5-5-1913


George Detwiler

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Evangelical Visitor.

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

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

Grantham, Pa.

May 5, 1913.
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PROGRAM FOR CONFERENCE TO CONVENE AT THOMAS, OKLA., May 19, 1913.

1.30 p. m. Informal Song Service by the Young People.
          Scripture and Prayer.
2.30 p. m. Some of God's Laws Employed in the Process of Teaching,
          J. H. Engle Abilene, Kans.
2.30 p. m. A Study of the "Teen" years—
          Physically, Mentally, Morally and Spiritually,
          H. L. Smith.
3.00 p. m. The problem Involved in Religious Education,
          Harvey Stump, Newton, Kans.
3.30 p. m. Report by Secretary.
3.40 p. m. A Paper on Sunday School Literature,
          Eld. George Detwiler.
4.20 p. m. Open Discussion.

THE BURDEN BEARER.

"I'll lay my burden at His feet
And bear a song away.
Over the narrow pathway
That led from my lonely door,
I went with a thought of the Master
As oft I had walked before;
But my heart was heavily laden,
And with tears my eyes were dim,
But I knew I should lose the burden
Could I get a glimpse of Him.

Oh, friend! if the greater burdens
His love can make so light,
Why should His wonderful goodness
Our halting credence slight?
The little, sharp vexations,
The briers that catch and fret—
Shall we not take them to the Helper
Who never failed us yet?

Tell Him about the heartache,
And tell Him the longings, too,
Tell Him the baffled purpose,
When we scarce know what to do;
Then leaving all our weakness,
With the One divinely strong,
Forget that we bore the burden
And carry away the song.

—Margaret B. Sangster.

To know and prove the fulness of the Spirit, better step out into the larger purposes and plans of Christ for a lost world.

"I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth."—Acts 13: 47.

There is money enough in the hands of Church members to sow every acre of earth with the seed of truth.

In Africa are probably 50,000,000 of our dark-skinned sisters who live the degraded life of the godless.
"But we see Jesus...crowned". (Heb. 2:9). The writer of the epistle to the Hebrews has for his theme the superiority of Jesus over the fathers, over angels, over Moses and over Aaron. He says that God hath in these last days spoken to us by His Son; that what the Son has spoken is steadfast, and that we should hear Him. That the Son has brought to the world a Great Salvation, and that neglecting that there is no way of escape. Here is the word, "How shall we escape if we neglect so great salvation?" A question to which none has ever found an answer, because

There is no other name but His name. There is no other way but His way.

But in the experience of Jesus there was no crown in the beginning of His earthly career. With Him as with the believer there is a cross before the crown. Thus says the writer of Him, "He was made a little lower than the angels (for a little while lower than the angels) for the suffering of death," and thus tasted death for every man, and this to bring many sons to glory.

Before the crown there came the cross for Him, and yet there was a crown too even in the suffering, but it was a crown of thorns. It is written in John 19:2, 3: "And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, King of the Jews! and they smote him with the hands." Thus did they mock Him, the sinless Son of God. He had gone about doing good: His loving hands had been stretched out to many a suffering one, healing them, His gracious lips had been full of messages of life and peace, but now "crowned with thorns, mocked, smitten and dishonored," they
bear Him away to Calvary. He went forth bearing His cross.

But the ignominy and shame are past. He suffered for others. He died that poor sinners might not die but live and so He gave Himself a Ransom for all. “Behold what manner of love the Father hath bestowed upon us!” “Behold the Lamb of God!” “Behold the man!”

But our vision of Him changes. He humbled Himself and became obedient unto death. Wherefore also God highly exalted him and gave him a name that is above every name, and, We see Jesus...CROWNED with glory and honor.

The following extract is quoted from an editorial in “Our Hope:”

“We, His people who love and adore Him, know Him in God’s own presence. The eyes of faith gaze upward to the Heaven of heavens and lo! there in the highest Glory, at God’s right hand, there sits the Man who hung on the cross. It is the same blessed brow which wore the crown of thorns. But the crown of thorns is there n oolnger. While His blessed feet and hands show the nail-prints still, and the side where the spear pierced through, we wonder if the marks of that cruel crown may also still be seen! And as we gaze upon Him the Lord of Glory, we see that He is crowned with glory and honor. What crown of glory and honor must be His! And let us never forget, beloved reader, as He wore the crown of thorns for you and for me, so He is crowned in heaven now with glory and honor for every saint, for you and for me.

There is our comfort and our peace. Our assurance and our hope is in Him who fills heaven now.

He is coming the second time, and when He comes He will wear the diadem: He is worthy, Ah! what that will be! What mortal tongue can describe it! He comes forth the mighty victor. He comes bringing His redeemed with Him; they too wear crowns which He, in marvellous love, has placed on their brows. He wears the many crowns for He is worthy. Willingly we shall pay the tribute to Him by casting our crowns at His feet and say, “Thou are worthy of Glorious triumph for Him whom they once mocked and spit upon. He comes to complete His great work. He comes to claim His crown rights. He comes to remove the thorns, the curse from God’s creation. He comes to reign. Hallelujah! And we shall reign with Him.

Child of God! remember His crowns. Can you not suffer a little with Him? Why do you not rejoice when you have some tribulation? You are then counted worthy to have fellowship with His sufferings. Why should we shun the cross? The little self-denials! O! the Christ, our Savior—Lord! Let us follow Him and share His reproach. Crowned with thorns to bear the curse we cannot bear. But to bear the scorn and the mockery of a Christ-rejecting age we can. And soon we shall see Him and behold Him in His matchless beauty in the Father’s house.

“Come then, and, added to Thy many crowns, Receive yet one, the crown of all the earth, Thou who alone art worthy! It was Thine By ancient covenant, ere Nature’s birth: And Thou hast made it Thine by purchase since, (hearts And overpaid its value by Thy blood.

Thy saints proclaim Thee King; and in their Thy title is engraved with a pen Dipped in the fountain of eternal love.”

Bro. E. F. Hess of Greencastle, Pa., reports in behalf of the small congregation that worships at Antrim M. H. their interest in the African Relief Fund in that when a free-will offering was called for they responded to the amount of $16.55, and when a special offering was called for in the Sunday school it resulted in $17.03. The brethren of the district de-
sire to express their appreciation of these offerings, feeling confident that the offer-
ers will not fail of the blessing promised to the cheerful givers.

CONCERNING DRIED FRUIT.

In all hot climates, fruit is a very necessary article of diet. Africa is no exception. At some of our mission stations, we are now able to eat the fruit of our own planting during parts of the year. But the fact remains that to a large extent we must still depend upon the dried article. Some dried fruits can be bought in Cape Colony at about the same price as in this country; therefore it would not be the part of economy to take such along. But good dried apples are different and difficult to obtain and most of the missionaries are specially fond of them. Therefore we will be glad to take along as many dried apples as may be sent in, and they will be greatly appreciated.

I should say, also, that the Johannes-
burg brethren would be glad for some. Therefore we will gladly care for any that may be sent for them. The Johan-
nesburg goods can be packed separately and sent to them direct from Capetown.

All fruit should be closely examined and packed in tight bags—strong paper bags are best. Any other articles that friends may desire to send to any of the missionaries will be cheerfully taken. All goods should be sent to the Messiah Home, 1185 Bailey St., Harrisburg, Pa., in time to arrive there not later than June 10th.

H. J. Frey.

CONFERENCE NOTICE.

[The following notice was intended for last issue but came too late.—Editor]

Delegates and visitors coming to Confer-
ence by way of St. Louis, will do well to arrange to come over the Frisco lines to Thomas, as it is the most direct route to Thomas, from St. Louis, there being no change of cars.

Any coming by way of Kansas City and Wichita will have the most direct route, without any stop over, from Wichita to Thomas over the Kansas City, Mexico and Orient Line.

We have arrangements to run a special train from Wichita to Thomas for any company of 75 or more, should they reach Wichita in the evening, as the Orient regular passenger train leaves Wichita at 8.45 a. m.

Should there be a company of 35 arriving in Wichita in the evening the Orient will run a passenger coach thru on the through freight train, arriving at Thomas in the morning. A straight two cent fare is ordered for this Conference from Wichita, the fare being $6.80 round trip from Wichita to Thomas.

The Frisco and R. I. Lines will probably order a two cent rate on their lines.

For any further information address

E. N. Engle,
Thomas, Okla.

"My hope is built on nothing less,
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ the solid Rock I stand
All other ground is sinking sand."

As we are for a number of Sundays studying about Joseph in our Sunday schools we feel prompted to give to our readers the following illuminative comments by the late Mrs. Agnes P. Stain written a number of years ago when the lessons were covering the same period and subject. We are able to do this by the courtesy of Bro. White of Highspire, Pa. In connection with the treatment accorded to Joseph by his brethren, Mrs. Strain gives the following seven practical points:

1. How true it is that we know not
what a day may bring forth. Uncertainty characterizes human experience. Joseph goes out on the father's errand: the language is most commonplace: the circumstances are exceedingly natural: but oh, how uncommon and how unexpected the result! Surely it becomes us all to take short views of life; to finish the work of each day.

2. The exceeding sinfulness of sin forms the broad foreground of the passage, (a) Consider its progressiveness: A simple dislike ripens into anger that grows to envy, followed by malice, ending in actual violence. Beware of the beginnings of evil. Many a soul has been ruined by indulging at the first, in what we might call a trivial fault. (b) Then we see the ingenuity of sin. The plans and devices to make away with Joseph; and finally the revolting scheme to deceive Jacob, are but illustrations of the fruitfulness of the evil in inventions. (c) Notice further how one sin always necessitates another to cover it. Satan is an insatiable master: his coils are inextricable. (d) The shocking depravity of sin, and how it demoralizes a human being, is perhaps the most fearful phase of the entire subject. Can we picture the unsuspecting, defenceless lad, approaching on an errand of kindness and mercy, met with looks of diabolical enmity and murderous assault, and then, regardless of his piteous cries and entreaties, they "sat down to eat bread." The studied barbarity and bitter irony with which they took the hated coat, and made that the instrument of additional torture of the stricken father, prove the capacity of man for hardness, corruption and cruelty. Let this be an opportunity, then, to emphasize the Scripture statement that the natural heart is "desperately," and also as the more accurate rendering has it "incurably" wicked.

3. We may also notice the degrees of sin. Reuben seemed to have some pity by saving Joseph from the sword. Judah contrived to deliver him from the pit, but, after all, he was sold into slavery, and it was a common guilt. We remember some said of Jesus 'he is a good man," others "nay, but he deceiveth the people." In the parable of the "marriage of the king's son," some went to the farm, and some to the merchandise, while others were taking the servants and killing them. But the Lord speaks of all as being of one generation. So now sinners may vary in their treatment of Christ, but it is, after all, in His sight a common enmity, and ends in a common rejection.

4. It is easy to misinterpret providences. If Jacob could have seen all that this terrible calamity was in God's purpose to bring about, it would certainly have softened his grief. Our greatest mercies often lie on the other side of a sea of sorrow, and the events we most deeply deplore sometimes are the chief contributors to our future comfort and joy. It was so with Jacob.

5. The retributive element in our troubles is clearly seen here. Jacob had deceived his father Isaac. Laban had deceived him with regard to his wives and now from his own sons, he suffers a most heartless imposition. It may be that the bitterest drop in this cup of sorrow was the memory of his own sin. We may believe there did enter into it also a suspicion of the iniquity from chapter 42: 36. Surely it was anguish upon anguish, and a solemn vindication of God's inevitable principle "whatsoever a man soweth that shall be also reap.

6. Joseph is sold into Egypt, and his brethren have got rid of him. Probably they were quite easy for a while, but, by and by, they will have to confront him, and be held accountable for their treatment. Responsibility is not dispensed of by putting it out of sight. A clear duty is neglected, the obligation is ignored, but it remains just the same. The Jews killed Jesus. He annoyed and disturbed them, but they have now got rid of Him. Sinners may hate Christianity, put away the Gospel, despise and reject Christ, and live on in pleasure, but the seven years of plenty will come to an end, an awful famine and destruction will force them before the Man who was cast into the pit—now exalted to a throne.

7. Unforgiven sin is a fearful scourge. Year passed after year but the years could not obliterate from the memories of these men that scene in Dothan! Doubtless they tried with all their might to forget the agony of Joseph's face, the piteous wail of his cries; but their unwritten confession (42: 21) betrayed the futility of the attempt. One crime may
often darken a whole life. Let those who believe and teach that God is too merciful to punish men, ponder well that He has so ordered even in this world that sin is its own Nemesis—sin carries with it the very seed of its own punishment.

We know our readers are always interested in news from the Mission fields, especially from those who went from here to Africa; and as their communications for the Visitor columns are rather few and far between we are glad for the privilege to glean from private letters. By the courtesy of Sr. Hoffman teacher of the Messiah Orphanage School we are able to make some gleanings from a letter recently received from Sr. H. Frances Davidson of the Macha Mission.

It appears at that Mission they have had generous rains and their crops look quite promising. It will be noticed in Sr. Book's letter elsewhere in these pages that at the Mtshebazi Mission some rains have fallen and that the gardens look nice, but came too late for general crops.

Sr. Davidson expresses serious concern about the unsaved state of the people and the slowness with which the heathen are reached. "We see," she writes, "people constantly going down to Christless graves all around. We see people clinging to their heathen worship, and I for my part feel so powerless to stop them or win the into Christ. My soul cries out again and again, 'How long, O Lord, how long!' One feels as if he should do something to stem the current, but how? I have been praying so much that the Lord should raise up intercessors in behalf of the work among you in Christian lands, real overcomers in prayer. Then when I look at myself and find how little power I have in prayer, here face to face with the darkness I wonder what I may reasonably expect from others. Then while I think of the many who are hardening their hearts against the truth I see another picture. A little over six years ago when we undertook to open a school here no one came. After a week spent in prayer one came, then another and so on. Then the past year in addition to the school here there were schools in three villages where our boys who had been converted taught. There were in all about 200 children enrolled in school last year. Of course some came only a little but many started in the Lord's service. In addition to those schools there are calls from a number of villages for teachers and we hope to supply at least some." She then asks prayers for a number of boys whose names she gives who, she expects, will undertake to teach. If the country is ever to be evangelized it must be largely by their own people.

"O," she exclaims, "for a mighty outpouring of God's Spirit on this dry and thirsty land! O that these dry bones may hear the word of the Lord, that they may stand on their feet and live! Will you not help us to pray to this end? A great Chinese revival began through the prayers of a bed-ridden saint in America." She then refers to the pleasant visit she had at the Matopo Mission some time previous and which did her much good. She is kept very busy. Bro. and Sr. Taylor being absent and Bro. and Sr. Wenger not being conversant in the language she has the spiritual work resting upon her shoulders to a great extent. She misses David and Sr. Taylor much as both of them were able helpers. Several experiences out of the ordinary have come to them recently. A white man opened a store in a village about one and a half miles distant. He brought his wife, who is a very nice dainty English lady not used to roughing it, and two children to this place. They seemed quite at home in their rough quarters. The smallest child was but four months old. When the baby took sick the mo-
ther sent for Sr. Davidson as they feel certain that all missionaries are nurses or doctors. Sr. Davidson did for it what she could and at first there was some improvement but later got worse and the mother and children were brought to the Mission but there was no permanent improvement and on a Sunday when the husband had also come over in the afternoon the child became suddenly worse and died. Bro. Wenger made a coffin out of some boards and they trimmed it with white and put the little form in and put it near the church,—the first burial there. Another unusual incident but of a very different nature, was their first experience with a thief. A tin trunk containing some clothing and money was missing from the boys' quarters. An strange native who had lately been round was suspected and several of the boys endeavored to trace him but did not succeed. Later they heard where he was so went after him and succeeded in arresting him and came back with the stolen articles and the thief whom they locked up and informed the magistrate who would likely send him to the pen. He already has a prison record. Thus it cannot be said that their life is entirely monotonous.

Sister Emma Wagner of Dayton, O., wrote us an interesting letter about the flood giving us liberty to cull from it for our readers such items as we may deem of interest:

The members of the Brethren in Dayton are all safe as far as known, but all communication had been cut off and had not been fully restored when Sr. Wagner wrote.

No tongue or pen is able to describe the terribleness of this calamity.

Many had to part from their loved ones. The calamity came upon the city very suddenly. At 7 a. m. there was no water yet and at 9 a. m. the water was flowing in the streets like rivers.

People had to remain in the buildings where the flood caught them. The water rose from 7 a. m. until 1 a. m. the next morning, then commenced to recede.

The water was from six to seventeen feet deep and three miles in width.

In that vast territory nothing was saved in the first stories of the houses. The people were driven to the second and third stories.

Through the heroic work of those of the flooded part many lives were saved that would otherwise have perished.

It seems like a miracle that not more were drowned.

The flood did not reach the Wagner home, but Bro. Wagner was kept a prisoner in the Arcade Building, situated about in the middle of the flood district, for three days and three nights, and an anxious time it was for his family.

A mistake occurred in the closing sentence of Sr. Long's letter in the Visitor of April 7, page 15. It was intended to say that when the body gets too tired the mind is not able to do its best whatever the work may be, but that under all circumstances God gives perfect victory. We are sorry that the sentence was so bungled.

Although we have no direct information from an authoritative source we understand that Bro. and Sr. Taylor of the Macha Mission, South Africa, landed safely at New York several weeks ago and are visiting relatives in different parts.

Up to April 29, our number of ten dollar pledges had reached 63 and the five dollar pledges, 71. It will be seen that the number called for is far from
CONTRIBUTIONS.

AFRICA.

Chapter V.
Inhabitants, (Continued)
Social Conditions

Like in other heathen countries, woman is regarded as lower in the scale of life than man. Though the men have certain work to do, and perhaps the condition has been exaggerated by some who say that the women do all the work, yet the fact remains, that to a large extent the woman is the servant of the man, and does the drudgery. When a new kraal is to be built, the men will bring the framework of the huts; but the women and girls plaster them with clay, put in the smooth pounded floor, and put on the thatch roof after they have cut the grass for the same. It is the woman who grinds the meal on stones, carries water from the river, cooks the food, and serves her husband first. Sometimes a man and woman may be seen walking along together, the woman carrying her baby on her back, and a heavy load on her head; while the man would be carrying his walking sticks. Even when children first come to school or church the girls will carry the books and divide them out with the boys upon their arrival. After persistent teaching, the missionary is sometimes gratified by seeing the custom reversed, and even Christian husbands may carry the baby to church—a spectacle never seen among raw heathen.

On a certain occasion, an old man came to Matopo Mission. His ankles were weighted down with rings, some of which he had made himself of short pieces of wire. We said to him, “Why do you wear those rings?” “To make me pretty,” said he. “And why do you want to be pretty?” “To get more wives,” he answered. “And why do you want more wives?” we asked. “To dig my gardens,” said he. “You white men have donkeys to plow your fields, but our wives are our donkeys.”

In Africa the only limit to the number of wives a man may take is his ability to pay for them. In this country, a bride usually gets a dowry from her father; but there, it is the other way. The would-be husband must pay over one, two, three or four head of cattle, and perhaps more. If he does not have the cattle, goats will sometimes be accepted. And if one does not pay his “lobolo” as this price is called, the children, if there be any, will belong to the wife’s father instead of to the parents themselves. The Christian fathers do not as a rule charge “lobolo” for their daughters, but Christian young men are sometimes compelled to pay it if the girl’s father be heathen.

The Africans are very fond of company. They like to be with the crowd. Therefore, a man and his wife will not live alone, but a number of families will build their huts together. There may be a dozen or more huts, with the cattle kraal and sheep and goat pens built near also, and a brush fence around the whole. This is called a “kraal.” Each wife of course has her own fire outside her hut, (in rainy weather, inside) and cooks the food for her own family. But there is usually a general fire in some part of the kraal around which as many as care to will assemble in the evening, and entertain one another. Now, a native never
wants for something to say, and many times their tireless tongues will be kept going till late at night.

Neither does the native like to work alone. When therefore he wants to dig and plant a field or garden, plenty of beer will be cooked a few days before, and the neighbors will be invited. There may be ten or fifteen, or many more, sometimes as high as fifty or sixty or even a hundred. These will dig and drink alternately until night, or the garden is finished. The next day the same process will be repeated in another garden. Many times these beer drinkings are the source of quarrelling and fighting. On a certain occasion, two women, the wives of one man came to Matopo Mission with their faces bitten badly. Upon being questioned, they said they had been drinking and had bitten each other. Bro. Steigerwald treated their wounds, and urged them to go and sin no more. On another occasion, I went into a certain kraal and found a young man with his hand tied up. I inquired as to the cause. At first he did not like to answer, but he finally explained that at a beer drink he and another boy were fighting, and the other fellow bit off his finger. True enough, when the hand healed, one finger was missing.

One Sunday morning I was going with one of the boys of the Mission to have a service a few miles from home. As we neared a certain kraal, we heard a commotion, and one woman crying out repeatedly at the top of her voice, “Shhala kona uku bulaiva” we are here only to be killed. They had been drinking, and this was the result. My boy explained to me that this was a common experience.

As stated in a preceding chapter, there is but little need or incentive for a native to work and he is inclined to be slothful. Natives are not troubled with nervous breakdowns because of overwork or worry. Indeed, their slowness may sometimes try the patience of a newly arrived American. But since inducements to labor have been held out to them by the coming of civilization, they have advanced rapidly. Many young men work for months and even years at the mines. Here they do practically all of the underground work, and some take to skilled labor as well. How could the mining industry get along without them? Others, many of them, go to Mission schools where they not only learn to read, but to work as well. Nor do they stay at the bottom of the ladder. Many rise to positions of trust. Is it not remarkable that so many will leave their free and easy life at their kraals for these places of industry, and stay there until they no longer have any desire to return to their heathen homes? I say that such a stamp of native is not only worth saving, but having been saved he will be a real asset to the church and the cause of Christ.

“O use me Lord, use even me,
Just as thou wilt, and when and where;
Until thy blessed face I see,
Thy rest, Thy joy, Thy glory share.”

WHAT IS TRUTH?

A. M. CARMICHAEL.

This question was asked by Pilate of the Son of God nearly nineteen hundred years ago. He evidently did not receive an answer for “he went out.” If we turn to John 14: 6 we have the answer “Jesus saith......I am......the truth.” Paul says in II Cor. 11: 10 “as the truth of Christ is in me,” and in Romans 9: 1 “I say the truth in Christ.”

Jesus, the Truth, left words of truth on record which will last for ever. Paul, actuated by the Spirit—because the Spirit is truth—also left words of truth on record which will never pass away. And so did also every sacred writer—from
Moses, who, it is presumed, wrote the story of the creation, down to John the Revelator who wrote things which must shortly come to pass—write the truth. These men spake as they were moved by the Holy Ghost and wrote their messages under the promptings of the same Heavenly Messenger.

In these last days the question could again be appropriately asked “What is truth?” The writer could ask the question along many lines but for this article he wishes to ask the question on one particular theme: What is truth concerning the coming of the Son of Man and the end of the world?

The writer is much interested in this theme—has prayed much, read much and meditated more in regard to it and still does not claim to know all about it: but, with God’s help and under the influence of the same Holy Spirit that prompted writers of old we will search the Scriptures and try to find that which is good to the use of edifying.

In I Thess. 4: 16, 17 we read “The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God and the dead in Christ shall rise first; then, we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air.” In Matt. 25: 31: “He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.” In Luke 17: 34-36: “In that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken, and the other left.” In Rev. 20: 6: “Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.”

The above Scriptures seem quite self-explanatory in teaching that Jesus is coming to catch up His bride, which event constitutes the first resurrection. As to where we go when caught up or how long we stay up does not seem to be clearly stated. We are just told that we shall ever be with the Lord.

We read in Rev. 19: 7, 9: “The marriage of the Lamb is come and his wife hath made herself ready….blessed are they which are called unto the marriage supper of the Lamb.” The fulfilling of this Scripture would seem a fitting ceremony when the bride (the church) and the bridegroom (Jesus) are united.

But what about the human beings left on earth after the Bride is caught up? Can we picture the scene when all the salt has left this old mother earth and Satan is left unrestrained? The dens of hell and sin of every kind will far exceed the sin of the Sodomites and natives of Gomorrah because those cities had a little salt in and around them to restrain that man of sin. But, even as the Lord took vengeance on the people of Sodom and Gomorrah so will He on the inhabitants of the earth that are left after the Bride is caught up.

At the completion of the Marriage Supper of the Lamb the earth will surely be ripe for destruction and then will be fulfilled the words of Jude 14, 15: “The Lord cometh with ten thousands of his saints to execute judgment upon all.” Also Zech. 14: 5: “The Lord my God! shall come, and all the saints with thee.”

(N. B. Notice the difference between coming with the saints to execute judgment and the first coming with the holy angels for the saints.) Also Peter’s prophecy: II Pet. 3: 7: “The heavens and the earth which are now, by the same...
word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men,” and verse 10: “The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.” The fulfilling of these scriptures will not take long for as Romans 9: 28 says, “A short work will the Lord make upon the earth.”

Then II Pet. 3: 13: “We” (the saints) “according to his promise look for new heavens and a new earth wherein dwelleth righteousness.” This is evidently, the starting point of the reigning with Him a thousand years as stated in Rev. 20: 6. As shown in verses 2 and 3 of the same chapter Satan is bound in the bottomless pit and sealed there.

That will be a blessed period of time to those that are redeemed to God by His blood out of every kindred, and tongue, and people and nations. Without doubt that thousand years will be even as one day to us with the Lord Jesus as the ruling factor on the throne of His father David. But read Rev. 20: 3, 7 and 8 which teaches us that after the thousand years are fulfilled Satan must be losed a little season, and shall “go out to deceive the nations.”

Then John the Revelator—Rev. 20: 11, 12 and 13: “Saw a great white throne and him that sat on it, from whose face the earth and the heaven fled away; (N. B. This is not the same as the burning recorded by Peter.) and there was found no place for them. And I saw the dead small and great, stand before God; and the books were opened: and another book was opened which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and they were judged every man according to their works.”

What an immense throng will be gathered before God on that day! And this throng will be increased by “all the holy angels.” Read Matt. 25: 31 and 32: When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory” (equivalent to The Great White Throne) “and before him shall be gathered all nations and he shall separate them one from another, as a shepherd divideth his sheep from the goats.”

The sheep will experience the full reality of the part of the 21 chapter of Revelation which describes heaven with the Lord God Almighty and the Lamb the temple of it; and the goats will experience Revelation 21: 8: “The fearful, and unbelieving, and the abominable, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.”

“Therefore let us not sleep as do others but let us watch and be sober.”

Kindersley, Sask., Can. April 6, 1913.

AN ADMONITION TO PARENTS.

Fathers and mothers in the church, awake. Souls are dying all around you, yea, even in your own homes, and among your families. Get back into the place of prayer, the place of power. Wipe off the place of neglect, and promise God that you will take up the cross where you laid it down. Pray out, and pray through, till your soul is on fire with love for souls. Get at the very thing you used to do, after asking God to forgive you the awful neglect of the past. Young Christian go to work. The best way to keep from being led away is to go at it and lead others to Christ. Each Christian can win others too if he will.

Awake my soul to joyful lays,
And sing thy great Redeemer's praise."
If any of the mothers, younger or older do not understand this saying get the Holy Ghost. He will help you to understand how to admonish children. Some one may say, You don't know. Yes, I had the privilege to help raise more children than if I had had them myself. Praise the Lord, I love children. If fathers and mothers have experienced the baptism of the Holy Ghost they will be sweet. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith. In Gal. 5: 25 it says, "If we live in the Spirit, let us also walk in the Spirit." The Bible tells us very plainly how to raise children, how to admonish them. O the Lord is a wonderful help in all of these lines, and we can trust Him at all times. He is always sure and true. Thank God for His mercies toward His children. When we come in faith believing the Lord will help us out. Blessed be the name of the Lord!

Partly selected.

PURITY.

Address of Sr. Mary Zook to an audience of women at the Messiah Bible School and Missionary Training Home, Grantham, Pa., during the Bible Conference in January 1913.

In taking up this subject, I do not expect to make any apology. It is a subject that lies very near to my heart, and I desire to speak to you with the same candor and familiarity as if you were my own daughters. And in dealing with this beautiful and important subject we need to have some ideal, to hold before you, and we believe we can have no better ideal to hold up before you than our first parents, as they came from the hands of the Creator, pure and holy. God saw it was not good for man to be alone (Gen. 2: 18, and from verse 21, to the end of the chapter). This world would have been a dark and a lonely place had man been left alone. The Lord saw this and said I will make an help meet for him. So He took a rib from man's own side, from beneath his arm, showing by this, the he should be her protector, that he should love and cherish her, being bone of his bone and flesh of his flesh. The apostle said, "No man hateth his own flesh but nourisheth and cherisheth it." It was also God's plan that they should multiply and replenish the earth, the same as all other living creatures. Even in fruits and vegetation there are sexes, and the one will not propagate without the other. Wonderful! marvelous! Is it not? God created man, as I have said before, pure and holy. He placed in each the functions, and issues of life. The one to transmit and the other to receive, and we must believe this was only for the purpose of procreation. But how soon man fell from this holy estate, and these holy functions became a snare and were used to fulfill the unholy desires of the flesh, and instead of man being born according to the will of God, their offspring is the fruit of lust and the fulfillment of fleshly desires. This is still the case with the majority. I fear, until souls really come into the light of purity and holiness. There are instances in the word of God of children being desired of the Lord. Hannah said, "For this child I prayed" and no doubt she consecrated him to God before conception and he became a mighty man of God. And there are, we believe, some today that are born according to the will of God. But it is a lamentable fact that the masses of the children that are born today are not desired. Oh how I wish I could portray before you the beauty and sublimity of true Motherhood, (Fatherhood as well). God has placed in us the functions of procreation and they are for a holy purpose, and how important
that we should cherish and hold sacred those desires for the purpose that God has designed. If we do this we can soar above sensuality and lust; but if we stoop to debasing and sensual desires, it leads in many instances to shame and disgrace, and to the abuse of the body. Ah how often do we see the marks of this awful sin outlined in the faces of the young and old as well, of those addicted to this sinful and abominable practice. The sunken eyes and the hollow cheeks, and the nervous motions of the body, and which in many instances, ends in a demented mind. Statistics give it, that two thirds of the victims in the insane asylums are victims of this awful sin. I would warn all the dear young girls here today not to abuse their bodies in this unholy way nor allow yourselves to be led by evil associates into such vile habits. I have been surprised in hearing the confessions of individuals who had led others into this loathsome sin who I little dreamed would ever be guilty of such a sin. My desire today is to say something that might so inspire you to virtue that no one could ever induce you to yield to such unholy practices, nor to allow any young man to rob you of your virtue. How many a dear young girl has allowed herself to be led astray, not by the "White Slave Trader," but by her own lover, one on whom her pure maiden love has been centered. And in both the sensual desires rise above their sense of purity and virtue. She to please him, and the consequences are both fall into sin, shame and disgrace. The pure love that once existed between them is turned into hatred, the result, they are separated: virtue gone: two lives, blighted, and a life of remorse and shame follows. When I was a young maiden I loved and prized virtue, and had this thought in my mind, that if I ever would get a companion, I wanted to present myself to him a chaste and pure virgin. I thank God He kept me and I was able to do this, praise the Lord! Not that temptations were not presented to me, but the love of virtue kept me from stooping to low and sensual desires, and I would love to impress this on your minds dear girls, that there are great possibilities as well responsibilities before you. The future of the nation is before you. You will have no doubt have your places to fill as mothers to the coming generation. And how important that you should have well and strong bodies and minds and that you do not hamper or injure the development of the procreative organs so that you do not become weak sexually; that you avoid tight lacing, undue exertion or heavy lifting, for in this way you may cause misplacement of the internal organs and cause a life of misery and suffering, thus unfitting you to fill the place God designed you should fill. What a blessing it would be if the corset were abandoned altogether.

Another important thought I would like to advance which is this, that you do not look upon motherhood as many of the women of today look upon it as disgraceful and burdensome. But that you would look upon it in its true light as being the highest and most honorable place that woman can fill. It has been said (I believe truthfully too) that "The hand that rocks the cradle rules the world." What awful sin and crime exists in the world today, by the means used for the prevention and abortion of children. It is one of the crying sins of our land. Oh! how many, if they would be willing to come to the light, would have to confess, that their hands, and their garments are stained with the blood of the innocents. How many have lost their own lives in their attempt to rid themselves of their unborn children. Many times there is failure in the attempt, and
the child is born with the spirit of murder in its heart; and would it be any wonder should such a one become a murderer, and who would be to blame? Then the means of prevention that are used in the prevention of offspring is another consideration; one is “Taking care,” as it is called and is no less than the “sin of Onan” (Gen. 38: 8, 9, 10). Read it for yourselves. Surely if this was so heinous in the sight of God at that time, that He had to be stoned to death for it, is it not still a heinous sin in God’s sight?

Then too the method of keeping separate until danger of conception is past, and then come together only for the fulfilment of the lust of the flesh, is also an abomination in His sight, and is only for the gratification of sensual and lustful desires; and yet how many are practicing these abominable things, and right in the pale of the church; and when they fail in their attempt, and the child born under such conditions is only the fruit of the inflamed lust of the parents, and that child no doubt must bear the sin of the parents, in an almost uncontrollable fire of sensuality and lust. Think of it! This part is not only for the young, but to all present. We talk about consecration, and presenting our bodies as a living sacrifice to God; we claim we have done this, and are yet perhaps indulging in these unholy practices. The greatest heritage we can give our children is that they are well born, and that they should be really desired of the Lord. When I made my consecration it was not required of me to go to a foreign field as a missionary, but to be willing to be the mother of as many children as the Lord wanted me to have, and to raise them for Him. I did so to the best of my ability. I can say to the praise of God that I was just as willing in that as anything else, and God honored and blessed me on that line. He honored us by calling four of our dear children to be ambassadors for Him to carry the sweet message of salvation to the poor heathen in dark Africa and India. It means much to be wholly sanctified and do live a life of purity and holiness; but I am glad the Lord has made it possible through the blood of Jesus. I might still say much more but I for bear as I may become too lengthy. This I want to say, that the only way I see that is right in the sight of God for us, if we are in a position, as the missionaries are sometimes placed in, or on account of ill health, or poverty, that we live a chaste life; but this must, and can only be by mutual consent (see I Cor. 7: 4, 5) and in the fear of God and the light of His holiness. Amen and Amen. Can we all say Amen?

I would yet say to the girls, be on your guard; be real independent, and guard your virtue as you would your life and your religion. Every girl ought to learn to guide a home well in acquainting herself with all kind of household work; never think it a disgrace to work, but rather pride and delight yourself in it, knowing these things and with the other virtues I have spoken of, you will be a model “twentieth century” woman. Read Prov. 31: beginning at the 10th. verse, and reading to the end of the chapter you have a picture of the “Model woman” as a housekeeper.

The Word of God commands us,
A land in need entreats us,
The Love of God constrains us.

A REQUEST.

Will the unsaved, the backslider, the bereaved, the child of God desiring sanctification, please write the undersigned, enclosing stamp for reply.

Leila M. Conway.
Hurlock, Maryland.
CONSCIENTIOUS EFFORTS TO KNOW ABOUT GOD'S FIELDS.

[The topic for consideration in our Young Peoples' Meeting, at the Messiah Home Chapel on Sunday evening, April 13, was concerning the importance of having intelligent knowledge concerning the Mission field. The following is one of the essays given then.]

Ignorance is not excusable if by effort on our part we could be informed along various lines.

Such effort however should only be spent upon subjects which are for the uplifting of ourselves or our fellowmen.

Knowledge of God's fields will enable us to be helpful to others, for to help we must first know. We will be benefited too in proportion as such knowledge is used.

May we say that knowledge begets knowledge? or that knowledge creates a hungering for more? If this is the case there will be an effort to satisfy the desire and more will be obtained.

Does any one think that not knowing about the fields will rid us of responsibility? Any one having just a little salvation may take such a stand but any with the love of God filling the heart will be concerned for others and inquire into the needs of work and workers.

"Lift up your eyes and look on the fields" is the command in Jno. 4: 35. But where are they? In Matt. 3: 35 we read: The field is the world. So we need only to lift our eyes and 'look' and they will always rest upon a part of the field.

If any are opposed to missionary effort and think that by closing their eyes to the needs of others, or by not looking upon the 'fields' they rid themselves of responsibility for the welfare of others, they make a grave mistake.

Again, if they think that the heathen are the only ones who are benefited by missionary effort they are failing to reason correctly. For no one can do good to another in any way without himself being helped. We are all the better for toil or sacrifice or anything borne for the good of others. Then why not be conscientious about inquiring into the work?

A conscientious effort to know about God's fields does not require a going far away, but it does require a lifting of the eyes.

Am I enough concerned about my neighbor to inquire into his needs and try to help him? If he is in need of financial help do I say let that rich brother help, or, have the church bear the responsibility?

John says, But whoso hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

A conscientious effort would be to embrace every opportunity to increase my knowledge of God's fields by learning just where the laborers are sowing the seed. Also to acquaint myself with the peculiar conditions of the various places.

To know just what things would be helpful in carrying on the work, to learn the climatic conditions in different places so that I could give or send or pray intelligently.

My effort should include the reading of any and all reports sent giving missionary information.

It might also include writing letters and holding correspondence with persons at different places so as to be better informed along various lines.

There is so much of missionary literature that one does not need be informed along the line of missions and missionary effort.

The conscientious person would never purposely absent himself from a missionary meeting, but would be glad for an opportunity to add to his store of knowl-
edge of missions.

He would also seek to become acquainted with missionaries, hold conversations with them and learn as much as possible.

Workers often send photographs of mission stations and of the surroundings as well as some pictures of natives if they labor in a foreign country. These too have a share in adding to our missionary intelligence.

Mission study under a competent leader would be an effort worth while. Reading about the customs, religions and peculiarities of the various fields would be time well spent. Every true child of God will engage in some if not all of the things mentioned to increase their store of knowledge of Fields that are ready to harvest.

Only as we study and seek to know the needs of our brothers and sisters all over the world can our hearts sympathize with, and our hands help, and our lives bless them.

Every conscientious effort will rebound in blessing to us and God will not be without glory when we inquire into His fields.

A WARNING NOTE.

Cease to do evil, learn to do good (Isa. 1:16, 17).
Depart from evil, and do good (Psa. 34:14; 37:27).
Ye that love the Lord hate evil (Psa. 97:10).
Seek the good and not the evil (Amos 5:14).
Hate the evil and love the good (Amos 5:15).
Abhor that which is evil, cleave to that which is good (Rom. 12:9).
Eschew evil and do good (I Pet. 3:11)

These words of Holy Scripture were written to God's children and we do well in these apostate days to consider them. They call for a very definite stand against sin; no compromise with it, or endurance of it. Coldness and hardness of heart toward God begins with a tolerance of sin in some deceitful form or degree. The tendency of the times is to look upon it as not being as bad as it is pictured in the Word of God. Perhaps there is not a Christian in these last days but what is affected by the blight of this temptation, so dear reader, do you truly hate evil with all your heart and in such a degree that you stand far off from it? Do you love holiness enough to "gallop" after it, yea, pursue it till you embrace it? Have you not read the Luke-warm He will "spue out of His mouth"? You believe in not being "drunk with wine" and condemn your brother in such a state, but are you "filled with the Spirit" (Eph. 5:18) the normal state of every true Christian? Satan will permit of a negative religion, "be not drunk with wine," "let it not be that outward adorning," "not as being lords" etc., so long as our eyes are blind to the positive side "be ye filled with the Spirit," "having a meek and quiet spirit," "being enamples to the flock." May the Lord help us who are looking for His soon coming to "awake to righteousness and sin not" for "now is our salvation nearer than when we believed."

Many of us can indulge in ill-temper every day shown by our "gloominess, touchiness, discontent and irritability" and never feel the least prick of conscience, for that faculty has become 'seared as with a hot iron' (I Tim. 4:2). "And that knowing the time, that now it is high time to awake out of sleep....the night is far spent, the day is at hand, let us therefore cast off the works of darkness and let us put on the armour of light (Rom. 13:11, 12)"...
May 5, 1913.

EVANGELICAL VISITOR.

Yours for a return to pure religion,
M. Martha Hisey.

News of Church Activity

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

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

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


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

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

India.

The following are not under the Foreign Mission Board:

Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.

Elmina Hoffman, Kedgaon, Poona Dist., Ramabai Home, India.

Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.

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

OUR CITY MISSIONS.

Philadelphia Mission, 3423 North Second St., in charge of Peter Stover and wife.

Buffalo N. Y., Mission, 25 Hawley St., in charge of Eld. T. S. Doner and wife.

Chicago Mission, 6030 Halsted St., in charge of Sr. Sarah Bert, Bro. B. L. Brubaker and Sr. Nancy Shirk.

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


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

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

FOREIGN MISSION FUNDS.

Report for March and April 1913.

GENERAL FUND.

Receipts.

Donegal, Pa., Bro. Frey's meeting, $26.00; Second Line, Nottawa, Ont., Sr. Doner's meeting, $7.50; Ringgold district, Md., $7.50; Same, Md., Bro. Frey's meeting, $13.50; Montgomery dist., Pa., $8.75; Same, Pa., Bro. Frey's meeting, $35.00; Guilford dist., Pa., $25.75; Same, Bro. Frey's meeting, $9.50; Souderton and Silverdale, Pa., $1.00; Elizabeth Zook, Kans., $10.00; Clarence Center, N. Y., Sr. Doner's meeting $21.00; Sol. G. Engle, $10.00; Rapho dist., Pa., Bro. Frey's meeting, $24.37; For Jesus Sake, Ont., $5.00; Miami dist., Ohio, $65.00; Manor dist., Pa., Bro. Frey's meeting $105.00; Wainfleet, Ont., Sr. Doner's meeting, $15.00; Mrs. David Stoner, Ill., $1.00; Eliza Winger, Ont., $1.80; Lizzie G. Lembart, Kans., $20.00; Elizabethtown, Pa., Sr. Doner's meeting, $19.75; Bro. and Sr. Ringers, Ohio, $35.00; Sr. W. O. Baker and daughter, Ohio, $5.00; Valley chapel, Ohio, $10.00; Jacob S. Witmer, Mich., $10.00; Second Line, Nottawa, Ont., $10.00; Fred Kersol, Ill., $5.00; Abilene S. S., Kans.

(Continued on page 23.)
continue to pray for us and the work that souls may be gathered in daily.

FINANCIAL.

Report for month ending April 15, 1913.
Balance carried over $16.39.

Receipts.
Lizzie Wolfe, Freeport, Ill., $2.00; In His Name, N. Y., $1.00; Y. P. M., $6.00; In His Name, $5.00; Total, $30.39.
Sisters of Garret, Ind., case eggs; New Paris dist., Ind., case eggs.

Expenditures.
Groceries, $19.92; gas, $6.44; ash can, $3.48; Total, $29.84.
Balance on hand, $1.15.

POOR FUND.
Sr. Anna Harman, S. S. C, Rosebank, Kans., $11.68.

The Workers.

CHICAGO MISSION BUILDING FUND.
Donations received since our last report given Feb. 10, are as follows:
No. 226, $3.46; No. 227, $37.55; No. 228, $10.00; No. 229, $5.00; No. 230, $10.00; No. 231, $24.49; No. 232, $3.00; No. 233, $73.41; No. 234, $7.00; No. 235, $10.00; No. 236, $100.00; No. 237, $57.75; No. 238, $2.00; No. 239, $1.45; No. 240, $23.49; No. 241, $6.65; No. 242, $1.12; No. 243, $71.00; No. 244, $15.52; No. 245, $10.00; No. 246, $25.00; No. 247, $4.00; No. 248, $50.00; No. 249, $10.00; No. 250, $4.00.
Total amount received since Feb. 10, $442.23, leaving a balance unpaid of $369.91.

We praise the Lord for thus moving upon the hearts of His children to send of that which the Lord has blessed them with. They shall receive their reward. May God bless and keep the feet of His saints is our prayer. Amen.

B. L. Brubaker.

PHILADELPHIA MISSION.

"God so loved the world that he gave his only Son that whosoever believeth on him should not perish but have everlasting life" (John 3: 16). This means all: the whole of the human family, for it was their residence that the Savior visited. Luke 1: 78, 79: "Through the tender mercy of our God whereby the day-spring from on high hath visited us to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." I Tim. 1: 15: "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief." And it was their nature He assumed. Heb. 2: 14, 15: "Forasmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same that through death he might destroy him that had the power of death that is the devil and deliver them who through fear of death were all their lifetime subject to bondage." That even while we were yet sinners He gave the strongest possible proof of His love to the world of sinners. Rom. 5: 8: "But God commendeth his love towards us in that while we were yet sinners Christ died for us." The procuring cause by which redemption is obtained for us. This is the gift of God, His only begotten Son who was given to us under various characters as our prophet to teach us. Deut. 18: 18: "I will raise them up a prophet from among their brethren like unto thee and will put my words in his mouth and he shall speak unto them all that I shall command him." As a priest to atone and intercede for us. Heb. 10: 19-22: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water." And as king to rule over and bless us. Psa. 2: 6: "Yet have I set my upon my holy hill of Zion" There is enough in Christ for all the world. Praise His name.

Our baptism service is over. Fifteen followed our Lord's example in the rolling stream and were buried with Christ in baptism, and we believe they came up in newness of life and the knowledge of the Savior visited. Luke 1: 78, 79: "Through the tender mercy of our God whereby the day-spring from on high hath visited us to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." I Tim. 1: 15: "This is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners of whom I am chief." And it was their nature He assumed. Heb. 2: 14, 15: "Forasmuch then as the children are partakers of flesh and blood he also himself likewise took part of the same that through death he might destroy him that had the power of death that is the devil and deliver them who through fear of death were all their lifetime subject to bondage." That even while we were yet sinners He gave the strongest possible proof of His love to the world of sinners. Rom. 5: 8: "But God commendeth his love towards us in that while we were yet sinners Christ died for us." The procuring cause by which redemption is obtained for us. This is the gift of God, His only begotten Son who was given to us under various characters as our prophet to teach us. Deut. 18: 18: "I will raise them up a prophet from among their brethren like unto thee and will put my words in his mouth and he shall speak unto them all that I shall command him." As a priest to atone and intercede for us. Heb. 10: 19-22: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience and our bodies washed with pure water." And as king to rule over and bless us. Psa. 2: 6: "Yet have I set my upon my holy hill of Zion" There is enough in Christ for all the world. Praise His name.

Our baptism service is over. Fifteen followed our Lord's example in the rolling stream and were buried with Christ in baptism, and we believe they came up in newness of life, now to be a light to the world and a salt to the earth. Bro. S. G. Engle did the baptizing. More than a thousand people were in attendance standing on the bank of the Delaware River looking on. We hope and pray that it will bring conviction on the people that many may accept Jesus Christ as their personal Savior. Truly God is good. There are still more coming and crying out, What must we do to be saved? These are rejoicing times when sinners are flocking home.

Let us be careful that we don't have our reward here in this life, but that we may lay our treasure up in heaven. Soon this old earth will receive the baptism of fire and all mortgages and all stocks and bonds and money which is so dear to the people and this old earth will all burn up and then we will have a new earth and they who have laid up the
treasures in heaven will have their reward. Praise His name. We must give all or we cannot be His disciples. All means all.

Well God takes care of His own. Praise His name. We are pushing the battle with all the power that God gives us. Brothers and sisters, will you remember us in this great and wicked city? We need so many things in this field of labor. Somebody said, Bro. Stover should ask the Lord instead of the brethren. Why, God bless you, if Christ is formed in you the hope of glory, my brethren and sisters, I said to him, Why if we do anything to the least one of our brethren we do it unto Him. Well I am glad to know Him and Thee, the power of His resurrection. Praise His name. May the rich blessing of God rest and abide with all God's people.

Peter Stover and Wife.

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MESSIAH ORPHANAGE LETTER.

Dear readers of the Visitor.

We come in the name of Jesus feeling glad and thankful that we know Him as our personal Savior.

His love is very great and as He manifests it to us in so many ways we are filled with praise to Him and continually desire to be filled with more love to Him.

We are reminded not only of His saving but also of His keeping power. We look to Him, for there is none other to give or do for us what He does.

With the Psalmist we say: "My help cometh from the Lord which made heaven and earth."

He is caring for us in every way and were we to attempt to name the blessings that are ours, we would not be able to give all because they are numberless.

We were cheered at Easter time by receiving large donations of food from Mt. Joy, Elizabethtown, and surrounding districts.

We cannot find words to express our feelings when unpacking the boxes and barrels, but we thought of the lines: "The earth is the Lord's and the fulness thereof."

How we did appreciate every thing that was sent! And though a month or more has passed since the articles were received, we are still reminded of the kind friends who were willing to give, and thus cheer the hearts of the Orphanage family.

Scarcely a day passes but what we have something to use for the table which was received at that time.

We thank all in the name of Jesus and pray that He may abundantly bless all who thus encouraged the work.

We also crave an interest in your prayers for the work at this place. While the temporal blessings are necessary we realize that we need wisdom and grace from on high to be a blessing to those with whom we come in contact.

Since so many of the girls have gone out from here we feel more and more that there is a great responsibility resting upon those who share in the work of training these young hearts and minds.

We miss all who have gone to live in private homes.

Nine have gone away since the first of Jan-

(Continued on page 24)
PUBLISHERS’ NOTICE.

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

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

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

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

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

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

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

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

GRANTHAM, PA., MAY 5, 1913.

TRACTS.

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

An Interesting Conversation, per hundred, 15c.

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Motto paper, per hundred sheets, 20c. postpaid.

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

MARRIAGES.

BALDWIN—CARLSON.—On April 23, 1913, at Chicago Mission, 6039 Halsted St., there occurred the marriage of Martin E. Baldwin and Agnes V. Carlson, both of Chicago; Rev. C. G. Kindred officiating.

NEIDRAUER—BYER.—On March 26, 1913, at the home of Bro. and Sr. Daniel Byer of Kindersley, Sask., there occurred the marriage of their daughter Sr. Ester Byer and Bro. George C. Neidrauer, Eld. Geo. E. Whisler, officiating.

OBITUARY.

HALDEMAN.—Susie May Haldeman, daughter of Mr. and Mrs. William Haldeman was born Sept. 21, 1895, died near Mastersonville, Pa., April 10, 1913, aged 17 years, 7 months and 19 days. Deceased was an invalid all her life. Funeral service was held at the Mastersonville M. H. conducted by Bishop H. B. Hoffer and Eld. Allen B. Brubaker. Text, Eccl. 12: 1. Interment in adjoining cemetery.

SWALM.—Archie, son of Conrad and Elizabeth Swalm, died at Merrington, Sask., Mar. 27, 1913, aged 28 years, 4 months and 16 days. He leaves to mourn, his parents, four brothers, and six sisters. He had been home for three months with his parents and returned to Merrington, enjoying good health, but pneumonia seized him and he was only sick a few days. His remains were sent home to Nottawa, Ont., and interment was made in the sixth line cemetery.

BRANDT.—Bro. Jacob G. Brandt, of Deodate, Dauphin county, Pa., passed away peacefully on March 16, 1913, aged 71 years, 3 months and 21 days. He is survived by a sorrowful wife, two sons, and four daughters. His entire family, with the exception of one son have enlisted under the banner of King Immanuel. Bro. Brandt was an earnest, spiritual brother and he will be missed, not only in the family, but also in the services. His funeral was held at Shenk's M. H. and burial in the adjoining cemetery. A large concourse of people attended. Services were conducted by the home ministry. Text, Num. 23: 10.

HINDS.—Mary Eyer Hinds died at her home near Ponca City, Okla., of Chronic Nephritis, April 16, 1913. She had been ailing for some time but was able to be about her usual duties up to five days before her death. Sister Hinds was born in Canada, Dec. 11, 1849. She came to Brown county, Kans., with her parents, in 1874. It was in Brown county, Kans., that she united with the Brethren. She lived in the faith of her Savior. She leaves a husband, John Hinds, a sister, Lydia Halde-
man, and four brothers. Her husband and B. F. Eyer, her brother, brought her body to Brown county, Kans., where funeral services were held in the Brethren church, and the body laid to rest beside father and mother Eyer.

KUNKLE.—Elizabeth Kunkle, widow of the late Jacob Kunkle, was born in York county, Pa., Mar. 28, 1839. Some forty years ago in those early days of Christian simplicity and practical piety, when men and women were taught to deny themselves, to take upon themselves the “Yoke” and “Cross” of Christ, to be “not conformed to this world,” she accepted Christ as her Savior and endeavored by the grace of God to “walk in all the Lord’s appointed ways.” Hence with propriety we can say there has again been removed from our midst forever one of those “Old Landmarks.” Who will “lay it to heart” and set a like example to the world? She was the daughter of Michael and Frances Boyer, who came from Pennsylvania to Ohio many years ago, but who have long since gone to their eternal home. A number of years ago she was united in marriage to Jacob Kunkle who was an earnest, plain, conscientious minister of the gospel and an example of true Christian piety to the world. Together they went on heart in heart and hand in hand. When his work was finished a few years ago the grim messenger of death came and his “spirit went to God who gave it.” Here Sr. Kunkle was left to finish her days in lonely widowhood, but never lost the “Joy of the Lord!” From the home of her brother David Boyer in Piqua, O., she departed from our midst forever to join her loved ones gone before, aged 74 years, and 25 days. She leaves two brothers, David of Piqua, O., and Eli, of Dayton, O, and a host of relatives and friends, to mourn her departure. On April 25, her funeral service took place at the Donnelsville M. H. where we will hear her testimony no more. Services were conducted by Bro. Harvey Miller assisted by Bro. O. B. Ullery. Text, Rev. 14: 13. Her remains were laid in the adjoining cemetery to await the resurrection morning in the hope of a blessed immortality.

DEDICATION AND LOVE FEAST.

Dedicated services and love feast, May 11, at Cedar Springs Clinton county, Pa. All persons wishing to attend these services should write to B. Frank Long of Cedar Springs, Pa., for traveling information and arrangements to be met at trains.

Japanese recently arrested the teachers in the mission academy at Syen Chun, Korea, and took them to Seoul to examine them by torture in the effort to discover a suspected political plot.

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.

Gratertown, ....................May 16, 17
Come to Pottstown thence by trolley to Trappe.

Mechanicsburg, ...............May 16, 17
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.

Martinsburg, ....................June 14, 15
Grantham, (Bible School) ..........June 18

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

Oklahoma.

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

Michigan.

Carland, ........................June 21, 22

New York.

Clarence Center, ................May 31, June 1
All of these places extend a cordial invitation to all to attend these meetings.

“Be diligent. Work. He has hard work who has nothing to do.”
DAILY HOME READINGS.

Monday May 12. Read Gen. 42: 3-17.
Joseph Meets His Brethren.
Joseph's brethren...bowed...they bowed before him...their faces to the earth... Joseph knew his brethren but they knew him not... Joseph remembered the dreams which he dreamed of them.
Joseph's brethren had hated him because of the dreams here referred to. Now they did exactly what the dreams had indicated they would do. But Joseph's heart was tender towards them. So Jesus has thoughts of peace towards the wandering ones.

Conscience Awakened.
We are...guilty...we saw the anguish of his soul, when he besought us and we would not hear.
When God consciousness and Sin consciousness are absent we go on unconcerned, but when conscience is awakened and God consciousness and Sin consciousness are present, then we are ready to say, "We are guilty."

Sin Finding Them Out.
What is this that God hath done unto us?... Jacob said...Me ye have bereaved...Joseph is not...All these things are against me.
The brethren were up hard against their evil doing of past days. Well may we say, "The inescapable past." We must face our past record; and there is nothing to cover it save the blood of the Atonement. Thank God for this remedy.

Increasing Anxiety and Trouble.
The famine was sore...Go again, buy us a little food...God Almighty give you mercy before the man.
Thus is there no way open for the guilty sinner but to go back to Him against whom he has sinned and whom he has rejected. Thank God, we know that He is waiting to be gracious.

Friday May 16. Read Psa. 99.
Pardon with Punishment.
O Lord...thou forgavest them though thou tookest vengeance of their inventions...the Lord, our God is holy.
"That thou mightest be justified when thou speakest, and be clear when thou judgest," is David's position and plea when he is brought to face an angry God. So every sinner cannot but justify God when he sees himself aright.

Saturday May 17. Read Psa. 32.
Confession and Forgiveness.
I acknowledged my sin...I said I will confess unto the Lord...thou forgavest...my sin.
Jesus said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." O Lord we thank Thee that Thou are waiting to be gracious. Grant us strength to confess.

Prayer for Forgiveness.
O Lord, righteousness belongeth to thee...unto us confusion of faces...To our God belong mercies and forgiveness,...we have rebelled against him.
Gracious Father, we would find shelter and safety under the wings of Thy mercy. We thank Thee for Jesus who has atoned for all our guilt. Help us to fully trust.

Monday May 19. Read Gen. 43: 18, 19, 23-34.
Joseph and Benjamin.
He...saw his brother, Benjamin...his bowels did yearn upon his brother...Benjamin's mess was five times so much as any of their's.
The greatness of Joseph's character is here revealed. All through the trials of years his faith had remained strong; he had retained his love and the springs of his emotional nature were fresh and flowing. His seeming severity was needful for his brethren.

Judah's Plea with Jacob.
Send the lad with me...I will be sure...for him...If I bring him not...let
me bear the blame.

"Before the throne my Surety stands,
My name is written on His hands."
Thus have we a better surety. Jesus said, "I give unto them eternal life and they shall never perish...Nothing shall be able to pluck them out of my Father's hand."

Wisdom...crieth...come eat of my bread...forsake the foolish and live.
A "fool" in Scripture is never a mentally deficient person, but rather one arrogant and self-sufficient; who orders his life as if there were no God. See for illustration Luke 12: 16-20. Scofield.

Come...all things are ...ready....bring the poor...the maimed...the halt...the blind....that my house may be filled.

"Come, sinners, to the Gospel feast.
Let every soul be Jesus' guest;
There needs not one be left behind,
For God hath bidden all mankind.

The message as from God receive;
You all may come to Christ and live.
O! let His love your souls constrain,
Nor suffer Him to die in vain.

This is the time no more delay,
The invention is today;
Come in this moment at His call,
And live for Him who died for all.

Friday May 23. Read Isa. 55. The Universal Invitation.
Come...to the waters...buy wine and milk without money and without price...seek...the Lord...Call upon him;
he will have mercy... he will...pardon.

Jesus the water of life will give
Freely, freely, freely
Jesus the water of life will give
Freely to those that love Him.
The Spirit and the Bride say, Come,
Freely, freely, freely
And he that is thirsty, let him come
And drink of the water of life

The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work.

I love Thy Church, O God;
Her walls before Thee stand
Dear as the apple of Thine eye,
And graven on Thy hand.

Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.

Let us be glad and rejoice...for the marriage of the Lamb is come...his wife hath made herself ready...Blessed are they which are called unto the marriage supper of the Lamb.
The "Lamb's wife" here is the "bride" (Rev. 21: 9) the Church, identified with the "heavenly Jerusalem" (Heb. 12: 22, 23). And to be distinguished from Israel, the adulterous and repudiated "wife" of Jehovah, yet to be restored (Isa. 54: 1-10; Hos. 2: 1-17), who is identified with the earth (Hos. 2: 23).—Scofield.

MY SYMPHONY.

"To live content with small means,
To seek elegance rather than luxury, and refinement rather than fashion: To be worthy, not respectable, wealthy not rich:
To study hard, think quietly, talk gently, act frankly.
To listen to stars and birds, to babes and sages, with open heart:
To bear all cheerfully: do all bravely, await occasions, hurry never.
In a word, to let the spiritual, unbidden and unconscious grow up through the common.
This is to be my Symphony."
—Sel. by Comp't.
MESSIAH ORPHANAGE LETTER.

(Concluded from page 19)

uary and two more will be leaving before the close of May.

This does not include all who are now in private homes for some had gone away during previous years and now as we recall them we think of Canada, Kansas, Michigan and New York as well as sections of our own state as being the homes of the girls who were once a part of the Orphanage family.

We still feel that we may in a sense claim them and our prayers are daily that God may keep a watch over them for good and that each one may shine for Jesus.

Sr. Roxy Anger who expected to come in February to assume charge as matron is still detained in Buffalo on account of the illness of Sr. Gish.

We commit all things to Him who is able, praying that He may have His way.

Will you pray for the work?

The Workers, Mary E. Hoffman, Fanny N. Engle, Elsie Underkoffler, Mary Kindig.

MY EXPERIENCE.

How should I start and write today? I love the VISITOR very much. I feel that I should not delay. Because it does the Bible touch. I love to read it from beginning to end. I want to say right here that I found the Lord most dear—First of all as Paul hath said, I was in sin and trespass dead; 0 how deep in sin we get. I certainly was a human wreck. I was in sin so very deep, I could not eat, I could not sleep. I was made to think of the prodigal son, How he left his home and where he run. Then I saw my awful state, And Satan said, Its now too late, I had gone too far from home, I could not find the way alone. Here I saw that I was lost, I did not know as yet what I had cost. When I then came to one marked fifty-five, I thought that I could get alive. Then I cried for mercy, For I said, Dear Lord, help me. And soon my eyes were open, For I could plainly see, That Jesus for sinners died, And that He died for me. Not only by repenting do we a pardon receive, But also in conversion, we surely must believe. They both must take possession before we get relieved.

The one that these lines here penned Has found the Savior his dear Friend. Was it by works that I have done, That on the narrow way I've come? O no, it was through precious Grace, That all of this has taken place. One thing I often do regret, Because my parents I did forget. The Bible says we should them obey, No matter what comes in our way. Then we can sing that happy song, For God has promised we shall live long. For one thing I was very glad, I read the Testament through, And did not ask of poor man What was required of me to do. I got tired of fashion and pride, I had to lay them all aside, I did not obey the way I should, For Satan in my way has stood. I thought I could hardly pray, But Jesus gave me words to say. Jesus will not cast us out, If we tell Him all about Our troubles and our trials: He'll help us through, yes, every time, We cannot help but smile.

I feel to praise my God today, Because I found this narrow way. The Lord has been blessing me With things that rare and countless be. When I was young I drove a stake, At twenty-one I'll make a break. But God a little different seen, I had to stop at seventeen. I am glad I started young The world and all its evil to shun. To the young I have a word to say, Let us always watch and pray. If we are sowing to the flesh We cannot reap there with the blessed. But let us in the Spirit sow, While we live and where we go. The Savior can us humble make, And in the morning our places take. Do not forget our family worship, And don't forget to read
A chapter from the precious Book
In which we should believe.
And let us live as we have seen,
In second Timothy, two, fifteen.
I will bring my writing to an end,
A greeting in Jesus' name I send.

Albert A. Greenawalt.
Columbia, Pa., April 14, 1913.

FROM AFRICA.

Mtshabezi Mission,
Gwanda, S. Africa.

Dear readers of the VISITOR:

Greetings in the ever worthy Name of Jesus who died to save all mankind. As we see those of the 'black race' whose hearts have been washed in the Blood of the Lamb, it makes our hearts rejoice and we thank God for free Salvation for all.

Just recently Sr. Engle and myself took a short trip to one of the out-schools and were much encouraged by what we saw. We travelled by donkey-back and were accompanied by four of the girls staying at the Mission, whose homes are in the vicinity where we visited. We left home Friday evening, Mar. 14, at 6 p.m., choosing the night for travelling because it is very hot during the day. After a five hours' ride we came to the home of one of the girls. She awoke her parents who gave us a hearty welcome. Her father spread a large canvas on the ground and on this we spread our blankets and were soon sound asleep.

Early the next morning we started out again and a ride of a little over an hour brought us to the home of Masotya the teacher of the school previously mentioned. He and his wife were working in their garden when we arrived but he soon saw us and came running from the garden.

The school-building and their living-huts are built on a high location which affords them the pleasure of seeing the surrounding country on all sides, and also gives them full benefit of the breeze. We rested here about an hour during which time Masotya milked the cows to give us some milk to drink. Then we went to the home of another of the girls arriving after a ride of about an hour and a half. The little boys and girls of this kraal came running and laughing when they saw Ntete, their sister. Her parents were not slow in coming either and were very friendly in their greetings.

We camped here for the day under some large trees just back of the kraal. Ntete soon brought us some corn-porridge cooked in milk, which we ate with a relish.

About the middle of the day our attention was attracted by the bleating of a kid and looking around we saw Ntete's father coming with a nice white half-grown goat on his shoulder. This he presented to us and as a mark of great respect, asked Sr. Engle to slay it. She however preferred to give him the privilege of slaying it, and after it had been hung in a tree asked us to come and inspect it. It was dressed very nicely and Sr. Engle instructed him to cook most of it as we proposed giving them a share also.

That afternoon we called on a family of Colonial people who live in that neighborhood, by the railroad water-tank. We enjoyed our call there very much. After returning to our camping-place we went out in another direction to the home of one of the other girls who was with us, Sibuzo by name. After staying a short time we invited the people over to services that evening at Ntete's kraal which was not far distant. We were starting to leave when Sibuzo came and asked us to remain for it which we did. Shortly after returning to our camping-place we were surprised to see Ntete's father coming with all of the meat which he had cooked. He set it before us on a large wooden tray. We expressed our surprise that he should bring it all, whereupon he said "Why! the goat was yours. I gave it to you." We then took what we wanted and gave them the remainder which greatly pleased them.

There were about twenty natives at services that evening. We were much pleased to see all the old people there as well as the young. Some of the younger people are class-members and took an active part in the service. Sr. Engle spoke from Matt. 18: 1-14. After services some of them asked if we were going to sleep under the tree. They said the 'umgana' fruit which was falling from it would strike our faces. We assured them that our parasols were a safe protection, and with a bright fire on one side and wind-break of branches of trees (which had been kindly put there in our absence) on the other side, we were again comfortable for the night.

The next day being Sunday, we returned in the cool of the morning to Masotya's kraal. They gave us a newly built hut to occupy which seemed very home-like. Masotya, with the help of some other natives, has put up a
new school-building lately which does credit to the builders. It is about 19 x 32 feet in dimensions with a veranda at one end. It has spaces for eight small windows and a double door. These must remain only spaces until windows and doors can be supplied. The walls and floor are of mud and the roof is thatched with grass.

About mid-day we gathered into this building for services. Masotya opened the meeting after which Sr. Engle spoke awhile from the 16th. chapter of Mark, followed by the writer. There was an attentive congregation of 123 present. After a short intermission, Nasotya had a meeting with the class members. Quite a number testified to the saving grace of God while others had confessions to make of wrong things in their lives. There are 87 enrolled in the class but are not all regular attendants.

Sunday evening we went to a near-by kraal and had prayer with a sick man. Monday morning Sr. Engle visited at another kraal where there were two sick natives.

It was my privilege to visit the school on Monday. There were only fifteen pupils present that day as many are busy in their gardens since the rains. Their average attendance at school is between thirty and forty. I think Masotya does very well in teaching, considering the school privileges he himself has had.

At about 5 p.m. we started for home. It was a delightful cool evening and our donkeys had had good grazing so were ready for the journey. We arrived home about 11.30 that night after having had several rather amusing experiences with the donkeys, such as the pack-donkey losing its pack, etc. Judging from the number of hours we travelled, you might think we covered quite a number of miles, but a donkey only travels about three miles an hour.

We were glad to find them all well at home. Baby Winger is growing fast, physically and intellectually.

We thank and praise God for His help and presence day by day. After famine had been threatening us for some time, the Lord saw fit to send us late rains and the gardens are now green and flourishing, although very late. The gardens in the vicinity where we visited are much farther along than here with us.

How precious is the promise, "But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4: 19).

We desire a continued interest in your prayers that many souls who are yet in darkness may receive Light and all the blessings which come with the Gospel.

Your sister in Christ,

Sadie Book.

Mar. 20, 1913.

A LETTER FROM BRO. HIGGINS.

I come to you in Jesus' name. I have been impressed to write to the Visitor family for some time, but some way I could not get at it. By God's help, I will try to do so now. I asked God to lead me by the Holy Spirit, and I believe He will. Two weeks ago I was taken suddenly with the La Gripp—cold and shaking badly, then changed to a burning heat; it went to my heart, and got so bad I thought I might go, but God in His goodness in answer to the prayer of faith, raised me up again, and He shall have all the glory.

Brethren, it means much more than some people think it does to step out on the line with God's word, which brings us to a place where we can realize a filling up, and an indwelling of the Holy Ghost, empowering us, for the work He has for us in the uplifting of humanity, and bringing them nearer to the God that saves, and sanctifies, and gives such an infilling, that persecutions and frowns of the world, will bring us nearer to the Christ of Calvary, who giveth us the victory, through the blood, shed on Calvary's cross for all mankind, and who will repent, and take it on the conditions found in the word, have faith in God.

Here are some Scripture passages that came to my heart, "Faith is the victory which overcometh the world." "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Without doubt God intends for us to be holy in the world to come. This being true, then we must be pure and holy here, if we ever expect to go there, "As he which hath called you is holy so be ye holy in all manner of living; because it is written,
be ye holy, for I am holy.” It is plain that God requires a holy life here. This is for us as we journey on the way in the Christian life. I John 2:25: “And this is the promise that he hath promised us, even eternal life.” I John 3:2: “Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is.”

Can we drink in these wonderful promises, and grow fat in our souls, as we meditate upon the word? They are ours, if we only grasp them by faith in Him. Those great tornadoes, cyclones, storms and floods, are only the signs of the times before the second coming of Christ. And how little the people care about these things in this day and age of the world. The judgments of God falling upon the people, and they pay no attention to it, but go on with harden hearts, until they plunge into an awful hell. What a sad day that will be for those that reject Christ, and His salvation. At His coming this old earth will be cleansed and purified, and made a new earth, a pure, holy place, where Christ will reign with the saints a thousand years.

But I hear some one say, How can that be when so much of it is covered with water? Ah, in the purifying process the sea will be dried up. What would the spiritual body want of these temporal things? Nothing, whatever. But He is going to reign with the saints, glory, hallelujah. Does this stir your soul to its very depths, and bring a thrill of joy, rapture and bliss, to your heart and life? If not you can get into a place where it will fill you full, to running over. What saith the Scripture, Rev. 21:1: “And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away: and there was no more sea.” The earth made new, and the sea gone. Won’t that be glorious? It seems to me that this is plain enough. I have given it much thought and prayer, and this is the light that God gives me on it. Rev. 22:14: “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. 20:6: “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.” Shall we be among that number, that shall reign with Him in that glorious day, and can we with our finite mind, fathom the Scriptures before us? Nay, nay. But we can by the help of God get something out of them that will help us, to help others on the way from earth to heaven. Rev. 21:2-8: “And I John saw the holy city, new Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband.”

“And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people. And God himself shall be with them, and be their God.” Surely, God is with His people now, and they enjoy the indwelling of the Holy Ghost. But to a far greater measure will be the enjoyment of the saints at Christ’s Second Coming. This ought to stir us to a greater zeal and earnestness in God’s work. Souls are perishing all around, and are we doing our part?

4. “And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

5. “And he that sat upon the throne said, Behold I make all things new. And he said unto me, write: For these words
are true and faithful." His promises are sure of fulfilment to all the saints.

Are we looking for His coming? When sorrows and pains are gone, and we shall be forever with the Lord. This subject stirs my soul to its very depths as I meditate upon the word, for it is the heavenly manna to the soul.

7. "He that overcometh shall inherit all things: and I will be his God, and he shall be my son."

8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Are you ready to meet your God? Are you ready for His coming? There must be a real spiritual birth. Jesus said, "Ye must be born again." Stop, and think the matter over. Where will you spend your eternity? With the saints in heaven, or with the damned in hell? Its one, or the other. Turn to the Lord for mercy and pardon while the door of mercy is open for you.

I will give you these Scripture passages to think over. Rev. 20: 14, 15: "And death and hell was cast into the lake of fire; this is the second death."

"And whosoever was not found written in the book of life was cast into the lake of fire."

I exhort you as one that loves your soul, seek your soul's salvation before it is too late, or you will have to spend a never ending eternity with the lost in hell.

Revelations 22: 3-5, 16, 17, 20:

3. "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:" Yea, serve Him with radiant hearts, beaming with glory.

4. "And they shall see his face: and his name shall be in their foreheads,"

5. "And there shall be no night there: and they need no candle, neither light of the sun: for the Lord God giveth them light: and they shall reign for ever and ever." God help us to grasp the glorious things contained in these Scripture passages and may we appropriate them to our hearts, that we may grow in the divine life.

16. "I Jesus have sent my angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star."

17. "And the Spirit and the bride say, come, and let him that heareth say, Come, and let him that is athirst come: and whosoever will, let him take the water of life freely."

20. "He which testifieth these things saith, Surely I come quickly: Amen, even so, Come. Lord Jesus."

I would have liked to have made more comments upon these scriptures but I feared my letter would be too long. Therefore, brethren, and friends, I leave them with you, to meditate upon, praying that God may use them in comforting the saints, and encouraging the lambs of the flock, and stirring up the minds and hearts of the unsaved, that they may realize their lost condition, and turn to the Lord for salvation: come to Christ, and have the blood applied to wash thy sins away.

While I was visiting over the Brotherhood, I was grieved, to see how our young people are drifting into the fashions of the world, dropping the plain way and putting on things like the world. Yea, some of our ministers ought to be more careful how they set the example before the young of the church. I pray that some of God's servants may give out the warning voice before our church is led off into the worldly things, and loses its power for good as other
churches have done. Brethren, let us keep in the old plain paths, which our forefathers were in. I don't know why the Lord brought this to my heart, but I realize the leading of the Holy Spirit very plainly. I am as deeply interested in the future welfare of our church as anyone can be. I want to see it prosper, and God's work advancing all over. I earnestly desire the prayers of the saints.

Yours in sincerity for the welfare of the Brotherhood,

Amos C. Higgins.

Des Moines, Iowa.

UNOCCUPIED ISLANDS.

I. The South Sea Islands.
There is little known today about the geographical part of the South Sea Islands. There are portions of Central Borneo and British and Dutch, New Guinea that are still unexplored. It has been said that we have better maps of the moon and stars than we have of these Islands.

In Dutch New Guinea an attempt was made not so long ago to reach a clearing on one of the mountains which failed. The explorers reached a spot of 1700 ft. above sea level and there obtained a view showing the jungle to extend in an unbroken mass as far as the eye could reach. As they pushed their way along after leaving the river bed they had to cut through an endless mass of tangled trees and creepers. During their ascent they met people belonging to the pigme tribe. Their average height was about 4 ft 3 in. There was no cultivation found among these people. They live upon wild produce and a few fish.

There has been some missionary work done on this Island. But some missionaries have given their lives for this work and suffered martyrdom, being eaten by savage cannibals.

The remark has been made by some people that it was absurd, even wicked, to cast the pearls of the Gospel before the dogs of cannibals. May we not forget that God loved the whole world, and that Jesus said "Whosoever will", and again that He gave His life that none should perish but all have eternal life.

We find in the Central and Western parts of Borneo unoccupied fields. There are 400,000 souls destitute of the Gospel. The population is mostly pagan. But the Moslem religion will be accepted unless the Christians bring the Gospel to the people. The call for workers at this place is urgent.

Cannibalism is still prevalent in Borneo and elsewhere in these South Sea Islands. Two missionaries of the Presbyterian church, Rev. H. Hopkins and Rev. H. Mc Pherson were eaten by cannibals. The report is that there is a revival of ancient religious customs in a number of the Islands, the natives feasting on human flesh. This was a report given May 6, 1910. H. W. Walker in describing the horrors of cannibalism speaks of seeing rows of human skulls and quantities of bones, the remnants of a gruesome cannibal feast. The tortures are too horrible for description: these are things of today and not of the dark past.

One of the most degraded tribes of the human family is the Dayaks of Borneo. This tribe is practically without missionaries. It is called the head hunting tribe. The Dayak girl thinks as much of heads as white girls do of jewelry. The women incite the men to go on head hunting expeditions. The young men bring heads to their maidens as tributes.

On the Eastern half of the island of Sumatra together with the islands of Banka and Billiton there is a population of over 3,200,000 people untouched by missionaries. The Bataks of Western Sumatra has won for Christ 47,729 people from heathenism and Islam. The district of Atjeh in the North is famous for a battle ground between the Dutch rulers and Mohammedan fanatics. This district is closed by fanaticism and is the most difficult place; but nothing is too hard for God.

The small Islands around Java reveal a population of over 2,000,000. These are without any missionary. Nevertheless they are important places. This will be shown from the fact that in one year more than four hundred merchant vessels visited at the harbor of Dilly. The Islands Bali and Lombok are the only two that hold on to the Hindu religion. Islam
has taken the others. As yet no translation of the Bible appear in their languages. Some missionaries have done work in Java, but it has been much hindered because the Dutch government has shown favor to the Mohammedans.

Next we look at the Philippine Islands and see what parts are still unoccupied. The Polawan and Tawi-tawi groups are claimed to be wholly unoccupied and these have a population of 127,000, who are nearly all Mohammedans. The Philippine Islands have eighty dialects in their language. The Bible has only been translated into a very few different dialects. So many people are still with out the Word of God. There has been some missionary work done and it has proven to be very encouraging to the workers. May we not be the ones to help make others happy and in so doing cause ourselves to be happy?

II. Japan.

In Japan the Christian work has been very encouraging for the past five years. But how large is the task still before us! Out of 52,000,000 people only 150,000 are Christians, and yet the total number of Protestant communicants is 67,043. And there are less than 800 missionaries out of which 656 are found in ten cities, also which are five seventh of all Japanese workers and churches. The masses, the industrial and agricultural classes are in many provinces untouched and unapproached. It is true that most of the mission workers are carrying on educational and literary work but shall the evangelization be kept to take second place? There are regions that are practically untouched and areas unoccupied.

The district of Tukushima with a population of 1,175,224 has only one mission station. Okayama district with a population of 1,188,244 has only one station and three ordained missionaries. The regions most neglected hitherto are broadly speaking the whole Japan sea coast of the main island and large portions of the Northeastern provinces.

May we as God's children see what our duty and responsibility is to these people who are still in darkness. May we all remember the command Christ gave to His disciples, “Go into all the world ....and lo I am with you alway.”

This article was prepared by Sr. H. L. Smith, in connection with the regular school work at the Bible School at Grantham, Pa., and is here printed by request—Editor.]

WITHDRAWALS.

In all the congregations there are withdrawals. Or in other words, there are backsliders. One after the other resigns his membership. They grow weary of church fellowship, and seek relief in resigning their membership. It has always been so, and, I suppose, will continue to the end. If this is true, and it can not be avoided altogether, the important question is, Is it kept at the minimum?

A number of causes enter into the question. The chief one, no doubt, is want of regeneration. Membership in the kingdom of God is based on regeneration. “Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.” Being born of water and of the Spirit, is the means, you see, of entering into the kingdom of God. This is the way, the only way. The church is intended only for such as come this way; it is for the regenerated, -only for them. And the real church is made up of only this class. But, while this is true, there are many who gain and hold formal membership; it is membership only in name.

Regeneration is the process of passing from death unto life, when the individual is made free from the law of sin and death. His poor, broken heart is healed and made glad; his chains of slavery to sin drop off; his eyes are opened to behold the beauty of our God; his tongue is loosed to speak words of praise and thanksgiving; he becomes a new creature in Christ Jesus; old things pass away, from death to life, and has tasted that God is precious, that he would desire to.

Why should this man wish to turn back? What does the world have to
offer for the exchange? Is it probable, after one has been restored from darkness to light, from slavery to liberty, return to darkness, slavery, death and the certainty of eternal damnation? Is it probable that one thus sanctified by the blood of the covenant, would rise up and trample under foot the Son of God, count the blood of the covenant whereby he was sanctified an unholy thing, and do despite unto the Spirit of grace? Is man capable of such an act, such sin? Maybe. It is no doubt possible, yet hardly probable. Admitting that it is possible "to fall from grace," it is certain, I think, that only a few of those who are truly born of God ever turn back to "the beggarly elements of the world." On the other hand, it is easy to understand how the unregenerated in the church fall by the way. They never have been made alive to spiritual life and fellowship. These afford them no pleasure; therefore they are dead to them. They naturally turn to the things to which they are alive, and which give them pleasure; and these are outside of the church. So they "backslide," as men call it.

The remedy for this is to teach more fully and urgently the need of regeneration. Let the church, especially our evangelists, be more interested in the regeneration of the people,—not that we should have less interest in getting people into the church, but more care, more interest, that they come the regeneration way. This condition can not be too much emphasized. There is no gain in adding the unregenerated. On the other hand, it is a decided disadvantage to both the individual and the church. If the unregenerated, already in the church, could be converted, that would be the greatest blessing to begin with. Recently, an elder in whose congregation I was preaching, said, "The greatest need here is about thirty or forty conversions in the church." And it is no doubt true that that church is the type of hundreds of others.

Besides the need of regeneration, the want of proper pastoral care is responsible for the loss of many. Jesus teaches pastoral care with as much plainness and urgency as he teaches regeneration. The Gospel is to be taught to the people, and they that believe it and repent, are to be baptized. This is regeneration. These are born into the kingdom. Now the growth stage begins. Pastoral care begins. The conditions of growth and the elements of strength must be supplied. "Teaching them to observe all things whatsoever I have commanded you," is intended to cover this stage.

When a child is born into the world, it requires no argument to prove the need of proper care. Without healthy food, clothing, cleanliness, pure air, exercise, etc., the child is dwarfed, probably dies. At most, it can not reach its best.

So in spirit. The new-born babe must be nourished with the sincere milk of the Word, so that, when grown up, it can eat meats. High ideals must be taught, and clean living must be maintained. The helpfulness of pure associates must be understood, and the danger of impure associates appreciated. The imperative need of exercising in all the Christian graces, such as the study of the Word, meditation, prayer, attendance upon the public sanctuary, interest in men, deeds of kindness, etc., must be impressed with emphasis. In general, the life of the membership must be directed and cared for.

This is the work of the pastor, or elder, if you please. The work, in general is poorly done among us, and we are paying the price in the loss of souls,—those that withdraw that might be saved by the proper pastoral care. It's an awful re
spansibility to face. It belongs not to the minister, or elder, alone; it belongs to the church. The matter can be remedied just as soon as the church is ready to shoulder her part of the proposition. Let there be a distribution of burdens; or, rather, I would say, Let there be a distribution of privileges of service, and the question is solved. The minister, of himself, is not able to use your privileges and his too. Or, in other words, he is not able to do your work and his, too. See? This matter, properly adjusted, will provide the much-needed care. There are men sufficient to take care of all the churches, if they are put in position to do it.—Gospel Messenger, Sel. by Anna Fishelman.

FOREIGN MISSION FUND.

(Continued from page 17)

Hummelstown, Pa., $4.45; Annville, Children of Zion, $7.50; Palmyra, Children of Zion, $10.51; Campbellsport, Pa., $15.00; Fairland, Pa., $17.27; Sand Beach, Pa., $3.47; F. E. Elser, Penbrook, Pa., $5.00; Mechanicsburg, Pa., $17.75; Carlisle, Pa., $2.00; Gratersford, Pa., $8.50; Silverdale, Pa., $12.50; Souderton, Pa., $25.00; Philadelphia, Pa., Mission, $17.00; Morrison Cove, Pa., $8.21; Mastersonville, Pa., $14.87; Lancaster, Pa., Mission, $10.06; Rafton, Pa., $13.21; Pequea, Pa., $20.75; Manor, Pa., $20.00; Penbrook, Pa., Men's Bible Class, $10.30; Penbrook, Pa., Women's Bible Class, $5.55; D. K. Kreider, Ill., $10.00; Millersburg, Pa., $15.00; Grantham, Pa., $40.14; Harrisburg, Pa., $30.00; Cedar Springs, Pa., $35.25; Clarence Center, N. Y., $18.00; Markham, Ont., $75.73; Mennonite church, Markham, Ont., $8.24; Pelham, Ont., $8.01; Sixth Line, Nottawa, Ont., $25.50; Second Line, Nottawa, Ont., $14.12; Howick, Ont., $20.95; Rosebank, Ont., $25.23; Springvale Ont., $14.20; Wainfleet, Ont., $75.20; Black Creek, Ont., $40.04; Sherkston, Ont., $8.10; Buffalo, N. Y., Mission, $21.10; Valley Chapel, Ohio, $21.65; Sippo, O., $105; Total receipts to May 1, 1913, $950.15.

DISBURSEMENTS.

H. L. Smith, and Wife, for traveling expenses, $125.00.

Balance on hand, May 1, 1913, $825.15.

Peter M. Climenhaga, Treas.

Note by the editor:—Bro. Climenhaga sent 75 pounds to each of the three stations but this included specials. $5 for Walter O. Winger, $21.00. This explains the difference in the amounts as it appears in the report.

The forms were held open for this report till the last minute so we are not able to make a complete report of what was sent to this office. Will do so later.

It is indeed gratifying that the response to this special appeal has been so generous and prompt. God will bless all who have a share in it.

It will be noticed that the amount of the donation for the grandson in Africa is not given. The treasurer missed it we suppose.

It would take 4,000 more missionaries than are now in the field (India) to have an average of one to 50,000 of the people.
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! Irredeemably lost. No chance for a light to shine out on their devil-begrit, 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! 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 it short. The closing year, each setting sun, each tick of the clock, is shortening thy days on earth, and swiftly, silently, but surely carrying thee on—on to ETERNITY and to GOD. The year, the day, the hour, the moment will arrive that will close thy life on earth, and begin thy song in Heaven, or thy wail in Hell. No future hour shall come to bring thee back to earth again, thou art there forever—for ETERNITY.

To-day thy feet stand on TIME’s sinking sand; to-morrow the footprints remain, but thou art gone—where? Into ETERNITY.

To-day thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planning for the future. To-morrow all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to ETERNITY. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the realm 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 the 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 crown 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 waits it not. To-day He pleads. Turn ye, why will ye die?

This Tract can be had of S. R. Smith, Grantham, Pa., at 15c per