
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 10, 1913.
The Gospel of Christ Saves all Who Believe

VOL. XXVII. GRANTHAM, PA., MONDAY, MAY 19, 1913. No. 10.

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Evangelical Visitor.

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

Address us at 1216 Walnut St., Harrisburg, Pa., as heretofore.

EDITORIAL.

Miscellany.

By the time this issue will be mailed General Conference will be convened at Thomas, Okla., if the Lord tarry. It looks, as to location, to be at a rather out of the way place, yet the people who reside there will feel that they are as much entitled to recognition as any other part of the church. We hope those who are preparing to entertain conference will have all they can take care of, and will themselves be richly rewarded for their labor of love in a great spiritual uplift. No doubt there will be much work of importance for Conference to consider. There ought to be much prayer throughout the Brotherhood in behalf of this meeting. Majorities decide the questions, but majorities may or may not express the will of God. That which is voted down this year may next year be adopted. Evidently that which is perfect has not yet been attained by any individual or any body of persons. When that which is perfect is come conferences will not be needed anymore. We believe Jesus is yet in the midst of the candlesticks (Rev. 1: 12, 13).

In reporting the election of a deacon at Souderton, Pa., the wrong name was given. Instead of it being Bro. Joseph Garis it is his brother, Bro. Frank Garis. We read Joseph on the card sent to us and thought we read aright. But possibly we may have read it wrong. We don't have the card anymore to settle the matter fully.

At this time—when the Bible is attacked not so much from without by the Tom Paines, the Voltaire, or the Ingersolls, but from within, by men who pose as ministers of the Gospel and teachers in many of the schools of Theology, it is
most important that we steer clear of all of these criticisms of the Bible and errors of these latter day teachings. It is not necessary that we know all about what is being taught by these destructive critics. We can, if we will, stay by the Word itself undisturbed as to what will be the outcome of all of these movements. We need not be afraid that God will fail nor that His word will come to nought. One of the most virile writers of the present day in behalf of the Bible is I. M. Haldeman D. D. a Baptist minister of New York. We have before now called attention to some of his writings especially his pamphlet on Millennial Dawnism. Now there has come to our table his work entitled “The Bible,” in paper cover, price 15 cents, published by Charles C. Cook, 150 Nassau St. New York, being a part of his larger book entitled “Christ, Christianity and the Bible.”

The writer speaking of the need of knowing of a certainty that the Bible is in truth the Word of God asks:

“How may we know that the Bible is the Word of God?” then proceeds to answer the question and finds there is such a wealth of proof as to be almost or wholly embarrassing. Then he lays down one broad and general proposition, which is:

“The Bible is proved to be the Word of God when it is shown not to be the word of man; and it is proved not to be the word of man when it is shown to be—not such a book as a man would write if he could, nor such a book as a man could write if he would.”

Then he proceeds to prove that the Bible is not such a book as a man would write if he could by the picture it paints of the natural man. He says:

“...the figures stand out in such living delineation, that no one can mistake the import. According to the Bible, man came direct from the hand of God. God created him body, soul and spirit—a tripartite being. The soul was the person, the seat of the appetite and passions. The spirit was the seat of the mind, the center of reflection. Spirit and body were the distinct agents of the soul. The agent to connect the soul with God—the body the medium of the soul’s manifestation or materialization in this world, and the instrument for its use and enjoyment. The mind seated in the spirit, was intended, under the influence of the spirit, to be the governor and regulator of the soul—enabling the soul rightly to use its appetite and legitimately to satisfy its passions.

Thus organized, God set man up in the world to be His constitutional, moral, spiritual and governmental image—His likeness morally, His image (His representative) administratively.

“Man turned his back on God, listened to the appetite of his soul, and surrendered to the demands of sensual hunger. The soul, at once sank down into the environment of the body. The mind sank down into the environment of the soul and became, henceforth, not a spiritual mind, but a mind “sensual.” “devilish,” a mind continually suggesting to the soul fresh and unlimited gratification of its desires. With the breakdown of soul and mind, the spirit lost its vital relationship to God, lost its function as a connecting link with, and a transmitter of, the mind and will of God; so that it could no longer enable man to know and understand God; and feeling the influence of the mind instead of influencing it, followed it in its downward course into the environment of the soul.

Out of this dislocation the soul came forth dominant over mind and spirit. Soul appetite and soul desires became supreme: the body the willing and active agent thereof. From this period on, man was no longer a possible spiritual being, but a “natural” man. The word “natural” is soulical.” In Scripture it is twice translated “sensual.” The much used word “psychological” is a derivation of it. In the Bible sense of the word, a psychological person is just the opposite of a pneumatical or spiritual person.”

These few brief paragraphs will show to our readers something of the nature of the book. Throughout it is very in-
structive and illuminative, tracing, as it does, the story of man's fall and redemption, the fulfillment of prophecy, how the different books of the Bible fit to each other in the order of their arrangement, and many more such like things. None will go wrong in securing a copy, but will do better to get the larger book for 75 cents. Address the publisher.

One of the writers on the Sunday school lesson topics makes some very timely comments on the lesson for May 4, which dealt with Joseph's prison experience. Of Joseph's experience in Potiphar's house to where he was sold as a slave by the merchantmen to whom his brothers had sold him, referring especially to the incident with Potiphar's wife the outcome of which was that he got into the prison, he writes as follows:

"When a Woman Tempts a Man. The most dramatic incident of Joseph's career was his experience with Potiphar's wife. We can wish the episode were not there, yet it is true to life. The idea is a startling one to a chivalrous youth that a woman can be a temptress, and that a young man should be on his guard against her. That is contrary to all the teachings and ideas of his early training. Nevertheless every young man must learn somehow or other that all women are not as his own mother.

Indeed one is inclined to say as he looks about city life at the present time, that perhaps never since Rome collapsed by the weight of its own immorality has Potiphar's wife been so brazenly abroad in the land as at present. By the styles of dress that prevail, by the dances of the young people, by performances at the theater, by much current literature, and by not a little of the loose talk of the time woman's enticement to man's baser nature is manifest to an appalling extent."

We have italicized these last sentences because the statements challenge our special attention. We are convinced that what the writer says is only too true. It is no wonder that decent men who see these things should endeavor to legislate that women must dress decently as a member of the Ohio legislature has done. Although it brought upon him the ridicule of many people, yet the very fact that a man has soberly proposed to enact such legislation is proof that the need of it is present now. And if the present mode continues, degenerating at every change of fashion, vice and immorality will go on apace, in spite of investigations by vice commissions, and the weak appeals of moralists. The writer further says that the tendency at present it to take refuge in hygienic, economic and social remedies, that these as defences against the immoralities of society, are entirely inadequate. "The fact that various disabilities, physical, economic, industrial, social and legal, follow in the train of impurity, are quite insufficient to safeguard the race." We quote another paragraph which shows the way of safety.

"Joseph's way was better. His course was in consonance with the highest knowledge of our own time. A noble character inspired by highest ideals is the best armor against the besetments of sin. Joseph had first of all a high sense of personal honor. He would not offend against his employer, the husband of the temptress. That was one of the things that a man of low standards cannot do. Again, he could not "do this great wickedness and sin against God." These loftiest ethical and religious considerations were his deliverance and it is not too much to say that only along the same line may we expect to approach in our time the solution of the present problem of purity."

No matter how much of social improvement and reform may be accomplished by legal enactment and by social betterment it will still remain true that the heart of man is wicked, desperately so, and the only hope for any lasting betterment is in God's way by which:
The heart is made new.

“No reformation will suffice,
’Tis life poor sinners need.”

“If any man be in Christ he is a new creation, old things are passed away and behold all things are become new.”

We wish to thank all those who have helped us in our effort to have a clean subscription list by the end of April. We are glad for having succeeded as we have. But we are sorry that we had to drop as many names as we did. It is rather unpleasant to have to feel that there are some good people who are not as careful as they ought to be in paying their debts. Nearly all whose names we were obliged to drop, are owing the Visitor twenty five cents or more. It is such an easy matter to avoid that in case we don’t want to renew. The subscriber needs only to refuse to receive the paper and the postmaster is under obligation to inform the publisher of such refusal. Now and then it happens that the postmaster fails to do his duty in such matters but not often. Now shall we not increase the number of subscribers largely during the coming year? Let every one try to secure some new subscribers.

Sr. Mary Zook has finished her visit in Pennsylvania, going West in company with the conference delegation on the 16th., inst., accompanied by the India twins who spent the Winter at grand father Martin’s at Elizabethtown. Sr. Zook’s address will again be Goodman, Mo.

On account of Bro. P. M. Climenhaga’s report of Foreign Mission Funds being so much longer than usual, the space reserved for it in last issue was not sufficient so the part of it referring to the Famine Fund was held over for this issue. It will prove interesting reading.

It is indeed cause for thankfulness to God that the response was so prompt and generous.

Praise God from whom all blessings flow,
Praise Him all creatures here below;
Praise Him above ye heavenly hosts,
Praise Father, Son and Holy Ghost.

AN EXPLANATION.

Some may have misunderstood the meaning of my article in last Visitor concerning dried fruit. I only meant to say that some kinds would not be advisable to buy and send, but if any of you have fruit of your own to spare, no matter what kind, it would be gladly received. Any other articles as well. If any in the West do not wish to send to Harrisburg, Pa., they can leave it with H. S. Engle, Abilene, Kans., not later than May 26th and it will be packed with our goods.

H. J. Frey.

Our hearts are filled with gratitude and praise for the very liberal response to the recent appeal for help because of the famine in Africa. We, therefore, as part of the mission body now in the home land, desire to express our thanks for and appreciation of the same, first to the Foreign Mission Board and our beloved editor for their very lively interest in placing the situation plainly and forcibly before the people, and also to every one who helped in this cause whether your gift was much or little. May God abundantly bless every one of you.

According to latest reports there may be part of a crop at Macha, but practically nothing at Matopo and Mtshabezi. So the special offerings will truly be a help in time of need.

H. J. Frey,
Emma M. Frey,
Myron Taylor,
Adda E. Taylor,
Sallie K. Doner.
We learn that baptismal services were held at different places, in Pennsylvania, Kansas and other points. It is a matter of great rejoicing when souls are saved and thus publicly bear testimony of what the grace of God has done for them. May all who thus have taken this important step "reckon themselves dead indeed unto sin, and alive unto God." May they truly "walk in newness of life."

**FOREIGN MISSION FUND. (Continued from page 1)**

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<td>Received from Geo. Detwiler</td>
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**Disbursements.**

- H. P. Steigerwald, $366.25
- H. Frances Davidson, $361.25
- W. O. Wenger, $345.25

Total disbursements, $1072.75. Leaving a balance in treasury, May 1, 1913, of $1403.05.

**Note:** In our last issue the amount given to the grandson did not appear as it was not on the copy. It was $1.00.

**THERE IS LIFE FOR A LOOK.**

There is life for a look at the Crucified One, There is life at this moment for thee; Then look sinner look unto Him and be saved, Unto Him who was nailed to the tree.

**Chorus**

Look! Look! Look and live! There is life for a look at the Crucified One, There is life at this moment for thee.

Oh, why was He there as the Bearer of sin, If on Jesus thy guilt was not laid? Oh why from His side flowed the sin-cleansing If His dying thy debt has not paid? (blood, It is not thy tears of repentance nor prayers But the Blood that atones for thy soul; On Him, then, who shed it thou mayest at once Thy weight of iniquities roll.

Then doubt not thy welcome since God has There remaineth no more to be done; (declared That once in the end of the world He appeared, And completed the work He begun.

Then take with rejoicing from Jesus at once The life everlasting He gives; And know with assurance thou never canst die, Since Jesus thy righteousness lives.

**AFRICA.**

*BY HARVEY J. FREY.*

**Chapter VI.**

**Native Religions.**

"The land dark as midnight; The land of the shadow of death, without any order, And where the light is as midnight." (Job 10:22).

It has been said that the term "Dark Continent" has a three-fold application.

1. Until the nineteenth century, Africa was the one continent whose vast interior, as far as geographical certainties are concerned lay in unpenetrated darkness.
2. It is the one continent whose population is composed almost entirely of dark peoples.
3. It is the one continent whose native religion is without sacred writings or definite systems—whose followers are but wanderers in blackness of darkness.

Of the tribes who inhabited South Africa when the white man found them, the Bushmen and Hottentots were nature-worshippers. The Bushmen believed in an invisible being and worshipped in prayer and in the sacred dance. The Hottentots worshipped the moon and a mythical being. The Bantu tribes (those among whom we are laboring) worshipped the spirits of their departed ancestors.

However, it must not be supposed that the religion of the African is a systematic well-arranged set of ideas or beliefs: for, according to a previous statement, Africa is the one continent whose native religions have no sacred writings, or definite forms. The native's religious idea is therefore rather vague. Dudley Kidd well illustrates this when he gives a dialogue between a white man and a native as follows:

_Do you believe there is only one God?_
Yes, Nkosi (sir).
Do you believe there are many gods?
Yes, Nkosi.
Do you believe there are twenty Gods?
Yes, Nkosi.
Oh how do you answer? First you say there is but one God. Now, there are many gods. You do not believe there is any God at all to you? No, Nkosi. Explain yourself. What do you mean? Yes—No—perhaps—I don't know—You white men know. We black people know nothing at all."

And yet, notwithstanding their vagueness, the Africans do have a deep-seated belief in something, which, because of the superstition at the bottom of it, is hard to change. It has been said that African Fetishism is a religion of darkness. Prayers are petitions for mercy or imprecations upon enemies rather than praise or thanksgiving. Hope in the Christian sense is foreign to heathen thought. The African conceives himself beset behind and before, above and below by innumerable ill tempered spirits, all attempting to frustrate his efforts. He thinks his destiny hangs in the power of the spirits of departed relatives who are ready to visit their wrath upon him at the slightest provocation.

As said above, the Bantu tribes worship ancestral spirits. According to their belief, when a man dies, his spirit passes from the human body into that of a serpent, or snake, which will wander about in the country. They believe that this spirit has power for good or ill over the remaining occupants of the home and that if any would do aught to offend him, he in turn would visit affliction upon the offending party. Under such circumstances, of course we are not surprised to learn that natives will not kill a snake, especially certain kinds into which they imagine the spirits enter.

Moreover, many sacrifices are made to appease the spirits. A year after a man has died, a great feast will be prepared, and many will gather together at the former home of the departed, to eat and dance. The object of this dance is to call the departed spirit back home that he might so fully satisfy himself with meat and beer that he will not visit his wrath upon the kraal, but rather protect from danger. So expectant are they that the spirit will return that they set a plate of meat or a bowl of beer in an empty hut in full expectancy that the spirit will come and satisfy himself during the night. Even though the meat is eaten by the live natives instead of by the dead one, you need not tell them that the spirit did not come and eat. The belief was born in them, and is a part of them. Only when the clearer light comes into their hearts will they see the fallacy of these things.

As the natives believe that much of their sickness and misfortunes are brought upon them because of the ill will of departed spirits, it can easily be seen that they would regard these spirits with high esteem, and offer sacrifices unto them—when they are well, that their health might continue, and when sick that they might be healed.

Christian natives are sometimes put to a test on this line. On a certain occasion, Matjuba was taken very sick. His friends advised him to sacrifice to the spirits in order that he might be healed. But as he was a Christian he would not, but prayed to God instead. His friends predicted his death, but the Lord raised him up. On another occasion, one of our boys, Moimbi, came to prayer meeting and testified as follows:—I was very sick indeed. My friends said, "Worship the spirits or you will die." I refused to do it, and behold the Lord has raised me up. I praise Him for it."

Besides the worship of departed spirits, some tribes notably the early residents of Rhodesia, worship what they call
“Mlimu Wentaba” the god of the hills. They believe this god to dwell in certain large hills, and that he has power, especially, over the sending or withholding of rain. They believe he is one god, but visits from place to place—sometimes in one mountain and sometimes in another. In times of drought, large companies will go to worship him, taking him presents, in the hope that they can induce him to send rain. Their prayer of course is the usual one, the dance. And the priest who acts as mouthpiece for the god will exact presents of the people. Should rain come about that time, the worshipers will rejoice because their petitions have been answered. Should it not come, as is frequently the case, well, then, the sacrifice was not right, or something else is wrong. When the Amantabele first came to Rhodesia, they did not worship this god of the hills. But once, at the time of a very severe famine, the king was induced to send a present to him, and worship; and sure enough, rain came. Ever after the Amantebele, as well as the other tribes worship him.

JESUS LOVES YOU

By W. R. SMITH.

What a blessed soul-cheering truth to the Christian believer. How interested the pure and holy angels are that their adorable Lord should love the weak sinful children of earth. What an uplifting thought for weary mortals, and how it should cause them to make some glad return for the infinite love bestowed upon them.

What a pall of spiritual darkness would cover the whole world, had no revelation of divine love been given it, as dark as the night of sin in heathen lands today.

This is the great central truth of the whole Bible, that God has been trying to impress on the hearts of men, from the creation to the present day. In the ancient times this blessed truth was taught the people through their leaders, and God’s miraculous works of mercy, but how slow and unbelieving they were to receive and rejoice in it. In the fulness of time God sent His only Son, the Lord Jesus Christ, as His divine representative, on a mission to this very earth on which we live, to give the whole world a visible proof of His love for all mankind. His spoken words of truth. His many loving deeds of mercy, and His awful tragic death on that central cross on Calvary, was the highest evidence He could give to man of His infinite love for them. The proof is abundantly sufficient to convince any reasonable one that the Supreme Being has only the dearest affection for His sinful, disobedient children, and longingly desires their happiness here and forever in heaven. Sinners are prone to think that Jesus hates them, but never were they more greatly mistaken. True He cannot look upon their sin with complaisance, but He loves their souls for which He died, and would save them. He is the best Friend any poor erring mortal can ever have, and when here He associated with them, that He might help and be an eternal blessing to all who would receive Him.

Men may wander far away into dark paths of sin and forget Him, but Jesus ever remembers them and follows their many crooked ways, if happily they may turn in some time of great need, and find Him a very present help. People do not understand Jesus because they have not read or know much if any thing about Him. If they did, they would surely believe that He was all love and blessing.

A missionary in the wilds of Africa, once asked a native chief if their gods loved them. He replied, “Why no, our gods never think of loving us.” The
missionary told him that he had a good book which said how his God loved everybody in the whole world. "Read it to me," said the chief. The minister turned to John 3:16, in his Bible and read, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "That is light, a great light, read it to me again" was the chief's comment. It was repeated again, when the old chief said, "I believe them wonderful words, and want to know more about the great God who loves me, that I may also love Him. The way of Salvation through Christ was explained to him, when he finally became a happy believer in Jesus as his Redeemer. I fully believe that there is a way to the hardest heart, with a love message for Jesus, if only the right chord is touched, that will cause it to thrill and vibrate with the songs of redeeming love.

In a certain prison was a sin-hardened criminal so defiant of all rule and disobedient, that no punishment inflicted upon him had any moral effect. It was finally determined by the officials to send him to another prison where he could be more severely dealt with. The man was taken out, one of his hands, being locked to the hand of the officer that had him in charge, while a terrible report of his former bad conduct was sent on ahead to where he was being taken, where due preparations were made to receive so defiant a character.

As the officer and his prisoner were passing along the sidewalk through one of the cities on the way, a little child saw them as they came near where she was, and with a heart full of love and pity for the man chained to the officer, she touched the free hand of the convict as he passed by saying, "Poor man, Jesus loves you."

Like a shaft from a well bent bow directed by the Holy Spirit, the words pierced his heart. Long long years ago, he had heard the same blessed truth, when he had knelt at his now sainted mother's knee, in the evening's twilight, as she taught him to say, "Our Father in heaven." What a cluster of sacred memories were associated with that far away time. How sadly he had disappointed that now absent loved one. What a dismal failure his whole previous life had been, and yet, Jesus loved him still with all his faults.

Was it not time to return that love? He resolved that he would with divine help and grace. When he arrived at, and was received in, the new prison, the officials purposed waiting till he had transgressed the first rule or command, before beginning his severe punishment. But it never came, for never was there a more model prisoner in every respect, and as his good behaviour continued the officials wondered more and more. They reported his now good conduct back to his old prison, and the officers could not understand it, for he was certainly guilty of all he had been charged with.

The wonder grew, and as a last resort they appealed to the man himself to explain, which he gladly did, who a few months after received a full pardon, and went out a free man in Christ Jesus. The love of Jesus never fails, for it is the one bright sun in heaven's skies that casts its radiant beams of light and hope across the dark valley and plains of this earth life. What will you do with this wonderful love that Jesus has for you, receive it or reject it? What good reason can you give for not loving Jesus?

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

Mission work is not made difficult by the obstacles in the field so much as by the conditions of things at home.

Seventeen Jamaica churches gave last year over $1,000 for work outside their Island.
BARBARY COAST.

BY A. C. WINGER.

(Continued.)

The description of Barbary Coast given in a recent issue of the Visitor was most graphic and true, yet did not do full justice to the subject, for it is an impossibility to do so. Only one who has lived in deep sin knows somewhat of the sins that are committed, and the impulses which stir within the hearts of those who commit them.

Perhaps it is an opportune time to speak briefly of the qualifications there should be in those who seek to step out into a work of this kind, if they would do the most efficient service. Some of the qualities lie within our own power to obtain, while certain others can only be wrought out by the Spirit and power of God.

Of the latter, and which is necessary in every line of Gospel work, is a settled and tested conviction that it is God's highest design that we engage in a certain work. Without this, when every cherished hope fails and we realize that not a finger can be lifted to move things, we will yield to discouragement, doubt that we are in our proper place, and retire defeated. The Cause is disgraced, the people lose confidence, and we ourselves are saved only as by fire.

But to labor effectively in the whirlpools of sin among fallen men (not only women are fallen) requires something different, though not necessarily greater, than the preparation for ordinary ministerial duties among the outwardly good and respectable. The sins which are denounced and taught against must not be encouraged even indirectly by the missionary but the whole influence both in inward and outward word and deed must be thrown against them. A light and flippant manner will nullify much good counsel, and an indefinite attitude toward worldly sights and sounds will unsettle those who follow after. The missionary must first of all take a definite stand in his, or her, own heart toward sin and questionable practices, not always because certain things are dammingly wrong to themselves, but because of the influence which is brought to bear upon a weaker one. The wholly sanctified soul will walk in this light when the need becomes apparent.

A worker among the fallen needs to have a perfectly sanctified animal nature. One who has occasional sharp contentions with the flesh makes an undesirable slum worker. Another disease that needs to be soundly cured is the love of personal beauty. Nine tenths of the fallen men and women have gone down because of it, directly or indirectly, and although neatness and cleanliness are closely akin to godliness, yet the bounds may be overstepped and evil result. The Salvation Army realized the truth of this, and the distinctive garb of the Brethren is admirably suited to the work. A sister once visited a certain mission wearing a white shirt-waist and black skirt, and the workers prayed that she might not remove her coat, which was fortunately not done. We may think that these things have no effect but if we will look closely around us we may find evidences of times when it would have been better had there been greater consistency on these lines.

A submissive and teachable spirit is indispensable in a new worker. An all consuming zeal for souls is not sufficient; he has not yet learned that a wise missionary does not work for souls, he works for the Lord, and at this rock his bark of ambition gets many a rough reefing. But the consecrated soul who is in Divine order will be willing to learn from experience and experienced ones, thus as-
cending the steps of efficiency surely though perhaps slowly.

Someone will say, "But I am not qualified for the work, I feel God has called me to. I am like Job who received light when his way was hedged." We have tried to show that all of these requisites, except the first which must come alone from God, are within our own power to meet. As for being able or not to do anything on the field, God never calls anyone whom He cannot fit or use. He does not waste time or deceive confidence.

So we encourage every sanctified young brother and sister to let God have His perfect way in your life, so that you may be led to and into the circle of service He has planned for you. If Satan can run you into matrimony, he will do so, for it is his favorite trick for forever tying up prospective and promising missionaries. Let us heed the sighs of older ones, "O if I were young again. I would have escaped much." "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Adieu.

GREAT MAKER

of our hearts, we bring them back
To Thee, and on Thy table lay them down,
And pray that Thou wouldst take them all apart,
Remove the dust, restore that which is worn;
Drop in the oil of grace, and set again
Their parts in place, and pivot all their wheels
In jewels cut from Thine own crown: of Faith,
Of Virtue, Knowledge, Temperance, Patience calm,
Kindness and royal Love; and then, O God,
Hold them to Thine own heart until they beat
In unison with all Thy thoughts, and point
With steady hands, that never lag nor haste,
To all the circling hours of starry Truth!

—Sel. by Comp’t.

ONWARD CHRISTIAN SOLDIERS

Did the meaning of these three words ever appeal to you dear people? If we can only say truthfully we are Christian Soldiers how happy we can be. To think that we are volunteered soldiers of God. Praise the Lord! I am afraid we would not serve Him as willingly as did Paul and the Apostles of old, if we would have been tried like they were. But they were real martyrs. Our faith would fail perhaps.

But the only thing we can do is to stick to our Leader, our Captain, Jehovah, and the victory is ours. It is said in St. John 14: 2: "In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Rich would be our reward. If we turn away from our God our fate will be a lake of fire and brimstone! We would be lost forever, Yes, lost for eternity! O that we could see more of His works, and learn more of His wondrous ways.

But we must be marching on, Yes, ever onward, toward Calvary with the cross of Jesus. Though the days and nights be weary, let not that trouble your heart, for it is written in Job 14: 1: “Man that is born of a woman is of few days, and full of trouble.” Yes we can be thankful to the Lord that we are not in the days of cannibalism, that we can go and serve our Lord in peace. But how long can we go together Sunday after Sunday? We can go to church in our plain clothes and listen, and not do it, for it is written in James 4: 17: “There-
fore to him that knoweth to do good, and doeth it not, to him it is a sin."

But we must be soldiers of Jesus Christ: we must fight,—try and bring souls to Him. That is our duty. Not six days a heathen and one day a Christian. How many poor souls would have been glad to volunteer as soldiers of Jesus Christ if only some one would have told them. O, dear people, there is where the mistake is. We think what we hear is only for us. No, we must put on the whole armor of God, and give them the true and pure knowledge of God. Pray for me.

A believer in the Gospel,
Omar Warman.
Souderton, Pa.

HUMILITY.

Humility is perfect quietness of heart. It is to have no trouble.

It is never to be fretted, or vexed, or irritated, or sore, or disappointed.

It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and am at peace as in a deep sea of calmness, when all around and above is trouble. —Andrew Murray.

"Learn of me, for I am meek and lowly in heart; and ye shall find rest to your soul" (Matt. 11: 29).

"Be clothed with humility." (I Pet. 5: 5).

The great commission was given to eleven men who had no money; no credit and no social position.

It costs a good deal to pay the tithe to the Lord, but it costs a good deal more not to pay it.

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.

Missionaries on Furlough.

H. J. and Emma Frey, Abilene, Kans.

Sallie K. Doner, Campbellstown, Pa.

OUR CITY MISSIONS.

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


Chicago Mission, 6023 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.
CHAMBERSBURG MISSION.

We come again praising the Lord for His loving kindness to us, and greeting all the dear ones of the Visitor and those that are helping along in the work of the Lord. When we think of the good we all may do, and the least that we do God will note and bless in His time, so we ask you to remember us in your prayers.

FINANCIAL.

Report from March 1, to April 25, 1913.

Receipts.

Bro. B. L. Musser, $2.00; Sr. Mary Zook, $1.00; Sr. McNeal, $.50; Bro. H. B. Burkholder, $1.00; Sr. Wengert, $.30; Collection box, $.05; Bro. David H. Wenger, $2.00; Bro. & Sr. A. O. Wenger, $4.60; Total, $11.45.

Expenditures.

Provisions, $7.45; light, $2.20; fuel, $.50; incidentals, $4.00; Total, $14.25.

Balance due Mission, last report, $35.70; Balance due Mission, April, 25, 1913, $38.40.

Other donations, Mc Allister & Co., Ill., underwear and furs; Mr. Fraser, Ill., clothing; Mr. Kniess, Ill., candy; Ruth Le Quesne, Ill., fruit for table; Marie Le Quesne, Ill., Curtains.

A. G. Zook.

Morrison, Ill.

PHILADELPHIA MISSION.

The Lord is my light and my salvation, whom shall I fear, the Lord is the strength of my life, of whom shall I be afraid" (Psa. 27: 9). "Unto thee will I cry, Oh Lord, my rock, I will praise thee, Oh Lord, with my whole heart, I will be glad and rejoice in thee. When mine enemies are turned back they shall fall and perish at thy presence, for thou hast maintained my right and my cause. Thou satest in the throne judging right." Bless His dear Name!

We read in God's word, if we exalt the Christ, lift Him up, He will draw all men unto Him. Truly God has been good to us. He has answered prayers; He has lifted us out above the things of this world, and placed our feet upon the solid rock, thank God for such a Savior. He has blessed us with precious souls at this place. It has been our aim and object continually, to bring in the lost of earth. If we seek the kingdom of God and His righteousness He says He will give everything else that is needful to us. He also says we shall not lay up our treasures upon earth, but in heaven for where our treasures are there our hearts will be also. If our treasures are upon the earth they will soon burn up for this earth will receive the baptism of fire and everything will be wiped away. Then we will have a new earth. Let us be careful that we don't have our treasures upon the earth but let us lay them up in heaven and no fire will reach them. Hallelujah to His name!

We had as visitors, Bish. Henry K. Kreider, Bish. C. N. Hostetter, Bro. J. B. Neisley and Bro. Abner Martin. Truly these brethren exalted the Christ and they were a blessing to the Philadelphia Mission. Thank God that
we have men yet who are fearless, and not afraid to tell the truth; and the truth will make us free.

Sister Mary Zook, faithful companion of our deceased brother, Noah Zook, was also in our midst. In years gone by they both were such a blessing to us, and I believe many souls, through their efforts were born into the kingdom, and how our sister at this love feast brought back to memory the good things we formerly enjoyed, and what a blessing she has been again. O for such mothers in Israel! Our sister Ulyra of Ohio also was a wonderful blessing to us. Her ringing testimony made us all happy and it touched the hearts of sinners.

Our young converts are happy. This was the first love feast for them and they enjoyed it very much. They are encouraged on the way. Thank God for these precious souls.

We will have baptism again on May 11, when five, and maybe more will be baptized. The fire is burning and one starts the other, and we don't try to put it out, but add fuel to the fire. Whenever there's a little spark we try to blow at it until it burns and becomes a great flame. You know the larger the fire the more dangerous it is and the more rubbish it will consume. Bless the Lord!

We as workers together, that means you brother and you sister who have given a helping hand to the Philadelphia Mission, have been able to reach people through our efforts, that would not have been reached any other way; so don't think you don't have a share in this noble work. We want to thank all who are so faithful in standing by us with their means and prayers and beg of you to continue to bear us to the throne as we realize our need of your prayers so much at this time.

FINANCIAL.

Report for the month of April, 1913.

Balance on hand, $50.92.

Receipts.

Philadelphia, Pa., $5.50; Collections, $10.07; Rosebank S. S.; Hope, Kan., $11.95; Sedgwick, Kan., $6.10; Philadelphia, Pa., $2.50; Thomas, Okla., $1.00; Kindersly, Sask., Merrington S. S., $5.25; Hamlin, Kan., S. S., $11.95; Derry Church, Pa., $10.00; Hamlin, Kan., $10.00; Bethel S. S., Kan., $15.00; Cumberland, Pa., Dist., $10.00; Markham S. S., Ont., $12.10; donations for Love Feast, $39.00; Total, $202.19.

Expenditures.

Provisions, $24.24; poor, $24.50; gas, $4.50; taxes, $21.00; coal, $8.25; fixing lights, $ .70; Love Feast $39.00; Total, $122.15.

Balance on hand, May 1, $80.04.

Your Bro. and Sr. in the battle,

BUFFALO MISSION.

"The Lord of hosts is with us: the God of Jacob is our refuge" (Psa. 46: 11).

We are glad for the refuge that we have found in Jesus where we are kept by His power even in the midst of sin and wickedness; and whilst our city has been in an uproar on account of men and women striking for higher wages, and at times it was not safe to be on the street, but amidst it all the Lord has safely kept us. Bless His name.

We realize that the power of darkness is so great and the enemy is opposing us in every way, yet it is so comforting to us to know that the battle is the Lord's and that as we go on in obedience to His commands victory will be sure, for our Captain knows no defeat and through Him we shall be more than conquerors. Bless His name.

We were sorry to have Bro. Doner's leave of us at this time, yet we know that the Lord doeth all things well, so we are satisfied to let Him have His way.

We want to thank all who are so faithful in standing by us with their means and prayers and beg of you to continue to bear us to the throne as we realize our need of your prayers so much at this time.

FINANCIAL.

Report for April 1913.

Balance on hand, $20.95.

Receipts.

Aaron Bechtel, Canton, O., $1.00; Ella Neidrauer, Tonawanda, N. Y., $2.00; Edward Carlyon, Buffalo, N. Y., $3.50; Elmer Roberts, Buffalo, N. Y., $3.00; Bertha Benner, Sherkston, Ont., $1.00; Elliot Bilter, Mulgrave, Ont., $1.00; J. J. Ronsom, Toronto, Ont., $1.00; Mrs. John Engle, Philadelphia, Pa., $1.00; Bro. & Sr. H. L. Smith, Grantham, Pa., $1.00; Harry Shank, Waynesboro, Pa., $1.00; John
Ehlers, Buffalo, N. Y., $5.00; Valley Chapel S. S., Canton, O., $8.60; Geo. Galloway, Buffa­lo, N. Y., $ .25; Total, $52.30.

Expenditures.
Coal, $12.30; water, $3.95; Light, $4.79; wall paper, $2.60; groceries, etc., $11.66; To­tal, $33.30.
Balance on hand, $19.00.

Yours for souls,
Minnie Bosler.

Messian Home Orphanage.

Cash Donations.
For the month of December, 1912.
A Friend, Rheems, Pa., $1.00; Amos H. Sollenberger, Chambersburg, Pa., $2.00; Dor­cas Sewing Circle, Fairland, Pa., $25.00; W. L. Kreider, Palmyra, Pa., $10.00; A Sister, Campbellstown, Pa., $5.00; J. R. Kuhns, Mt. Joy, Pa., $5.00; A Brother, Hockersville, Pa., $5.00; Elizabethtown, Pa., S. S., $30.00;

For the month of January, 1913.
D. V. Heise, Clarence Center, N. Y., $10.00; Fannie Mann, Lancaster, Pa., $5.00; C. D. B., Canada, $ .35; A Friend of the Orphanage, $10.00; A Friend, $ .25; Harvey Shelly, Union Deposit, Pa., $5.00; Ephriam Hershey, Rheems, Pa., $1.00; Gormley, Can., S. S., $12.00; Bro. Hess, Greencastle, Pa., $5.00; Martha Landis, Philadelphia, Pa., $5.00; A Brother, Can., $200; A Brother, Buffalo, N. Y., $1.00; Bowman & Co., Harrisburg, Pa., $25.00.

For the month of February, 1913.
A Brother, Hockersville, Pa., $175; Sr. Kuhns, Union Deposit, Pa., $2.00; A Brother, Mt. Joy, Pa., $50.00; A Sister, Mansfield, O., $ .50; Donation box, $4.17; Catherine Eyer, Rowenna, Pa., $5.00.

For the month of March, 1913.
S. G. Engle, Philadelphia, Pa., $10.00; Donation box, $5.70; Annie Myers, Harrisburg, Pa., $5.00; A Brother, Mt. Joy, Pa., $5.00.

For the month of April, 1913.
A Sister, Franklin county, Pa., $20.00; A Sister, Grantham, Pa., $2.00; Mary Rhein­hart, Topeka, Kan., $1.00; W. L. Kreider, Palmyra, Pa., $10.00; Hummelstown Sewing Circle, $5.00; A Sister, Mt. Joy, Pa., $5.00; A Sister, $7.00; Donation box, $15.32; Total, $313.04.

We feel very grateful for the liberality of those who contributed to the Orphanage work and are glad to report that we are able to pay $500.00 on the back indebtedness. Our prayer is that the whole amount may be made up the coming year. The amount of present indebted­ness is $1107.05.

D. M. Book, Treas.
Hummelstown, Pa.

Des Moines Mission.

We come to you with our last report of this conference year which is now recorded with the events of the past. As we look back over the year's work, we have many things to rejoice over, and some which are sad.

A young man of a neighboring town recently came into our Mission thirsting for holiness of heart. He was very clear in his conver­sion and was seeking a people that could help him into the higher life.

He was very free and open hearted about it, and said he was troubled with pride. He recently purchased a new auto and wished to know whether it was wrong to own and use one. He was told that there could be no harm in an auto, if used to the glory of God. He said if he discovered that the auto would come between him and God he would sell it at once.

So the work goes on. On Sunday night services are well attended and the Lord meets with us in unusual power. The last Sunday night, two young ladies were at the altar seeking heart purity, and a husband and his wife seeking salvation.

Hope you will all continue to pray for the work at this place.

Financial.

Report for the month of April, 1913.

Receipts.
R. J. Witter, Enterprise, Kan., $5.00; J. M. Eshleman, Sedgwick, Kan., S. S., $5.00.

Expenditures.
Water bill for quarter, $4.03; fuel, $6.50; gas, $4.25; groceries and other eatables, $21.50; incidentals, $5.25; Total, $41.78.
Balance due Mission, May 1, 1913, $31.78.
Yours in His service,
J. R. and Anna Zook.

Dayton Mission.

Dear readers of the Visitor: another very busy month has passed into eternity since our last report. So with pleasure do we come again greeting you with Psalms 37: 3-6: "Trust
in the Lord, and do good; so shalt thou dwell
in the land, and verily thou shalt be fed.
Delight thyself also in the Lord; and he shall
give thee the desires of thine heart. Commit
thy way unto the Lord; trust also in him; and
he shall bring it to pass. And he shall bring
forth thy righteousness as the light, and thy
judgment as the noonday.

Although it has been quite a task to clean
and straighten up our Mission building, from
cellar to stairs, we can say that Jesus has been
so precious, and greatly helped us by keeping
our hearts encouraged and victory in our souls,
and a deep concern and burden for the lost.

The greater part of our foundation wall on
the North side of the building gave way, and
material and workmen are hard to get at this
busy time. This has caused some delay in
restoring things, but the workmen have begun
this morning to lay the wall; so we expect to
be able to go into the building soon again.
However we have had our S. S. and Sunday
services at Bro. Henry Myers' home. How
we did appreciate their kindness in opening
their doors and inviting us in. Let us pray
that God may greatly reward them for it.

It is surprising to notice how soon the peo­
ple forget God's warning. Some people are
worse now than they were before the flood.
The water reached many of the second floors
this time, but if the people will not take heed,
and cease to trifle with God, He may come
and consume the city. It is greatly alarming
to see where this poor lost world is going. I
never saw men wallowing in the mud as I
have since the flood. There is the serious
outbreaking of sin in various ways. Many
were alarmed at the time of danger, and made
vows but are not keeping them. How true,
prayer and vows in time of danger will never
bring salvation, unless they repent and con­
fess their sins. After the danger is over
many become worse than before. Our prayer
is that the Lord will continue His mercy a
little longer, that souls may yet be saved be­
fore it is too late.

Sr Iva Herr took us in to live with them
since the flood and indeed has been such a
blessing and encouragement to us. Her re­
ward surely will be great. The Lord has been
very kind, to care for our needs through His
faithful children. So we went back and forth
to the Mission, to get it ready to move into
again. We sincerely thank all our dear ones
for all they have done for us in this time
of need. May you greatly realize God's near­
ness and blessing in your souls, and a great
reward to come is our prayer.

FINANCIAL.

Report for the month of April, 1913.
Balance on hand, $ 82.

Receipts.
Samuel Hoke, $1.00; Henry Myers, Day­
ton, O., $1.00; In His name, $5.00; Sr. Henry
Myers, Dayton, O., $ .50; W. L. Kreider,
Palmyra, Pa., $10.00; Mission offering, $2.00; Total, $20.32.

Expenditures.
Our car fare to Sr. Herr's and return,
$10.89; table account, $1.68; incidentals, $.84;
Total, $13.41.
Balance on hand, May 1, 1913, $6.91.

SPECIAL OFFERINGS FOR FLOOD LOSS.
Bell Springs, Kan., S. S., offering, $13.50;
Zion S. S., Abilene, Kan., offering, $5.00;
Rosebank S. S., Hope, Kan., offering, $17.89;
Stark county, O., dist., offering, $32.50; Total,
$114.89.

Paid out for flood sufferers and loss.
Flood sufferers, $18.00; flood loss, $3.20;
Total, $21.20.

Carefully yours,
W. H. and Susie Boyer.
601 Taylor St., Dayton, Ohio.

SAN FRANCISCO MISSION.

To the readers of the Visitor: Greetings,
in the precious name of Jesus. Another
month has passed so quickly. Many things
about us speak to us of the shortness of time.
The flowers fresh and beautiful today will be­
fading tomorrow. The opportunities of the
hour if unimproved may be lost forever. See­
ing that each day brings us nearer the end:
of our stay on earth, we desire to use our­
time in the very best way possible and fill
the little places given us faithfully. We be­
lieve that it is God's will for His people yet
today, to leave a testimony such as the apostle
Paul left, when life's race is run. II Tim. 4:
7, 8, 9.

The Lord continues to meet with us here
in our little Mission. Some have sought the
Lord for the first time others have renewed
their covenant with Him.

We had a very pleasant surprise from a
number of brethren from Upland who stayed
with us over one service, Bro. Lehman preach­
ing for us.

We very much appreciate your interest and
support in the work. We pray that God may richly reward you.

**FINANCIAL.**

Report from March 24, to April 24, 1913.

Balance on hand, $7.66.

Receipts.

Sr. Anna Rickin, $1.00; Sr. E. Linkey, Upland, Cal., $2.00; Hall offerings, $26.39; Upland, Cal., $64.55; Total $101.60.

Expenditures.

Car fare, $9.65; table supplies, $17.94; household, $7.18; Hall expenses, $4,65 ; house rent, $8.00; Hall rent, $50.00; poor, $1.45; Total, $9.87.

Balance on hand, April 24, 1913, $2.73.

**Provisions.**

Upland, Cal., 5 chickens, 13 doz. eggs, cakes, oranges etc.

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The Workers.

**JABBOK FAITH ORPHANAGE.**

Further report of offerings for completion of Jabbok Faith Orphanage. Amount reported in Dec. 2nd. No. of VISITOR. $885.70.

Mrs. D. W. Book, Hummelstown, Pa., Sewing Circle, $10.00; J. N. Engle, Surplus from Fund for Sufferers from Western Kansas, $15.00; In His Name, Cedar Springs, Pa., $5.00; Clark county, Ohio, $25.00; Abilene, Kansas, $232.50; Bethel dist., Kans., $49.78; Zion dist., Kan., $56.75; A. N. Engle, Texas, $20.00; Nottawa dist., Ont., $10.00; Sr. Rebecca Krikorian, $3.00; North Franklin dist., Pa., $42.00; A brother, Upland, Cal., $7.00; John Fike, Salem, Texas, $5.00.

Thanking you all for your liberal donations for the work and wishing you God's richest blessing we remain yours in Him,

D. R. Eyster, Sec'y., and Treas.

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**FROM BRO. MYERS.**

"But to do good and to communicate forget not for with such sacrifices God is well pleased" (Heb. 13: 16).

This verse of Scripture impresses me as to the sacrifice God made for me in that He gave the best gift heaven had to save me, and through the Holy Spirit communicated His love to me in my salvation. Here in John 3: 16 it is verified to me. "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." O what a sacrifice for me! Can I ever repay Him? Glory to His dear name! This verse of Scripture assures me of God's communicating love to me. I praise God too that the same communication has taken place with my dear brethren and sisters in the Lord. O how I feel to humble myself before God for the good they have done for me. Now nearly fifty-five years ago they communicated their love to me and received me into the church, and today I praise God for the good they did to me, and like Ruth I can say they are my people, where they lodge I will lodge and where they die I will die.

Our little text was written to the Hebrews. They are God's people and they stick together because they are Hebrews or Jews. They help their brethren when they are in need. Glory to God. All these years of my pilgrimage I have never suffered want as regards my temporal things. Our brethren and sisters are of the seed of Abraham which is by faith: and since I have gone out in the Lord's work my needs have been supplied for which I thank God first, and pray God to bless them as the vessels through which He worked. They have communicated to me of that which the Lord had blessed them with, and done good, though it was, or cost them, a sacrifice. In so doing they communicated spiritual things as we read in Matt. 25: 42, 43.

I hope the editor will accept this little message to those I cannot compensate by my visits of love, but our Father who is in heaven. We are here at the Jabbok Faith Home (Orphanage). We continue here a while. We find this place fulfilling our text. "But to do good forget not." The workers are making sacrifices; may God be pleased with them in the work they do. I long inasmuch as God gives me health and strength of body, to continue to be used of Him where He opens the way and supplies the means. I desire the prayers of the saints that I may be used of the dear Master and be ready when He comes.

Yours in much love,

John H. Myers.

April 29, 1913. Thomas, Okla.

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**TESTIMONY.**

I felt impressed to write for the Visitor for the last ten years but did not come to a conclusion until today, and I know it was the evil one that kept me from doing so. A little of my experience. Sister Martha Kaufman moved into our town about 13 years ago and very little did I think that she cared for me as I thought I was none of her kind. But she commenced to talk with me, and in such a loving way, that I realized she had some-
thing that I did not have. She was always loving and kind and lived one day like the other, and always showed her love to me. The reason I say this is I was a proud, high tempered, and straight out woman, and for this reason was not liked as some others, and no love was shown to me, but through this sister I found out that God was love. Before this I even did not see that God was love, so I feel to say, “It was love that sought me,” love that found me and love that bought me; and I am so glad that Jesus became a loving Savior to me; and, let me tell you if it were not for the word of God, I would not be able to stand; but the word says, Marvel not if the world hate you, know that you have passed from death unto life and perceive that He laid down His life for us. It is a fearful thing to fall in the hands of a living God. I know what it means: and I know where I came from and I know where I am going to, for a long time I could not realize this, but thanks be to God, today I am on the solid Rock Christ Jesus, and feel to exalt His holy name for His redeeming love to save a sinner like me.

I must also say something about the grand revival we had when Bro. David Brehm was here with us. We certainly had a good and refreshing time; we could not say anything against the truth he proclaimed. I attended the meetings every night for two weeks and wished it would continue two weeks longer. He brought nothing but the Gospel truth. It is ringing in my ears yet. May his labor yield much fruit. I ask the prayers of all the saints.

Your sister in Christian love,
Amelia Hunsberger.

Souderton, Pa.

A SISTER’S CONCERN.

I come to you with greeting in the name of Jesus. He is the One who died the ignominious death on the cross for my sins and the sins of the whole world. This great fact I am not able to fully realize and cannot fully express in words. Oh the great suffering which Jesus, my Savior passed through in the Garden of Gethsemane before He was nailed to the cross, and more or less through His whole life! And how great is the love and longsuffering He has for us. Yea, my heart has been bleeding and crying out to God to have mercy on my son-in-law who is going fast to perdition. I make a general request that the children of God may become united with me in prayer that the Lord may save him. Oh for God’s people to lie in travail for lost souls. Oh that before the great judgment day which is so rapidly approaching and will be upon us before we are aware of it. Then what has been left undone must be undone forever. Oh let us all be up and a-doing and work for the Master while it is called today. Oh I cannot help it but cry unto God to have mercy and save the lost souls. I realize it more and more as time goes by that the prevailing wickedness is great. Lord, have mercy, I cannot express it in words but the Lord knows it all. I commit it all to Him. Remember your unworthy sister in the faith, and pray for lost souls.

Fannie S. Hoover.

Garfield, N. J.

AFRICA CORRESPONDENCE.

P. O. box 5263, Johannesburg,
South Africa, April 14, 1913.

Dear readers of the VISITOR.

Greetings in His dear name. As we cannot speak to you we will spend a little time with you in this silent way. We praise God that Jesus is the same yesterday, today, and forever, and as we keep busy in the work for Him we have the assurance that the seed sown will not be unfruitful, even though the enemy is busy destroying as much of it as possible. But some of the seed has taken a well rooted hold on the Rock of Ages and he cannot uproot it any more. Thank God for the possibilities of divine grace. The soul that has placed its feet on the solid Rock stands unshaken even though the storm may rage about it. The firm confidence that the Holy Spirit has taken possession of the trusting heart, washed white in the Blood of the Lamb gives new inspiration for the activities of the blessed Comforter in that obedient life, not lived for the glory of man but for the glory of God.

There are many oppositions in these vast compounds of sin and vice, for the converts to meet who are converted in the mission. One form of opposition comes to him from the backslider now living in the compound. He is not one but many. Have we prayed as much as we should and as faithfully as the Lord desired, for those who have been converted from heathendom? Do we stand clear before God? Dear ones do you expect that the missionary should do this alone?

Another form of opposition comes from the
outside of the compound. This time it is the self-satisfied white man. The converted man of the mission has just finished his day of toil in the dingy dirty mine and the white man asks him to come to his home. As he steps up to his door he pours out into a glass intoxicating liquor and tells him to drink, but the converted man refuses with a smile saying, "I have stopped drinking that stuff." Then the white man tries to persuade him to take two bottles of the liquor with him to the compound and sell it there but he refuses to take it as he could no more sell it than drink it himself.

Dear ones, we have spoken about the harmful results of using tobacco, and some have found deliverance in Jesus' precious name, but have we all seen the need of helping our heathen converts by putting away strong drink? Are we helping on the opposition of the converted men who have just been freed from heathendom? The needs of those just converted should concern us all, and our attitude toward that need will determine our attitude toward God.

There are times when the thermometer of one's hopes appears to rise, especially as glowing reports fill the columns, but to the one on the scene of battle, he stands alarmed as he faces actual results, but remember he is not running away from his post; he knows that God is faithful and that the Holy Ghost alone is sufficient for these things.

The truth alone will set men truly free, and now as in times past, it is those who really faithfully face the Truth who are permitted to enter on the King's Business.

Dear ones we are united in the work of missions: we all have our part to do and to do it as unto the Lord.

We are all cheered to hear of the work being successful in seeing souls made free in Jesus. We like to hear of many being saved. It gladdens the heart to know that others are made glad in the Lord.

We are thankful for what the Lord is doing for those who are laboring in the interest of God's Kingdom.

We were glad to have Bro. Steigerwald with us some time ago, holding some special meetings for us. Some souls expressed a desire to seek God. May they press on until they are made free in Jesus.

Beloved pray for us and the Lord's work.

Faithfully yours in Jesus,
Isaac O. and Alice Lehman.

CHRIST LOVETH ME.

This song is one of the many poetical compositions of Mrs. Anna Carr, of Diagonal, Iowa, composed while lying alone on her couch to which she has been confined for nearly seven years, a helpless invalid suffering from the worst form of Arthritis Deformans, not being able to use a muscle of her body save those of the head and face. Mrs. Carr is the brightest spiritual light in her home community, an inspiration to all the churches and pastors, and many seekers after the Savior have found Him at her bedside. For material support she is dependent upon the help of God's people. Her compositions have been published for some time at her own expense, with the help of friends, and scattered broadcast with the prayer that many who read them will be led to trust in the Savior under all circumstances of life. Mrs. Carr's greatest joy is the testimonials that come to her almost daily of the help afforded others by her poems.

Christ loveth me, O, matchless love divine;
He gave His life to save this soul of mine;
No love so pure, no friend so true as He;
Lord, help me love Thee as Thou lovest me.

When friend I need in whom I can confide,
He's ever near, at morn or eventide;
It matters not on land or stormy sea,
At noon or midnight, still He loveth me.

How sweet to know 'tis everlasting love above;
That woos my soul from earth to heaven a-
Christ will not fail whate'er the test may be;
I've but to call on Him who loveth me.

When trials come and clouds of sorrow rise,
Christ comes to bless, to love, and sympathize;
Clouds disappear and sorrows quickly flee,
If I but trust in Him who loveth me.

GROWING OLD.

A little more tired at close of day;
A little less anxious to have our way;
A little less ready to scold and blame;
A little more care for a brother's name;
And so we are nearing the journey's end,
Where time and eternity meet and blend.

A little less care for dress or for gold.
A broader view and a saner mind.
A little more love for all mankind.
And so we are faring adown the way.
That leads to the gates of a better day.

Beloved pray for us and the Lord's work.
Faithfully yours in Jesus,
Isaac O. and Alice Lehman.

(Continued on page 20)
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 19, 1913.

TRACTS.

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

An Interesting Conversation, per hundred, 15c.

We Would See Jesus, per hundred, 15c.

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

Death Eternal, per hundred, 15c.

Scriptural Head Veiling, per hundred, $1.25.

Retribution, per hundred, 15c.

Prayer, per hundred, 15c.

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

Points for Consideration, per hundred, 12c.

Scripture Text Envelopes, per hundred, 20c.

Motto paper, per hundred sheets, 20c. postage prepaid.

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

Growing Old,

(Continued from page 19)

To the place the living may never know.

A little more laughter, a few more tears.
And we shall have told our increase by years.

The book is closed and the prayers are said.
And we are a part of the countless dead.
And so we are folding our tents away.
And passing in silence at close of day.

—Author Unknown. Sel. by W. R. Smith.

OBTUARY.

BRUBAKER.—Eva Brubaker, infant daughter of Bro. and Sr. John Brubaker, was born July 26, 1912, died April 26, 1913, aged 9 months. Funeral service were held at Mt. Pleasant M. H., conducted by Bro. Jacob Martin and Bro. Henry O. Musser. Text Luke 18:15. Interment in the adjoining cemetery.

CUNNINGHAM.—Vivian Rebecca, daughter of Mr. and Mrs. James Cunningham, of Shislers Point, Humberstone, Ont., died on May 5, 1913, of croup, aged 3 months, and 14 days. She was the youngest of five children who with the parents are left to mourn the loss, this being their first experience on this line. They have the sympathy of the neighbors in their bereavement. “Not lost but gone before.” Funeral service was held on the 8th. The occasion was improved by A. Bearss from Matt. 18:14. Subject, “God’s love of little children.” Interment in the Beach cemetery.

SHEAFFER.—George Michael Sheaffer, son of Mr. and Mrs. Jesse O. Sheaffer was born Oct. 22, 1896, died near Filey’s church, York county, Pa., May 9, 1913, aged 16 years, 6 months, and 17 days. He had been ailing for some time but was able to be about his usual duties up to about eight days before his death. His death was very sudden, the exact cause not being known. He is survived by his father, mother, two brothers and one sister. Howard and Hasting at home, Mrs. Willis Hawk of Harrisburg, Pa. Funeral service was held at Filey’s church, conducted by Rev. Bowersox. Interment in adjoining cemetery.

PATTISON.—Sr. Barbara Pattison, daughter of the late Christian and Barbara Sider, was born Mar. 25, 1858 and died April 13, 1913, at Winger, Ont., aged 55 years, and 18 days. In 1894 she was married to Bro. Benoni Pattison of South Pelham, who, almost four years ago, was suddenly killed by being crushed beneath his traction engine. Sr. Patterson manifested a great spirit of self-forgetfulness, and ever had before her mind the happiness of “others.” and endeavored in many ways to spend her strength and time so as to be a blessing to them. She united with the Brethren in Christ when 18 years old, where
she labored as a faithful member until time of death. Besides a large circle of relatives she leaves to mourn, one young daughter, Nettie, also two step-children, Mrs. J. Barnhart of Welland, Ont., and Joe of Hamilton. On April 16, her funeral service was held in Wainfleet M. H. where service was conducted by Eld. Thomas Doner of Markham, assisted by Eld. L. Shoalts. Text, Psa. 107: 30: "He bringeth them to their desired haven." Interment in Dawdy’s cemetery, Fonthill.

GINGRICH.—Alda Faith Gingrich, daughter of Bro Mark and Sr. Emma Gingrich of near Hummelstown, Pa., was born April 24, 1898, died April 29, 1913, aged 15 years and 5 days. Death was due to heart trouble and nervousness. Her parents three brothers and a large number of friends mourn her early departure. Services were held in the Brethren’s M. H., conducted by Elds. D. W. Brehm and Clayton Engle, assisted by Rev. A. S. Lehman, (United Brethren). Interment in Hummelstown cemetery. Text, John 14: 1-3.

KEEFER.—Bro. John Keefer was born in Franklin county, Pa., May 1, 1852, died at his home near Hope, Kan., of cancer of the stomach, April 25, 1913, aged 60 years, 11 months, and 24 days. He came to Kansas in 1884 and was united in marriage to Alice Frymire, Feb. 5, 1885, and moved to their present home where they have resided ever since. He was happily converted to God and united with the Brethren in Christ church about twenty years ago. He proved faithful to God and the church of his choice, always feeling and taking an interest in the service and work of the Lord. While the Lord blessed him financially he had an open hand toward the needy and less favored in life. There remain to mourn the loss the lone left widow, three sisters, two of whom live in Pennsylvania and one in Coffee county, Kans., four brothers all of whom live in Pennsylvania. He endured his affliction with Christian fortitude, and a longing to be with his Redeemer whom he so much loved. For the past year he has had failing health, and for the last ten weeks has been confined to the house. Funeral service was held at Rosebank, M. H., West Milton, June 14, 15, where burial also took place. Service was conducted by Eld. J. N. Engle assisted by the home ministers.

By the end of the first century Christ had been preached from Babylon to Spain, from Alexandria to Rome, by a Greek speaking church. It was a witnessing church (the word “witness” occurs in the New Testament 175 times.

The best manned province in China has only one missionary to every 40,000 of the population.

LOVE FEASTS.

Pennsylvania.

Gratersford, ...............May 31, June 1
Come to Pottstown thence by trolley to Trappe.
Mechanicsburg, ...............May 31, June 1
Fairland, near Cleona, ..........June 4, 5
Silverdale, ....................June 7, 8
Visitors coming by train or trolley inform H. B. Stout and they will be met at Perkasie.
Air Hill, Franklin county, ..........June 11, 12
Lykens Valley, ................June 11, 12,
at the home of Watson Romberger.
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
Highland, M. H., West Milton, ..........June 14, 15
Sippo, ......................June 21, 22

Ontario.

Black Creek, ...............May 24, 25
Waterloo, ..................May 31, June 1
Howick, ....................June 7, 8

Oklahoma.

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.

An old stage driver, who had never met with an accident, said, “Any horse could get away if he were only permitted to get a start, so I never let him get the start—that’s the whole secret.” St. Paul has a similar one for the control of man: “My body I bring into subjection.”—Sel.

“But if our Gospel be hid, it is hid to them that are lost.” (II Cor. 4: 3).
DAILY HOME READINGS.


What shall we say... What shall we speak... how shall we clear ourselves... God hath found out (our) iniquity.

How glad we can be that God has made such complete provision of Grace in Jesus Christ, His Son, for all our guilt that “if we confess”... He forgives and cleanses us. He clears us.

Tuesday May 27. Read Gen. 44: 18 -34. Judah’s Plea with Joseph.

Thy servant became surety... If I bring him not... I shall bear the blame... Let (me) abide instead of the lad.

"Before the throne my surety stands.
My name is written on His hands."

Thus have we a surety whose intercession avails with the Father in spite of whoever may accuse us.


Thou, O God... hast tried us... thou laidest affliction upon our loins... I cried unto him... God hath heard... the voice of my prayer. Blessed be God.

The Psalmist found access to God through sacrifice. His prayer was heard. In his joy he was ready to declare to all what the Lord had done for his soul. We have a better sacrifice. Christ, and He alone, makes us free and we have access to God through Him.


"Lord, I have loved... thy house, and the place where thine honor dwelleth. Gather not my soul with sinners... be merciful unto me.

The Psalmist challenged examining and proving by the Lord. Our only safety is when our life is hid with Christ in God. If He stands with us in God’s balance then will we not be found wanting.

Friday May 30. Read Jeremiah 17: 5-17. Self-distrust, Trust in God.

Heal me, O Lord, and I shall be healed, save me and I shall be saved; for thou art my praise.

To distrust self completely and trust alone in God means salvation and safety. “I give unto them eternal life, and they shall never perish,” said Jesus.


We... are weak... but we shall live with him by the power of God. Examine yourselves... prove your own selves.

The Psalmist prayed, “Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me.” The Corinthian Christians were to examine and prove themselves whether they were in the faith. Both of these exercises cannot but be beneficial to us.


... They... chastened us after their pleasure; but he... that we might be partakers of his holiness.

The writer here says what everybody knows is true, namely, that chastisement when present is not joyous but grievous. We are apt to ouch when it hurts. But should we not welcome the pain and suffering when the “afterwards” is so glorious for us?


I am Joseph... God sent me... to preserve you... to save your lives by a great deliverance... Haste... go to my father... and say... thus saith Joseph... come... unto me, tarry not.

What rich material here for both poet and artist, but we miss the richness of it unless we see in it Jesus our Brother, loving, kind, and compassionate.

“I’m Jesus, whom thou hast blasphemed
And crucified often afresh;
But let me henceforth be esteemed
Thy brother, thy bone and thy flesh.”

They...told him...Joseph is...alive he saw the wagons...Israel said, It is enough...Joseph is...alive...I will go and see him before I die.

It was "too good to be true." Joseph alive and in high station! Yes, it must be true, see what provisions he has made for our good. So Jesus invites us to leave the land of famine and come where there is plenty.

Wednesday June 4. Read Gen. 46: 1-7, 28-34. Jacob and Joseph. Joseph...went...to meet...his father...fell on his neck, and wept... Israel said, Now let me die...I have seen thy face.

* * * * * * * * *

"Deep in unfathomable mines, Of never failing skill; He treasurers up His bright designs, And works His sovereign will."

How different from that of the beginning is the ending of God's dealings with Jacob and Joseph. "All's well that ends well."*


Children obey your parents in the Lord...Honor...father and mother...it (will) be well with (you).

"There is beauty all around, When there's love at home."

So sings the poet and our hearts respond with the prayer, O God grant that in all our homes love may reign supreme.


Father, I have sinned against heaven and in thy sight...The father said, Bring...the fatted calf...let us eat, and be merry...my son was dead...is alive...lost...found.

How grand is reconciliation where there was estrangement, but how much better if estrangement had not come. Children don't go into the "far country."

Saturday June 7. Read Gen. 49: 22-33. Jacob's Tribute to Joseph. His bow abode in strength and the arms of his hands were made strong by the hands of the mighty God.

God being for us who can be against us? Thus Paul expressed the fact of the security of God's child. Hid away in Jesus Christ our soul may prosper.


This is his commandment...believe on the name of his Son, Jesus Christ, and love one another.

Notice the three "We know's" in this passage.—passed from death unto life—are of the truth—he abideth in us.

RELIEF FUND.


The following is the five dollar list:

OUR YOUNG PEOPLE.

TESTIMONY.

Dear readers, Greeting in Jesus' precious name. II Cor. 12: 9: "And he said unto me, My grace is sufficient for thee, for my strength is made perfect in weakness." By the help of God I will try to write a little for the VISITOR.

It is now over two years that I heard the voice of Jesus and by His grace was made willing to forsake all and follow Him. I, with others of the family, was attending a revival meeting. Apparently I went out of curiosity only at first, but I praise God that He called me into His service. Friends invited me to the altar but I took satisfaction in pointing out others, many, who had done so. After a while I began counting the cost of making a full surrender to the Lord. Satan tried to make me believe that some are destined to be lost and that I was one of these, but I was determined to be lost in the effort if such were the case. I found out that it was but one of the many devices of the enemy.

It was shown to me very plainly that I should confess my faults to those whom I had wronged. I had often heard people say we should confess to God, but I found that besides confessing to God, it is His will that we shall right our wrongs as far as it is possible for us to do. It may seem hard to do so sometimes, but His grace is sufficient for those who put their trust in Him.

After I was converted, naturally the question of church arose. I was attending a fashionable church. Reading the Bible I found that the teachings of this church as regards commandments were not in harmony with God's word. My mother was a member of the River Brethren—Brethren in Christ—church, I often wondered why she had to belong to them, thinking because she belonged there I would have to too. It seemed like an inherited cross rather than a goodly heritage and privilege as I now find it. I have a greater reason for being one of them today than that mother belonged: it was the will of God for me. One day I was at my work and the way seemed, oh, so dark when the question formed itself in my mind, "Lord, what wilt Thou have me to do?" The answer came "Dress plain." There I promised the Lord to do so at no distant day. The enemy tried to persuade me that I would lose my friends if I would do so, but I am so glad I became willing to forsake friends and all to do the will of God.

I am not yet old in years, but I love the old way and am often made sad to see how the dear old church is giving her hand to the world. It is not necessary to dress fashionably to displease God. I believe many things that belong to the world are being used not only by the young, but by the older ones as well, with which God is as much displeased as with worldly dress. Being separated from the world does not mean in one thing only but in all (Psa. 81: 11-14).

Often when I think of the goodness of God toward me, I wonder how I can ever do anything that is not pleasing in His sight, but I find that Satan is ever busy and that I often come short of my duty. I would ask a deep interest in your prayers that I, one of the least of these, may be in favor with God and live to His name's honor and glory, and that the dear ones, as near even as an earthly father, who have not made the full surrender, may do so before it is too late.

Your sister in Christ,

Rebecca Varner.

Waynesboro, Pa., April 30, 1913.

RELIGIOUS LIFE IN A COUNTRY HOME.

When country people now tell me as a minister, that they have to work so hard through the week that they cannot get out to go to church when the day of rest comes, I feel like smiling a little, and like telling them my experience as a boy on the farm.

Our farm was about two and one-half miles from church, but it was only illness or an exceptional storm that kept us away from church. We did not sleep late Sunday morning, and so there was no hurry in getting ready. In fact, I remember often sitting down to read after I had donned my Sunday clothes. Promptly at ten o'clock father drove up to the door with the two-seated buggy, and we started for church. After service came Sunday school, and the idea of not staying to that never so much as occurred to the children or

Judith Main.

Smaller amounts, Mary H. Hoffman $1.00; J. Stump, $2.00; J. Miller, $1.00; Mrs. Deckert, $2.50; Alf Gayman, $1.50; A. J. Strammel, $1.00; Edwin Green, $2.00; Wier Shradley, $1.00; Geo. Kitely, $2.00; Ethel Kitely, $2.00.
parents. Father and mother and children all found their places as teachers or pupils.

Of course we were a little later for dinner than usual, but the bacon and eggs and warmed up potatoes only tasted the better. I cannot remember our ever having company on Sunday or our ever going visiting. We never thought of spending the day in such a way.

After dinner we had a chance to read for a couple of hours before it was chore time. Oh, those delightful Sunday afternoons; in Summer out under the evergreens in the front yard, and in Winter by the fire. I cannot understand the people who talk about having had to go to church so much as children that they were repelled from the church. Our day was somewhat strictly spent. I always blackened my best shoes on Saturday, and no unnecessary work was done on Sunday, my father even refusing to send his milk to the cheese factory on that day. The Sundays then, and now in the retrospect, were a delight.

After the evening chores, as a rule, the team was hitched up once more and we drove in to evening service and Christian Endeavor. When Monday came we were rested in body and in spirit. We proved true the old adage:

"A Sabbath well spent
Brings a week of content."

Again on Wednesday, the work was planned so that we could drive two miles and a half to the midweek prayer meeting, at night. Moreover, we were never so busy that it was necessary to omit family worship. Before breakfast a portion of the Bible was read and prayer was offered, and again just before we were ready to start for bed another portion of the Scripture was read and prayer offered. When one of us was absent from home, we knew that we would be remembered in the family prayer.

I notice that now and again as they walked her hand would seek his arm timidly, but he must have shaken it off by an imperceptible movement, for each time she dropped it with a limp air of discouragement. Then she would struggle with herself and endeavor to restrain the feeble show of affection, but beaten, her hand would creep up again, to be once more repulsed.

She was talking eagerly, anxiously; he seemed to turn an impatient ear, and although his indifference never amounted to rudeness, it was with the polite, forced attention of a disinterested stranger that he listened.

His silence, his occasional brief remarks never daunted her. She prattled on with feverish persistency, besieging his bored ear, one imagined, with injunctions about quinine and warm flannels and dry boots and the weekly home letter.

He looked quickly along the line for the coming train. He glanced pettishly at the growing crowd on the platform. I could have shaken the young 'cub—he was ashamed of his mother's open solicitude.

A pile of luggage waited near, under the charge of a porter—he was going a long journey, to a distant country I think—and he fretted to feel his mother's hand on his arm.

The train steamed in noisily. The crowd hustled and jostled good-humoredly, and exchanged affectionately-lingering farewells.

The young man hurried—his mother after him—to secure a corner seat. He threw in his papers and traveling rug, and turned in uneasy silence to endure that uncomfortable five minutes when all the last words have been said, yet it seems one must say something.

She talked in spasmodic gasps. He threw in a word occasionally. Her fingers were...
twisted together—her eyes pleaded; he shuffled with his feet and glanced impatiently down the line.

Doors slammed—the guard's whistle blew. Faces were pressed—hands clasped—in good-bye at the windows.

Standing behind the shut door the young man held out his hand. His mother clutched at it desperately, and, raising herself on tip-toe, lifted her face to his.

He seemed not to see the piteous, pleading eyes—the pursed lips. He shook her hand and dropped it, with an uneasy, self-conscious glance at the unseeing spectators.

"Don't forget to write to—" said he.

"Stand back there!" said the guard.

The train moved off by inches faster and faster, until it had gained such speed that the woman's limbs could no longer keep pace with it.

The mother fell back from the window and stood looking after the monster that was bearing her beloved—life of her life—irrevocably away from her to the distant seaport.

The son fell back from the window, into his corner seat, with a faint frown on his face took up a weekly magazine, and buried his troubles there.

The woman's lips twitched once—those lips he had not kissed—then grew tight and strained. A red spot burned in each cheek. Her eyes held the pain of tears without the refreshment. She lifted her hand once to wave it after the retreating train; then let it fall wearily—heavily. He was not looking.—Eileen Elizabeth, in Richmond Virginian.

WHAT YOU CAN DO.

"I think a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last Summer when I went with a party of friends to explore a coal mine. One of the young women appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked, petulantly.

"Yes'm," returned the old man. "There is nothing to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

There is nothing to prevent the Christian wearing his white garments when he seeks the fellowship of that which is unclean, but there is a good deal to prevent him from wearing white garments afterward.—The London.

THE TWO RESTS.

One of the greatest and most comforting of all the invitations of Jesus is this one from Matthew, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

In these words two kinds of rest are disclosed. The first is rest given, and the second is rest found. Let us briefly study the great invitation in the light of these two rests.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Marvelous truths are embraced in this invitation. It invites to "rest." The rest meant is as broad as the race and as deep as the needs of the human life. It may be taken physically, and in that view how comprehensive it is! What a restless, toiling, wearied race is ours! In many places children must bear physical burdens altogether too heavy for them, and delicate women all around us are overwrought by cares and toil, and lives everywhere are jarred and discordant and suffering, because of insufficient physical rest. Some have too much to do. Others persist in trying to do too much. Our restless modern civilization keeps life going at its highest
tension. It is therefore easy in these days for one to be led to hunger for physical rest.

But the invitation goes farther than that, even to the deepest longings and needs of the soul. The world is filled with aching hearts. Sin has left its awful trail in the life. An accusing conscience ever and anon keeps up its work. Memories of wasted privileges and neglected duties keep trooping through the mind. The sense of isolation and loneliness the soul often feels, when deeply conscious of its individual duty and destiny—all these things cause the heart to cry out, "Oh, where shall rest be found, rest for the weary soul?" This word "rest," then, is one of the great words for us. And the invitation to receive it is for "all." Truly one of the mighty proofs of the divinity of Christ is the all-comprehensiveness of this invitation. It reaches to men in every condition and circumstance of life, and to every age and generation. It is the utterance of divinity. Would such an invitation become any other lips than His? How would it sound even from Moses or Paul or any other of all the race? It would be to the last degree ridiculous.

Notice, too, that this rest is given by Him: "Come unto me and I will give you rest." Oh, if weary, sinning, needy men and women would only go to Christ for rest! In Him alone can permanent rest be found. The sad fact is that men turn here and there and everywhere for rest rather than unto Him. They turn to money getting, to pleasure seeking, to human applause, to books and study, and often, so often, to mere forms and ceremonies religious, ever missing the supreme and only real way for securing rest to the soul—the rest which comes from Christ.

And this rest He gives. It is of grace and not of works. It is without money and without price. It is freely bestowed upon all who come unfeignedly to Christ, and heartily yield themselves to His will. Do you have such rest? Have you surrendered your will, your life, your all, to Him? If so, then you know experimentally all about this rest, better than any words can describe it. Old things are passed away and all things have become new to the soul that has really come unto Christ and really received Him as its Savior and King.

Now, the second rest is altogether different. It is not a rest which is given, but a rest which is found. And the method of finding it is thus stated: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." What is this second rest? It is the rest which comes from service in Christ's work, and also from the having of the Christ spirit in such service. The soul must have government. It must have a master. It must obediently follow the right motives and the right pursuits in order to have peace of heart and successful service. An idle Christian cannot be happy and useful—such a thing is utterly contradictory and impossible in the kingdom of God. Activity is everywhere, the law of growth. Idleness means stagnation. The time of a Christian must be employed, must be in harmony with Christ's work and spirit, in order to have growing happiness and usefulness. It is always more blessed to give than to receive. The Dead Sea is stagnant, and all the atmosphere is deathful, because the sea does not give out its waters. The Sea of Galilee is limpid, sparkling and healthful, because it has an outlet as well as an inlet.

God give us to learn the lesson, that by doing His work and doing it in His spirit we shall find ever-increasing joy and prosperity. Then we shall care little
for the judgment of men. Then we shall be saved from consuming fretfulness. And thus shall we more and more come to know the peace and joy of fellowship with Jesus Christ. The Lord give all His children this second rest, and then shall the first rest be the more magnified to the glory of Christ, to our good, and to the good of an unsaved world.—Dr. Geo. W. Truett.

[Note—The above article is published by request of Rev. I. John Ramson. It will be noticed that its teaching is along the same lines as that of a recent article in these columns by Bro. Elliott, only possibly with a shade of difference as to what is implied in the second rest.]

ONLY THIS, AND NOTHING MORE.

"A chain is no stronger than its weakest link," and what a man is in private life, that he is in God's sight and nothing more. He may seem strong and brave and delightful to those who know him out in the world; he may be courteous and generous, seemingly large-hearted and public-spirited; but if he is discourteous and faultfinding at home, if he does not consider the rights of others under his roof, and constantly demands consideration and attention to the exclusion of the comfort and pleasure of the rest of the family, then is he in God's eyes a very poor excuse of a man.

There are some who bask in the smiles of those abroad, who enjoy the distinction of popularity and are always ready to put themselves out if they can thereby gain a reputation for willingness, and foist on their acquaintances the semblance of wholehearted service, who, when asked to do something at home, either do not perform it at all or in such a reluctant, aggrieved manner that those who have asked the service prefer to render it themselves. Such an one is pleasant and jovial at social functions, has a smile and a cheery word for the chance acquaintance, puts himself out to flatter and impress whom he meets when he sallies forth, but for the companions around his own fireside he has only a few curt words, a little or no time for the relation of their haps and mis­haps, is bored over the narration of small events in their midst, and desires his own comfort and rest at whatever cost to the general welfare. We all know the species, for it is to be found in many walks of life. Sometimes it is the head of the house; sometimes, but not so often, the mistress of the home; sometimes it is the elder son or the pert young daughter who is beginning to put on long dresses and tuck up her hair. In the case of the two latter there is more hope of reforma­tion, for frequently it is their sudden development into maturity which gives them an undue sense of their own importance, and they feel that each and every member of the household must cater to their whims and tastes. Whoever it may be, from the head of the house to the youngest child who has reached an age of accountability, they are playing a losing game as far as real values go. It is all right to be gracious, kindly, helpful and pleasing when we are among outsiders, but let us carry the same happy, pleasant affable spirit into our private life, for that is the true barometer of our moral and spiritual atmosphere, and the kindness and unselfishness expanded there will be repaid in better coin than that which we receive in exchange in the social and business world. "Happiness is to be found at our own firesides and not in strangers' gardens," says Douglas Jerrold, and it is there our truest sacrifices should be made and our brightest smiles shine forth. Don't forget that what you are in private that you are in God's sight, and no more.—Sel. by Addie Cassel.
A DRUMMER'S DREAM.

"I am not a strong believer in dreams," the drummer remarked as he drew his chair closer to the stove, "but I can tell you a little circumstance that happened a few years ago, which has remained a mystery to me to this day.

"I have been traveling for a large wholesale drug company in St. Louis for a number of years, and I have met patrons. On my run in the Southwest, I had one very particular old friend whom I will call Brother Benton, because everybody in this section calls him by that name. He nearly always had an order for me, but whether he did or not I always felt better after having made my call, on account of his cheerful ways and pleasant words. I could only see my customers twice a year at best, and I looked forward to my visit to this old customer as one of my best days.

"On one visit I sold him a much larger bill than he ever made before, but I did not hesitate to recommend the house to fill the order. I had learned that he was universally loved and respected in his town as a sincere Christian. He would not keep ardent spirits nor would he hear for one minute of giving space in his house for tobacco in any shape. 'My Bible,' said he, condemns both whiskey and tobacco, and I will have nothing to do with them.' No amount of persuading or liberal terms and discounts could induce him to deviate from this rule.

"About six months after I had sold him the large bill I was notified by the house that the bill was unpaid, and that I should call as soon as possible and correct it. I hastened over my territory and called in person to see after the matter. I found a new face behind the counter and I learned that a short time after I sold the bill my old friend had taken the smallpox and he and his family had been under quarantine for a long time. His sickness had lasted several months, and he was still confined to his home. I did not see him, but he sent me word that the matter would come out all right in the end.

"To make a long story short, he had suffered more losses than he thought, and six months went by and still the bill was not paid. I wrote to the house and told them the condition of affairs and they were holding up all proceedings against him.

"Six months went by again, and I was ordered to go at once and collect the bill or enter suit. I had but one thing to do, though I confess I had some rebellious thoughts. The night before I arrived at his town I spent several weary hours rolling and tossing on my bed, trying to contrive some plan to avoid closing out my old friend. He lived some eight miles from the railroad, and I should see him on the morrow. I knew that if I brought suit that in all probability others would do the same, and a good man would go to the wall for no fault of his own. While tossing on my bed I must have fallen asleep. I thought that I had called upon my old friend, and we were sitting in his family room, with all his family about him. He turned to me and said, 'We are just about to have our morning prayers, and we shall be glad to have you join with us.' I replied, 'With pleasure.' He announced that he would read the twenty-third Psalm. He began to read, but I was astonished at the words I heard. I had learned that psalm in Sunday school when a boy, and while I had not read my Bible as much as I should have done, still I will never forget that 'the Lord is my shepherd.'

"The words were read in a round, clear voice, and my heart rejoiced, though I had never heard it that way before. He read:
“‘The Lord is my banker; I shall not fail. He maketh me to lie down in gold mines. He giveth me the combination of his tills. He restor eth my credit. He showeth me how to avoid lawsuits for his name’s sake. Yea, though I walk in the very shadow of debt, I will fear no evil; for thou art with me; thy silver and thy gold they rescue me. Thou preparest a way for me in the presence of my collector. Thou fillest my barrels with oil; my measure runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will do business in the name of the Lord.’

“Having read his Scripture he knelt down and prayed. I thought I had never heard such a prayer in all my life. He fairly took my breath from me when he asked his Heavenly Father to bless me, his friend.

“With his amen I awoke with a start. I concluded I would call on my old friend early in the morning at his own home. I arose in time to procure a team and was knocking at his door just as the sun was coming over the eastern horizon. He met me at the door with a hearty handshake and said: ‘Come night in. We are just going to have morning prayers, and we will be glad to have you join us.’ He took me into the room and introduced his wife and children. He took up his Bible and said, ‘We will read the twenty-third Psalm.’ He read it in a clear voice, but read it as it is written in the Book. I cannot tell you my feelings and thoughts while he read. We then knelt in prayer, and he humbly made known his wishes, but it did not sound like the one I had heard in my dream, though he appeared to go over the same thought. He told the Lord that he owed some money, and that it was past due, and he asked that a way might open for him to pay it that very day. He then prayed for me, and while on my knees I resolved that for one time in my life I would disobey orders.

“After prayers we both went direct to the drug store and as we entered the door a young man met us and said, ‘Brother Benton, father sent me over here this morning to tell you that he would take that house and lot you spoke to him about a few days ago. He told me to hand you this money and that he would pay the balance on delivery of the deed.’

“The old man received the roll of bills and tears began to roll down his cheeks as he turned away. He wrote the young man a receipt for the money and gave it to him. He then turned to his ledger and began to figure. He turned to me and said, ‘Will you please receipt this statement?’ I saw that he had added all the past interest on the bill. I told him I was ordered by the house to remit the interest. He declined to receive it and said he desired to pay all of his just debts. I took the money and sent it in. The house wrote him a very complimentary letter, thanking him for the remittance. In a great measure my dream came to pass.

“At the time I was tossing on my bed my old friend was on his knees in his closet pleading with his Banker for a loan. I am very much gratified to know that he got it, and ever since in all discouragements I apply the twenty-third Psalm as the remedy.”—Selected.

**FAITHFULNESS AND LOVE.**—Let us seek to be faithful in the Lord toward each other. Let us seek to love each other in the truth, and for the truth’s sake, without variableness. It is easy, comparatively, to begin love, but it requires much watchfulness not to grow weary in love, when little or no love is returned: yea, when we are unkindly treated instead of being loved. But as our gracious,
faithful God, notwithstanding all our
variableness, loves without change, so
should we, His children, love one another.
—Geo. Muller.

THE MYSTERY OF DEATH.

An eminent physician when asked,
"Have you ever grown familiar with
death?" replied, "No. I saw a man die
today, and the mystery and horror were
as great to me as in the first death I saw
in my childhood. Rarely is there any
shrinking from life beyond, but there is
always an agonizing look back on some
work left undone. In almost every in-
estance when I have told the patient that
the end was near, he said, 'If I could only
do something I have neglected while in
health.'"

The deep mystery of death is only
comprehended in the light of divine re-
velation. Not in one case in ten can phy-
sicians tell precisely why men die. And
the cause of death as a whole, is shroud-
ed in mystery which the wisdom of this
world cannot explain. Men glorify
death. They say it is a friend, a savior;
but nature shrinks back from it, and
whatever their theories concerning death
may be, practically men hate to die. A
heathen philosopher wrote a book on
The Contempt of Death; but contempt
of death is contempt of God's appointed
capital punishment for sin. "The wages
of sin is death," and neither sin nor its
wages is a proper subject for "contempt."
The awful judgment of Almighty God,
is not to be treated with "contempt" or
indifference. "It is appointed unto man
once to die, and after this the judgment."
This is God's appointment. "By sin
came death." And, though mercy mingle
in the affliction, yet death is essentially a
calamity, a doom, a curse.

As man did not cause death, man can
not cure it. Sin brought death into the
world, and Christ alone can remove it.
He came into this world, to save sinners
to put an end to sin, and to destroy death
and him that had the power over death
that is the devil. Again and again He
proved that He was death's master. At
His command those who
had died awoke again to life; and finally
He Himself having gone down into the
silence of the grave, broke through the
bars and gates of the tomb, and rose a-
gain to joy and light and life. He knows
the mystery of death, and He knows the
path of life. He has walked through
the valley of the shadow, and now sits
at God's right hand expecting till His
enemies be made His footstool. And
"the last enemy that shall be destroyed
is death," for death and hades shall be
"cast into the lake of fire." Beyond that
time "there shall be no more death, nei-
ther sorrow nor crying, for the former
things shall have passed away. There
will be no more death, because there will
be no more sin, for Christ shall make
all things new, and God shall be all and
in all.

In the light of these divine revelations
the mystery of death is solved, and the
fear of death is vanquished, for death is
but a conquered foe, whose final des-
truction is at hand. The Christian may
fall before him but he does not fear him,
for all things, "whether life or death"
are his; and He who has conquered death
shall yet come again in glory, to com-
plete His victory, and crown His people
with the crown of life, and reward them
with eternal life in His kingdom.—H. L.

Since Jesus did so much to provide
salvation, we ought to do more than we
do in spreading the knowledge of it.

"I will set up shepherds over them
which shall feed them" (Jer. 23: 4).
INDIA.

Adra, B. N. R. India.
March 18, 1913.

Dearly beloved in the Lord:—"My name shall be great among the heathen." Amen.
We greet you in the hope of this great truth being fulfilled. Our hearts are full of joy and praise for the way God has been manifesting Himself to us here in India. We have not as yet seen the effulgence, but past victories help us believe to see greater things accomplished. "The people that do know their God shall be strong and do exploits." We can testify to a better knowledge of Him and a nearer relation, till our souls have been more satisfied with the "future of his house" than in times past. Surely God is good to Israel."

The cool season is now over, and the sun has begun to shine in his strength. This means, too, that our touring season is over. We have many reasons to be encouraged that our labor has not been in vain. There were more Scripture portions and New Testaments sold in the villages than ever before in the history of our work in these parts. There seemed to be more of a real desire to know than heretofore. You may wonder why it is that it takes the people of India so long to decide. The hardest thing for them to understand is that their religion, though centuries old, is error, and that they need something better in the place of their false theories. We are often given the answer, "What was good enough for our fathers for seven generations is good enough for us." When we hear this, and know the end of these things, it casts a gloom over our hearts, and we feel like praying more earnestly that God would enlighten their hearts.

It appears at present that some of the Santhsalls, of whom we have before written, are coming out for the Lord. We are hoping that we shall be able to baptize some of them before long. But it takes time for them to understand. There is a great lot of oppression both by land owners and money lenders. There are a lot of tricks played upon these simple folk, so that with the weapon of the law they could get the best of them and extort from them unjust dues. In answer to prayer one man was kept from jail, another was given back his land that was taken from him fraudulently. They seeing their marvelous deliverances in answer to prayer, confess that there is none to answer prayer like Jesus.

Since the first of February we have taken up work among the railway European people of this place. We have been praying for some definite opening, and it is only so recently that we obtained privilege to use the institute reading room for public services. No one seemed to be prepared to have the meeting in their homes. Few seem to find time to attend any service like this. If there is a dance or some kind of show, they would walk any distance. Our mission building is too far away from them, and we are hoping to have some kind of permanent place if God wills, so that we can continue this work. There are a few hungry souls that are attending. There is a Roman Catholic church here and an Episcopalian. The latter have services every Sunday.

At the beginning of the year we felt the conviction that the time had come for us to rebuild the bungalow at the station we call Premananda. It is necessary that some missionary live in those parts. So with limited funds in hand we began by laying the foundation and this week Bro. Hess reports that the wall is going up nicely. Some funds have come in for this work. We still need about $250.00 for its completion, so that if any desire to help in this matter they have the opportunity.

There is now coming before us the need of out stations for our Indian helpers like the one we have opened in the past year. The requirements of such a place are a house of two rooms for the workers, and one room sufficiently large for school purposes, and also to serve as a small chapel, where missionaries can stop when they tour. Our repeated efforts at renting have proved futile. To build such a place costs us about $150.00. Help us in prayer about this matter, for we shall be enabled to reach many more people by this means.

The Lord has been supplying the needs of missionaries and of the work in general, for which we praise Him. We are thankful to every one for the interest they have taken. Some, yes quite a number have answered with open letters, and this gave us the privilege of writing again to them. We are glad for their fellowship with us in this great work. Let us hear from still others. Now we must close.

Yours in His name,

D. W. Zook.
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!

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

Lost amid the outer darkness! Lost in the smoke of torment! Lost in the lake of fire and brimstone! Lost amid the howling of myriads of tormenting devils, the shrieks of the damned, “a horrible tempest,” ten thousand thunders! Lost! Lost!! Lost!!! The bells of eternity are tolling the requiem. Time warns you. The Bible warns you. The Spirit warns you. Shall you and your loved ones be lost? Decide now, while Jesus calls, or you are LOST.

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

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

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

TO-DAY thy feet stand on TIME'S sinking sand; TO-MORROW the footprints remain, but thou art gone—where? In 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 thy choice. To-morrow may be too late—one day behind time. Which art thou living for? Which art thou traveling to?

To go from the haunts of sin, debauchery and vice to the presence of God and the Lamb—impossible; from the crowd of the condemned, and the race for gold and gain, to the song of the redeemed and the crown of glory. No, never! Except a man be born again he cannot see the KINGDOM OF GOD. Reader, hast thou been born again? If so well; but if not, the horrors of an ETERNAL HELL are awaiting thee, and to-day thou art nearer its unquenchable flame than thou hast ever been before.

Halt! Why will you meet God with an unsaved soul? He will 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 1000. Postpaid