Evangelical Visitor- June 2, 1913. Vol. XXVII. No. 11.

George Detwiler
Evangelical

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

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

Visitor.

GRANTHAM, PA.

JUNE 2, 1913.
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WHAT A ROPEMAKER DID FOR THE WORLD.

Just one man, and only a ropemaker! What could he do for the world? Day after day and all day long his work was just making rope. Do you not think it must have been dull business sometimes? I wonder if he did not think now and then that it was not worth while to do his best! I am sure he resisted the temptation to slight his work, however weary he might have been, for I happened to know about a bit of his rope which did great work for the world one day.

Did you know that such a story was in the Bible? You may find it in the book which gives us the life of the great apostle. Soon after Paul became a Christian, he was staying with friends in the city of Damascus. The governor of the city wanted to take him prisoner, and perhaps to kill him. Guards were placed to watch every door of the house. But they forgot the window which opened into the street, outside the wall.

Some of his friends put Paul into a basket—it must have been a big one—to let him down through that window into the street. Then came the ropemaker's chance! A piece of his rope was in the house. They fastened the basket to it, and Paul was let down slowly and carefully, until his feet touched the ground; and so he escaped. Suppose that rope had been poorly made and had broken! Paul might have been killed in the fall. Just think of it! At that time he had not begun to tell the people of Asia and Europe about Jesus, and not one of his letters, which we call epistles, had been written. How much was hanging upon that rope! What a loss to the world if he had been killed! And all because some man had made a poor bit of rope. Are we not glad it was well made?

You can never tell when some piece of your work will be tested. You may serve the world some day. Are you making your rope strong? Or will it break and let some precious thing fall?—Rev. Frank T. Bayley, in Congregationalist.

It is not a question of whether the heathen will be lost, for they are lost already. They are without hope and without God in the world.
Evangelical Visitor.
A Bi-Weekly Religious Journal
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

Published in the interests of the Brethren in Christ Church of U. S. A. Canada and Foreign Countries, At Grantham, Pa.
Printed by the Grantham Printing Co.

EDITOR GEO. DETWILER.

EDITORIAL.
CONFERENCE NOTES.
Conference of 1913 has now passed into history. Never at any previous Conference, we venture to say, were the circumstances surrounding the conference just as they were on this occasion. The place chosen by the entertaining district was on the grounds of the Jabbock Faith Orphanage located about one mile from the city of Thomas, Okla. Bethany meeting house where our brethren worship is several miles farther away from Thomas. The district surrounding the Orphanage, and where the brethren’s homes are, has the appearance of being very well adapted to agricultural enterprise, and the pioneers of eighteen to twenty years ago are evidently coming into a rich inheritance as a reward of their industry. Their entertainment of Conference was in every way commendable, and those who were entertained came away realizing that they had nothing but kindness which came from the heart, shown to them.

Conference itself was held under a large tent on the Orphanage grounds. A copious rain on the first night of Conference laid the dust, which with the comfortably cool weather added much to the comfort of the visitors and all.

On Monday a. m. some preparatory work was done. In the afternoon a Sunday School Conference was held. In the evening the ministerial program which proved interesting and instructive as was announced was carried out.

On Tuesday morning Conference was organized, the presiding officer chosen being Bish. M. H. Oberholser of Chambersburg, Pa., with Bishops J. N. Engle of Kansas and J. R. Zook of Iowa assistants. M. L. Hoffman reading clerk,
H. L. Smith secretary and E. S. Engle, assistant. From the time when the organization was completed until Friday evening the conference body was kept quite busy deliberating about the things concerning the affairs of the church, endeavoring, under the Spirit's guidance, to legislate in accordance with the principles and tenets of the church in so far as these are founded on the teaching of Christ and His apostles.

Evidently we have not reached the time yet when all the members even of this small body of believers see eye to eye in spiritual matters. But while this is so, yet, we are glad to say, there was no friction, not openly at least, during these days of counseling. Every one was permitted to say what he had to say, even though the decision may not have gone his way.

Of the program itself we may say there was of necessity much of routine work, not very interesting but had to be done for the carrying on of the business of the church. The financial as well as general, reports of the various boards and committees were important enough to command the attention of conference. Of these the reports of the Mission Boards, Home and Foreign, especially the Foreign, were of more than passing interest. The church is launched in a large missionary enterprise in Africa, a work which is becoming a larger concern from year to year, and is again looking towards India to which field devoted workers expect to go in the near future. These enterprises require the most careful and closest attention, and we feel sure the Foreign Mission Board is making every reasonable effort to guide the work aright. The report of a love feast at Matopo Mission in this number where 111 native communicants joined in the service, 18 having just been added to the number, is good evidence of God's approval and help in the work.

In the home field there is not so large a showing, yet there is good work done in the city missions and the church does well to encourage that work liberally. It was also felt that while the city work is of great importance and should be patiently as well as diligently prosecuted, the rural districts have a just claim that they be not forgotten by the church. Save the people before they go to the city and they will stand a better chance to escape the pitfalls which abound in the city and out of which comparatively few are ever really rescued and saved.

The majority of conference members saw fit to re-affirm its decision of three years ago on sanctification, as also that of two years ago on baptizing converts who are not ready to become members of the church. The former became necessary because of misunderstandings obtaining at present among the members in the Canadian West, Saskatchewan. The Executive Board was commissioned to investigate the matter, and, if possible, effect a settlement. The latter was occasioned by a request coming from Philadelphia.

Numbers 68, 69 and 74 of Conference Program referring to petitions from Pennsylvania State Council and from Grantham district requesting legislation favorable to the better observance of nonconformity to the world in dress, and a more loyal adhering to a uniformity, received some attention and were finally relegated to a committee which shall report a year hence. Petitions from several quarters called for separating the Beneficiary or Poor Fund and the Home Mission Fund. This was effected by conference, and a new board created for carrying out this decision. So it is important that contributors to either Fund
will see that it goes to the right place. We are not able to name the treasurer of the Beneficiary Fund, not being present when it was announced. Our readers will also notice that A. O. Zook has been relieved of his place in the Home Mission Board and consequently of the treasurership of the same. Eld. H. C. Shank, Waynesboro, Pa., is the new treasurer. The new chairman is Eld. N. Z. Hess, Lancaster, Pa., R. R. No. 7. We may say in passing that the Beneficiary Fund needs to be replenished at once.

Possibly the length of what we have already written would indicate that we desist. We would however yet refer briefly to the missionary meetings on Tuesday and Wednesday evenings. The tent was well filled with interested hearers. At the Home Mission meeting, Sisters Katie Smith and Effie Rohrer spoke of the city mission work while Bish. C. C. Burkholder and Bro. J. H. Engle brought out the concern of the country church. The offering amounted to $70.00.

The Foreign Mission meeting on Wednesday evening was addressed by Bro. Myron Taylor recently returned from Macha, Africa, and Bro. H. L. Smith who with his wife and Sr. Rohrer, has his face turned towards India. The freewill offering reached something like $700.00.

Spiritual services in the behalf of the unsaved, as also in the promoting of a deeper spirituality in believers were carried on whenever the business part was not in progress, and evidently the efforts were not vain, as at these services there were those who presented themselves as seekers. We believe the home neighborhood realized quite a spiritual uplift.

It may not be amiss to say yet briefly that there is a consciousness that grave dangers threaten the church from different sides, on the one side is formality, literalism, legalism, human merit, etc., on the other, heretical teachings, destructive higher criticism, New Theology, liberalism, fanaticism, etc., and it will require much wisdom from above to safely guide the frail bark of this organization through the rocky stream. May the kind heavenly Father graciously take the helm in hand and bring us to the desired haven. May He control the elements of discord and may we all continue in the unity of the Spirit and speedily “attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ.” May we see what are the riches that are ours in Christ. May we more fully realize that all things are ours in Him.

Of our trip to Conference we may say, and do so with a feeling of thankfulness, the Lord very kindly gave us a pleasant, safe, and comfortable trip. Our company received better treatment from the railroad people, especially the Pennsylvania people, this time than on any former similar occasion. A first class steel car was accorded our company between Harrisburg and St. Louis, going, and returning, from St. Louis to Pittsburgh even when our company had dwindled down to twelve. From St. Louis we went via the Frisco line and were also treated in like friendly manner, only that part of the journey was made more slowly than the former part, having to stop for some time, both at Tulsa and Enid, Okla. We reached the place of Conference on Sunday p. m., having left Harrisburg on Friday at noon. Returning we left Thomas, Okla., on Saturday morning at 7:30 in a special train via the Orient line coming
direct to Wichita, Kan., where we were transferred to the Rock Island line and came to Kansas City, Mo., thence by the Missouri Pacific to St. Louis, and thence to Harrisburg via the Pennsylvania, arriving at a little after eight a. m. Monday morning. At Dayton, O., the Ohio delegation joined our company, where they also left us again on our return trip. From Thomas to Wichita and Herrington, Kans., we were in company with the Kansas delegation. The Orient road's representative accompanied our party as far as Kansas City and did all he could to make our journey pleasant not leaving us until he had made every provision for our accommodation on the trip to St. Louis. Our company being under necessity to spend two Sundays on the cars, which we were loath to do, but could not well avoid it, we are glad to say that the way opened for religious services both going and coming and we felt that the time was profitably spent. The weather conditions prevailing during the trip could hardly have been better. From Pittsburg to Indianapolis and Terra Haute we saw some remaining evidences of the havoc made by the recent disastrous floods. Long stretches of track had bee ruined, heavy iron bridges swept away, houses overturned etc., etc. We are glad to be at home once more, and able to take up the work of the office for another year. May He who is above all, "whose we are and whom we serve," receive glory and honor out of all our endeavors. May we have the "single eye" so that all may be light, even God's light.

We are sure all our readers will feel a deep sympathy for Bro. and Sr. Walter Winger, in their sorrow in being bereaved of their first born. The baby at that far-away mission station was no doubt a well-spring of pleasure, not only to the parents but to the other workers and natives as well. We are glad to note, however, that they are able to say with one of old, "The Lord gave and the Lord hath taken, blessed be the name of the Lord." Both brother and sister Winger had an attack of fever, but were better again. It is a matter of rejoicing to learn that there will be some crops at the Matopos.

Our dear readers will have noticed what Bro. Frey has said about dried fruit for Africa. It will be remembered that he included the Johannesburg Missions in that plea, offering to forward anything that may be contributed for those missions. A letter from Eld. I. O. Lehman on the same line strengthens that plea. It would be gladly accepted. Bro. Lehman also says: "Perhaps some would prefer to send cash. If so, we would like to plant some fruit trees on our mission plot if we can get funds to purchase the trees so as to be ready to plant in June, July or August.

MESSIAH BIBLE SCHOOL CLOSING EXERCISES

On June 17, at 7.30 p. m., will begin the closing exercises of the Messiah Bible School and Missionary Training Home at Grantham, Pa. On Wednesday, June 18, at 9 a. m., will begin the regular closing exercises with Song, Choruses, Orations, Presentation of Diplomas to Graduates etc., followed with Love Feast during afternoon and communion services in the evening. A hearty invitation and welcome is extended.

The P & R Railroad station is on the premises.

NOTICE.—ON THE TWO FOLLOWING PAGES 6 and 7, read page seven first, then page six.
from home, when suddenly, we saw three or four hyenas going leisurely along. Two of the brethren immediately tried to shoot them, and the small native boy with us was very much delighted, hoping to see a hyena drop; but the larger boy was very sober, at which the little fellow began to tease him, saying that he believed like the old people that it was bad luck to kill a hyena. Of course the older boy denied all the charges, but it was very evident from his actions that the charges were true. I was telling this story at a certain place, and someone asked, “What is the relation between a hyena and a cat?” Of course I had to say they are of the same species, at which someone remarked that it was bad luck to kill a cat. And I had to admit that Africa does not have a monopoly of superstition. Not long ago even in this country, a woman came to her neighbor’s house, where I was visiting, and wanted a piece of chalk. She said her baby was bewitched, and she wanted to drive the evil spirit away by making chalk marks above the door.

Several years ago, Ngedhleni, one of our young men in the enquirers’ class fell sick. His sickness continued for months, and he became convinced that he was bewitched, and that the only remedy was to leave the country. He had given himself to the Lord, but superstition had gotten such a hold upon him that in this time of trial it overcame him. I tried to reason with him, but to no avail. Finally he recovered, but still his belief was not changed, and as soon as possible he with his wife and child arranged to leave. They went about a hundred miles away, but there the Lord brought such condemnation upon him that he wrote asking forgiveness, and now he is back again living on the mission farm.

AN ADMONITION.

BY S. H. BERT.

It is very needful in our days to hold to the word of God as our guide and take it in its simple expressions; and comparing scripture with scripture rightly divide the word.

In this our day it is not safe to look, or depend, on man. One says, “Here is Christ,” another says, “Lo, here is Christ.” But the word is yea, and amen. But man will undertake to call some of the commands non-essential. II John 4, 5, “He that saith I know him and keepeth not his commandments is a liar and the truth is not in him. But whoso keepeth his word in him is verily the love of God perfected.

For instance, the command of feetwashing is lost out by most of the denominations claiming now it is non-essential. They say it has to be lived out in the spirit which is true, and if not lived out through our lives, through the Spirit, all our literal feetwashing as a command will not be any benefit to us.

But the Lord has given us literal things to do for to remind us of Spiritual things; as the breaking of bread, reminding us of His broken body, and the partaking of the cup likewise being the New Testament of His shed blood. Then He says “Do this in remembrance of me.”

We also have the command of baptism typifying that we are buried with Him into death, even so, we should walk in newness of life.

But the command of feetwashing which typifies humility seems hard to practice unless we have made a full consecration. Jesus said, “I have given you an example that ye should do as I have done to you.”

Then there is another doctrine spread abroad from the pulpit and by literature:
CONTRIBUTIONS.

AFRICA.

BY H. J. FREY.

Chapter VII.

Native Religions (Continued).

Magic.

The African native may question some things, but he never doubts the power of magic. It is the one reality of life. They believe that the qualities of persons are present in their various organs and are transferrable. Thus, (1) Courage resides in the liver or heart. Therefore, any one eating the liver or heart of his slain enemy or by drinking the gall, will increase his stock of courage. The Kaffir word for courage is “isibindi” which means liver. (2) A rat has the knack of evading things thrown at it, if one partake of the same quality, and be able, also to evade spears, etc., hurled at him. (3) Anything which a person has handled or touched can be used by the enemy to influence that person. (4) There is much power in medicine or charms to keep away evil. Thus dried snake skins will be wrapped around the neck or wrist. Special medicine will be placed in a goat’s horn and hung around the neck. Even a child destitute of clothing will usually have these charms. A fire will be built on the windward side of a field of growing corn and medicine poured therein that the fumes thereof may be carried across the field to insure a good crop. For the same reason, many sow medicine with their seed. The Christian converts are brought to this test in their lives. Matjuba’s mother near Matopo Mission had always sowed medicine with her seed, but when she became a Christian she refused to do so any longer. Instead, she prayed for her crop, and the Lord gave her a larger yield than her neighbors. A young sister came to me, saying, “Is it right to sow manure with your seed?” I said, “Certainly it is right to fertilize your land.” “But,” said she, “My people put only a small handful of manure in grain sufficient to sow a whole field.” Of course I had to tell her that this was superstition, which, however, agreed with what God had already shown her.

On a certain occasion, one of my boys, Zwanzwani, by name, had been called home because of the death of his father. Upon his return, when I asked as to how he got along, he said that he had been greatly troubled because of the superstitions of the people. He said that (1) his people killed an ox, as is customary on such occasions, roasted part of the same after putting in certain medicines, and asked him and other friends to eat else they would not dwell peaceably at home. (2) They asked him to drink certain medicated water, lest he should have a great cough, and (3) they wanted him to wash his eyes with certain other water or he would have sore eyes. He said, “I was wishing you would come (referring to myself), I wanted to ask you what to do. I said, “What did you do?” He answered, “I decided not to obey in these heathen customs.” And I was glad I was not there. It gave him an opportunity to decide for himself, and gain ground thereby. Moreover, he was also given permission to pray at his father’s funeral.

On a certain occasion, I was walking along a path in the woods when the native walking with me said, “Do you see that pile of stones?” He said, “when the natives come along, they will take a stone, spit on the under side, and toss it to the pile thinking they would have a prosperous journey on ahead with plenty of beer and food.” On another occasion, we were driving along, a hundred miles...
that is deceptive, which teaches there will be another chance for being saved in the hereafter, when but a few will be left unsaved. And those that will be left will die the death of unconsciousness and punishment is not everlasting. Teaching of this kind will ease the soul that feels condemned of his sins by the convicting Spirit, and does not tend to bring sinners to God. In many places in the word we read of everlasting life for the righteous and everlasting punishment for the wicked. Matt. 25: 46: "And these (the unrighteons) shall go away into everlasting punishment but the righteous into life eternal." Dan. 12: 2: "Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." Matt. 18: 8 says we had better cut off our hand or foot than to be cast into everlasting fire.

Now how can a person apply the word everlasting punishment for a time for the wicked and the same word everlasting without end for the saints? I would say it means the same for one as for the other.

Then again, there is a teaching that there is nothing in how the Christian dresses. Well, I believe the Spirit will direct on these lines but such teaching may be a great hindrance to the newborn child. We admit that the clothes don't make the Christian but the Christian should make the clothes as it become a Christian, in godly order. According to I Tim. 2: 9, The women should adorn themselves in modest apparel.... "not with bejewelled hair or gold or pearls or costly array." I Pet. 3: 3: "Whose adorning let it not be that outward adorning of plaiting of hair and of wearing of gold.

But let it be the hidden man of the heart in that which is not corruptible even the ornament of a meek and quiet spirit."

When God told Jacob to go to Bethel to build an altar they were to put away their strange gods that were among them and change their garments. No doubt their garments were not in godly order, which is the case with many professed Christian people, who say they have no pride in their hearts. Well, if there is no inward pride it is wrong to put the sign on the outside.

Bishop Weaver of the U. B. church said, that straws show which way the wind blows. Now we must believe that God has given us the written word which came through the living Word, Christ Jesus, for our guide, and while God has left or given us the word for our guide He gave it all-sufficient for our salvation and the earnest Christian will have his life to run parallel with the word in all its requirements. "If ye know these things happy are ye if ye do them."

FAIR AND HAPPY DAYS.

BY W. R. SMITH.

The annual return of the bright Spring month of May, with its days of golden sunshine has ever been a great sense of delight to me in bringing cheer to my heart. One reason why I love it so well is because it is my natal month.

What a cluster of hallowed associations are connected with its sweet days, so calm and bright, those fair old days of yore—youth’s happy spring-time.

As I now look back to that golden period in my life, it seems to me that every day was one of joy and sunshine without the shadow of a cloud to darken the then oncoming future.

Our little trials and sorrows that came to us were soon forgotten in some new joy.

Our life’s pathway reached away into
the sunny distant future, like the shining silver strand of the wave-swept beach, in the first beams of a rising sun. While on either side a countless multitude of many tinted and fadeless flowers add beauty and grandeur to the ever-lovely landscape, as their sweet fragrance, like an incense, was wafted on the breeze, to greet our coming.

Every day was bedecked with garlands of blossoms me thought would never perish, and was never half long enough for the completion of all the airy castles we built in that far off fairy-land.

Hope, like a bright angel on flashing wings of light and glory, was ever with us beckoning us on with a magic wand to more enchanting scenes of fadeless beauty.

Each successive view as it met our vision from some one of life's hilltops, appeared more lovelier than the last. No skies seemed so clear and bright, no air so soft and pure, no season was without its time of joy.

Truly, we were living in the enchanted lands of early youth, when all was as fair as the embowered Eden of old, before the blighting effects of sin had marred the handiwork of God.

But the fleeting years have come and gone, leaving their impress on us that time can never remove.

The fair castles we built in the beautiful long ago, many of them have crumbled in decay. The garlands of flowers we thought imperishable have withered. And yet, at each return of the merry month of May our heart as young as ever still rejoices in the bright days of sunshine, that the Great Giver of all earthly blessings sends to us.

But not alone to one month of the year, or to one period of our earthly life, do we need only look for the peace, happiness and joy of heaven, to fill our hearts with its sweet blessings.

All along the pathway of our past life, they have been showered down upon us, by the bountiful hand of a loving Father, who has watched over and cared for us.

The clouds that have at times overshadowed us, have all been silver-fringed with the divine mercy. And while all of our hopes and aspirations have not been realized that we had expected in life's early dawn, yet hope has ever been our strong anchor that has helped us to safely outride the stormy gale, when the foam-crested billows dashed around our frail bark, threatening to engulf us. Yes, we have much to be thankful for in the way of divine favors, to sustain us in our journey to that land that is fairer than day. There in the eternal springtime of heaven, our youth shall be renewed, all our hopes fully realized, our joys complete, with not a single sigh for the past, or the blessings of rest to come.

The brilliant and fadeless flowers that bedeck the fair celestial plains will be ever-blooming. While the soul-entrancing melody will be sweeter far than that which thrilled our hearts with joy in the golden days of youth's bright Springtime. While men on earth have sought and toiled in vain to find the foundation of perpetual youth, heaven will reveal and unfold to the faithful ones, the true source of an eternal springtide of youthful, joyous happiness in the paradise of God.

May our lives be such that at last we may hail and greet the coming of that blessed morn, as we are wafted onward by an angel convoy from this earth's land to the realms of eternal bliss and glory beyond.


Jesus said, "My yoke is easy."
AN OPEN LETTER.

My dear brethren and sisters. During the past Winter I have written several articles for the Visitor bearing on the "Deeper experience," especially the first one entitled "Enlargement of the Heart." The tone and sentiments of the above articles present such a striking contrast to some of my previous writings in years past that I have been informed that some are not satisfied with me, or rather have not confidence in my integrity of purpose unless I tender a personal expression and apology. Had I known it was expected, or that such doubts of me existed, it would have appeared on the scene months ago. It is true, with one exception, the article "What think ye of Christ?" there was not a word saying "This is my own personal experience," yet if I wrote columns more I could not more vividly describe it than I did in "Enlargement of the Heart," though I did not then say so in the article named.

I had a floating impression that perhaps something like this would be in order, yet it never struck me seriously till I learned how the land lay. I vainly thought that when people, like the Jews in the case of Saul of Tarsus, heard that he preached what he once opposed they "Glorified God in him," I would receive the same confidence, as it certainly cost something to effect the change. I am truly sorry for any unkind or harsh criticisms that I have written in the past on this or any other subject, and I beg forgiveness. I am afflicted with the gift of sarcasm, and it has sometimes slipped out of its muzzle and run off my pen.

Now, while I do not wish to excuse myself in any way, I do feel I should say in defence, or qualification, of what I wrote, that what I opposed was not so much the doctrine of "Christian Perfection" as the extravagant, exaggerated manner in which it was presented to the people. I freely admit it that it excited my, shall I say, "righteous indignation," to hear conversion or the 'New Birth' that brings "Eternal Life" into dead souls, so cruelly minimised and what they called "Second Work" magnified so utterly beyond its real proportions. That was at the time of the "fire" agitation in our church and I am safe to say if some of our preachers and people could see verbatim copies of the sermons and testimonies delivered in that feverish time by themselves, they would, to say the least, feel astounded. The fact that perhaps nearly all have modified their positions to a saner, more tenable and Scriptural ground than they then occupied is proof positive of their former error.

Now, as to myself personally, while I could freely, gladly, and joyfully tell you face to face and from the pulpit, the wondrous leadings covering nearly thirty years of ministry, yet, for fear of being misunderstood and on account of some portions being painful to some to read, I refrain from writing it, and refer you to the article above noted. I here admit that I had written it, and sent it to the editor but on maturer thought I recalled it just in time. I have found it is often far from wisdom to make the details of our personal experience public property as people often either read into or out of it much that it was never intended to convey. As to the term "Second Work," advisedly, I never use it. It is misleading and not a Scriptural term. My simple faith and experience is, first, to be born of God. This gives us relationship with Him that no human or infernal power can destroy. Walking with Him in implicit and continuous obedience and full surrender would bring us quickly in-
to the “Second Rest,” a found rest and a “short cut to Canaan,” instead of a long desert journey. How few ever realize this ideal experience is a sad fact.

There is a reaction, a cooling of our first love, a weakening of our childlike faith, and a shrinking from the cross, a lack of full consecration, and surrender of all we have and are to God. Yet we are God’s children. He lets manna fall each day, and lights and shades us with the pillar of fire and cloud. After many years perhaps, we come to where the situation becomes intolerable and we get desperate, then we take the steps of seeking faith we should and could have taken at the start, and so “Find rest unto our souls.” As it is a found rest it can be lost again by disobedience, and while it would Scripturally remain a “Second Rest” it would involve a third Work to find it again. It is a blessed experience, I thank God for it. I have had however more severe testings since than ever before yet thus far His grace sustained me. I hope this will cover all the ground and be satisfactory to those interested.

F. Elliott

Richmond Hill, Ont.

The times demand that Christian people should take a stand. If we are to be built up on our most holy faith (Jude 20), then we must see to it that we “continue in the faith grounded and settled.” (Col. 1: 23). On all hands, attempts are being made to move believers away from the hope of the Gospel. Strange to say, the very means that should strengthen faith are today employed to weaken it. “Beloved, believe not every spirit.” There is absolutely no reason that leadership in spiritual should be conceded to men whose qualifications are merely intellectual, or mainly so.—The Christian Standard. London.

“Behold the Lamb of God.”

SELECTED.

LUTHER AND ZWINGLI ON NON-RESISTANCE.

Probably no other principle has given rise to so many (to be sure, too often openly malevolent) misunderstandings and baseless accusations as the doctrine of nonresistance. The opponents and persecutors of the early brethren have persistently asserted that this principle is based on selfish and even rebellious motives.

The Zwinglian chronicler, Johannes Kessler, a contemporary of Grebel and Zwingli, states that the Swiss Brethren (called Anabaptists) began to teach this principle after their first congregation had been established at Zurich, when their leaders realized that “the government was not minded to permit their undertaking” and threatened them with persecution. (Kessler, Sabbata, edition of 1902, P. 143). The organization of the first church at Zurich, together with the introduction of baptism, took place in 1525, and the persecution began in the same year. There is conclusive evidence the the Brethren taught the nonresistant principle previous to this time. Lorenz Hochruetiner testified in 1523, that in the meetings held in that year by those who later organized the first congregation of the Brethren, Andreas Castleberger had taught that “the divine doctrine is vehemently (“heftig”) opposed to war.” (Egli, Aktensmmlung Z. Zur. Reformation, No. 623). Conrad Grebel, afterwards the principle leader of the Brethren, wrote on Sept. 5, 1524, to Thomas Muenzer: “The Gospel and its adherents should not be protected with the sword, neither should they thus protect themselves. True, believing Christians are as sheep among wolves. They use neither worldly sword...
nor war; they do not believe it right to put to death any man... for we are no longer of the Old Covenant.” (Cornelius, MUNSI Aufr. Vol. 2, P. 245).

The above mentioned meetings of those who afterwards organized the first congregation of the Brethren at Zurich, were, at the time when Castelberger preached against war, favored and supported by Zwingli himself. There is abundant evidence that Zwingli in 1523 and somewhat later not only held infant baptism to be unscriptural, but he recognized it as a fact that New Testament teaching condemns war as well as the swearing of oaths.

In January, 1523, Zwingli wrote in his “Uslegung oder Gruend,” etc.: “But Christ has bidden Peter to put up his sword, for those who take the sword shall perish with the sword.—Had he desired to protect Himself and His doctrine in such a way, He should indeed have been able to command other forces than the poor fishermen. But He says: ‘Put up thy sword!’ Now, if the pope be a vicar of Peter, why does he not give heed to Christ’s words: ‘Put up thy sword?’ For if He has thus spoken to Peter and the pope pretends to be Peter’s and Christ’s successor, he ought to heed those words. But now he is about to fight the Turk, that his servants in Rome may not be put to death. Hear, O pope, Christ: ‘Put up thy sword!’ The worldly princes will attend to protecting their countries. But as for you, go and preach the kingdom of God. And take no other sword in your hand, than the sword of the Spirit, which is the Word of God. —But as long as you cry for iron weapons, we shall all know that you are not a follower of Christ nor of Peter, but the devil, yea the very antichrist.” (Zwingli’s Complete Works, edited by Schuler and Schulthess, 1828, Vol. 1, P. 351). In the same book he says further: “Christ does not rob, does not war, does not kill, but suffers all rather than to do one of these. You say, ‘But even the clergy (“die Geistlichen” lit. “the spiritual ones”) do this.’ I say, they are not spiritual but carnal, yea devilish men, and if you do as they do, you are like them” (P. 417).

In June, 1523, Zwingli published a sermon “Of Divine and Human Righteousness,” in which he says: “God has given us commandment that we should neither go to law nor quarrel, but if our coat is taken, we should leave the cloak also, even as Christ has done. God forbids all oaths and bids us to be so true that yea is yea and nay nay, without any oath” (P. 432). “The commandment that we should not swear is also comprehended in the commandment to love our neighbor as ourselves” (P. 434). In 1522 Zwingli had written in his “Admonition to those at Schwyz”: “But if we look at it from a Christian view point, it is by no means right for us to go to war. According to Christ’s teaching we should pray for those who speak evil of us and persecute us and when we have been smitten on one cheek, turn the other also; for thus we shall be sons of our heavenly Father” (Vol. 2, Part 1, P. 294).

Even more outspoken on the question of war and bloodshed than Zwingli was his friend Johannes Oekolampad, the June, 1524, he published an exposition of (Zwinglian) reformer of Basel. In the first epistle of John, which was reprinted at Basel in 1850. In this book Oekolampad says, “How can we as Christians approve of law suits and war?... John says, we must love each other” (P. 169). And again: “It is therefore a doctrine of the devil that there may be righteous wars among Christians; for
Christians abhor hatred as well as murder. Or, show us a war that is carried on in love! Warriors who delight in shedding blood are truly like Cain. Even to the jealous it may be said, Your hands are full of blood, ye are sons of Cain; but what shall we say of those who make it their business to shed blood. Behold how great is the number of the sons of Cain" (P. 123).

How radically did both Zwingli and Oekolampad in later years, change their position toward the principle of nonresistance! After they had decided to go hand in hand with the state in the great undertaking of the reformation of the Church, and had agreed to a union of Church and state which meant that all inhabitants of the state should be compelled by the civil authorities to unite with the new state church, they completely lost sight of the principle of nonresistance. Zwingli took recourse to carnal weapons in his effort to suppress those who would not consent to state churchism: he “cried for iron weapons” against the Brethren, and although he had formerly complained of the pope taking an attitude of this sort toward the Zwinglians, he urged the government to proceed with persecution against those who continued in the very principles which he had formerly vindicated. On the other hand, he also held carnal warfare against the Catholic cantons justifiable, and at last lost his life, sword in hand, on the battlefield of Cappel. (His sword has been preserved to this day at Zurich.) And in Basel the victory of the Zwinglian over the Catholic party and the consequent union of the new church with the state was brought about through open rebellion and revolution—under the full consent of Oekolampad. It was with good reasons that the Brethren, when Oekolampad asserted the supposed right of warfare, replied that he had, with his consent to state churchism departed from his former position on various points. The same assertion was made concerning Zwingli, as is known from his own writings.

The opinion that Martin Luther rejected the nonresistant principle as unscriptural, is only in part supported by fact. Luther admitted that nonresistance is taught in the New Testament Scriptures; nevertheless he did not disapprove of war. He taught that nonresistance is our duty as Christians, but not as citizens or “welt-personen” (persons of the world); hence, he held, a professor of the Christian faith should exercise nonresistance except in case where it may be deemed necessary to oppose violence by violence. If he take the sword, he does so, says Luther, not as a Christian but as a citizen and a “welt-person,” and this is right. To the warrior in battle it is impossible to follow the principle of nonresistance, hence the necessity to lay aside as it were the Christian teaching on nonresistance (or rather the Christian religion) like an unserviceable garment, and to fight as a citizen or as a man of the world. But after peace has been made or after the battle has been fought, those who have been fighting should immediately refrain from acting further as “welt-personen” in this respect. They must once more be guided by the teaching of Christ and the apostles as touching nonresistance—until the next battle may take place or until they be attacked by highway men. It should not be supposed that Luther desired to make the doctrine of nonresistance appear ridiculous. By no means. But as the founder of a state church, he could not disapprove of war, and on the other hand, he could not deny that the Lord has forbidden the use of the sword to
His followers. He found a way—such as it was—out of the dilemma. This opinion concerning nonresistance has become a characteristic of Protestant orthodoxy.

On the oath Luther’s teaching is similar to the above. He says, no one should swear “of himself,” but if ordered to do so by the magistracy, it becomes a duty. (On Luther’s position to the principle of nonresistance compare the work of Julius Kestlin, the greatest authority on the theology of Luther: “Luther’s Theologie” 1901, Vol. 2, P. 326: “Die Glaubensartikel der Augusb. Konfession erläutert” 1891, P. 80.).

But such was not always Luther’s teaching. In the years immediately after he began his opposition against the Church of Rome, he was of different opinion. “No stronger argument have I against the rule of the pope,” he wrote at that time, “but this, that he rules without the cross,” i. e., he ignores the fact that a Christian is called to suffer with Christ, and not to reign. In 1523 he wrote in his little book, “Of Worldly Government, and how far a Christian Owes Obedience to it:” “To the kingdom of the world, or under the law belong all who are not Christians. But since there are few that believe and very few whose lives correspond with a Christian profession, that they do not resist evil, yea that they themselves do no evil, therefore God has ordained them, outside of the Christian profession and of God’s kingdom, another government. Therefore Christ also did not use the sword, and has not instituted it in His kingdom, for He is King over Christians and rules without force, alone through His Holy Spirit. And although He has confirmed the sword, he has not used it, for it is of no service for His Kingdom in which there are only pious Christians.

If you say, ‘Why have not Christ and the apostles made use of the sword?’ I answer, Tell me why did He not also take a wife or become a cobbler or a tailor?’

In the papal bull published against Luther in 1520, fortyone heresies are laid to the charge of the reformer, among them the following: He had taught, “to fight against the Turk is nothing else but to oppose God who through the Turk punishes our sin.” In the same year Luther says in an epistle to his opponent, Dr. Eck: “You further write that I would favor the peace-breakers and murderers, since I have taught that a Christian should not defend himself, neither secure again (by violence) property of which he has been robbed. Why do you not accuse Christ who has taught this?” (Erlangen edition of Luther’s German Works. Vol. 24, P. 19). In the booklet, “Why the Books of the Pope and of his Disciples have been Burned.” Luther gives many reasons why he committed these books to the fire. The twenty-fourth error of the pope which he mentions is: “He teaches a Christian may protect himself by violence against violence, which is contrary to Christ’s teaching: Whosoever take away thy coat, let him have thy cloak also” (Erlang, Vol. 24, P. 159).

While Luther at that time spoke disapprovingly of the use of the sword, the thought of nonresistance was in later years forced entirely into the background. At last he expressly sanctioned armed resistance of the Lutheran princes against the German Emperor. In 1523 he had, to the contrary, written: “I say that no prince may engage in war against his superior, such as the king or emperor. For those in authority should not be resisted by violence but through the teaching of the truth. If they heed it, well;
if not, you are guiltless and are suffering for God's sake” (Erlang Vol. 22, P. 101).

After the Smalcalidian war between the Lutheran princes and the Emperor, ensuing soon after Luther's death (the Emperor having completely defeated the opposing armies and taken the princes captive) voices were heard within the Lutheran state church against war and bloodshed on the part of those who call themselves the followers of the Prince of Peace. Matthäus Lother, a Lutheran layman of Zwickau, wrote a tract in 1548 in which he vindicates the principle of nonresistance. He says, "But if in our time this doctrine from the mouth of Christ: that evil should not be resisted and enemies should be treated with love, is brought to the attention of those who believe themselves to be good evangelical Christians, they say, They are truly doctrines of Anabaptists and enthusiasts. But the unmistakable words of our Savior Jesus Christ are clearly before our eyes; He says it, and gives us this commandment which also His saints have carried out. If you or I do not comprehend or accept it, does this change the commandment? Should Christ for my sake or for your sake be taken for an Anabaptist, enthusiast or liar? God forbid. It is not my word but the Word of the eternal God; and I do not speak of natural men, but of those who have been born again, of pious, holy Christians; they will find it possible to keep it. That the emperor and other mighty princes will succeed to destroy God's Word and all those who hold fast to it— who will may believe this; I shall not believe it."

The accusation that among the Anabaptist denominations, among them those who took the sword in self-defense; but these did not pretend to hold the nonresistant principle. Although the Brethren refused to take the sword, they believed the worldly government to be ordained of God. In so far as the demands of the worldly authorities are not contrary to God's Word, they rendered willing obedience. They taught that worldly government would be unnecessary if all men accepted the teaching of the holy Scriptures and lived it. Church members were not permitted to take recourse to law in instances of grievances against outsiders, while difficulties between members were invariably settled by the Church.—Gospel Herald, Scottsdale, Pa.

A HINDU PRIEST AND THE MISSIONARY.

We journeyed twenty miles to visit a big Hindu Festival, at which twenty thousand people had gathered to worship and make offerings to an important idol. The enthusiasm of this vast crowd was a strange contrast to the dilapidated condition of the idols surrounding the temple, which only proves what many say,—that these festivals are only devices for sustaining a stagnant and dying religion.

About two hundred people had gathered around the writer who was telling the story of the prodigal son. Presently an old man came tottering up the road. Everybody's eyes were turned towards him, and a way made for him right through the ring we had formed. As he brushed past me I placed my hand on his shoulder, but the old man went on, and entered into a house close to where we were standing. Presently a chair was brought out, and he came and listen-
ed. Recognizing that he was a man of
importance I began talking to him when
I had finished preaching, and I said,
"Who are you?" and he replied, "I am
the head priest of the temple to which
these people have come." "May I speak
with you a little?" I asked. His answer
was, "Who am I, that you should speak
to me? I am an awful sinner." Such
a confession is not common among Hin­
dus of this class, moreover it was a
strange confession to make before a
crowd of people who considered him to
be perfectly holy.

He continued, "You have been telling
us about a man who never sinned, tell me-
more about him, as I have never met such
an one although I have been to all the
holy places, and seen many holy men."
I told the story of the life of Jesus, and
he was intensely interested. When I
told him that Jesus Christ was the Savior
of black people as well as of white, be­
because God had made of one blood all
nations of men, he readily assented, and
desired me to continue.

Just before I got up to go he said, "I
want you to grant me heaven." My
answer was, "I cannot do that, but I can
tell you how to get there; it is God who
grants that." He said, "You are God"
(using the word for the Supreme Being).
This, of course, I denied, saying I was
only one of His servants. He insisted
on asking me to interest him. Finally,
I got up to go, and invited him to
my tent. While standing with my hands
by my side, he embraced me, kissed me,
and attempted to dance with me in his
arms, saying, "I have been waiting eigh­
tyfive years for you to come and tell me
about this Man who never sinned." Such
was my unenviable position. The peo­
ple around were both amazed and amused
that such a holy man should pollute him­
self by touching a Christian. On leav­
ing he said, "Come and take food with
me," which was the highest honor he
could confer on me according to Hindu
etiquette.

Early next morning he came to the
tent with a servant. In his hand was
a beautifully-mounted black stick.
"Grant me heaven," was his first and
chief request. "I can't do it," I answer­
ed again. When he came in I was read­
ing the eighth chapter of Romans, and I
asked him to let me read to him what
I had been reading in God's Book. "I
don't want to hear that. I have read
all the holy books, and fasted many times,
and none of these grant a man heaven.
I want word of mouth," he replied. I
was perplexed as to how to deal with him,
and sat quietly considering. Then he
said vehemently, "Don't sit doing noth­
ing—that is useless. Grant me heaven,
or I will break this stick over your head."

Keeping my eye on him, I asked the
Catechist what he really wanted. He
said, "Seeing you have told him more
about God than any other, he regards
you as God, and wants your blessing and
assurance that he will go to heaven."

We all knelt in prayer, and the Cate­
chist prayed for the old man that his sins
and disposition to sin might be taken
away, and that God would grant him
heaven. The old man laughed heartily
at this, probably because he had never
heard a Christian prayer before, and had
never been prayed for in such a manner.
Presently he was most reverent, and
when we arose from our knees he looked
quite happy, and placed his hands to­
gether and walked round, repeating a
prayer as he did so.

I repeated aloud a few passages, such
as, "Blessed are the pure in heart, for
they shall see God," and with this our
strange meeting with a Hindu saint
closed. We do not hope to meet again in
this life. They were already preparing
a tomb for him, at which many will
doubtless worship. Was he a real seeker
after God? He believed on Jesus,
as far as he had enlightenment. What
will be his portion in the Great Day?—
Darkness and Light.

THE SACRED BODY OF JESUS.

Infidels have for centuries made an
attack against the divinity of the Lord
Jesus. And there are multitudes even
in the nominal church that do not accept
in their faith the absolute divinity of the
Son of God. But in these times there
is another kind of infidelity against the
sacred body of Christ, and all sorts of
heresies are springing up concerning the
humanity of our Lord.

It is being taught by several persons
in California, who profess a full salvation,
and who emphasize divine healing,
and who think they are Bible students,
that the Lord had sin in His human
body while He was on the earth, and
thus they are guilty of the grossest blas­
phemy against the Son of God, while ig­
norantly pretending to be preaching His
Gospel. Some time ago I was wondering
what kind of new heresy Satan would
invent; for it seems that every heresy
that can be imagined is taught in these
days, but the other day I came across
a new kind of false teaching concerning
the humanity of Jesus. A holiness evan­
gelist has been for some years studying
the three fold nature of man, spirit, soul
and body, which is a Scriptural truth, but
I understand he has published that doc­
trine beyond all sense and Scripture say­
ing; that when Jesus died His Spirit
went to one place, and His soul to anoth­
er place, and that we are not saved by
the death of the body of Christ, but only
by the sufferings of His soul. This is
a new heresy for the deceiving of some
poor ignorant Christians that do not
know their Bible. According to the
Word of God, the entire humanity of
Christ was offered as a sacrifice for the
sins of the world, for one passage says
His soul was made an offering for sin and
a great many passages speak of His body
being offered up for sin, and of us being
saved by the death of His body, and the
shedding of His blood which was con­
tained in His body, for most certainly
the soul does not contain any blood.
Jesus declares that the soul cannot be
killed, but the body can, when He says,
"fear not them that kill the body but
cannot kill the soul." (Matt. 10: 28).

When Jesus instituted the last supper
and gave them the bread, He said, "this
is my body," in the New Testament
teaching emphatically that we are nour­
ished by the virtue of His crucified body
as well as by the virtue of His shed blood
(Matt. 26: 26).

Paul says that God has reconciled us
to Himself in the body of His flesh
through death. (Col. 1: 22). Proving
that it was essential for the body of
Christ to die for our salvation. We are
not merely saved by the sufferings of
Christ, but great emphasis is made in
the Scriptures that those sufferings had
to reach a point of actual death. If
Jesus had suffered a hundred times more
than He did suffer, and yet His body
had not died, we could not have been
saved, for it was death and nothing short
of death that was essential to make an
atonement for the sins of the world, and
as the soul could not die we see the neces­
sity of the death of the body. This is
proved in the passage, "when he cometh
into the world He saith, sacrifice and
offering—that is of animal sacrifice—
though wouldst not, but a body hast thou
prepared me," and then goes on to say
we are sanctified by the will of God through the offering of the body of Jesus Christ once for all, (Heb. 10: 5-10). How can any sane man read those expressed words and then say that we can be saved apart from the sacrifice and death of the literal human body of the Lord Jesus. Again we read that with regard to the Old Testament sacrifices, the bodies of those beasts whose blood is brought into the sanctuary by the high-priest for sin, are burned without the camp. Wherefore Jesus also that He might sanctify the people with His own blood suffered without the gate, (Heb. 13: 11-12). It is the body that contains the blood and nothing but the body, and if we are not saved by the death of Christ's body then are we not saved by His blood. The Apostle Peter says that Christ bore our sins in His own body on the tree, (I Pet. 2: 24). Concerning the sacred body of Jesus, it was absolutely spotless and free from every taint of sin, in order that it might be a perfect sacrifice for the sins of the world. If His body had been generated by a human father it would have been tainted with original sin, but that body was formed by the Holy Ghost in the virgin Mary, and when the angel Gabriel announced to Mary the birth of Jesus he said to her, “The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee, therefore also that Holy Thing which shall be born of thee shall be called the Son of God” (Luke 1: 35). Thus the arch angel Gabriel makes a positive statement that the body of the Lord Jesus was holy, perfectly free from every stain of sin. Unless His human body and human soul were absolutely pure, it would have been impossible for Him to have offered Himself as a Lamb without spot unto God, and a sufficient propitiation for our sins.

In the next place the Scriptures teach us that the sacred body of Christ was immortal and not subject to the law of death. The apostle affirms that death came by sin, and where there is no sin there is no death. If Adam and Eve had never sinned they would most certainly have lived forever without sickness or pain or decay or the infirmities of age, and would have been independent of any calamities from flood or fire or other natural elements. When they sinned the law of death began to operate. The literal rendering of the passage would be, “in the day thou eat of the forbidden fruit in dying thou shalt die,” that is, the day they eat the fruit they would begin to die, which would be finally consumed in death itself. Now as Jesus had no sin, His body was not subject to the law of death of itself, and He affirms that no man had power to take away His life, that is, nothing on earth could kill Jesus against His will, but He says, “I have power to lay down my life and to take it again,” so that He died voluntary and not by any necessity of the law of death in His body. And even after He died it is twice said in the Bible that His flesh did not see corruption, that is, His dead body did not begin to mortify, or decay, but was preserved without the touch of mortification or corruption until His soul came back from the unseen world and His body was raised immaculate from the dead. It is amazing to come in contact with the ignorance there is among professed Christians concerning the Bible teaching of the spotless humanity of Jesus. Unitarians and infidels in general all have the notion that the body of Christ was just the same as our bodies, and liable to disease and death of itself, and you will be surprised to find how many professed Christians let go the record of the Word of God concerning the
sacred humanity of Jesus, and drop down in their thought to the level of infidels.
—Geo. D. Watson.

THE POWER OF STILLNESS.

A score of years ago a friend placed in my hand a little book which became one of the turning points of my life. It was "True Peace." It was an old medieval message and it had but one thought, and it was this, that God was waiting in the depth of my being to talk with me if I would only get still enough to hear Him.

I thought that this would be a very easy matter, so I began to get still. But I had no sooner commenced than a perfect pandemonium of voices reached my ears, a thousand clamoring notes from without and within, until I could hear nothing but their noise and din. Some of them were my own questions, some of them were my own cares, some of them my own prayers. Others were the suggestions of the tempter and the voices of the world's turmoil. Never before did there seem so many things to be done, to be said, to be thought; and in every direction I was pulled and pushed and greeted with noisy acclamations and unspeakable unrest. It seemed necessary for me to listen to some of them, but God said, "Be still, and know that I am God." Then came the conflict of thoughts for the morrow, and its duties and cares; but God said, "Be still."

And I listened, and slowly learned to obey, and shut my eyes to every sound, I found that after a while when the other voices ceased, or I ceased to hear them, there was a still small voice in the depth of my spirit. As I listened it became to me the power of prayer, and the voice of wisdom, and the call of duty, and I did not need to think so hard, or trust so hard, but that still, small voice of the Holy Spirit in my heart was God's prayer in my secret soul, and God's answer to all my questions.
—A. B. Simpson. Printed by request.

THE MODERN WAY.

A colored brother was telling of his way of giving to the Lord. "Yes, sir," he said, "I gib de truck off o' one acer every year to de Lawd." "Which acer is it?" the friend asked. "Wal, dat is a different question. Truf is, de acer change most ef every season." "How's that?" Why in de wet seasons I gib de Lawd de low land, and in de dry seasons I gib Him de top acer of de whole plantation." "In that case the Lord's acer is the worst in the whole farm; for in the wet seasons it would be quite flooded, and in the dry seasons parched."

"Jes so. You don't allow I'se going to rob my family of de best acer I'se got,—did ye?"

Is this not "The Modern Way" now-a-days? Some one has said that we give to the Lord, only our "Shreds of time, bits of talent, dribbles of money, fringes of things." In the good old Bible days, we read that God would not accept any thing but the best, (Lev. 1: 3, 10). The offering made unto the Lord, had to be without blemish, the first—the best—but is it not often our last and poorest we give the Lord? O! Child of God, give Him thy best—the best—thy all!—Selected.

Let us seek to honor God with a full trust, and to serve Him with an unwavering confidence, and we shall find that of all His blessings, those that result from the things which unbelief most dreads are the choicest and the most permanent. We need a faith that rests on a great God, and that expects Him to keep His own word, and do just what He has promised.—J. Hudson Taylor.
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GRANTHAM, PA., JUNE 2, 1913.

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

ELLIOTT.—Sr. Mary Elliott of near Upton, Franklin county, Pa., was born Feb. 25, 1842, died May 8, 1913, aged 71 years, 2 months and 8 days. For nearly fifteen years Sr. Elliott was an invalid suffering with rheumatism. During this time she gave her heart to God and was baptized having to be carried into the water to be immersed. Funeral services were held at the Montgomery M. H. on May 10 conducted by Eld. S. S. Burkholder and the home ministry.

STOCKFORD.—Mrs. Isabella Stockford died May 17, 1913, at the Chicago Mission. She was born in Nova Scotia, aged 66 years. She came to the Mission two days before, not being well but not seriously ill, was up the morning of the day of her death. One hour later some one going to her room found her lying dead on the floor, evidently she had been praying. She died alone; she was practically friendless. There were no mourners but she went to be with her Lord whom she served for years. We see God’s hand in taking her from her basement home and bringing her to the Mission so shortly before taking her to her heavenly home. Funeral was held at Chicago Mission, conducted by Bro. Lemen.

HAMIL.—Sister Hamil was born in Antrim county, Ireland, Sept. 12, 1869, died in Chicago, April 4, 1913. She was converted in 1900 and became a member of the Brethren in Christ Mission in 1902. Since that time her life has been a benediction to many. All who knew her believed that she tried to walk in the light though there were some things in her life she did not understand and stepped aside. But during the past Winter the Lord revealed His will more definitely to her and she became willing to return to the Mission and made a full acknowledgement of her mistake and much regretted the years of disobedience and waste of time. Her last days were that of rejoicing in her Lord and she went home victoriously. Funeral April 6, 1913, at the Chicago Mission. Text, she had selected, “Saved by Grace.”

Forth from our closet may we come,
Strengthened with might our course to run,
The eye on Christ above;
Still cleaving only to His side,
Beneath His sheltering wing we hide.
Abiding in His love! —Selected.

The unrest in China, Turkey, Morocco, Russia, Persia, Spain and Portugal are eloquent evidences that these countries have not yet found the peace which passeth all understanding.
Jacob before Pharaoh.
And Joseph...gave them (his father and brethren) a possession in the Land of Egypt, in the best of the land.
So does our Joseph, (Jesus) bring us into a goodly land and nourish us because He has plenty and to spare. Even though the days of our pilgrimage be "few and evil," yet under the Shepherd's care all is well.

Tuesday June 10. Read Gen. 48.
Jacob's Last Interview with Joseph.
And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed...God shall be with you.

God's purposes go steadily on. Jacob's life was full of adventure, but the closing scenes are in quietness and assurance. So are God's promises for His children, yea and amen.

Joseph fell upon his father's face, and wept upon him and kissed him...they mourned with great and sore lamentation.

How beautiful is the character of Joseph. His exaltation did not spoil him. Though exalted to nearly the highest position yet in this reading he appears as very tender in heart. He is the loving son and very human is his mourning.

Joseph said, Fear not...I will nourish you and your little ones...he comforted them and spake kindly unto them.

Our past mis-deeds will make themselves felt at times. Joseph's brethren were made to feel how wrongfully they had treated Joseph. But how gracious his Fear not. So Jesus comforted His own so often saying, Fear not.

Life Wasting Away.
Then shall the dust return to the earth as it was: and the spirit return to God who gave it.

This reading is full of suggestiveness as regards the course of one's life. First vigorous youth followed by the strength of manhood: then comes the evening of life when gradually the strength and vigor gives way to trembling and weakness.

Lord make me to know my end, and...how frail I am...Lord...my hope is in thee...Hear my prayer.

My days are gliding swiftly by
And I, a pilgrim stranger;
Would not detain them as they fly
Those hours of toil and danger.
For O we stand on Jordan's strand,
Our friends are passing over.
And just before, the shining shore
We almost may discover.

Sunday June 15. Read Psalm 16.
Saint's Assured Hope.
O LORD, thou art my Lord...The LORD is the portion of mine inheritance... I will bless the LORD.

This 16th. Psalm is evidently one of the Messanic Psalms. Peter in his sermon on the Day of Pentecost quoted verses 8-11 as applying to Jesus Christ in His death and resurrection. And Christ is "our hope" according to Paul in I Tim. 1: 1, and the Blessed Hope in His coming again, Titus 2: 14.

The Blinding Effect of Sin.
Woe unto them that are at ease in Zion...that drink wine in bowls...the revelry of them shall pass away.

Intemperance like a raging flood,
Is sweeping o'er the land;
Its dire effects, in tears and blood,
Are traced on every hand.
Almighty God, no hand but Thine,
Can check this flowing tide;
Stretch out Thine arm of power divine,
And bid the flood subside.


"They who tarry at the wine cup,
and the prophet reel...they stagger...they err in vision, they stumble in judgment.

What a picture of degradation and debauchery is here, and yet wherever the drink holds sway such is the result. There is one effectual kind of prohibition: every individual can prohibit the drink for himself.


Woe...sorrow...contentions...complaining...wounds...redness of eyes.

Every one of these words is a word of misery, and such is the lot of him, or her, that is a slave to the drink. The following chorus expresses strongly what is produced by tarrying at the wine.

"They who tarry at the wine cup,
"They who tarry at the wine cup,
"They who tarry at the wine cup,
They have SORROW, they have WOE."


I despise your feasts...delight (not) accept...neither regard...your...offerings.

The reason that Jehovah has turned against His people, Israel, and uses such language towards them was because they forsook Him and went after other gods. Drunkenness and revelry go hand in hand with idolatry, and God abhors such doings.


Hearken unto thy father...despise not thy mother...buy the truth...My son give me thy heart.

Happy the child whose early years,
Receive instructions well;

("Continued on page 31")

Editors of the Visitor:
I felt led lately to tell you, as readers of the Visitor, a little of my past experience, personally, and also of the work in which I was engaged during the past Winter. I trust the same may be an encouragement to those who are in God's service and an incentive to sinners.

"For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts" (Isa. 55: 9).

As it is my privilege of looking back over ten years of service to the Lord, I am made to realize to some extent the truth of this Scripture. My heart is filled with joy inexpressible to think that the Lord saved me when I was young, and thus by yielding my life to Jesus, was kept from the many sins in which the people of the world are engaged today. A life yielded to Christ in our youth not only serves as a blessing to one's self but is brought to bear with greater force upon others, yet it is grand to know that God accepts any one at any age who will come in repentance and faith toward Jesus the Son of God. It is only then, after a life is wholly yielded to God that one can be of most use to fallen humanity.

We are not saved for naught but we are saved to serve, and, I fear, unless we as God's children become useful in His service we will sooner or later fall back into sin. If we feel we cannot do anything that might appear outwardly so, we can pray and that is as much, of a command as any. I am confident, no matter how small the task, that we as His children do for Jesus we shall receive a reward.

"And whosoever shall give to drink unto one of these little ones a cup of cold water in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10: 42).

I am made to realize that the Lord has blessed me and is blessing me for what He has enabled me to do for Him.

Every true child of God has learned without doubt that the most blessing is received when one's life is spent for others.

This has been my purpose the past Winter, that is the giving of my best to those who
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were under my care. If God leads us to a place He will have grace for us. I am witness to the truth that He has given me needful grace at every time as I looked to Jesus, for this I praise Him.

The way in which the Lord led previous to the time of my coming here has removed all doubt but that this was the place for me. I felt a number of years ago if I became equipped I would be glad to teach at the Oklahoma Orphanage, near Thomas, but during my preparation I did not cast my thoughts this way much, but rather planned to teach a school in our home community. God defeated my plans and opened a better way for me. All I could do was to trust and pray that He would have His way. About three weeks before the opening of the school term, Bro. Enos Engle (Supt. of Jabbok Orphanage) came to our place with the intention of getting me for the place. In the meantime the Lord causing my father to feel it possible to leave me go. Therefore after agreements were made, I made preparation to come. Arriving here Sept. 28, I took up the school work the following Monday. After a term of seven months the school closed April 25. The year has been one of great blessing to me, and I shall be able to look back to the few months spent with these orphan children, others included, with one of great comfort. The trials which came along the way only served to draw me closer to my Lord, and I can rejoice over all that what I did I tried to do for the Lord and my prayer is that our being together here at the Jabbok Faith Orphanage may have been one of benefit to all.

I would say yet, “But seek ye first the kingdom of God and His righteousness” and every one shall without doubt be crowned with success and have a place with Christ eternally.

Things are encouraging at this place.

Yours Sincerely,

Harvey C. Lady.

Thomas, Okla. May 12, 1913.

THE MAN THAT DIED FOR ME.

A Story of a California Miner.

Many years ago I wanted to go as a foreign missionary, but my way seemed hedged about, and after a few years I went to live on the Pacific coast. Life was rough in the mining country where I lived, and this was my chance for missionary work.

I heard of a man over the hills who was dying of consumption. “He is so vile,” they said, “no one can stand it to stay with him, so the boys place food by him and leave him for twenty-four hours. They’ll find him dead some time, and the quicker the better. Never had a soul, I guess.”

The pity of it all haunted me as I went about my work, and I tried for three days to get some one to go and see him and find out if he was in need of better care. As I turned from the last man, vexed at his indifference, the thought came to me, “Why don’t you go yourself? Here’s missionary work, if you want it.”

I’ll not tell how I weighed the probable usefulness of my going, or how I shrank from one so vile as he. It wasn’t the kind of work I wanted.

At last one day I went over the hills to the little adobe cabin. It was just one room. The door stood open, and up in one corner on some straw and some blankets I found the dying man. Sin had left awful marks on his face, and if I had not heard that he could not move, I should have retreated hastily.

As my shadow fell over the floor he looked up and greeted me with a dreadful oath.

“Don’t speak so, my friend,” I said.

“Ain’t your friend,” he said. “I never had any friends, and I don’t want any now.”
I reached out, at arm's length, the fruit I had brought him, and stepped back to the doorway asking him, hoping to find a tender place in his heart, if he remembered his mother, but he cursed her. I asked him if he ever had a wife, and he cursed her. I spoke of God, and he cursed Him. I tried to speak of Jesus and his death for us, but he stopped me with his oaths, and said, "That's all a lie. Nobody ever died for others."

The next day I went again, and every day for two weeks, but he did not show the gratitude a dog would have shown.

At the end of that time I said, "I'm not going any more." That night when I was putting my little boys to bed, I did not pray for the miner, as I had been accustomed to do. My little Charlie noticed it and said, "Mamma, you did not pray for the bad man."

"No," I answered with a sigh. "Have you given him up, mamma?"

"Yes, I guess so."

"Has God given him up, mamma? Ought you to give him up, mamma, before God does?"

That night I could not sleep. The man dying, and so vile, with no one to care!

I got up and went away by myself to pray, but as my knees touched the floor I was overpowered by the sense of how defective had been my prayers. I had no faith, and I had not fully cared, beyond a half-hearted sentiment. Oh, the shame, the shame of my missionary zeal! I fell on my face literally, as I cried, "Oh, Christ give me a little glimpse of the worth of a human soul."

"Did you ever ask and mean it? Do not do it unless you are willing to give up ease and selfish pleasure, for life will be a different thing to you after that revelation."

I stayed on my knees until Calvary became a reality to me. I cannot describe those hours. They came and went unnoticed, but I learned that night what I had never known before, what it is to travail for a human soul. I saw my Lord that night as I had never seen Him before.

The next morning brought a lesson in Christian work I had never learned before. I had waited on other days until the afternoon, when, my work being over, I could change my dress, put on my gloves, and take a walk while the shadows were on the hillsides. That day, the moment my little boys went off to school I left my work, and hurried over the hills, not to see "that vile wretch," but to win a soul. There was a human soul in the balance and I wanted to get there quickly.

As I passed on, a neighbor came out of her cabin and said, "I'll go over the hills with you, I guess."

I did not want her, but it was another lesson for me. God could plan better than I could. She had her little girl with her, and as we reached the cabin she said, "I'll wait out here; and you will hurry, won't you?"

I do not know what I expected, but the man greeted me with an awful oath. It did not hurt me as it did before, for I was behind Christ, and I stayed there. I could bear what struck Him first.

While I was changing the basin of water and towel for him, things which I had done every day, and which he had used but never thanked me for, the clear laugh of the little girl rang out upon the air like a bird's note.

"What's that?" said the man eagerly. "It's a little girl outside who is waiting for me."

"Would you mind letting her in?" he said in a different tone from any I had heard before.
Stepping to the door I beckoned to her, and then taking her by the hand said, “Come in and see the sick man, Mamie.”

She shrank back as she saw his face and said, “I’m ‘fraid.” But I assured her with “Poor sick man! he can’t get up, and he wants to see you.”

She stood near him, with her face framed in golden curls, her eyes tender and pitiful, and in her hand the flowers she had picked from the purple sage brush. Bending towards him she said, “I sorry for ‘ou, sick man. Will ‘ou have a posey?”

He laid his great bony hand beyond the flowers on the plump hand of the child, and tears came to his eyes, as he said, “I had a little girl once and she died. Her name was Mamie. She cared for me. Nobody else did. Guess I’d been different if she’d lived. I’ve hated everybody since she died.”

I knew then I had the key to the man’s heart, and the thought came quickly, born of that midnight prayer. “When I spoke of your mother and your wife you cursed them, and I know now that they were not good women or you could not have done it.”

“Good women! Oh, you don’t know nothin’ bout that kind of women. You can’t think they was.”

“Well, if your little girl had lived and grown up with them, wouldn’t she have been just like them? You would not have liked to have her live for that, would you?”

He had not thought of this, and his great eyes looked off for a full minute. As they came back to mine, he cried, “Oh, no! no! I’d killed her first, I’m glad she died.”

Reaching out and taking the poor hand I said, “The dear Lord didn’t want her to be like them. He loved her better than you did. So He took her away with Himself. He is keeping her for you. Today she is waiting for you. Don’t you want to see her again?”

“Oh, I’d be willing to be burned alive a thousand times over if I could just see my little gal once more, my little Mamie.”

Oh, friends, you know what a blessed story I had to tell that hour, and I had been so close to Calvary that night that I could tell it in earnest!

The poor face grew ashy pale, as I talked and the man threw up his arms as though his agony was mastering him. Two or three times he gasped as though losing breath. Then clutching me he said, “What’s that, woman, you said ‘bout talkin’ to somebody out o’ sight?”

“It’s praying. I tell Him what I want.”

“Pray now! pray quick; tell Him I want my little gal again. Tell Him anything you want to.”

I took the hands of the child and placed them on the trembling hand of the man. Then dropping on my knees, with the child in front of me, I bade her pray for the man who had lost his little Mamie and wanted to see her again. As nearly as I remember, this was Mamie’s prayer:

“Dear Jesus, this man is sick. He lost his little girl and he feels bad about it. I’s so sorry for him, and he’s sorry too. Won’t you help him, and show him where to find his little girl? Do, please. Amen.”

Heaven seemed to open before us. There stood One with the prints of the nails in His hands and the wounds in His side.

Mamie slipped away soon, but the man kept saying, “Tell Him more about it, tell Him everything—but ah! you don’t know.”

Then he poured out such a torrent of confession that I could not have borne
it but for the One that was close to us that hour; reaching out after that lost soul.

It was the third day when the poor, tired soul turned from everything to Him, the Mighty to save, "The Man that died for me."

He lived for weeks, as if God would show how real was the change. I had been telling him one day about a meeting, and he said, "I'd like to go to meetin' once; I never went to one of them things."

So we planned a meeting, and the boys came from the mills and mines and filled the room.

"Now, boys," said he, "get down on your knees while she tells about that Man that died for me."

I had been brought up to believe that a woman shouldn't speak in meeting, but I found myself talking, and I tried to tell the simple story of the cross.

After awhile he said, "Oh, boys, you don't half believe it, or you'd cry; you couldn't help it. Boys, raise me up. I'd like to tell it once."

So they raised him up, and between his short breathing and coughing he told the story, and this, as well as I can recall, is a part of what he said:

"Boys," he said, "you know how the water runs down the sluice-boxes and carries off all the dirt and leaves the gold behind. Well! the blood of that Man she tells about went right over me just like that; it carried off 'bout everything. But it left enough for me to see Mamie, and to see the Man that died for me. Oh, boys, can't you love Him?"

Some days after I saw that the end was near, and as I left him I said, "What shall I say tonight, Jack?"

"Just 'Good-night,'" he said, "and when we meet again I'll say 'Good-mornin' up there."

The next morning I looked on the face of the dead, which seemed to have come back nearer to the "image of God."

"I wish you could have seen him when he went," they said. "He brightened up, 'bout midnight, an' smiling, said, 'I'm goin, boys. Tell her I'm goin to see the 'Man that died for me, and he was gone.'"

Kneeling there, with my hands over those poor cold ones that had been stained with human blood, I asked to come to understand more and more the worth of a human soul and to be drawn into deeper sympathy with Christ's yearning compassion: "Not willing that any should perish."—Mrs. J. R. Barney.

WHAT MADE THE DIFFERENCE.

The new boy was sitting on a big stone post at the foot of his driveway, while Peter drove the cows to pasture.

"Hallo!" drawled Peter, as he walked slowly by.

"Hallo!" said the new boy, pleasantly. "Come fishin', will you?"

"Can't," drawled Peter. "I've got to work! Wish I was you," he said enviously, "and didn't have nothin' to do but go fishin', an' sit on a post and let my feet hang down."

The new boy laughed. "We have cows," he said shortly, "a whole dozen of them."

"But you don't have to drive them to pasture," declared Peter.

"Don't I?" said the new boy. "I take them away down to Lane's pasture every morning 'fore breakfast."

Peter eyed him curiously from top to toe. "Well, you're a queer one," he said. "But perhaps if I only had the cows to drive, I'd get up early, too."

The new boy laughed again. "We've got hens," he said quickly, "an' chickens, an' pigs, an' horses, same as you. I guess what makes the difference 'tween you and me is 'cause you don't do your work by my grandma's rule. I've found it a good one."

"Seeing I never heard of it, I guess..."
I don’t,” replied Peter, with a grin. “Supposing you tell it to a feller.”

“I’m most know that you’ve heard it,” said the new boy, “only you’ve forgotten. It’s ‘Work while you work, an’ play while you play!’ An’ I tell you it’s a fine one.”

“Ho, ho, ho!” laughed Peter. “That’s a dandy rule, isn’t it? Maybe it does fer you, but when a poor feller has to work all the time, same as I do, why, then it’s only ‘Work while you work,’ and never any time to ‘play while you play,’ at all.”

“Are you working now?” said the new boy, with a smile.

“Not ‘za’ctly,” answered Peter, becoming interested in the new boy.

“An’ you’re not playin’, are you?” he inquired.

“No,” said Peter.

“Then you’re doing nothing,” declared the new boy.

“Same as you be,” said Peter crossly. He knew that he was lazy, but he didn’t enjoy being told about it one single bit.

The new boy jumped down from the post in a hurry. “You’re right,” he said with a laugh. “Supposing you let me drive your cows while you run home an’ do the rest of your work. An’ supposing you and I go into partnership, and take my grandma’s rule for our motto. An’ then every morning, after we get our chores done, supposing we go fishin’?”

Peter looked at him in surprise, and then he said earnestly, “Shake on it!”

And, oh, dear me, weren’t those fishes sorry there was ever such a ‘partnership formed!’—Parish Visitor.

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THE IDEAL CHRISTIAN, HIS HUMILITY.

A genuine humility is essential to the ideal Christian character. It is the one virtue which is perhaps more distinctively the fruit of the gospel than any other in the ethical catalogue. Undoubtedly all true exaltation must come through self-abasement. The life of Christ from the beginning to the end was one of lowliness and humility. He who was in the form of God, being found in fashion as a man, humbled himself, and became obedient unto death even the death of the cross. Wherefore (because of this humiliation) God hath highly exalted him, and given him a name which is above every name. To His disciples He said, “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.” On that memorable Thursday afternoon when Jesus instituted the Lord’s supper it was this virtue that He impressed upon them. He even condescended to wash their feet and to wipe them with the towel wherewith he had girded himself, saying, “I have given you an example that ye should do as I have done to you.”

Humility is the opposite to pride and self-conceit. Pride is one of the most common vices of humanity. It is to be found in all classes and all ages. It consists in an overwhelming confidence in ourselves. To hear some people talk...
and air their opinions, you are reminded of those individuals upon whom Job poured such piercing sarcasm. "Doubtless ye are the people, and wisdom will die with you." The selfrighteous Pharisee thought that he was in a class far above that of the Publican. God who does not look on the outward appearance but on the heart turned a deaf ear to the babbblings of the Pharisee and sent the poor, humble, self-abased Publican down to his house justified. The Persian poet Saadi relates the following touching story. In a certain city dwelt a monk who had a reputation for being one of the most pious men on earth, and in the same city lived a young man sunk in every sin and whose heart was so vile that even Satan shrank back from it in horror and was afraid to walk on the same side of the street with him. Jesus came into that city disguised as a traveler, and meeting the wicked sinner, touched him on the shoulder and held his hand while he told him that even he might be saved. The young man was deeply stirred, and the same day went to the cell of the pious monk for instruction and comfort. He expressed his sorrow for the wickedness of his past life, and, with tears flowing down his cheeks knelt at the door imploring pardon and grace. The monk, however, angrily interrupted him, asking how he dare to appear in his presence, assuring him that for him it was vain to seek pardon; and, to prove how impossible it was to save such a vile wretch from hell, he exclaimed, "May God grant me but one thing; that I may stand far from this wicked man in the day of judgment." Jesus who happened just then to draw near said, "It shall be even so; the prayer of both is granted: this sinner has sought pardon and grace to sin no more, and has not sought them in vain, his sins are forgiven: his place shall be in paradise at the last day. But this monk has prayed that he may never stand near this sinner—his prayer too is granted: he shall stand in hell at the other side of the impassible gulf."

It is said that true humility is the balance wheel of character. It gives one a knowledge of his own capacity and powers and shows him his dependence upon others. To be truly great, a man must possess that potent balance wheel humility, which enables him so to adjust his talents to the times and to the people among whom he lives, so as to produce the best result. If young people would learn this important lesson before starting out in life many sad mistakes would be averted. "Whosoever exalteth himself shall be abased." With men as with grain, the lofty heads are as a rule, the empty hands. Be not wise in your own conceits.—Rev. James L. Tonkin.

A PERSONAL WORD FITLY SPOKEN.

There is wonderful power in a personal word spoken to one unconverted when none but God is near. Preaching from the platform should always be followed by loving, faithful, personal dealing. How many of those who are the Lord's can testify to the fact, that they were brought to Christ by means of a personal word spoken to them?

It is recorded that Charles Simeon, of Cambridge, was summoned to the dying bed of his brother. Conversing together the dying man said, "You never warned me of my danger." "Nay my good brother," said Charles, "I took every reasonable opportunity, and often alluded to it in my letters." "Yes," exclaimed the dying man, "but that was not enough. You never came to me,—took me by the collar of the coat, and told me that I was unconverted, and that if I died in that
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(state I would be lost. Now I am dying, and but for God's grace in reaching me by other means, I would have been forever undone." This affecting statement made a wonderful impression on Charles Simeon's mind, and to his dying day it is said, he sought to use every opportunity of speaking a personal word to souls where ever he found them.

May God stir up, and enable us to watch for souls, ever ready to speak a loving, personal word for the Master, to all with whom we may be brought in contact. The seasonable, personal word clinches what is spoken publicly, and very often fixes it on the heart and conscience. And there are many who have personal and peculiar difficulties regarding their salvation, who could be helped by a quiet personal word at a seasonable time, fitly spoken.—Sel. by Elizabeth Cassel.

POPULAR DELUSIONS—HELL EXPLAINED AWAY.

"Yes, completely 'gone. All the old fears and terrors that haunted me as a child gone, like mist before the sun.

The dread forebodings of the wrath of a holy God, the undying worm of an awakened conscience, the torment of an everlasting bed in hell, which used to follow me in my midnight revelery, haunt me in the play-house, the drinking saloon, and the gambler's club, all gone now, never to return. Ever since I heard that beautiful discourse, that excellent sermon, that masterpiece of elocution, in which the learned preacher demolished the time-worn doctrine of a literal hell, and completely explained it away. It was a great relief to me, I can assure you. I am doing what I can now to relieve the minds of others who may be troubled, as I was, with doctrines learned in childhood which may have had their day, but are in no way suited to the age of culture and enlightenment in which we live. Oh, I am so delighted, so thankful, to have had hell explained away!" And the desire to get rid of it was father to the doctrine. You feared the wrath of God, it haunted you in your sinful condition, and you wished there was no hell, hoped that it was a mere figure of speech, a parable, which means the opposite of its imagery—and after deceiving yourself,—passed on the deception, attractively got up, sweetened by rhetoric, and garnished with swelling words of vanity, to do the same for others, soothing their conscience, sending them to sleep under Satan's opiates, and softening their way to the pit. But the old hell remains, Yes, reader it burns just now in all its fury. God has said it (Deut. 33: 22; Psa. 9: 17), Christ revealed it (Luke 16: 23): The Spirit has warned of it (Heb. 10: 27). You may deny it, but you cannot remove it. You may "explain it away," yet it remains, the prison of the lost, the doom of the ungodly, the place where God's abiding wrath is burning, where Christless souls are suffering, where grace-despisers are bewailing their folly, and that for ever and for aye. Reader, flee from this hell of woe to Jesus, the One who warns you of it: who says all who come to Him as sinners, and trust His blood once shed to atone for sins. To neglect His salvation, and to reject His love, is to ensure your damnation in Hell.—J. R. Selected.

Let every one so practice with himself that his conscience may be fully assured that he is under Grace. And if he feel any doubt or wavering let him wrestle against it, for it behooveth us to overcome all doubting and to stand in the persuasion and certainty of God's favor, rooting out of our hearts this cursed opinion that a man ought to doubt the record which God has given of His Son.
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.

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

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


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.

FROM AFRICA.

LOVE FEAST AT MATOPO MISSION.

To the readers of the Visitor, We greet you with Rev. 1: 5: "Unto him that loved us and washed us from our sins in his own blood." Praise God for the precious blood of Jesus.

It has been our privilege once more to hold a love feast at Matopo Mission, April 19 and 20, with our native brethren and sisters. The day previous, was a busy one for us, in preparing to accommodate the people who came, and there was other work that needed attention also.

Most of the people from a distance arrived on Friday, some feeling very tired after the long walk.

On account of the illness of some of the workers at Mtshabezi Mission, none of them could be with us in the meeting. We were sorry this had to be so, but we know that all things work together for good to them that love the Lord, so we leave it with Him. We are glad to learn that they are improving in health, and hope they will soon recover.

The meeting commenced on Saturday at 10.30 a. m. with prayer and testimony. In the afternoon applicants were received for baptism. After the service, the congregation proceeded to the water which is only a few minutes walk from the Mission, to where baptism was administered by Bish. H. B. Steigerwald. There were eighteen souls who obeyed the Lord in the ordinance of baptism, seven brethren and eleven sisters. Our hearts rejoiced to see so many take the way with Jesus, and show to the world, that they are going to follow their Savior.

The scene was very impressive, the stream was flowing beautifully, which made an ideal spot for baptism. Everything about the place made one think of the wonderful creation of God. How marvellous are His works.

On Sunday morning there was testimony and preaching, and in the afternoon the service was devoted to feet washing and communion. There were 116 communicants five white workers and 111 native brethren and sisters. At these services our minds were again brought back to Calvary, where Jesus shed His precious blood for the sins of the whole world. We are glad that the way is still open for those who will come by the way of the cross.

In the evening services, some of the native teachers were given the privilege to speak. These services, both in the day and evening
were a benefit and blessing to all who were present.

On Monday the people left quite early for their homes. They left feeling quite happy and satisfied that they had spent a profitable time together during these meetings. Our prayer is that these people may be kept true to God, and be living witnesses for Him.

Our hearts go out for those who are still unsaved, and we pray that many more shall turn from their sins, and follow Jesus.

Since the recent rains, the crops here in the Matopos will be fair. We are thankful to God for the good rains, which came in time to help. Truly He is supplying all our needs, for which we praise Him.

May the God of peace be with you all.

Yours in Christian love,

L. B. Steckley.

Matopo Mission, Bulawayo, S. A.

April 24, 1913.

Note—Later word brings the sad intelligence that the little child—son—who so recently came to cheer the hearts of Bro. and Sr. Winger at Mtshabezi died of pneumonia on April 24, 1913, aged 5 months.

LOVE FEASTS.

Pennsylvania.

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 Ronberger.

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

Kansas.

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, ..........................West Milton, June 14, 15
Sippo, ..............................June 21, 22

Ontario.

Howick, ..........................June 7, 8

Michigan.

Carlond, ..........................June 21, 22

DAILY HOME READINGS.

(Continued from page 22)

"Who hates the sinner's path, and fears The road that leads to hell.
"Twill save us from a thousand snares, To mind religion young:
And fit us for declining years,
And make our virtues strong."


Let us cast off...darkness...let us put on...armor of light...let us walk ...not in revelling and drunkenness... (let us) put on the Lord Jesus Christ.

It is interesting to trace up some of the negatives and positives of the word. Let us cast off. Let us put off. Let us not. Then let us put on. Let us walk as becometh us. Let us run the race. There is nothing required of us but what is for our good.


Ye were once darkness but are now light in the Lord: walk as children of light (for the fruit of light is in all goodness and righteousness and truth) proving what is well pleasing to the Lord.

That light and darkness are eternal opposites is plain to all, and Christians are bidden to walk in the light. God help us to keep far away from the darkness, and testify to the excellency of the virtues of Jesus Christ our Lord.

THE END.

Foreign work is the child of the home field. When the home mission work of a church is kept in a flourishing condition the foreign work will naturally have a healthy growth.
EDITORIAL NOTE.

TO SUNDAY SCHOOL SECRETARIES.

All orders for supplies for the third quarter, 1913, ought to be in before the 18th., inst., so as to insure early delivery. Let there be no delay. We will also here say that the money should always accompany the order for the time designated whether for one quarter or four quarters.

CONFERENCE MINUTES.

A number of Districts have not yet reported the amount of Conference Minutes they need. We should have this soon, so that we can determine the number to be printed. Send all orders to

S. R. Smith,
Granthera, Pa.

AS GOD BEHOLDS YOU.

Some years ago there was a missionary bazar held in a city. When the bazar was finished, it was found that a number of articles were left unsold. Some of them, it was thought, would be very handy for the mission, so it was decided to send the lot out to Africa. Among other things was a box of little hand mirrors, that had been given by a merchant.

Looking glasses seemed queer things to send to a foreign mission, however, they were sent, and became the most useful article there. The mirrors took the people's fancy, and their fame was carried far beyond the station.

The knowledge of this wonderful thing came to a princess of a powerful tribe. She had never beheld her own dusky countenance, except as a double silhouette in a placid lake, and she longed to behold all her charms, for being a princess, she was told by her subjects that she was most beautiful, whereas she was one of the plainest women in the whole tribe. A messenger was despatched for one of the mirrors, which he procured, and at once returned to his mistress. When she got possession of it, she did not look into it at once, but took herself off to her own place, that she might have a good long look at her beauty. When she beheld herself as she was,—with one blow of her royal hand she dashed the glass to pieces. She ordered the missionaries off her territory and published an edict forbidding looking-glasses being brought into the country.

Dear reader, are you in a similar condition about your soul? When you are looking-glass, (His truth) and you see the hideousness of your sins, do you deny the fact and blame His mirror, or seek to avoid its teaching, that you may not appear to yourself as His glass reveals you are? His book says, you are "Without God," and have "No Hope in your natural condition, and you must be "Born again." But one may look into the Divine Mirror and we see also reflected, God's love to even such as thee, "For God so loved the world, that... He made Him, (Jesus) to be sin for us,....that we might be made the righteousness of God, in Him." "We are made nigh by the Blood of Christ, who bore our sins in His own body on the tree, being made a curse for us," that through "the grace of God that bringeth Salvation." Ye shall "escape the damnation of Hell," "He that Hath the SON, Hath Life" (Jno. 5: 12). —Selected.

We are accustomed to suppose that God's feelings toward us vary according to our own; that when we are in a lively spiritual frame of mind, He regards us with more complacency than at other times. This is not the case. The feelings with which God regards us do not fluctuate like ours.—Payson.

It is the mark of a true saint that his sorrows remind him of his sins, and his sorrow for sin drives him to his God.—Spurgeon.

"I have God," said the inflexible pioneer India Faith Missionary, Wm. Carey.
LOST SOULS.

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.