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George Detwiler
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.

Evangelical Visitor.

GRANTHAM, PA.

OCTOBER 6, 1913.
PERFECT FAITH.

A story is told of a street boy in London who had both his legs broken by a dray passing over them. He was laid away in one of the beds of the hospital to die, and another creature of the same class was allowed to lie down by the side of the little crushed boy. He crept up to him and said: “Bobby, did you never hear about Jesus?”

“No, I never heard of him.”

“Bobby, I went to mission school once, and they told us that Jesus would take you to heaven when you die, and you would never hunger any more, and have no more pain if you axed him.”

“I could not ask such a big gentleman as he is to do anything for me. He would not stop to speak to a boy like me.”

“But he’ll do all that if you ax him.”

“How can I ax him if I don’t know where he lives, and how can I get there when both my legs are broken?”

“Bobby, they told me at mission school as how Jesus passes by. Teacher says as how he goes around. How do you know but what he might come around to this hospital to-night! You’d know him if you was to see him.”

“But I can not keep me eyes open. My legs hurt so awful bad. Doctor says I’ll die.”

“Bobby, hold up your hand, and he’ll know what you want when he passes by.”

They got the hand up. It dropped. Tried again. It slowly fell back. Three times he got up the little hand, only to let it fall. Bursting into tears he said: “I give it up.”

“Bobby, lend me yer hand; put yer elbow on my pillar; I can do without it.”

So one hand was propped up. And when they came in the morning the boy lay dead, his hand still held up for Jesus. You may search the world, and you can not find a grander illustration of simple trust than that of the little boy who had been to mission school but once.—Selected.

“O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for Thine own sake, O my God; for Thy city and Thy people are called by Thy name,” Dan-9:19.

We may obey that commandment by prayer—one means in the solution of the great world problem. “Pray ye the Lord of the harvest.” We may visit every part of the world by prayer.
EDITORIAL.

There are still some who will send money in an ordinary letter without registering. There is a standing notice on page 20, first column, that money sent in that way is at the risk of sender. Money sent in that way usually reaches us, but once in a while it happens that it does not reach us, and the first we know about it is when we are asked why the credit is not changed, as the money had been sent at such a time. At least four dollars have been lost in this way since March. While the sum is not large, after all, those who sent it feel badly about it and think some one else should bear the loss. Now to avoid all unpleasantness every one should send remittances in a way that insures them against loss unless they are willing to risk the loss of the money. Recently a dollar bill came in an ordinary letter and unsealed. But that does not prove it to be safe to do so.

The following statement by the editor of The Evangelical of this city is quite plain and may be considered extreme by some, even professed Christians, but is only too true.

"Theatres are schools of lust and crime—recruiting stations for idlers, loafers, panders, debauchees—gateways to the saloon, the pool room, the gambling hell, the brothel. When we see the crowds of men, women, boys and girls swarming into the theatres of Harrisburg, day after day, for idle self-indulgence, in fellowship with contemptible trivialities, foolishness, meanness, indecency and demoralization, we need not ask the question, "What will the harvest be?" A look at the crowds tells the story. The Harrisburg theatres are plague spots and curses—nuisances that should be abated. It is anything but flattering to any city to furnish patronage to such
corrupting, demoralizing institutions."

The following notes on "The River" are gleaned from several addresses given at a missionary convention held at Okola, India and reported in the India Alliance.

Genesis 2:10-14: "A river went out of Eden to water the Garden."

In the Word of God there is much written concerning "the River" which we may understand as a legitimate symbol of the Holy Spirit, hence, in the scripture read, we may see the picture of the workings of the Holy Spirit.

The Holy Spirit in the Church.

The river comes into the garden, the Church, the individual heart, and here is His first field of operation.

1. The river waters the garden and so the Holy Spirit comes into our hearts to revive and keep us perennially fresh. It is freshness in Christian life that attracts. In Psa. we have "the tree planted by the rivers of water" which is a picture of a life rooted in God and watered by the Holy Spirit. So the river in the garden brings freshness.

2. The river in the garden assures growth. There is no stagnation in any heart that has the Holy Spirit. A Spirit filled life will develop a character in correspondence with the character of Christ for the Holy Spirit develops the Church and the individual along the lines of Christ's life. He causes gentleness, yieldedness, sympathy, righteousness and a passion for the will of God to grow in us. He has a passion to develop us along these lines and if we are yielding to Him we can not remain the same year after year.

3. A garden with a river is fruitful. God is not content with mere growth, He wants fruit, because fruit is the evidence of superabundant life—life that can not be contained. Fruit is not work, it is not even souls, for the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and self control. It begins with love and ends with self-control. All these do not touch our service but they are what delight the heart of God. The Master comes into the garden and lifts the leaves to see if there is any fruit.

4. A garden with a river will be fragrant. It will not only be fresh and green and full of fruit but it will give out that mysterious something we call fragrance. The scientists can not tell how fragrance is produced, nevertheless, we know it when we meet it, and it is attractive and appealing. The gift of a fragrant life steals thru closed doors, the life may be hidden in a corner but its fragrance will break forth and be far-reaching. All other gifts have their limitations, but a fragrant life has no barriers. The Holy Spirit makes the life fragrant.

The Holy Spirit in the World.

The second field of the Spirit's operation is the world; and in the Scripture read we have the river in the garden parting from thence (R. V. broke thru) into four parts. The figure four in the Bible is the world number so in this we see the picture of the Holy Spirit breaking forth from the Church into the world. A self-contained life is a failure, it stagnates and may become the source of error and a victim of the devil. This river that flowed in the garden broke thru into four heads. (Gen. 2:10-14).

1. The name of the first is Pison; that is it which compasseth the whole land of Havilah where there is gold (verse11) As soon as the river waters the garden, watch the direction it takes, it breaks forth into Havilah which means the place of sand, a desert. The Holy Spirit has a passion for the desert place, He moves
in the direction of barrenness and when we get into grip of the Spirit we go to the hard place like our Master; and so, if we are in a hard, barren field we are not to conclude that we are in the wrong place. There is gold in the desert and the Holy Spirit goes in that direction to dig it out. The barrenness of the field will do one of two things, it will either drive us back or drive us to God in intense prayer.

2. The river broke forth into Ethiopia the place of darkness. The Holy Spirit directs into darkness that He may bring light, hence we find Him leading such men as Paton, Alex. MacKay, etc., to the dark places of the earth. God never wastes His workers and if a life is laid down it is given in a cause that means light and victory.

3. The river went in the direction of Assyria (verse 14). Assyria the place of prosperity and plenty, of self-satisfaction and materialism. And so the Spirit moves in that direction today for He has a message for those in ease and prosperity today as well as for the barren, dark places of the earth.

4. The fourth river is Euphrates (verse 14). Euphrates the place of fertilising and plenty, and wherever this river flowed it brought fertility and blessing.

Isa. 41:18: Rivers on the bare heights. “I will open rivers in high places (R. V. bare heights) and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.” Our attention is first directed to the one who is to do this work—God! God’s eye is always on the bare spots; it is the barren part of our lives that the Holy Spirit longs to bless and refresh. That part of one’s life that is in contradiction to God’s will, that is unyielded to God is the bare height, the unproductive place, and that is the place God wants. No life however fair, can bring forth fruit if it is living in contradiction to God’s will. The unwillingness to surrender to God’s will is not only the trouble with the sinners but with the saints also.

(a) The cause of the bare height.—The root word suggests the thought of being worn bare by friction. The friction with some other saint will wear our souls to a barrenness that causes fruitlessness. Rebellion against our circumstances or fret and worry of any kind will cause a bare height in our lives. Let us beware of things that wear down the spirit. (b) God has a purpose for this bare height. God’s more glorious purpose for Paul than to remove the thorn in the flesh was to give sufficient grace, and Paul learned to glory in infirmities. God’s plan is not always the removal of the burden that rubs, but the introduction of added grace that we may overcome. (c) Danger from the bare height. In Jer 4:11 R. V. we read of a hot wind from the bare height not to fan and not to cleanse. Whatever part of the life is kept back from God becomes not only fruitless but also dangerous. The most dangerous element in the Church today is the unsurrendered, inconsistent Christian. He becomes a stumbling block and a hindrance “to those about him. From his life goes out a withering influence like the hot wind, not to fan and not to cleanse.” (d) Isa. 49:9-11. The transformation by the incoming of the river. The place of friction, worry, weariness and weakness has become the place of perfect satisfaction in God’s will. The incoming of the river brings three things into the life, first, satisfaction, “They shall not hunger nor thirst,” second, protection “Neither shall the heat nor sun smite them,” third, guidance, “He shall lead them by the springs of water and guide
them.” (e) Isa. 13:2, Set up a banner upon the bare height which betokens victory. Those old bare spots of irritability, selfishness and unyieldedness may be conquered by Jesus, and when He takes full possession the flag of victory waves. In Scotland when the “Laird” is at home in his castle his banner waves over the battlements, it shows he is in possession, the master is at home. Is there a banner on the bare heights of our lives that tells to outsiders that the Master is in possession?

The River from the Temple.

Ezek. 47:1-12: “Afterward he brought me back again unto the door of the house (R. V.) We need to be brought back from blessings to the source of the stream. ‘And the waters came down from under, from the right side of the house, at the South side of the altar.”

We notice the four sides of the altar of sacrifice. In Lev. 1:11, we read of the North side of the altar which points us to the sufferings of Christ, it was the side where the sacrifice was slain. If we have never been at the North side of the altar and partaken of the atoning work of Christ we have no message for the lost world, for there is no salvation apart from the sacrificial work of Jesus Christ. It may be harder in these days to hold to this point in our preaching it may narrow our friendships and cause misunderstanding but let us be true. Again, in Lev. 1:16, we read of the East side of the altar, the place of ashes which signifies that the sacrifice is accepted and finished. The musicians were on the East side giving forth praise for the assured ground of salvation. There is no reference in the Word as to the West side of the altar, but in studying the tabernacle it seems the West side of the altar is the side toward God, and there is an aspect of the atonement with which man has nothing to do. It is the God-side. The South side of the altar is the river side. In Deut. 16:21 we read that no trees were to be planted by the altar nothing was to cast its shadow on God’s altar. The supreme work of Christ must stand absolutely alone, it can not be compared with Budha or Krishna. Let no trees of man’s planting overshadow the cross. The greatest danger for the Christian worker is to allow ethics to take the place of regeneration. The shadow of goodness and uprightness must not be allowed to fall on the cross.

In Deut. 27:5,6 we read that no tools were to be lifted upon the altar, no carving was to be done to please the people; for example, some people hold that if Paul were here today he would write some things differently, but it is not Paul with whom we have to do but the Holy Spirit. Let us not lift up our tools against the Word, but let God use His tools on our hearts.

Let us notice four points about the river, viz.

1. The need of getting back to the altar. We need to get back to the altar because it is the source of the river. The thought of the altar produces a two-fold result in our hearts:

   (1) It humbles us, takes out all the conceit, etc., and makes us see how bad we were without the work of Christ.

   (2) It makes the heart full of gratitude and thanking for all that the Lord has done for us. Remove the cross and there is no blessing or fullness.

2. The current of the river. This was strong and deep. It was poured out: so God’s power moves persistently and constantly and it comes thru the saint, for the river must have a channel thru which it can flow. God has chosen the man, the human, thru which to work, and if God is to get His way the human must yield to His touch. In view of the
constant shrinkage that meets us because of worldliness, false doctrine, etc., the only hope for success in God’s work is the pouring out of the river.

III. The progress of the flowing of the river.

(1) First it is ankle deep—God with us in the ordinary things of life. These must come under the divine touch.

(2) Knee deep. The consistent walk of a child of God requires constant communion with God in prayer. Work without prayer is barren, prayer without work is like being handless. There is a fine balance in the Word of God between these two. We go into bankruptcy in Christian work because we have not the power, and prayer is the channel thru which power is given. God must have possession of our knees.

(3) Water to the loins. This is typical of the strength of life of which we should let the Spirit take possession. He alone can make life strong.

(4) Waters to swim in. This signifies the abundant life. The swimmer must fully trust the element in which he swims. It represents a life of perfect trust. The beauty of faith is that it goes beyond understanding.

IV. The effect of the river. Wherever it went with the abandoned worker there was healing. The flow of the Spirit of God thru the abandoned worker is to heal the sickness and sin of the world. The purpose of God is to have a Church spotless and faultless, and His purpose shall not be defeated.

There is one place that defies omnipotence—the marsh. No transformation is made of the marshy place, it has to be cleansed out. A life that has no outlet is a marsh—stagnant. The life that does not export will die. The Holy Ghost can never make a good self. He comes to dethrone self and enthrone Christ, and then there is an outlet.

GLEANINGS.

Concerning the modern dress of the female fashion slaves of our day a prominent clergyman says: “Not in history were the modes so abhorrantly indecent as they are today. One may study history and prints covering a period of 5000 years and find nothing to equal the shameless styles worn unabashed in the crowded streets by hundreds of thousands of apparently respectable girls.—Selected.

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A certain woman who counted her money by the thousands put a dime in the collection plate for Missions, saying; “We can all give the widow’s mite.” A certain man offered an eloquent prayer for missions who was never known to give a dollar for the cause. What must God think of such gifts and prayers? Such gifts might be offered and such prayers said until the day of judgment and the heathen world would be no better off. This woman’s dime and this man’s prayer were about the least things that either could do for the cause. If our gifts and prayers are born of selfishness, God will not accept them.—Selected.

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When H. S. Dulaney of Baltimore, Maryland, was a young man, he was supporting his family on a very moderate salary, but was led to believe that a tenth belonged to the Lord, and that until this debt was paid he could bring no free-will offerings unto the Lord. Tho in debt he determined that the Lord’s tithe should be laid aside first. Very soon he experienced the fulfillment of God’s promise as given thru the prophet Malachi. The spiritual and material blessings which began to come into his life at that time have increased with the years, and now the spiritual blessings are
beyond expression, and his tithe amounts to fifty times his first tithe, while his free-will offerings for the past years have about equalled the tithe.—Selected.

What a Christian man is counts more for the Kingdom than what he may be doing directly for Christ. The “much fruit” that Christ promised to those who abide in Him is not limited to what we can see or measure, for indeed it is measureless. A Christian leader of wide influence once confided to a friend his deep discouragement at what he thought his failure; as he looked at the evidence of his fruitbearing he was wondering whether after all he was living the Christ life. His friend a short time before this had been in group of men who were talking earnestly of the victorious life in Christ, and the name of this same Christian leader and what he stood for was the incentive in that group toward reaching after higher things. His friend knew too that far and wide the Spirit was using the fact of this man’s surrendered life to bear much fruit according to the Lord’s promise. And the Master is doing this in different ways for every life that is abiding in Him. How important, then, to care for the abiding, and to let Him take care of the fruit.—The Sunday School Times.

We need not wait till we are sure that all wrong things are put out of life before entering upon an experience of full surrender. Surrender to Christ is not a surrender of things, tho it involves that, but of self. After days of struggle a young woman had come to the place of peace, having given up all to Christ. Just after this experience she heard testimony that brought a new revelation to her to the evil of the dance and the theatre. She had occasionally indulged in these pleasures, not counting them wrong, and now she faced the struggle as to whether to give them up. She was thrown into dismay, felling that her former experience of surrender to Christ was unreal, and that the thing needed to be done all over again. But when she recognized that it was simply the old self struggling against giving up pleasures that had been dear to her, she gladly surrendered them; the discouragement disappeared and peace returned. Only one surrender is needed, that of self, and as each new temptation arises or an undiscovered sin is revealed, we may abide in that first surrender by choosing to let Christ, and not self, settle the new question.—The Sunday School Times.

Prophecy is a head-light and not a stern-light, shining thru the window of revelation like a sunbeam thru Vinitian crystal. “Unto you it is given to know the mysteries of the kingdom of heaven” (Matt. 13:11). The main path of duty is plain before all diligent and devout students of the word. To such, no strange, but many sad things are occurring. Watch for the purifying and cheering hope of the Lord’s coming. According to the Christian standard the good are few and the bad are many, and minorities, tho right, can not control in a popular government. Legislators are often the tools or foot-balls of millionaires. Said the Plutocrat, Vanderbilt with assured emphasis, “I buy law.”—Marvin.

While the self-evident lesson of the washing of the disciples’ feet was that of our Lord’s humility and abdonment to the service of His own, its particular application is undoubtedly the revelation of the fact He has made provision for the cleansing of His disciples from defilement contracted by the way. The
whole action was Eastern, and the picture suggested to the mind is that of the bath. In Eastern custom, a person when taking a bath would walk to the dressing room, and in that walk would, in all probability, contract defilement. It was necessary, therefore, not again to plunge into the bath, but to wash the feet before adjusting the sandals. This illumines Christ's words: "He that is bathed needeth not save to wash his feet, but is clean every whit". Thus the Lord symbolizes by this washing the fact that the highest act of service that believers can render to each other is that of restoring the fallen brother, and helping him in love thru the ministry of the word, to cleanse himself from the defilement contracted by the way.—Morgan.

This is the spontaneous life. We do things not because we have to, but because we love to. Service and sacrifice spring spontaneously from the Divine life within us.—A. B. Simpson.

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God thru the Spirit." Eph. 2:19-22. "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:20,21.

The only "strong habitation" is in God. Many are depending on the ideas and creeds of men to carry them thru. Some are trusting in horses and in chariots (Psa. 20:7), and in the riches of this world; others in their own strength and goodness, but "the day shall declare it" that only those who have made God their habitation shall be able to stand. This habitation is sufficient. It will stand every test and stand in every emergency. The Psalmist said, "The Lord is my rock and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, and my tower." "Blessed be my rock, and let the rock of my salvation be exalted!"

David felt the need of "continually" resorting to this habitation. How much more should we in these days of awful apostacy from the true way. The world is continually resorting to everything but God. It has resorts of every description. Multitudes of even those who bear the name of Christian know little or nothing of the resorts in God. It is only those who make their habitation in God that will be able to "withstand in the evil day, and having done all, to stand." Is your habitation in Him?

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Love is humble. "Be therefore clothed with humility," says Mr. Wesley; "let it not only fill, but cover you over." Let modesty and self-diffidence appear in all your words and actions. Let all you speak and do show that you are little, and base, and mean, and vile in your own eyes. As one instance of this, be always ready to own any fault you have been in. If you have at any time thought, spoken or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be, therefore, open and frank when you are tax-
ed with anything; let it appear just as it is, and you will thereby not hinder but adorn the Gospel. Why should you be any more backward about acknowledging your failings than in confessing that you do not pretend to infallibility?

St. Paul was perfect in the love which casts out fear, and therefore he boldly reproved the high priest; but when he had reproved him more sharply than the fifth commandment allows, he directly confessed his mistake, and set his seal to the importance of the duty in which he had been in advertently wanting. Then Paul said, “I knew not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people.”

St. John was perfect in the courteous, humble love which beamed forth from a Divine messenger (whom he apprehended to be more than a creature), betrayed him into a fault contrary to that of St. Paul; but far from concealing it, he openly confessed it, and published his confession for the edification of all the churches: “When I had heard and seen,” he says, “I fell down to worship before the feet of the angel who showed me these things. Then saith he unto me, See thou do it not, for I am thy fellow-servant.” Christian perfection shines as much in the childlike simplicity with which the perfect readily acknowledge their faults, as it does in manly steadiness with which they “resist unto blood, striving against sin.”

South America has an area of more than seven and half millions of square miles, about sixty times that of the United Kingdom. Its estimated population is forty-seven millions.

CONTRIBUTIONS.

TO KEEP—WHAT? WHY? HOW?

BY G. S. GRIM.

The Bible teaches us much about keeping. It teaches us the keeping of certain things. There are many things that God wants us to keep. To keep includes, or means, several things. It means to retain, to preserve, to protect, to observe, to obey. God commits to us, by His word, or by His servants, great trusts or charges, which He would have us to retain, keep inviolate, retain in memory. Thus; He summons each person to: “keep—or care for—his soul diligently, “lest thou forget the things, which thou hast seen, and lest they depart from thy heart all the days of thy life.” God wants us to keep, to observe and do His commandments. He directs men to observe and keep Holy the Sabbath day. To avoid its desecration, and to maintain strictly its holy use. God directed His ancient people to keep the passover feast. Jesus directed His disciples to keep the feast of the Holy Sacrament; and also called it passover by observing and doing what He enjoins; so commands it. Keep thyself from idols. Shun idolatry, abstain from it. The precept also is, “Keep thy tongue from evil and thy lips from speaking guile.” Refrain from idle, impure, evil words. “Keep thy heart with all diligence”. Guard it, preserve its integrity in all relations and temptations. Why all these sayings and admonitions to humanity? Does God send them for His sake, or for ours? Clearly for ours.

Every thing forbidden is detrimental to us. And every thing that is enjoined on us, is conducive to our happiness and welfare for all time and eternity. Filial obedience and the honoring of pa-
rents bring happy results to the children, and they shall live long on the earth.

We keep all these sayings when we surrender ourselves to God's will, and look to Him for the ability to carry out, and keep them to the end. So be it unto us and all the readers of the Visitor.

Louisville, Ohio.

MOSES AND PHARAOH.

BY OSCAR WORMAN.

Let us take a look at ancient Egypt in April 1, 1491 B.C. It was at that time considered one of the most powerful nations. It built pyramids, the sphinx and great cities with the forced labor of the Hebrew children who lived in the land of Goshen. But let us take a look at Moses after he had left Pharaoh's kingdom with his diplomas and high degrees, gotten by being trained in Pharaoh's kingdom for forty years going from there to this future father-in-law, Jethro. But now he comes into Pharaoh's palace and says, "Thus saith the Lord, God of Israel, let my people go that they may hold a feast unto me in the Wilderness." Is it any wonder that Pharaoh asks, "Who is the Lord that I should obey His voice and let Israel go? I know not the Lord neither will I let Israel go." How many are stumbling around today in darkness, and asking the same question. O dear friend are you doing your duty? Parents, are you doing your duty? You need not go to foreign lands to tell them who the Lord is; do your duty to your children. There is a mistake. So many say, my children are good. Do you not know that some times the party you say this to knows that your child is not as you say?

Solomon says, "Train up a child in the way it should go and it will never depart from it."

Those words must have been a surprise to Pharaoh who at this time thought there was no greater than he: but he found out after he said boldly, Who is the Lord God? He lets every one know. "Be not deceived, God is not mocked, whatsoever a man soweth that shall he also reap." (Gal 6:7). How many of our American people are saying the Holy Bible is tradition. It is not. I believe it from Genesis to Revelation. It is not to be disobeyed but obeyed. After Pharaoh said this, God let him know by sending ten plagues over his land. The Prophet Isaiah says, What mean ye that ye crush my people and grind the faces of the poor? After Moses told Pharaoh what to do he hardened his heart, just like today they are walking away from God seeking pleasure and ease, and make the poor man do slave work; even worse than this, they take innocent children and put them in sweat shops. If that is not Pharaohism, what is? Let our prayers be to God asking Him to lead us out of sin and worship him, like the Israelites prayed for deliverance.

Pharaoh would not listen. What then, poor soul? If you have not Jesus Christ what have you? Why not come to Him now? He is pleading for your soul, why not inherit eternal life? This world will be destroyed and crumble away. Today, perhaps, there is some friend that is holding you away from God. Can your best friend make account for your soul? Impossible, they can only go to your grave where your remains are, and then your soul must travel alone. Despise the world and follow Jesus Christ.

After Pharaoh knew what was coming he did not believe. So do the enlightened nations know, but they doubt. Pharaoh had to suffer, so will the wicked. God is no respecter of persons. Even by signs Pharaoh would not be-
lieve, and the signs that Jesus foretold, His second coming. I feel they are nigh at hand for there is no understanding. Nations, are in an uproar, they are walking away from God just like Pharaoh. They put their trust in man, and are too much like women lovers. Everything is in a tumult: the saints are all waiting to be delivered from this sinful world like the children of Isreal from sinful Egypt.

Pharaoh was a type of the devil. So are all the pleasures the devil's which are luring our people away from God. Why lose faith? Even Moses and Aaron knew not what God was going to do, for God moves in a mysterious way, and His work is effective. Think how on the night when they stood in their houses and God told Moses to tell the children of Isreal not to go out, that an awful work was being done, what faith they had. They simply waited and obeyed. They killed the lamb and applied the blood as the Lord had commanded. None went out at the door of his house until morning.

Dear reader, are you under the blood? If so, good. If not, why not? Is it that you are an atheist or are you ashamed of Jesus? Listen what Jesus says, "Whosoever therefore shall be ashamed of me and my words in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of His Father with the holy angels." (Mark 8:38). They would not dare to go out until morning. God was doing a wonderful work outside. Can we hear the mourning of the Egyptians for the loss of their first born son, and first born of cattle? Just think, when all the saints are gathered to Jesus those that were under the blood He passes over. Praise His name. But the wicked are destroyed. So will the world be consumed in an unquenchable fire. Pilgrim, weary not, there is victory ahead, if you have faith in Jesus Christ.

After this they were free; but wait, God still had one purpose and that was to try their faith. They knew not what God would do, but they had confidence. His will be done. So He led them toward the Red Sea. How when they came and encamped on the shore the mountains on either side and the Egyptian soldiers coming on behind, for Pharaoh had hardened his heart once more. So the devil is after our soul. You go on and on and never know what God will do. Friend, there is just where God wants His people.

You can not go to either side or else you will be lost. To go back on another road would mean the pleasures of this world. (Remember Lot's wife). You would be cast down in the bottomless pit where there would not be joy but sorrow for all eternity. But wait. Thank God there is a way, even as God had said to Moses hold up thy rod and the waters parted. Then they were free. So it is with us. Look up to God. There is a way, and that is everything above is open, yes, we can pray right up to the heavenly throne. But to take the other way we would be accounted thieves. So the Isrealites passed into the Red Sea. So will the saints pass into heaven. But see, Pharaoh is still behind. So is the devil. Go on pilgrim, there is victory ahead. Fear not, if you have God He will protect you. See the sea has walls on each side for protection. They are in the narrow way; so are the saints that have the blood of Jesus for their protection. Praise His name. See what God does. He destroyeth Pharaoh's army so will He destroy the world. God will fight for you. Yes He will, if you are obedient. See they are now on the shore. So will we enter into
that celestial city where we will sing praise to His name, the new born king. Just like Israelites on that shore. Let us praise Father, Son and Holy Ghost, who has saved us from the city of destruction even as the Israelites had when they were taken out of sinful Egypt. For God moves in a mysterious way, His wondrous ways to perform. Consider the lilies, they toil not neither do they spin, yet Solomon in all his glory was not arrayed like one of these. I need the prayers of the saints. Souderton, Pa.

COME LET US RETURN TO THE LORD.

BY RISPAH.

At a gathering of farmers, their wives and children, not long since in the nearby town, a woman made an address in which she advised the country folk, as a means to relieve them of the humdrum of life and relaxation of the cares and strain of a week's hard labor, to get the family up early Sunday morning and take a spin in an automobile declaring this would be beneficial, and all to be desired in bringing about the desired result—rest and peace to the jaded body and weary mind.

The Apostle Peter, in his second epistle chapter 2, tells us that there "shall be false teachers" who shall lead astray those who have not found the real and only panacea for those who are heavy laden and weary: "Come unto me, all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

The apostle Paul, in his revelations from God of the future got a picture of today when he states in II Timothy chapter 3, of what conditions would be; "disobedient to parents,” “lovers of pleasure more than of God.”

To advise parents to neglect the church services, also to prevent their children from this great source of early training that they may escape the snares and pitfalls of life, and "deliver them from the way of the evil man" (Proverbs 2:12-13) surely is only going to result in disobedient children who will only bring sorrow and bitter anguish of soul to the parents in return for following this false advice.

To such an extent has Sunday automobiling gained popular favor in Kansas, it is said, that there are now over 1000 abandoned country churches, and the present generation are the offspring of sturdy, noble pioneers who made the Bible their guide and kept the Sabbath strict, to such an extent that they would not do the slightest work on that day, and spent the time in obeying the Word of God by assembling themselves together to sing praises unto God, to hear His Word, and with a family altar. But now these are all being neglected with consequent dire results.

Then we had strong, healthy, rosy-cheeked lads and lassies who went to their work with songs in their mouths, and whistling tunes that they heard at the church meetings.

But now we have weaklings, more suicides, wrecked health and increased insanity; early graves and filled prisons!

When people have the blessings of God whether it be on prairie, town, sea or—in fact anywhere—they have a real joy and pleasure which satisfies the cravings of the soul. (Romans 15:13).

Thousands of poor souls have been away on their vacation and returned with no rest of soul. Whereas one day at the camp meeting would have brought lasting pleasure and bright thoughts to last all year and made the time go swift-
ly by in anticipating the time of return. Or those who could not get away could have a camp meeting right at home with songs in the night thrown in with Christ we have lasting joy, while all worldly pleasure, in comparison, would be but like a desert. Weary one, Come and see!

Forsaking the church's means of grace and seeking worldly devices is causing the younger element of our race to flock to the crowded cities to become victims of the many traps and snare of the devil, which results in wrecked blasted lives and souls lost in hell.

Only recently in a police raid, several women were discovered in the Chinese quarters who were held as prisoners in their subterranean cells. What an awful life—dead to all that is good—dead to the world!

Then there was a case of a broken hearted father, who, in the anguish of his soul, came from Maryland to take the body of his once fair daughter back to her former peaceful, quiet, country home. She had died from an operation performed by a "she—devil," to hide her shame. In the moments of her death struggles she had shrieked for a glass of water, and some of the inmates of this house, which is located on Arch street, told how they closed her eyes after death and laid out her form. These hard-hearted fiends are lurking everywhere to prey upon the innocent and lead astray girls who have forsaken the God of their forefathers.

Let us refute these false teachings and get our young people to realize that the best happiness and joy in this life, and all that is good, is to be found in the church's influences, its surroundings, and by taking part in its spiritual life and work. Then, instead of crying out, "I'm lost!" at death we can sing

"O this is like heaven to me;

I've crossed over Jordan to Canaan's
fair land,
And this is like heaven to me."

In the life of Hester Ann Rogers and many of the old saints who are now with Jesus, they testify of the great ecstasy and joy that filled their souls at the prayer and class meetings and how they sang on the streets on their way home. How they overcame the devil and temptation by the strengthening influence of the church, how they walked for miles thru the snow, and heat, to the village church. But now some are strapped so by the ungodly fashions that they could not walk far; also moving pictures and dances have more charm, but nothing to satisfy their poor starving souls. Only Jesus can give the soul a feast.

Then poor hard-worked mothers and widows, orphans, and the sin-burdened souls went to the church services and heard the preacher speak in words burning with Holy Ghost fire that brought comfort to their souls. Some wives dragged out by the hair by their brutal husbands, who afterward found that their harsh treatment was all in vain and were brought to Christ themselves.

Let us get back to the old ways of our forefathers—back to their faith, their God, their church, their ways and then we will see such a beneficial change that all these joy-rides, Sunday frolics, and schemes of reformers and scientists, etc., can never bring about. The panacea is to be made new creatures in Christ Jesus by being born again and filled with the Holy Ghost! (Acts 3:19-20).

The Monday morning accounts of Sunday accidents and drownings should be warning enough to remember the Sabbath day and keep it holy!


If you Pray, you Give.
News of Church Activity

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

H. P. Steigerwald, Grace Steigerwald, Mary Heisey, Cora Alvis, Sallie Doner, Hannah Baker, Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Lewis Steckley, Elizabeth Engle, Macha Mission, Choma, N. W. Rhodesia, South Africa.


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

Jesse and Docia Wenger, box 10, Boxburg, 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.

On Furlough Myron and Adda Taylor Jesse R. and Malinda Eyter.

OUR CITY MISSIONS.

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

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

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

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


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

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

MT. CARMEL, HOME

We are sorry we must report so much of a deficit. The $69.27 deficit is largely accumulating grocery shortage. Utmost economy is used in planning for the table and otherwise, but as our family seldom numbers less than twenty-seven, and sometimes more, it will be seen that this means there must be planned for and served at least eighty-one meals a day. And while we do without some things which in most private homes are considered necessities, yet each item of expense soon counts big where there are so many to be provided for. Besides the grocery bill, the fuel, and repairs, there are the school supplies which must be furnished for an ordinary sized school. We might also mention that the shoe fund needs a good replenishing at the beginning of the Winter season, to properly fit up the children in foot-wear, such as shoes and rubbers.

Of the $740.00 indebtedness, a little more than half has been paid. Dr. Barber who had expressed a desire in the Spring to solicit from the business men and interested people in the county had to give up his plans for the Summer on account of ill-health, he being forced to undergo an operation. We are glad to know, however, that he is on a fair way to recovery. We pray that our Father may open up avenues of help as it pleaseth Him.

We are very grateful to those who are workers together with us both by prayers and means. Together, both "they that sow," and "they that reap" shall mingle their tears of joy and reward at the harvest time.

The nice contributions of ready-made garments, dried fruits etc., which have come from various sources are really appreciated. Wearable clothing and clothing suitable to be made over has always aided us in economizing in the line of dry goods.

We are grateful to those who have so kindly contributed to our school needs and the personal needs of our teacher, whose services are given gratis. May God bless each giver with the "blessing that maketh rich" and "He addeth no sorrow with it."

FINANCIAL.

Report for two months, July and August.

Receipts.

Bethel S. S. Kan., $14.00; Mrs H. Sollenberger, Kan., $2.00; Mrs. Whitney, Pa., $3.
October 6, 1913.

CHICAGO MISSION.

"Blessed be the God and Father of our Lord Jesus Christ which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you."

"Whom having not seen we love, in whom tho now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

I bless the Lord for this unspeakable joy in the soul, and the deep desire to know and walk in His will, and that He shall indeed have His right of way in us as channels to bring the light of Jesus to many who are in darkness and know not the way to life and truth. Tho the work is encouraging, we are burdened for the masses who pass our doors daily seeking to be faithful to their father the devil (John 8:44). Jesus' command is, to go out into the highways and hedges and compel them to come in that His house may be full.

We covet the prayers of the saints for us that in all things we may be faithful, and in humility be true to the trust He has given us. We wish to thank the saints for their remembrance of us. Alike we shall receive our reward, according to His Spirit in us. May God bless according to His promise in His word.

FINANCIAL.

Report for month ending Sept. 15, 1913.

Balance on hand, $24.44.

Receipts.

S. B. Herr, Chicago, Ill., $5.00; Mary Flexbarger, Anderson, Ind., $5.00; Rosebank S. S., Kans., $10.50; Lydia Byer, Hamlin, Kan., $1.50; Pleasant Hill S. S., Hamilton, Kan., $10.50; Bro. Kauffman, Abilene, Kan., $5.00; Sr. Schmutz, Abilene, Kan., $2.00; Total, $67.26.

Expenses.

Groceries $25.00; express, $1.00; gas, $6.12; hot water tank, $6.00; Total, $38.12.


PROVISIONS.

Bro. Kreider and others 2 bbls. apples, vegetables, canned fruit; Sr. Stevenson, Chicago, ½ bbl. flour, 17 bars soap and potatoes; saints of Shannon, 3 lbs. butter, pickles, beans, grapes etc.; S. H. Birt, Detroit, Kan., 5 lbs. honey; Sr. Grove, Abilene, Kans. plum butter; Sr. McClellan, Ohio, sugar, eggs, fruit and chicken.

COAL FUND.

In His Name $5.00; Sr. Shirk, $5.00; Sr. Stump, Grantham, Pa., $5.00; In His Name, $5.00; In His Name, Abilene, Kan., $5.00; Anthony Heise, Hamlin, Kau., $10.00; Bro. & Sr. Noake, Ont., $20.00; Sr. Bru­baker, $5.00; In His Name, $5.00; Abi­lene, S. S., $10.00; In His Name, $3.00; Mission S. S., $12.00; Total, $90.00. 23 tons at $4.25, $97.75. Labor, $2.25, Total, $100.00.

Sarah Bert and Workers.

6039 Halsted St., Englewood, Ill.

WAUKENA, CAL.

Dear readers: I greet you with the words of the Psalmist: "As the mountains are round about Jerusalem so the Lord is round about his people from henceforth, even for ever."

I find so many precious promises in God's word, and that has been of great comfort to me since my companion is not well. But Jesus has been my helper in every time of need. O how true it is that His grace is sufficient, as He says in His word.

Some time ago the Lord laid it on the hearts of two ministers to move into our midst. They are Bro. Samuel Eyer and Jesse Sheetz. Bro. Eugene Eyer's have also moved in; and all have bought homes for themselves.

We as brethren and sisters welcome them to our midst.

On Aug. 24, Bro. and Sr. H. L. Smith were
here with us. Bro. Smith preached in the morning service. Sr. Smith had the evening service. May the Lord continue to bless them and make them a blessing is my prayer.

I am glad to say, we as brethren and sisters are encouraged to push the battle on, expecting to see precious souls saved and gathered into the fold.

MOORE TOWN CENTER, MICH.

Greetings in the precious name of Jesus.

No doubt some have been anxious to hear the result of the tent meetings at Moore Town, and we take this opportunity to praise God for what has been accomplished.

We commenced meetings on Aug. 7. On the 18th, Eld. O. B. Ulery of Springfield, Ohio, came in answer to the Macedonian cry, and coming in the fulness of the blessing of the Gospel, the Lord greatly used him in the ministry of the Word. The word came plain and pointed, and there was deep conviction. Some came to the altar for forgiveness of their sins, and some for heart cleansing and the fullness of the blessing, and received. The Lord very definitely led some of our young people to take the plain way, and we do thank Him for it. Amid opposition and discouragement they are going thru.

Bro. Ulery left on Aug. 28, duties at home calling him away. We feel that the Lord would have further used him could he have stayed.

The meetings were carried on over the 31st, and then closed with good interest, a number asking prayer at the last service.

We expect to have baptism here in the near future, and we believe that if these now prove faithful there will still much have been accomplished for the Master here.

We then moved the tent to Merrill, Mich., where a week's meeting was held, we are sure that much good was done there. We were compelled to close as in this northern climate the nights are getting too cool for comfort in a tent.

We very much appreciate the kindness of Bro. and Sr. Long in giving us the free use of their gospel tent for these meetings.

May you continue to pray for us and the work at this place.

Yours in the faith.

V. L. and Charlotte Stump


FROM BRO. MYERS.

Isa. 40:31: “But they that wait upon the Lord shall renew their strength; they shall mount up with wings of eagles; they shall run and not be weary, they shall walk and not faint.”

The prophet here spake by the Holy Ghost. He would encourage the people to wait. The coming of the promised Messiah, it seemed to them, was long deferred and they needed encouragement. Peter writes that the “prophesy came not in olden time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.” Would to God that we as ambassadors of the Lord understood our position, or knew at all times whether we stood in the right attitude towards the Lord our God.

Man is naturally inclined to do something in the way of will-worship in his God-service. In all past ages we see that he ran ahead of God and this time holy men of God had to caution the people to wait and exercise patience and the Lord would renew their strength. How often we need to be reminded thru the Spirit lest we run ahead of God. Isaiah says, “But wait, don't be impatient.” and the Lord will strengthen you as the eagle that mounts up on his wings. He has his own strength and knows it, but we need to wait on the Lord as we would fail in our own strength. But by waiting on Him the promise is that He will renew our strength as the eagles! O what a beautiful result is ours when we quietly wait, asking the Holy Spirit to guide us in our undertakings.

I was somewhat tired of our stay here in Oklahoma as we had intended only to stop for a rest when we came here being quite worn out in body. The brethren did quite well by us giving us a place for a transient stay, not for a permanent home, but it became necessary because of conditions that we should be here for a while.

But I felt impelled to do some church work but there seemed not to be much of an opening and so had need to learn to wait as our text says. But on Aug. 19, I came to Wichita, Kan., and found my way to the Beulah Holiness camp where I soon met acquaintances who were in attendance at the meetings. In the evening Bud Robinson the noted cow-boy evangelist preached. Like Apollos he is
mighty in the Scriptures having much of it well memorized, and like the Jewish Rabbis, is well versed in the letter. He says many weighty and powerful things full in their meaning, and I pray he may do much good with the talent God has given him. But he needs to learn from the written word of God that there is no need of one foolish word to demonstrate His truths and bring conviction to the sinner. O that men believed the word of God!

Next evening, Aug. 20, I heard a sermon by Evangelist Morrison. He said much about the decline of the Gospel in the so-called nominal church. Bud Robinson preached again in the afternoon and received great applause from the large congregation. I gave vent to natural affections by laughing out loud.

I then came to Sedgwick to the home of Bro. and Sis. Joseph Eshelman where I was made welcome and treated most cordially. Next day I visited Bro. J. H. Eshelman and wife having a pleasant visit. Next day I visited Sis. Annie Shirk, the last surviving member of the Engle family, a sister to Jesse Engle our missionary brother sleeping, or buried, in dark Africa. I then was entertained for the night at the home of Eld. D. L. Graybill and on 23rd, came to Newton and was received at the home of David Zook. At night I attended a meeting being conducted by Eld. David Eyster of Thomas, Okla. Bro. Eyster was called here to conduct a ten day meeting held in a new meeting house just recently built. May God bless the word, the seed sown that there may much good result from his labors. A few sought the Lord. I was with him as a helper; preached only once. I trust I was used of the Lord in watering the lilies, while naturally the drought was appalling and the heat intense, more so than at Thomas, Okla.

On Monday morning, Sept. 1, I returned to Sedgwick, and, possibly, for the last time to visit our brethren there. Then Bro. Joe, with his family took me to Bro. R. Keagy's ten miles out, where I not only enjoyed a good meal and had a good repast but in the afternoon there were nine of us together in the room and all took part in testifying of the Lord's work and all took part in an all round prayer, and returned to our brother's home reaching just in time to be sheltered from a shower of rain.

On Sept. 2 I returned to Thomas and found my wife fairly well and happy in the Lord. We are having showers here and the great heat is broken, in fact it is quite cool so that there is report of slight frost. We are pretty well and expect to leave here (D. V.) on Sept. 22, for Goodman, Mo.

John H. Myers.

Thomas Okla., Sept. 16, 1913

EN-ROUTE TO AFRICA.

S. S. German,
Aug. 20, 1913.
they do need a Savior. Please remember the seamen in your prayers.

Last week a notice was given, that all passengers put on the life belts and line up on the deck at 4:30 P.M. Orders were obeyed. (Even little baby Mabel had one on). After all were on the deck the captain came to inspect and see that all understood how to adjust them quickly in case of necessity. This was only a drill, we could not realize what it would mean in real danger.

A few fire drills and life boat drills have been given. More drills have been given on this vessel, than on any I have been before.

Now, “May the God of hope fill you with all joy and peace in believing, that ye may abound in hope, thru the power of the Holy Ghost.”

Your sister in His service,
Sallie K. Doner.

P.S. Arrived safely at Cape Town Monday morning, Aug., 25. We thank God for His love and care to us all along the way.
S. K. D.

THE KNEELING CAMEL.

“The camel at the close of day
Kneels down upon the sandy plain,
To have his burden lifted off,
And rest to gain.

“My soul, thou shouldst to thy knees,
When daylight draweth to a close,
And let thy Master lift thy load,
And grant repose.

“Else how canst thou tomorrow meet,
With all tomorrow’s work to do,
If thou thy burden all the night,
Dost carry thru?

“The camel kneels at break of day,
To have his guide replace his load,
Then rises up anew to take
The desert road.

“So thou shouldst kneel at morning’s dawn,
That God may give thee daily care,
Assured that He no load too great
Will make thee bear.”—Selected.

“For so hath the Lord commanded us,
saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth,”
Acts 13:47.

SELECTED.

THE LAST PRAYER MEETING.

The account of it may be found in the sixth chapter of Revelation: “And they said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb.” This is the prayer that will be offered!

There will be a great multitude at that prayer meeting. Many prayer meetings are very thin—few are present. Not so the one before us. All that have ever treated the Lamb of God unworthily, and persisted in it, will be present. Millions more will probably do it. They will all be at the meeting.

Distinguished persons will be present. Those who live upon the high places of the earth usually have little to do with prayer meetings. They are above such things. They leave such meetings for the poor, the unlearned, the low in life. But they will come to this meeting. We have express mention of this: “And the kings of the earth, and the great men, and the rich men, and the mighty men said ‘Fall on us.’” They may never have been in a meeting where there was a prayer before. But they can not stay away from this.

There will be great emotion in that prayer meeting. It will not be dull, and drowsy, and formal. There will be feeling, the deepest feeling. Men must have the most terrible emotions when they are led to cry to the rocks and mountains to fall on them. How dreadful must be the sight of Him that sitteth on the throne, when the fear of Him inspires such a prayer as this! There will be no indifference in that meeting!

They will all pray. Some prayer meetings have but two or three, a few at most, that take any part in
them. The mass often takes little or no part in meeting, not so of this meeting. The record runs, that not only the great men above mentioned shall pray, but “every bondman, and every freeman.” The whole assembly, feeling the same terrible emotions of dread, will be constrained to offer the same prayer.

And what a prayer! It is not addressed to God, or the Lamb. They never received any spiritual homage from the multitude present at this meeting. They so ill-treated the Blessed God, and carried it to such desperate length, that they now despair, as they well may, of any mercy. Hence the dreadful prayer before us. They would go anywhere, or suffer anything, to escape or hide from God. “Hide us from the face of Him that sitteth on the throne.” They begged to be crushed beneath the mountains rather than meet the frowning face of God. They chose that the rocks should fall on them and grind them to powder, rather than encounter the wrath of the Lamb. To what desperate misery must men be driven, when they can offer so dreadful an imprecation upon themselves!

The attendants upon this meeting are all from this world: “The kings of the earth,” etc. We have divine assurance that all who persist in treating Christ unworthy are on their way to this meeting. Most of them have little to do with prayer meetings in this world, and none of them have anything to do with the spirit-service of God. They refrain from prayer now, but they will pray there. God’s character and claims had few thoughts here, but there will be no want of emotion in view of them there.

Reader, are you on your way to this meeting? You hope not, but it is your manner of life and not your hope that determines this. If you have little or nothing to do with prayer in this world—

if no domestic or secret altar is fragrant with the incense of your supplications—if you are now averse to drawing nigh to God, you are certainly on your way to this meeting. If you do not pray here, you assuredly will there.

Be persuaded to avoid that meeting. There will be enough there without you. Let the blessed duty of prayer be your joy here from day to day. Love it. Watch unto it. Persevere in it. In faith and humility carry it on. Let nothing but death stop you. Then, while others pray for the rocks and the mountains to hide them from the face of Him that sitteth on the throne, you will sing, Worthy is the Lamb, that redeemeth me unto God, by His blood. SELECTED.

GOOD COUNSEL.

It is a pitiful sight to see women squandering their precious time on miserable trumpery, and wasting their lives on needless and worse than useless frivolities. And this same wastefulness is visible in various departments of household life. Women who can not find time to read the Word of God, will pore over a library of well-thumbed cook-books and occupy whole hours in compounding and cooking indiscernible food, killing themselves cooking what other people kill themselves by eating.

Trouble came into this world by a woman’s tempting a man to eat; and the practice has been thoroughly kept up. Men supplied with plain, wholesome food are quite sure to eat all that is for their good, and more, without urging; but if in addition to the force of their natural appetite the women devote their energy and skill to compounding and preparing tempting articles of food, and then coaxing them to eat them, they are quite likely to yield

(Continued on page 21)
PUBLISHERS' NOTICE.

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

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

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

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

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

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

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

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

GRANTHAM, PA., OCTOBER 6, 1913.

TRACTS.

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

An Interesting Conversation, per hundred, 15c.

We Would See Jesus, per hundred, 15c.

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

Death Eternal, per hundred, 15c.

Scriptural Head Veiling, per hundred, $1.25.

Redemption, per hundred, 15c.

Prayer, per hundred, 15c.

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

Points for Consideration, per hundred, 12c.

Scripture Text Envelopes, per hundred, 20c.

Scripture Text Mottoes, $10.00 worth for $6.00

Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1216 Walnut St., Harrisburg Pa. Tracts are free to mission workers.

MARRIAGES.


OBITUARY.

BINGEYMAN.—Mary Ann Binge-man was born at Petersburg, Lancaster County Pa., Feb. 4, 1838, died at York, Pa., Sept. 4, 1913, aged 75 years and 7 months. At an early age she professed Christianity, and for the last twenty years was a member of the Brethren in Christ. In her declining days she expressed her faith in her Master, and hope of eternal life. She is survived by two sons, Harry of Tulsa, Okla., and Howard of Osborne, O., to whose home the remains were brought. Funeral services were held in the M. E. church, Medway, O., where she formerly lived. Interment in the Mennonite cemetery near the village. Services were conducted by Bro. O. B. Ulery, from Col. 1:27, "Christ in you the hope of glory."

DEWOY.—Sister Eliza Jane Devoy, was born at Patriot, Ind., Oct. 26, 1838, died at the home of her son, Clay Devoy, Russells Point, O., Sept. 13, 1913, aged 75 years 1 month and 18 days. She is survived by three sons; her husband, one son and two daughters, having preceded her to the spirit world. She was converted in early life, and always enjoyed to give testimony of the joy and comfort she found in the Master's service. During the last few years of her life she found fellowship and was led to unite herself in Christian union with the Brethren in Christ. She suffered great affliction during the last few months of her life but often spoke of her readiness to depart and rejoiced in the hope she had in Christ. Funeral services, Sept. 15, at her home in Springfield, O., conducted by Bro. O. B. Ulery. Text Mark 14:8, a text of her own selection. "She hath done what she could."

LONGENECKER.—Sr. Elizabeth S. Longenecker (nee Brenner) was born in Conestoga Township, Lancaster county, Pa., Nov. 26, 1845 aged 67 years, 9 months and 28 days. Her ailment was multiple cere-bran Spinal Sclerosis. The origin of her nerve trouble was a shock received as she learned of the misfortune of one of her sons who fell in the hands of several burglars six years ago. This was hastened on by a broken limb almost a year ago. The above disease is one of the most painful and distressing of all diseases.
but in her agonizing pains she clung to her Savior seemingly losing sight of all else. At last apparently asleep she passed away without struggle in the presence of her two older children, death having come without their noticing what had taken place for a few moments. She was the mother of nine children, three daughters dying in infancy. There remains to mourn her departure her husband, Samuel Longenecker, three daughters, Mrs. A. C. Bookwalter, Mrs. Anna Hostetter and Elizabeth who is living at home, three sons, Frank, John and Allen, also one brother, C. Brenner and one sister, Mrs. Catherine Hoover, with their companions. She had a host of friends and acquaintance which were highly esteemed by her and in turn loved by them. She was converted forty-three years ago and united with the Brethren in Christ church. Her Christian life was always a devoted one and consequently she will be greatly missed. Bros. John H. Smith and W. J. Myers conducted the services, speaking from Rev. 22:14 and Mark 14:8, scriptures selected by her before passing away. The services was largely attended and was indeed a solemn occasion.

THE PARTNERSHIP.

"My father and I know everything In the whole wide world, we do!" My little son nodded his curls at me; "Just everything, mother,—true!"

"Then tell me, Sir Brag," I teasing said, "Where in the world so wide, I can find the country of Yucatan." He answered with unmoved pride: "That one is father's to tell—it's hard; The easies are mine; but we Together know all that there is to know! Ask one that belongs to me."

From the child's innocent lips I learned A lesson of trust and rest; What matter the mysteries yet unsolved? The problems of life unguessed?

One knoweth—I have no need to know; One careth who best can care; "The easies are mine!" My Father and I The whole of the truth we share—Ada Melleville Shaw in The Sunday School Times.

Shintoism, Buddhism and Confucianism do not meet moral and spiritual needs; the gospel alone can do that.

When the Lord gives us any blessing, He expects us to use the blessing in blessing others.

GOOD COUNSEL.
(Continued from page 19).

to the snares that are spread before them and become glutinous and dyspeptic. All such useless work occupies the time, exhausts the strength, and wastes the energies that might be devoted to the good of humanity and the glory of God. An old lady once said to the writer that when she was young she could cook for the family of a dozen as easily as she could for a family of three now, when there were so many different dishes to be prepared. Gluttony is one of the sins of the age, and while multitudes are pining for daily bread Christian people are contriving to see how much money they can spend, how much material they can use, how much time they can waste in tempting persons to eat what they do not need, and in stimulating jaded appetites, which need nothing so much as plain living, fasting and prayer. And as a result of their luxury they derange the digestion and injure the health, so that probably ten persons die of over-eating where one dies for want of food. The poor also ape these miserable fashions, and the means which would supply them abundantly with wholesome food, are squandered on nicknacks and ill-cooked luxuries, until means are exhausted, and destitution stares them in the face.

Our Lord Jesus warns the people against "surfeiting," or over-eating; saying, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." Luke 31:34. The days before the flood were days of gluttony, and intemperance. They ate, they drank, they bought they sold, "and knew not until the flood came, and took them all away." At the foundation of the sins
of Sodom lay luxury, "pride, fulness of bread, and abundance of idleness." Ezek. 17:49. And in the gluttonous habits of the present day may be found the root of the temptation to sensuality and sin which overcome so many.—Selected.

"SHE LOOKED BACK."

J. C. Kyle, D. D.

These words are taken from the Bible. They described the sin of Lot's wife. Reader, are you looking back?

The history of Lot's wife is given by the Holy Ghost in few and simple words. "She looked back from behind her husband, and she became a pillar of salt." We are told no more than this. There is a naked solemnity about the history. The sum and substance of her transgression lies in these three words, "She looked back."

Reader, does this sin seem small in your eyes? Does the fault of Lot's wife appear a trifling one to be visited with such punishment? This is the feeling, I dare say, that arises in your heart. Give me your attention while I reason with you on the subject. There was far more in that look than strikes you at first sight. It implied far more than it expressed. Listen and you shall hear.

That look was a little thing, but it revealed the true character of Lot's wife. Little things will often show the state of a man's mind even better than great ones, and little symptoms are often the signs of deadly and incurable diseases. The apple that Eve ate was a little thing, but it proved that she had fallen from innocence and become a sinner. A crack in an arch seems a little thing, but it proves that the foundation is giving way, and the whole fabric is unsafe. A little cough in a morning seems an unimportant ailment, but it is often an evidence of failing in the constitution, and leads on to a decline, consumption and death. A straw may show which way the wind blows, and one look may show the rotten condition of a sinner's heart. (Matt. 5: 28).

The look was a little thing, but it told of disobedience in Lot's wife. The command of the angel was straight and unmistakable; "Look not behind thee." (Gen. 19: 17). This command Lot's wife refused to obey. But the Holy Ghost says, that "To obey is better than sacrifice," and that "Rebellion is as the sin of witchcraft" (I Sam. 15: 22, 23). When God speaks plainly by His Word or His messengers, man's duty is clear.

That look was a little thing, but it told of proud unbelief in Lot's wife. She seemed to doubt whether God was really going to destroy Sodom; she appeared not to believe there was any danger, or any need for such a hasty flight. But without faith it is impossible to please God (Heb. 11: 6). The moment a man begins to think he knows better than God, and that God does not mean anything when He threatens, his soul is in great danger. When we cannot see the reason of God's dealings, our duty is to hold our peace and believe.

That look was a little thing, but it told of secret love of the world in Lot's wife. Her heart was in Sodom, tho her body was outside; she had left her affections behind when she had fled from her home. Her eye turned to the place where her treasure was, as the compass-needle turns to the pole; and this was the crowning point of her sin. "The friendship of the world is enmity with God" (James 4: 4). "If any man love the world, the love of the Father is not in him" (I Jno. 2: 15).

Reader, I ask your special attention to this subject. I believe it to be a
subject to which we ought particularly to direct our minds. Lot’s wife was lost by looking back to the world. She never really gave up the world. She seemed at one time in the road to safety; but even then the lowest and deepest thoughts of her heart were for the world. The immense danger of worldliness is the grand lesson which we ought to learn. Oh, that we may all have an eye to see and a heart to understand.

I believe there never was a time when warnings against worldliness were so much needed as they are at the present day. Every age is said to have its own peculiar epidemic disease. The epidemic disease to which souls are liable just now, is the love of the world; it is a pestilence that walketh in darkness, and a sickness that destroyeth at noon-day. It “Hath cast down many wounded; yea, many strong men have been slain by her.” I would fain raise a warning voice, and try to arouse slumbering consciences. I would fain cry aloud, “Remember the sin of Lot’s wife.” She was no murderess, no adulteress no thief. She was a professor of religion, and she looked back.

Reader, consider what I have been saying. Beware of “Looking back.”

A Nebraska pastor recently printed the following Self Examination for Fathers and Mothers of his church, and we think they will bear being brought before other parents.

Are all of my growing children enrolled in the Sunday School?

Do I realize that the Sunday school is at present a necessary link in the education of my children, supplied by no other agency?

Do I appreciate the difficulties under which the Sunday School does the work, namely; voluntary attendance and voluntary instruction? Have I given the Sunday School credit for what it has accomplished in the face of these difficulties?

Is my attitude toward our Sunday School such that my children, thru me, respect it?

Am I personally acquainted with my child’s teacher? Have I ever met her in my own home? Have I ever conferred with her about my child’s work; or thanked her for her faithful service, voluntarily rendered? Have I ever inquired how I might help her?

Am I really willing to delegate all the religious training and instruction of my children to the Sunday School, without help, sympathy or co-operation from myself?

Am I personally helping to make my home and our school such places of religious nurture that my children, naturally and gladly, will confess Jesus Christ and be eager to take their place in the fellowship and service of His church?

Some one asked a little Scotch lad, a blind boy, if he loved Jesus. Instantly the young face brightened as if with a light from within.

“Love!” he exclaimed. “We ha’e na word big enough. Wait till I see himsel’ an’ I’ll tell him.”

“Were the whole world good as you, Not an atom better; Were it just as pure and true Just as pure and true as you, Just as strong in faith and works Just as free from crafty quirks, All extortion, all deceit Schemes its neighbors to defeat, Would this world be better?”

If you Know, you Pray.
THE LOVER OF PRE-EMINENCE.

Some men have become famous by a single act; others have been made famous by a word or sentence. In the third epistle of John three persons are mentioned whose names will never die. "The well-beloved Gaius" who walked in the truth; Demetrius, who had "a good report of all men, and of the truth itself;" and Diotrephes, who loved to have "the pre-eminence among them." Everything we know concerning these men is included in this brief letter. But their characters are drawn by a master hand; a few lines express their leading characteristics, and fancy can easily fill up the outlines.

Gaius, so 'well and truly beloved" by John, the disciple of love, prospering and being in health both in soul and in body; walking in the truth, doing his work faithfully, both to the brethren and to strangers who had testified to his charity before the church; bringing forward on their journey after a godly sort those who for Christ's name's sake had gone forth taking nothing of the Gentiles,—he stands as a type of the devoted, faithful, upright, honest, truthloving Christian, full of hospitality and faithfulness, and rich in good works.

Demetrius also had "a good report," among saints and sinners, and not only "of all men" but "of the truth itself;" and the more he was known, the more highly he was esteemed, and the more heartily he was loved for his own sake and for his works' sake.

How different the record of Diotrephes. He loved to have the pre-eminence in the church; and this love of the pre-eminence was the root of numerous evils. The apostle had written an epistle to the church—probably his first epistle,—full of marrow and fatness; but this was rejected and disregarded by them thru the influence of Diotrephes. Could he have had his way that epistle might never have reached us.

More than this, "He receiveth us not," said the aged apostle. He did deeds which were worthy to be remembered for condemnation. He prated against the apostles with malicious words; he would not receive the brethren, and forbade them that would receive them; and finally, to crown the whole, he cast out of the church such as continued to exercise Christian charity, and would not be subject to his ungodly dictation as to whom they should receive or reject.

The rest of the story we may easily imagine. Diotrephes was not a great man. If he had been, there would have been no need of his struggling to climb up, or laboring to kick others down. Men seven feet tall are not under the necessity of walking on stilts, or compelling other people to stoop so that they may look over their heads. True greatness does not concern itself with rivalry. A man who is really great, is great because he can not help being great. A man who tries to be great is not great, and never will be till he stops trying. The truly great man does not labor to demonstrate his greatness, or to secure a recognition of it; that comes of itself. He lives, and moves and acts, and does his proper work, and men recognize the power that is within him and upon him.

Diotrephes loved to have the pre-eminence. If there was any possible way of coming to the front, he was bound to come. He seems to have been constantly looking after his personal interests, and laboring to advance his personal ambitions. But he was not content with his own advancement; he must possess the power of repressing, rejecting, and hindering others. He could endure no rivalry. He well knew that if
the church was allowed to come in contact with the beloved disciple and other servants of God, there was a possibility that they might not think that Diotrephes was the Alpha and Omega of all excellence. And so, while Diotrephes must come to the front, John must be sent to the rear, or turned out of doors; Diotrephes must be everywhere; John must be nowhere; Diotrephes must be supreme.

If John had been willing to enter into a compromise with Diotrephes, allowing Diotrephes to be the first man in the church, while John would be second; and if John and his friends would have unanimously supported Diotrephes in all his measures, voting for him whenever he sought office, and sustaining him in whatever he did, whether right or wrong, John might have been quite welcome to the second place in the church, the first place being secured to the man who loved to have pre-eminence. The disciple who leaned on Jesus' breast was not the man to enter into any such arrangement. As a servant of God and a follower of Christ, blameless, sincere, and upright, he could no more give countenance to the schemes and ambitions of Diotrephes, than he could have entered into covenant with Satan himself. John was a servant of God, while of Diotrephes it could be said, "he that doeth evil hath not seen God."

No doubt Diotrephes stood high among the undiscerning; his name was perhaps first on the roll of the elders of the church: in all probability he made greater professions of special sanctity than any other man in the church. If there was a committee, Diotrephes was likely to be chairman; if there was a missionary society, he would no doubt be at the head of it; if there was a great gathering, Diotrephes was on hand to call the meeting to order, or was out of sight while his friends were discreetly managing matters, or arranging for his election to office. He had a love of power. In the church meeting he was able even to prevent the reception of John, and drive the beloved apostle away from the churches which he perhaps had founded; and when discerning Christian people saw thru his plans, and preferred to retain the fellowship of the faithful servant of the Lord whom they had known so long, he made short work with them by turning them out of the church also.

Diotrephes had things his own way. What did he accomplish? Nobody knows. What has he left on record? Nothing. What enterprises did he inaugurate; what churches did he establish; what work did he do that has come down to us? To these questions we have no answer. He died; his work, and wealth, and memory perished; and we never should have known that such a man ever existed had not the apostle pilloried him for perpetual infamy in this epistle.

Some of his followers and imitators might perhaps learn a lesson from this fact. As ambitious and as prominent, as self-seeking and tyrannical as ever he was; as ready as he was to exclude the faithful and all who will not acknowledge their pretensions, and crush out all manifestations of independent thought and spirit, they go their way as Diotrephes went his way; and when they are gone they will leave behind them as little as he left.

The name of John is held in everlasting rememberance. The name of Diotrephes stands in the church a perpetual warning to office-seekers and office-holders, and an admonition to petty ecclesiastical tyrants, who, imitating his wrong-doing, may profit by reading the record of John which hands him down
I was born in a Buddhist family, and was brought up in strict religious ways. Every morning we used to offer fresh flowers, rice, and tea to the idol, Amidadustu, light the lamps, burn the incense, ring the bell, bow down and worship the idol, with beads hanging on our hands. I was never allowed to take my breakfast before worshipping the idol. In the evening the whole family assembled before the idol and repeated certain forms of prayer. During the Winter convention my mother and I would sometimes get up about three o'clock in the morning and go to the temple to attend a morning service held before dawn. I read Buddhist scriptures and listened to their preaching, and I was naturally led to believe on Buddha. I knew nothing of Christianity during those years.

When I was eighteen years old I fell ill with the typhoid fever, and it was thought that I was dying. The priest was called to make me ready to go. I was resigned to my fate, told mother of a few things to be done after my death, and was quietly waiting for death every hour. I can never forget those days of waiting for death, without Christ. When I came to that point I was not satisfied with Buddhism at all. I wanted something better, for I never got the assurance of the pardon of sins from Buddha. And altho they taught us so much of the future glory and happiness in “Gokuraku,” I was not at all glad to go. Everything seemed so unreal and unsatisfactory. That is the way millions of honest heathen are being deceived by false religions, and are passing away without conscious salvation.

I am so thankful that the Lord spared my life that time. After my recovery I began to seek the truth, but I was greatly puzzled with mixture of teachings—Buddhism, Shintoism, Confucianism, Darwinism, and Spencerianism. Sometimes I went to a Christian church and read the Bible, but I did not understand it.

In 1888 I went to America for education. Praise God, He knew what I needed, and He was waiting there, spreading the nes before me. There was a lady there in San Jose, California, whom God used to lead me into the light. She was over seventy years old, but she loved me so tenderly, and made it her work for the Master to teach me English and the Bible every day. Sometimes I would trouble her with many foolish questions. One day she convinced me of the utter impossibility of understanding supernatural things by the natural intellect, and insisted on my need of prayer for divine illumination. I said “I can not pray, because I do not know even whether there is God or not.” She said “You just pour out the sincere desire of your heart, and the true, living God will answer you.” I followed her advice, and began to say every night alone in my room, “Christians say that there is a true, living God but I do not know. If there is such a God indeed, show Yourself to me and I will believe. I know I am a sinner, and am troubled. Who can give me true peace and victory? Where is the truth?” It was hardly a prayer but God took it for prayer, and answered me in such a mysterious way that I can not explain. One night, while attending a meeting, the power of God fell upon me, and I cried out, “God have mercy on me, a sinner!” Immediately the burden of my soul rolled away, and peace and joy came into my soul. Thank God His salvation is some-
thing real and satisfactory.

In 1891, one morning as I was repeating the Lord's Prayer in our University Chapel, and as I said, “Thy will be done on earth, as it is in heaven,” I felt a rebuke in my heart. God was asking me if I really meant it. And I found there was something in me that was always saying, “My will be done!” I said, “Hallowed be thy name!” but I was not glorifying God in my life. Again, I said, “Thy kingdom come,” but I was shutting out the King from my heart and would not let Him reign. Thus I repeated the Lord's prayer hundreds of times in vain. Was it not awful mockery of God? But the Lord was so patient with me. He did not punish me, but convicted me of my carnality. There I stood before God, double-minded and half-hearted trying to serve God and mammon. From that day the Lord's prayer was something so terribly serious that I could not say it conscientiously until I got wholly sanctified, and yet we had to repeat the Lord's Prayer every morning in the chapel. The Holy Spirit brought to my mind passage after passage, showing me the need of a clean heart, the life of entire consecration, and the reception of the Holy Spirit, the promise of the Father. I tried to cleanse my heart, but I could not. The more I struggled, the worse I got. I was not troubled with outward sins, but with my self-will and my ambition. The conviction was deep, and the conflict severe. Oh, I can never forget those miserable weeks of struggle and defeat. I used to go out into the fields and pray for hours every night. One night the devil whispered to me, “You have been praying for so long; but the Holy Ghost has never come. You are too bad to receive Him. Stop praying now.” I felt what the devil said to me was quite true, for I was as bad as ever. I was disheartened, and had no courage to pray. But I was so hungry that somehow I could not give up the subject. Alone in the dark field, I looked up to the sky, not knowing what to do. I turned away in despair from myself to Jesus. There I came to the end of my struggle and self-effort, and all of a sudden the Lord opened my eyes, and oh, what a revelation He gave me of His Love! It was simply wonderful. I can not describe it. As I was looking to Jesus and was pondering on His love, how He left His heavenly Father and His royal throne, His comfort and His glory, His riches and His angels, all for me, and how He humbled Himself and came all the way down to the sin-cursed earth just to reach a sinner like me, how He led a life of poverty and hardship, shame and sorrow, for me He suffered and agonized for me, and how He bled and died for me!—Yes, as I was looking up to Jesus on the Cross I was melted down, and He won my heart and my all. I said “Lord, thou hast bought me with Thine own blood. I am Thine. Forgive me for my selfish life in the past. Lord, I am willing to be anything for Thee. Life or death, Thy will be done!” Immediately the fire fell and consumed my “old man.” The Comforter entered my heart, and has made His abode there ever since. Jesus became my all in all. By His grace I love Him with all my heart. “There is power in the blood” to cleanse us and to keep us clean. Hallelujah!—T. Susa. Selected.

The greatest discoveries of pioneers, the bravest exploits of military chiefs, would be seen to dwindle into insignificance beside the labors of missionaries of the cross.

If you Read, you Know.
THE REASONABLENESS OF THE
SANCTIFIED LIFE.

Certainly there could be no valid objection to a holy life. Holy living has never hurt any one. Truths of every kind have been underrated or pushed to an extreme. There is no movement but what has had to carry some unreliable folks, nevertheless the normal attitude and condition prescribed for the Christian. That such a life has been underrated and overrated by both friends and foes cuts no figure in the case. We should know "what saith the Lord" on the subject. There are four points at which people stumble seeking to live such a life.

1. They are hindered by some folks who profess the experience. Instead of looking at the best they know they are apt to look at the worst. No one would condemn a dry goods store because of an inferior piece of calico found amid great shelves full of the good, nor a grocery on account of a few rotten potatoes scattered around amid bags full of choice ones, yet people will overlook the most beautiful Christian character, ignore scores of earnest, holy men and women and estimate a work by a few unreliable people who have drifted into it. Again, we often err in judging folks thru a misunderstanding. We do not know how much light people have. We can not read the innermost motive. Who are we that we shall say why so and so did so and so. The best of men can not please everybody. This crooked and perverse generation still insists on looking at things thru its own glasses. It is often the case that when men do just right somebody else pronounces them wrong. After all, God looks at the heart and will deal with us accordingly. Some people have more sense than others. Some can do, and keep victory in their soul, what others could not do because of different degrees of light, but each must walk in the light revealed to him. As long as we try to regulate our walk by those about us we will be in trouble. Christ is the standard. Keep your eye on Him and walk accordingly, and the risings and the fallings of others will not turn you to the right nor to the left, but you will pursue your course along the King's Highway until you enter the gates celestial.

2. Doctrinal difficulties. They exist, and the more thoughtful the man is the more he can find to stumble over if he will search for it. No finite mind can so adjust doctrinal distinctions and theological niceties so as to please everybody else. The various sects have originated largely from our imperfect conceptions of truth. Truth is not split up into warring sections, but is symmetrically whole. For instance, the Baptists may look at one side of it and the Methodists another, the Congregationalists may stress a certain phase of a subject and the Presbyterians another, but they all, so far as they have the truth, are looking at the same thing the one from one point of view and the other from another. No human brain is powerful enough to adjust its statements of doctrine so as to meet all the intellectual and moral diversities of a fallen race. The church will never be able in this age to all agree upon the doctrinal formula of holiness. They vary in their definitions of sin, some making it consist in conscious states or acts, the other in an attitude or spirit that may even exist in the subconscious state, but be this as it may, we can and should agree to disagree with regard to these points of difference not settled by positive "Thus saith the Lord," and to agree to base teaching and practice upon those fundamental truths concerning which there can but little difference of opinion. We insist that fol-
lowing out the broad lines of Scriptural teaching we find sufficient truth accepted by the church at large on which to predicate both the experience and life of holiness, and while in this imperfect age there will always be doctrinal differences we may and should unite upon the essentials for holy living. It is not necessary that every one should see the doctrines of the Scriptures just as we do to live a sanctified life. We do insist that people must be sound on the atonement, whatever else of peculiarity of view they may have with regard to other things, because the propitiatory work of Christ is the very foundation on which all holy living is based, but with regard to many points on which devout people have never been able to agree, there may be the largest liberty of opinion and yet a holy life.

3. There has been much difference of opinion as to what constituted the sanctified life and how to enter upon the same. It has been the storm center of much needless controversy. All churches, so far as we know, agree that it is the privilege and duty of all Christians to consecrate themselves wholly to the Lord, to lay themselves upon the altar for time and eternity. This is entire consecration, and we have never heard such a state opposed by any one. If it is good to be partly, certainly it is better to be all the Lord's. Now the Scriptures teach that the altar sanctifies the gift. (Matthew 23:19). That whatsoever touches the altar is made holy (Exo. 29:37). Is it unreasonable to urge people to consecrate themselves wholly to the Lord and then to believe what the Bible says, that “the altar sanctifies the gift?” Is it unreasonable to urge the people to walk in the light as He is in the light,” and that “the blood of Jesus Christ His Son will cleanse them from sin?” (I John 1:7). Certainly not. What is a sanctified life? It is a life wholly given to God. How do we enter? By committing all to the Lord and trusting him to cleanse, fill, keep and use that which is thus committed. Is there anything unscriptural or extreme in doing thus? Should we not encourage them to believe that He will cleanse the committed thing. Should we not urge them to be filled with the Spirit and to trust God to keep and use what is thus given to Him. Should we not be “vessels sanctified and meet for the Master’s use?” The “abiding life” and the “sanctified life” are the same. Surely everybody ought to live this way.

4. Another point over which people often stumble is that of insisting on a certain kind of an experience. They want to feel like they have heard somebody else describe. They are not satisfied unless they can have certain tides of emotion, a peculiar kind of an experience, just like they heard Mrs. So and So give. Now this is all wrong. No two experiences are exactly alike. The manifestations of the Spirit differ in various individuals as widely as the individuals differ in temperament. If we comply with the above mentioned conditions God will manifest Himself to each of us as we most need, but He does not promise to humor any of our whims with regard to manifestations. “The Judge of all the earth will do right.” It is our part to commit ourselves wholly to Him and to trust Him to cleanse and keep the committed thing, to fill us with the Spirit and to use us for His own glory. Many of us have foolish notions with regard to Christian experiences. We get an idea that it is to sit on a cloud of glory and sing ourselves to sleep in everlasting bliss. There are clouds of glory and bliss unutterable but they are mixed with battles fierce, burdens heavy, toilsome journeys, prob-
lems great, and tests and conflicts innumerable. But in the midst of it all we may sing:

Tell me not of heavy crosses,
Nor of burdens hard to bear,
For I've found this great salvation
Makes each burden light appear;

And I love to follow Jesus,
Gladly counting all but cross,
Worldly honors all forsaking,
For the glory of the cross.

Oh, the cross has wondrous glory!
Oft I've proved this to be true;
When I'm in the way so narrow,
I can see a pathway thru;

And how sweetly Jesus whispers,
Take the cross, thou need'st not fear,
For I've tried the way before thee,
And the glory lingers near.

It is a gladness in Jesus amid the heartaches. It is sweetness in the midst of the bitter and it is victory in the midst of what had first seemed defeat. The Lord is our portion. The consciousness of being His and He being ours is enough for a soul to shout over throughout eternity. If we are continually looking at ourselves rather than at the Lord we will have serious spells of the "dumps." A healthy examination of our condition is good, but morbid introspection blights. Reckon yourselves all the Lords. Trust Him to cleanse and keep. Wait before Him in earnest prayer and He will witness to all the work that He is doing in your heart and life. Walk in the Spirit and ye shall not fulfill the lusts of the flesh. Should you find that you have inadvertently done something wrong, confess it instantly before the dark cloud of condemnation has shadowed your spirit. Claim 1 John 1:9. If we confess our sins that He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. Put your feet on this promise. Satan will try to drive you from it. He will tell you that you have got to mourn for days in order to get forgiveness. Don't listen to him a moment. Feeling or no feeling, believe what God says. Say in your heart I have confessed. It is my purpose, thru the grace of God, to never do so again. I take God at His word. Believe the blood cleanses. You may not feel that it does just at the moment, but hold on in spite of the accusations of the enemy and the clouds will all soon pass away, and your soul will be at rest in the Beloved.

We submit to every impartial reader, is there anything unreasonable in the way of holiness as we have thus described it; better than all, is there anything unscriptural in it? Nay, verily, it is as solid as the Rock of Ages. It is based upon the word of God, and they who order their lives accordingly will triumph here and will shine gloriously hereafter to the praise of Him who loved them and gave Himself for them that they might be redeemed from all iniquity and purified unto himself, a peculiar people, zealous of good works. Amen.

**ONLY THREE PLACES.**

There are in God's universe only three places of residence for human beings, according to our present knowledge. Speculations and theories about other planets and conditions of being are familiar to us. But God's chart shows only three places for human habitation. One of these is for temporary residence only, a starting place for one or the other of two places of final, eternal abode, where life's journey ends and destiny is fixed. These three world's are Earth Heaven and Hell.

Earth is the world with which we are most familiar. We know something of
its history, geography, and geology, and have an inspired forecast of its ultimate form and destiny.

Here the mystery of existence, of life, begins. Here our baby feet begin to tread a path of pilgrimage. Here we take our brief course in the school of Divine Providence. Here we come to ourselves, swing out into an overawing consciousness of being, of responsibility.

Our stay here is for an uncertain period. The journey may be short or long. It may terminate in babyhood, immaturity, or in old age. We know not when. Before the Deluge some of the earth-pilgrims stayed here for centuries, some almost a millennium. The time schedule of life none may read. It is God's own secret.

Here none can stay. "Here have we no continuing city." We must up and away. It may be suddenly, "in a moment, in the twinkling of an eye," with our earthly affairs all unready. No matters of business, no undeveloped schemes, no unfulfilled contracts, no uncompleted tasks can put off the inevitable hour of departure.

Our life here will determine to which of the two other worlds we shall go when we pass out from this. We shall go on in the direction in which our faces are set as we come to the last hour. It will be up or down, as the trend of the life has been. God can make no mistake in the final allotment.

Heaven is one of the two world terminals for the pilgrim of Earth. We know heaven only by what God has been pleased to reveal concerning it. Of the existence of such a world we have no doubt. "If it were not so," said our blessed Lord, "I would have told you." The place is beautiful beyond all human thought, the consummation of blessedness and glory.

Hell is the other of the two world terminals for the pilgrims of the earth. About this strange, awful world of destiny we know only what is written in the Book of God. Only by fitful flashes of revelation into the enshrouding "outer darkness" can we catch some horrifying glimpses of that world of woe. And only in the phonograph of the Word can we hear the heart-breaking moans of the unhappy souls who have chosen Hell for their abode.

Hell is a place originally prepared for beings who did not begin life in our little world. It was opened as a penitentiary for rebel angels—"prepared for the Devil and his angels." It is the only place fit for those who consort with the Devil in his rebellion against the God of heaven.

Those who do not want Jesus to reign over them—who do not want to be like Him and with Him here—who refuse
His call of love and mercy—what shall God do with them when they pass out of this world? Heaven is a place prepared for His holy children who love Him, and surely the unclean Christ-rejecters can not find residence there! There is only one other place, the great penitentiary in the outer darkness, which was prepared for life-imprisonment of the Devil and his angels.

Three worlds. We are living in one now. Soon we shall go hence. Into which of the two unseen worlds shall we go?—The Evangelical.

A NEW TESTAMENT PARADOX.

There is a gracious paradox in the passage (Heb. 12: 2) in which Jesus is spoken of as “the author and finisher of our faith.” The truth summarily stated is that the beginning of the life of faith and all that follows is Christ’s work. A little study will help us to grasp the truth expressed and to see how deep it goes. First, we love Jesus because He first loved us. He came to seek and to save the lost. He brought light and love and power. In this sense he is the author or beginner of our faith. Secondly, he is the finisher of our faith in all the sense in which our faith can be said to be finished. The good work he begins he continues. (1) This means growth in knowledge. Clearer perception of truth, wider vision, and a firmer hold of it is wrought in the experience of every one who follows on to know the truth as it is in Jesus. (2) It means growth in strength. The power of this faith is the power of an endless life. Its possessors go from strength to strength. It is a life hid with Christ in God. Where this strength abides, it grows. (3) It means growth in love. The love of Christ is the consummate flower of the New Testament religion. If our faith does not lead to this love it is vain, radically defective somehow. In the lack of this element of love, the whole structure of a Christian life crumbles. This work is a work always finished in a true sense, yet it is never absolutely finished. That is, every stage of a true believer’s life is perfect for that stage. Perfect repentance means true repentance. Perfect forgiveness means the consciousness of the divine mercy beyond doubt or confusion of mind. Perfect love means the love that casts out fear, the love that fills the believer’s heart. The heart that is filled with God has no room for anything opposed to God. The finisher of our faith in this sense of the word is he who began it. It is good all along, and the best things are always ahead. The finishing point today is the beginning place tomorrow. All we get we keep, and our spiritual acquisitions go on forever. Blessed paradox!—a finished work that never ends.—Bishop O. P. Fitzgerald.

COMMUNION MEETINGS.

Pennsylvania.
Mechanicsburg, ............At 6 p. m. Oct. 25.

LOVE FEASTS.

Pennsylvania.
Martinsburg, Oct. 18, 19.
Those com' bv rail take trolley at Chambersburg for Green castle. Leave car at stop 60. All are invited.
Graters Ford Oct. 18, 19.

New York.
Clarence Center Oct., 18, 19.

Michigan
Fairview M. H., Dayton district at 1.30 p. m. Oct. 11, 12.

Ohio.
Waterloo, (Rosebank), Oct. 11, 12.
All are cordially invited to attend these meetings.
Lost, Lost

Reader:—That is a solemn word! "Lost at sea"—"Lost in infancy"—"Lost in Death"—"A lost man"—"A lost woman"—"A lost child." All these words call up sad thoughts. But to be lost at last!—how mournful. What a fate for you or for me. What an end for one who might have been a son of God, an heir of glory: a companion of angels and glorified saints; to miss the heavenly port, to fail of the grace of God, to perish and be lost!

---Tombstone Epitaph---

What an epitaph would that be. What a sad word to close up the history of a being destined for immortality—lost! Young, brave, polite, witty—but lost! Beautiful, amiable, caressed, flattered—but lost! Serious, moral, courteous, affectionate—but lost! Correct in deportment, a church-goer, benevolent, learned, respected—but lost! Reader, shall such a record be written above the resting place of your buried hopes? "Lost! Lost!" Oh, 'tis a terrible thing to be lost in the wilderness; to be lost at sea; to have your ship ground to fragments amid the roaring tumult of the breakers and the frown of the lake of fire and brimstone—to be lost amid the surging billows of Niagara, and saw a beautiful flower growing there. She coveted it; she reached forth her hand to pluck it, but bending above that dread abyss, her foot slipped, and she was lost! Ah, reader! the flowery path you treads overhangs perdition's awful gulf, and those beauteous blossoms of pride and praise are waving far out above the fiery deep: pluck them and you are lost! Lost!

---Christless Reader, Lost Now---

Christless reader, you are lost now. Not fatally, not irrecoverably. Thou hast destroyed thyself, but in Christ is thy hope. You are a "lost sheep," but the Shepherd of Israel seeks you today. You are a lost son, but a father's heart yearns over the absent prodigal. Will you return? Ah, you are in darkness—you know not how. Let me tell you: Years ago a man was benighted in one of the mining regions in England. He lost his way. It was dark. Dangers were thick around him. The next step might precipitate him down some awful shaft. He realized his peril. He stopped still, and began to cry with all his strength, "Lost! Lost! Lost!" Oh, what a moment of agony! But a cottager hears the sound. Grasping a lantern he sailes forth and answers the voice. Guided by the mournful cry, "Lost! Lost!" he hurries over the moor. The man sees in the distance a glimmering light; it comes nearer and nearer, until at length it shines around him and he sees,—O heavens! he stands upon the very verge of death—another step would have plunged him hundreds of feet down the shaft of a coal-mine and dashed him in pieces at the bottom. Another step—ever another effort to save himself, or to find the way, would have been his ruin.

---Stop at Once---

Reader, you are lost. Stop—stand still—cease from your wanderings—cease from your works—cry now to God. There is no other help. Lift up the voice; cry "Lost! Lost! Lost! Lost! God be merciful to me!" Jesus will hear you. He came "to seek and to save that which was lost." He will save you. Oh will you not be saved? Now is the accepted time! Now begin to cry to God for help. It will come. Jesus will help you. Hear the experience of one who had tried it:

"I waited patiently for the Lord! And he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: Many shall see it, and fear, and shall trust in the Lord." (Psa. 118:1-3).

---The Forging Tract---

The foregoing tract which is complete in a small eight page, 3½ by 5 inch booklet, with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 40 cents per doz.; $1.50 per fifty; $2.50 per hundred, postpaid. This booklet has proved a wonderful inspiration to some who were lost in sin, and others in doubt or discouragement.
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 busts of wailing and grashing of teeth! What eternities of despair! Irredeemably lost. No chance for a light to shine out in 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 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.
Then haste, sinner haste, there is mercy for thee,
And wrath is preparing—flee lingerer, flee!”

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

TIME, DEATH AND ETERNITY.

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

To-day thy feet stand on Time’s sinking sand; To-morrow the footprints remain, but thou art gone—where? into INFINITY.

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 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, rhine 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 today. 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—is 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., 15c. per 100, $1.00 per 1000, postpaid.