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Sharpening Intellect | Deepening Christian Faith | Inspiring Action

Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Evangelical

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

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

Visitor.

GRANTHAM, PA.

JULY 14, 1913.
A pastor who had spoken of heaven in his Sunday sermon was met the next day by one of the rich members of his church with the remark, “Pastor, that was a good sermon about heaven, but you forgot to tell us where heaven is.”

“True,” said the pastor, “but I will tell you now. Down there in the upper story of that house lives a member of our parish, a widow with two children. In her garret are two beds in the first of which lies the mother and babe; in the second the other child. All are sick. The stove is without fire because there is no coal. The poor people are without food and their need is very great. Now this is my advice. Lay out anywhere from 100 francs to 200 francs in provisions; take these to them in a basket, and say to the widow,—‘My dear woman, I have brought you these things in the Lord’s name.’ Then take the Bible, read the 23rd Psalm, and pray with mother and children. If after that you do not know where heaven is I will pay for what you expended.’ The pastor never had to pay. And the rich parishioner declared that he not only had learned where heaven was but that he had been there!—Sel.

We have the missionary note in the words “all flesh.”

“I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.” (Isa. 41:13).

Unless the church awakens to her opportunity and meets the urgencies, some other religion will step in and China will accept.
EDITORIAL.

Notice

A. C. Winger, outgoing missionary to Africa, wishes to request those who may have in their care mail matter addressed to him to please forward same to Messiah Home, 1185 Bailey St. Harrisburg Pa. to reach him there not later than July 29. Mail of a later date should be forwarded to Upland, Calif. care of Mary C. Springer.

"God's thought of Man in Creation

 pamphlet of fifteen pages with cover issued by Bish. J. R. Zook of Des Moines, Iowa. The theme is one which Bro. Zook presented at the Grantham Bible Conference a year ago last winter and was very favorably received. The theme is here enlarged and developed. We feel sure many of our readers will want the pamphlet so as to have it in permanent form for study and reference. It can be had for 15 cents singly, or at ten cents each if ordered by the hundred. Address J. R. Zook 1226—11th St. Des Moines, Ia.

As a rule, in a general way, we profess to have the Bible in high esteem but how little we really know about its facts is very apt to become painfully evident when we are put to any sort of test. We read it, possibly, in an aimless way. One very good way to acquire familiarity with Bible facts is to have in the family a set of Bible Character cards and use them. Each card has on it the name of some character of the Bible and a list of five questions, pertaining to some event or some fact in the life of that person. Thus two or more persons can engage in this method of learning many of the facts of the Bible by ques-
tions and answers. Of course it requires application, so does the acquirement of every kind of knowledge. That is no reason why it should not be undertaken. Another good way and practice is to commit to memory just one verse each day. This method is practiced by the “Bible Success Band” whose motto is “Not a Day Without a Verse”, and which issues a yearly calendar with a list of verses for the year. Thus the members of this band, though widely scattered in many lands, are united in this one thing day after day, resulting in a pleasant consciousness of fellowship.

Charles C. Cook, publisher, 152 Nassau St. New York city, is the publisher of pamphlets on “Mellinial Dawnism”, and its more recent name, “International Bible Students Association”. His newest pamphlets are entitled, “Some Facts and more facts about the Self-Styled ‘Pastor’ Charles T. Russell (of Millennial Dawn fame)” By Rev. J. J. Ross, Hamilton, Ont. This is a history of Pastor Russell’s libel suit which he instituted against the Rev. Mr. Ross. The other is “All About one Russell”, and is written by the publisher, C. C. Cook. The price is 10 cents each. Since “Pastor” Russell is so much in evidence by the way his literature is, almost, forced upon the people every where our people should take advantage of this opportunity to inform themselves of the history and workings of this cult. Order from the publisher.

The ministry of intercession is open to all of God’s dear children and is a bringer of blessing to those who engage in it. To those of our readers who practice that ministry we would suggest to put on your list Sr. Boulter of Wachapreague, Va., and her family. She herself has been sorely afflicted for the last year, and the children have had much sickness. At present it is whooping cough, and one child has lost his sight through it. There is also need here of loving pen ministry. The Sr. needs encouragement, write her a letter of sympathy. Material help is also needed. She has not asked us to make this statement but we felt the need was here, so we venture to give it with the hope that the spirit will move to action.

AN APPRECIATION.

We, the workers of Matopa Mission, wish to thank those who have so kindly contributed to the relief of sick natives, and are sure you have been blessed in the giving. Since the appeal given in the Visitor one of our pupils has passed to his reward. He left a bright evidence of his acceptance. He was ill only a few weeks with what seemed quick consumption. How much we needed our place for caring for the sick. We have enough for a small building, but not enough for one substantial enough so that the ants will not tear it down when not occupied. We are sure, as high as building material and labor is, the Lord has a little more yet for this work. Who will meet this need?

One who is interested.

There is a standing request for interesting bits of church news from all over the Brotherhood. In this issue there are a few such items, one from Kansas, another from Chicago which may serve as models to others who write. If there has been any special meeting, or there has been any visit made by evangelist or minister, or if something happens in the ordinary meeting, prayer meeting, Sunday school or Young People’s Meeting, that
is of more than ordinary interest let the appointed correspondent send a report to the Visitor. It need not, it ought not, be lengthy.

Bro. J. H. Myers writes from Thomas, Okla., under date of June 24, that both he and Sr. Myers are improving in health, and are keeping up courage in spite of tests and trials. They would inform their friends that they are calculating to continue where they are until about October. Then, if the Lord will, they will return to Pennsylvania. They still desire an interest in the prayers of the saints. At the time of their writing they were wishing much for rain. Later word from there says refreshing rains have come.

New Guilford dist., South Franklin, Pa., is to hand with its announcement of special meetings for the coming season. Meetings will begin at the Antrim M. H. on Nov. 9, 1913. Eld. Levi O. Musser of Mt. Joy, Pa., is expected to conduct the services. Eld. D. W. Brehm of Hummelstown, Pa., is announced to conduct a series of meetings at the New Guilford M. H. beginning Dec. 7, 1913.

The new organization of the Home Mission Board is as follows: Chairman, N. Z. Hess, Lancaster, Pa., R. R. No. 7, Secretary F. D. Brechbill, Avilla, Ind.; Treas. H. C. Shank, Waynesboro, Pa. All those who have any business with the Board in way of applying for funds are kindly requested to send their statements to the secretary who will take up the matter with the chairman and treasurer.

"The Friend," one of our esteemed exchanges, comes to us enlarged and improved since July 1, when it started its 87th Volume. In size it is changed from eight pages to twelve, carrying now a small volume of advertising matter. It is ably edited by Edwin P. Sellew and his associates. It is interesting as an exponent of the tenets of the Society it represents. We wish that much success may attend its mission in the years to come. It is published in Philadelphia, Pa.

We are reminded that the Summer is passing rapidly and will soon be gone by the fact that Harvest Meetings are being announced here and there. The following places and dates are submitted:

Pennsylvania.
Five Forks M. H., Ringgold dist., July 19, 2:00 p. m.
Fairland M. H., Dauphin and Lebanon, July 26.

Oklahoma.
Thomas, afternoon and evening, July 26.

Kansas.
Newbern, July 19.

LOVE FEAST.

On September 20, 21, a love feast will be held at the home of Bro. Harrison Brouse near McVeytown, Pa., to which all are cordially invited. Come to McVeytown with train coming from the East reaching McVeytown at 10:38 a. m.

Our readers will please notice that the articles on pages 7 to 13 were prepared by the authors in connection with the work at the Messiah Bible School, and are here printed by request of those who have the work in hand. The one entitled, "The Great Evils of our Country", is an oration given by Samuel Stump one of the students at a contest and secured for him first prize. Sr. Musser's was an oration delivered at the graduation exercises, while that of Sr. Zarcher was given at a meeting of the Missionary Circle of the School.

Satan understood the world-wide plan of Jesus and tried to anticipate Him.
The Early African Church.

Before rehearsing the story of modern missions, it seems only proper that we should take a glance at what Africa was in apostolic times and before. For the "Dark Continent," some parts of it, was not always so dark as in later years. It was Africa that cradled the Messianic race, in the time of Jacob; and also the infant Messiah Himself, when fleeing from the wrath of Herod. It was an African, Simeon of Gyrene, who bore the cross of Jesus. Two Africans, Simeon and Lucius of Cyrene, were teachers in the first missionary church at Antioch. The eunuch of great authority, baptized by Philip was from Africa. The same eunuch brought to Christ his African mistress, the queen Candace, who in turn introduced Christianity to her people. It is said that six of the apostles labored in Africa, as follows:—Matthew and Thomas in Ethiopia, Peter and James the Less in Egypt, Jude and Simeon in Cyrene, Mark the evangelist is said to have labored in Egypt, and became the bishop of Alexandria. In A. D. 200, there were nine hundred churches in N. Africa. There was also a Bible School and Missionary Training Home established at Alexandria in the early centuries. From here many Christian teachers were sent to all parts of the known world. Pantaenus, Origen, and Clement, early church fathers, succeeded to the principalship of this school. Other prominent church fathers who lived and labored in N. Africa were Tertullian, Cyprian, Aruobius, Demetrius, Augustine, and Athanasius (partly colored). More than half of the great leaders of the Church from A. D. 150 to A. D. 400, lived in Africa. They made the earliest translations of the Bible into Latin, and the Vulgate was founded upon these translations. The whole of North Africa from Alexandria to Carthage (the present site of Tunis) was Christian.

But they were also a persecuted church. The bloody persecutions of Nero and other Roman Emperors, extended also across the great sea, and it was from Africa that Tertullian sent his famous answer to the Romans, their persecutors—"Kill us, torture us, grind us to dust, the oftener we are mown down by you the more in number we grow, for the blood of martyrs is seed." As long as the Church endured persecutions, presented a solid united front to the enemy, and continued to be aggressive in sending out missionaries to the heathen, that long she prospered. But there came a time when theological bickerings, internal strife, and church rivalries supplanted spiritual teaching. The church failed, and was supplanted by a united and aggressive Mohammedanism. And this power of Moslem holds sway over the greater part of North Africa today. There are but two small bodies of Christians there which are but a sorry remnant of the once flourishing church in Africa. They are the Copts and Abyssinians.

The Copts are an ancient Christian people, composed of Greeks, Nubians, and Abyssinians, and numbering about 700,000. They are very zealous in outward forms of religion. It is said they practice communion often, observe frequent fasts, and prayers are held several times per day. They baptize even their children by trine immersion, and believe that if a child is not baptized he will be blind in heaven, basing their belief on
the Scripture which says, "Except a man be born from above he cannot see the kingdom of God." But the Copts have no missionaries and no mission spirit, and as a church they are absolutely dead, and many are lapsing into Mohammedanism in order to gain wealth and influence.

The Abyssinians, numbering about 3,000,000 people, are practically all nominal Christians. They live in Abyssinia, a most delightful land, sometimes called the Switzerland of Africa. They are Greek Christians, and venerate the cross, angels, and devils, but not the crucifix as do the Romans. They venerate nine classes of angels. Their object in venerating devils is that they do them no harm. Their religion is only formal, but they will not admit any modern Christian teachers. There are no missionaries among them and no mission spirit. Therefore they are as dead as can be, and will likely give way to Mohammedanism.

Is not history repeating itself today? As long as the Church has a single united purpose, to live for Christ, and to obey His last command, "Go ye" she will prosper, though it be through persecution and trials. Not only in Africa, but in the Christian world today, wherever we find a live church, we find also a missionary one. But wherever selfishness abounds and the missionary spirit is lacking, there you will find deadness and formality. A certain dear brother said to me, "I believe in missions, but I would like to get my people better established before much is said about giving out to others." But that brother has been working on that line lo, these many years, and as far as I can see his church is like those referred to above—losing out.

Beloved brethren in the ministry, if we want to get our churches better established, let us preach the whole Gospel, including the last command of Jesus. I once asked a certain intelligent young man of a sister denomination how his church was progressing in mission work. He said, "Our people are not enlightened. Our "Not very well," said he, "the trouble ministers do not preach it." Another and then reproached his pastor for alman became enlightened on the subject, lowing him to remain so long in ignorance regarding this greatest of all enterprises of the church. Will not God also reproach us in that day if we have betrayed our trust by not preaching the whole Gospel?

JESUS CHRIST'S SECOND COMING.

BY GEORGE S. GRIM.

The impression prevails in the world that he who teaches the doctrine that Jesus Christ is soon coming in the clouds of heaven at the end of time is a fanatic. No one has spoken more positively upon this glorious truth than Christ Himself. He said, "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself; that where I am there ye may be also" (John 14: 2, 3). This declaration of Scripture is positive, without any imagination about it. It is so plain that a child can understand its meaning.

In the remarkable twenty-fourth chapter of Matthew Jesus Christ takes up the subject specifically, and not only affirms the fact of His coming, but foretells in explicit language the events which He would have us recognize as signs of the near approaching of His coming and of the end of the world.
The glorious message of Christ’s Second Coming is not sensational in its essential character; but it is a solemn practical truth. It is full of warning and admonition to sinners, and to worldly professors, and full of comfort to the faithful followers of Christ. It is spoken of in the Scripture as a fact established upon the word of God which never fails. To not believe in His coming would be to doubt one of the great fundamental principles of the gospel plan of Salvation. To doubt that He ever came to the earth would be to subvert the Gospel of Jesus Christ. To disbelieve His Second Coming would nullify in the mind of humanity His first coming and rob the sacrifice of His glorious reward unto His followers.

Affectionately yours in the Gospel of Jesus Christ.

Louisville, Ohio.

THE LAST WORDS OF FAMOUS MEN.

The following article, part of which was translated from Armenian, was written by Meshach P. Krikorian a student of the Messiah Bible School having had less than two years of school work.

Our Lord Jesus Christ when He had cried with a loud voice on the cross, He said, “Father, into thy hands I commend my spirit: and having said thus, He gave up the ghost” (Lu. 23: 46).

The first Christian martyr was Stephen, who, when stoned, “called upon God, and said, ‘Lord Jesus receive my spirit.’ And having said thus, He gave up the ghost” (Acts 7: 59:60).

When St. Paul wrote his second letter to Timothy he said, “for I am now ready to be offered and the time of my departure is at hand. I have fought a good fight I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing” (II Tim. 4: 7, 8).

St. Peter, who was being crucified at Rome, said, “God forbid that I should be crucified as my Savior” and requested to be crucified with his head downward.

St. John said, “My sons, love one another.” These being his last words he entered into everlasting rest.

The Bishop of Smyrna and the bogigorpos, the disciple of St. John, before the fire burned around him he prayed, saying, “Oh heavenly Father I praise Thee that Thou hast regarded me worthy to be one of Thy martyrs, and to drink of the Savior’s cup.

The famous Philosopher of Greece; Socrates, when he was ready to give up the ghost, turned and gave his last words to his disciples about eternity, and drank the cup which was filled with poison. Alexander the Great of Macedonia in the midst of his projects was seized with a fever, when he was dying, being asked to whom should the kingdom belong, he replied, “To the strongest”, and handed his signet ring to his general Perdiccas.

Ardashes 2nd, the king of Armenia, when he was dying in his land he said, “Alas! my country the center of Christianity, alas!” uttering these words he departed this world.

The famous general, Julius Caesar of Rome, while in the Senate conspirators crowded about him as if to present a petition. Upon a signal from one of their number their daggers were drawn. For a moment Caesar defended himself; but seeing Brutus, upon whom he had lavished gifts and favors, among the conspira-
tors, he is said to have exclaimed re­approachfully, “Et tu, Brute!” (Thou,too, Brutus!), then to have drawn his mantle over his face and to have received unresistingly their further thrusts, he said farewell to the world.

The great orator of the world, the Cicero of Rome, when Antony was planning his death, the friends of the orator urged him to flee the country. “Let me die,” said he, “in my fatherland, which I have so often saved!” Saying this he boldly faced death.

Augustus Cesar, when he was in his death bed turned to his friends saying, “If I have done my share for the welfare of humanity in my life, celebrate my departure”.

The Emperor Murtat of Constantinople, during his long reign labored to exterminate the Christian religion. During this time, being in a battlefield in Persia, he was shot, and taking the blood with his own hand he cried out in resentfulness, “O! Galilean, at last thou hast defeated me”. The Eagle of the East church, Jonah the Archbishop as was his usual way in his life said, “Praise the Lord, praise the Lord” and as repeating thus he fell asleep in Jesus.

Gregory the Great the seventh when he was taken from the papacy chair at Hildebrand, repeating these words he shut his eyes, “I have loved justice and hated iniquity, therefore I die an exile”.

The Archbishop of the Armenian Church Nerses Lapronacy, when dying repeated these words, “O! Lord when shall I appear before Thee?”

One of the first religious men, John Bohemian, upon whom the death sentence was pronounced of burning at the stake, lifted his eyes toward heaven, and cried, “O! Lord have mercy upon me for I loved Thy cause”. Then he gave up the ghost.

In the battle of Quebec in seventeen fifty-nine, the English general, James Wolf, was wounded and met his death. He was about thirty-three years old. While dying he repeated these words, “Praise the Lord for the happy dying way”.

The great German poet, Goethe, on his death bed cried, “Light, more light”, and ordered the windows to be open. In 1899 D. L. Moody, America’s great evangelist, while dying said, “My son there is no valley on my way because I know where I will be after a short time”.

One of the greatest men of the world, John Bunyan, of England on his death bed repeated the following words.

“O! Lord take me
For I come to Thee”.

The great writer Count Leo Tolstoi of Russia on his death bed, turned towards his friends and said, “Why do you stay around one who is ready to die?”

Last and the most dreadful one, (although it is hard for me to write these lines) twenty-eight Armenians, who were ministers in the different churches of my own country, when they were burning in the flames, all together they raised their hands towards heaven praying the Lord’s prayer on the cross, “Father forgive them for they know not what they do,” and they entered their heaven of eternal rest. It seems to me when I write these lines that my tears are more than the ink which I use, because of the condition of the shepherdless flocks, and their cry after the shepherds makes me more determined to put forth a more strenuous effort to relieve the pitious condition but realizing my frailty I must lean upon the arms of God.

Dear readers it is not our purpose to open before you the past history and its characters what these men have done, but to picture before you that these are all:
pointed towards one center, which 's Jesus Christ.

We desire to show to you that even those who felt their greatness in their lives, when they approached the threshold of death, realize their nothingness in comparison with the Divine power of God.

As you glance upon these few lines think on this question, "Who will lift the sheaves away? Answer for yourselves.

We shall conclude our thought leaning upon his arms. "I am Alpha and Omega, the beginning and the end (Rev. 22: 13).

Flocks without shepherds today
Hurry, hurry, brother and sister,
If you willing to lift sheaves
God will make you for them a leader.

Look to the field all white and wide
Waiting for you and me
Look to the Lord for He is true guide
We have no one but He.

Souls are crying for light and word
Through the depth of darkness,
Onward Christian soldiers onward
Show towards them your loving kindness.

Harvest is waiting for willing hearts
To bring them into the home;
If you're ready with Him to start,
He will not leave you alone.

Come let us join in unity
To gather these shepherdless flocks
As one body, a community
Trust though the way seem full of rocks.

Oh let us be vigilant on the way to Him
Putting on the whole armour of God
In Jesus Christ we will surely win
And bring glory to our God on high.

**REMOVE NOT THE ANCIENT LANDMARKS.**

The solemn import of the problem confronting the Church of Jesus Christ and Christian educators today in regards to preserving or altering certain established customs, the seriousness of any influence toward progress in a movement which would surely bring despair upon humanity, as well as that of influence toward conservatism in any movement which would surely uplift the handiwork of God's glorious creation,—fill me with a sense of deep humility in speaking upon this subject. But customs have been established, theories have been accepted, principles have been laid,—yea, landmarks have been placed. It is, therefore our duty to learn whether the landmarks which now appear are the ancient landmarks or whether already they have been removed by servants of that apparent "angel of light," the hostile neighbor of our Father.

Let us wander, for a moment, through the fields and meadows teeming with knowledge, crossed by the fresh flowing streams of the crystal wisdom of heaven. Let us observe the wealth, the unspeakable gift of our Father,—wealth of the glorious knowledge of God and His glowing creation, but, above all, let us look for the landmarks set by our Father. Of what use are the landmarks? The almighty Author of nature has given us His beloved sheep, rich pastures whereon He delights to see us feed, but danger lies beyond. There, beyond the landmarks, grows seed that has been planted by perverted man, who has not inclined his heart unto God, and fruitage, which is neither wholesome nor enjoyable to the palate of His faithful sheep, has sprung up. But it doth curse the partaker, poisoning his body and mind, leading him will, finally lead him down the valley of desire more venomous food, which despair to the fiery lake of perdition. Is it not nedful, then, to instruct our youth how they may know where lies the point beyond which it is as dangerous to step as it is to tread upon a serpent.

Our fathers, in the time of the patriarch Moses, placed bounds unto their fertile fields that they might know how far extended their legal right and privilege
to glean a goodly heritage from the soil which God had given them, and not trespass upon the means of sustenance of some near neighbor. To mark this, they placed upon the rightful boundary of their soil, some humble stone which told to all concerned that to this place, their sheep should feed unmolested.

Granting the satisfaction and justice of these marks and of our present fences as pertaining to material possessions,—to the eye of reason, what can be more clear than that landmarks should be also placed upon the limits of the fields which the Christian may call his own, showing him what his mind may safely know, his heart may safely feel and his hands may surely do?

But, friends, the only landmarks which will serve us as a safeguard in our survey of the yet untried future are those which have been set by God through His Son and obedient children. In all cases in which we can discover our Master's attitude toward any action or position, it is safe for us to copy His divine disposition,—His heavenly response to any circumstance or environment. Of that place at which He has set a landmark and has said "Go on farther," beware! and let not the serious guilt of having removed a signboard placed by so divine a hand, be upon your conscience.

As we gaze over the enormous field of education and teaching, with a view of discerning wherein Christ exercised His God-given talents and to what extent, the brilliant signal rises up before our eyes, "Christ was the greatest of all teachers".

Truly has Karl Schmidt said, "Christ, the perfect teacher, gave by His examples and by His own teaching the eternal principles of pedagogy." What a glorious privilege in the work of teaching, to have such an ideal. He knew the truth better than any other man ever knew it and His principles of teaching will ever stand as the most effectual, unshaken by the blasts of time. He set before His disciples ideal perfection as the fundamental aim of life and inspired them to seek it. He had supreme confidence in man and in the lessons He taught them, and He taught vital ideas and principles of life. He was the master of asking questions, His statements were majestic in their simplicity and His illustrations were taken from the most familiar objects. His own words, "I seek not mine own glory" are exemplified in His manner of teaching, His was the most natural and unassuming teaching ever done. But, greatest of all, He was saturated with what He wanted to teach. He taught love and He was love. The love that could treat the sin-stained woman with such dignity and compassion, which could transcend the hatred of the Jew and Gentile, which could hush the groans of the anguished by the tenderness of its touch and awaken hope in the poor and sinful was a love past understanding.

Friends, if we today are not removing the ancient landmarks set by this Teacher of teachers but are travelling the journey He travelled, you and I must treat the sin-stained man and woman with dignity and compassion; we must transcend the hatred of the white race for our colored brethren; we must hush the groans of the sorrowing with a tender hand; we must awaken hope in the poor and sinful and, in faith, we must surrender ourselves to God and humanity.

Have we as a church, retained the position of the ancient landmarks? Have we retained the spirit of our early Church fathers? Are all the artificial distinction between man and man abolished? Are we striving to reach that lofty ideal exhibited in the character of Christ as did the early Christians? Does benevolence
abound as it did in their time when Peter enjoined them to "use hospitality without grudging?" Is that practice which the Master instituted at the Last Supper for the instilling of humility still observed or do we no longer stoop to such an humble position? Do we observe the fundamental principle of service for one another which He there taught? Do the words of Paul "Every woman that prayeth or prophesieth with her head uncovered dishonoreth her head" and the injunction "let her be covered" still bring about a willing response, or has the landmark been moved on this side? Is the church still filled and thrilled with that missionary zeal which sent Paul and Barnabas into a lost and dying world to preach the Gospel of peace and joy?

If to these we must answer "NO", let us consider our steps. "Return unto me and I will return unto you saith the Lord". Let us highly resolve that we will hand down to our children as exalted an ideal of life as we have received and that the ideal of Christ Himself shall be taught and lived by us. Let us hold unwaveringly the faith that was once delivered to the saints and keep unsullied the simplicity and whole-hearted devotion of our fathers, exemplified in our lives that the world has been crucified and the lusts thereof. Yea, let us, trusting in the loving hand of our Shepherd, go forth as the sheep to their pasture and glean the rich sheaves of the harvest of souls assured in our hearts that, as the sheep which have not wandered and been lost are gathered into the fold in the evening, likewise if we do not pass over the landmarks at the beautiful twilight of the sunset of life, we shall, with ecstacies of joy and gladness, hear our Father's serene and gentle voice, summoning us to the rest prepared for us from the foundation of the world, where we shall be ever with the Omnipotent Father who has given us the wisdom, the power, and the inspiration to do for Him the noble deeds and thus make life, death and that vast forever, one glad sweet song.

Barbara Musser

THE GREAT EVILS OF OUR COUNTRY.

Behold America today! a so-called Christian Nation. But, is it such? In many respects I verily say, No. It is filled with vice after vice and crime upon crime. A nation in which liberty is said to be upheld, but in which slavery is practised to the fullest extent.

In what nation is the white slave trade practised more than in America? America leads the world in this traffic more fit for the devil and his angels than for our beloved and enlightened America. Stop a moment and think of the 60,000 pure, innocent girls used every year by these demons, the White Slave Traders. What must be done to rouse this sleeping nation? Must hell be brought here to its fullest extent? The very thought of this traffic should be enough to stir our hearts to such an extent that we cannot be at ease until this evil be utterly demolished. Do I hear some one say that this is impossible? It is, in our own strength, but when we are backed by the power of God nothing is too great.

Step with me one moment to the slums of San Francisco. Here you see a crowd of young men who are filled with liquor and whose animal passions are uppermost. See them rush for the doors of houses of ill fame. Inside you see a sad scene. Many young, helpless girls are kept there on whom men may gratify their lustful passions. See, one is nearly beaten to death by a brute of a man and another is agonizing in the greatest pain.
Such scenes occur daily in our large cities. Wake up friends, wake up! Are we going to sit still and do nothing? If so God will hold us responsible for the evils of our country.

Look, for one moment, into the liquor traffic through which thousands of young men are being ruined yearly, thousands of women and children are being starved, hundreds of homes are being made scenes of misery, and numberless murders are being committed. And then the saloon keeper has the audacity to ride around in his fine carriage or automobile, bought with the money received for poison which he sold dragging the souls of the buyers to the very bottom of hell! Oh God! will this country never rise up in arms against its most bitter enemies?

What are harmful amusements? Is there any harm in the moving picture show, and in the Sunday excursion? In most cases they are the very source of harm. Many young men and women have been started on ruin's road at these very places. Mothers if you could only see your children in these places you would never leave them go again, you would keep them from these as you would from serpents.

Behold the young society men, his whole system poisoned with tobacco. See his dull look; see how he would give anything for a bit of the stuff that is gradually taking away his life. Shame on you young man letting a three inch cigarette be lord over you! Rise up! shake off the shackles and be a free man.

Think a moment how man lives are destroyed by masturbation! This evil, in some respects, is the greatest and can scarcely be cured except by the power of the Almighty. Do you know that the majority of the inmates of asylums are the results of this habit, and the blame to a great extent falls upon parents who do not teach their children rightly. Fathers, mothers, will you never throw off your false modesty and do your duty towards your children? Until then thousands of lives will be destroyed yearly through this habit.

Seeing all these evils shall we, can we, dare we remain idle? “No” Let us fight them as we would our worst enemy. Let us pursue them to the uttermost parts of the earth. Let us not rest until we have a pure nation, and let us therefore be resolved in the sight of God to do all in our power to exterminate these vile, heinous, and demoralizing evils.

A CALL FOR MISSIONARIES IN AFRICA AND INDIA.

“Today if ye hear his voice, harden not your hearts,” for truly “the harvest is great but the laborers are few.” Can our so-called Christian nation stand idle with folded arms, and see the destruction of many precious souls, or will we arise to a sense of our duty and help our neighbors? If we heard that a city was in great distress and no one cared to help them would we not at once do our best to bring relief to them? Why then do we hesitate so long in helping the heathen who are in utter despair and longing for some one to help them?

Do we as a Christian nation appreciate our living God sufficiently to give of His wondrous love to those who do not have it? If we have received the fulness of God's love, we will want to share it with others. Will we let the heathen continue in their idolatrous worship, when they are crying and pleading for some one to come and help them?

In Africa alone, we have seventy million precious souls who know nothing of a living God. Their only hope is in a
carved stone or some form of an image which they worship, hoping in this way they may receive peace and comfort. They suffer untold agony to please their gods, who in return only stare at them as much at the end of a prayer as at the beginning, they are calling us to bring them light. Will we take it to them? With the exception of a few small missions along the Ivory Coast, the whole French territory with its millions, and Portugese Guinea with nearly an additional million of souls, are in darkness. They are seeking light, and other religions are doing all they can to spread their worship. The Mohammedans are fast getting a hold on them, as well all the other "isms". Once Africa is under the sway of Islam her days for Christianity may be past for ever. If we do not answer their call, in the great day they will rise up against us.

Then Africa, is not the only country that is calling for the Gospel of Jesus Christ. If we but look for a moment at India with her millions of souls going to an endless eternity and a Christless grave, all for the lack of willing hands to work for the Master. If aught of virtue be in us, our hearts must bleed, our souls must offer 'to die for them. Surely God desires no one to be lost, but how can they learn if they are not taught? And if they are to be taught some one must not only say, "I am willing to go Lord," but answer "I will go, Lord". Let us depict before your minds the misery and hopeless despair of millions of infant mothers, the prey of their husbands. Does the death of the husband relieve them of these conditions? No! Once they are a widow they are kept in seclusion all their life; their very appearance is feared as a visitation of an evil spirit. Many widows are willing to be burned upon the bier of their husbands rather than endure the torments inflicted upon them.

We are glad we know that our God is a God of Love and we need not suffer such outrages. If it were not for the Bible in our land we would be as miserable as the heathen. Has not God saved us from all this, and did He not mean that we should help those who do not have this privilege? Will you heed their call and bring them to God, or will you let them continue in their idolatrous worship?

"If God could trust His own today,
To walk with Him the holy way;
In Satan's throng would be but few,
For God could reach some wandering soul through you."

Mrs. Lottie Zarger

An evangelist was talking to a meeting of children. He brought out a row of candles on a board; a very long candle was at one end, and a short one at the other. Between the long one and the short one were candles of various heights. He said that by these candles he wanted to represent the grand father, father and mother, boys and girls of a family who never heard of Christ until a missionary came,—whom he represented by a lighted candle,—and then they all gave their hearts to Jesus, and from that day loved and served Him. He then asked which candle they thought represented the grandfather, the mother, and so on. They all thought that the tallest candle would be the grandfather, but he told them. "No, that stands for the baby, the youngest member in the family". Presently one little boy said, "I know why, he has the chance to shine the longest for Jesus"...Children's Quarterly

"I am made all things to all men, that I may by all means save some" (1 Cor. 9: 22).
News of Church Activity

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

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

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


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

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

India.

The following are not under the Foreign Mission Board:

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

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

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

Central America.

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

Missionaries on Furlough.

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

Sallie K. Doner, Campbellstown, Pa.

Yron and Adda Taylor, Abilene, Kansas.

BUFFALO MISSION.

To the readers of the Visitor, Greeting: "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

"I will say of the Lord, He is my refuge, and my fortress: my God; in Him will I trust (Psa. 91: 1, 2).

We are encouraged with the work here at present, while the hot Summer days are on, and when people seemingly lose the desire to come to the house of the Lord, yet we see a good interest manifested among the people, for which we praise God. Hence, we feel to press the battle on, trusting in Jesus our Captain, who is Almighty, and abundantly able to give us the victory.

We also wish to thank the dear ones who have been so nobly standing by the work financially. May the Lord bless you all.

FINANCIAL

Report for June 1913.

Balance on hand, $13.00.

Receipts.

In Jesus’ Name, Clarence Center, N. Y., $3.00; Edward Carlyon, Buffalo, N. Y., $2.00; Mrs. Kate Warner, Grantham, Pa., $1.00; Mrs. Mary Hoffman, Grantham, Pa., $1.00; Margaret Carver, Buffalo, N. Y., $2.00; Sr. Ehlers, Buffalo, N. Y., $1.00; Total, $23.00.

Expenditures.

Groceries, $8.88; light, $2.52; oil, $6.00; Total, $12.00.

Balance on hand, $11.00.

Provisions were donated by the following:

John Winger, Elliot Bitner, D. V. Heise, Sr. Blake, Sr. Sarah Nigh.

Yours in Him,

Annie M. Steckley.

SAN FRANCISCO MISSION.

We come again with another month’s report. The services have gone steadily on, with good attendance on the street. Every little while the devil stirs up a disturbance, by sending a drunken man, or perhaps two or three, to talk in while we are testifying, and sometimes they take the notion of dancing to our music, but so far we have had no serious trouble. The police are very good about taking such men away from the meeting whenever they notice the disturbance.
On the 8th of June a baptismal service was held, when one brother was received into church fellowship.

The brother came into our midst about two years ago and since that time has been a constant help and inspiration in the work, and we believe God will yet make him a greater blessing. We ask your prayers in his behalf.

On the 19th of June we bade farewell to one of our saved soldier boys who left us to go to the Philippines. Will you please help us pray for him that he may be kept, for in the place he is going to there is apt to be little or no spiritual encouragement, and he will need all he can get from the Lord to carry him through the eighteen months he has yet to serve his country.

In conclusion we would ask a deep interest in the prayers of all who love God, to the end that many precious souls may be rescued from sin here in this awful wicked city. Hearts seem to be getting harder every day, and nothing but the power of God can ever break them up, and cause them to repent.

FINANCIAL.

Balance on hand, $2.23.

Receipts.

Upland, Cal., $12.00; Pleasant Hill, S. S., Hamlin, Kans., $8.70; Fairview S. S., Ohio, $10.00; Hall Offerings, $25.15; Upland S. S., $50.00; Total, $108.08.

Expenditures.

Baptisty, $1.00; car fares, $10.50; table supplies, $17.08; household, water, gas, $6.42; hall expenses, lights etc., $5.70; house rent, $8.00. Hall rent, $50.00; Total, $99.70.

Balance on hand, $8.38.

Yours in Jesus,

Elizabeth Winger.

DAYTON MISSION REPORT

With pleasure do we come greeting you in the dear name of Jesus, endeavoring to give another monthly report of our work at this place. He has said humble yourselves therefore under the mighty hand of God, that He may exalt you in due time. Casting all your care upon Him, for He careth for you. I Pet: 5:6, 7. Truly we do need our shepherd's care, when we behold the alarming condition of sin all around us. The sin is generally controlling the hearts of the people, even little children, we thank God that there are at least a few souls that are brought to see their lost condition; and made willing to seek the Lord for the pardoning of their sins. There is nothing more encouraging and soul uplifting to mission workers then to witness dear souls falling down at the altar confessing their sins with a real penitent heart, pleading God's mercy until pardon and victory comes.

On Sunday, June 18, we were glad to have with us our dear Bro. A. B. Brubaker of Pennsylvania and Andrew Winger our outgoing missionary to S. Africa, also J. W. Myers of Wayne county, Ohio. Bro. Brubaker stopped off on his way home from Conference to attend a love feast at Highland, in Miami county dist. It was indeed a love feast to us all. Then the few remaining moments he had left to spend with us, he faithfully improved in breaking unto us the bread of life, which brought encouragement and happiness to our hearts. Also as Bro. Winger (who came with us from the love feast) followed with his message we were impressed more and more to go through the testing experiences with Jesus for the rescuing of precious souls. In the evening, Bro. Myers (who was called to officiate at the love feast) delivered the message which the Lord used to bring light and having the dear brethren with us. May God blessing to all present. We truly did enjoy in His own good way bless them is our prayer.

We desire to thank all the dear ones who have shared in our needs with a helping hand, the Lord's faithful promise of a reward is worth more than tongue can tell.

FINANCIAL.

Report for the month of June, 1913.

Balance on hand, $10.93.

Receipts.

Aud Hill, Kindersley, Sask., S. S., $13.25; Henry Myers, Dayton, O., $1.00; Bertie church S. S., Stevensville, Ont., $25.00; Hettie Hershey, West Milton, O., $1.00; Salley Trout, Springfield, O., $1.00; Elizabeth Thuma, Springfield, O., $1.00; Fremont Johnson, Troy, O., $1.00; Mission Offering, $5.60; Sold 6 song books, $2.40; Total $52.18.

Expenditures.

Rent, $18.00; gas, $1.24; a dresser, $9.00; table account, $7.00; incidentals, $2.05; Total, $37.29.

Balance on hand, July 1, 1913, $24.39.

Balance on hand of the Flood Fund, $58.22.
Paid Out.

Flood sufferers, $5.50; Flood loss, $36.41; Total, $41.91.

Balance on hand, July 1, 1913, $16.31.

Other Donations

Provisions were donated by the following: Levi Hoke, Iva Herr, Elwood Cassel, John Hershey, Ed. Engle, Susie Schreck, Isaac Engle: graham flower, butter, dried apples, potatoes, cake, strawberries, eggs.

Special offerings for the poor, Mrs. S. K. Becker, Manheim, Pa., Lane county, a box of clothing.

Faithfully yours,

W. H. and Susie Boyer.

601 Taylor St., Dayton, Ohio.

DES MOINES MISSION.

Greeting to all the saints:—

The Lord reigneth, why should we fear? The Lord upholdeth, why be dismayed? Jehovah is testifying to the work of His grace even in our midst. Our open-air meetings are being signally blest. The Sunday night services are well attended with good results. We have an interesting Sunday School at the Mission now also. Bro. A. O. Redburg is Superintendent.

A real estate man of this city came to the Mission anxious to get right with God. He said he had been attending church with his wife for sometime, but all he heard was doctrine, and no salvation, no experience. He wanted an experience of his own. He also intimated, that his sainted mother had an experience of her own, and when she died she testified to the sufficiency of God's grace, and that is what he wanted.

He was very careful not to be deceived. He further said that he had been noticing us and our teaching; and while he believed we were good people, and that our teaching was right, he greatly desired an experimental knowledge that he really was saved himself.

Poor dissipated men are constantly coming in seeking spiritual advice and help. Some of course, are only seeking temporal aid. That is always the case. It was so even in the time of Christ Jesus, when they followed Him simply for the loaves and fishes.

Remember, we have the Mission open every night, continually. Will you just pause and think for a moment what that means. When ever you pray, just remember us and our work to the Lord.

Bro. Sylvanus Landis of Philadelphia, Pa., and Sr. Maggie Landis of the same place are here. We appreciate them very much and hope they will remain permanently.

We thank God for beautiful harmony. The voice of the turtledove is heard. The banner over us is love. We will magnify the Lord together. We thank the dear ones who have so kindly assisted us financially during this month.

We hope the time will soon come that we need not report a deficit. Did you ever think how embarrassing it is to report a deficit? May the Lord continue to bless us as a Brotherhood and increase us in spirituality, zeal, and numbers.

The Associate County Camp Meeting Union will hold their annual camp meeting in Des Moines, la., from Aug. 1 to 11. These are always times of refreshing for God's little ones.

FINANCIAL.

Report for the month of June, 1913.

Receipts.

E. Stanley, Springvale S. S., Ont., $14.35; S. Landis, Des Moines, la., $5.00; Jessie and Ella Lehman, Carlisle, Pa., $5.00; Total $24.35.

Expenditures.

Gas, $4.50; fuel, $3.50; groceries and other eatables, $22.25; incidentals, $9.50; Total, $39.75.

Balance due Mission, July 1, 1913, $15.40.

Yours with holy greetings,

J. R. and Anna Zook.

FOREIGN MISSION FUNDS.

Report for May and June, 1913.

GENERAL FUND.

Abilene, Kan., S. S., $148.01; Weilersville, Ohio, $11.86; A. L. Eisenhower, la., $5.00; Mooretown, Mich., S. S., $12.15; A. J. Heise, and wife, Kan., $50.00; Annie Byer, Kan., $15.00; E. McCorkle, Pa., $5.25; H. K. Kreider, $7.00; Aud Hill, S. S., Sask., $12.00; N. Franklin, Pa., $21.00; Belle Springs, Kan., $211.50; Mowersville, Pa., S. S., $24.00; Massillon, Ohio, Bro. Frey's meeting, $6.80; S. B. Longenecker, Ohio, executor for his sister, bequeathment, $1000.00; N. E. Brillinger, Ont., $50.00; Lizzie Basehore, Pa., $3.00; Susan Bowman, Pa., $2.00; Special for Lewis Steckley, Pa., $3.00; Andrew Gnagy, la., $10.00; In Jesus' Name, Pa., $30.00; Donegal, Pa., $24.00; Morrison's Cove, Pa., $36.23; Jesse and Ella Leaman, Pa.,
$5.00; A sister, Clarence Center, N. Y., $2.00; Mechanicsburg, Pa., Sr. Baker's meeting $24.55; Mechanicsburg, Pa., S. S., $12.27; Sallie Doner, $50.00; Abilene, Kan., S. S., special for out going missionaries, $18.05; Valley chapel, Ohio, $46.51.

Special Relief Fund.

Receipts.

Jesse Brechlbill, Kan., $10.00; Wm. T. Heisey, Pa., $10.00; Rosebank, Kan., S. S., $18.00; A Carver, Ont., $5.00; Simon Snyder, Sask., $5.00; Fred Shafer, Sask., $2.00; Rapho, Pa., $52.50; A. L. Pendleton, Ohio, $5.00; D. A. Myers, Ohio, $10.00; Rapho, Pa., $43.75; Emerson and Harriet Kohler, Ohio, $5.00; Mowersville, Pa., $16.43; John Forester, Ont., $5.00; Leah Steckley, Ont., $2.00; W. E. McCulloh, Ill., $15.00; E. Brubaker, Pa., $5.00; Mechanicsburg, Pa., S. S., $20.00; Susan Rodes Sr. N. Y., $5.00; Springvale, Ont., $70.00; Mrs. Stevenson, Chicago, $10.00; Montgomery, Pa., $29.41; Zion, Kan., S. S., $36.00; per Geo. Detwiler, $107.00; Abilene, Kan., $25.00; Jesse Moore, Ont., $10.00; Sarah Nigh, Ont., $2.00; Wainfleet, Ont., $15.00; Jacob Wilhelm, $5.00; John Barnhart, Ont., $5.00; S. Reichard, Cal., $5.00; per Geo. Detwiler, $84.00; Total received for Relief Fund, $3093.95.

India Special Fund.

Receipts.

Weilersville, O., $10.83; Clark county, O., $31.00; Pleasant Grove, O., $12.24; Chestnut Grove, O., $25.14; Fairview O., $17.00; Pleasant Hill, O., $10.25; Highland, O., $25.00; Garrett, Ind., $34.00; Lock M. H., Ind., $2.75; Union Grove, Ind., $6.25; H. L. Trump, Ill., $5.00; Chicago Mission, $5.00; Independent S. S., Ill., $4.00; Wm. McCulloh, Ill., $5.00; Nappanee, Ind., $3.50.

Note.—Bro. H. L. Smith was instructed while at Conference to take care of all funds received so as to relieve the treasurer of that part of the work.

General Fund.

Disbursements.

Isaac O. Lehman, $488.61; H. J. Frey, for traveling while in the home land, $100.00; H. J. Frey, fares etc., to reach Africa, $550.00.

Special Relief Fund.

Jesse Wenger, $244.44.

Special India Fund.

H. L. Smith and wife, traveling, $50.00.

P. M. Climenhaga, Treas.

Stevensville, Ont.

Honduras has a population of 745,000. More than 300,000 are Indians, partly civilized, but wholly destitute of the Gospel.

CHICAGO MISSION.

A baptismal service was held here on Sunday June 22, Elder J. A. Stump of Indiana officiating. Bro. Stump spoke in the morning service and the usual questions were asked the candidates. We then met at 3.00 o'clock in the afternoon at Lake Michigan, where five young sisters and two young brethren were buried with Christ in baptism and arose to walk in newness of life in Christ Jesus.

Fully one hundred and fifty strangers had gathered at the water to witness the scene and we trust impressions were made by the Holy Spirit on some of these hearts that will count in eternity.

We are very glad for God's presence with us. Among those that sought and found the Lord this past Winter, six were baptized.

It certainly means much for a young person to be kept in this day, and in such a large and wicked city, yet we are glad for His promise "where sin abounded grace did much more abound." Blessed be His name. He does "keep the feet of his saints and none of his steps shall slide." We ask the prayers of every one for the work at this place.

Yours in Him,

Carl J. Carlson.

6023 Aberdeen St. June 30, 1913.

BETHEL, KANSAS.

The class at the Bethel M. H. was specially favored lately by way of visitors. The brethren John Sider and P. M. Climenhaga of Wainfleet and Stevensville, Ont., were with us over one Sunday on their way home from Conference. Later Eld. J. B. Leaman of Upland, Cal., and Eld. A. G. Zook of Mt. Carmel Orphanage, Ill., each gave us a meeting for two evenings. Then Eld. C. C. Burkholder and Bro. H. L. Smith were with us several evenings before the love feast.

The love feast on June 7 and 8, was largely attended by members and friends of the surrounding districts. The brethren C. C. Burkholder, Martin, Brubaker, Taylor, Frey, and H. L. Smith were the visiting ministers from a distance. The assembly was well taught.

On Saturday afternoon four precious young souls followed the Lord in water baptism.

On Sunday afternoon a very interesting missionary meeting was held. Bro. H. L.
Smith and his wife, addressed the meeting being followed by brother and sister Frey who gave brief farewell addresses.

We trust God was glorified in the assembly of His people.—Cor.

"Why do not more people come to tell us of the Gospel," asked an African woman. "Is it because they do not love us, or because they do not love Jesus very much?"

JOSEPH—JESUS.

That Joseph is one of the best of Old Testament types of Jesus Christ is admitted generally by Bible students. The following statement in parallel columns gives a clear view of the many similar events and experiences in the lives of the two. It is here printed by request of the Superintendent of the Crossroads, Lancaster county Sunday School.

JOSEPH.

1. Joseph was his father's beloved son.
2. Joseph lived in and enjoyed his father's presence and love.
3. Through his dreams he prophesied of his future kingdom and glory.
4. Joseph was hated of his brethren.
5. Joseph took no pleasure in the evil deeds of his brethren, but reported them because he felt it his duty to do so.
6. He was sent with a message of love to his brethren.
7. His brethren would not have him rule over them.
8. Joseph was sold for money.
9. Seeing Joseph afar off they conspired against him to slay him.
10. Judah one of the twelve advised to sell Joseph.
11. Joseph was stripped of his coat of many colors.
12. Joseph's coat was dipped in the blood of a Kid.
13. Joseph was sold for twenty pieces of silver, the price of a boy slave.
14. Joseph was favored of God and was made overseer of the Egyptian's household.
15. He endured temptation untainted.
16. Joseph was falsely accused and condemned.
17. Joseph was cast into prison.
18. Joseph was numbered with two transgressors.

JESUS.

1. To Jesus it was said, "Thou art my beloved Son" (Lu. 3: 22).
2. Jesus shared His Father's glory and enjoyed His love, (Jno. 11: 24).
3. When the Son of man shall come in his glory—then shall he sit upon the throne of his glory, (Matt. 25: 31).
4. Jesus was hated with out a cause, (Jno. 15: 25).
5. "Jesus said, Do not think that I will accuse you to the Father, there is one that accuses you even Moses in whom ye trust" (Jno. 5: 45).
6. Jesus' message is God's love (Jno. 14: 24).
7. The Jews cried out, Away with him, away with him (Jno. 19: 3).
8. Jesus was delivered for envy (Matt. 27: 7, 8).
9. But those husbandmen said among themselves, This is the heir; come let us kill him (Jno. 19: 5).
10. Judas one of the twelve was guide to them that took Jesus (Acts 1: 16).
11. And they stripped him of his garments and put on him a scarlet robe (Matt. 27: 28).
12. Jesus' coat was without seam, woven from the top throughout, and they cast lots whose it should be (Jno. 19: 23, 24).
13. Jesus was sold for thirty pieces of silver the price of a grown slave (Matt. 27: 3).
14. And Jesus increased in wisdom and was in favor with God and man (Lu. 2: 52).
15. Jesus did not yield to temptation (Matt. 4: 1-11).
16. The Jews sought false witness against Jesus to put him to death (Matt. 26: 59, 50).
17. And they laid hands on him and took him away (Matt. 26: 50).
18. Jesus was crucified between two transgressors (Lu. 23: 32).
19. The one was released the other executed.
20. Joseph was hated by his brethren: humbled by the world, exalted by God.
21. Joseph was exalted as prince and savior of Israel.
22. Joseph being rejected by his brethren takes a Gentile bride.
23. Joseph satisfied with bread in the days of famine.
24. Joseph was thirty years old when he entered public service.
25. Pharaoh transferred all his power to Joseph.
26. Joseph's brethren were honored through his enthronement.
27. Joseph's brethren were preserved through Joseph.
29. Joseph revealed himself to those that sold him.
30. Joseph wept for his brethren.
31. Joseph invited them to come near him.
32. Joseph comforted his brethren.
33. Joseph was merciful unto his brethren and set them free.
34. Joseph was ready and willing to forgive them.
35. Joseph concealed his identity from his brethren.
36. Joseph said, Be not grieved nor angry with yourselves that you sold me for God has sent me before you to preserve life.
37. Benjamin was Joseph's beloved brother.
38. Joseph was not ashamed of his brethren before Pharaoh.
40. Pharaoh's gift to Joseph's brethren was the best of the land.
41. Joseph prepared a place for his brethren.
42. Joseph nourished his father and his brethren with bread.
43. Joseph's Egyptian name was "Zaphenath Paaneah" which means "Bread of life."

19. The one thief was saved the other lost (Lu. 23: 39-43).
20. God has made this same Jesus whom ye have crucified both Lord and Christ (Acts 2: 36).
21. Wherefore God also hath highly exalted him and given him a name which is above every name (Phil. 2: 9).
22. Jesus being rejected by the Jews, accepts the Gentiles as His bride.
23. So Jesus satisfies the hungry soul (Isa. 58: 11).
24. Jesus was thirty years old when he entered his ministry (Lu. 3: 23).
25. The Father committed all judgment unto the Son (Jno. 5: 22).
26. So shall it be with Christ's brethren.
27. So are Christ's brethren preserved through Him.
28. Jesus said, Father forgive them for they know not what they do (Lu. 23: 34).
29. Every eye shall see him they also that pierced him (Rev. 1: 7).
31. Jesus says, Come unto me all ye heavy laden (Matt. 11: 28).
32. Jesus said, Be not afraid, go tell my brethren (Mat. 28: 10).
33. Christ, through His abounding grace and mercy sets us free.
34. So God forgives the penitent and receives him with open arms.
35. Jesus concealed His identity from His own (Jno. 20: 14).
36. Jesus says to all mankind, Be not grieved nor angry with yourselves that ye crucified Me for God my Father has sent Me to save your souls by a great salvation.
37. John was Jesus' beloved brother.
38. Wherefore Jesus is not ashamed to call them brethren (Heb. 2: 11).
39. Jesus hath reconciled us to present us holy and unblamable in His sight (Col. 1: 22).
40. In Jesus all things are ours (I Cor. 21: 22).
41. Jesus has prepared a mansion for us (Jno. 14: 2, 3).
42. A beautiful type of Jesus nourishing His true followers.
43. Jesus said "I am the bread of life."
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., JULY 14, 1913.

MARRIAGES.


OBIITUARIES.

SOLLENBERGER.—Sr. Esther W. Sollenberger of the N. Franklin, Pa., district, was born July 23, 1825, died June 10, 1913, at the home of her daughter, aged 87 years, 10 months, and 18 days. Three daughters and two sons with a number of grand children are left to mourn her departure. Funeral services and interment took place at Salem church. The brethren Abram Wingert and M. H. Oberholser ministered in the word.

BLOCK.—Elizabeth Witmer was born in Waterloo county, Ont., and married to Levi Block in 1881 and moved to Michigan sixteen years ago. She died at her home East of Yale on June 10, 1913 of pleuresy, aged 60 years. Three children were born to this union two of whom, Mrs. Benjamin Bricker, Yale, and Mrs. Loyd Bowman, Waterloo, Ont., are living who together with the husband mourn the loss of a loving wife and mother. Funeral services were held on Friday at 2 p.m. at the M. P. church. Revs. Brown and Wood officiating. Buriel in the Elmwood cemetery.

HOOVER.—Sr. Elizabeth Hoover, a long-time resident of N. Franklin, near Mowersville, Pa., died, after a lingering sickness with paralysis, May 8, 1913, aged 72 years, and 9 months. She bore with patience her affliction and was resigned to the will of God. Often expressed herself as desiring to go home. She and her sister Mary were well known in the church beginning their Christian service when they were yet young. The poor always found sympathy and help from them. Sr. Mary is now the only one, excepting some nephews and nieces, of the family that remains and she feels the bereavement keenly. Funeral services conducted by the home ministers, were held at the Mowersville, M. H. Text, Phil. 1: 21. Interment in adjoining cemetery.

TRACTS.

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

An Interesting Conversation, per hundred, 15c.

We Would See Jesus, per hundred, 15c.

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

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

Points for Consideration, per hundred, 12c.

Scripture Text Envelopes, per hundred, 20c.

Scripture Text Mottoes, $1.00 worth for $6.00

envelopes should be addressed Geo. Detwiler, free to mission workers.

1216 Walnut St., Harrisburg Pa. Tracts are Orders for the above tracts, papers and papers...
A real season of refreshing was granted to us here at the Mission in that our brother from Upland, Cal., Eld. J. B. Leaman, was able to visit us and held two evening meetings. He came with sunshine in his soul and we were permitted to feel the effects of it. It is well to have men who are not afraid to bring the truth, a gospel that will save people and not bring them into error. May God bless Bro. Leaman as he goes on his journey: may he be kept pure and spotless in God's sight; in th sight of man this is impossible. Our prayer is that God may use him in the salvation of souls as he engages in evangelistic work in different places. May the blessing of God abide with all of God's children everywhere. Pray much for us that we may keep in the love of God.

Peter Stover.

3423 N. 2nd St., July 3, 1913.

CLOSING SCHOOL.

Perhaps the children of the homeland would enjoy hearing about their black brothers and sisters and what is pleasure to them.

It is my pleasure to spend a few weeks at the M'tshabezi Mission, being here the last week of school. Sometimes when school closes there is a program. But this year it was planned to give them an outing instead, and a treat of green corn and water-melons. They are very fond of them both. As you know, there was so little rain, and food here is scarce.

On Tuesday before school closed on Friday all were astir early, for the Abapundisi were going to take them to the Lumauui river for the day. The oxen were resady and all were off by nine o'clock. As there were too many for all to ride only those, who were not able to walk rode in the wagon. It took two hours to go the five miles.

On arriving four fires were built, on which the green corn was roasted. You know the African people only eat two meals and now it was eleven o'clock: all were hungry and tired. Corn is now roasted; all sat down under the trees and after song and prayer they had their dinner. Then the melons were cut in pieces and enjoyed by all.

There were about seventy in all, some of these were not staying at the Mission but were pupils from the kraals.

In charge of the native teacher and his wife they spent the afternoon to their pleasure, while the workers tried their talent at fishing, catching enough fish for two meals.

Evening came all too soon for all, as the day was an ideal one. As the sun was setting they were finishing their bun and cup of tea. All were ready now for home. We started, and soon the air was afloat with song —English on the wagon, and Suidêbele by those walking. To some it may seem strange to walk so far and home again and only have corn and melon to eat, no candy and cakes and such things as the children of America have. But these children know but little of cakes, candy, and riding when they go anywhere, and are very happy in their own way.

Now these children leave the Mission and go to their homes, most of their homes were only places where sin reigns. They need our prayers that they may leave their lights shine for Jesus. Many of these have given their hearts to Jesus, but don't have papa and mamma to teach and help them as you have. Here, you, each one, can help with your faith nd prayers.

Cora B. Alvis.

TESTIMONY

Dear readers of the VISITOR. I felt that I should give, my testimony for Jesus through the columns of this paper, hoping that it may be encouraging to some one and be to the glory of God. I can truly say this afternoon, “The Lord is my Shepherd, I shall not want. He restoreth my soul He leadeth me in the path of righteousness for his name’s sake.” I have to praise my Lord for it. I am only a new sister to you: I am in the service of the Lord only a few years and I hope God will keep me.

When God called me it was at a little Mission at the corner of 3rd and Glenwood Ave., Philadelphia, in charge of Mr. Stover. I thank the Lord for it. How grand to have a Savior who is interested in us, who enters into our every day life and controls our lives for the best if we will but trust Him. He often has lifted burdens from me, when I took them to Him. O, He is a wonderful Savior.

Bless God, I feel like pressing on to higher heights and deeper depths in the deep things
of God; for I find, "It pays to serve Jesus, I speak from my heart, He will always be with us if we do our part.

As for me I'll do what He bids me whatever the cost, for I find there is peace and contentment in serving the Lord.

Your sister in Christ.

Mary Morley.

A DAY IN THE DAYTON MISSION.

Yesterday, it was my privilege to attend the three services held at the Dayton Mission.

At an early hour in the afternoon, the children and older ones convened to sing praises to God and study His word. The number present was larger than it had yet been since the flood. Numerically, there were seventy-one in attendance. The school had a collection of more than two dollars.

Very uplifting and beneficial were the instructions given by the teacher of the "Bible Class", Bro. Shreck. Every word and phrase of the prophecy of Amos was to him, full of meaning.

Bro. and Sr. Shreck's permanent home is in Chicago, but for the last year or more they have been living in this city and while here have been associated with the work at the Mission.

In the service which immediately followed, Bro. Boyer broke unto us the "Bread of Life" from the words of the prophet Amos: "Behold, the days come, saith the Lord Jehovah, that I will send a famine in the land, not a famine of bread, nor a thirst for water but of hearing the word of Jehovah.

It had been made plain to Bro. Boyer that this was the message the Lord would have him deliver at this time and upon this occasion. The words came with life and power. Without a doubt, all who were spiritually-minded or otherwise, recognized the message as being indited by the Holy Ghost.

Testimonies followed, at which time, practically every one present witnessed for the King.

Perhaps a few of these blessed testimonies might have been advantageously shortened, but since it requires time for some of us to learn the lesson that much can be said in few words, we shall continue to thank God for even the long testimonies. Better too long than too short.

I was much impressed by the testimony of a little boy who with tears and sobs told us how he had once gotten away from the Savior. Although he was living for Jesus at this time the thought of having lived away from Him for a time after once known Him, seemed to almost crush his tender life. What wonderful lesson our Father teaches us through the children!

During the short period that intervened between the afternoon and evening services, and just as the last ones were taking their leave, after lingering to have a little chat and say goodbye, there came a man to speak with Bro. Boyer. (I can not call him a gentleman for it was very evident, that he had been drinking.)

He was given a seat on the porch. At once he began to tell with tears, as he laid his hand across his heart, that he had been having strivings within, the long day through. He was a listener at the street meeting of our brethren, the previous evening and from that time on the Holy Ghost had been operating upon his heart. Bro. Boyer invited him into the mission room, where they would be more secluded, and interceded in behalf of his salvation until the darkness was dispersed and those strivings had ceased.

"He who converteth a sinner from the error of his way shall save a soul from death and shall cover a multitude of sins".

Again in the evening, another message full of life and truth was delivered by our Bro. Boyer. He emphasized the need of sanctification in this present life, basing his remarks from the prayer that Jesus prayed previous to His ascension.

When the invitation was given for seekers to come forward, three hungry souls found their way to the altar. A young man and his wife were happily saved while dear sister Taylor was blessed with the baptism of the Holy Spirit.

Having given you this little glimpse into the Dayton Mission on a Sunday afternoon I am satisfied the readers of the VISITOR can more fully appreciate the labors of our dear Bro. and Sr. Boyer who are responding so cheerfully and nobly to the call of God.

Furthermore may our prayers be united for the success of the work in general, and may we pray especially that many who hear the
SELECTED.

THE LIFE OF LOVE

(Continued from last issue)

III. The Life of Love. 1. This must be personal love to Christ, which is not mere benevolence towards others. The sociologists have a word that they are very fond of. They are trying to resolve all forms of mutual help into what they call altruism. But a fine face is not enough to cover the nakedness and devilishness of human selfishness. You will find no genuine benevolence until you begin with God as a fountain head. As Professor Orummond said, "If we love the children of the heavenly Father, we will be found showing kindness to His less happy children for His sake."

2. It must be a principle. This does not begin as an emotion, but often for a long time operates in the region of the will and leads us to acts of kindness rather than to sentiments of emotional affection. Our love to Christ is best proved by doing things that please Him and help others. Mr. Meyer tells us how, when a student, he conceived a bitter dislike to a lad who had betrayed him. He was more troubled about this bitter feeling in his own heart than about the mean treatment of the boy. He tried in vain to shake it off. At last he resolved to begin to show special acts of kindness to this boy, and it was not long before by little attentions, thoughtful courtesies and unselfish self-denial he had reached his heart, broken down his meanness and won him forever as a grateful friend. But the best of it was that young Meyed found his own heart healed by the practice of kindness. Are we practicing love for Christ's sake? Francis Murphy, the temperance evangelist, once said that he would rather have a single spray of mignonette, while he lived, than a whole carload of bouquets thrown upon his grave.

A late writer humorously tells of a neglected wife that one day asked her husband if he would put some flowers on her grave when she died, and he reassured her by promising a perfect ovation of flowers upon her coffin and her tomb, but he said: "Mary, you must not talk of dying." "Well," she said, "John, I thought if you would be willing to spend so much on my funeral, you would not mind giving me an occasional flower while I live." John did not forget the hint. Perhaps it was want of thought rather than of heart, but is there not too much of this want of thought? Let us practice Christian love in the little opportunities of every day.

3. This love will be a restraining power. The word "constrain" in the text literally means restrain or "shuts me up in narrow bounds like a torrent between his rocky banks." True love will deny itself for the loved ones. It will become limited in its own indulgence. It will give up things for another's happiness. This is the sacrificial side of love, and it is always its best test. How much is Christ's love restricting and limiting your life? How far has it neutralized for you the charms of worldly pleasure, earthly ambition and selfish avarice?

Rollin in his ancient history tells about an Oriental prince whom Cyrus con-
quered and captured, whose wife was so beautiful that at first Cyrus was afraid to admit her to his presence, lest she might tempt him from his purpose of uprightness and nobility. At last, however, it was necessary to meet the prince and his bride to decide upon their fate. Cyrus asked him what treatment he expected, and what request he had to proffer. He said that he asked nothing for himself, not even life, but would gladly give up his kingdom, his fame and his earthly existence for the liberty, honor and happiness of his beloved wife. Cyrus was so touched with his nobility that he gave him his liberty and also that of his wife, and made him one of his own generals. Later in the story we find him fighting bravely for his new master, and at last falling in battle, while his devoted princess threw herself upon his corpse and persisted rather in dying with him than living without him. When they were withdrawing from the presence of Cyrus, the prince was praising the king and asked his wife if she did not greatly admire both his noble conduct and his noble appearance. "Why," she answered, "I did not even see him. I had no eyes for any one except the man that offered to die for me." Oh, for a love to Christ that would bind us to all besides and enable us truly to say:

"Since mine eyes were fixed on Jesus I've lost sight of all beside,
So enchained my spirit's vision looking on the crucified;
All for Jesus, all for Jesus, all for Jesus crucified."

4. The love of Christ will show itself in all the minute details of our daily life. We need not wait for great occasions for heroic services or sacrifices, but meet each little call of life's commonplace duties with the one answer, "unto Him and for His sake." For such a spirit the opportunity will not be wanting for the noblest ministries.

Such was the case with the modest Scottish stewardess on one of the ocean steamships. She had been saving up her money for years to retire to a little cottage in the Highlands of Scotland and give a modest home to her dear old mother in her declining years. One or two more trips and her long task would soon be ended, and it would be "Home, sweet home." She was telling two American ladies on whom she was waiting in her cabin of her life and her prospects, when suddenly a summons came that the chief steward needed her, and she left her tray on their table and hastened away, and they never saw her face again. Inquiring about her, because of the deep interest she had awakened in their hearts, they learned that the chief steward had met her at the head of the gangway and told her of two cases of sickness that needed her exclusive attention in one of the large cabins. "It may be measles," she said, "and it may be smallpox." "Must I go?" Jean asked, as her face grew paler and she thought of the mother in the Highlands. "No," said the chief steward, "it is not as strong as that, but you are the only stewardess on board who is not bound to children or husband at home, and you seem the one most free, but it will be as you decide." Jean had learned the lesson of our text. The motto of her life was the love of Christ. The little watchword, "for His sake," seemed to stand in letters of light before her gaze, and after a moment's hesitation and a wiping off of a starting tear, she said: "I will go." The ocean voyage passed, the noble ship sailed into quarantine, the officers inquired if there were any infectious diseases, and the answer was, "None; all are well." The two sick ones had recovered through the
gentle care of Jean. "Have you had no deaths?" "There was just one, a stewardess gave out and we buried her at sea." "You were very fortunate," said the officer. They gave the ship a clean bill of health, and the joyful greeting of welcome friends met the happy company at the New York pier, and they went their ways. But one brave heart was still, one gentle hand was cold and silent in the ocean depths; one home was desolate forever, and one mother's heart was broken in the Highlands; but there was one more crowned in heaven, and once more it was true, "They overcame by the blood of the Lamb, and they loved not their lives unto death."—The Alliance Weekly.

THE LIFE THAT WINS.

BY CHARLES GALLAUDET TRUMBULL.

There is only one life that wins; and that is the life of Jesus Christ. Every man may have that life; every man may live that life.

I do not mean that every man may be Christlike; I mean something very much better than that. I do not mean that a man may always have Christ's help; I mean something better than that. I do not mean that a man may have power from Christ; I mean something very much better than power. I don't mean that a man shall be saved from his sins and kept from sinning; I mean something better than even that victory.

To explain what I do mean, I must tell you a very personal and recent experience of my own. I think I'm correct when I say that I have known more than most men know of failure, about betrayals and dishonorings of Christ, about disobedience to heavenly visions, about conscious fallings short of that which I saw other men attaining, and which I knew Christ was expecting of me. Not a great while ago I should have had to stop just there, and say simply I hope that some day I would be led out of all that into something better. If you had asked me how, I would have had to say I do not know. But, thanks be to His long-suffering patience and infinite love and mercy, I don't have to stop there, but I can go on to speak of something more than a miserable story of personal failure and disappointment.

The conscious needs of my life, before there came the new experience of Christ, of which I would tell you, were definite enough. Three in particular stand out:

1. There were great fluctuations in my spiritual life, in my conscious closeness of fellowship with God. Sometimes I would be on the heights spiritually; sometimes I would be in the depths. A strong, arousing convention; a stirring address from some consecrated, victorious Christian like Speer or Mott; a searching, Spirit-filled book, or the obligation to do a difficult piece of Christian service myself, with the preparation in prayer that it involved, would lift me up; and I'd stay up—for a while—and God would seem very close and my spiritual life deep. But it would not last. Sometimes by some single failure before temptation, sometimes by a gradual downhill process, my best experiences would be lost, and I would find myself back on the lower levels. And a lower level is a perilous place for a man who calls himself a Christian, as the devil showed me over and over again.

It seemed to me that it ought to be possible for me to live habitually on a high plane of close fellowship with Christ, as I saw certain other men doing, and as I was not doing. Those men are exceptional, to be sure; they were in the minority among the Christians whom I knew. But I wanted to be in that mi-
nority. Why shouldn't we all be, and turn it into a majority?

2. Another conscious lack of my life was in the matter of failure before besetting sins. I was not fighting a winning fight in certain lines. Yet if Christ was not equal to a winning fight, what were my beliefs and Christian professions good for? I did not look for sinlessness. But I did believe that I could be enabled to win in certain directions habitually, yes, instead of uncertainly and interruptedly, the victories interspersed with crushing and humiliating defeats. Yet I had prayed, oh, so earnestly, for deliverance; and the habitual deliverance had not come.

3. A third conscious lack was in the matter of dynamic, convincing spiritual power that would work miracle-changes in other men's lives. I was doing a lot of Christian work—had been at it ever since I was a boy of fifteen. I was going through the motions—oh, yes. So can anybody. I was even doing personal work—the hardest kind of all; talking with people, one by one, about giving themselves to my Savior. But I was not seeing results. Once in a great while I would see a little in the way of result, of course; but not much. I didn't see lives made over by Christ, revolutionized, turned into firebrands for Christ themselves, because of my work; and it seemed to me I ought to. Other men did, why not I? I comforted myself with the old assurance (so much used by the devil) that it was not for me to see results; that I could safely leave that to the Lord if I did my part. But that did not satisfy me; and I was sometimes heart-sick over the spiritual barrenness of my Christian service.

About a year before, I had begun, in various ways, to get intimation that certain men to whom I looked up as conspicuously blessed in their Christian service seemed to have a conception or consciousness of Christ that I did not have—that was beyond, bigger, deeper, than any thought of Christ I had ever had. I rebelled at the suggestion when it first came to me. How could any one have a better idea of Christ than I? (I am just laying bare to you the blind, self-satisfied workings of my sin-stunted mind and heart.) Did I not believe in Christ and worship Him as the Son of God and one with God? Had I not accepted Him as my personal Savior more than twenty years before? Did I not believe that in Him alone was eternal life, and was I not trying to live in His service, giving my whole life to Him? Did I not ask His help and guidance constantly, and believe that in Him was my only hope? Was I not championing the very cause of the highest possible conception of Christ, by conducting in the columns of the Sunday School Times a symposium on the deity of Christ, in which the leading Bible Scholars of the world were testifying to their personal belief in Christ as God? All this I was doing; how could a higher or better conception of Christ than mine be possible? I knew that I needed to serve Him far better than I had ever done; but that I needed a new conception of Him I would not admit.

And yet it kept coming at me, from directions that I could not ignore. I heard Jowett, of England, preach a sermon on Ephesians 4: 12, 13: "Unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ;" and as I followed it I was amazed, bewildered. I couldn't follow him. He was beyond my depth. He
July 14, 1913.

was talking about Christ, unfolding Christ, in a way that I admitted was utterly unknown to me. Whether Jowett was right or wrong I wasn't quite ready to say that night; but if he was right, then I was wrong. And I came away realizing that I had heard what was to me the most wonderful sermon I had ever listened to.

A little later I read another sermon of Jowett's, in the Record of Christian Work, on "Paul's Conception of the Lord Jesus Christ." As I read it, I was conscious of the same uneasy realization that he and Paul were talking about a Christ whom I simply did not know. Could they be right? If they were right, how could I get their knowledge?

One day I came to know Dr. John Douglas Adam, who speaks the closing message of the convention to you tonight. I learned from him that what he counted his greatest spiritual asset was his unvarying consciousness of the actual presence of Jesus. Nothing bore him up so, he said, as the realization that Jesus was always with him in actual presence; and that this was so, independent of his own feelings, independent of his deserts, and independent of his own notions as to how Jesus would manifest His presence. Moreover, he said that Christ was the home of his thoughts. Whenever his mind was free from other matters, it would turn to Christ; and he would talk aloud to Christ when he was alone—on the street, anywhere—as easily and naturally as to a human friend. So real to him was Jesus' actual presence.

Some months later I was in Edinburgh, attending the World Missionary Conference, and I saw that Dr. Robert F. Horton was to speak to men Sunday afternoon on "The Resources of the Christian Life." His book on "The Triumphant Life" had helped me greatly, and I went eagerly to hear him. I expected him to give us a series of definite things that we could do to strengthen our Christian life; and I knew I needed them. But his opening sentence showed me my mistake, while it made my heart leap with a new joy. What he said was something like this:

"The resources of the Christian life, my dear friends, are just Jesus Christ."

That was all. But that was enough. I hadn't grasped it yet; but it was what Paul and Dr. Jowett, and Dr. Adam were trying to tell me about. Later, as I talked with Dr. Horton about my personal needs and difficulties, he said, earnestly and simply, "Oh, Mr. Trumbull, if we would only step out upon Christ in a more daring faith, He could do so much more for us."

Before leaving Great Britain I was confronted once more with the thought that was beyond me, a Christ whom I did not know, in a sermon that a friend of mine preached in his London church on a Sunday evening, a young Welsh minister, the Rev. Richard Roberts. His text was Phil. 1: 21: "To me to live is Christ." It was the same theme—the unfolding of the life that is Christ, Christ as the whole life and the only life. I did not understand all that he said, and I knew vaguely that I did not have as my own what he was telling us about. But I wanted to read the sermon again, and I brought the manuscript away with me when I left him.

It was about the middle of August that a crisis came with me. I was attending a young peoples' missionary conference, and I was faced by a week of daily work there for which I knew I was miserably, hopelessly unfit and incompetent. For the few weeks previous
had been one of my periods of spiritual let-down, not uplift, with all the loss and failure and defeat that such a time is sure to record. The first evening that I was there Bishop Oldham, of India, spoke on the Water of Life. He told us that it was Christ's wish and purpose that every follower of His should be a wellspring of living, gushing water of life all the time to others, not intermittently, not interruptedly, but with continuous and irresistible flow. We have Christ's own word for it, he said, as he quoted, "He that believeth on me, from within him shall flow rivers of living water." He told how some have a little of the water of life, bringing it up in small bucketfuls and at intervals, like the irrigating water-wheel of India, with a good deal of creaking and grinding, while from the lives of others it flows all the time in a life-bringing, abundant stream that nothing can stop. And he described a little old, native woman in the East whose marvellous ministry in witnessing for Christ put to shame those of us who listened. Yet she had known Christ for only a year.

The next morning, Sunday, alone in my room, I prayed it out with God, as I asked Him to show me the way out. If there was a conception of Christ that I did not have and that I needed because it was the secret of some of these other lives I had seen and heard of, a conception better than any I had yet had, and beyond me, I asked God to give it to me. I had Richard Robert's sermon with me, "To me to live is Christ," and I rose from my knees and studied it. Then I prayed again. And God, in His long-suffering patience, forgiveness, and love, gave me what I asked for. He gave me a new Christ—wholly new in Christ that now became mine.

Wherein was the change? It is hard to put it into words, and yet it is, oh, so new, and real, and wonderful, and miracle-working in both my own life and the lives of others.

To begin with, I realized for the first time that the many references throughout the New Testament to Christ in you, and you in Christ, Christ our life, and abiding in Christ, are literal, actual, blessed fact, and not figures of speech. How the 15th chapter of John thrilled with new life as I read it now! And the 3rd of Ephesians, 14 to 21. And Galatians 2:20. And Philippians 1:21.

What I mean is this: I had always known that Christ was my Savior; but I had looked upon Him as an external Savior, one who did a saving work for me from outside, as it were; one who was ready to come close alongside and stay by me, helping me in all that I needed, giving me power and strength and salvation. But now I knew something better than that. At last I realized that Jesus Christ was actually and literally within me; and even more than that; that He had constituted Himself my whole life (save only my resistance to Him), my body, mind, soul, and spirit; my very self. Was not this better than having Him as an external Savior; to have Him, Jesus Christ, God the Son, as my own very life? It meant that I need never ask Him to help me again, as though He were one and I another; but rather simply to do His work, His will, in me and with me and through me. My body was His, my mind His, my will His, my spirit His; and not merely His, but literally a part of Him; all He asked me to say was, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." Jesus Christ had constituted Himself my life—not as a figure of speech, remember.
but as a literal actual fact, just as literal, just as actual, as the fact that a certain tree had constituted itself this desk on which my hand rests. For “In Him were all things created, . . . and in Him all things consist;” and we are a part of the body of Christ.

Do you wonder that Paul could say with tingling joy and exultation, “To me to live is Christ?” He did not say, as I had mistakenly been supposing I must say, “To me to live is to be Christ-like,” nor “To me to live is to have Christ’s help,” nor, “To me to live is to serve Christ.” No; he plunged through and beyond all that in the bold glorious, mysterious claim, “To me to live is Christ.” I had never understood that verse before. Now, thanks to His gift of Himself, I am beginning to enter into a glimpse of its wonderful meaning.

And that is how I know for myself that there is a life that wins; that it is the life of Jesus Christ; and that it may be our life for the asking, if we let Him—in absolute, unconditional surrender of ourselves to Him, our wills to His will, making Him the Master of our lives as well as our Savior—enter in, occupy us, overwhelm us with Himself, yea, fill us with Himself “unto all the fulness of God.”

What has the result been? Did this experience give me only a new intellectual conception of Christ, more interesting and satisfying than before? If it were only that, I should have little to tell you today. No; from that hour to this it has meant a revolutionized, fundamentally changed life, within and without. If any man be in Christ, you know, there is a new creation.

Do not think that I am suggesting any mistaken, unbalanced theory of perfection or sinlessness in what I have been saying. The life that is Christ reveals to a man a score of sins and failures in himself where he only saw one before. He is still left the free will to resist Christ; and my life, since the new experience of which I speak, has recorded shamefully many failures and sins of such resistance. But, men, the fighting has been on higher levels than it ever used to be; and the restorations after failure are wonderfully blessed and complete—made so, I think, by “keeping short accounts with God.”

The three great lacks or needs of which I spoke at the opening have been miraculously met.

1. There has been a sustained fellowship with God utterly different from and infinitely better than anything I had ever known in all my life before. Christ has permitted no extended, dreary fluctuations or barren intervals in my spiritual life.

2. There has been habitual victory over certain besetting sins—the old ones that used to throttle and wreck me. There is yet infinitely much ground to be occupied by Christ; of that I am more painfully aware than I ever used to be; and I know, also, that there is in my life, as Bishop Oldham said, “a vast area of undiscovered sin” that I have not let Him, as I must by ever completer surrender and obedience, even open my eyes to. But many of the old constant and sickening, soul-destroying failures are done away with by Him, and, as I have faith to believe, forever.

3. And, lastly, the spiritual results in service have given me such a sharing of the joy of heaven as I never knew was possible on earth. Six of my most intimate friends, most of them mature Christians, have had their lives completely revolutionized by Christ, laying hold on Him in this new way and receiving Him unto all the fulness of God.
Two of these are a mother and a son, the son a young business man twenty-five years old. Another is the general manager of one of the large business houses in Philadelphia. Though consecrated and active as a Christian for years, he is now letting Christ work out through him in a new way into the lives of his many associates, and of his salesmen all over the country. A white-haired man of over seventy has found a peace in life and a joy in prayer that he had long ago given up as impossible for him. Life fairly teems with the miracle-evidence of what Christ is willing and able to do for other lives through any one who just turns over the keys to His complete indwelling.

Jesus Christ does not want to be our helper; He wants to be our life. He does not want us to work for Him; He wants us to let Him do His work through us, using us as we use a pencil to write with.

When our life is not only Christ's, but Christ, our life will be a winning life; for He cannot fail. But, remember, a life cannot win unless it serves. A prize fighter may win, but he does not serve. It is only a small part of life, and a wholly negative part, to overcome; we must bear fruit in service if we would really enter into life and the joy of the life that is Christ. If we are not bearing fruit, constantly and habitually, as a life-habit, we cannot ever do the lesser thing of habitual winning.

The conditions of thus receiving Christ as the fulness of the life seem to be three—after, of course, complete confession of sin and our personal acceptance of Christ as our Savior from the guilt, power, and consequences of our sin. 1. Absolute and unconditional surrender to Christ as Master of all that we are and all that we have. 2. Asking God for this gift of the fulness of Christ as our life. 3. Believing, then, that God has done what we have asked—not will do, but has done it. Upon this third step, the quiet act of faith, all may depend. Faith must be willing to believe God in entire absence of any feeling or evidence. For God's word is safer, better, and surer than any evidence of His word.

And remember that Christ Himself is better than any of His blessings; better than the power, or the victory, or the service, that He grants. God creates the electricity that drives cars and carries messages, and lights our houses; but God is better than electricity. Christ creates spiritual power; but Christ is better than that power. He is God's best; He is God; and we may have this best; we may have Christ, yielding to Him in such completeness and abandonment of self that it is no longer we that live, but Christ liveth in us. Will you thus take Him?—The Christian Witness. Printed by request of I. J. Ransom.

AS A SISTER SEES IT.

I feel to write for the VISITOR. I look over the different classes of people in the world and they all call themselves Christians, but as far as I can see they are church members only. We read in Matt 6: 24: "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other; ye cannot serve God and mammon." This thought is so much on my mind, how pleased God was that Solomon asked for an Understanding Heart. That he did not ask for riches or long life. In I Kings 3: 9, we read that Solomon prayed, "Give therefore thy servant an understanding heart, to judge thy people, that I may discern between good and bad for who
is able to judge this thy so great a people." This is what I think we need at the present time. We are living in understanding: we hear the educated people talk of the good times we are living in, the great inventions we now have, but where does it lead to. They do most anything to make the dollar so they can keep up to their inventions. You find few people who make their money honestly now-a-days. If you have any dealings with the world you are almost surprised when you do meet an honest man. But we read in Jeremiah 17:11: “As the partridge sitteth on eggs and hatcheth them not so he that getteth riches and not by right, shall leave them in the midst of his days and at his end shall be a fool.” Most all you take hold of nowadays is a fraud, and so if I look at the many different churches, and truly the people are misled. O that we could understand that not the church member is going to heaven but only the Christian. Only the pure in heart shall see God. I had it so good at our last love feast at Silverdale. I thought the ministers were so filled with truth I felt that any Bible reader could be convinced that it was all truth. One of the ministers said that the example set by the ministers is often the cause of our young people being led in the way they are. O the pity I have for the young people of this enlightened nation. But who is leading them, and where are the good times we are living in? All the inventions running on the Sabbath: what a temptation to the people; and, is it pleasing to God? What do we read in the word that a curse should be on the people for breaking the Sabbath. Where are the good times? I think we are living in a time that we can look for the coming of Christ. He told His apostles already they should watch and pray lest they would enter into temptation. Then the many spirits that are out preaching Christ. We are in the times where they say, Lo here, and lo there, is Christ. But we must read the Word of God for ourselves or we will surely miss our heavenly home. We need an understanding heart to discern good from bad. I read so much about the foreign mission work and rejoice in my heart for the good work they are doing. They have their struggles with the climate, but we American people have our battle with the different spirits, preaching Christ. I must say yet with the poet: 

My hope is built on nothing less
Than Jesus blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.

Chorus

On Christ, the solid Rock I stand,
All other ground is sinking sand,
All other ground is sinking sand.

When darkness veils His lovely face,
I rest on His unchanging grace;
In every high and stormy gale,
My anchor holds within the veil.

His oath, His covenant, His blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.

When He shall come with trumpet sound
O may I then in Him be found,
Drest in His righteousness alone,
Faultless to stand before the throne!

Sarah Wormian

Souderton, Pa.

A LETTER.
FROM SR. LONG.

I come to the dear saints in Jesus' name with Psalm 37:23. I praise God for real definite leadins by the Holy Spirit; that we need not grope our way in the dark. But Satan hinders in these days as well as in the days of apostles. Paul writes I Thess. 2:18:
"Wherefore we would have come unto you, even I Paul, once and again, but Satan hindered us".

Last Summer was the first that I spent wholly in Texas, and of all the suffering I passed through none but myself and the dear Lord can know. Of course my own dear companion and others who frequently called on me know something of my distressed condition. I, myself, did not understand what could be the cause. I frequently said I would not wish it for either cat, dog or man to suffer as I did. Everything seemed dark, dismal and dreary and there seemed to be no help from any source. A few times a dear sister tried to tell me of a remedy that wonderfully helped her out. I would try it a few times but soon dropped it all fearing I might grieve the dear Lord, as heretofore I had been healed so many times. Many prayers were offered up in my behalf but none of us was able to understand. There was no relish for any food whatever. The consequence was I became very weak. I often wondered how the dear Lord could ever use me again. Truly I was like Job. In this state I was going through a preparation for more efficient work. "He killeth that He may make alive", says Mrs. Penn Lewis. Finally a pamphlet was sent to me in which I saw the announcement of a holiness camp meeting. I sent in a request for prayer for myself, and never will I forget the place where I fully realized a change coming over me. It was shortly before the time of the dedication of the Salem meeting house. But on account of there being only a few of us sisters, and we living close to the meeting house the burden that fell on me was too heavy. There was the cooking for the cotton pickers as well as for those who made preparation for the occasion. So over the meeting I over reached my strength and had a relapse, but finally came out victorious. All the homesickness went. Before that I felt it was impossible for me to remain in Texas. The enemy of our souls knows just where our weak points are and there is where he attacks us every time I am more and more convinced that none of us should move out on any line only as we have our directions from headquarters. Then we will be able to stand the tests and trials better that come with all frontier life. I remember well when the brethren first went to Kansas. Some went out farther than the rest. A brother learned that they were having rather a hard time; crops failed and they were in need of aid. So the little band in my old home neighborhood gathered together some of the things God had blessed them with, doing as Paul says, "Look not every man to his own good but also to the good of others."

In relating of my sad affliction of last Summer, I failed to mention that when the warm weather came again occasionally my trouble would come back again. I finally detected that the altitude in Texas was too low for me during the hot season. So I left in the name of the Lord. Many times did I wish my dear companion had never known about Texas, but now I see, had we never gone there we would never have learned of the needs of that place. And while I am not there in person yet not a day goes by but I am in prayer for the dear saints there as also for those others who are not concerned, and as I get to think of more who have the welfare of souls at heart I can hardly stay away. Still I find plenty to do everywhere I go. I can say to the praise of God I have blessed victory, soul and body.

Let us keep on praying for one another that we may be living witnesses for truth which is handed to us thru the precious word of God which is as a lamp to our feet and a light to our path. O I find it real pleasure to be in the Master's service, and, by His help, mean to sink still more out of sight, and to a deeper depth of humility and rise up higher in the scale of Christianity.

Your sister in the Master's service,

"omas, Okla.

Mary J. Long.

Nothing vitalizes a church like a worldwide vision and a worldwide sympathy. The railroad profits of the U. S. for three days would do as much missionary work as all the churches on earth would do in twelve long months.

A missionary from India states that fifty per cent. of the children of India die before their second year.

A high Chinese official, recently converted, is now supporting 20 evangelists at an expense of $7,000 annually.
LOST SOULS! Can you get a faint idea of the measureless depths of meaning in these two small words? What oceans of tears! What overwhelming bursts of wailing and gnashing of teeth! What eternities of despair! Irredeemably lost. No chance for a light to shine out on their devil-begrit, furnace-heated, pall-shrouded, downward, outward, hellward pathway! Lost to happiness and holiness! Lost to God and the redeemed! Lost to Heaven and hope! Lost! and no hope of ever being found! Not one dim, distant hope of ever being anything but more hopelessly, ruinously, despairingly lost during all the eternities to come!

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

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

Lost! lost!! LOST!!!

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

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

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

READER: Thy time on earth it short. The closing year, each setting sun, each tick of the clock, is shortening thy days on earth, and surely, 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