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Evangelical

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.

Visitor.

GRANTHAM, PA.

APRIL 21, 1913.
MY BIBLE AND I.

We're traveled together, my Bible and I,
Through all kinds of weather, with smile or
with sigh;
In sorrow or sunshine, in tempest or calm,
Thy friendship's unchanging, my lamp, my
psalm.

We're traveled together, my Bible and I,
When life has grown weary and death e'en
was nigh; (wrong)
But all through the darkness of mist and of
I found thee a solace, a prayer or a song.

So now, who shall part us, my Bible and I?
Shall ism, or schism, or new lights who try?
Shall shadow for substance, or stone for good
bread, (stead?)
Supplant its sound wisdom, give folly in-

Ah, no, my dear Bible, Revealer of Light,
Thou Sword of the Spirit, put error to flight!
And still through life's journey until the last
sight,
We'll travel together, my Bible and I.—Sel.

APART WITH GOD.

Apart with God—how beautiful the thought!
From cares of earth to win such sweet release,
To lay aside the vexing task, half-wrought,
And by the green, e'ershadowed path of peace
Seek the white altar that the saints have sought
O, precious is the quiet place of prayer,
Where heaven and earth, where God and mor-
tal meet.
To the dear spot come neither pain nor care,
And all about is like a garden sweet,
The flowers whereof shed healing on the air.

There, brother, bring thy trial's vexing thorn,
And God shall pluck it out and give thee rest.
There bring thy sin, and He whose side was
torn
Shall cleanse thy soul to be His palimpsest,
New-written as thy spirit is new-born.

None is forbid that blessed communion—none,
The hands that spanned the cruel cross so wide.
Thus would they clasp the troubled race as, one
Lost brother, by love's anguish justified.
Come, whoso'er! Behold, thou art God's Son!

—Sel.

“Theres no defeat in life save from
within; Unless you're beaten there, you're bound to win.”
Evangelical Visitor.

A Bi-Weekly Religious Journal

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

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EDITOR GEO. DETWILER.

EDITORIAL.

JESUS, THE LAMB OF GOD.

"Behold the Lamb of God which taketh away—bearth away—the sin of the world" (John 1:29). This was John the Baptist's first word about Jesus when he for the first time saw Him. This at once identifies Him as the one through whom God would deal with man's sin. Sin had come by man's transgression, was universal, all men were guilty, there was none righteous, no, not one. So "God so loved the world that he gave his only begotten Son" to become the bearer of man's sin and in that way open for fallen sinful man the way of salvation.

This phase of Christ's work is abundantly typified in the ceremonial worship under the law, yea, sacrifice was instituted long before the law was given on Sinai. It is presumed that its first indication is seen in the clothing of our first parents after the transgression when the Lord made unto them coats of the skins of animals. From that time on the godly line approached God through sacrifice. Abel brought of the first-lings of the flock and his sacrifice was accepted while Cain's, being of the fruits of the earth, was rejected. Noah, Abraham, Jacob, and others built altars and sacrificed.

When God would lead Israel out of Egyptian bondage He as a final act of judgment on Egypt would slay every first-born in the land, but for the salvation of Israel's first-born a substitute was found in the paschal lamb whose blood was sprinkled on the door-post and lintel of every Israelite dwelling and the first-born was mercifully preserved. God said to Moses, "When I see the blood I will pass over you."

Thus was the "Lamb of God" typified, and John when he saw Jesus coming to him to be baptised of him pointed him
out as the Lamb of God that taketh away the sin of the world (humanity). The many lambs and other animals that were sacrificed during the pre-Christian era were not sufficient to make reconciliation with God, for the blood of bulls and goats could not take away sin (Heb. 10: 4). But Christ, the Lamb slain, foreordained to this work before the foundation of the world was laid was the true sin-bearer and was so recognized by His forerunner.

A recent writer referring to, and commenting on the expression of the Baptist, 'The Lord is my shepherd,' he in effect pointed to himself and said, 'Behold, a lamb of God!' The Psalm is the quiet song of the spirit happily ensheltered in God, and therefore in peace. We need not therefore be shocked at the suggestion, made by Sir J. Seeley, that it was the signature of divine peace on the untroubled brow of Jesus that first made John the Baptist call Him 'God's Lamb.' Issuing forth from an adolescence and youth whose origin was unspoilèd by sin, and which had known the joy of intellectual study and of communion with God, how could it be otherwise than that upon His face He should bear the seal of the 'royalty of inward happiness'?

"But this is not only not inconsistent with the thought of His being sacrificially God's Lamb, it is the sign that He is equipped to be the Sacrifice for the sin of the world. Of what avail were it, even if it were possible, that our sin should gather its weight on the soul of one already burdened with his own sin? Only the soul at utmost peace with God can carry the world's sin. And we are helpless to aid the sinning world unless first the central problem of our own sin has been dealt with: and until there rests on our brow—if not the joy of innocence—at least the humble comfort of the pardoned soul."

Jesus was without sin, He knew no sin. His enemies could not prove Him guilty of a single sin. False witnesses rose up against Him, yet Pilate declared repeatedly that he found no fault in Him. So He was the One, and the only One, who could possibly be the Bearer of the world's sin and sins. "He was wounded for our transgressions, . . . bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed."

There seem to be indications that John himself did not fully understand the full and true significance of what Jesus should do, did not know the full meaning of his own proclamation regarding Jesus. Twice does he make the statement "I knew him not." Yet being a near relative of Jesus it is not likely that he was not personally acquainted with Him. Even John appears to have been shut up to the discipline of faith as regards Jesus Christ as is indicated by his prison experience, where he had to fight for a firm faith.

The second time did John point out Jesus to those who were present and again with the words "Behold, the Lamb of God," and presently two of his followers detached themselves from him and follow Jesus with the result that after being in communion with Him for a little while they quickly brought the news to others confidently declaring they had found the Messiah of Old Testament prophecy.

'Thus may we also find Him and learn to know Him and which knowledge is eternal life. John 17: 3: "This is life eternal that they should know the only true God and him whom thou didst send, even Jesus Christ."
"Behold, behold the Lamb of God!  
That takes away our guilt;  
Behold the atoning precious blood,  
That for our sins was spilt.

O sinner, now to Christ draw near,  
Invited by His word—  
The chief of sinners need not fear;  
Behold the Lamb of God!

In every state and time and place,  
Nought plead but Jesus' blood;  
However wretched be your state,  
Behold the Lamb of God!

MINISTERIAL PROGRAM.

Ministerial Program for General Conference at Thomas, Okla., on Monday evening May 19, 1913.

Should monotony be avoided by pastors and evangelists in their preaching? Why? How?

Should our public religious services be both instructive and Spiritual? Why? Do our people need to be more thoroughly indoctrinated? Give reasons.
   H. L. Stump, Ind.

Draw a sharp contrast between Faith and Works. Give the proper settings and virtue of each. Does the teaching of James and Paul conflict on this point?
   Eld. J. N. Hoover, West Milton, O.
   Bert Shirk, Stevensville, Ont.

If any of these who are named on the ministerial program know positively they cannot be present, they are requested to let the committee know at once, that other arrangements can be made.

The time allotted for each speaker is 15 minutes.

On Tuesday evening of Conference the Home Mission Board will hold special services for Home Missions.

On Wednesday evening of Conference the Foreign Mission Board will have special services in the interests of the Foreign Mission work.

On Thursday evening—The Hope of our Brotherhood.
   Eld. J. B. Lehman, Upland, Cal.
   Committee:
      J. R. Zook,
      Geo. Detwiler.

THE BENEVOLENT FUND.

Our offerings to the BENEVOLENT Fund have so far fallen nearly ten dollars behind of the year preceding this, and more than twenty dollars short of the year before last. Possibly some one may yet be moved to help swell the amount of this fund.

FOR A CLEAN LIST.

Once more, and this is our last opportunity, will YOU, if you have not yet sent your subscription renewal, help us to have a clean subscription list when this conference year closes? If so please act at once and you will be blessed. We don’t like to drop your name. If not able to pay, let us know.

Altho’ neither the proposition of 99 ten dollar offerers, nor of 199 five dollar offerers has reached half what was called for we do not despair as yet of receiving the full number and amount. Perhaps YOU who have not yet sent your pledge are halting between two opinions as to whether to make it a ten or a five or both, or whether it would be better to take two shares in each. If that is the case we would encourage you to lengthen the stakes to the utmost stretching point. But anyway have a share in this venture. God will bless you. We
feel quite sure many of our young people would receive blessings in taking a share in this work. If one is not able alone two could join together. We heartily invite every member in the Brotherhood to take part in this effort. God will not withhold the blessing. The least you do for Jesus will be precious in His sight. Bro. Climenhaga, the treasurer is quite encouraged by the way offerings for the famine fund have reached him. Some of those who are taking shares in the editor’s proposition have forwarded the money to Bro. C. while others have sent to us. Either is all right. Others have sent offerings independent of our proposition. The amount already in the hands of the treasurer on the 12th., inst., was $980.00. Our amount when all paid up would add about $650.00. So the amount pledged now is pointing toward the $1,700.00 mark. Some have given very generously indeed. Now let those who have been halting come up to the help of the Lord in this effort.

Through forgetfulness (for which we make no excuse) the report of the special meetings held at Hummelstown, Pa., in Feb., conducted by Eld. J. N. Martin, of Elizabethtown, Pa., was left out of the last issue. We wished to say then that the meeting lasted a few days less than two weeks. They were fairly well attended and while no one visibly turned to God, the church was revived and encouraged through Bro. Martin’s faithful and earnest presentation of the word. His labors were much appreciated by the saints of the district, and he has their love and good will to follow him wher’er he may engage in the work of the Master.

Bro. P. M. Climenhaga, treasurer of the F. M. B. reports that the special Indian Fund, to encourage a new effort being made in India, is receiving very encouraging support. This is as it should be. Bro. & Sr. H. L. Smith had their last meeting for this part of Pennsylvania here at Harrisburg on April 4. There was a good attendance, an appreciative audience, and the offering amounted to nearly forty dollars. They went forth with our best wishes. May they be successful in the field to which the Lord has called them.

We have only recently pleaded with those who write for the Visitor columns to not crowd their writing so much on the paper but it appears some have not noticed. The compositor likes plainly written articles with sufficient space between the lines so that each line can be easily traced and followed. Articles which have to be re-written usually have to wait longer than they otherwise would. We are not unwilling to re-write any article when we know that the writer has done his best. So please take notice of our pleas on this line, and show consideration for the compositor’s eyes.

We were looking for some special word from Africa for this issue as we know our readers are eager for any bit of news from the missionaries. Through the courtesy of the Foreign Mission Board treasurer, Bro. P. M. Climenhaga we are able to give a brief word from Eld. Steigerwald dated, Feb. 18, in which he says, “The drouth is at last broken; we are having lovely rains the past week. There are prospects for a very small crop this year, but in some parts there will be no harvest, the rains having come too late.”

Our two reports from Dayton, Ohio will no doubt be read with eager interest by our readers. Sr. Cassel’s account relates personal experience. No doubt the actual experience was more thrilling than her relation of it would indicate. We
who only read about it will not be able to form any adequate idea of the actual scenes of that awful calamity. We are thankful to God that He was merciful to the mission workers and as far as they could ascertain, all of the friends of the Mission, preserving the lives of all, while many others went down into the water never to rise.

Pennsylvania State Council convened at Harrisburg on the 9th., inst. The attendance was quite large and representative, there being one or more present from every district in the State, the nearby districts being quite largely represented. The business which engaged the attention of this Council, was all amicably transacted, several questions being referred to General Conference. Bish. H. B. Hoffer assisted by bishops M. H. Oberholser and Stern, presided over the meeting.

On April 13, Bro. Joseph D. Garis was chosen to the deacon’s office for the Silverdale dist., by the brethren of the Bucks and Montgomery, Pa., dist., to fill the vacancy occasioned by the election of Bro. H. B. Stout to the ministry some time ago. May the Head of the Church approve of this choice and make brother Garis a blessing.

Be sure to send all your offerings for the Foreign Mission Funds, general or special, to the treasurer P. M. Climenhaga, Stevensville, Ont., before April 30, so he can include it in his next two months’ report.

Have all the districts remembered the Home Mission Fund sufficiently? All who want their offerings reported in this year’s report should forward same to A. O. Zook, treasurer, Abilene, Kans.

DOES CHRISTIANITY CHRISTIANIZE?

BY S. R. SMITH.

There seem to be reasonable reasons for those who are preaching the Gospel of Peace and uplifting the standard of Christianity to become fainthearted in holding forth the Scriptural standard that men “shall wax worse and worse” (II Tim. 3: 13), and be “lovers of themselves” (II Tim. 3: 1-5) rather than lovers of God etc., when the optimist, the greater portion of the professing Christian church, the greater portion of the clergy, and the nations, generally speaking, are heralding the cry that men are becoming better.

It would be an idle effort to deny that progress, along lines of betterment has been made, but not enough progress has been made along betterment lines compared to the amount of evil included.

It is evident that even the optimist is sometimes laboring under false pretenses in trying to make himself believe that what he sees with his natural eye is after all not the thing that exists.

After nineteen centuries of Christian heralding, and among some nations, the so called Christian dominion, the optimist and doubter challenges the Christian churches to show how much peace the Christian standard has brought to the world.

It is a fact that devout and true Christians always speak of, and advocate peace, yet the so called Christian nations never ceased to prepare for war, nor run rampant into war extravagances.

Christian nations are mingling preparations for deeds of bloodshed and hellish horrors with calls for prayer.

It seems almost incredible that the same heart can proclaim and worship the Prince of Peace and at the same time be engaged in conniving means and methods that will turn certain parts of the earth into a hell.
Is this condition the result of a Christian source, or is it the evidence that man (the optimist, doubter and critic included) is a weak, imperfect creature, of his own volition, and incurable without the application of the atoning blood?

The world never witnessed such gigantic navies as now exist and still enlarging; never such extensive armies ready to take to the field and plunge and revel in human blood in a short space of time; never did the world witness such devilishly designed instruments and ammunitions that now exist and are still preparing for the destruction of precious human lives.

Nations are not content to have supremacy on the earth but are running rampant to draw on science to carry their death dealing and life destroying instruments in the air, to even get dominion over the air.

Dominion on the earth; dominion on the sea; dominion in the air. What next? How long, O Lord, how long, till Jesus relieves this situation?

The question is, how much longer can God look on such devilish procedures in Christian countries?

How long will Christian people be willing to encourage the spending and squandering of immense sums of bread money, which would be so much needed for the propagation of the Kingdom of Peace on the earth, in vast military and war establishments from year to year. Statistics show that in the U. S. about two thirds of all the government’s income is spent for past wars and to keep up that which is called a war footing for future wars.

The drain on the national resources of the German people was so great that it inculcated the spirit of rebellion among the Socialistic classes if war should be declared without the consent of the people.

Italy in her late war with Turkey and her sacrificing thousands of souls just for the acquisition of territory was confronted with a reconciliation of her own people.

So called patriotism is sometimes substituted for Christianity.

The Christian standard is often made to take the rear and weep while the so called Christians and Christian nations are rushing to arms under the pretense of patriotism. Is it not also a painful fact that a vast number of Christian professing people are silent and almost if not altogether dumb when spiritual issues are at stake, or discussed, but as soon as the theme is turned on political or war issues, they are bubbling over with expressings and knowledge almost inconceivable. These expressions might seem as some one said “Stretching the truth or drawing on imaginations;” but let us notice how the multitudes will uncover their heads and stand in silence when the “National Hymn” My Country ’tis of Thee etc., is sung, who never think of even listening when, “Guide us O thou great Jehovah” is rendered, nor think of uncovering their heads when the Creator is held up.

We can not but mention these things in the spirit of regret.

These assertions are not made in the spirit of derogation, but we must give notice to the awful fact that our own beloved and so called Christianized country is willing or a party to help turn any part of the earth into a hades for what might, by the so called, spirit of patriotism, be deemed justifiable. There is not a nation on the earth that is not afraid to take the initiative in disarmament for fear of weakening herself to the extent that her neighbor may be in a position to throttle her. The question therefore remains. Does Christianity Christianize?

We answer in the affirmative, emphatical-
CONTRIBUTIONS.

SNAP JUDGMENT.

BY FRED ELLIOTT.

"Judge not, that ye be not judged."

My mind has been forcibly drawn to the above text by the recent floods and storms in various states, and in Canada. Those awful calamities, with the attendant loss of life and property and the harrowing scenes of suffering, sickness, and poverty entailed on the victims, should move every heart to pity, and every eye to tears. Yet, sad to say, there are many people calling themselves Christians who smugly and unsympathetically, and with a self-satisfied air dismiss the subject as follows: "Well, no doubt, they were bad, wicked people and the Lord showed them what He could do by way of punishment." How often have we heard such snap judgment after a public or even a private calamity. Comfortable conclusion is it not, when you are "not in it?" "Judge not after the outward appearance but judge righteous judgment." Incidentally I have not the slightest hesitation in saying that the flooded area contained as large a proportion of good people, (perhaps larger) as any area of like size in the United States. Then it is wise before drawing conclusions to inquire how much natural conditions had to do with it, or in other words "Cause and Effect."

The floods of recent years would in the early settlement of those states have been impossible, or, at least highly improbable. The immense forests and swamps formed natural breakwaters for the melting snow and by their shade extended the dissolving period many weeks longer than at present. Even when the rivers did overflow their banks their densely wooded sides so worried and broke the "backbone" of the flood as to render it comparatively harmless. Now all is changed, the woods are gone forever. Cities and towns line the river banks and form the vast cleared areas on either side a volume of water that at one time took weeks, even months, to reach the rivers is now precipitated in a few days.

Thus we see that man, by the artificial conditions developed by him is himself the cause of these appalling effects. Where are the sinners who are responsible for all this? Nearly all dead men, each one toiled hard to clear his own farm and support his family. Thus while no positive and certainly no intentional blame attaches to the individual, yet in the aggregate it is responsible in a large degree for the present desolation and ruin. "Who hath sinned this man or his parents? . . . Neither . . . but that the glory of God should be manifested in him." We had better, like Ahab, "walk softly" and suspend our puny judgment on our fellowmen. Far be it from me to deny the hand of God in these things, yet in the most of them it will be found by careful analysis that the primary underlying cause is natural forces used of God to remind man of his weakness and to manifest God's power.

Further, there is another and more
cheering side to this matter; it shows
the mighty effect the Gospel of Christ
has had in molding the principles of a
nation, even if the many have not accept-
ed its more vital message. What grand
noble responses have met the cries of the
sufferers! What acts of courage and
bravery in the work of rescue! What
unselfish spontaneous love and charity
has manifested itself by reason of the
opportunity. In this also God is glorified
through His Son Jesus Christ. “Judge
not that ye be not judged.” Who art
thou that judgest another man’s servant.”
Job’s three friends have left a numerous
progeny, and the mantles of the scribes
and pharisees have fallen on a long line
of successors.

When I ascribe the sicknesses losses
and other troubles of my fellowmen to
their sins, I am practically patting myself
on the back and saying that my immuni-
ty from such things is on account of my
superior goodness.

“He that is without sin let him cast
the first stone.” If some one had the
films depicting all the scenes of our past
life (even after conversion) would I, or
would you my brother or sister, like to
invite the public, or even the brethren and
sisters to view them as moving pictures
on the church wall behind the pulpit? No,
you would move heaven and earth
(so to speak) to prevent the exhibition.
Well, the time is coming when there will
be no choice, when not before a church-
ful, but before an assembled world, all
the most hidden deeds of our lives will
pass like moving pictures in startling,
vivid review. God is storing up the films,
not one scene will be missing, not one
tittle of the evidence will be lacking and
no fact will be disputed, and with what
measure we have meted to our fellowmen
it will be measured to us again. Mean-
time, let us suspend all “snap judgments”
of each other and like those noble men
noted. “We may rescue, we may save.”
Let us help them to higher ground, let
us strengthen the weak hands and the
feeble knees. “Let him that thinketh he
standeth, take heed lest he fall,” remem-
bering that “Many that are first shall be
last and the last first.”

Lord keep my soul from day to day,
Under the Blood:
And put selfrighteous pride away,
Under the precious Blood.
Richmond Hill, Ont.

AFRICA.

BY H. J. FREY.

Chapter IV. Inhabitants.
The population of Africa has been var-
iously estimated at 127,000,000 to 175,
000,000 people. The truth of the matter
is that no one knows; for in some parts
the natives have never been definitely
numbered. I should say that a fair es-
timate would be 160,000,000, or one tenth
of the people of the world. Counting the
area, including the islands, as 12,000,000
square miles, would give an average of
thirteen to the square mile. In North
America, this average is 16; South Amer-
ica, 7; Europe, 125; Asia, 60; and
Oceanica, 2. The inhabitants of Africa
are not regularly apportioned over the
country, but they follow the streams,
where they may be thickly settled, while
at other places there may be few or none.
If these 160,000,000 passed before us
continually night and day at the rate of
one per second it would take something
more than five years for them to pass.

Of the above number, there are be-
tween one and two millions of the white
race who have migrated thither from
Europe. These are engaged in mining
and trading, and in some parts, especially
in South Africa, in Agriculture. The
remainder of the population may be di-
vided among perhaps seven races, as follows:—Abyssinian, Egyptian, Nubian, Numidian, Hottentot, Bushmen, and Bantue. The inhabitants of North Africa are a mixed class of people, neither white nor black. They consist in great part of a mixture of Mohammedan, Moors and Arabs with some of the above named races. Though industrially and intellectually they surpass the Negroes and other tribes farther South, yet they are still very backward in civilization.

When Europeans first came to the country, they found the Hottentot and Bushmen tribes in the extreme Southwest. The Bantu in the South and East, and the Negro in the West and center. Just where the original home of the black man was located is a question. Some try to prove by linguistic similarity that their early home was in one of the peninsulas of Southern Asia. Others think they originated in Africa. I am inclined to favor the latter view. It is generally conceded at least that in the early centuries all the tribes migrated from a common center around the Great Lakes in East Central Africa. But they must have separated many centuries ago, for today there is very little similarity in language between the negroes of the West and the Bantu of the South. The Bantu have many different dialects, but in grammatical construction they are all somewhat similar. Not so when comparing Bantu with Negro. The language of the Bushmen and Hottentot is somewhat similar to that of the Negro, and it is therefore supposed that they separated from the tribes of the West after their migrations from the East, though they must have come to their Southern home centuries ago. The Bantu tribes migrated southward about the fifteenth century, and it was there in what is known as Cape Province that the white man found them. Afterward, in the early part of the nineteenth century some of them, under the leadership of Mzilikazi, returned northward and formed the nucleus of the present Matabele tribe of Rhodesia, among whom our brethren are laboring.

It was from West Africa that the early slaves were brought to America years ago. And though the slave trade is to a large extent extinct (thanks to the influence of heroic missionaries) yet travellers say that even now skeletons lie everywhere along the caravans roads of the Sahara and the Sudan. The Koranic law still protects the slave trade in some parts of Africa, and pious Mohammedans say they engage in this nefarious traffic to the glory of God.

In regard to their manner of life, it may be said that the Bushman was content with a cave for a home; the Hottentot constructed huts of slender poles with loose portable mats thrown over them; the Bantu built huts of poles and clay thatched with grass or reeds.

The Bushmen practiced but one art—that of painting; and today their pictures of elephants, snakes, leopards, giraffes, and other animals painted on the rocks, in caves, over different parts of South Africa are still preserved. The Hottentots made vessels of clay and knew something of working in iron. The Bantu were somewhat skilful in both these arts. It is interesting to watch a native blacksmith at work. He heats his irons in a forge blown by means of a bellows made from the skin of a goat. Using a hard stone for an anvil, he shapes the heated iron into a spear, hoe or axe as his need may be. The native also understood the manufacture of charcoal for use in his forge.

The primitive life of the African was very simple. Heaven's sunlight was his clothing, and if he needed more the skins of animals were at his command. His herds of cattle, sheep, and goats grazing
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EVANGELICAL VISITOR.

(on the grass throughout the year furnished him with meat and milk. His food supply was also supplemented by wild fruits of the forest and by the fruits of the chase. With a small garden of kaffir corn, pumpkins and beans to give him additional food and plenty of kaffir beer, what more could he want?

But little shelter was needed. In Winter when the winds blew chill he could stay by the fire. For there he had no coal bill to pay, as the never failing forests afforded a continual supply of fuel. His hut was built of poles, daubed with mud and thatched with grass. If he wanted a door, it could be made of reeds. He had no use for money. Did you say he was lazy? But what incentive was there for him to work? If we had been placed in similar circumstances, would we have been any better?

"Lord speak to me that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone."

AN IMPORTANT LETTER.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

For a long time the Lord has been laying heavily upon us the burden for precious souls and repeatedly have we felt to pour out our hearts in regard to the foreign work through the columns of the Visitor.

With the knowledge of the serious condition of Africa, which came to us through the late Visitor, and the appeal for help, there came also the great longing that the church of God might really awaken to her obligations which speedily becomes our privilege when the above Scripture becomes a part of our lives.

One thought in the appeal impressed me much. Our missionaries feel loath to leave the field but unless the needed support was forthcoming, the work would have to be abandoned. What answer would we give to our Lord, in that day, if this work must cease for these reasons? Ah, beloved! what will we say to our Lord if we have kept back any of the tithes—have refused to give our time, our talents or our means?

At home and abroad the progress of God's cause is being hampered because of insufficient means and workers. When we think of God's love for the world that He gave His only begotten Son to redeem it and of the love and sacrifice of our blessed Savior we must think how His great heart of love must be grieved to see the millions of precious souls who have never heard of His wonderful love nor His power to save, and all because some one is refusing to let God have His way. Are they not as precious to the heart of the Father as we? Has He saved us and delivered us from the power of sin and Satan solely for our own pleasure and profit? A thousands times, No! Jesus, Himself, declared He came not to be ministered unto, but to minister.

It is the burden of our prayer that the Lord may send forth laborers into His vineyard, and are we ready to say gladly, "Lord, here am I; send me."

Personally, the Lord has led us in a plain path concerning the spending of "money for that which is not bread." And while we do not feel we should be prudish or fanatical along any line yet we are pained oftentimes to see the extravagance in dress and homes and much of the money spent for laces and embroideries for the little ones and other needless accessories in dress and living, might well be used in alleviating the suffering of
our brethren across the sea.

We have often tried to put ourselves in the place of those who are needy and to think of our own little ones being cold and hungry and destitute, and what pain it brought to our hearts. May God help us to suffer with those who suffer that we may be constrained to give as the Master directs and that we may count nothing dear to ourselves.

We trust our beloved Brotherhood will heartily respond to this appeal for help that precious souls may be rescued and our faithful missionaries sustained and encouraged for the battles ahead.

Yours and His for souls,

Charlotte I. Stump.

Sandusky, Mich., April 2, 1913.

THE SECOND CLEANSING OF THE TEMPLE.

"And Jesus went into the temple of God and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers and the seats of them that sold doves" (Matt. 21: 12).

It seems that a very good way of stirring up Satan in these days is to preach a work of grace that upsets the tables of the money changers and the seats of those who sell doves. Thanks be to God for cleaning and cleansing up this temple in which I dwell. The Lord will not dwell in an unholy temple.

Some of us have been long in the business of money changers, faultfinders, altar despisers and other things too numerous to mention. We would be likely almost to run if some one would shout in the meeting. I pray that many more temples may be cleansed and made fit for the Master’s use; so He may not be robbed in tithes and offerings, that His storehouse may be full.

I am so thankful that the Lord has opened my understanding on these things. No one need to be in darkness. It is blessed to know that my Redeemer lives and that the rubbish has been removed. So when the truth is preached it will not offend but bring gladness and rejoicing. Praise His name!

It is sad to see there are yet so many of our fellowmen, friends and neighbors yet out of the Ark of safety, and seemingly are not concerned about their eternal welfare, even when the Lord has made such rich provisions and gives the invitation without money or price.

May the children of God all be at the post of duty and try such means and ways as shall result in bringing many into the fold. I am glad to see the Lord is working here in Springfield, Ohio, and that the band is increasing in numbers and that the Sunday school is flourishing.

Edward Custer.

Springfield, Ohio.

SOME THOUGHTS ON EVIL THOUGHTS.

"And Jesus knowing their thoughts said, wherefore think ye evil in your hearts" (Matt. 9: 4).

We have not written for some time, yet we are deeply interested in the sacred pages of the VISITOR. We thank God for any religious literature that is backed up by the unadulterated, eternal, word of God. It puts the true and dear children of God into communication with each other, admonishing, enlightening, encouraging, lifting up, and suggestive of bearing one another’s burdens, worldwide in its effect.

What impressed us to write on this subject was noting Bro. Jacob Zercher’s article on “Idle Words.” We are not attempting to approach this subject from the standpoint of our own strength and ability for we realize our insignificance in God’s sight along these lines. But the reading of the article referred to, impressed us in many ways. It pointed the way to see things along this line also and will be of great help and very beneficial if put into practice, and by the grace of God put us more on our guard.
This subject refers to and hinges right on the root seat and foundation of all evil, crime, wickedness, woe and misery. And so similarly, on the other hand, good thoughts divinely inspired, tend to all goodness, righteousness and truth, with the hope of eternal life and blessedness. Thoughts precede action. This is the order in which the Master puts it. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." (Matt. 15: 19). "These are the things which defile a man." Christ also said, in a figure, that a corrupt tree cannot bring forth good fruit, and that every tree is known by its own fruit.

Again, "Do men gather grapes of thorns or figs of thistles?" This evidently suggests that the fruit of a tree is in nature according to its kind inevitably corresponding to the tree that bears it. In Matt. 12: 35, the heart is also compared to a treasury for either good or evil. "The evil man out of the evil treasure of his heart bringeth forth evil things." The heart is the seat of affection; the heart and mind are closely linked together: the one depends upon the other.

Naturally "a sound heart is the life of the flesh." Spiritually "the spirit of a sound mind is the life of the inner new man." Evil thoughts are natural results of the unregenerated mind through the ruling and reigning of evil spirits in the hearts of the children of disobedience. Upon the other hand good thoughts are a result of a renewed mind through a pure heart cleansed by the blood of Christ and prompted by the Holy Spirit. The mind and heart are the ground for either kind, evil or good seed. The unregenerated seems to be naturally adapted to the rooting and germinating of the evil seeds.

While on the other hand it requires a breaking up by deep penitence and contrition in order to be a proper condition for the sowing, rooting, germinating and development of the seeds of truth.

Now with reference to the principle that thought precedes action, when a thought or impulse presents itself to our mind we are likely to more or less deliberate, and the result of our deliberation will depend much upon circumstances, according to the extent that our will has become the playingth of our depraved propensities. Thought vitally linked with thought becomes argument. Matured into conviction is belief, and thought matured into purpose is motive. Motive and desire go hand in hand. Action is the natural consequence and gives character to conduct with reference to workers of iniquity according to Isa. 59: 5. They hatch cockatrice eggs and weave the spider's web. He that eateth of their eggs dieth and that which is crushed breaketh forth into a viper. With reference to the antedeluvians the reason that they were destroyed was because God saw that the thoughts and the imaginations of their heart was evil and only evil continually. Also with reference to the self-righteous, stiff-necked evil generations of scribes, Pharisees and hypocrites, Jesus in denouncing them said, "Generation of vipers, how can ye escape the damnation of hell" (judgment of Gehenna. R. V.). Let each one of us right now reflect upon our own condition and if we find ourselves in a similar condition as indicated in the foregoing we are equally vessels of wrath fitted to be punished with everlasting destruction from the presence of the Lord.

But on the other hand, "If our heart condemn us not (i.e. in thought word and deed) then have we confidence toward God; and also from the fact that God looks upon the heart. And, "as a man thinketh in his heart so is he." Jesus said, "Whoso looketh upon a woman to lust after her hath committed adultery with her already in his heart:" also, "he that hateth his brother is a murderer." Again, "Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death." Thus it may be seen that even motive, purpose and desire, characterizes the individual.

Let us repeat that, "As a man thinketh in his heart so is he." With reference to the actual results of the transgression of the divine law, the evil and misery, sorrow, pain, death, and eternal loss of the finally incorrigibly wicked, are all due to the giving of the consent of the mind in deliberating upon and contemplating the gratification of evil thoughts. Many instances could be cited from the Scriptures to illustrate and bear this out. But suffice to know that our first parents, with many others, found out by sad experience in believing Satan's lies, that God is not a man that He should lie or the son of man that he should repent, in paying the full penal consequence of all their disobedience.

"In the day that thou eatest thereof thou shalt surely die." Notwithstanding all this Satan is still going to and fro in the earth seeking whom he may devour; still busy as ever whispering into the ears of even the professedly consecrated Christians, telling them what they can and may do for pleasure and
enjoyment and gratification of the flesh without taking any harm. They must not be so narrow; God does not mean things in so strict a sense. So Satan says, and more, people will think it strange of you and speak evil of you; you will have no influence etc. And what is the result? Do people heed his suggestions? Yes, many. Do we not see it everywhere? Professed Christians going hand in hand with worldlings, walking in forbidden paths and plucking forbidden fruit?

Here are a few instances. First, the drink traffic. It is said that the people of the United States spend nearly four times as much for intoxicating drinks than it costs to run this government. Besides this it is responsible for thousands of paupers, ruins thousands of families, brings thousands down to premature graves, for thousands of crimes, is responsible for seventy two percent per cent of all the insane, and many other evils. Yet a certain per cent of all professors of Christianity are directly or indirectly helping this line of hell’s commerce along one way or another.

Again, the people of the United States consume 440,000,000 pounds of tobacco, costing, $315,000,000. Thus they are chewing and spitting away, and puffing into the air an enormous sum, besides the evil effect it exerts upon their general condition.

Again, for the gratification of pride, especially along the lines of extravagances in fashion, thousands, if not millions, of innocent birds have been sacrificed for fitting out wearing apparel at an expenditure of millions of dollars to the wearers. We may be considered an extremist in our thinking by some, but we have wondered how individuals can get down upon their knees before God and ask a blessing upon themselves and their surroundings under a weight of non-sensical, idolatrous, extravagant fashions.

Modern enlightenment and civilization make much light of ancient ignorance and their customs of numerous and various forms of idols and idol worship, and how some of these carried their idols with them from place to place. Indeed there never was a time when idols were so great and idol worshipers so numerous as today.

Among modern idols, some of the greatest are wealth, pleasure, pride and fashion. These also are carried from place to place even into churches by both the minister and laity.

One more instance and that is murder. “Thou shalt not kill.” Yet how many people are murderers either real or at heart, and what per cent are Christian professors? God only knows. However some are murdered for revenge and jealousy. Some to hide crime, some for money, and some that they may be removed from office so it may be filled by some one more acceptable to the murderer. Then there is a pre-natal murder which has been fitly designated, the crowning sin of the age, for so it is, taking the circumstances of the victim into consideration, and that so frequently two deaths are caused in the attempt on the life of one; and if not death the ruination of the life time of one or both. Yet we may only hint at this the greatest of evils, and yet it finds its way even into the pulpit.

Now then in conclusion we may say we have only hinted at some of the many evils and their results due to the yielding of the members as instruments of unrighteousness under the influence of evil thoughts. And thus it may be seen how that millions in many ways are annually spent for that which is not bread, how that wholesale evils are constantly being helped alonge and indulged in to some extent by professing Christians and seemingly under the delusive impression “ye shall not surely die.” But listen to the inspired word, “Let no man deceive you with vain words for because of these things cometh the wrath of God upon the children of disobedience.” “And your covenant with death shall be disannulled and your agreement with hell shall not stand.” “Though hand join in hand the wicked shall not go unpunished.” Also that “the eyes of the Lord are in every place beholding the evil and the good,” and, “God will bring into judgment every work with every secret thing whether it be good or evil.”

From this we may infer that every murdered victim and every other crime and evil will be a swift witness against all who are directly or indirectly responsible for the same in the day of final judgment unless accounted for beforehand.

Let us not be misunderstood as to what constitutes a Christian. It is not by the putting away of merely drink, murder fashion, tobacco etc. I have known instances where persons thanked God for giving them a clean mouth by quitting the use of tobacco, yet at the same time their mouth was full of evil speaking in slander, defamation and backbiting of their fellow men and brethren. And so similarly with pride, fashion, drunkenness. Nothing but a new heart, purified by faith in the blood of Christ, and the putting off all of these evils as a natural consequence resulting in a new creature in Christ, in the which our nature is changed is acceptable to God. The old things
(the lust of the flesh, the lust of the eye, and the pride of life) are passed away and behold all things are become new. Yes, new thoughts, new aims, new desires, new purposes, inclinations, ambitions, etc.

O the blessedness of the righteous! The love of Christ constrains them. Their delight is in the law of the Lord, therefore they hate every false way. "Blessed are the pure in heart for they shall see God." Therefore, "Let the wicked forsake his way and the man of unrighteousness his thoughts and let him return unto the Lord, and to our God, for he will have mercy upon him, for he will abundantly pardon." "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree, and it shall be to Jehovah for a name for an everlasting sign that shall not be cut off." See Isa. 55.

North Lawrence, Ohio.

THE EVENING.

BY NANCY HADSELL.

As I sit in my rocking chair,
Watching the sun go down;
I feel a glow on my snow white hair
As I sit on the porch in the open air
That seems like a golden crown.

I am watching the clouds with dreamy eyes,
And wonder at what I see,
Watching the beauties in the skies,
That change and fade as the sunlight dies
Above the distant trees.

All my life I have done my best
To walk in the narrow way,
Which leads to the mansions of the blest
Where longing hearts find peaceful rest
In never ending day.

And now I am old, my work near done;
My treasures safe on high,
The sands of my life are almost run,
My earthly battles are fought and won,
And heaven draws near.

What do I see, in the Summer sky,
Watching the sun's last ray?
A shining path to my home on high,
That brighter grows as the days go by:
And ends in perfect day.

Upland, Cal.

"The sweetest flowers with honied sweets
are stored,
The smallest thing may happiness
A kindly word may give a mind repose,
Which, harshly spoken, might have led
to blows,
Naught is so small but it may good con-
Afford us pleasure or award us pain."
DES MOINES MISSION.

We greet you all in the precious name of Jesus. We have the conscious presence, and help of the Holy Spirit.

The every night meetings at the Mission are encouraging indeed. Men and women are finding standing grace. Bro. H. W. Landis has charge of the song service, and sometimes addresses the people in public. He is a real help us in the work. May the Lord continue to use him. The rental of the mission hall is $40.00 per month, and the local Christians having been meeting this and other running expenses, such as light, etc., up to this time. The character of the work in interdenominational. It is the purpose at present that the saints of Des Moines continue to meet said expenses until we have settled with the city for our mission property. It is pleasing to know that there is such a good interest in the city to have and continue such a mission where the full gospel is preached without restrictions.

Many have found the Lord in pardon and sanctifying grace, and it would do you all good to hear their ringing testimonies.

Bro. and Sr. Landis are living with us since the church burned down, the fire and water having badly damaged the small anti rooms making them unfit and unsafe for occupancy.

Father Martin Ragatz is very poorly, and has been for some time. He is so very anxious to go home to live with His Savior. How excellent that we can all be ready, waiting for our Home going.

The church is being reconstructed. This was and is the universal desire of the church here, and many other Christians and citizens greatly encouraged the rebuilding. Most of the walls were in good condition, since they were heavy, and the brick of good quality. To rebuild walls and all as it was would cost from twelve to fifteen thousand dollars. But the walls being good, (except one side which the falling roof broke out) and not insured, but the insurance covered the combustible part of the structure, make it possible to rebuild by changing the plans and thus cutting down the expense a couple thousand dollars.

The place in which we worship now is very uncertain; for the people that own it may almost at anytime begin their regular services. We certainly will appreciate getting back into our own temple again to worship.

The fire has caused us much work, and inconvenience. But there is scarcely any earthly calamity, but what could have been worse.

We need and appreciate your prayers and co-operation in the good work of the Lord.

We left a few pamphlets at the School at Grantham at the close of Bible Conference with the instructions that when sold, the proceeds should go to the Good Will Purity Association fund of that School. But instead of keeping the proceeds, they forwarded it to Des Moines to help rebuild the Lord's house. If all would show such sympathy and helpfulness our burdens would be light.

FINANCIAL.

Report for March 1913.

Receipts.

Wm. Reeter, Dakota, Ill., $3.00; Valley Chapel S. S., Canton, O., $7.15.

Expenditures.

Gas, $4.50; fuel, $10.00; groceries and other eatables, $20.75; incidentals, $7.25; Total, $42.50.

Bal due mission April 1, 1913, $32.35.

May our co-operation continue.

J. R. and Anna Zook.

BUFFALO MISSION.

To the Visitor family: Greeting. "He that dwelleth in the secret place shall abide under the shadow of the Almighty" (Psa. 91: 1).

We wish to praise our kind Father again, for providing for, and protecting us in every way. During the past month we had Bro. L. Shoalts with us for two weeks in revival meetings. The pure and simple truth was preached which was helpful and inspiring to the pilgrims, leading some to higher attainments: and while the meetings were not largely attended, and no move among the unsaved, yet the meeting was a grand success because God's work, and the Word of God as it goes forth, is never a failure.

FINANCIAL.

Report for March 1913.

Balance on hand, $47.00.

Receipts.

Sr. D. Climenhaga, $.50; Sr. Shoalts, Winger, Ont., $1.00; A Sister, Ohio, $1.00; Bro. Levi Winger, Ridgeway, Ont., $1.00; Bro. C. Heise, Headford, Ont., $1.00; Sr. Susan Rhodes, Clarence Center, N. Y., $2.00; Sr. Mattie Sider, Perry, Ont., $1.00; Sr. Gingrich, Stevensville, Ont., $.50; Sr. M. Macklem, Gormley, Ont., $.50; Bro. F. Woodward, Gormley, Ont., $2.00; Bro. Joseph Steckley, Bethesda, Ont., $2.00; Bro. D. Gish, Buffalo,
PHILADELPHIA MISSION.

"The ornament of a meek and quiet spirit which is in the sight of God of great price" (1 Peter 3: 4). Fine feathers make fine birds but fine clothes can never adorn a naked soul. Rev. 3: 17: "Because thou sayest I am rich and increased with goods and have need of nothing and knowest not that thou art wretched and miserable and poor and blind and naked." Sin stripped the soul stark naked, consequently it needed covering — as much, yea, more than the body. The silly sheep and poor silk worm may furnish our bodies with clothing but nothing less than the righteousness of Christ can clothe the soul. 1 Cor. 1: 30: "But of him are ye in Christ Jesus who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. By faith the soul is united to Jesus, abideth in Him and receiveth out of His fullness grace for grace; faith worketh by love, and love makes the heart comfortable and comformable to His laws. As we love to see our children well dressed so does the Lord greatly rejoice over all His dear children in Christ Jesus, and is highly pleased with their dress which is the spotless robe of His Son's righteousness, and with their ornaments the graces of His Spirit.

Well, bless the Lord, it is still getting better; ... we are presssing the battle to the very gates and souls are coming home. Sinners are asking what they must do to be saved. There are sixteen going to follow our Lord's example in baptism on April 13, and they are still coming. Hallelujah. Truly God is working. We give Him all the glory, bless His name, forever. We have also received three with the right hand of fellowship who were members at one time and now have come back, praise His name. We have love feast on the 26th., inst., and we extend a hearty invitation to all the brethren and sisters to come and worship with us. We are looking for a large love feast. Come every one that can. May the rich blessing of God rest and abide with all God's people.

FINANCIAL Report for March 1913.

Balance on hand, $37.78.

Receipts.

Canton, Ohio, $5.00; Rowena, Pa., $5.00; Kindersley, Sask., $1.00; Quarryville, Pa., $1.00; Rowenna, Pa., $5.00; Mt. Joy, Pa., $2.00; Perryville, Ohio, $10.00; Rosebank S., Hope, Kan., $7.00; Home Mission, $14.00; Mc Pherson, Kan., $15.00; Wardsville, Ont., $3.25; Ashland & Richland, O., $1.50; Lebanon, Pa., $2.00; Offerings, $4.36; Total $16.49.

Perkesie, 1 box clothing; Buffalo, N. Y., 1 box clothing; Martinsburg, Pa., 1 box clothing; Ashland & Richland, Ohio, 1 box clothing;

Expenditures.

Provisions, $22.87; poor, $16.30; new boiler on range, $14.00; coal, $3.75; fixing lights, $.70; gas, $3.50; other expenses, $4.50; Total, $55.57.

Balance on hand, $60.92.

Your brother and sister in the battle,

Peter Stover and Wife.

3423 N. Second St.

DAYTON MISSION.

We come greeting you with Psa. 34: 7: "The angel of the Lord encampeth round about them that fear him, and delivereth them." We are very thankful to our heavenly Father that we are spared, to give another account of the work at this place. We can truly say, The Lord will help His children who fully trust, and obey Him, through the hard places. No doubt the greater number of you have heard, through the daily news, of the flood that visited our city. Surely it was a wonderful experience, and visited the rich as well as the poor. The great calamity was a revelation to us all, what we would be if God would remove from the earth His great mercy. The
heavy volume of water came so rapidly, and in such great power, that thousands were driven to their attics and roofs for their lives, and rescued later by brave boatmen. To give accurately the number of dead is not possible, but hundreds of lives have been lost, and many of whom will never be found. About one thousand horses were drowned.

When we think how general it was over the city, a width of about four miles through the heart of the city, we must wonder that so many escaped with their lives. The depth of the water in the center of town was about 13 feet, and at the mission 18 feet. The destruction to the ground floors and basement is very great. The rains were so great that the four streams entering our city overflowed to a depth of four or five feet above the levees. As we viewed the sad and great scene of destruction, we were made to think of the great destruction that is pending that will mean more than a little city like Dayton, but the whole world will be visited by the wrath of Almighty God. There will be no relief stations then, no life boats to be found, no escape could be possible. But destruction will be sure, out side of the Kingdom of our Lord.

Much more could be said of the flood in general, but as wife and I were not at home during the time of the flood, (we were attending the State Council near Mansfield, O.), and Sr. Elwood Cassel was filling our place at the Mission with Sr. Anna Hoover, our co-worker, so Sr. Cassel will give an account of their experience and escape, at this momentous time. Our intentions were to come home on the same day of the flood, but were prevented from doing so just one week because of the high water, and in every effort we made to hear from our dear ones we failed, until five days later, we received a message of their escape. We greatly magnify and praise our dear Savior for His upholding grace, and keeping power, which He bestowed upon us during this time of great test and trial. O how much we did appreciate, and thank the Lord that we had said yes to Him, and that our all was upon the altar. We never realized the value of a yielded life, as we did during this experience.

We reached home with great difficulty the following Tuesday, and met our children at Sr. Iva Herr's, also a number of the dear brethren and sisters who were busily engaged in washing carpets, bedding, and clothing from the Mission. How we did appreciate their willing service, as also the motherly care of Sr. Cassel and Sr. Hoover over our dear children at such a critical and dangerous time while we were absent.

The mission building was damaged some by the water, but the land lord said he would charge no rent until it is repaired. Steps had been taken at our State Council to purchase the property, but we will just commit it to the Lord for the present, as time will determine the effect, and change this calamity will have in our community. This may open the way for better mission work than before.

Some may say, Why don't you get out of that low part of the city, and locate on higher ground? That would mean to be surrounded largely by the wealthier class of people, and our influence would be very little. My convictions are to live with, and be with, the poor and needy and bear the hardships with them, as Jesus did for us. If He had remained upon the higher plain, safe from death, and destruction where would we poor mortals be today?

Dear brethren and sisters make this Mission a subject of prayer, that God may work out His purpose, that precious souls may yet be saved. We are glad to report that four souls were received into our number, Mar. 2, and are a good help in the work. Our dear sister Taylor whom we mentioned in our last report was nearly drowned in the flood by falling out of the boat, but was rescued by her son. Her husband, for whom she earnestly prayed, gave his heart to Jesus at one of the rescue stations. One of our little S. S. girls five years of age who gave her heart to Jesus prayed so earnestly for the people that God would forgive their sins, in the building in which she was rescued. We pray the dear Lord may keep His hand upon that child for His glory. We again thank all the loved ones who have shared with us of their means and prayers. May God's richest blessing rest upon you all, is our prayer.

FINANCIAL.

Report for March 1913.

Balance on hand, $5.95.

Receipts.

J. N. Hoover, West Milton, O., $1.00; In His Name, $5.00; Henry Myers, Dayton, O., $2.00; Father Herr, Englewood, O., $5.00; Ashby Pendleton, Urbana, O., $1.00; Henry Roland, Ashland county, O., $1.00; Anna Hurst, Richland county, O., $2.50; Ben Brubaker, Asland county, O., $2.00; Mary Roland, Ashland county, O., $1.00; Lidia Brubaker, Ashland, O., $2.00; Mission Offering, $2.50; Clarence Heise, Gormley, Ont., $2.00; Total, $30.76.
Expenditures.

Rent, 18.00; gas, and stove rent, $3.19; car fare, $.20; incidentals, $.99; table account, $6.66; Total, $29.94.

Bankance on hand April 1, 1913, $.82.

Other Donations.

Provisions of various kinds consisting of a quilt, eggs, meat, cheese, crackers, butter milk, corn meal, graham flour, sweet milk, butter, cakes, pies, apples, bread, potatoes, apple butter, were donated by Mary Hoover, M. L. Dohner, Iva Herr, Isaac Engle, Emma Cassel, Anna Tucker, Anna Moist, Anna Hoke, Susie Heisey, Edward Engle.

Yours truthfully for souls,
W. H. & Susie Boyer.

601 Taylor St. Dayton, O.

NAPPANEE, IND.

JABBOK FAITH ORPHANAGE.

We truly feel thankful to God for His watch-care over us; for the blessing of health which we as a family have been permitted to enjoy, also for the comforts with which we are surrounded, although pressed on every hand with many cares and duties, which necessarily come with the care of clothing, providing, and training of children.

We feel grateful for the health and strength He has given us that we could thus labor for Him to whom we owe our all, and who has done so much for us. We ask your prayers for the work at this place, that God's will may be done.

Thanking all who have lent a helping hand, in the supplying of our needs.

FINANCIAL.

Freewill Offerings.

Rosebank, by Edith Haldeman, Hope, Kans., $6.50; Mrs. R. L. Stansberry, Shamrock, Tex. $2.50; Bro. and Sr. C. M. Christeson, McPherson, Kans., $15.00; Isaac Herren, Thomas Okla., $.20; J. W. Book, Ramona, Kans., $5.00; Samuel Whistler, Ashland, O., $.50; Valley Chapel S. S., Canton, O., $9.50; C. D. Broughton, Fenwich, Ont., $.50.

Shoes from Mrs. Jones and Dr. Arnold, Thomas, Okla., Clothing from Mrs. Ella Eyer, Upland, Cal., 12 woven rugs from Mrs. Mary Springer, Upland, Cal.

Yours, laboring as unto Him,
E. N. and Adella Engle & workers.

"The tumult and the shouting dies.—
The captains and the kings depart—
Still stands Thine ancient sacrifice,
An humble and a contrite heart."


These meetings were largely attended and much interest shown.

Two were saved and united with the church and one was reclaimed.

Our brother was bold in proclaiming the power of the gospel, also the wages of sin, and the consequence of negligence on the part of the professing church which wrought deep conviction in the hearts of many from whence may spring up good fruit some thirty fold some sixty fold and some an hundred fold.

May the dear Lord bless Bro. Lyons' effort to the saving of souls and reward him abundantly in this life for his sacrifices, and in the world to come Eternal Life.

Your brother in Christian love,
Wm. O. Fervida.

April 3, 1913.

THROUGH THE DAYTON FLOOD.

Dearly beloved in the Lord:—

"Grace be to you and peace from God our Father, and from the Lord Jesus Christ.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

"Who comforteth us in all our tribulations, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

"For we would not, brethren, have you ignorant of our trouble which came to us in [Dayton] that we were pressed out of measure, above strength, insomuch that we despaired even of life" (II Cor. 1: 2-4, 8).

No doubt many of the dear ones are anxious to know how we fared at the Dayton Mission in the recent flood. Being one of the number there at that time, I will tell you of our experience.

I came to the Mission Mar. 18, to be in the work there and help care for the family for a week, during the absence of Bro. and Sr. Boyer. There were six of us, Sr. Anna Hoover, Grandpa Boyer, Clarence (age 13), Rosella (age 11), myself and little three years old daughter Miriam. On Easter Sunday (Mar,
PUBLISHERS' NOTICE.

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GRANTHAM, PA., APRIL 21, 1913.

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

MARRIAGES.


FLOWERS—GRUBER.—On Mar. 27, 1913, at the home of the bride's parents, Bro. and Sr. Cyrus and Lizzie Gruber of Campbeltown, Pa., their oldest daughter, Ada, was united in holy matrimony with Alvin W. Flowers of Hershey, Pa., by Eld. H. K. Kreider, in the presence of the immediate family. May this happy couple yield their lives to God and thus enjoy the richest blessings life affords.

OBITUARIES.

HERSHEY.—Lillian Marie, daughter of brother Christian N., and sister Frances Hersh of near Florin, Pa., was born April 1, 1912, died Mar. 27, 1913, aged 11 months and 26 days. Funeral services were held at Crossroads M. H., Mar. 29, conducted by the brethren J. N. Martin and L. O. Musser. Text, Psalm 8: 2. Interment in adjoining cemetery.

BERTRAN.—Leta Bell Bertran, youngest daughter of brother and sister, J. F. Bertran, died at her parents home, Springvale, Ont., on Wednesday, Mar. 19, 1913, aged 11 years, 6 months, and 22 days. Funeral was held at Brethren's church, conducted by Eld. J. A. Nigh, assisted by Rev. Caldwell (Methodist). Text, I Corinthians 15: 56, first clause.

WOLGEMUTH—Ethan, infant son of Bro. and Sr. Joseph and Katie Wolgemuth of Lawn, Lebanon county, Pa., was born Jan. 27, 1912, died Feb. 23, 1913, aged 1 year, and 13 days. Services were conducted at the house by Eld. H. K. Kreider and interment in the brethren's cemetery at Mastersonville. They now have one of their number safe in heaven.

OBERHOLSER.—Bro. Christian Oberholser was born Jan. 9, 1831, died Mar. 20, 1913, aged 82 years, 2 months, and 17 days. He was a son of Eld. Christian Oberholser and only brother of Bish. Martin H. Oberholser. He leaves one daughter, Anna H. Wingert, widow of John B. Wingert, and one son-in-law, Jacob B. Wingert, one adopted daughter, Leah Mummaw, nine grand children and four great grand children. Funeral services were held at the Air Hill church conducted by the home Brethren. Interment in adjoining cemetery.

ENGLE.—Abram M. Engle, one of eleven children of Jacob and Anna Engle, was born in Lancaster county, Pa., Oct. 16, 1841. Most of his life was spent near Little York, Ohio.
For the last ten years he lived on Vincent St., Dayton, Ohio. On May 5, 1867 he was married to Hannah Cassel. In 1870 Bro. Jingle was converted and united with the Brethren in Christ church. Ten years later he was ordained to the ministry, and in 1904 to the eldership of the church. During the past year his health failed and on Mar. 20, he underwent a successful operation at the Miami Hospital. Prospects were bright for his complete recovery, but recent flood conditions hindered proper care, and on April 3, 1913, he passed away at that institution, at the age of 71 years, 5 months and 24 days. He is survived by the widow, two brothers, Jacob and Tobias, six children, Dora, Isaac, Elizabeth, Florence, Ezra and Chester, and seven grand children. Funeral services were held at Fairview church, April 5, conducted by the brethren Harvey Miller, J. N. Hoover, and Jos. Free. Text, II Tim. 4: 6-8. Interment in the Fairview cemetery.

HERSHEY.—Sr. Susan Hershey, late widow of Levi L. Hershey was born Mar. 17, 1840, died April 9, 1913, aged 73 years, and 22 days. Eight children, 17 grand children and 2 great grand children survive her. The deceased was a long, consistent, and faithful member of the church of the Brethren in Christ, in which church her deceased husband served for many years as a deacon. Mother Hershey died triumphant in the faith she professed and lived. Her departure was no struggle but a quiet and peaceful sleep. Her sterling qualities of a Christian character leave the bereft an everlasting legacy which points to the everlasting kingdom whither she went and now is. Precious in the sight of the Lord as the death of his saints. Funeral and interment took place at the Fishburn church about two miles South of Hershey, on Saturday afternoon. Services were conducted by Bishop H. K. Kreider and Eld. J. D. Books. Text, I John 3: 1.

COBER.—Bro. Menno Cober, died of pneumonia at his home in Wilmot township, near New Dundee, Ont, on Mar. 24, 1913, aged 38 years, 1 month and 24 days. His mother predeceased him in 1881. He was married to Lovina Hunsperger in 1904. To this union were born three children. There remain to mourn his early demise, his beloved wife, three children, father, step-mother, six sisters, five brothers and a large circle of friends. Deceased was converted and joined the Brethren in Christ church some twelve years ago. Notwithstanding his former experience and Christian life he realized the need of a deepening of God's grace in his heart, and consequently as he wrestled with God in prayer and supplication he received the real joy of salvation and victory in his soul several months before his death, and so on the above date he fell asleep in Jesus with the full assurance of eternal glory. About two years ago he was elected as deacon, and could he have been spared no doubt he would have been a good help to the little band of worshipers at Rosebank. Funeral services were conducted at the Rosebank church by Eld. John Reichard assisted by Bro. N Wildfong. Interment in adjoining cemetery.

LOVE FEASTS.

Pennsylvania.
Philadelphia Mission, ..........April 26
Pequea, .................May 10, 11
Come to Morton’s shop via Millersville and Pequea trolley lines.
Crossroads, near Florin, .........May 13, 14
Mt. Pleasant, Rapho dist. ..........May 14 15
Meetings begin at 2 p. m.
Gratersford, ..........May 31, June 1
Come to Pottstown thence by trolley to Trappe.
Mechanicsburg, ........May 31, June 1
Fairland, near Cleona, ..........June 4, 5
Silverdale, ..............June 7, 8
Visitors coming by train or trolley inform H. B. Stout and they will be met at Perkasie.
Air Hill, Franklin county, ........June 11, 12
Lykens Valley, ........June 11, 12,
at the home of Watson Romberger.

Indiana.
Nappanee, Union Grove M. H. ..June 14, 15
Delegates returning from Conference are invited to stop here for this feast.

Kansas.
Belle Springs, .................May 31, June 1
Bethel, .................June 7, 8
Clay county, ..........June 14, 15
Brown county, ..........June 14, 15

Maryland.
Ringgold, .................June 14, 15

Ohio.
Valley Chapel, .................June 7, 8
Meeting begins at 10.00 a. m. Saturday.
Ashland and Richland dist., ....June 14, 15

Ontario.
Markham, .................May 10, 11
Nottawa, .................May 17, 18
Wainfleet, .................May 17, 18
Black Creek, ............May 24, 25
Waterloo, .................May 31, June 1
Howick, .................June 7, 8

Of these places extend a cordial invitation to all to attend these meetings.

Oklahoma.
Thomas, Bethany M. H. ........May 17, 18
Conference delegates and visitors are invited to attend.
DAILY HOME READINGS.


This is the interpretation... Pharaoh (will)... restore thee... think on me when it shall be well with thee... Yet the... butler... forgot him.

The thing which stands out in Joseph's character is his loyalty to God under any and all circumstances. Thus let us be loyal and true to Him in every circumstance and trial of life.


Joseph (said) wherefore look ye so sadly... they said, We dreamed... and there is no interpreter... Joseph said... interpretations belong to God.

How blessed it was for Joseph to be in touch with God. Even in prison it is said, God was with him. How sad to not know God.

"O to have no Christ, no Savior,
How dark this world must be.


The God of heaven (shall) set up a kingdom which shall never be destroyed... it shall break in pieces and consume... these kingdoms... and shall stand forever.

Jesus shall reign where'er the sun
Does his successive journeys run,
His kingdom spread from shore to shore,
Till moons shall wax and wane no more.
To Him shall endless prayer be made
And praises throng to crown His head;
His name like sweet perfume shall rise,
With every morning sacrifice.


Saith the Lord... my word is like a fire... like a hammer... (it) breaketh the rock in pieces... I am against the prophets... that prophesy false dreams.

Jesus also warned His disciples against false prophets who come in sheep's clothing and are inwardly wolves ready to destroy. Let us beware and take heed.


That it might be fulfilled... Out of Egypt have I called my son... He shall be called a Nazarene.

One of the strongest proofs that the Bible is the inspired word of God is the fulfillment of prophecy. How many times it says in the Scriptures, "That it might be fulfilled." God's word will stand forever.


God said, Ask... Solomon said... I am but a little child... Give... an understanding heart... God said... I have given thee an understanding heart... and riches and honor.

God is ever ready to give. Jesus said Ask and ye shall receive. James writes that we may ask God for wisdom and He will give liberally. Let us trust the Lord.


What God has cleansed... call not thou common... Cornelius... a just man... and... feareth God... was warned from God... to send for thee.

The Lord has complete knowledge of every one of us. He knew what to do in the pious Cornelius' case. He knows our case and how to bring help to us. Let us trust and obey.


A man in whom the Spirit of God is... God hath showed thee all this... none so discreet and wise as thou.

How arresting the thought that we who are believers are possessed of God's Spirit unless we purposely bar Him out.

O blessed Spirit, lead me in,
And let me faller never;
Make me a victor over Sin,
I'll praise Thee then, forever."

Joseph said, It is not in me. God shall give Pharaoh an answer. ...God hath showed Pharaoh what he is about to do.

After Joseph had interpreted the dreams for the court prisoners two years elapsed before the chief butler remembered. But Joseph did not become discouraged. In God's time he was remembered. So may we trust God.


Joseph opened all the storehouses... And all countries came unto Egypt to Joseph to buy corn.

Our Joseph (Jesus) invites all famishing ones to come to Him for supplies of bread. His rich storehouse of Grace is full and He gives to us without money.


Joseph... was sold for a serv'ant... feet hurt with fetters... was laid in iron... the Lord tried him... The king made him lord of his house.

This reminds us of Philipp., 2: 5-11. Jesus humbled himself and became obedient unto death even the death of the cross. But after the humbling came the exalting, and a name that is above every name was given to Him.


Let the blessing come upon the head of Joseph... him that was separated from his brethren... His glory are the ten thousands of Ephraim... and the thousand of Manassah.

What glorious things are here spoken of Joseph. Tested severely he stood true and reaped a glorious reward. This will be the portion of all who humble themselves.


God ...raised him (Christ) from the dead and set him at his own right hand in the heavenlies.

Joseph was made ruler of Egypt but Christ is exalted to the right hand of God. He wants us all to share that exalted place with Him. The body must be joined to its Head.


He shall have dominion... Kings shall fall down before him... His name shall endure forever... all nations shall call him blessed.

Our Lord is now rejected,
And by the world disowned,
By the many still neglected,
And by the few enthroned,
But soon He'll come in glory,
The hour is drawing nigh,
For the crowning day is coming by and by.

THROUGH THE DAYTON FLOOD.

(Continued from page 19)

22) Bro. H. J. Frey, Bro. J. N. Hoover and others were with us, Bro. Frey remaining till Monday evening when he went to Fairview.

I had expected to go home on Monday, and attend Bro. Frey's missionary meeting Monday evening. (Bro. & Sr. Boyer were to return home Tuesday), but as little Miriam was sick, I felt that I should not venture out with her in the rain, and decided to stay another day.

On Tuesday at 4.30 a.m. I heard the whistle of the "Pratt Iron Works," near by but did not know it was a high water signal, until after daylight when it blew again, and in a few minutes again.

We saw some water on the street, which seemed to be backing in from Mad River. We carried things up from the cellar, then proceeded to move to the second floor. While in the midst of this, I stepped to the front door, and, looking up street, saw the flood rushing in upon us. The levee of the Great Miami River had broken. It reminded me of the Rapids of Niagara. Next a two story house across the street tipped over, then a crash beneath our feet which we found afterward to be the washing in of the stone wall under the north side of the house.
We hastened to get a few more things to the second floor, and finally waded through the water to the stairway. We knelt together in prayer in the hallway upstairs. Grandpa thought we were safe on the second floor, as we were higher than the levee; but we saw, at the rate it was rising, it would surely reach us soon.

Clarence tried to plan a way to climb to the housetop from the roof of the veranda, but we soon saw this would be impossible. I then thought of breaking through the ceiling, to the attic, and seizing the side rail of a bedstead. Clarence and I united our strength in punching a hole through the plastering. We then doubled some mattresses and piled them on a bed, put a chair on top, and, with a stove pipe hole to step in, Clarence was soon to the attic where he made a hole through the roof. We then took grandpa to the attic, which was no small task, as he is afflicted with partial paralysis and can not help himself much.

We then laid bed slats across the joists to step on, and hastened to get clothing, bedding, provisions etc., to the attic. The water came onto the second floor and we all went to the attic.

It was very quiet; only the rushing of the waters could be heard. Sr. Hoover and I talked things over and felt that we had done all we could, and could safely trust God for the rest. A little later, we heard the firing of guns, saw people on housetops, heard their shrieks and cries, some drowning, buildings tipping over and floating in the streets etc.

Finally, rescue boats were seen at a distance, but these were few, and so small, that, with hundreds crying for help the rescue work seemed to go very slow. It was about 12:30 noon when a boat came and took a neighbor lady and her small child, and myself and little Miriam, and promised to return for the lady's husband and the rest of the Mission folks. We didn't have much to eat, but I didn't care much for myself, but when little Miriam cried for bread, I felt bad. But I thank God for these experiences and would not blot it out of my life even if I could. It is one of the "all things" that "work together for [my] good."

I was much encouraged by being asked by the lady of the house, to pray, one night when there was apparent danger. She returned to me later and told me the danger was passed.

May God get glory through this flood in the salvation of many precious souls.

Yours in the interest of His cause,

Emma H. Cassel.

Brookville, Ohio.

P. S. I forgot to say that the river could not be crossed for several days, and communication was entirely cut off: and tho' our friends were making every effort to reach us, it was not until Friday morning when they got word indirectly that we were safe.

It was Saturday when husband first succeeded in crossing the river and tracing us up. We did not get sick, but were rather exhausted from exposure, lack of sufficient food, loss of sleep and nervous strain in general. Sr. Hoover and myself felt the effects of it when it was all over, but are getting rested and think we shall soon feel quite ourselves again.

E. H. C.
THE NEED OF CONSECRATED TEACHERS.

BY HARRIET KOHLER.

My thought, as I begin to write this article, is not that I am qualified to write something real interesting and bring commendation to myself, but God really impresses on my heart the importance of this subject.

The most important factor in the Sunday school is consecrated teachers. I believe that a person who does not know God should not be permitted to teach a class. The mission of the Sunday school is to bring souls to Christ; so then only those in whom the water which Jesus gives has become "a well of water springing up unto everlasting life," are qualified to teach the blessed word of God because it is only to them that the word comes by inspiration, and inspiration is just as necessary for teachers as they come before their classes as for a pastor when he comes before his congregation. I once heard a lady ask a group of children whom they would rather hear tell about the wonderful things to be seen in the city of New York—one who had been there and seen them or one who had only read or heard of them? Of course all of us would rather hear from the one who had been there. So it is with salvation. I believe that even children would rather hear the old story of God's love for mankind from the lips of one whose beaming face shows forth that the things taught are an actual experience.

Education is not an essential, but rather spirituality. A young man once told me that he could not keep his class of boys interested in the lesson so he often entertained them by telling them stories of his travels in the West etc. But, don't you think a teacher who is really in touch with God can find enough in connection with the lesson to interest even a class of boys?

Sometimes we think it does not make so much difference for the boys and girls, but that the older people should have the best teachers, but I believe the best teachers should be given to the boys and girls.

As we think of the inspiration that comes to those of us who are in the service when we study God's word our hearts yearn for the children and young men and women who are yet out of the fold and as the thought fastens it's self upon our hearts a prayer ascends that there may be some one to sow the good seed into their hearts in such a way that it may root down and spring upward and bring forth fruit unto life eternal.

Oftimes God gives little messages direct from Himself to the teachers for the class which surely touches their hearts and will not fail of its reward. Therefore let us have consecrated teachers through whom God can work and who will, when ever an opportunity affords itself, with loving and kind words impress upon the hearts of their pupils the spiritual truths brought out in the lesson; teachers who are not "Conformed to this world," but who have been transformed by the renewing of their minds, that they are able to prove what is that good and acceptable and perfect will of God."

Mansfield, O., R. F. D. 3. April 6, 1913.

OUR YOUNG PEOPLE.

AN ADMONITION FOR THE YOUNG

Dear young men and maidens: I am far away in heathen West Africa and from some things I have seen here I have "considered and received instruction" and desire to pass on to you the youth—and especially those who are striving after godliness—of my own native land.

I wish for each of you "success" in the race for eternal life, but it is needful for us to mind the danger signals by the way. Solomon has held some of these out for us in the following Scriptures. "I went by the field of the slothful...lo it was all grown over with thorns...the stone wall was broken down...I considered it and received instruction....yet a little sleep a little slumber.... (Prov. 24: 30-34). "Slothfulness casteth into a deep sleep" (Prov. 19: 15). "Who can find a virtuous woman? (the implication is that they are rare) for her price is far above rubies she seeketh wool and flax and worketh willingly with her hands. She riseth while it is yet night and giveth meat to her household....she layeth her hands to the spindle....she is not afraid of the snow (sorrow, loss, or trouble) for her household are clothed with double garments [(margin) "Your life is hid with Christ in God—a double hiding-place"] (Col. 3: 3).

The religion of Jesus is intensely practical and is first well rooted in the heart then reaches to the outer members of the body. If it fails to reach to these, then the professor of religion has some degree of the leaven of hypocrisy working in him, and needs the
"washing of water by the word." God commanded man to work, (Gen. 3: 19-23) but the spirit prevalent today is to despise honest toiling with the hands, and every means is sought for to avoid it, or enter upon it with a feeling of necessity, rather than from a motive of real love to God. St. Peter charged the elders to care for the flock of God "not by constraint but willingly, not for filthy lucre but of a ready mind" and the same rule is to be followed in caring for our individual households, according to the teaching and example of St. Paul.

If your soul is thirsting for more of the love of God then apply yourself more diligently to your every day labor. It is a cure for pride and for immorality, as has been quoted from Prov. 31: 10.

Work is a blessing (Prov. 13: 11; Eccl. 5: 12).

Work is an honor (I Cor. 4: 12; Eph. 4: 28; I Thess. 4: 11).

The word is medicine to all our flesh (Prov. 4: 22) and searches our motives, (Heb. 4: 12). Let us not fear to face the labor question honestly.

Have you an unkindly feeling in your heart toward work? Do you labor because your reputation is at stake?—you don't care to be thought lazy. Do you labor for a living, or out of delight and love to God? Is work a burden to you? Do you feel cross and irritable under it?

The divine order is "diligent in business, fervent in spirit, serving the Lord." "Faithful in little, ruler over much." Matt. 25: Read parable of the talents. "There is a generation, O, how lofty are their eyes!" (Prov. 30: 13). How much better by the grace of God to say "Lord my heart is not haughty nor mine eyes lofty" (Psa. 131: 1). "Whatsoever thy hand findeth to do, do it with thy might, for their is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Ecc. 9: 10). "Blessed are the eyes that see and the heart that understands" that they may waken out of "deep sleep" and "watch for their Lord" (Heb. 3: 13).

"Work for the night is coming,
Work thru the morning hours,
Work while the dew is sparkling,
Work 'mid springing flowers,
Work when the day grows brighter,
Work in the glowing sun,
Work for the night is coming,
When man's work is done."

Your sister in the vineyard,
M. M. Heisey.

Cape Palmas, West Africa, Feb. 20, 1913.

FROM REBECCA KRIKORIAN.

A brief account of my tour to California, and especially of the San Francisco Mission.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa 55:8-9).

Last May after attending General Conference at Stevensville, Ont., Can., and speaking at some of the love feasts and other meetings over there, I was on my way back to Chicago, from where I had come to attend this Conference, to continue my trip further West, Kansas and probably as far as California visiting the Brethren in Christ churches, giving addresses on the suffering Armenians in Turkey, and more especially about our three boys at the Messiah Bible School and Missionary Training Home at Grantham, Pa.

I was at the Buffalo Mission (25 Hawley St.) with brother and sister J. H. Wagaman, the superintendents of the Mission. While there one day I received the, to me, shocking news of the sudden death of one of my brothers in this country. At the same time by a letter and later on during the day by a telegram from Atlantic City, N. J. I was called to take care of a niece of mine during confinement which I did and was there about a month.

This disarranging of my plans seemed to be of God, His plan for me at that time evidently was different from what I had planned, for on my way from Atlantic City back to Chicago in July He led me to attend for a week or so what is called "The Erie Side Bible Conference", a splendid meeting at Willoughby, O, located on the shore of Lake Erie, near Cleveland, O. This was a real up-lift to my spiritual life. He used me there also for His glory.

Then after I had reached Chicago, in Aug., the Lord took me back again into Indiana to there attended another such Bible Conference at Winona Lake, for another such period and purpose.

While at this Conference I received an invitation from the Moody Bible Institute which had a special place on the program of this Winona Lake Bible Conference, to attend and be entertained as one of their guests at the "Evangelical Conference" which would take place for the first time in the country at the Moody Bible Institute from September 18 to 20. I gladly accepted this invitation also, and had the honor and pleasure of being one of their one hundred and fifty guests, and which
proved a great blessing to all of us who attended it.

During the interim of my attending these different Bible Conferences I made my home in Chicago, partly with some of my own people whom I found there and partly at the Brethren in Christ Mission at 6039 Halsted St., and thus had opportunity of looking into this work more than I was able to last Spring, when I was there for the first time and comparatively for a shorter period. The workers there, are Srs., Sarah Bert, who is the General Overseer, her two sisters, Srs., Anna Bert, and Lizzie Brubaker, mother Shirk, and two younger sisters, Beulah Musser and Mary Bert (a niece of Sr. S. Bert) all of whom are spiritual minded ladies, fully consecrated, and doing all they can for the work. Bro. B. L. Brubaker had charge of the meetings then. He is a faithful steward in what God has committed to his hands to do for Him: only he is not strong physically, and so he with the rest of the workers were praying that the Lord should send a brother who would be able to take that place.

I left Chicago for Abilene, Kan., on Oct. 17, 1912. Here Bish. J. N. Engle arranged for me to speak at meetings in the churches of Rosebank, Ramona, Navarre, Zion, Abilene, Newbern, Bell Springs, Bethel etc. While there I made my home or had my headquarters with dear Bro. and Sr. Ephriam S. Engle, 316 Vine St., Abilene, Kan., who with their two beautiful, charming, young daughters by their kindness and noble hospitality made it exceedingly pleasant for me. It was the same kind hospitality everywhere in that community, and I was invited to different homes. I spent about three weeks in Kan., at this time and during it I was kept busy visiting many different homes, sleep, eat my breakfast, dinners and suppers at different homes on the same day. Such was the hospitality of the dear ones over there as it had also been in the East where I always used to enjoy almost our own Oriental hospitality among the dear Brethren in Christ.

On Nov. 8, I came to Thomas, Okla., where dear Bro. M. G. Engle of Abilene was holding a series of very lively revival meetings which I enjoyed very much, indeed. Here I was also accorded the same kind of love, kindness, and hospitality as at other places. The church at this place seemed to be in a real spiritual condition. I was especially interested in the Jab­bok Faith Orphanage at this place where dear brother and sister E. N. Engle are the Superintendents.

On Thanksgiving day (Nov. 28) I returned to Kansas from Oklahoma, without knowing exactly what to do. I had a great desire to go to California, but thought I could not afford it very well. But the Lord opened a new door for me. In a wonderful way He led me to a splendid Nazarene minister, Rev. Fred H. Mendel, in Newton, Kans., who invited me to speak twice in his church, and later sent me to some of the Nazarene churches in that state with a nice letter of recommendation, first to Kansas Holiness Institution and Bible School in Hutchenson where he formerly had been a teacher. I was entertained there about a week and spoke several times. Then to Dodge City and Garden City, etc. In this way I got as far as Colorado where I visited Colorado Springs and Denver.

On the last day of 1912 I left Denver for Salt Lake City, Utah, on my way to California and arrived there at about midnight of the New Year day. On Jan. 9, I left Salt Lake City and came to Washington State and visited the cities of Spokane, Walla Walla, and Seattle until Jan. 21. Then to Portland and Ashland in the State of Oregon after which I hastened to the beautiful state of California. The first city I visited there was Oakland. Then San Francisco across the bay, and Berkley etc. From Kansas till here almost every church or mission where I spoke was Nazarene. I was unable to find a single Brethren in Christ church.

I found these Nazarene people very lively and active Bible Christians, intensely interested in the missionary work both at home and abroad, and the beauty of it is this that, generally speaking, they are not selfish about it as many other denominational churches are. They are comparatively poor and yet rich in faith and good works, and in spite of their heavy burden of their own Home and Foreign Mission obligations, with the exception of one or two, none of them refused to help the cause of Christ which I represented to them. Although usually not much was given yet it seemed they were only too glad to give as much as they could (II Cor. 8: 12; 9: 7).

All the free-will offerings of the Nazarene churches, as well as those of the Brethren in Christ churches in Abilene and vicinity, and Thomas, Okla., were forwarded at my request, by the hands of the ministers in whose churches I spoke, or the leaders of my meetings to Eld. S. R. Smith, President of the Messiah Bible School, Grantham, Pa., toward the education of our three Armenian boys there, with the exception of my travelling expenses
I will now dwell more particularly on the work of the Lord at the San Francisco Mission of the Brethren in Christ. Ever since I had heard that thrilling account of this work given by Sr. Katie H. Smith of Grant­ham, Pa., (formerly Miss Katie Burkholder of Upland, Cal.) at last May’s General Conference in Canada, I have been very much interested in this work, and when the Lord opened my way to come here to the West it was one of my greatest desires to visit this Mission and see the work for myself.

It was on Jan. 30, of the New Year that I came to San Francisco from Oakland, and hunted up 52 Cumberland St., as that was the address I knew to be the home of the workers at this Mission. But when I found the place I could hardly believe that that could be the place I was looking for; so poor looking, so insignificant: only a small shed in a low big yard (going down with about ten steps) of one of the ruined houses of the last earth quake of San Francisco, more like a chicken house. Neither was there any number to be found at its door. In fact I have seen larger chicken houses at some country homes than was this building. But when I approached the door, dear Elsie, the loving daughter of Bro. and Sr. J. H. Wagaman, shouted “O Miss Krikorian! Miss Krikorian!” and opening the door she ran out to meet me. As soon as I saw her I was convinced that this was the place I was looking for. Soon Bro. and Sr. Wagaman also came out and we rejoiced to see each other once more.

They took me in and I discovered that they had only three little rooms for every thing, parlor, dining room, bedroom, kitchen etc. It was evident that these rooms did not seem as if they were enough to accommodate even their own little family. But in peeping into the bed room, I saw a wonderful arrangement—a small bed was hung up in the air, hanging over the larger one on the floor. I asked Sr. Wagaman what that strange thing meant, and she answered with her angelic, sweet, smiling face that it was Elsie’s bed and that Raymond (their son, 13 years old) slept in the parlor on the couch, and that the larger bed underneath Elsie’s belonged to her and her husband. I said in my heart, “Certainly this is not the place for me to stop at during my few day’s visit and rest in San Francisco.” So I decided to go out and rent a room. I said to Sr. Wagaman that I expected this Mission to be like those others of the church in Buffalo, Chicago and Lancaster with many and comfortable rooms in it, which was why I thought I would stop there with them, and apologizing for it I told her I would rent a room out side. But this big-hearted and generous woman began to persuade me that if I was willing to sleep with Elsie on the couch in the parlor (it was a folding bed at the same time) she would have Raymond come into their room and occupy Elsie’s bed, and that they would like so much to have me stay with them etc. She repeatedly invited me to stay, and almost reluctantly I decided to do so. I inquired of her whether the Brethren in Christ church owned that place, the same as they did in Chicago, Buffalo and other places, and why didn’t they have a little more proper or comfortable dwelling place for them etc? She answered smilingly, “Why Sr. Krikorian, we are comfortable here! No, the church does not own it.” But they had given liberty to put up another room in the yard at the back of the sitting room which would cost them about $60.00. “But,” she said, “this place is for sale and in case it is sold our $60.00, will be lost: so we think we will save that sum for the work, and besides,” she continued, “we are glad to make that much sacrifice for Jesus’ sake.” I asked her how much rent they paid for their rooms. Pointing to a little better looking shed out in the yard she said, “Those rooms, where our two co-workers live, and these together cost us $8.00 per month, but,” she said, “we pay fifty dollars rent every month for our Mission Hall in the city which is a great deal, and our whole expense amounts to $100.00 in a month. I could not but admire the self-sacrificing spirit of this charming woman.

Presently two young ladies stepped in, and Sr. Wagaman introduced them to me as their co-workers in the mission work, and who lived in the other shed in the yard, Sr. Effie Rohrer and Sr. Ella Linkey. She then informed me that Sr. Lizzie Winger—the manager of the Mission—was not there, being away at Upland for a little change. I was sorry not to have the pleasure of meeting this sister.

We then talked about the work, and I became more interested and more anxious to see it. Then with my first opportunity I accompanied them to the Mission Hall down town at 608 Pacific St. on Saturday evening, Feb. 1, at 6.30 p. m. It is in the very heart of the city as also in the most wicked part of it, and where six of the most crowded streets of San Francisco meet. They took me down a dozen or more steps to a basement, for it is underneath a saloon, where an electric sign
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said, "Life Line Gospel Mission." There were no windows nor any ventilation in the Hall except the street entrance, and yet it seemed a nice, neat, clean and an attractive room, all decorated with suitable Bible verses inside as well as out side at the street entrance.

Here, first of all, we had a prayer service for about half an hour, this being the custom of the dear workers before they began their street services. We then all went out into the street for the first open air meeting. The workers together with some of their converts stood in front of the saloon above the Hall and began to sing, Sr. Linkey playing the baby organ, Bro. Wagaman holding the torch. By and by the crowd began to gather around them. One after the other they all gave their testimonies or little talks interspersed with singing. At the close Bro. Wagaman gave a more lengthy earnest and stirring message after which he most heartily invited the whole crowd to go with them to the Mission Hall for further services of preaching, testimony, song, and altar service.

Quite a goodly number followed us. But Oh! the terrible impurity in the room from the smoking, chewing and drinking of those degraded men. I had to pray constantly for grace to stand it while sitting there, thanking God at the same time for the grace He had already given to the dear workers to endure such awful conditions for hours night after night.

Sister Rohrer took charge of the meeting, Sr. Wagaman preached, Bro. Wagaman and Sr. Linkey gave short talks. The testimonies of some of their converts from among the sailors and soldier boys and others were very touching and inspiring.

At the end of this meeting and while the rest of the workers were going out into the street for their second open air service at midnight, Sr. Wagaman took me to what is called "Barbara Coast", located at the next corner on the opposite side of the street.

Now I wish I had a language in which I could describe in words what I witnessed in that part of San Francisco. That spot in that most wicked city seemed to be nothing but an actual exposition of hell itself on earth. As soon as we turned the corner from our Life Line Gospel Mission in Pacific St., all at once a surging crowd was before our eyes. I could not, at first understand what in the world such a swarming crowd could mean. Hundreds of them! Yes thousands! mostly young men, and all rushing in and coming out of every single door in that long alley on both sides of the street. In perfect astonishment, and amazed, I asked Sr. Wagaman what it all mean. She told me that every one of those houses was a house of prostitution, that all were occupied by bad women or girls for whom those thronging crowds of young men were going in and coming out. I was shocked! and couldn't talk any more. Fearing the crowds she took me toward the center of the alley where another group of men and women from another mission were standing in the midst of this hellish procession, preaching the Gospel to them as they were going in and coming out of these dens of hell. When we reached there, I saw a beautiful middle aged woman singing very sweetly accompanying the same with her guitar. Sr. Wagaman told me she was a Mrs. J. C. Westenberg of the "Whosoever Will Rescue Mission" of San Francisco on 475 Pacific St. Another elderly lady was playing a baby organ and a man holding up a big flag with his hands waving it in the air with some such words on it, "We are victors through the Blood of Jesus Christ." Such a thing in such a place made me feel as if I was experiencing I Peter 3: 19 right there and every time that I lifted up my eyes and gazed upon the surging crowds in every door and on both sides of the street my feelings were beyond any expression. By and by the singing stopped, the sweet singer stepped forth to preach and poured out her soul to the passers-by warning them of the coming wrath of God upon them and inviting them to the Savior now while they could be saved. One by one her fellow workers also did the same. Before, she too, stepped out to preach Sr. Wagaman whispered into my ears "Will you also speak to them?" I answered "I would like to, but some how or other I feel I can not, because I was in an indescribable condition then, almost paralyzed in mind and body in witnessing such a sight which I could not even imagine in all my life. But all the same the Spirit seemed to say to me, "If you cannot preach outside to the men, suppose you try to go in and see the victims of the cursed White Slave Traffic, and see whether you cannot drop a few words to those helpless and hopeless girls themselves, in these houses of shame and misery." So I said to Sr. W— "I would like very much to go in to some of these houses and see the girls. Will you take me in?" She said, "No, my dear, we can not go in. We have never done so yet any how." I felt disappointed, but could not quench the desire of at least having a peep into the inside of those doors and see what is going on in them. By
this time another hymn had begun and singing was going on I drew myself away from this company and went a few steps toward the nearest door behind me and was soon lost in the thick crowd of men going into this particular house, with these words of dead earnest prayer on my lips "Lord Jesus I am going in here only trusting in your mighty Everlasting Strength. Lord do thou protect me," and I at once found myself in the hall in the front of the room behind the door, and in the presence of seven most beautiful, charming, young women of from fourteen to seventeen years of age.

The way they were dressed, and the manners they were using to attract these young men to themselves and the words they were pouring into their ears to persuade them to go with them into the back part of the house, behind the long curtains terrified me, and tremblingly I ran out. But after standing outside by the door a few minutes and overcoming my excitement I dared to go in again in the name of the Lord Jesus among the flowing crowd. This time I could step into the room and even talk to each of the girls a few words about their souls and the awfulness of such a life as they were living, and yet God's love and mercy and invitation to them to be saved and that if they did not repent and be saved through the Blood of Jesus Christ what would be the bitter endless remorse of their lost soul in hell etc. Some listened very solemnly and respectfully but others seemed to get angry and spoke angrily and commanded me to stop and go out of the room, that if I did not they would call the madam. So again I lost myself among the crowd and disappeared and coming out to Sr. Wagaman, I told my story to her and to some of the other mission workers and invited them to go with me into some of these houses and speak to the girls. They seemed rather surprised that I had done such a thing but came with me all the same and we visited a number of those houses talking or distributing tracts and Gospels of John to the girls. But O! the expressions of the faces of those poor victims! While some, "Being past feeling have given themselves over unto lasciviousness to work all uncleanness with greediness," in others you could not help seeing the agony of heart and mind for living such lives, although not a word was spoken. While I was giving a tract to one of them, and speaking a few words to her how much God loved her and what better things He had for her etc., she sighed in a most pitiable way and with an agonized face she turned back and said to me "I have troubles enough in my heart. Don't add to them by telling me such things." I did not exactly understand what she could mean by that, but it was evident that she was in some kind of agony in her soul which almost seemed unbearable. I rather hoped and believed that she was under conviction for the salvation of her soul.

The Lord gave us opportunity that night to speak even to some of the Madams of those houses of ill fame and shame, some of whom listened to us quietly, and thanked us for the tracts and Gospels we put into their hands, but others, rejected to hear or receive such things and put us out, because they said we were hindering their business being in the way of men, specially talking with them and distributing tracts to them as well as to the girls. In one house a Madam took great dislike to me and twice did her best to catch me, and send me to jail, I believe she meant it because I was told afterwards that Mr. Westenberg of the Whosoever Will Rescue Mission has been arrested several times and put into jail by these Madams for preaching in front of their doors in the street to these men—their customers. But in both of these attacks I narrowly escaped running out of her hands. The Lord saved me into whose charge I had committed myself before entering those little spots of hell in Barbara Coast that night. "The Lord knoweth how to deliver" (II Peter 2: 9). Glory be to His mighty name for ever and ever!

If modesty permitted me to write on these pages what my eyes witnessed that night in those dens of shame and hellish horrors, it would freeze the blood of my readers in their veins. Suffice it to say that if you care to see a real picture of the Barbara Coast of San Francisco, Cal., and its inmates, read God's own description of it, as you will find in Rom. 1: 24-32; II Cor. 4: 3-4; Eph. 4: 18-19; II Thess: 2: 9-11 etc.

When we left Barbara Coast and came back to our dear ones in Life Line Gospel Mission, it was about one o'clock in the morning. They were through their second street meeting and returned to the Hall for another season of preaching and altar service for those new set of sinners whom they had brought in from this last, or what they call "MIDNIGHT" open air meeting, and who were a deeper type of sinners than those who attended the first street meeting and the first service in the Hall on that same night as might be expected at that late hour in such a place and on Saturday. No doubt they belonged to Barbara Coast
people, but were caught, on their way there by our workers in their Midnight street meeting. That service and the altar service in the Hall were also through and we at last returned to our cute little home of numberless “52 Cumberland St.,” which was about three miles distant from the Mission Hall on Pacific St. It was after half past two o’clock in the morning when we hurried to go to our beds as the dear workers had to get up in a few hours and get ready to go back again to the same place and for the same work. That being a Sunday they had to begin their work at 1.30 p.m. instead of at 6.30 p.m. as in the week days. Think of it eight solid hours of continual fight on that Saturday night these dear ones had against principalities, against powers, against rulers of the darkness of this world, and against spiritual wickedness in high places,” and yet thank God that they knew where and how to get the power to be able to withstand in the evil day, and having done all, to stand, by taking unto themselves the whole armor of God, and praying always with all prayer and supplication in the Spirit. They were constantly in prayer during the two weeks’ time that I was with them, and as I watched them day and night in their ceaseless efforts in trying to save the unsaved and edify and uplift their converts one passage seemed to come to my mind more than others, which was “If in this life only we have hope we are of all men most miserable” (I Cor. 15:19). And yet they seemed to be happy and peaceful and restful, and love the work and sacrifice their comfort, sleep, strength, time and hard labor freely, cheerfully, lovingly for Jesus’ sake and for the sake of the Salvation of immortal souls. “There is only one thing” said Sr. Wagaman to me one day, “which is a trial to me in the work and that is to leave my two young children all alone at home in the long hours of the nights when we go down town to the Mission” but she said “the Lord gave me victory over that too.” They hold meetings every night, leaving home at 6.30 p.m. remaining until nearly midnight, (later, on Saturdays) but they take Monday for rest. The evening meetings are usually devoted to the interest of the unsaved while the Sunday afternoons are given for the instruction of believers, also a Bible reading is given at the home on Wednesday afternoons. In a city like that they constantly come in contact with many different nationalities. There are among their converts Danes, Spaniards, Mexicans, Jews and one Servian young man. The night I spoke there two of such gave me $5.00 each for the Armenian cause.

Only eternity can tell how much good is being done through this splendid Life Line Gospel Mission work of the Brethren in Christ church in that one of the most wicked cities of the United States, if not the most wicked one. I am sure if those among the Brotherhood who are interested and help in the support of this Mission, which I understand are mostly the Upland church people could see the depth of the good that is being done by these their faithful workers in that wicked city of San Francisco, they would be exceedingly glad and thank God with tears of joy, and he stirred up to work and pray and give even more than what they do now for this most worthy cause of Christ. “Therefore my beloved brethren be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord” (I Cor. 15:58).

Rebecca K. Krikorian

W. M. Bowen,
International Tract Asso.
5329 S. Hoover St.,
Los Angeles, Cal.

March 15, 1913.

P. S. If any brother or sister desires to get free tracts for distribution, I wish they would apply to the above address. Bro. Bowen is a most spiritual man, was saved through a friend of his enclosing a tract to him in a letter fifteen years ago. As he was so much benefited with one single little tract, he made it his life work since then to work and spend and be spent in printing tracts to send or give away to save souls in the same way, until now he has none of his own means left, yet continues the work just the same by faith in God. He is a wonderful man. I wish some of the brethren or sisters at least would encourage and help this dear man by becoming a member of this Association. Fifty cents yearly, will entitle you to get all the tracts you may wish free. He has been able to distribute 900,000 (nine hundred thousand) since he received one fifteen years ago. Try and see how much good you can do in this way distributing tracts for the Master. Dr. Torry gave one such tract to a young lady one day in a street car praying at the same time in his heart for her salvation, and the young woman was gloriously saved before Dr. Torry left the car. (Ecc. 11:1, 6; Isa. 55:11; 60:22) etc. R. K. K.

Keep your temper. The best revenge is love.
TO BE HAPPY, THOUGH POOR.

The Rev. Edward B. Bagby tells How It May Be Done.

In his sermon on "How to be Happy Though Poor," the Rev. Edward B. Bagby, at the Twenty-first St. Christian, Baltimore, said on Sunday night:

Many of us must be poor. All want to be happy. Are the rich alone happy? God is Father and wants all His children happy and has made it possible for all.

Happiness depends not upon outer conditions, but upon the inner state. It is not a matter of position, but of disposition: not of temperature, but of temperament: not of the amount of gold in the bank, but the amount of grace in the heart.

If you are not happy in a bungalow you would not be happy in a palace. If you are not happy as a clerk, you would not be happy as a president. Lazarus was not necessarily miserable because he was in rags, nor Dives happy because he was in fine linen. It was Paul in prison and not Nero on the throne who said I have learned in whatsoever state I am therewith to be content.

An old colored man in Virginia used to say, "De poor am jes' as happy as de rich, only dey don't know it."

Poverty has its disadvantages, but it has also its compensations. The rag doll of the poor child can be subjected to treatment not possible to the bisque doll of the rich, and the wagon of spools will outlast the mechanical toy.

Increased riches bring increased responsibility. The poor man has fewer delicacies, but a better appetite; longer hours, but less ennui; a smaller house, but a better chance for the many mansions.—Sel. by M. W. Oberholser.

"Keep step. In the battle of life one cannot hire a substitute."

"Take joy to live with thee."

The earth gets as much blessing out of a black cloud as from the sun: So should we.

The world is too much with us: late and soon, getting and spending, we lay waste our powers.—Wordsworth.

"When sin is in the heart it jumps out upon the face."

How sweet the name of Jesus sounds, In a believer's ear
It soothes his sorrows heals his wounds: And drives away his fear.

Our prayers often resemble the mischievous tricks of town children, who knock at their neighbor's houses and then run away. We often knock at heaven's door and then run off into the spirit of the world. Instead of waiting for entrance and answer, we act as if we were afraid of having our prayers answered.—Rowland Williams.

"Come and see." It is the voice of One who has nothing to conceal—who courts and stimulates investigation. Are there "secrets" in Christianity? There are none that we may not try and ultimately hope to penetrate. Not all truths are equally patent. What a mystery, what a bafflement, for example, is the person of our Lord Himself. But there is nothing we may not ask about, nothing we may not search into. Christianity known to man to the spirit of inquiry.—G. A. Johnstone Ross.

EDITORIAL NOTE.

Sr. Krikorian's letter is rather lengthy and she had suggested to print it in instalments but we thought our readers would be so interested that they would enjoy the whole, so we put 'it all in.
LOST SOULS!

Can you get a faint idea of the measureless depths of meaning in these two small words? What oceans of tears! What overwhelming bursts of wailing and gnashing of teeth! What eternities of despair! Irrevocably lost. No chance for a light to shine out on their devil-begirt, furnace-heated, pall-shrouded, downward, outward, hellward pathway! Lost to happiness and holiness! Lost to God and the redeemed! Lost to Heaven and hope! Lost! and no hope of ever being found! Not one dim, distant hope of ever being anything but more hopelessly, ruinously, despairingly lost during all the eternities to come!

From woe to more woe; misery to worse misery; ever, always lost! Lost, because they would be lost. Lost, while their bosom friend was found! Lost while Jesus was seeking them, and found them, lost; but they would not be found. They gained the world, and lost their souls. They gained the shadow and lost the substance; gained the briers, and lost the flower; gained famine and lost plenty; gained foes and lost a friend; gained eternal damnation and lost eternal life.

Lost amid the outer darkness! Lost in the smoke of torment! Lost in the lake of fire and brimstone! Lost amid the howling of myriads of tormenting devils, the shrieks of the damned, “a horrible tempest,” ten thousand thunders!

Lost! Lost! Lost!! The bells of eternity are tolling the requiem. Time warns you. The Bible warns you. The Spirit warns you. Shall you and your loved ones be lost? Decide now, while Jesus calls, or you are lost.

“Time’s sun is fast setting, its twilight is nigh,
Its evening is falling in clouds o’er the sky,
Its shadows are stretching in ominous gloom,
Its midnight approaches—the midnight of gloom.
Then haste, sinner haste, there is mercy for thee,
And wrath is preparing—flee lingerer, flee!”

This tract can be had of S. R. Smith, Grantham, Pa., at 15c.
per 100. $1.00 per 1000.
TIME, DEATH and ETERNITY.

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

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

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

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

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

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

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