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

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

Visitor:

GRANTHAM, PA.

JUNE 30, 1913.
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THE PRICE HE PAID.

I said I would have my fling
And do what a young man may;
And I didn't believe a thing
That the parsons have to say.
I didn't believe in a God
That gives us blood like fire,
Then flings us into hell because
We answer the call of desire.

And I said: "Religion is rot,
And the laws of the world are nil;
For the bad man is who is caught
And cannot foot his bill.
And there is no place called hell;
And heaven is only a truth,
When a man has his way with a maid,
In the fresh keen hour of youth.

And money can buy us grace,
If it rings on the plate of the church;
And money can neatly erase
Each sign of a sinful smirch;"
For I saw men everywhere
Hotfooting the road of vice,
And women and preachers smiled on them
As long as they paid the price.

So I had my joy of life,
I went the pace of the town;
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all of the simple joys
That belong with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame.
I gave in exchange my wealth
And a proud old family name.
And I gave her the love of a heart
Grown sated and sick of sin!
My deal with the devil was all cleaned up,
And the last bill handed in.

She was going to bring me a child,
And when in labor she cried,
With love and fear I was wild—
But now I wish she had died;
For the son she bore me was blind
And crippled and weak and sore!
And his mother was left a wreck;
It was so she settled my score.

I had said I must have my fling,
And they knew the path I would go;
Yet no one told me a thing
Of what I needed to know.
Folks talk too much of a soul
From heavenly joys debarred—
And not enough of the babes unborn,
By the sins of their fathers scarred.

—Ella Wheeler Wilcox. Published by request.
EDITORIAL.

MORE ABOUT SUNDAY TRAVELING.

In our last issue we printed, without comment, a letter from David Currie, a subscriber whose address is Westmount, Que. As then stated it is a word of kindly criticism of the way the Pennsylvania delegation to conference spend two Lord's days, going and returning from conference. We did not say then that the delegation had planned to start for conference a day earlier but were delayed on account of a death in the immediate family of one of the delegates. But the home coming would no doubt have been the same as it was.

As to why we refer to this matter again we may say it is a serious matter if for any cause confidence in any one is destroyed whether it be for little or much cause. Friend Currie gathered all that he knows of us as a church from what he reads in the columns of the Visitor, meeting it first in the office of the Montreal Witness where it goes as an exchange, and then becoming a subscriber, and has several times called for extra copies of special numbers.

We submit that his word of kindly protest merits respectful attention and possibly we might make another effort to arrange the time of conference so that very little, if any, Sunday travel would be necessary. Such a trial was made several years ago when a committee was appointed to work out a plan, but seemingly nothing resulted, and as Monday marks the beginning of work on some lines it remains for delegates to get to the place of conference on Saturday, or travel on Sunday, and further, to remain over the following Lord's Day or travel again on that day as was the case recently.

It is true that the Christian people of
Canada as a whole are yet more conservative on the line of Sabbath observance than in the United States. We are sorry to have to admit that our people on this side of the international boundary seem to fit themselves into the prevailing looseness as regards Sunday travel without much compunction of conscience. We would that it were otherwise and that our sense of the sacredness of the Lord's day were more commensurate with our loyalty to other doctrines of God's word in which we claim to be in advance of other Christian bodies.

It is our humble opinion that if we regarded the keeping holy the Lord's day as of equal importance with, for instance, the wearing of the prayer covering by the women worshippers in the public assembly, we would soon find a way whereby travelling on trolley and railway trains would not be a necessity by conference attendants.

As to the whole question of keeping holy the Lord's Day, in general, we have long had the conviction that much of the prevailing lawlessness, a condition of the existence of which the proof is everywhere, is largely the result of the disregard of what God says as regards His holy day and its observances. In our city and adjoining towns there are thousands of men in the employ of railroads and other public works who have no rest day. They are either out on duty, or must be in readiness to answer the call at any time. They don't go to church and neither do their wives for they must always be on hand either to prepare a quick meal or pack the bucket. There isn't one of them but knows that he is transgressing one of God's commandments. Being guilty of this one many of them easily drift into other transgressions resulting in the loss of the fear of God and disregard for the authority of the civil law. For us, therefore, as a people to move along with the prevailing current in its disregard, yea, its defiance of what God says, on this, as on any other line, is serious business and if we were to seriously search ourselves out we might find some good sized beams to remove in order that we might be able to remove the mote in others. It might be well for us to give the matter serious thought, and we feel confident a way can be found that we need not compromise with the evil on this line.

June 18, 1913, was quite an important day in the history of the Messiah Bible School and Missionary Training Home at Grantham, Pa., it being the closing day of the school year. The affair usually goes under the name of "Commencement." We were permitted to be present and enjoy the feast of good things. Part of the Commencement program had been carried out on the two preceding evenings. Six of the students received their graduation certificates. The orations delivered by the members of the graduating class were certainly of a high order and made a deep impression on the audience. The attendance was the largest of any on similar occasions, and is evidence that our people are slowly coming to think more kindly of the school. We hope that soon all prejudice will give way and the school will come into its own and receive the hearty support and patronage it deserves. Following the Commencement program came the love feast and communion services in the afternoon and evening. Visiting ministers were present from the near-by districts including Dauphin and Lebanon, Donegal, Manor, Cumberland, North and South Franklin. Also Eld. J. B. Leaman of Upland, Cal. The young people were much in evidence and it is evi-
dent that the school is finding favor with them. We were made to wish that every one of them could enjoy a term, or several, at this place. We have confidence that it will continue to be a safe place for our young people to attend. The atmosphere of the School is distinctly religious and spiritual. May God continue to be favorable to the institution and may its usefulness be enhanced as the years come and go.

We have several times requested that those who write for the Visitor be not so sparing in the amount of paper they use. Let the lines be reasonably far apart and don’t crowd closer than ordinary ruled paper if unruled paper is used. Leave a bit of margin at the sides. It is hard to do any changing if there is no room left to use in that way if needed. If a typewriter is used do not forget to leave a fair space between the lines. To set up the type of articles crowded together closely as some are is extremely hard on the eyes of the operator of the machine. We are a very saving people we know, but there is some unprofitable saving, and this is one of them. We hardly need say that the writing should, by all means be fairly legible, but there certainly is room for improvement also on this line in some cases. We are not making this plea so much for ourselves as for the compositor.

A recent letter from Dr. W. O. Baker informs us of the love feast at Valley chapel on June 7, 8. The Lord graciously blessed them in this season of worship. Elders B. F. Hoover, J. H. Smith and W. J. Myers were present and brake the Bread of Life abundantly. All appeared to enjoy the feast. Bro. Baker thus wishes to bear testimony that Valley Chapel is yet alive, but is not without its “ups” and “downs,” the “downs” seemingly having the lead and he hopes the Lord will continue to be merciful to them and bear with their infirmities. Possibly a new experience of “The Life that is Christ” (See “The Life That Wins” elsewhere in this number) would work a blessed and welcome change not only at Valley Chapel but in many another place.

Note.—The article referred to above is crowded out of this issue. Watch for it later.

In several recent issues of the Visitor something was said in reference to sending goods to South Africa with the outgoing missionaries. In addition to what was then said as to what articles are needed at the missions we are requested to mention that any cereal foods, such as Cream of Wheat etc., are prized highly by the workers and friends won’t go wrong in including some in the shipment. Very little time remains now to get the shipment ready.

Bro. P. M. Climenhaga, treasurer, informs us that in his last report a mistake was made in reporting a donation given by the Donegal Pa., district of $26.25, as part of the General Fund when it was intended for the India Fund. And another offering of $26.00 should have been reported as given at Bro. Frey’s meeting.

It is a standing request by the editor that if any subscriber fails to receive his, or her, Visitor in a week or ten days from the date of the issue, kindly write us at once. Usually we are able to send duplicates which we may not be able to do later. Also watch your credits and if not correct please write us at once.

A Missionary farewell meeting will be held at the Messiah Home Chapel on
CONTRIBUTIONS.

JUSTIFICATION BY FAITH AND WORKS.

BY LEWIS BERG.

(Concluded)

We are justified step by step as we obey the truth and every step of obedience in the truth means a step in sanctification paying our vows of consecration to God which we have made and were sealed in symbol by water baptism when we promised to renounce the world, the flesh, and the devil, and wholly live unto God. This means a whole lot. And what more could any one have done, or can any one do than thus by the grace of God pay his or her vows to the Most High God. And is it not true that slackness and failure along this line is the great secret of all backslidings, losses and shipwrecks in the Christian experiences. “Offer unto God thanksgiving and pay thy vows unto the Most High.” And “call upon me in the day of trouble and I will deliver thee and thou shalt glorify me” (Psa. 5: 14, 15). Where is the person who has come short of these things and is yet living in a justified state? “He that is unjust in the least is unjust also in much.” Abraham’s justification was completed by works when he had offered up his son Isaac upon the altar. Then was the Scripture fulfilled which said, “Abraham believed God and his faith was counted to him for righteousness.” “Seest thou how faith wrought with his works and by works was faith made perfect.” By obedience to God’s requirements Abraham complied with all the conditions necessary to the development and test of his character, and the accomplishment of God’s great purposes in him.

Abraham’s obedience in connection with the fulfillment of the Scripture is similar to the righteousness of the law fulfilled in believers who walk not after the flesh but after the Spirit. But not by any merit of their own, but only His grace. And so “We are made partakers with Christ if we hold the beginning of our confidence steadfast unto the end” (Heb. 3:14). Accordingly Paul testifies of his own experience. “I have fought a good fight, I have kept the faith, I have finished my course. Hence forth there is laid up for me a crown of righteousness” etc.

But now in conclusion. From the foregoing it may be seen, to some extent, at least, that justification covering so much as it really does, if, perhaps, this subject were given more attention, less work and trouble would be required to get people sanctified, for if all the necessary steps are taken in justification, steps in sanctification etc., will naturally follow. We have seen it, and know many instances in which professed Christians tried, and professed to be living in sanctification, who were really not justified, or, perhaps, better stated, not fully set right or cleared. How do we know? By their fruits, in clinging to things, and doing, and neglecting things, which the word condemns. A little hatred, a little unforgiveness, a little self, and self-esteem, a little avarice, and a
little dishonesty, pride, fashion, vanity, and a little of worldly pleasures, etc. But why do we see even professed Christians walk in some of these seemingly little things? Are they an index to justification? I believe any reasonable mind will answer, no, but rather on the other hand, they are an index to condemnation. “I little leaven leaveneth the whole lump.” The Scribes, Pharisees, in Christ’s time pretended to live holy without a real change of heart. But the Master styled them whited sepulchres, graves that appear not. Full of ravening and wickedness.” Upon one occasion Jesus said, “Blind Pharisee, cleanse first the inside of the cup and platter that the outside thereof may become clean also.” Those who feign themselves to have been justified or even sanctified who have no particular desire for righteousness and no particular desire for the church, prayer, and the prayer meeting and Sunday School and mission work, no particular love for their neighbors, and no particular interest in being honest in their general dealings, etc., have no particular interest in God either.

A certain man once asked me after he had just returned from attending a special holiness meeting as to what is the difference between a good Christian and a wholly sanctified Christian. “Was it explained at the meeting?” I asked him. He said, “Yes.” “What was the conclusion?” I asked again. He said, “A good Christian is one who is living in a merely justified state, goes to church, and occasionally gives to the cause a little once in a while, tries to be honest in his dealings, very seldom attends prayer meeting, gives his testimony once in a great while when he feels like it. But it sounds very shallow, not much life in it. But the wholly sanctified attends meeting rain or shine, is full of the Spirit and life, very demonstrative, and is quick to respond in opportunities for prayer and testimony, gives freely to the cause.” Very good, in the latter, if it goes far enough and to the right place. But you might be mistaken in both. The first gives signs of not being a Christian at all strictly speaking. The latter might be doing all that he does to be seen of men. God only really knows their hearts. However, especially with reference to the latter, we might be better able to decide in his case if we knew how he lived in his every day life and general dealing. I then asked him what the word Christian really implies. Well, he could not tell exactly. I replied it originates with becoming a follower of Christ, imitation of Christ, and that a good Christian is one who daily lives and walks in Christ to the best of his knowledge and ability. “Well, yes,” he said.

“Beloved, believe not every spirit but try the spirits whether they be of God.” Some people seem to go much on feelings and emotions. These may be all right when based upon a right experience. Feelings and emotions may be natural and possible in circumstances devoid of the Holy Spirit. Genuine blessedness is a result of the indwelling of the Holy Spirit, goes hand in hand with a consciousness of having walked in the love of the truth. “But whoso keepeth his word in him verily hath the love of God been perfected. Hereby we know that we are in him. (R. V.).

Again lest some might think we are overlooking Rom. 5: 1-5, which according to the r. v. gives the correct sense, according to all standard authorities and harmonizes with the tenor of the inspired word throughout. Compare first Rom. 5: 2 first clause, “through whom
also (Christ) we have had our access by faith into this grace wherein we stand, and we rejoice in the hope of the glory of God.” Now compare Matt. 11:27-30; Eph. 2: 1, 6; and 5: 13-15; He. 3: 14; I John 2: 24. Now then according to such and similar references especially Eph. 5: 14, the person who claims to have received the blessing of Rom. 5: 1, without having been introduced immediately to the necessary steps which should immediately follow in connection with this blessing would perhaps better search the ground of their claims a little more seriously. “Light is sown for the righteous and gladness for the upright in heart” (Psa. 97: 11). Let us bear in mind that it is one thing to be awakened from the death and stupor of sin and another thing to immediately rise from the dead in order to have Christ give us light. Therefore to claim that not to have received at least a measure of light in connection with justification and peace with God, to further obedience does not accord with God’s promises, and is a sign that we have not been really awakened, much less raised from the dead. For who can doubt that the opening of the sin-blind eyes is of all-importance in connection with justification and salvation. Summarily speaking it is the idea of a real change from one condition, or state into another, from darkness to light, from sin to righteousness, from death to life, from the power of Satan into the kingdom of Christ. “The Lord is my light and my salvation” (Psa. 27: 1). Many Scriptures could be cited in this connection but suffice it to say, that Christ is our Light, our Righteousness, our Life, and our Shield etc. through the word. Thus having received Christ, living in Him, walking in Him, we walk in God’s word, thus walking in the light as He is in the light we have fellowship one with another and the blood of His Son Jesus Christ cleanseth us from all sin. Fellowship and cleansing is conditioned upon walking in the light of His word. Yes, “the entrance of thy word giveth light.” Again “In thy light shall we see light.” “Unto the upright there ariseth light in the darkness.” Again, “God who commanded the light to shine out of darkness hath shined into our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ” (II Cor. 4: 6).

It is understood, of course, that we are not perfected, in the start, in every respect. The Christian’s life is progressive. “The path of the just is as a shining light that shineth more and more unto the perfect day.” “They go from strength to strength,” “from faith to faith,” and “from glory to glory” (Psa. 84: 7; Rom. 1: 17; II Cor. 3: 18).

Be not deceived, there is no justification in standing still, of negligence, indifference, disinterestedness, lack of zeal and casting His words behind us. “But Jesus said unto him, No man having put his hand to the plow and looking back is fit for the kingdom of God” (Luke 9: 62).

North Lawrence, Ohio.

A DECORATION DAY MEDITATION.

“Righteousness exalteth a nation, but sin is a reproach to any people.” Thank God, for a nation wherein dwelleth freedom to worship Him according to the dictates of our own conscience. The early fathers of this great nation of ours were blest with divine insight when they framed the Constitution of the United States in 1787 A. D., they inserted the latter clause of Art. 6, which reads as follows: But no religious test shall ever be required as a qualification to any office or public trust under the United States.”
Also in Amendments to the Constitution of the U. S. Art. 1, we find the following statement: “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.” By these statements we understand that any law or laws prohibiting people to live out or practise the leadings of the Holy Spirit shall be, and are unconstitutional. These statements, no doubt originated from the early settlers of the country, such as, the Puritans, Pilgrim Fathers, Quakers, Mennonites and various other societies, that emigrated from Europe to the wilds of America because of persecutions received on account of their faith. The government of the U. S. has thus far nobly stood by the Constitution regardless of the encroachments of threatening forces, which may, if God permit, some day rob us of the religious liberty we are enjoying. Let all Christian people unitedly pray the King of kings, to continue the same noble privileges. May this Decoration Day become a day of fasting and prayer for every child of God, that the overruling power of His Majesty, may penetrate the hearts of the masses who may be engaged in idle and sensual pleasures today, and bring righteousness and truth upon the throne, and the reproaches of sin be forever banished from the hearts and minds of this nation.

A man was standing in a telephone booth trying to receive an important message but he had great difficulty in hearing. He kept saying, “I can’t hear.” The man at the other end of the line said after a while, “If you will shut door had been shut all the noise from the door you can hear.” When the street and the office were shut out. Many a Christian is going through life with spiritual weakness and worry because he does not more frequently shut the door that silences for a time the noise and din of the world. The “shut door” is one condition of the peculiar blessing of God.—Selected.

NOAH AND THE FLOOD.

BY W. R. SMITH.

The greatest physical catastrophe that ever befell the human race was the Flood, the result of the infinitely worse moral Fall of man in Eden. What an awful condition of affairs the divine Creator must have beheld, when He looked down upon the old antediluvian world, and saw only corruption, violence and wickedness among the children of men.

For more than sixteen hundred years the human race had been drifting farther and farther away from God, until, “every imagination of the thoughts of his heart was only evil continually,” and the whole earth was filled with all manner of crime and sin.

God was so displeased and grieved that those whom He still loved had become so wicked and past all hope of doing better, that He determined, as an act of mercy, to destroy all living flesh. Still He would grant man a further probation of one hundred and twenty years, before the execution of His purpose. Only Noah, a just and perfect man, with his family, his sons and their wives were excepted.

To Noah God gave the charge of preparing an ark for the saving of his family and the different species of animals, with birds of every sort, and everything that creepeth upon the earth, to repopulate the world after the flood. Noah fully believed God’s warning and moved with fear did all things according as he was divinely instructed to do. While he was directing the building of the ark as God had planned it to him, he was also busy preaching to the people, and warning them of the awful impending
disaster awaiting them, unless they repented and came into the ark for safety.

The ark was perhaps finished for some years, and no doubt it was regarded as a great joke by all the people that had seen, or even heard of it, that an old crank named Noah, had built a great house boat on dry land, saying that a terrible flood was coming to destroy them all.

But Noah's faith in God was unlimited, and he worked and preached on regardless of what men said, or of results attained, for it is a fact that he did not make a single convert the one hundred and twenty years.

What great loyalty and obedience to God! What perseverance and faith! No wonder his name is found on the muster roll of God's heroes, in the eleventh chap. of Hebrews. Noah left results with God, and did exactly as he was told as near as he could, and well would it be for us to follow his blessed example.

God's time for the flood at last came. Noah and his family were told to go into the ark, where sufficient food of all kinds, for man and beast had already been stored. Now look and behold, for seven days the greatest collection of animals ever seen on this earth at one time, came thronging over the hills and vales, moved by a divine compulsion to the ark, walk up the gang planks placed there, and go to their own several rooms. Two of each specie, one male and one female, two elephants, two lions, two camels, two horses, two sheep, two dogs, and many other pairs of various animals, with a limited number of clean animals. Greats flocks of birds are winging in at the door and window, while innumerable creeping things are passing in without being injured.

The wild animals had for the time been deprived of their blood thirsty nature for each other, and were at peace. What a wonderful sight all this must have been to the people looking on from the outside, for no doubt many were there to see it, but it did not even then move a single soul to act and save themselves. One would think that this steady unbroken line of moving dumb animals going into the ark, seemingly of their own accord, would have caused the people to consider and join their ranks, even if Noah's message to them had failed.

From Gen. 7: 10, some think that the door of the ark stood wide open for seven days after everything had passed in, it being God's last act of mercy to the sinful people, and then He closed the door of the ark from the outside, shutting everything in, and all the world out.

At the expiration of the one hundred and twenty years, the forty days and nights rain began. The windows of heaven were opened, the fountains of the great deep were broken up, the waters poured down from above, and up from beneath, and the whole earth was submerged over the tops of the highest hills.

When too late, perhaps, many would have gladly sought refuge in the ark, but the door was shut against them, and so all life that moved upon the earth perished. How sad the reflection, they were lost in sight of the ark, and safety. As the waters flowed over the land, the ark was lifted up and floated on the surface drifting about by divine direction. For five months the earth was covered with water, when they began to subside, and after ten months the tops of the mountains and hills appeared. What must have been some of Noah's thoughts during all this time he was shut up in the ark? Had God forgotten him? Was he anxious to get out on land again? Probably so, from his frequent looking out of the window, and sending out birds, if happily they could bring him some evidence of the re-
ceding waters. But God had not forgotten him for a single moment, for it plainly says, “And God remembered Noah and every living thing, and all the cattle that was with him in the ark.”

After seven months the ark rested at Mount Ararat, and one year and ten days from the time Noah entered the ark the land was dry. God told him to go forth, and bring out every living thing; and the various species of animals. Birds and small creeping creatures, went away with a divine blessing, to find new homes, in to them a new world. A difference of opinion exists among so called great men, as to the extent of the flood, some saying that it was only universal as to the human race. But nearly all nations, except the Negroes have tradition of a flood, and one family being saved, while geologists say the story the rocks and hills tell is, that water once covered the whole earth.

Since the Flood the human race has increased many hundreds of million, and this old world is still a sin wrecked one, with multitudes thronging the way that leads to ruin and eternal death, who like, the sinners of old refuse to accept of God’s plan of salvation, and find a sure refuge in Christ the great true ark of safety.

To such I would say, be warned in time, to-day, while the door of divine mercy stands open wide enter in, do not wait till it is closed, for it will then be too late.

To morrow may bring ruin disaster and eternity.

Fredonia, Kan.

“Not all sacrifices are pleasing to God”

A. M. Carmichael

“Behold, to obey is better than sacrifice, and to hearken than the fat of rams. (Sam. 15: 22).

The above words were spoken by God’s servant Samuel - a man who was asked of God and dedicated as a Nazarite to God even before conception, and of whom the Word says, The Lord was with him and did let none of his words fall to the ground.

It seems in those days, even as at the present time, God’s servants were called upon to do things which to them did not seem right in the sight of the Lord; but, nevertheless, the Lord used his servants and allowed such things to come to pass. Thus we see Samuel being used of God in choosing and anointing Saul as king. The thing displeased Samuel but the Lord assured him that the people “have not rejected thee but they have rejected me.”

There is no doubt but that it was not God’s best thought for the children of Israel that they should have a king; yet, this fact did not leave room to suppose that Saul was going to depart from the right ways of the Lord. Saul was a man of flesh and blood with a sound mind, a free moral agent, as the average man of to-day is. A simple command was given him from the throne of God viz. “Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” Evidently Saul’s intentions were good to carry out this command to the letter. But, his heart was not perfect in God’s sight. He feared the people when they desired to keep some of the sheep and oxen, the chief of the things which
should have been utterly destroyed. Perhaps he thought if he withstood the wishes of the people he would not be in such good favor with them. Fatal mistake! God grant us wisdom and grace to keep in favor with Him and in touch with His throne regardless of fickle public opinion!

However, Saul was going to make the best of use of the fat animals that were spared he was going to sacrifice them to the Lord in Gilgal. But a sacrifice offered at the cost of disobedience was useless in God’s sight and so God spake through His own channel - Samuel - and said “To obey is better than sacrifice and to hearken than the fat of rams.”

How often scenes of sacrifice are witnessed in these last days without any idea of obedience! How often do we see the fat of rams, so to speak, consuming away but no hearkening to God’s voice.

Paul tells us in the first of Hebrews “God …….. hath in these last days spoken unto us by his Son.” We have the words of God’s Son on record in the Bible. Any right minded person, able to read, can read these words and see what God says to us. Some right minded people who have been unable to read have had these words wonderfully illumined to them and have been able to read them through the presence in the heart of the Holy Spirit, which God gives to all His children. Imbecile people or children of immature years, are, to a large extent, dependent for instruction in the Word, on those to whom their care is entrusted.

Although in these last days, the editions of our Bible are so very plentiful, knowledge so wonderfully increased and the individual opinions of “Lo, here is Christ or lo there” so varied, how strange it is that so few have really learned by experience the first principles of the doctrine of Christ and what a very small number of these few have left the first principles of the doctrine of Christ and gone on unto perfection.

Of course sacrifices are made. Men donate hundreds and thousands of dollars to institutions and good works of many kinds. A great many sacrifice time and talent in attending church services or in doing church work. Some strain every atom of bodily energy to make some church a success to raise money for the church?. Some get so warm in zeal that they would even give their bodies to be burned for what they consider to be the cause of Christ and yet do not show a single fruit - out of the many required fruits - of the Holy Spirit dwelling within.

The trouble is the same to-day as it was with Saul. Sacrifices are made but God’s voice has not been obeyed. The stench of fatness is so pre-dominant that the ears are dull of hearing and there is no hearkening to God’s words. We read that Samuel mourned for Saul; and the Lord repented that He had made Saul king over Israel. Surely in a similar way the Lord Jesus mourns for a great many non-obeyers and non-hearkeners of our day and God, to a great extent, feels the lack of spiritual worship rendered unto Him in return for the great gift of His Son given for the reconciling of the human race unto Himself.

God grant that we may all have come to Him in the right way, viz, on our knees which is the result of obeying; and God further grant that we may continually bring forth fruits meet for repentance which will be the result of hearkening.


Out of 1,100 ordained ministers from the seminaries of North America and Canada last year, 97 went to the foreign field.
MOHAMMEDANISM OR CHRISTIANITY?

Note.—The following Orations were given by the graduates upon Commencement Day, at the Messiah Bible School at Grantham, Pa. There have been a number of requests for their publication in the Visitor.

Shall Islam continue to enslave Turkey? Why is it that Turkey has not kept pace with the civilization of the other nations? A stream can not rise higher than its source, a tower can not be broader than its foundation. The measure of the moral stature of Mohammed is the source and foundation of all the moral ideas in Islam. His conduct is the standard of character. What reason then for surprise that progress has languished in Turkey? We need not be surprised therefore that she has not progressed as she should. Here abound great detrimental factors to civilization such as polygamy, divorce and slavery. It is a system which is forever handicapped in any effort toward civilization by such gigantic evils. The Islam is still advancing in Africa and in India, and believers are increasing more in number, yet in Turkey, the fairest and the richest of the old world, their number is decreasing. We find that Islam is in its lowest condition in Turkey at the present time, socially, morally and religiously. The treasury is bankrupt, progress is blocked; instead of wealth, universal poverty, and instead of peace continual strife and political unrest a failure greater and more absolute than history can elsewhere present. Why is all this? Is it not because Islam has prevailed in Turkey instead of Christianity?

Why is it that Islam has been and is, a challenge of faith to Christendom that has not yet been met, a barrier stretching from Persia to Morocco that has not been broken down? Islam rose in a region accessible to Christianity. It arose at a time when Christianity should have evangelized Arabia, for, in the six centuries by which the Gospel of Christ preceded the creed of Mohammed, Christianity had spread to the borders of the Pacific, Indian and Atlantic Oceans, had revolutionized the greatest empire known to ancient history, and created a vast literature and a new learning.

(We read that Christianity was introduced into Arabia as early as three hundred eighty, and that idolatry was doomed in Northern Arabia long before the appearance of Mohammed. Why, then, has it relinquished its hold upon Arabia?

It lost out because of the weakness of the so-called Oriental Churches: their corrupt state socially and religiously, which gave rise to the birth and growth of the new religion - Islam - from a minority of one to an immense army of believers. The so-called Christians were nearly the same as the worldly people, craving wealth, fame, reputation, power and living for their own pleasures. It is said that one hundred years after Mohammed’s death, his followers were masters of an empire greater than the Roman at the zenith of her power.

Why is it that Islam has and is spreading her belief in India and Africa while she is loosing out in Turkey? Do we not see that the Christian Church in that land, the indifferent for a short time has at last realized her duty? In spite of all the efforts put forth by Islam to persecute, plunder and massacre the Christians, they have stood faithful and true and are still standing firm in the faith.

Is it not a miracle that after twelve centuries of contact and conflict with Islam the Christian Church in Turkey has not lost her power?

The spread of Islam was not wholly

triumphant, it remembers oftentimes that it has fought for nothing to save the Church and our nation from the perils that seemed to surround her. Is it not for us to strive to prevent the spread of Islam? For a few years, we have been indifferent; we have not done what we should have done, and the Church has not been successful. Is the Church to go on in the same way?

To me this is a question that needs answering. The Church must be a power, and must, by all possible means, resist the spread of Islam.
triumphant. The victory more than once remained to the vanquished and Islam often failed to win allegiance where it forced subjection. The Christian Church has stood faithful and true to her own, tho at times her condition was discouraging and hopeless, yet she has been willing to sacrifice everything but Christ; her means, her WEALTH, her BLOOD, for the sake of CHRIST. The Christian Church in Turkey has started a work and has been pushing it on through the ages regardless of its cost. Now somewhat exhausted from the continual and strenous fight through the ages - as an old veteran in the fight - she is looking forward to younger generations, to the Western Church, to come over and help her.

Islam is a challenge to our faith. Shall we fold our hands or stand aside, or try to shirk our duty because it is too hard, because it is the greatest of the non-Christian beliefs; or shall we with all our means, with all our zeal and strength march forward and help to raise the flag of Immanuel in a land where Christianity once had full sway? How long shall we be indifferent to the interests of our neighbor who is in Turkey, Africa, India and China? How long shall we consider Islam one of the bitterest foes to Christianity, rather than as a prodigal son to be won back to the Father’s house?

The Western Church has not attacked this problem with the seriousness and earnestness of the loving witness, which the undertaking requires. Unless the Church awakes to the peril of Islam during the next fifty years she may once more be defeated. There is no hope for Turkey, or for any other land under the oppression of Islam. It has been tried for thirteen hundred years and signally failed. It is a hopeless system.

We must go into Turkey, we must go down into Africa, we must christianize these people or they will march and sweep with sword and fire and devour the Christian Church.

Islam throughout the world looks up to the Sultan of Turkey and recognizes him as the spiritual head of Mohammedanism. The sole power of Islam is invested in the Sultan, so an earnest and serious effort on the part of the Western Church to gain Turkey would mean the solution of this great problem.

The opportunity is here, the doors of Turkey are wide open. Ours is the privilege of helping to solve this great problem and carry the Bible to the Moslem. Missions to Moslem are the only solution of this great Eastern question. Why, then, should we not enter in and avail ourselves of the opportunity?

The history of the spread of Islam is not without significance for us to-day. If so much was done in the name and after the example of Mohammed, what should we not do in the name of Jesus Christ and in obedience to his marching orders? By spontaneous and almost fanatic preaching, parading, pushing of their faith by the believers and not solely by the aid of the sword, Islam grew to its present gigantic proportions. If they used the sword so can we. The word of God is sharper than any two edged sword. If they did so much with theirs, surely we can do more with ours. We can do it and we will. We have a higher motive, a better message, a more glorious faith, a richer reward, a more certain victory, and above all an omnipotent Leader. They did it for Mohammed, shall we not do it for the Christ, in the spread of Christianity? Jesus said, “Go ye therefore and make disciples of all nations.” Do we not hear the Macedon-
ian cry this morning? "Come over and help us!" WILL WE RESPOND?
Samuel Krikorian.
Grantham, Pa.

"IN THIS SIGN, CONQUER."

Sounding through the ages of time past in a voice which is low, but clear, a voice pleading, yet with all commanding, may be heard the words "In This Sign, Conquer." From the dawn of Christianity to the present day could be heard these same words.

When first by the warrior hand of Constantine, the royal banner bearing this insignia was raised, heathen darkness ruled the world. Today, not so, for now we live in a time of an enlightened activity, a time of Christian work, a time for missionary enterprise.

In the days of the long ago, men were glad to lay down their lives to spread the word of God. Brave hearts, and true, shed their blood so that the world might be saved. The clash of steel upon steel; the dead thud of sword upon flesh; the joyous shout of triumph proclaimed to all nations the successful conquest of right against wrong. However, not for long was this victory to remind the world of Christian activity. True, the Lord had wrought mightily upon the hearts of men, but the evil one, repulsed though he was for the nonce, had placed into the hands of blundering believers a dangerous weapon, one of his own contriving, the sword. By means of this, his own weapon, he had been defeated and now by the lack of this same weapon, he determined to regain his lost power.

So, for the time, all sank into quiet, until a stillness, deep and profound, and with the stillness an increased corruption reigned supreme o'er all the world. But sweetly and solemnly out of the silence issued a voice pathetic, yet inspiring, "In This Sign, Go, Conquer." Unhurbed, unattended, discarded, it floated across the souls of men, till in the heart of one it found a sure refuge. That one, none other than Luther, armed in the might of his inspiration, having written across his countenance, in letters of blood the single word 'Faith' went forth to battle the forces of indolence, the powers of darkness, the foe to true Christianity. Sustained by none but God he fought, and so terrible was his fight, and yet withal so valiant that well may we say of him "He Conquered." God had breathed upon the heart of a man; the sword of the Spirit had cut to the quick; the shield of faith had moved straight forward, and great was the work accomplished.

But, again Christendom lapsed into a period of quietness, unsettled and awesome; and again through the stillness came the voice, as it were in a wilderness of stony hearts, a wilderness of wooded passions and stubbornness, crying now softly, now with clarion ring, yet ever passionately urging, "Go, Conquer."

To us it has come echoing through the corridors of centuries; with us it now pleads, seeking entrance into our reluctant hearts. In the voice of the Christ, Himself, it is urging us onward, onward, ever onward, "Go!" God in the heavens above, with His Almighty Hand o'ershadowing us, and His ear bent low, is listening, intensely listening for the responsive cry—gently wooing, lovingly pleading, urgently commanding us to be up and about our Father's business. Yet we, what do we for our Master?

When from across the boundless deep we hear the despairing cry of hundreds of millions, the soul rent wail of anguish calling now loudly, now softly,
ever fainter with each recurrent cry, “Come over and help us,” does it stir our minds into activity? When the “Come” from across the ocean, and the “Go” from the very lips of Christ, thunder in our ears; when the Love of God or the call of the Spirit beckons to us, do we obey, do we follow? When from our very door arises the pitiful moan of the millions of lost, the unsaved; when with sorrowful mein and tearlit eye they pursue their downward path because none will give them a lifting hand, does it move our hearts to compassion, our souls to increased sympathy, and our whole being into renewed activity? Do we reach forth that needed helping hand to the sin drenched wanderer and by the love of the Father place him upon his feet and send him, rejoicing, upon the Lord’s work, or do we like so many dead, repulsive, worldagog, professing Christians, calmly look on, and by our own coldness of attitude shove them still farther along the road to hell and perdition? We, the followers of Christ, wide awake, alert, ready for work with our hearts beating in time and touch with the pulsating thot of the infinite, the will of the Godhead; we in whose ears rings the deafening cry of lost souls, in whose heart is the infinitely sweet, still voice repeating again and again, “Go, In This Sign, Conquer,” how do we meet such a demand? Where now is the fervor with which our forefathers strove to spread the Gospel, conquered the world when there was no appeal for aid, but force to the opposite? How have we cherished the spirit given to us at our conversion by the Christ Himself? Are we, in reality, willing to “Go to the ends of the Earth, teaching and preaching the Gospel?” Then let us don the armor of the Lord, “having our loins girt about with truth, having on the breast-plate of righteousness; and our feet shod with the preparation of the Gospel of peace, above all taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. And let us take the helmet of salvation, and the sword of the Spirit which is the word of God. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

And finally, O Lord, when we stand upon death’s threshold, and the doors of eternity open to us; when we kneel before Thy great white throne and join our voices to those of the blood bought, redeemed, this one petition grant, that we, with Thy apostle Paul, may say, “I have fought a good fight, I have finished my course, I have kept the faith.” “In this sign, the cross of Calvary, the blood of Thy Son Christ, I went forth and Conquered.” Henceforth is there laid up for me a robe of righteousness and a crown of glory.

Joseph A. Smith.

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Every church should support two pastors, one for the thousands at home and the other for the millions abroad.
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, Machia 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.

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

Sallie K. Doner, Campbellstown, Pa.

Yron and Adda Taylor, Abilene, Kansas.

Central America.

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

Missionaries on Furlough.

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

Our City Missions.

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

Dayton Mission Report.

We come once more praising our heavenly Father for His great kindness to us, and greeting all the dear ones of the Visitor in the precious name of Jesus. When we think of how sad it looked after the flood, and see now how nicely every thing has been cleaned up inside and outside, we must say the Lord has wonderfully helped us. We have received special favor of our landlord, inasmuch as he proceeded at once to repair the property as fast as workmen and material could be secured.

So the mission building is now in better condition than it was before the flood. But there was much furniture repairing to do and quite a bit of that kind of work remains yet to be done. We are hoping that also will be completed in the near future.

Saturday afternoon, May 31, we met to participate in baptismal service, three souls obeying the Lord in this sacred and solemn ordinance. Truly the Lord met with us so blessedly and manifested His favor in the obedience of His command.

We were glad and thankful that so many of our dear brethren and sisters came in from the country to join us in this service, and we appreciate their coming very much. It is blessed to be humble co-workers together in the great work of the Lord. In the evening we met over in town for our first street meeting this season. It truly was a solemn service. We never attended a street meeting where the order and interest manifested by the hearers was better. We were so glad to see some of those who were present at the street meeting find their way to the Mission the next day to our Sunday service.

Our hearts are encouraged as the convicting Spirit is still working on the hearts of precious souls. In the beginning of our Sunday service the altar call was given and one soul came forward all broken up for prayer to renew her covenant with the Lord. Then after the meeting a dear boy of eleven years broke down under conviction. He became willing to go to the altar for prayer. If a boy of eleven years is made to cry out as did this boy, what will it mean for those who are older and have gone in sin. This boy's mother also opened her heart in prayer and confessed that she believed the boy's waywardness was caused largely by carelessness.
in the home and neglecting family prayer.

If parents only could see the mistake they are making by neglecting their precious children while they are small and their little hearts are tender. When they wander out so far in sin it is almost impossible to win them back. We see so much looseness on these lines here in the city, it pains our hearts. Little boys, and even girls, who are not old enough to go to school turned out to care for themselves as best they can. We are glad for the few who are willing to go through. There is only one way for peace and victory, that is, to confess our sins, then forsake them forever. Then by faith trust the atoning blood, and Salvation is sure.

O it is a blessed work to engage in, to help precious souls back to God.

Looking at the scene of desolation caused by the flood, and many families having to move out we were made to wonder if ever the Mission would be itself again. But we are glad to say the people are moving back and some are trying to locate near the Mission. Thank God for His grace that enables us to stand in trying times.

We again thank all who have had the welfare of this Mission upon their hearts: and for the many prayers they offered up at this momentous time. Also for the means that have been given for the different needs.

Remember a book of remembrance is kept and a reward awaits all who render faithful service to Him.

FINANCIAL.

Report for the month of May, 1913.

Balance on hand, $5.91.

Receipts.

Valley Chapel S. S., Monthly Offering $7.75; Sr. Taylor, Dayton, O., $2.00; Tiya Appleing, Dayton O., $2.00; Isaac and Alice Hykes, Hagerstown, Md., $5.00; Mission Offering, $1.45; Eld. W. O. Baker, Louisville, O., $2.00; Total, $27.11.

Our care fare, $1.26; gas, $1.95; incidentals, $1.34; table account, $8.62; Total, $16.18.

Balance on hand, June 1, 1913, $10.93.

Special Offerings for Flood Sufferers.

Ashland county, O., dist., $27.00; Balance on hand for flood loss, $53.69; Total $120.69

Paid Out.

Flood sufferers, $20.02; flood loss, $42.45; Total, $62.47.

Balance on hand, June 1, 1913, $58.22.

OTHER DONATIONS.

Provisions were donated by the following: Emma Dohner, Iva Herr, Isaac Engle, Albert Rohrer, Elwood Cassel, Edward Engle, consisting of apple butter, molasses, eggs, Graham flour, butter, cookies, sweet milk, and butter milk.

Special Offering for Flood Sufferers.

Sewing Circle of Rapho and Donegal dist., Florin, Pa., Barrel of clothing for children. Yours in the interest of precious souls.

W. H. and Susie Boyer.
601 Taylor St., Dayton, O.

CHICAGO MISSION.

The many duties which have been pressing upon us, has led us to forget the passing of time; suddenly we awake to the fact that nearly two months have passed since our last report to the VISITOR.

We are reminded of the words of the Psalmist "We spend our years as a tale that is told." So teach us to number our days that we may apply our hearts unto wisdom." To have this teaching we must then know that we are abiding in Him and His words in us. He shall teach us all things and bring all things to our remembrance whatsoever He has said unto us through His word. We realize the great need of keeping His word in our hearts that we may be ready to give an answer to those who would pervert the simplicity of His word. It is the Father's will that we shall know the times in which we are living.

The awful days of deception and ungodliness when professed people will seek pleasure anywhere rather than in the house of God are upon us.

May we see well to ourselves that by the blood of Christ we keep our garments unsullied from the world and that which appears to be right and yet not of God.

We covet the prayers of His saints that we may be kept and that His Spirit may continue to rest upon His work at this place.

We are glad for the souls that have been saved and for what the Lord is doing at this place at this time.

We indeed appreciate the co-operation of the saints for the prayers and the temporal blessings which are needful to carry on the work of the Lord. May the blessing of the Lord rest upon each individual is our prayer.
FINANCIAL.

Report for two months, ending June 15, 1913.

Balance on hand, $1.15.

Receipts.

Sr. Schmutz, Abilene, Kans., $5.00; Sr. Dayhoff, Detroit, Kans., $10.00; Sr. Hardy, Chicago, Ill., $5.00; Mr. Wilson, Chicago, Ill., $10.00; Y. P. M., Chicago, Ill., $6.50; Bro. A. J. Heise, Hamlin, Kans., $10.00; Bro. Rohrer, Ohio, $1.00; In His Name, $3.00; C. J. Carlson, Chicago, Ill., $3.00; C. Tilkemeier, Dakota, Ill., $5.00; Y. P. M., $3.00; Total, $62.65.

Zion dist., Kans., 1 case eggs, Bro. and Sr. Fervida, 1 bbl. potatoes, New Paris, dist., by Bro. Smith, 9 sacks potatoes, 1 bbl. fruit, 2 gal. maple syrup, Bro. W. Kreider, Shannon, Ill., 8 sacks potatoes, 1 ham, chicken, eggs, 1 gal. lard and pie plant; Mt. Carmel Home, Morrison, Ill., 3 doz. eggs, chicken, onions; Sr. Stevenson, Chicago, Ill., ½ bbl. flour.

Expenditures.

Groceries, $43.65; Express, and delivering, $6.75; gas for lighting and cooking, $12.50; Total, $62.90.

Balance due mission, $.25.

Yours in Him,
Sarah Bert and workers.

6039 Haisted St.

SILVERDALE, PA.

The love feast which was held in the Silverdale M. H., Bucks county, Pa., June 7, 8, 1913, was very largely attended, especially in the evening, and good order prevailed which is praise worthy. The brethren and sisters started to assemble in the forenoon and services were conducted by the brethren. Baptismal services were held in the afternoon when one young brother and two sisters were buried in baptism to rise and walk in newness of life. A large crowd witnessed the ceremonies. A solemn memorial service was held in the evening; one hundred and seventeen members partook of the broken emblems. Love and unity seemed to prevail. Visiting brethren and sisters came from Philadelphia, Lancaster and Dauphin counties. Among them were Bishop Aaron Martin and ministers J. L. Heisey, Lancaster county, David W. Brehm of Dauphin county and S. G. Engle of Philadelphia who together with the home ministry held forth the truth as it is in Christ Jesus. Sunday morning services were spiritual and inspiring, the brethren dwelt on Rom. 8: 14-15-16, and presented the truth with power and in the Holy Ghost.

In Christian love,
Henry F. Rosenberger.

Souderton, Pa.

WAINFLEET, ONT., BAPTISMAL SERVICE AND LOVE FEAST.

"I will praise the Lord at all times. His praise shall continually be in my mouth" (Psa. 34: 1).

Truly, we have reasons for praising God, when we think of the many ways in which He is blessing us.

On Sunday, before love feast, six young converts gave a clear testimony of their acceptance with God, and were received into church fellowship. They were baptised immediately after morning service in the creek not far distant.

The Sunday following, May 17-18, our love feast was held, when a number were present from the five adjoining districts. Eld. T. S. Doner of Markham and Eld. Girvin Bears of Black Creek, spoke from God's word and delivered it in its simplicity and with power. The services were a great encouragement to the saints as well as a warning to the large number of unsaved who were present.

Eld. John Sider was not permitted to be with us on account of being sent as a delegate to General Conference. He had a great desire to be in the home meeting. When he returned he had a good report to give.

Correspondent.

ELECTION OF A BISHOP.

Having been requested to give a report of the Waterloo and Howick love feasts respectively, we can, at least, to our humble opinion, report that they were soul refreshing seasons. At the Rosebank church, especially on Saturday and Sunday, May 31, and June 1, the congregation was large for that place, the church being well filled. There were three baptized on Saturday, and one received by the right hand of fellowship, who had been baptized by trine immersion when identifying himself with another body of Christian believers.

On Sunday morning after service, according to announcements, ballots were collected for bishop for the Waterloo district to fill the vacant seat in that body. The three candidates who presented themselves for the honor are as follows:

The Souderton Presbytery will hold a meeting in October to hear reports of the conferences and to receive reports and present nominations in behalf of the Waterloo and Howick love feasts. The delegates from these love feasts have in good conscience given their reports.
June 30, 1913.

EVANGELICAL VISITOR.

vacancy made by the death of Bishop John Wildfong a year ago. The ballots were taken in charge by Bro. Isaac Witmer, deacon, who also went to Howick to be present at the love-feast and the collecting of the ballots in that part of the district on June 1 and 8. The service on Saturday afternoon and love-feast in the evening were, comparatively speaking, fairly well attended and encouraging. On Sunday morning, after the service, which was well attended, the ballots for bishop in that part of the district were collected and counted with the other ballots taken the previous Sunday at the Rose Bank church. The result was that Bro. John Reichard of Fordwich, Ont., was elected as bishop for the Waterloo district. We hope and pray that love and co-operation in the work of the Master will always exist between the laity and the officials of the above named district.

Charles Baker

FAIRVIEW, OHIO.

Dear VISITOR readers:

"Because thy loving kindness is better than life, my lips shall praise thee.

"Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee; thy right hand upholdeth me." (Psa 63: 3, 7, 8).

As I meditate upon the tender loving-kindness of God, I realize more and more how worthy He is to receive all the praise our lips can offer. How blessed it is to know that in time of need the Lord is our help. No wonder such experiences moved the Psalmist to say, "My soul followeth hard after thee"! And as we, too, behold His matchless love and grace revealed to us and bestowed upon us day after day, we, too, must exclaim, "Thy right hand upholdeth me."

Since the last report from this place the work of the Lord has continued to move on encouragingly. We are glad to note an increased interest in the mid-week prayer-meeting. The Lord meets with us as we assemble week after week; our souls are refreshed and we are inspired to greater faithfulness and usefulness in God's service.

During the last few months we have had three Foreign Missionary meetings. We have appreciated hearing Bro. Harvey Frey, Sr. Sallie Doner and Bro. and Sr. H. L. Smith speak of the fields of missionary effort in which they are especially interested.

On Sunday, May 25, a brother who was so blessedly saved last Winter followed the Lord in the ordinance of baptism. We are glad for the change the grace of God brings about in the hearts and lives of those who take the way with the Lord, confessing, forsaking, repenting, believing. The grace of God is abundantly able to lift the repentant sinner out of the miry clay of sin and place them upon the Solid Rock. We rejoice when we see this take place in the lives of those about us. To God be all the glory.

We have taken up a systematic course in Bible study which we find very interesting and profitable. Our class meets on Sunday evening. We feel that we should use every opportunity that we have to acquaint ourselves with God's Word. May we with the Psalmist have the Word hidden in our hearts that we may not sin against the Lord.

Yours, in Jesus name,

Alma Cassel, Cor.

June 2, 1913. Brookville Ohio.

A PHILADELPHIA LETTER.

Last week there was word brought to the Mission for us to hold a funeral service. Some few years ago the party that asked us were laying a father to rest. When they were children they came to the Mission Sunday School; now they have a family themselves. It may be interesting to them who took a share in the work then to know more. About fourteen years ago in our visiting we were told of a dear old soul in distress, and we enquired for and visited her. We found that she was a dear child of God, only waiting for Jesus to carry her home. She was that dear old lady on Glenwood, living with her son-in-law, Wurst. We tried to make her as comfortable as we could as long as she lasted. She was German. I recall one time I with my mother went to sing and pray with her in German as she could not understand the English. She fell asleep and when she woke up she reached out her hands and said I thought I was in heaven and now I come back again. She was German. I recall one time I with my mother went to sing and pray with her in German as she could not understand the English. She fell asleep and when she woke up she reached out her hands and said I thought I was in heaven and now I come back again. Her husband had been a Baptist preacher. In a few weeks she passed away to glory. A little over a year ago while Henry Burkholder and wife were here at the Mission we buried the daughter:

(Continued on page 21)
PUBLISHERS' NOTICE.

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

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

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

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

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

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

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

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

GRANTHAM, PA., JUNE 30, 1913.

MARRIAGES.

FRITZ—BEARSS.—On June 18, 1913, at the residence of the bride's parents, Bro. and Sr. Girvin and Jennie Bearss, of Bertie, Ont., their oldest daughter, Alice, was united in holy matrimony with Roy Fritz of Bertie, by Eld. Girvin Bearss.

WINGER—NIGH.—On June 18, 1913, Laban Winger, son of Abraham and Susan Winger, and Mabel Nigh, daughter of Henry and Melissa Nigh, of Snyder, Ont., were united in marriage at the home of the bride's parents, Eld. Bert Sherk officiating.

ELLIOTT—KINSLEY.—Married, in Hamilton, Ont., at the home of the bride's sister, Mr. and Mrs. Will Almas, 167 1/2 King St. East, on Tuesday, June 10, 1913, Eld. Asa Bearss officiating, Rev. Fred Elliott of Richmond Hill, Ont., and Sr. Esther J. Kinsley of Springvale, Ont.

WISLER—MILLER.—On May 3, 1913, at the home of the bride's mother, Sr. Clara Miller of Martinsburg, Pa., their oldest daughter, Sr. Mary, was united in holy matrimony, with John F. Wisler of Martinsburg, by Rev. F. M. Brown in the presence of both of the immediate families, and a few near relatives. May this happy couple fully yield their lives to God and thus enjoy the richest blessings life affords.

OBITUARIES.

ELWICK.—Bro. Edmund Elwick was born in Lincolnshire, England, Jan. 7, 1832, died of a paralytic stroke, aged 81 years, 4 months and 27 days. His wife and five children remain to mourn the loss of a husband and father. The services were held from the home of a daughter, Mrs. Geo. Wayts, and were conducted by Eld. M. L. Hoffman, assisted by Eld. John Herr. Interment in the Abilene cemetery.

HAYNES.—Sr. Haynes died May 27, 1913, at St. Luke's Hospital, Chicago, Ill., aged 81 years. Sr. Haynes was born blind so she passed her long life through this world without seeing. Eight years ago she buried her only brother who also was blind. With all this she was never known to murmur or complain. She seemed to enjoy life and at the last moment expressed a desire to live. Many prayer meetings we held in her home and she always joined their testimony with ours in praise to God. She always appreciated the little gifts of kindness bestowed upon her. Funeral was held in her home, Bro. B. L. Brubaker conducting the service.
BAKER.—Sr. Dianah, wife of Menno Baker, of Stevensville, Ont., departed this life on June 1, 1913, aged 61 years, 8 months. They were married thirty-six years last March and she leaves to mourn, her husband, one son and five daughters, Mrs. Edward Green, Mrs. Earnest Williams, Mrs. Harry Keneda, Miss Stacia Baker, all residing at Niagara Falls, Ont., and Mrs. Bruce Hannagan of Stevensville. Loyd, the only surviving son has his home in Edmonton, Alberta, Canada, and was not at the funeral. The rest were all present but one with their husbands. The funeral took place on Tuesday afternoon from their home in Stevensville to the Brethren’s M. H. where obsequies were improved by Bro. Asa Bearss, from Luke 12: 35-40. Subject, “The Coming of the Lord.” Interment in the Haun cemetery near Stevensville.

NIX.—Elizabeth Nix, widow of the late William Nix, died June 5, 1913, at the home of her son, Bro. Vernon Teal, aged 72 years, 8 months and 4 days. She was a member of the Methodist church for many years, and left a bright hope behind that she has gone to be with Christ. She is survived by five children from Henry Teal, her first husband, George and Elmer Teal of Ridgeway, Ont., Milton Teal of Buffalo, N. Y., Bro. Vernon Teal near Stevensville, and Bro. John Teal of Springvale, Ont. Funeral services were held on Saturday afternoon in the old Methodist church on the Garrison road, near Ridgeway, conducted by Girvin Bearss and Dr. Laidrnan, Methodist minister at Ridgeway, Ont.

OTT.—Paul E. Ott, infant son of Richard and Florence Ott, of Ridgeway, Ont., died June 10, 1913, aged 2 months, and 19 days. Services were conducted at the Brethren M. H. by Eld. Bert Sherk. Interment in the adjoining cemetery.

A LITTLE CHILD SHALL LEAD THEM.

By John E. Dolson. Selected by Sr. Lydia Klippert in remembrance of my little daughter who died last Winter, whose short life of only one year and eight days was the means of bringing me in closer fellowship with God. My little one sleeps ‘neath the flowers; The pain of the parting is past. And though through the long, lonely hours Of life, may a heart hunger last. Yet my reason forbids me to languish; Sweet memories soften the pain. And gratitude blends with the anguish— Her life was not wholly in vain. For I know that my child loved me ever With unquestioning, absolute trust; Her innocent heart doubted never That the will of her Father was just. And her beautiful faith never faltered Till, led by her influence mild The trend of my whole life was altered— I would merit the love of my child. And with spirit grown humble and lowly, I turned toward the Father above; Her sweet trust, so perfect and holy Has led me to Infinite love. And I think that her love is abiding; And though she is hid ‘neath the sod, Her child-hand my foot-steps is guiding, And leading me gently to God.

Churches that are the first to give out are the last to give up.

NEWS OF CHURCH ACTIVITY (CONT.)

A PHILADELPHIA LETTER.

(Continued from page 10)

had her funeral service. They lived on Kipp St. Now last week the son-in-law. The daughter was very stout but died of consumption. The husband died of cancer in the Philadelphia hospital. While the services were held the scene of this family came before us very forcibly. In Matthew we read “The field is the world.” While we sow seed day by day in His name, God takes care of it, and it springs up into life everlasting. O the good we all may do while the days are going by. We have taken up the street work again. Friday evenings we have it in the Italian district, and the meetings are very well attended. On Sunday evening from 6 to 7 it is near the Mission. I asked two years ago for Bibles. If any body had any half worn Bibles to give to the poor unfortunate ones that have none, and that time a dear brother sent five dollars for Bibles and Testaments. I bought 20 Bibles and 10 Testaments for the money. A good many homes I get in I see the Bibles lay. I mean to push the battle harder than ever before. Souls are going to perdition. Are we true to our calling? Only those who are engaged in city mission work know how much is to be done on every hand. I would ask you to pray for us. Amen.

Your sister for the lost of earth.

Mary K. Stover.

3423 N. Second St.
CLAY COUNTY, KANSAS.

Dear brother, Greeting in Jesus name.

The Clay county, Kansas, love feast was held June 14-15.

The meeting was a time of refreshing; the presence of God's Spirit was plainly discernable.

Among the visitors were Bro. Taylor from Africa and Bro. Henry Smith and wife who are on their way to India as missionaries.

They held a missionary meeting on Sunday evening with a full house.

The meeting has now passed into history. It is a pity we cannot have such spiritual up-lifts more often, and I suppose the reason we cannot is because the temporal things of this life demand our time, but it should not be so.

Yours in hope,
E. W. Smith.
Clay Center, Kans., June 18, 1913.

NOTTAWA, ONT.

Our surprise was turned to blessing when the brothers Winger of Vaughn, and Bro. Heise of Markham, Came to our love feast. While some looked for it yet to most of us their coming was unexpected. The brethren brake unto us the bread of life. Although it came not with excellency of speech yet it proved to be in the demonstration of the Spirit's power, as was the case with Paul when he came to Corinth. May the Lord bless the truth, and bring the effort to fruitage so that many may be blessed. Apparently all enjoyed it. "Nevertheless God that comforteth those who are cast down comforted us by the coming of Titus" (2 Cor. 7:6). "Therefore we were comforted in your we for the joy of Titus, because his spirit was refreshed by you all" (2 Cor. 7:13). I will bless it to His glory.

P. H. Doner.
Stayner Ont.

RINGGOLD DISTRICT, MD.

Greeting in Jesus' name:

The love feast of the Brethren in Christ is again in the past, being held on June 14, 15. The assembly was larger than usual. The Lord shall have the honor and glory.

The word was preached with power by Eld. J. B. Leaman, of Upland, Cal., and others.

To meet each other on these occasions is grand, but to meet in heaven will be grander yet.

Wm. H. Hykes.

Paramount, Md.

P. S. The writer with a number of other Brethren and sisters left our home on June 18, in the morning for Grantham, Pa., to be in attendance at the Commencement Exercises. The trip being made in automobiles was a pleasant one. The writer never having been at the Bible School before, was favorably impressed with the institution. I believe much good is being done.

W. H. H.

TESTIMONY.

I have often felt impressed to write a little of my experience for the Visitor; so by the help of the Lord I will obey this morning. I know there is always a blessing in obedience.

It is a little over eleven years since the Lord saved me. I was not saved in a revival, but sought the Lord in my home. I prayed that He would give me a real experience, one that I would know that I was saved, and the Lord wonderfully saved me. I remember the place where I found peace, up stairs by the side of my bed early in the forenoon. I heard these words, "Thy sins are forgiven thee." I will never doubt it as it was so real, and how free I felt. And then the Lord led me among plain people for which I do thank Him. As time went on I got in to a back slidden condition, but when I got concerned about it and called upon God for mercy He forgave the past.

It is about three years now that I consecrated my all to God. I am glad I got tired of living an up and down life. Sometimes I would be joyful, sometimes discouraged. But He drew me closer to Him, bade my doubts and fearings cease, and when I had fully yielded, filled my soul with perfect peace.

Since I have given my body over in His hands He has wonderfully healed me of an affliction which the doctors told me would always trouble me. But, praise God, nothing is impossible with Him. While at a prayer meeting I felt impressed to ask Bro. James Putman and Bro. L. Shoalts to lay hands on
me and pray, and praise God, the affliction has gone. In the word it says, “They shall lay hands on the sick and they shall recover,” and I believe the promises: they are for God’s children.

I want to live a pure and holy life at all times so I can claim all the promises. The Lord is true to His promises, if we meet the conditions. The Lord also undertakes for our children in sickness and I feel I cannot praise Him enough for it. I want to be true and let Him have His way with me. These busy days there is danger of becoming cold or lukewarm but it is often my prayer that the Lord will ever keep the fire burning in my heart, because I believe we are living in the last days when men shall be lovers of pleasure more than lovers of God. I want to watch and pray that when the Master cometh He will find me ready.

Your sister in Christ,
Ada Sider.
Wellandport, P.a

A SAN FRANCISCO LETTER.

Dear brothers and sisters in Christ:

I will ask if you will please let me have some space in your valuable paper, the VISITOR, for my testimony, not for my glory, but for Jesus Christ my Benefactor and Savior, and that it may help other poor sinners to Christ, By saying poor, I do not mean poor in worldly things, but poor without Christ.

My testimony is this, About ten months ago I came as a poor sinner to the Life Line Gospel Mission at 608 Pacific St. San Francisco Cab, with no intention whatever to find Christ but thank God, He was there, and He found me. I’m glad He did. After the meeting was over I tried to go out, but I could not. Brother Winger who is going to Africa came and spoke to me about Christ and His saving power, but as I had the Jewish religion and I have relatives that are Jewish Rabbi (Priests) the devil brought it up to me that it would be a disgrace for them to find out that I had become a Christian.

My testimony is this, About ten months ago I came as a poor sinner to the Life Line Gospel Mission at 608 Pacific St. San Francisco Cal., with no intention whatever to find Christ but thank God, He was there, and He found me. I’m glad He did. After the meeting was over I tried to go out, but I could not. Brother Winger who is going to Africa came and spoke to me about Christ and His saving power, but as I had the Jewish religion and I have relatives that are Jewish Rabbi (Priests) the devil brought it up to me that it would be a disgrace for them to find out that I had become a Christian.

I am sorry to say that I thought he was right. I went out with a heavy heart, but, thank God, when I went out of the meeting God did not go out of my heart, but He kept on speaking to me and one evening I went back and before I came out I was a different man. I am sorry to say that I’m barred from home, and my relatives don’t even write to me, only my mother writes me about once a month. I love my mother but I love Jesus better. He said that we should forsake our loved ones and follow Him, and I say by the help of God, I will.

I can say that God has helped me in every way when I needed help. So I have not anything to be sorry for in starting to live a Christian life, but I’m glad I did, as young as I am.

My people said that I was too young to know what I’m doing, but, thank God, He gave me brains to know that I’m doing the right, and His will.

As I expect to leave the States, for the Philippines, I ask you to put this in your valuable paper, and that every man or woman who believes in prayer, pray that God may help and keep me wherever I’ll be.

Your brother in Christ,
Samuel Krouse.
Infantry, unassigned, Angel Island,
San Francisco, Cal.

LOOKING AWAY FROM THE EARTHLY.

We find when Mary went to the grave to carry sweet spices to anoint the body of Jesus, her heart was much disappointed not to find Jesus there. She looked into the grave to see His body but it was not there. But the angels told her He had arisen. Soon, so soon as she turned away to obey the voice and bidding of the angel she saw Jesus, and Oh, the joy and rapture of her heart to behold her Lord.

Often, so very often, we too seek to be satisfied by looking for the earthly or for that in which there is no life, and Oh, the disappointment there is for we are not satisfied and are not realizing rest and peace. But if we are looking with an honest heart the Spirit will direct us as the angels directed Mary.

Many times since again returning to the Mission Field I have found myself looking, perhaps at the work and feeling as if we were not or had not gotten enough accomplished. O the disappointment! I remember one evening in particular after a busy day and feeling that my strength had been spent and yet so little accomplished, and with it came such dis-
satisfaction and unrest. "As I lay there and questioned why all this, the Spirit said, "You are looking at the earthly, the perishable, and not at Jesus." So I looked to Jesus and praised Him for what had been done and with it came peace and rest.

The past two weeks since our darling baby has gone to Jesus this truth has been made more real to me. As long as his little body was with us and there was a clinging to it, it brought turmoil and pain. But when we gave it to the earth and looked to Jesus and praised Him for the precious little life that had gone to be with Jesus it again brought rest. Again if we looked back to the Home Land where so many are with their little families about them, their parents near by, with home comforts and all or many things of which we are denied, again the unrest would sweep over us as great billows, but as we looked to Jesus and prayed Him for the privilege of really giving for Him it was as if the Master had rebuked the billows and there was a great calm.

So if Christ is all and in all to us there is no room for anything else.

I praise God because I know Jesus is my peace. Never has God's will been sweeter to me than during the past two weeks. Pray for me.

Yours seeking the lost,
Abbie B. Winger.

Mtshebazi Mission, S. Africa.

MACHA MISSION.

Dear Brother Detwiler:

Greeting in the name of our blessed Master. The March 24th. number of the Visitor came to hand yesterday, and we were pleased to receive it.

In it we notice an appeal for help for Africa's famine, also an extract from my letter to mother written early in February. The situation is indeed distressing in places, but we are thankful to state that rain has fallen in this part of the country. It began Feb. 13, and continued for two months, sufficient for good growing weather; so that corn which seemed past help has revived, and we are having a fair crop, at least sufficient for the use of ourselves and of those staying here. We certainly praise our heavenly Father for thus so graciously supplying our needs along this line. The natives too, although they do not have a great deal of corn, have prospects for a fair crop of kaffir-corn.

We praise the Lord also that in addition to the temporal blessings He has condescended to bestow upon us spiritual blessings. The eight boys who went away to work a year ago have returned and seem to be still zealous in the Master's service. We have been praying that the Lord would anoint some of the boys for service among their people, and He is doing it.

Last Friday was the regular prayer and fast day, and about all the members were present also the members of the inquirers' class. So that there were a goodly number here. During the prayer and testimony meeting, it was evident that some had been spending considerable time in prayer alone early in the morning. Suddenly the Holy Spirit descended with power and the place was indeed shaken in a way that I have never before witnessed either in this land or in the home land, and a number were definitely baptized with the Holy Ghost, with signs following. The testimonies which followed were blessed to hear, and Christ was so exalted. On Saturday several asked permission to go out among the people, and six went two and two to give them the gospel, and reported good meetings. On Sunday and Sunday evening several who had not shown any interest previous to this, gave themselves to the Lord, and came forward for a deeper work. This all followed without any urging, the Holy Spirit, as it were, taking control. I felt Friday, especially, that there were those in the homeland who were definitely holding on to God for the work and we know He hears and answers the prayers of His children. May you continue to hold on, for we are in the midst of a conflict fierce and hard.

Let no one who reads this think for a moment that the Lord is having His own way all around us, for the devil is stirred too and has been hard after the people during this time of drought and testing. The false prophets multiplied greatly during this time and made the people believe that they caused the rain. In our nearest village their were ten prophets, or messengers of Satan, some of them harlots of the deepest dye.

One of our Christian boys who lives there says the sin is too awful to speak of, and he

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EVERAL VISITOR.

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does not have courage to speak to them. I am not surprised, as some time ago I felt led to go over with some of the boys on Sunday afternoon to try to hold a service. The chief was not at home. The people were friendly enough but we could not get them together for a service and I felt led to, figuratively, if not literally, shake the dust off my feet, against them. We have not given them up however, and believe the Lord has other souls in that place which He wants saved. Who will join with us in making them a special subject of prayer?

The chief of another near village was a regular attender at church and even started to school during last year. He seemed to be opening his heart to the truth, but he too gave up and claimed to be one of the rainmakers. He looks very dark although he occasionally comes to church. Two of our boys who live there have prayer every evening and invite the rest to attend. Some gladly accept the invitation, but others oppose. One man came one evening and took his wife out of the service and punished her telling her not to go there again. Her brother and sister, and brother-in-law, have accepted Christ, and no doubt she feels drawn.

At another village about twelve miles from the Mission are a few converts. One is a middle-aged woman who was converted here about a year ago. She has been much concerned about the people of her village and has been getting up before it was light and going out to pray. She said the Lord told her to speak to the people and tell them to repent as He is coming soon. She is at least gaining the attention of some of the people.

Such are some of the lights and shades of mission life. Several villages have asked for schools, and we hope to start others as soon as the people are through harvesting, as many at least as we think we can most afford to supply. Indeed it is a serious question whether we can afford to neglect any place where a teacher is wanted. The harvest of souls being gathered at present come chiefly from those places where there are teachers stationed. The harvest truly is great but the laborers, where are they?

Brother Wenger has been troubled with fever again. He was bedfast for a week, and although he is up now he still is not well. Sr. Wenger has also been troubled with it but not bedfast. Pray for Bro. Wenger that the Lord may completely restore him to health if it is His will. He has not been real well since he came.

Yours seeking the lost,

H. Frances Davidson.

May 7, 1913.

LETTER FROM SISTER ZOOK.

June 8, 1913.

To the dear saints in the bonds of Christian love and fellowship

I bring greetings to all in Jesus' sweet and precious name.

Oh the precious name of Jesus,
How it fills our souls with joy;
When His loving arms receive us,
And His songs our tongues employ.

"What shall I render to my God for all His benefits to me? I will take the cup of salvation, and call upon the name of the Lord."

Surely I have great reason to praise the Lord for all that He has done for me, and for what He is still doing. Praise His holy name!

As many of the brethren and sisters with whom I have met in the eight months of my visit to Pennsylvania have requested of me to write them, I take the present opportunity of addressing all through the columns of the Visitor. May they all read it as a sweet message of love to each one as it is impossible for me to write to each one individually.

I praise God that it was my privilege to make a visit once more to my dear native state where I first opened my eyes to the light of this world, and where I was first brought into the clear light of the gospel, and my spiritual eyes were opened to see my lost and ruined condition, and my need of a Savior, and I can truthfully say with the poet:

"There is a spot to me more dear
Than native soil or mountain:
A spot to which affection's tear
Springs grateful in its fountain.
'Tis not where kindred souls abound,
Though that is almost heaven;
But where I first my Savior found,
And felt my sins forgiven.

How sweet the memories of the past
loomed up before me, and my heart was
filled with gratitude and praise to God
for the great change that came to my
heart and life by believing on Jesus my
Savior, when His saving power became
a blessed reality to me. When I real-
ized the precious blood applied to my
heart, and He gave me the witness of a
clean heart, and clothed me with the
snowy robes of His righteousness. Glo-
ry to His name!

How glad I was to meet with those
with whom we associated in those days.
Many were missing of those who then
associated with us in the worship of God,
while some still remain, with whom I
had most blessed fellowship, but hardly
ever expect to meet them any more in
this world. How sweet and how pre-
cious is the tie that binds the children
of God together.

I was glad to mark the increase of
spirituality in the church, and, with that,
the growing interest in the missionary
work, and I trust and pray that the time
will speedily come when every member
of our denomination will realize that
there is a great responsibility resting up-
on us in carrying out the last and greatest
command of our Lord: "Go ye into
all the world and preach the gospel to
every creature."

How we failed to recognize this great
command for so long I cannot tell. But
I rejoice in what is being done, "For the
Master is coming most surely to reckon
with every one. Shall we then count
our toil or our sorrow; If He answers
thee "Well done?"

I enjoyed attending a number of com-
munion services in the Fall after my ar-
ival in Pennsylvania and also the re-
vival services at the Chambersburg Mis-
ion and at other places. The meeting
at the Mission was a precious season of
revival to the Lord's little ones, and in
the conversion of sinners. Our dear
brother, Levi Musser, labored faithfully
in the word, holding forth the doctrine
of full salvation. How I enjoyed the
comforts of the Mission, and the hospi-
tality of dear brother and sister Wenger.

Bro. Wenger surely needs our sym-
pathy and prayers being a helpless invalid.
They both manifest the true spirit of
ture patience and love, he in bearing his
affliction and she in caring for him. I
never heard a word of complaint from
either of them in all the time I spent
with them on that line.

I also visited the Mission in Columbia,
of the Mennonite Brethren. Here I
found a dear brother and sister toiling
faithfully for the salvation of souls.
They are dear consecrated workers and
are doing a good work, though unnoticed
by the world, and they have His smiles
of approval resting upon them.

I also in company with our dear aged
sister Ulery visited the Philadelphia Mis-
sion during their season of love feast.
We surely had a precious season of love
and fellowship. We could say of a
truth, "Surely the Lord is in this place."
We were made to rejoice that the work
is again on the increase, and that preci-
sous souls have been born into the king-
dom. May the past be buried and may
we forgive as God forgives and pray for
our brother that he may be kept from
ever falling again.

"Oh the world is full of sighs,
Full of sad and weeping eyes."
Help your fallen brother rise,  
While the days are going by."

I trust that all feeling of prejudice against the work there may be wiped out and that the church may stand by the work there as it has done in the past.

We also visited dear brother and sister Good of the Lancaster Mission, and had an enjoyable time with them.

I must not forget to mention that it was my happy privilege to attend the Bible Conference at Grantham, Pa., from beginning to end. It surely was a time of refreshing. The teaching on the different topics was clear and instructive and inspiring. The evangelistic services also were very beneficial: the testimonies of the dear young people and the old as well were clear on the line of real consecration and sanctification, and were a joy to my heart, and could not help wishing that such a school could have been launched long ago. We pray for its success.

I attended also the love feasts at Pequea and Cross Roads. These were the last services I attended before I left for home and were a real parting benediction.

I cannot express my gratitude in words to the dear young brother and sister who were led of the Lord to open the way for me to go to Pennsylvania, and to others while I was there who in the same way opened the way for me to go to different places, and others in administering to my need. The Lord, I know, will not allow them to go unrewarded, for He has said that not even a cup of cold water should go unrewarded when given in His name.

Upon the whole I certainly had an enjoyable time and my only regret is that there were still some of the dear saints that I longed to see that I didn’t get to see on account of lack of time.

The only sadness of heart that I had was the absence of my dear companion. I missed him so much wherever I went. But it seemed wherever I went everybody did all they could to make up for my loss, by their love and hospitality to me.

The dear little twins enjoyed their visit to their grandfather Martin and the rest of their dear friends, and were loath to leave them. But since they are home again they are contented and happy and say they are glad they came home again.

Our homeward trip was an enjoyable one having such good company and such lovely accommodations; we could not have wished for a more desirable trip.

I must now come to a close; perhaps you are wearied with my long letter. I wish God’s richest blessing to rest upon all, and would be glad to correspond with those who feel led to write to me.

Your unworthy sister,  
Mary Zook.

Goodman, Mo.

A LITTLE GIRL’S INDIA LETTER.

This letter was written by little Pauline Zook in India to her mother. She is going to a school about nine hundred miles from home, (if I remember right). It is a school for girls kept by a missionary for missionaries’ children. She was away from home for nine months last year and didn’t get to see her parents in all that time, and now she is gone again to be away nine months. She gave her heart to the Lord when she was four
years old, but has had a recent and most blessed experience for one so young. I send it as an encouragement to the dear young readers of the Visitor. Her father sent a copy of it to me. She is eleven years old. I am her Grandma Zook.

Mary Zook.

Woodstock, Landour, India. April 19, 1913.

My own darling mother:—

You are the thought of me. When I am in my class I cannot forget you. When anywhere else, I cannot forget you. I think of you all in my prayers. It is such a blessing to go to God when in trouble. He seems nearer to me these days than ever before. Oh! He is so precious to my soul. I cannot express the joy of my heart as I know He is looking and watches me. At nights when I am wakeful I just have nice long talks with my Father. I cannot help loving Him more and more as I think of what He has done for me. I am doing my best to be His girl. I hope you will have joy to know that I consecrated my life over into His hands only a few nights ago. I must tell you how it happened. It was last Sunday night after all had gone to bed. I could not go to sleep. Mrs. Mack came in and put the little lamp a little lower, but she did not notice me. After she had gone I began to feel very miserable when suddenly by my bed (as it seemed to me) a small soft voice said "Pauline my child you are not what you ought to be." So I said, "Lord, show me how," and then I stopped a little while, then I went on, "I am weak and cannot do it without Thee." Then the voice said "Dear child, lean on me and I will help you." So I said, "Yes Lord, I will." He said, "I want you to work for me when you grow older. But you can try and do some things now. Here in school you can learn and do all you can to help mother and father, and not do naughty things." So I said, "Lord, help me," and He said, "Dear child, Yes." So I thought, Oh! how sweet to trust in Jesus. Suddenly He said, "What way will you take, this way or the other?" He showed me two ways one leading to heaven the other to hell. So I said, "Lord, I will take the one leading to heaven." So He said, "Hold my hand, dear child." So I caught hold of His hand and He led me up the narrow way. He going before, and I following after. Suddenly He stopped and said, "Look and see what it is." I looked and saw a cross, and while I was looking, peace came into my soul. I felt it too. Then He left me and I went on my way rejoicing, and fell asleep in peace. It was simply lovely to be in His presence. Oh! I cannot express the joy of my soul these days. Everybody says, "Why how changed you have become." Mr. Andrews (the principal) called me and asked what had happened. He said he saw my face was shining with joy. So I said, "Mr. Andrews, I have found peace in my Lord!" So he said, "Praise the Lord! I have been praying for you for days." Then we had prayer and I left.

Your child who was lost and is found.

Pauline.

AN OKLAHOMA LETTER.

I will write some for the Visitor this afternoon as I feel to help to praise the Lord, and hope to encourage some one who is not favored as many of us are. Many are isolated and away from home and God's people, and others afflicted and cannot get the encouragement we do who can attend prayer meetings and church services.

I praise the Lord for this blessed way, "It shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those, the way faring men though fools shall not err therin," says Isa. 35:8. I praise the Lord for a plane that God's children are placed on that we can view with the spiritual eye as we see what a narrow pleasant path God's children have to walk in. We are to lay aside every weight so we can run and not grow weary, and walk and not faint. Surely many weights would come to keep us from running the race, but the word says, "They that wait upon the Lord shall renew their strength," and, "The joy of the Lord is our strength." As we obey God we have joy and strength. We are surely in perilous times, when many spirits are gone out, but are not all of God. We
need much wisdom and grace from God to, at all times, be led by the Spirit of God which agrees with the word of God. O may God help me not to take liberties that might be a stumbling block. I Cor. 8: 8 says, “Take heed lest this liberty of yours become a stumbling block to those who are weak.” Surely it takes living for others and not for self. If one soul is worth more than the whole world then surely it pays to deny ourselves for the saving of souls.

We need much wisdom from God to walk as Jesus walked, not grasping after the world but seeking to save souls. We need much wisdom with our children not to help start them on the wrong way by helping encourage them to the lust of the eyes and pride of life. An old brother once said, when I was yet young, parents help to start their children on the broad road when they are innocent by putting pride on them and starting them in worldly things, and then afterward pray for the Lord to bring them back and save them; and what shall our answer be when we are brought to judgment to answer for money that we spent for that which was not bread? When souls are perishing all around us and much money is needed in the great harvest of souls and all that we have is not ours, but is only lent to us as stewards to glorify God in body and spirit.

Praise the Lord for His precious word which is the sword of the Spirit. I want to have the whole armor of God that I may be able to stand in the evil day, and, having done all, to stand. Surely we have a blessed way paved with solid truth.

I'm so glad I learned to trust Him,
Precious Jesus, Savior, Friend;
And I know that Thou art with me,
Wilt be with me to the end.

R. J. Landis.

**Thomas, Okla.**

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**THE LIFE OF LOVE.**

A. B. SIMPSON.

“The love of Christ constraineth us, because we thus judge that if one died for all, then all died, and He died for all that they which live should not henceforth live unto themselves, but unto Him that died for them and rose again.”

This is Paul’s explanation and apology with reference to the charge that was made against him of extravagance and extreme intensity in his Christian life.

“He does not deny the charge, but he adds in explanation, “If we be beside ourselves, it is to God; but if we be sober, it is for your cause.” It is as much as if he had said, “When we think of God and His love and grace, we cannot but be intense; but when we look at you, we become sober enough.” He then proceeds to utter the intense language of our text, telling us that the love of Christ has become in his heart and life like a mighty torrent that carries all barriers away and shuts him up to such intense devotion that everything else seems not worth a thought. The reason of this is that behind the Gospel which has so moved him there is a death so tragic, so sacred and so self-sacrificing that it binds all who believe in it to the same spirit of self-sacrifice. “We thus judge,” he adds, “that if one died for all then all died,” and, “He died for all” that they should live and love and die like Him, or as he expresses it, “that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again.”

Three great thoughts stand out in this beautiful text, the Death of Christ, the
Death of Self, and the Life of Love.

1. The Death of Christ. "One died for all." Roman legendary history loves to tell of a heroic sacrifice in the beginning of their national history. The story is told in legend and poetry of that fathomless gulf outside the city walls which would not close until at the bidding of the oracle the noblest of the Romans devoted himself as a living sacrifice to close the chasm, and on a great festal day, with priestly ceremony and popular acclamation and sacred song one of the noblest of the Roman Parthian youths took his place upon his steed and at a signal leaped headlong, horse and man, into the yawning abyss. Then the cavern closed and the foundations of Rome were built upon a great sacrificial offering.

Truer and grander is the story of Christianity. Deeper was the gulf that yawned beneath our ruined race, nobler was the Victim who came from the court of heaven to give His life for us, and more fearful was the plunge as He hurled Himself into the breach, and by shame and agony untold, by cruel death after lifelong sacrifice laid the foundation of our salvation. Christianity rests upon His cross. Its first chapter forever shall be, "One died for all," its sweetest song shall never end, "Worthy, is the Lamb that was slain." Therefore, the Christianity that grows out of such sacrifice must be intense, must be self-sacrificing, must be supreme in its devotion and so unlimited in its surrender that men shall still say its followers are mad.

Christ's death was voluntary. He did not have to die. "He gave Himself for us an offering and a sacrifice to God." The men that came to arrest Him could not lay a finger upon Him until He broke the spell that held them powerless at His feet, and yielded up His own liberty and life. "No man taketh it from me," He could say; "I lay it down of Myself. I have power to lay it down, and I have power to take it again."

The reasons for this almighty sacrifice are not far to seek. In the first place, it was an offering to God. The human race had failed to honor His law and meet His will. The terrible disobedience and rebellion was recorded and a pall of blackness must rest forever over the face of the planet and over the throne of heaven if something were not done to obliterate that reproach; therefore He became a member of our human family, in order that for men He might offer to God the obedience which the race had refused and the satisfaction which His holiness and justice claimed on account of our high treason against the throne of heaven. Let it not be forgotten that the object of Christ's death ever was to glorify the Father, quite apart from its beneficial effects upon our sinful race.

But next His object was to save the sinner to be a substitute for us in the punishment some one must receive, and to supply to us a ground for our forgiveness, acceptance and restoration to the favor of heaven. This He has accomplished by His death, and the song of heaven is, "Thou hast redeemed us to God by Thy blood."

But perhaps there was in the death of Christ a simpler, stronger and profounder cause which none of our logic and theology can ever explain. The noblest acts are from impulse rather than from reflection. The great heroisms of human life come without thinking, from the deep impulse of a noble nature that acts because it cannot help it. And so Christ's sacrifice was prompted by a love that could give no reason except...
love. When Mr. Gladstone announced in the House of Commons the death of Princess Alice, he added a story of sacrifice that has in it the deepest eloquence. Her little child was ill with diphtheria, and the mother was forbidden by the physician to kiss it because of the almost certain danger of contracting the disease from its breath. In one of the child’s paroxysms of delirium the mother was so distressed that she took the little one in her arms and soothed it gently into quietness until reason returned and the little face looked up with a smile, and the child cried: “Mamma, kiss me.” It was too much for the mother’s heart. Without stopping to think she pressed the little one to her bosom and kissed the child. But it was the kiss of death, and before many days had passed, the child was well and the mother lay cold and pale in her splendid shroud. She had given her life with an impulse of love. One likes to think that the great true heart of Christ loved us just like that. He thought not of the cost, but just loved and died. And therefore the apostle declares that all who knew Him and love Him, owe Him a love as intense and a sacrifice as complete.

II. The Death of Self. “We thus judge that if one died for all then all died, and He died for all that they which live not henceforth live unto themselves.” The surrender of self inevitably follows the acceptance of Christ. This is the reason a self-indulgent age dislikes the cross. It knows by keen instinct that if we take His death for us, we must be willing to die for Him, and it does not want either His cross or ours.

But this is the only way we can receive the efficacy of His death. The only way it saves us is by uniting us to Him in His death. The believer is recognized as a man that was in the person of Jesus Christ, His federal Head, when He died on the cross. Therefore, when He died we died. That was our execution on account of sin, and having been executed once we are discharged. There are to be no condemnations. We have gone through our judgment and our hell, and for us the judgment is past already. This is the ground of the sinner’s justification, “If one died for all men then all died, and he that is dead is freed from sin.” It is not merely an act of justice. It is the putting to his credit of a great fact which has already been accomplished and accepted in his behalf. But when Christ died on Calvary more than our past sins were on Him. Our sinful heart, our evil nature, our bad life, predisposed to evil, was crucified with Him, too; and it is our privilege to count it dead, to lay it over upon Him and leave it there, refusing to recognize it as our true self, and ignoring it as self-divorced from us, and having no longer any identity with us. This is the very figure the apostle uses in Romans. This is the idea of legal annulment of a marriage, so that the believer is now divorced from his old self and married to another, even to Him, that rose from the dead. This is the foundation of our sanctification. It begins with an active faith, taking our place in oneness with Christ and repudiating not only our past sins but our old self, and saying, “I have been crucified with Christ. I live, yet not I, but Christ liveth in me.”

But there is a decisive step to be taken on this point which we must not overlook on which the effectual working of the whole matter hangs. It is expressed by the phrase, “we thus judge.” This is a judicial phrase. It expresses a
judgment from a court, an official formal act by which a certain position is taken and officially announced and henceforth binding. Just as when the will of a testator has been probated and the judge has declared officially that the will is valid, it becomes operative. Up to that time it is merely an expression of the wish of the deceased, but now it becomes the decree of the court, and everyone is bound by it. Even so the account you owe, while it is merely a commercial statement of your debt, has no legal efficiency; but when it is taken into court and judgment is declared against you, that account becomes the claim of the nation against you, and the judgment makes it authoritative. Now this is the sense in which judgment is used here. The death of Christ has no power to either save or sanctify you until you come to the place where you settle the matter, where you take your stand before the high court of heaven and commit yourself to that death as the ground of your salvation and sanctification, and from that moment declare and continue to declare that by that death you died to your past life and your self.

Dear friend, have you taken that definite place? Have you made that great committal and are you reckoning yourself as dead to sin and alive to God in Jesus Christ?

But more is needed than mere negative reckoning against sin. There must be a positive life as well as the expulsion of evil, and the only power that can supply this impulse is love.

"Self is the only prison that can ever bind the soul.
Love is the only angel that can the gates unroll,
And when she comes to call you, then rise and follow fast.
The way may lie through darkness, but it leads to light at last."

(Continued in next issue)

WHAT IS LIQUOR?

What is liquor? By "liquor" I mean alcoholic liquor. In the dictionary we find that alcohol is "a volatile, inflammable, colorless liquid . . . of a penetrating odor and burning taste, found diluted in fermented sugar or starchy substances, from which it is obtained by repeated rectification: the intoxicating principle of wines and liquors." But turning to the great dictionary of human life, we find a definition more simple, and one more easily understood—"Liquor is liquid sin." Remember this boys. Selected.

BEYOND TODAY.

If we could see beyond today
As God can see;
If all the clouds should roll away,
The shadows flee,
O'er present griefs we would not fret,
Each sorrow we would soon forget,
For many joys are waiting yet
For you and me.
If we could know beyond today
As God doth know,
Why dearest treasures pass away
And tears must flow;
And why the darkness leads to light,
Why dreary paths will soon grow bright;
Some day life's wrongs will be made right,
Faith tells us so.

"If we could see, if we could know,"
We often say,
But God in love a veil doth throw
Across our way;
We cannot see what lies before,
And so we cling to Him the more,
He leads us till this life is o'er;
Trust and obey.

C. Louise Bell.

BIBLE SCHOOL CATALOGUE.

The Catalogue of the Messiah Bible School and Missionary Training Home for the coming school year is ready for distribution. Persons desiring a copy of the same should address Enos H. Hess, Grantham, Pa.

A year has been added to some of the courses and an Agricultural course has been added to the eight courses previously offered. The indications are that there will be a considerable increase in attendance over that of last year.
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.
READER: Thy time on earth is short. The closing year, each setting sun, each tick of the clock, is shortening thy days on earth, and swiftly, silently, but surely carrying thee on—on to ETERNITY and to GOD. The year, the day, the hour, the moment will arrive that will close thy life on earth, and begin thy song in Heaven, or thy wail in Hell. No future hour shall come to bring thee back to earth again, thou art there forever—for ETERNITY.

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

To-day thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planning for the future. To-morrow all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to ETERNITY.

The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that of reality—the reality of ETERNITY. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered ETERNITY.

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

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

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

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