above law and authority. The Sunday school as devised by Robert Raikes was a good thing. It is yet a good thing for all the unfortunates who are not the children of Christian homes. Its only evil is traceable to the tendency of the Christian father and mother who shirk responsibility.

If I remember aright, the Shorter Catechism defines sin as any want of conformity unto, or transgression of, the law of God. The church was a divinely appointed institution, to proclaim the necessity of regeneration and an honest endeavor to be obedient unto the
law of God. I do not wish to criticize but I do want you to look around and see whether the church is not more and more becoming an ethical society interested in the uplift of humanity by good works and good laws, and in the preaching of propagandas against public evils which it dreams are immediately suppressed if general assemblies and congresses enact laws making such evils offenses. This, I call symptomatic treatment. I do not deny that it affords some relief, but it does not go to the root. You may investigate and should investigate a theiving public official and you should put him out of office for the protection of the public service. But by so doing you have not added anything to the sum of the world’s honesty. With like opportunity he will make a thief somewhere else. It is only when he is regenerated and comes to regard larceny not as a breach of faith not as a violation of the civil law but as a violation of the law of God that the sum of human honesty has been increased and I maintain that the state cannot do this thing. That is the work for which the Savior of mankind set up His church in this world.

Let me ask, are not men more and more picking out some particular evil of the day and devoting their entire time, energy and ability to the enactment of some law which will make that evil unlawful and are they not shouting with joy when some general assembly enacts a statute to cover it? If there is a weakness in the church organization of today, that weakness springs from the fact that too many of the followers of the Nazarene are more interested in some particular phase of evil in civil life than they are in proclaiming the original sin of mankind and its only sure remedy—an undoubting, unqualified and everlasting hold upon the Gospel of the Galilean.

Muder may meet with retribution at the hands of the state but homicide ends when the murderer begins to love his brotherman. And it is only the Gospel proclaiming the brotherhood of mankind which can teach a man that there are more ways of committing murder that by the pistol, bludgeon and poison. The manufacturer who stands a woman twelve hours a day for six days in the week in an unsanitary workshop cannot be convinced by the law of the land that he is murderous. If you will properly regenerate him, he will know it.

Upon the other hand, it is to be said to the glory of the present day church organization, that never has there been so practical a demonstration of the kindly thoughts and kindly deeds of the Savior of mankind as at the present time. Men contribute to hospitals, to asylums, to charities of every kind, and the spirit of the Master as a mere sentiment is abroad in the land. The world is filled full of good works and good workers; of men and women who want things to be right; who are striving to have right laws; who are longing to do good and kindly things; but no man can go through life successfully upon a mere emotion. He is foolish who thinks to minister to a soul diseased by some sporadic deed of goodness. I do not care how much the prominent member of the church may give to missions and charities; if I am convinced that he got the money from the blood and sweat and toil of his weak brothers and sisters or if he made it by transgressions, legal under the law of the land but immoral under the law of God, he is not a Christian. Such men would better stop trying to bribe God with good works; they would much better seek His forgiveness and, Zacchaeus-like, try to straighten the past.

The Kingdom of God was to be in the earth and not of it. I hope soon, all church organizations will make it their exclusive mission to preach the Gospel of Jesus Christ and to reach the conclusion that the world is to be regenerated by regenerated men and women and not by regenerated laws and ordinances.

The pendulum of good works has swung us too far away from God. Some of us have exalted His goodness and mercy until we treat Him with utter indifference as though He were a next-door neighbor with whom we have no social relations but whom we trust will send flowers at our funerals. I hope that I may not be considered a mere carping critic. I am sure I am not an iconoclast. I do not want to tear down one good thing in society. I do not knowingly want to prevent one good thing from being accomplished, but I would like to have every single church organization in America and every young people’s society connected therewith, to understand that there are certain truths of religion which no man is wise not to learn and which every man is foolish to neglect.
CONTRIBUTIONS.

NOTICE
by
The Foreign Missionary Board.

At a recently called meeting of the F. M. Board at Grantham, Pa., it was decided without an opposing vote, that Bro. and Sr. H. L. Smith of Grantham, Pa., who both have been definitely called for some time to mission work in India, enter upon a visiting tour throughout the church holding missionary meetings wherever possible, and also to take up free-will offerings for their fare to the held, and for the support of the work of India. Others may possibly accompany them on their visits, and also participate in the services. We most heartily recommend them to the love and full confidence of the Brotherhood, and bespeak open doors for them wherever they may visit, hoping also that the work of India may be greatly encouraged by liberal free-will offerings in their meetings.

Your servants,
J. R. Zook, Chairman of F. M. B.
C. N. Hostetter, Sec'y of F. M. B.

LUKEWARMNESS.

BY JACOB ZEHER.

To be lukewarm is not to be under God’s promise. To the Laodicean church it was said, “I know thy works that thou art neither cold nor hot. I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. 3: 15, 16).

The word in many places tells us to watch, so it requires to have our spiritual eyes open thereto, because the devil is watching us, as well, to find an opportunity to get us into lukewarmness. If thus he succeeds he has gained a great point. Lukewarmness does not come at once, but little by little. It may start in this way, by neglecting to attend the services when we can just as well do so, but we feel a little tired, or it may look for rain, or it is too cold or something else (the evil one has many things for us to find excuse) so because of these things we will stay at home this time. The devil grins at this. I have reference to such who could go as well as not. I am not one who thinks one must be there every time so as not to be lukewarm. The next time we may with a little encouragement by another one go, but take a little back seat, but say nothing this time, altho the opportunity is here. This is another step towards lukewarmness.

Now if we continue in this way becoming a little more negligent on these lines, perhaps sooner walk to a neighbor on a Sunday morning and talk about things of the world than go to church, and if we do go, have nothing to say to the honor or praise of the Lord we are on a fair way to lukewarmness of which state we ought to be afraid.

May God help us to keep out of lukewarmness. It is His will that His children should be in earnest in this great matter because the time is short; therefore it requires us to be up and a doing. While all our doing may be as filthy rags in His sight yet if we do nothing we will stay lost. The King’s business requires...
haste and there is no time to be lost. If we have any left for ourselves we may help other ones. So now let us not be too slow, there is no time to get lukewarm.

As said before, “The King’s business requires haste.” (I Sam. 21: 8): “Thy children shall make haste.” (Isa. 29: 17): The Israelites were to eat the passover in haste (Exodus 12: 11). The shepherds came with haste, (Luke 12: 16). To Zacchaeus it was said, “Make haste.” He was to lose no time, neither is there any time for us to lose. He also was to come down, so we will not forget that thought. Some of us may perhaps be up too high. If we have our spiritual eyes open and make haste I believe we will stay out of lukewarmness as haste and lukewarmness can not walk together, the one is too slow for the other.

To the Laodicean church it was said, “I would thou wert cold, or hot.” We understand there would have been more hope had it been even cold, knowing then it would have been away altogether and no hope and might have come yet, but being lukewarm may have had a faint hope and yet none. So now, dear readers, let us be afraid of lukewarmness; it is a condition with which the devil is well pleased. If we obey the Holy Spirit as He speaks to us we will not get into lukewarmness.

Would rather go through heavy storm, Than in this life to be lukewarm; Would better far be quite forlorn Than in the awful state lukewarm. To be lukewarm is very sad, And when we’re out we may be glad; We pray the Lord that He may not Let us get lukewarm but for Him be hot, For this we need His help and aid, To ask great things we’re not afraid; Because He has so much in store, For His dear children ever more. Now let us make of time no waste, But like the shepherds come in haste, And be not only warm but hot, In the sweet service of our God. So let us of a lukewarm state, Be ever more and more afraid; ’Tis not God’s will no from it far.

And for us heaven’s door might bar.

Florin, Pa.

THE VEILING OF THE WOMAN IN PRAYER OR WORSHIP, I Cor. 11: 3-16.

D. B. Keeports:

Dear brother, greeting in Jesus’ name. When you asked me to give you a little outline in writing, of my exposition of I Cor. 11: 3-16 given at Pequa love feast I did not think I would get at it so soon, but having time today I concluded to undertake it, and if it does not prove a benefit to you I am sure it has been a benefit to me to exercise my mind on the subject. While there may be some thoughts omitted that I gave there, I am sure there are several carried out a little clearer than what I gave them.

In this chapter verses 1 and 2 the apostle approaches the subject of the communion, but before taking up this in full he reverts to his special purpose of this epistle vis: the correction of certain irregularities in the Corinthian church, breaking away, from the established practice of the churches; that of the observance of the woman’s head veiling or prayer covering.

The apostle recognizes (v. 3) three heads, (1) the literal, or the head of the physical body; (2) the recognized legal head of the woman which is the man; (3) the divine head of both man and woman in both Christ and God, over all His creation and here more especially over His most noble creation, MAN. In verses 4 and 7, also in 5 and 10 you will notice the words, his, and her, where he refers to the literal head; printed in italics, which words are not in the original but simply inserted in the English to make grammatical sense or reading. Read these four verses omitting these words in italics, and notice the clearer distinction you get of the heads.

If you will notice closely in reading
some of these verses you will find three reasons why the man ought not; and three reasons why the woman ought to have; their heads covered.

The apostle's reasoning is very clear. If the woman refuses this covering or veiling, which the apostle enjoins, he says, Let her also (or with her refusal) be shorn. And if it be a shame (or, according to the German) a dishonor to be shaven or shorn, then let her be covered. The forepart of verse 6 is clearer again in the German as also in some other translations, that which she can place or displace at will, and does not have reference to the hair, nature's covering. In verse 7 you will notice the word, indeed, which implies, by an act of his own.

The apostle bases his arguments on Creation, not on the marriage relation as husband and wife, but man, woman; neither does he argue from the standpoint of the conditions existing in the Corinthian church, but because of these conditions he argues from the standpoint of creation. In verse 10, we have in our English version the word "power." This word has in the past been confusing to some minds, and some have even perverted its true sense. It is not power in the sense of strength or force, but rather "power" in the sense of authority or right.

Now, further, I don't understand that God in the creation intended the woman to have an artificial covering as a sign of anything; but the profuse supply of hair was all the covering (v 15) or distinction that God intended or required; but when it came to the Fall the woman took the initiative, or according to the German (I Tim. 2: 14) introduced, or brought in, (Ger eingafuirt) the Fall; and figuratively speaking, fell farther beneath the Edenic plane than the man, because she as the weaker or help meet, and not the recognized head, took upon herself authority or headship which was beyond her rights; which fact is noticeable in the old dispensation. Woman did not figure in the public worship, she worshiped through the man. Sarah looked up to Abraham and called him Lord. In the dispensation of the birthright it was always transferred to the first-born male or son and never to the daughter. Hence there is under the gospel; and in the redemption wrought in Jesus Christ; through which the woman is again reinstated to the plane or level of the man, because in Christ Jesus there is neither male nor female, but all one in Christ, enjoined the artificial covering in sign of her privileged right, through this redemption to approach God in worship through Jesus Christ on equality with the man.

Verse 10: "Because of the angels." From Bible accounts and language, we conclude that angels were present in the creation and were witnesses to the relation which the woman was to sustain towards the man, as also they were witnesses to the Fall and the being driven from the garden, one of which was placed at the gate to keep the way to the tree of life, who are also the guardian angels of Christ's little ones, encamping round about them who fear Him who also are witnesses to the redemption in Jesus Christ, and the restoration of fallen mankind to a life of purity and holiness in this life, and our final deliverance from, even the presence of sin.

Verse 14, Nature proves that the man cannot grow the profuse and long hair which the woman can. The 15th verse is where many lodge and think, that decides the whole question and, Paul does not mean an artificial covering, and thus overthrows his entire argument. To take this position, is simply to shamefully impeach the intelligence of the apostle Paul who was not as one beating the air.
By comparing translations we can readily see that the apostle has in mind nature's covering. The hair as (A) (Nature's) covering and not the covering spoken of in the former verses as the sign of subjection to her recognized or legal head; and the sign of her redemption in Christ as previously shown.

Verse 16 is also sometimes greatly mutilated and made to mean what the apostle did not have in mind. Some will say, there it is, the apostle would not have us contend about this and just let each one do as they feel about it, as to observing it or not, but scholars tell us that the Greek word here used for custom "implies a usage, rather than a mental habit," hence the correct rendering would be, we have no such custom as our women being unveiled in worship, for this is an established practice in all the other churches and I want you Corinthian sisters to be in line with God's plan as well as the other churches.

Let this suffice for scriptural reasoning and evidence, and will further give some external evidence on the subject. A certain writer says we have evidences of its observance all down through the Christian era.

Tertullian, one of the early Church Fathers, and by some conceded to have been the best Latin scholar of the Primitive church, who wrote at the close of the second and opening of the third centuries and was Bishop of Carthage, in the North of Africa, wrote a treatise specially on this doctrine of the church, because of the deviation or breaking away from the practice in his day and clearly enjoins its observance. Among the Heugenots in the North of France, a body of persecuted Christians in probably the 15th and 16th centuries, you could find some traces of the teachings of the apostolic church.

We come down to more modern times when either in Denmark or Sweden in the State churches (Lutheran) especially the older women in the public worship had on the plain white covering, similar to that which our Brotherhood observes today. This latter I have from the lips of a woman raised in that country; still a little closer home the time is not far in the distant past when you found the practise among the Methodists, Lutheran, Reformed, U. B's., and we might name others, but we think this sufficient under this head.

We are well aware that we may observe this practice merely as a church form or requirement without even possessing or comprehending the underlying principle which it represents, but all this is no just reason for discarding it, just as little as it would be right to discard water baptism because its underlying principle is not possessed or understood. So may we as a church hold fast the form of sound doctrine is my prayer.

Jacob N. Engle.

MY SPIKENARD AND MY RUE.

By May Mabelle Anderson.

I said to the South wind
"Blow softly, blow low!
I long for thy breath on my spices;
Yet I know
The chill and the sorrow, the loss and the pain
That lingers oftentimes like a whisper of death
In thy boisterous touch.— Send thy gentlest caress,
That my spices may wake to fresh life
neath thy breath."

And the South wind blew low
On each bud and each bloom
Yet my spikenard and rue
Gave no hint of perfume.

And there read His sorrow, most gently He
And then read His sorrow, most gently He
[spake,
"The fiercer the blast and the deeper the chill
The sweeter the breath of thy spices will[awake."

I wept while I listened;
I loved Him but oh!
I feared the fierce blast of the wind
Should it blow!

Yet I longed for His smile: So I murmured
[at last
With a catch in my breath and a sob in my [throat
Half wishing that I, like the thistle-down light
Afar in the sunshine of heaven might float,
Awake O thou North wind!
But blow not so chill!
And I bent to the blast
At it swept o'er the hill.
And then like rare incense about me uprose
Neath the stroke of the tempest a fragrance
So sweet,
I could not but wonder from whence it could come,
And I searched—’Twas my spices crushed low at my feet.

“Awake O thou North wind!
Blow fierce and blow long,
And waft out my spices afar.”

“Blow, wind, and come my Beloved now walketh so near
With a light on His face that is thrilling me through,
That I shrink not from tempest nor North wind nor chill,
So He is but pleased with my spikenard low at my feet.
And He sent me to sing:
My star of the morning, my herald of day.”

—Selected by H. J. Frey.

THE TWO RESTS.

BY F. ELLIOTT.

“Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of Me for I am meek and lowly in heart and ye shall find rest to your souls. For my yoke is easy, and my burden is light,” Matt. 11: 28-30. The above text presents to our notice two phases of human or rather Christian experience. First, the rest of “Justification by faith,” a free unmerited gift, to all who believe. Eternal Life. Second, soul rest, a found rest, an attained rest, a rest that cannot be obtained except on the prescribed conditions. As I usually write and speak I may be excused for once if I take a circuitous route on a simple text.

Mentally, we try to picture the parties addressed in our text, and we find it embraces all mankind, for “All have sinned and come short of the glory of God.” Here are “all sorts and conditions of men,” rich and poor, kings and beggars: all colors, black, white and yellow. On this plane they are all on a common level, they all “Labor and are heavy laden,” and none have rest. Sadly and hopelessly they toil, and only accumulate sorrow. Day and night they carry heavy burdens so securely fastened that they cannot remove their own or those of others. Vainly they have tried every vaunted expedient to escape the labor, unloose the burden, and attain the longed for rest.

Dear reader, are you one of this sad weary company? As there are no effects without preceding causes we naturally inquire “Why are these sad conditions existing, and Who is holding them in this awful bondage?” If we go back to the beginning of humanity we find a condition of ease and comfort, of freedom, peace and “Rest.” We find, however, that under those happy Edenic conditions there was also “Divine Law,” with an attached penalty for its infraction.

Man created in God’s image, pure and holy, and in daily correspondence with his Maker, could not have transgressed the Divine Law without first having correspondence with evil. As no evil existed within it must necessarily come from an extraneous agency, and that agent was the devil. Having never-known evil, or the contrast between evil and good, there was nothing in previous experience to lift a warning voice. It was simply their duty to yield unquestioning obedience to the divine prohibition, though as free moral agents they had the awful power of choice. They had no power to hinder Satan from speaking but they had power to ignore him and keep silent themselves.

By simply replying, Eve broke God’s law; her reply established a correspond—
ence with evil, and that fatal moment automatically closed their correspondence and communion with God.

Hitherto all corruption was without, now it has its abode within and proceeds from the heart. The soul being out of correspondence with God and in correspondence with evil, was now at the mercy of its new master. They could not remain in Eden for Eden was God's trysting place, His audience room for communion with His noblest creation. Thus the change in correspondence also brought as part of the penalty a complete change of environment. God drove them out of Eden forever. Behold them then, disgraced, polluted and ruined, driven from ease, comfort, and plenty, to poverty, toil, and strenuous effort against opposing forces (thorns and thistles), and worst of all, out of touch with God.

We next come up against "Heredity," "Who can bring a clean thing out of an unclean? Not one," (Job 15: 4). Can a corrupt tree bring forth good fruit? No, "Like produces like," the sin principle was now planted in the human family to "crop out" in all succeeding generations, with undiminished power. Thus, we see the Natural law of "Cause and Effect" also operates in the "Spiritual world."

Having thus lengthily introduced those to whom Jesus is speaking, let us in a brief manner see if the same Law that applied to man's Fall, applies equally to the Divine Remedy. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have Everlasting Life" (John 3: 16). "God so loved," here is Cause: deep, mighty, infinite incomprehensible love. "Gave His only begotten Son." Glorious, stupendous, universal, all-embracing Effect. Jesus says, "Come," Where? "Unto Me," Who? "ye that labor and are heavy laden." How many? All. What for? "Rest." Simple proposition, is it not? Who would hesitate a moment to accept it? What hinders a general response? The human will, Jesus said to the Jews, "Ye will not come unto me that ye may have life."

To "come" implies both will and action. This is the human side of the proposition. How shall we obtain power to "come?" "Unto them gave He power to become the sons of God, even to them that believe on His name" (John 1: 13). From the heart you believe in, and accept the invitation and God gives the power to "come" and take the proffered Gift. Wondrous love! Love sends the Son, the Son offers the precious gift of "Eternal Life," and the Father gives the sinner power to "come" and receive it. "No man can come unto me except the Father which hath sent me draw him."

What does this word "Rest," mean, and include? It, in its concrete form, is what is elsewhere termed "Eternal Life," a resurrection from the death of sin to the life or Righteousness. In detail it means pardon, deliverance, peace, joy, liberty, from bondage, in short, Salvation. Our change of correspondence (by belief in God's Son) from evil to good brings a complete change of environment for "we are translated out of the kingdom of darkness, into the kingdom of God's dear Son," and as we are brought "From the power of Satan unto God," and are not "our own but are bought with a price," it necessitates a complete renunciation of our former allegiance in order that we may "glorify God in our bodies and spirits, which are His." In closing this part of the subject let me again emphasize the fact that this is a "Given Rest." Only divine power can bestow it; only a willing responding heart can receive it.

THE REST OF OBEDIENCE, OR WALKING WITH GOD.
To illustrate this second part a little, trusting it will be no offence to my American readers, let me refer to the days of slavery, which we older people distinctly remember. Owing to the "Fugitive Slave Law" there was not a foot of American soil where the poor runaway slave was safe from his pursuers. The word "Canada" alone, to the poor slave, spelt Liberty, Peace, and Rest. Once past the three mile limit on the north shore of Lake Erie, they were forever safe from slavery unless they went back of their own free will. It was a "given rest" in every sense of the word. The Canadian government let them have land, and assisted them to make homes for themselves "without money and without price." Having given them liberty, protection, and citizenship, was it unreasonable to ask and enjoin them to obey, comply with and work in harmony with the laws, regulations, and conditions in force, in the country in which they were so happily placed? Having always been slaves the privileges and obligations of citizenship were new to them, and had first to be learned to be understood. When once understood, they found so far from being a second bondage, those laws were framed to promote their best interests, and in obeying them they would not only show love and gratitude to the power that saved them, but find increased happiness in doing so. "Take my yoke upon you," this requires will and action, yes, it will not be forced on anyone. Jesus says, "If ye keep my commandments ye shall abide in my love." Obedience is the proof of love, and the effect of consecration. We step gladly under the yoke in the act of baptism in the steps of our divine Master, for, "Thus it becometh us to fulfill all righteousness." We are now enrolled among the pupils of Christ. We enter the infant class, and take our pos-


Lord Jesus, who would think that I am Thine? Ah! who would think, Who sees me ready to turn back or sink; That Thou are mine? I cannot hold Thee fast tho' Thou art mine: Hold Thou me fast. So earth shall know at last and heaven That I am Thine. —Selected.
DOING GOOD.

BY SUE BOOK.

Once more I come in Jesus' name. Those words often enter and re-enter my mind, and by God's help I will venture a few thoughts on the same. As I look upon God's creation, and consider His works, II Cor. 9: 8 and Psa. 104: 16, are lingering with me.

The trees of the Lord are full of sap. Nevertheless there are trees, like the butternut, that impoverish the ground upon which they grow; but the olive tree enriches the very soil upon which it feeds. So there are natures which are as unlike in their effects as these.

Some cold, selfish, absorbing, which chill and impoverish most every one with whom they come in contact. Others, radiant effluent souls, who enrich by their very presence, whose smiles are full of blessings, and whose touch has a balm of feeling in it, like the touch of Him of Nazareth.

I think of an old philosopher who asked his students what was the best thing to possess.

One said there was nothing better than a good eye, which was in their language, a liberal and contented disposition. Another said, a good companion; a third said, a good neighbor. At last one came in and said, a good heart, was better than all. True, said the philosopher, you have comprehended it in two words. I wish every one would consider it to be best for them to have a good, pure, and clean heart, full of the Holy Spirit, having this it will prompt him, or her, not only to do good, but it will include many virtues. Such an one will seize every opportunity of contributing to the good of others.

Sometimes a smile will do it. More often a kind word, a look of sympathy, or an acknowledgement of obligation. Thus every act of kindness alone, whether acknowledged or not, opens up a little well-spring of happiness in the doer's own breast, the flow of which may be made permanent by habit. Therefore I say, dear readers, influence is to one what flavor is to fruit, or fragrance to the flower. It does not develop strength, or determine character, but it is the measure of his interior richness and worth. The blossom cannot tell what becomes of the odor which is wafted away from it by the wind. So no one knows the limit of that influence which constantly emanates from his or her daily life, and goes out far beyond our conscious knowledge or remotest thought.

Truly, blessed are they who walk the way of life, as the Savior of mankind once walked on this earth, filling all the air about Him with the aroma which is distilled from kindly deeds, helpful words and unselfish lives. Therefore none are too small, too feeble, too poor, to be of service. Think of this; and act.

Life is no trifle. If we work upon marble it will perish, if we work upon brass, time will efface it; if we build temples they will crumble into dust. But if we work upon immortal minds, by impressing them with high principles, with the just fear of God, and of their fellow men, we engrave on these tables something which no time can efface, but which will brighten to all eternity. Every one of us may in some way or other assist or instruct some of our fellow creatures, for the best of the human race is poor and needy, and all have a mutual dependence on one another.

There is nobody who cannot do some good: it is by no means enough to be rightly disposed, to be serious and religious in our closets, we must be useful too, and take care that as we all reap numberless benefits from society, society may be the better for every one of us.
It is a false, a faulty, and an indolent humility that makes people sit still and do nothing because they will not believe that they are capable of doing much. Everybody can do something. Everybody can set a good example, be it to many or few.

Everybody has some one or other whom he can advise or instruct or in some way help to guide through life. Good is done by degrees. Life is made up of little things. Truly greatness consists in being great in little things.

Dear ones we should be willing to do a little good at a time, and never wait to do a good deal of good at once. The first and paramount aim of religion is not to prepare for another world, but "to make the best of this world," or more correctly stated, to make this world better, wiser, and happier. A most comforting thought is that heaven will not be a place of white robes and golden harps and praise singing only, but will also be a place for living, loving and doing.

There is pleasure in contemplating good; there is great pleasure in receiving good, but the greatest pleasure of all is doing good.

Let us all go about doing good as our Savior did. This will make our lives comfortable, and our death happy, and our account glorious. Be not simply good; be good for something, then we can exclaim with the poet.

How sweet 'twill be at evening,
If you and I can say,
"Good Shepherd we've been seeking
The lambs that went astray;
Heart-sore and faint with hunger,
We heard them making moan,
And lo; we came at night-fall
Bearing them softly home."

Yours in His service.

Hummelstown, Pa.

There is no man so devout that worldly prosperity will not spoil him.—Luther.

**News of Church Activity**

**IN THE**

**HOME AND FOREIGN FIELDS**

**Addresses of Missionaries.**

**Africa.**

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Cora Alvis, Lewis Steckley, Matopo Mission, Bulawayo, South Africa.

Jesse and Dorcia Wenger, H. Frances Davidson, Macha Mission, Choma, N. W. Rhodesia, South Africa.


Isaac O. and A. Alice Lehman, box 5263, Johannesburg, South Africa.

Jesse R. and Malinda Eyster, box 10, Boksburg, Transvaal, South Africa.

**India.**

The following are not under the 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.


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


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.
ABILENE, KANSAS.

We have had three weeks of special evangelistic effort at this place, the meeting closing Feb. 23. Bishop J. R. Zook of Des Moines, Iowa, conducted the services. There were about sixty seekers and fifty conversions. Five of the converts had taken a stand for the Master before but had again wandered out into the wilderness of sin. Will you pray for these precious souls who have been reclaimed? Ten of the seekers testified to the reality of finding Christ as their Sanctifier and four followed their blessed Head in the ordinance of baptism.

Afternoon services were held in connection with our meetings and proved a means of blessing and uplift to all who attended. The seekers ranged in age from five to fifty. Our hearts are full of praise because so many of our own children and young people yielded to the Spirit.

Bro. Zook in his preaching gave admonition to both saint and sinner. We crave an interest in your prayers, that all who have found Christ may realize the actuality of His keeping power and that we who are older in the service may be a real example and help to the lambs of the flock.

Winton Hinkle, Cor.

Feb 24, 1913.

VALLEY CHAPEL, OHIO.

Dear Bro. Editor:

Greeting in Jesus' name. The series of meetings which were held at Valley Chapel, Canton, O., began Jan. 18, and continued for over four weeks proved to be a great spiritual uplift to God's people and an awakening of those out of Christ. Bro. Shoalts of Canada was faithful in delivering God's message as the Holy Spirit gave him utterance. The unsaved were convicted of sin, and six became willing to start for the glory world, though others were made to realize they were not right with God yet were not willing to come out of the world and deny themselves of those things that work ruin to the soul. Many love the pleasures of sin for a season rather than the true enjoyment that God gives to them that follow Him.

While God's Spirit was striving among the unsaved the same Spirit was working among God's people. Many were made to realize there were deeper things in store for them. Some dug through and received the anointing of the Holy Ghost; others received help and some are still seeking for a deeper work of grace. Praise the Lord.

There was one dear young sister who was willing to follow the Lord in baptism and take the way with the world's despised few, for which we praise God.

The attendance was not as large as we would have enjoyed to see it, but the last few nights there was a good sized congregation.

During the continuation of the meeting there were many house to house visits made. Some that were sick and could not attend meetings were visited and others that had various excuses were prayed with and encouraged to get right with God.

Truly the harvest is great but the laborers are few. When we look about us we see that there are so few that are really willing to give up all for Jesus and fully consecrate themselves for sacrifice or service. Our hearts are made sad to think that Jesus died for all and so few are willing to accept Him. Oh for a closer walk with Jesus, that we may know Him better, and understand His leadings. May the Lord bless Bro. Shoalts as he goes to his next field of labor.

Yours in His service,

Harvey M. Bosler.

Feb. 24, 1913.

SILVERDALE AND SOUDERTON, PA.

A series of meetings were started in the Silverdale M. H. Dec. 10, 1912, and closed Christmas evening. Bro. D. W. Brehm of Hummelstown, Pa., conducted the services. The meetings were good and were well attended and the brother did not shun to declare unto us the whole counsel of God. Six souls manifested a desire to turn to God, and all were encouraged to press on the narrow way to heaven.

On Sunday evening, Feb. 2, Bro. D. W. Brehm started a series of meetings at the Souderton M. H. The meetings were real and the Holy Spirit moved the hearts of His people and used the brother to expound His word in power and some stood for prayer. May they dig deep until they get on the solid Rock which is Christ Jesus. The meetings...
closed Sunday evening the 16th with an over-crowded house.—Correspondent.

BIRTHDAY ANNIVERSARY.

On Feb. 11, 1913 a very pleasant day was spent at the home of minister Samuel H. Rosenberger, Souderton, Pa., it being his 77th birthday, with 8 children, also grand children present. One son and family who live in Donaplin county, Kansas, were not permitted to be present. In all thirty five were present and partook of the bounties which were provided. The father and grand father gave some fatherly admonitions and spiritual advice to one and all feeling this might be his last opportunity and before they parted they sang the hymn “We’ll never say goodbye in heaven.” Many tears were shed as the hymn was sung. The nature of the meeting was such that it will long be remembered by all who were present. All separated feeling they had spent a profitable time and wishing father and grand father the blessing of God during his remaining days.—Printed by request.

A SISTER’S LETTER.

“The joy of the Lord is our strength.” If we would try to walk in our own strength how long would we endure. Therefore I praise the Lord for the refreshing showers, ready to uphold His children. Bro. David Brehm held a series of meetings here at Souderton. He came filled with the Spirit, and did not shun to declare the whole gospel, regardless of man. We can truly say he can go on his way rejoicing for he left with clean hands. Thanks be to God for holy boldness! Praise the Lord for the showers of refreshing. Oh how refreshing, and useful, were his expressions; how his words pierced, and melted pressed; how his words pierced, and melted doctrine dropped like rain, and his speech as the dew; and what delightful talks we had about our heavenly home. We had never made his acquaintance before, but we felt like Joseph, when he talked to his brethren, that we are of one company. It is like the box of precious ointment, poured on the head of Jesus. It filled the house with the odor, and I can say I have been nourished up into eternal life by hearing the truth and sound doctrine.

We dare not say, I have had a wonderful conversion, I have obeyed the commandments; I know my name is written in heaven, and now I am satisfied. I know all I want to know, and then sit down and fold our hands. God have mercy on such Christians! They are like the Northern countries that are cold and frozen, because they are so far from the sun. But, praise the Lord, we can be a Southern country that lies near to the Sun of righteousness. It is only the painted fire that needs no fuel.

Praise the Lord for the wells of salvation that never run dry; we all have room for daily improvement. We hide the word of God in our hearts, that we will not sin against God when temptations and afflictions arise.

I rejoice that a few have started out for that heavenly home, also children. O the temptations, the snares, the pride they escape. When I think of pride: it was my greatest sin. I served it with my whole heart, and when the thunder rolled and the lightning flashed, how I wished I was a humble child of God. I attended church, Sunday school and choir, but I was taught from childhood, that I could not serve two masters, the living God, and the god of fashion. Satan made me believe if I would lay it aside I would still want it, but, thanks be to God, for His unspeakable gift, His Son who is able to cleanse us from all sin. When I gave my heart to the Lord, I opened it and I attended to His word and inclined my ear to His sayings, and I beheld the wonders of God. It is wonderful. That proud and conceited mind left me and Jesus washed me in His blood and I became a new creature, old things passed away and all things became new. Pride, my great sin went the first of all.

Do you wonder I am rejoicing, when my eyes behold the King? When the Lord called me to the prayer covering, it took all pride. The rats and false hair had to go, and I was glad there was such a thing as modest apparel. My prayer is that our beloved sisters, when they cover their head, with the sacred prayer covering they may cover all pride, for God hates a proud look. If we pray in a meek spirit, He will teach us, and guide us, (Isa. 48: 17) “which leadeth us the way we should go.” (John 7: 17): “If any man will do His will He shall know of the doctrine whether he be of God or whether I speak of myself. Pray for us.

Your sister in Christ.
Laura Zendt.
A series of meetings were begun at Martinsburg Jan. 26, 1913.


Bro. Musser came filled with the Spirit and preached the word in power to the encouragement of God's children and to the awakening of sinners.

Several renewed their covenant, while a young man and his wife and three little girls desired the prayers of God's children that they might become Christians.

How glad we are that God's word teaches "Suffer little children to come unto me and forbid them not for of such is the kingdom of heaven."

The Lord refuses none who come to Him in faith believing that He is and that He is a rewarder of all those who diligently seek Him.

May the good seed that has been sown bring forth fruit unto eternal life. — Cor.

MEETINGS AT SILVERDALE, PA.

Our series of meetings here at Silverdale are ended, but somehow the report has been delayed. I am made to feel that God wants me to make the report so I will simply obey.

Our brother, David Brehm, of Hummels-town, Pa., was with us in December up to Christmas. We were surely made to realize, as we read in Ezekiel 33: 33, that a prophet has been among us. God through him was able to give us of His truth red hot, as that is how God wants it according to Revelations chapter 3. The lukewarm He will spew out of His mouth. Praise God there was fire in the camp. Don't tell me any more that people don't want the truth. Our meeting houses were too small. What does the prophet say? "The people cometh and sit before me as my people and hear the word but will not do it." It says more about the mouth and heart. Read it, Ezekiel 33: 31. In Ezekiel 2, it tells of the children of Israel being rebellious, sifnecked. It was said, Thou son of man, be not afraid of them though thou dwell among briers and thorns and scorpions. To Ezekiel it was said be not afraid of their words or looks for they shall know a prophet had been among them. I am afraid of getting too personal, but you all know how I am. I must say we had a red hot revival. The brother preached the whole truth. For myself I had to say he did not shun to declare the whole truth. This was also the testimony of others. It was for the house of Israel as well as for the sinner friend for I have plenty of work on hand. Thank God he called sin, Sin, God, God and the devil, the devil, and heaven, heaven. I am sure there are too many prophets afraid to call sin by its right name. We were all made to feel that he did not come to us to see our stock or farm or make a fortune by a business deal. God sent him as a man of God to deal with immortal souls. Neither did he get much in dollars and cents. I hope he will get paid in heaven. (Very encouraging to the minister, this last thought! Editor).

Many professors were made to feel they were not possessors. Many are on doubting, dangerous ground. I tell you the heavenly fire of God's love was kindled in many hearts even if they did not say it. If the devil ever trembled he did through these meetings, here and at Souderton. Bro. Brehm was at Souderton two weeks and has just left. Five were moved, some young children. The devil lost some good customers. Hell was quivering; heaven moved; the atmosphere was sweet, heaven's benediction was over us. Seven were moved during the Silverdale services for which we rejoice, and hope they will follow the good Lord as He may lead. Let us pray. If convictions had been obeyed we would have heard wonderful things. I know when I was in sin, it was not moving pictures; then it was Buffalo Bill's Circus. People think its awful going four miles to meeting. Why I went ten miles to Buffalo Bill's show, nearly driving dumb beasts to death; and went home at two o'clock at night. Next day I told all the hellish, devilish, damnable stuff I had seen and heard and laughed at, but when I began to go to meeting and respond to God's eternal truth, Oh my, I was going crazy. But by holding on the devil left me and I have no trouble now to serve God. Christ came to set the captive free. I know when the devil lost me he lost a good customer. If only many more could see it and turn to God: but this narrow way is awful. Why sinner friend, I think the broad way is awful. What do we want with all this sin? It cannot enter there. I hope and pray to God that all will love the humble way more and more, and take it. We want too much applause from the people. Let us all come
down to fine points and do it all through and be a power for God. I perhaps am not strong at times but when it comes down to fine points I must stand for the Brethren for it is right, and these are my Brethren.

Amanda Snyder.

EPLANATORY.

In the Fire Aid Treasurer’s Report for 1912 the loses paid to A. B. Musser, John Reilinger, and J. G. Lesher were not their own, but were paid to them for loses in their district. We were requested to correct this, and shall be more careful in the future.

M. S. Seachrist, Treas.

MESSIAH HOME HARRISBURG, PA.

Cash donations received at the Messiah Home, Harrisburg, Pa., to Feb. 1, 1913, as follows:

A sister, Mansfield, O., $1.00; Fannie Brecht-bill, $5.00; Benjamin Hoffman, $2.00; Collection of H. A. Garman, $70.25; Sr. Wiebe, $1.00; Anna Kuhns, $2.00; Bro. & Sr. Sollenberger, $2.00; Samuel Rosenberg, $1.00; Sr. Ginder, $.50; Mary Kendig, $1.00; Miriam Benner, $1.00; Sr. Frederick, $.50; Lizzie Moyer, $.25; S. B. Stoner, $2.00; Jacob Hoover, $1.00; Emilene Booser, $50.00; D. V. Heise, $10.00; S. G. Eagle, $10.00; E. F. Hess, $5.00; J. D. Books, $1.00; L. O. Shellhaas, $1.00; Mrs. Mull, $.25; Mrs. Keeny, $.25; Charles Baker, $1.00; Donation Box, $15.32; Total $443.32.

These donations were gratefully received and much appreciated by the management of the Messiah Home, as well as groceries and vegetables which were received at the Home during the year. The Board of Managers herewith express their heart felt thanks for these kind remembrances on the part of the givers.

A. B. Musser, Secy. & Treas.

STATE COUNCIL.

Pennsylvania State Council, at Harrisburg, Pa., Wednesday April, 9, 1913.

General Executive Board.

LOVE FEASTS.

Pennsylvania.

Pequea, .................. May 10, 11.
Come with trolley via Millersville and Pequea lines to Morgan’s shop.

Crossraods, .................. May 13, 14.
Mt. Pleasant, .................. May 14, 15.
Meeting begins at 2 p. m.

THE PREACHER’S VACATION.

The old man went to meetin’, for the day was bright and fair,
Though his limbs were very tottering, and ’twas hard to travel there;
But he hungered for the Gospel, so he trudged the weary way
On the road so rough and dusty, ’neath the Summer’s burning ray.
By and by he reached the building, to his soul a holy place;
Then he paused and wiped the sweat-drops off his thin and wrinkled face.
But he looked around bewildered, for the old bell did not toll;
All the doors were shut and bolted, and he did not see a soul.
So he leaned upon his crutches, and he said “What does it mean?”
And he looked this way and that, till it seemed almost a dream;
He had walked the dusty highway, and he breathed a heavy sigh—
Just to go once more to meetin’ e’er the summons came to die.
But he saw a little notice tacked upon the meetin’ door.
So he limped along to read it, and he read it o’er and o’er;
Then he wiped his dusty glasses, and he read it o’er again,
Till his limbs began to tremble and his eyes began to pain.
As the old man read the notice, how it made his spirit burn!
“Pastor absent on vacation, church is closed till his return.”
Then he staggered slowly backward, and he sat him down to think,
For his soul was stirred within him, till he thought his heart would sink.
So he mused aloud and wondered, to himself soliloquized—
“I have lived to almost eighty, and was never so surprised,
As I read that oddest notice, stickin’ on the meetin’ door—
‘Pastor off on a vacation’—never heard the like before.
Why when I first jined the meetin’, very many years ago,
Preacher traveled on the circuit, in the heat and through the snow;
If they got their clothes and wittals (’twas but little cash they got,) They said nothing ’bout vacation, but were happy in their lot.
Would the farmer leave his cattle, or the shepherd leave his sheep?
Who would give them care and shelter, or provide them with food to eat?
So it strikes me very sing’ler, when a man of holy hands,
Thinks he needs to have a vacation, and forsakes his tender lambs.
“Did St. Paul git such a notion? did a Wesley or a Knox?
March 10, 1913.

EVANGELICAL VISITOR.

Did they in the heat of Summer turn away
their needy flock?
Did they shut their meetin' houses, just to
go and lounge about?
Why, they knew that if they did, Satan cer­
tainly would shout.

"Do the taverns close their doors, just to
take a little rest?"

Why, 'twould be the height of nonsense, for
their trade would be distressed.
Did you ever know it to happen, or hear
anybody tell;
Satan takin' a vacation, shuttin' up the doors
of hell?

"And shall preachers of the gospel pack their
trunks and go away,
Leavin' saints and dyin' sinners git along
as best they may?
Are the souls of saints and sinners valued
less than selling beer?
Or do preachers tire quicker than the rest
of mortals here?"

"Why it is I can not answer, but my feelin's
they are stirred;
Here I've dragged my totterin' footsteps for
to hear the Gospel word,
But the preacher is a travcin' and the meetin'
house is closed;
I confess it's very tryin', hard, indeed, to
keep composed.

Tell me, when I tread the valley and go
up the shinin' height,
Will I hear no angels singin'—will I see no
gleamin' light?
Will the golden harps be silent? will I meet
no welcome there?
Why, the thought is most distractin', would
be more than I could bear.

Tell me, when I reach the city over on the
other shore,
Will I find a little notice, tacked upon the
golden door?
Tellin' me 'mid dreadful silence, writ in
words that cut and burn—
Jesus absent on vacation, Heaven closed
till His return.'"

—Selected by E. Custer.

A SOLDIER BOY'S EXPERIENCE.

I praise the Lord, tonight for His saving
and keeping power, and can truly say it cer­
tainly does pay to serve the Lord.

When I first commenced to serve the Lord,
I lacked faith, and I fell, but when I came
back to Him He delivered me from strong
drink, and the use of tobacco, which I had
tried so many years to give up. Some say
you have will power enough to stop bad habits,
but I find out there is only one way you can
get rid of the worldly things, and that is
taking the Lord at His word.

As I go through this world day by day

trust the Lord it makes a different life,
body and soul.

Being a soldier boy temptations seem hard
to overcome sometimes, but I find out if we
will watch and pray there is power enough in
God, to overcome everything.

I can truly say tonight by the help of God,
there is nothing in this world that I would
trade for my Lord Jesus Christ.

As we live day by day, and trust in the
Lord we do not have to look for what to­
morrow will bring.

In the morning before we go out to duty
we will stop and have a word of prayer with
the Lord, He will give us grace enough to
carry us through.

Last Sunday evening a week ago, Feb. 2,
I felt as though I had not a friend in the
world, and I knelt down and prayed before
going home from the Mission, but I did not
get real relief from this burden until Monday
night when I was walking Post out at Presiedo.

I said a little prayer to the Lord, and ever since
that I found out we do not have to be in a
mission or down at your bed side to pray to
the Lord for He will hear you anywhere.

Some say a soldier cannot lead a Christian
life, but the Lord has proved it to me, as
long as we fully trust and obey Him He will
take care of us.

I can truly say tonight, I am sanctified, and
willing to go where He wants me to go.

At the first street meeting I attended on
Pacific St., of the Life Line Gospel Mission
I was kind of backward because of lack of
faith, but tonight I can say that I truly do
love to hold up the Lord's name wherever
I can, and help other poor sinners and soldiers
to find the Lord, for it pays to serve Him.

I desire your prayers that I may ever be
found faithful, and be a bright and shining
light.

Your brother in Jesus,
Fredrick J. Marks,
Company H., 6 Inf.
Presiedo, San Francisco, Cal.

I find by experience that I am as weak
as water. O my dear friends! when
we spoke with exultation of the mission
to the heathen, whilst in the midst of
health, and joy, and hope; what an im­
perfect idea did we form of the suffer­
ings by which it must be accomplished.
—Henry Martyn.
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GRANTHAM, PA., MARCH 10, 1913.

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OBITUARY.

MELL.—Harvey Wilmer Mell, infant son of Bro. & Sr. William Mell, of Fairland district, Lebanon county, Pa., died Feb. 13, 1913, of convulsions, aged 1 year and 13 days. The bereaved parents have the sympathies of the brethren and sisters of the district. Services were conducted by the home ministry at the Fairland M. H. and interment was made in the Brethrens’ cemetery near by. Text, II Sam. 12: 23.

GROVE.—Bro. Daniel Grove died of cancer of the stomach at his home at Caldwell, Kans., Feb. 13, 1913, aged 65 years, 2 months and 29 days. He was converted when a young man and united with the Brethren in Christ church. There remain to mourn his departure his wife, five children, two brothers and three sisters. Funeral service which was largely attended was held at the Old Brethren’s church. They were conducted by Eld. D. R. Eyster and S. F. Niswander of the Brethren. Text, II Tim. 4: 7. Interment in the Brethren cemetery.

SETT.—Lewis Sett died Feb. 13, 1913, at his home in Wainfleet Twp., Welland county, Ont., aged 79 years, 9 months and 7 days. He came from Germany at the age of 14, and was hired as laborer, when he married Miss Catherine Sider of Bertie and moved to the place where he died. She preceded him to the beyond three years ago. To them were born (who survive) one son and two daughters, Levi at the old home. Mrs. Menno Ecker, and Mrs Henry Climenhaga, Perry Station, Ont. Besides these there are eleven great grandchildren to mourn his departure. Funeral took place on Saturday from his home to Brethrens’ M. H. Obsequies improved by Bro. A. Bearss. Subject, “The unavoidable journey” from Job 16: 22. Interment in Brethren’s cemetery.

CURRY.—Rev. John B. Curry, of Swatara Station, Dauphin county, Pa., fell peacefully asleep on the afternoon of Feb. 6, 1913, aged 56 years, 1 month and 7 days. He is survived by his second wife, Emma Light Ensminger, widow of the late Rev. Daniel Ensminger, his first being a daughter of the late Elder John F. Kreider, of Campbelltown, Pa., four sons and three daughters also survive. Bro. Curry was a strong advocate of divine healing and lived and died in the faith which he advocated. He had several remarkable experiences of healing in his own body. He also published a treatise on the subject which can be had by addressing Ivwin K. Curry, Swatara Sta., Pa. His business life was exemplary and very successful. In his will he directs his executors to tithe the income of the estate for the Lord’s work. He was a member of
the United Christian denomination, and a liberal contributor to the Messiah Home Orphanage and the mission work in Africa. Services were conducted at Balsbaugh's M. H. near Hockersville, Pa., with interment in the adjoining cemetery. A large concourse of people was in attendance. Text, II Tim. 2: 15.

BAKER.—Daniel Baker, second son of Eld. Samuel Baker, of Gormley, Ont., departed this life on Jan. 31, 1913, in St. Joseph's Hospital, Victoria, B. C. The late Daniel Baker was born in Whitchurch township, York county, Ont., Dec. 13, 1850, reaching the age of 62 years, 1 month and 17 days. Within the past four years the only three sons of our venerable aged Bro. Samuel Baker have passed on before him. He is now himself in his 90th year. The remains of the departed were brought to his last place of residence in Ontario, Nottawasaga, Twp., Simcoe county, and were laid to rest in the Tunkard cemetery on the 6th line. He is survived by his grief-stricken widow, and three daughters, besides his aged father, and two sisters. An assurance is left the bereaved family of his peaceful demise. The immediate cause of his death was organic heart trouble. The funeral services were conducted by Eids. A. Mc Taggert, and S. S. Shantz.

THE WAY OF THE CROSS.

It is not meet, dear Lord, that I
Should offer prayer to Thee,
Or by my meditations think
Myself from ills to free;

But whether in the dale's cool path,
Or in the glorious sun,
I'll climb the mountain's rugged peak,
And strive for work well done.

I would not have my days exempt
From care, or tempest's toss,
But by my burdens I would rise
To glorify my cross.

I'll tread the highway's rugged path,
And when my spirit mourns,
I'll strive the Master's will to do,
He wore the crown of thorns.

From out my constant care or strife,
Through struggle, gain, or loss,
I'll battle for the victor's crown,
And worship at Thy Cross.

I'll climb the summit of the mount,
With banner floating free,
And though the burden of my cross
I'll pledge my life to Thee.

—Emilie Benson Welsh.

I heard the voice of Jesus say,
I am this dark world's light.
A Capable Housewife.

A virtuous woman...her price is above rubies...her children...call her blessed...her husband praiseth her.

How many excellent things are here declared of a virtuous woman. May all of our daughters seek to excel in these virtues. They shall receive worthy praise.


Husbands love your wives...he that loveth his wife loveth himself...they two shall be one flesh.

The home is a divine institution, established at the very beginning of human history. Its purpose can only be fully realized when Christ is made its true head.


Vain...vain...except the Lord...Children are an heritage of the Lord...Happy the man that hath his quiver full of them...thy wife...a fruitful vine...thy children like olive plants.

What blessings are in store for the homes where God has His rightful place. In such a home love dwells and Jesus is there and where He is there heaven is.


Be not afraid: Ye seek Jesus...he is risen: he is not here...go...tell his disciples, and Peter.

The risen Christ! Paul writes that he was offered up for our offences, and raised again for our justification. And in consequence of this justification by His death and resurrection, peace is ours by faith.


The gospel...by which ye are saved...Christ died for our sins...was buried...rose again...according to the scriptures.

Peter writes that Jesus bore our sins in His own body on the tree, and the hymn says:

Oh why was He there as the Bearer of sins, If on Jesus thy guilt was not laid? [ing blood, Oh why from His side flowed the sin-cleans-If His dying thy debt has not paid?]


But now is Christ risen from the dead...Christ the first fruits: afterwards they that are Christ's at his coming...Be not deceived.

The believer is now “risen with Christ,” is translated “out of the kingdom of darkness into the kingdom of God's dear Son.” How important the admonition that we walk worthy of our high calling in Christ Jesus.

Thursday Mar. 27. Read I Cor. 15: 35-49. The Glorious Transformation.

So also is the resurrection...sown...a natural body...raised a spiritual body...we have borne the image of the earthy...shall bear...image of the heavenly.

This portion refers only to those who are designated as being saved, at the beginning of the chapter. Of them Paul elsewhere writes: When Christ who is our life shall appear then shall ye also appear with Him in glory.

Friday Mar. 28. Read I Cor. 15: 50-58. Final Victory Over Death.

We shall...be changed...in a moment...then shall be brought to pass...that is written, Death is swallowed up in Victory...thanks be to God...victory through Jesus Christ.

What glorious things are in prospect for God's children, and there is every inducement for us to be “steadfast, unmoveable, always abounding in the work of the Lord.” Our labor shall not be in vain in the Lord. Be faithful. He will reward.


Jesus said...I am the resurrection and
the life...he that believeth on me...shall live...whosoever liveth and believeth on me shall never die...believest thou this...Yea Lord, I believe.

God grant that we may understand the meaning of this great passage. May He open the eyes of our hearts that we may know what is the hope of His calling and the exceeding greatness of His power to usward who believe.

Exaltation of the Risen Christ.

I saw one like the Son of man...and fell at his feet as dead...(He said), Fear not...I was dead...behold I am alive for ever more...and have the keys of hell and of death.

Christ has all power and authority. He says to every child of His, Fear not. He is faithful: He cannot deny Himself. He said of His sheep. I give unto them eternal life. They shall never perish.

O that with yonder sacred throng, We at His feet may fall:
We'll join the everlasting song, And crown Him Lord of all.

"IN HIS NAME."

In His name the vilest sinner,
Dares to enter Mercy's gate,
Where repentant prayer for pardon
Saves him from his lost estate.
When is spread the feast of blessing,
To a starving soul how sweet—
Milk and honey freely flowing,
And the finest of the wheat.

In His name faith claims the promise,
And the earnest, pleading prayer
Wavers not until the answer
Rolls away the load of care.
With the wealth of earth and heaven,
With a power beyond compare,
What rewards for all the faithful
God is able to prepare!

In His name go tell the nations,
Break the heathen's cruel sway,
Heed the cry for help that reaches
Every Christian heart today.
Till its healing, cleansing current
Like a mighty river roll,
Till the blessed Gospel tidings
Reaches every sin-sick soul.

In His name and for His glory
Sacrifice and toil are sweet,
If we may through earnest labor
Lay some trophies at His feet.
May the love we bear the Master
Fan our zeal to sacred flame,
Till the world shall join in singing:
"Hail the power of Jesus' name!"—Selected.

OUR YOUNG PEOPLE.

OBEY THE HEAVENLY VISIOIN.

When Paul testified before King Agrippa, he said, "I was not disobedient unto the heavenly vision" (Acts 26: 19). God had given Paul a wonderful view of eternal things, more than he was ever able to fully tell. He spent all the remainder of his life in earnest, fervent service to God and man, as the result of what he had seen.

Paul is not the only one who has had a revelation of eternal things. Many have been illuminated by the Holy Spirit and have beheld deep spiritual truths.

Dear young Christian, if you have been truly converted to God, most probably you, too, have had a heavenly vision. Perhaps your vision was not like Paul's but in some way God's Spirit has made known to you the meaning of eternity, the brevity of time, and the value of souls. If this be the case, will you please stop and ask yourself these questions: What would it have meant had Paul not been true to his vision? What would this old world be like had every one been true to the revelation God gave him? What will it mean if I am true or untrue to what the Lord has shown me?

Much depends upon your decision in this matter. It is indeed a life-and-death struggle. All your soul's future in this world and throughout the ceaseless ages of eternity, will be molded by the result. Besides, all those who shall come under your influence all the rest of your life, will be affected by this decision, for no one lives to himself alone; we are constantly writing on the hearts and souls of those we meet each passing hour, and they upon ours. We can not help it, neither can they. Our influence will be according to what we really are. Since so much depends on our being true, surely it is worth while.

You may think yours is a very peculiar case, but even the apostles of old had the same kind of trials that you have, for Peter wrote,
“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.” (I Pet. 4: 12). The battle that is raging in your soul is the same that has been going on in the hearts of God’s people in all ages. Moses had to decide: we are told that “By faith Moses, when he was come to years, refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season” (Heb. 1: 25, 25). Joseph proved true in his test, and Daniel risked his life in the lion’s den for what he knew was right. Daniel saw a vision that “they that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness as the stars forever and ever” (Dan. 12:3).

Jesus promised that they who forsake the treasures of this life for His sake shall ‘in this world receive an hundred fold, and in the world to come eternal life.’

"'Tis better far to follow Jesus, No matter where His hand may lead, Than with the world’s vain fleeting fancies, Our soul’s immortal longings feed.”

These visions by the Holy Spirit are true. When we decide to obey them, we make a wise choice. The present life will be truly successful, and the soul will rejoice through all eternity.

Let not Satan deceive nor turn you away; listen not to the counsel of those whose eyes are blinded by the curtains of earth. Decide with all your heart to do right at any cost. Yield wholly to God; choose His will. Be true to the heavenly vision the Lord has given you.—Edna Marsh, in Gospel Trumpet.

THE FACE BEAUTIFUL.

Have you ever thought of the value of a smile and kindly word? Has it ever occurred to you that the light of a goodly deed never grows dim but shines on and on for ever? Listen:

When quite a boy I was sitting in a third-class railway carriage returning home from my first trip on the sea, clad in a tight-fitting blue jersey with the name of the ship’s company to which the vessel belonged wherein I had sailed, woven in white letters across my chest. Opposite to me sat two ladies, but I had only eyes for one, and well do I remember her grey silk dress and Quaker bonnet. Her face I shall never forget, nor the kindly smile she gave when I was caught staring at her.

I was a motherless boy, returning to a motherless home. After three months at sea, when our ship returned home, all the passengers and crew seemed to have someone to welcome them ashore, but there was no one to welcome me. And when I saw first one and then another of my shipmates greeted by parents and friends I felt the weight of loneliness. Words cannot describe the disconsolate feeling that came over me as I shouldered my kit and wended my way to the station and took my seat in the train. And as I looked at that woman’s sweet, motherly face, a great longing came over me as I shouldered my kit and stood ashore, and the memory of it was with me as I sat opposite this lady with the beautiful face. I wondered if my own mother had been like her.

Presently the train stopped and they rose to get out of the carriage, the young lady passing out first. Then, as the lady with the beautiful face passed out she said: “Good-bye, little sailor boy, and may God bless thee.” Another moment she had gone. The train was again rattling along; houses and trees seemingly flitting by like wisps of straw. I sat alone in the carriage, tears running down my cheeks: why, I cannot tell.

Why did she place her hand upon my head? Why did she pray God’s blessing upon me? I never saw the lady before that day, nor have I seen her since, though many years have passed by. But the touch of her hand is still there, and the blessing of God remains. Yes; on the high seas, in sunshine and storm, whistling through the rigging, I have heard her prayers: “God bless thee, little sailor boy.” When we have been in a foreign dock, when most of the crew have been busy writing home to their friends, I have thought of her and longed to write and tell her that her prayer was answered: that I had learned to know Him whom to know is life eternal; Him whose visage was marred and upon whose brow they placed a crown of thorns. And yet He is the fairest among ten thousand and altogether lovely. Methinks the lady with
the beautiful face lived very near to our Lord, so near that her face became radiant with a knowledge of His love.

Thank God for the sainted men and women who are constantly moving to and fro, smiling amid life's gloom, scattering sunshine all the way.

"God bless thee, little sailor boy."

Ah! little thought she, when uttering those words, that my whole nature was hungering for a kindly smile and sympathetic word. She knew not that the touch of her hand and the words from her lips fell like a healing balm on my heart that day. She knew not that her simple prayer would affect my whole after life for good, and that the memory of it would become like a tender blossom, or scent of hawthorn in the time of May.

We cannot estimate the value of a smile or kindly word. A good deed never dies. "A word fitly spoken is like apples of gold in pictures of silver." Prov. 25: 11.—W. Proctor, in the Bombay Guardian.

SELECTED.

NOT A HOOF LEFT BEHIND.

The consecration necessary to be wholly the Lord's is graphically illustrated in the negotiations that Moses had with Pharaoh relative to the deliverance of the Israelites from Egyptian bondage. Pharaoh consented for them to go a little way, but not very far. He wanted them within easy reach. Borderland worshippers they would have been. Hardly out of Egypt, neither in Canaan. He well knew that it would take a further journey than he consented to to get them out of his grasp. It was a subtle dodge and Moses absolutely refused to consider any such proposition. They were stopping too quick. Not far enough away from the danger line. Too closely related to former habits to guarantee security. Likewise, if people are going to live for the Lord they must come out wholly from the world. There are only two positions possible for people to sustain in matters religious. One is for God and the other is against Him. There is no neutral ground. Kentucky tried to be neutral during the time of the war between the States, and she became the battle ground of both. "He that is not for me is against me" is a text that prods all these neutral fellows off the fence and puts them on either one side or the other tricks. I did it myself, but one day Deuteronomy 18: 9-13 was revealed to me. Would that all Christians might acquaint themselves with this passage. I was astonished a short time ago to hear of a Sunday-school picnic party that took a juggling party along as part of the entertainment. Christians need light. They do these things without think. Knowledge is needed. Teaching on these subjects is needed.—Sel.
Satan does not fear those who stop close to the starting place. Borderline Christians are of little value. In fact there is a question as to whether they are Christians at all. The little girl said she fell out of her bed because she lay too close to the place where she got in. “Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

Baffled in his first efforts, the shrewd monarch next agreed that they should go, provided they would leave their families behind. He knew that they would not stay long. People have no right to leave their families behind when they go to worship the Lord. The command is as much to them and their children as the promise is. Either a devout father or mother in a wicked family is very much handicapped. Mr. Moody used to say, “When I left the world, forty years ago,” referring to the time of his conversion. People should leave the world before they have families of their own, but if not, then they should take them when they go. The Bible plan is to rear the family in the land of worship, and there would not be that dreadful loss of morals in young life and wreckage of so many homes if the families were not left behind. Satan is now making a subtle thrust at homes. We plead for home religion, for a type of piety that thrives best around family altars, that shines brightest amid the severe testings that must come sooner or later to every home. There is no greater problem before the American people today than that of safeguarding the home. We are a friend to the public schools, and yet candor compels us to say that even that very helpful institution, we believe, is on the down grade and the teaching not always such as would strengthen the home. The skeptical tendencies that are permeating so many of our institutions bode evil and only evil. The reign of lust that walks the streets with unblushing cheek, the mad rush for pleasure, finding its expression in the cheap theater and kindred questionable resorts are all enemies of the home. Neither would we forget that subtle foe to family life which is so popular nowadays, namely, the social club and the secret society. Both are springing up “as if by a touch of the magician’s wand,” and nearly every step that our so-called civilization makes is a further departure from the quiet, secluded, devout home, so essential for the molding of Christian character and the perpetuity of the nation. The Lord commended Abraham because He knew he would command his household after him; and both Moses and Joshua, who were used so largely in the formative period of what was to be the greatest nation in the earth, commanded again and again that Israel’s posterity should be thoroughly steeped in the religion of their fathers.

Not daunted at this another failure, the proud monarch resorted to a still more popular device, namely, you can go but you must leave your property behind you, let your business remain here. He well knew that where their treasure was there would their hearts be also. There are too many people trying to take the advice of this Egyptian ruler of the long ago. They would go up to the temple to worship, but would leave their business down in the world. They are not like the brother who, when going to be baptized by immersion, insisted that his purse be left in his pocket, saying he wanted that baptized too. Pharaoh’s policy would allow Sunday worship with Monday in another world, but such is not the doctrine of the Bible. The worshipper takes his property with him. What-
ever he has is the Lord’s and therefore held subject to the disposal of the Almighty. True Christians are as pious on Monday as on Sunday. They are just as religious at the market-place as they are at the prayer-meeting. When they went out of Egypt they took their property with them, and now whatsoever they do they do it as unto the Lord. They do not have a code of ethics for Sunday and a different one for Monday, but their very avocation is a further opportunity for glorifying the Lord and on the golden rungs of the ladder of daily toil they may climb to the eaves of the sky. Men talk about secular affairs, but to the Christian there is no such a distinction as religious and secular, for all necessary employment is ordained of God and therefore religiously observed. The old crude idea that a man must not loose his temper in the church on Sunday, but he is free to curse out the hired hands on Monday is of satanic origin. That widespread impression that we must be holier when connected with the things of the meeting-house than amid the din of the factory and the clatter of the shop, the rush of the store or the toil of the farm, has no place in Scripture, for the great apostle said, “For whether ye eat or drink, or whatsoever ye do, do all to the glory of God.” What a marvelous change would be wrought; what a sudden and tremendous increase there would be in prayer, if the church would only take its property when it goes to worship the Lord.

Satan as a last resort urges the soul to hold on to some one thing, to not give up all; but hear the stern command of the great lawgiver: “Not one hoof shall be left behind.” It must all go, or none. It grieves God for His people to want to leave anything behind. When they come out they should come out all over and forever. We read of a gentleman in Mississippi who sought the Lord earnestly for salvation and the people wondered why such a man, showing such eagerness for salvation, should apparently be ignored, when suddenly he sprang up and said, “I will give them up.” What had been the issue? Some race horses which he wished to retain. He had not died to gambling and was trying to get saved with this reservation, but not a hoof could be left behind. If he went out of Egypt to worship, he would have to take his property with him. Alas, alas, that so many do business in Egypt and then claim to go out to worship. There has been quite a revival of ethical teaching which did not come to them, for the church was deficient in this regard. Professing and living are not kept hand in hand. The former usually runs ahead of the latter. People try to hold on to what they have for their own gratification, while, on the other hand, they seek on Sabbath days to worship the Lord. They seek thus to live at one place and worship at another. But this is always attended with failure. Questionable practises, business relations of an unsavory kind, must all be forsaken, left behind, while that which is commendable must accompany the worshiper. We are confident that more people are tied up in their souls on account of unscriptural methods in business than the popular church would be ready to admit. Just the other day we met a prominent churchman of this city. He is a clever, charitably-inclined gentleman, usually found on the right side of all great moral issues, but a friend who does his carpenter work said to us, “His wife rents a certain house for a disreputable resort.”

Then we remembered how when we spoke to him with regard to his religious experience there was a lack of that confidence that we like to hear expressed by those who are living for God. God
is afar off in the thought of many because they do not go with all they have to the place of worship. There was a young man who came running up to Jesus. He was a bright, promising fellow. The Master looked at him and loved him and in response to the earnest questionings of this zealous young man, He applied a test which completely upset him, for the test required that not one hoof of his riches should be left behind. We go to our churches and read so complacently the story of this discomfited youth and how few are affected by it, but if a similar test was made today what a multitude would do as did he, all because they are endeavoring to worship at one place and leave their property at another.

The entire consecration that is absolutely necessary for full devotion to God is satisfied with nothing less than all. Not a hoof must be left behind. Everything must be placed upon the altar and be kept there for thus and thus only does the soul withdraw wholly from Egypt and dwell in the land where worship and business go hand in hand, where Monday's conduct blends beautifully with Sunday's worship.—Living Water.

"HELP ME."

J. Ashworth, of Rochdale, England, relates the following instructive incident: Many of the inhabitants of Manchester and the surrounding towns will remember a singular old minister, with a red, round, pleasant-looking countenance, a bald head, and who often preached in a velvet skull cap. He was a man of very peculiar views but almost unequalled in his description of Christian experience. This man once preached in Rochdale from the text, "Lord help me." Having read his text, he took off his spectacles, and, in his usual, deliberate way, looked round on the congregation, saying:

"Friends by way of introduction, I will tell you how I got this text, and if you will allow me to speak for the first person, I can tell you easier by saying, 'I, than he.'

"Well, then, before I was fully devoted to the ministry I was in business, and, as most business men do, I worked a little on credit. When I gave up business and settled as a preacher and pastor of a congregation, I was owing several sums of money; but much more was owing to me, so I had no fear of being unable to pay my creditors. One of these creditors, to whom I owed twenty pounds, called upon me for payment. I said to him, 'I will see what I can do for you next Monday.' He called on Monday, but I had not got the money. He was rather cross with me saying, 'I had no business to promise except I intended to perform.' This observation touched my pride, and I told him that I would pay him on the coming Monday. He went away in a rage, saying, 'He hoped I would.'

"I set out on the following day to see some of my debtors, not fearing but I could raise the twenty pounds, but I did not get one farthing. I tried others, but with the same success. I then put down on a sheet of paper the names of several of my friends, certain that I could borrow twenty pounds from any one of them. But, to my amazement, I was mistaken. All of them could sympathize with me a deal better than lend me anything; and I began to find out, that if a man wants to know how many friends he has, he had better try to borrow some money.

The next day I made out another list of those not so well able to help me as the former, for I thought if I could get five pounds here and five pounds there I would be able to raise it all. I traveled many miles on my errand, spending a
whole day, but returned in the evening without one penny. I began to ask myself, 'How is this that I, a popular preacher, cannot, in the whole of my acquaintance, borrow twenty pounds? I thought I had as many friends as most men, but now I cannot find one who will trust me for twenty pounds.' My pride got a terrible shake, and I felt very little indeed.

'Saturday morning came, and I rose from a sleepless bed. I ate very little breakfast, and when at prayer I was so overcome with my feelings, that my wife asked me if I was poorly, or in trouble. 'Yes,' I replied, 'I am in trouble enough,' and I then told her all about the cause of my sorrow. She was silent for a few minutes, and then said, 'You have often talked and preached about the power of faith, I think you will need some yourself.' Having said this she arose from her chair, and went rattling among her pots and kettles. She was evidently mortified because I had been refused the money by those she had considered our friends.

'My wife is a good Christian woman, but she thinks that works are the best evidence of faith, both in preacher and people.

'On Saturday I was in a state of torpor until evening: I then, with a heavy heart went up stairs into a little room I called my study; for I had three times to preach on Sunday and no text; twenty pounds to pay on Monday, and no money. What was I to do? For a long time I sat with my face buried in my hands, and then I fell on my knees, and I believe I said, 'Lord, help me,' a hundred times, for I could say nothing but 'Lord help me,' Lord help me.' While praying I felt an impression that these words might serve me for one text; and as Sunday came before Monday, I began to prepare as well as I could for Sunday work; but no other text could I think of but 'Lord help me.'

'While preaching on Sunday morning, I had so many thoughts and illustrations, arising out of the subject, that I felt great liberty in preaching. One of my illustrations was about a man I knew, who was a deacon of a church, and had been an executor for two orphan children. He was tempted to make use of the money and much of it was lost. This so preyed upon his mind that he began to drink. He lost his character, lost his peace of mind, and he died with the reputation of a rogue.

'Now,' I said, 'had this man, the executor when he first thought of taking the children's money, resisted the temptation, by calling on God to help him—help him to be honest, help him to do nothing but what a professing Christian ought to do—instead of losing the money, his good name, his peace of mind, and perhaps his life, God would have heard his prayer, and saved him.

'Noon came; but my sermon was not half done. I preached from the same text again in the afternoon, and in the evening; and I felt that I could have preached from it for a week.

'After finishing the night's service, when I got to the bottom of the pulpit stairs, a young man stood there who asked to see me in private. I took him into the vestry, and requested his errand, expecting it would be about his soul. For several minutes we were both silent, but at length he said, "You knew my mother, Mr. Gadsby.

'I looked in his face, saying, 'Surely I did, but I did not know you at first.'

'Well, sir, when she died she left me some money—in fact all she had, except two small sums she wished me to give; one sum of five pounds, to a poor old woman of her acquaintance; and speaking of you she said, 'Our minister
needs help, and you may give him twenty pounds.' I paid the five pounds to the old woman; but thinking no one knew, I resolved never to give you the twenty. But while you were talking about the roguish executor this morning, I felt thunderstruck, and I have brought you twenty pounds. Here it is, do take it and do forgive me.'

"It was now my turn to be thunder-struck. While the young man was putting the sovereigns into my hand, I trembled all over. God had heard my prayer; He had helped me through Sunday, and sent me the twenty pounds for Monday. I shook the young man's hand, and, without putting the money into my pocket, I went quickly home, spread it out on the table before my wife saying, 'Here it is! I now see how it was that I could not borrow the money. God knew where it was, and He sent me the twenty pounds, and delivered me out of my trouble. He had heard my prayer, and helped me, and I will trust Him and praise Him as long as I live!' Oh! my dear friends, when the little prayer, 'Lord help me,' comes from the heart of one of God's children in distress, neither men, nor devils nor angels can tell its power. It has brought me thousands of blessings, besides the twenty pounds."—The Earnest Christian.

WHERE IS YOUR CHILD AFTER DARK?

Where are the children of your home after dark? We fear that in only too many cases the parents must answer, "We know not." They may be at a neighbor's, they may be at church, they may be at a moving picture show, or they may be on the street, but the parents do not know. They may be learning something of what true manhood and womanhood is, or they may be taking lessons in youthful depravity from precocious but all too capable teachers, but the parents do not know. Where are the horses and cattle, or even the chickens? All safe in well-fenced pasture or secured buildings, for we cannot afford to run any risk of losing them. But the children? Well! we don't know just where they are. And yet, if any one on earth is responsible for the welfare of those children it is the father and mother. And if damage comes to those children because of thoughtlessness or carelessness, those parents will stand condemned in the sight of God and man. And yet there are children, little children of six and seven, and older ones of thirteen and fourteen, who are roaming the streets at night, unattended by any one save the ignorant, the foolish, or the vicious, and their God-ordained guardians, the parents, are seated comfortably at home, quietly reading the newspaper, or it may be the Bible, or pleasantly visiting at a neighbor's, while their little children are ignorantly wooing destruction. In regard to this matter we may lay down one or two things as absolutely certain.

The first is that the father or mother are absolutely responsible for proper oversight of their children. It makes no difference whether the father be a distinguished preacher or an ordinary artisan, nor whether the mother be a woman of genius or simply an ordinary housewife, they are absolutely responsible for exercising a proper oversight over their children, and if they fail it is only too probable that a sword will pierce their hearts, for which no success outside of the home shall have any healing balm.

And this means that the father and mother have a right to know, and ought to know, where, and with whom, their children spend their time. This is not so easy as it used to be, but parents
should find out in some way or other.

And then the young children should always be at home before dark, unless accompanied by some responsible party or under the care of some one who is wholly trustworthy. It not infrequently happens that we sing, "Where is my wandering boy tonight?" just a few years too late. If we know where the boy is during the first fifteen years it will not usually be hard to find out for the after years. Every little while our police courts see sad-faced fathers and mothers whose boys have been arrested for criminal offenses, and the broken-hearted parents didn't even know that the boys were bad until then. Many a ruined boy has been ruined, not by the criminality of his young comrades, but by the awful blindness and well-nigh incredible carelessness of his own Christian parents, and no bitter tears can ever blot out the sin and the shame of a parent's failure to keep faith with his God and with his child.—The Christian Guardian.

FORGIVE US OUR DEBTS AS WE FORGIVE OUR DEBTORS.

Sins are debts. They are entered in God's books. They increase. They can never be discharged. They cannot be transferred to any fellow creature. They cannot be escaped by lapse of years or change of residence. Payment will be claimed. How, then, can the debt be cancelled? Not by repentance, not by good works, not by any amount of seeking and striving; but solely by God's grace forgiving the debt for the sake of Jesus Christ. "In Him we have remission of sins through His blood."

The petition also leads us to regard forgiveness as an unmerited favor of God. The first thing felt by the soul of man, when once it begins to know what itself is and what God is, is the sense of guilt and ill-desert. Nothing is so far from a conscious sinner as the prayer of the heathen Appolonious, "Give, O ye gods, give me my dues!" Instead, we see failures in duty, sins of omission and commission, until we are aware of one long, unbroken, crowded schedule of indebtedness, and not one farthing in our possession with which to pay. Bankruptcy, everlasting, irretrievable, irredeemable bankruptcy stares in the face. What then is the poor debtor to do? What can he do but fall on his knees and pray? "Father forgive me my debts! Release me from their consequences! Reckon them not against me! Wilt Thou graciously blot them out of the book of Thy remembrance! Forgive!" The sinner never can say, "I will pay," but "Father forgive."

Furthermore, this petition makes us acquainted with the condition upon which forgiveness can be extended to us. "Forgive us our debts as we forgive our debtors." To be forgiven we must forgive. It is not that there is merit in our forgiving one another. We do not win God's forgiveness by doing what is nothing more than our duty to do. Our Father does not forgive us our debts because we have forgiven our debtors; but forgiving is one indispensable condition of being forgiven.

Moreover through this petition we are incited to comply with the conditions. We forgive in order to be forgiven. If we do not forgive we offer the horrible prayer that we may not be forgiven. An angry sea captain once exclaimed in the presence of Wesley, "I never forgive." "Then, I hope sir," said Wesley, looking calmly at him, "you never sin." Those who do not forgive others should never sin themselves.

As forgiving we are forgiven. What a victory over our enemy it is to forgive!
What an imitation of our ever-blessed Father it is to forgive! If we forgive others their wrongs we turn their wrongs into blessings. How often our Lord has forgiven us! How small is the debt our fellow servants owe to us compared to the sum we owe our Lord! Let us freely forgive that we may be as freely forgiven.—Zion's Watchman.

ROME AND THE CHRISTIANS.

When ancient Rome was in her pride and grandeur, rich with the spoils of conquered nations, wise with the culture of a tributary world, and resplendent with the ornaments of sculpture and architecture, the church of Christ was just struggling into existence; and the rottenness of Roman morals was equaled only by the cruelty of their manner, and the madness of their fury against those who followed the pure and holy precepts of the Savior of mankind.

It is hard for us, reared under the influences of the Gospel of Christ, to go back and imagine ourselves in a Roman amphitheatre, where people gathered by the hundred thousand to see men fight with wild beasts, and with each other. Yet ruins and records still remain which show that in Europe alone there were nearly one hundred and twenty of these slaughter pens, besides others in Asia and Africa, and wherever the power of Rome extended. The coliseum at Rome could contain more than a hundred thousand people, the great circus is said to have had room for three or four hundred thousand spectators; and in such places captives and gladiators were forced to fight with lions, tigers, serpents; crocodiles, and all kinds of beasts; gladiators were compelled to hack and stab and slaughter each other by hundreds for the amusement of the Roman people; and the priests and rulers and aristocrats and rabble of Rome assembled to see Christians flung to the lions, and martyr blood poured out to drench the arena's sanded floors.

Yet in those awful days of trial there was a consciousness of strength and victory and triumph. Christianity was a reality then; faith was the substance of things hoped for, the evidence of things not seen; and while men suffered reproach for the name of Christ, the Spirit of glory and of God rested on them. In the presence of thousands of spectators, maidens went to their death as calmly and as gladly as they would go to a bridal feast, fearing not the reproach of men, but holding fast the faith as it is in Christ Jesus. Sometimes persons, seeing their confidence, would be won and conquered to Christ, and brought to confess that they too were believers in the Lord, and were ready to share with others the honors of martyrdom; and again, mingling in the crowd of spectators might be seen true believers, calmly observing the triumph of a faithful martyr, and calmly contemplating the time when they too might be called to take the cross, and follow in the footsteps of their Lord.—H. L. Hastings.

EDITORIAL NOTE.

Our readers were likely puzzled in reading Bro. H. J. Frey’s article on Africa in our last issue. On page 29 the columns got placed wrong in the press and the mistake was not discovered by those in charge. Read second column first and first column second and the sense will be correct. Bro. Frey’s second chapter will appear in next issue.

The precious blood that redeemed our souls has left us no right to a will of our own.—Wright.
TIME, DEATH and ETERNITY.

READER: Thy time on earth it 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 is 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 10c per 100. 1.00 per 1,000. Postpaid.