11-17-1913


George Detwiler
Evangelical

The Earth Shall Be Full of the Knowledge of the Lord as the Waters Cover the Sea.

Isa. XI. 9.

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

Psa. 20. 7.

Visitor:

GRANTHAM, PA.

NOVEMBER 17, 1913.
SPECIAL OFFER

SPECIAL BIBLE AND AGRICULTURAL COURSES
AT THE MESSIAH BIBLE SCHOOL AND MISSIONARY TRAINING HOME, Grantham, Pa.

In order to supply the request of a number of persons, who do not have the time to take a complete course in the Bible study and other branches, the Board of Managers decided to offer Two Special Courses, the branches to be elective, as follows:

BIBLE COURSE.

The Special Bible Course will be under the supervision of S. R. Smith, especially the doctrinal part, together with the other branches, namely, Bible History, Bible Geography, Bible Biography, Bible Outline, Harmony of the Gospels, General Epistles, and Types and Shadows.

AGRICULTURAL COURSE.

The Agricultural Course will contain two periods a day to be devoted to the study of Chemistry of the Soil, Fertilizers and Feeds, Principles of Stock-Feeding, Milk Testing, etc.

All students in this Special Course may select from the studies offered in the regular courses of the School, such studies as will best meet their immediate needs, such as Bookkeeping, Penmanship, Vocal Music, etc.

All students in this Special Course will be required to take one Bible Subject, and may elect more if they desire. The term opens Monday, Dec. 8, 1913, and closes Mar. 19, 1914, with a ten-day Christmas vacation, Dec. 20 to 29.

Persons desiring to take either of these courses should have at least a common school education, but no entrance examinations will be required.

Opportunity will be given to specialize in the subject of most vital interest as much as possible.

The rates of tuition, board, room rent, etc., will be the same as listed in the general catalogue for the regular courses.

The TEN-DAY BIBLE CONFERENCE, which has been held annually for the past four years, will be held again on January 25 to February 3. The BIBLE CONFERENCE is free to all, except those who do not belong to the student body, who will be charged Fifteen cents per meal for their board, providing they board at the School.

For further information, address,
Sec'y., Messiah Bible School, Grantham, Pa.
The Gospel of Christ... Saves all Who Believe

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THE HORRORS OF WAR.

After the siege of Paris we took a walk to see some of the havoc of the contest. A shop caught our attention, because it exhibited so clearly the work of various forms of shot and shell. It was open for inspection, and we stepped in; tho for the matter of that we could already see the interior from the outside. Crash thru the wall went a shell and up went the roof; another crash, and a shell had descended thru the lower roof, thru the floor and into the basement, scattering bricks and stones on all sides. How would the reader like to see his own residence thus ventilated? Yet it was somebody's home. Here little children played and infants slept. Here loves were plighted and cares were shared, here household treasures were stored and family memories enshrined. Little cared the cannon for the sanctities of home.

If it be grievous to see houses thus destroyed, what must it be to see the bodies of men, those living houses, cut to pieces, filled with agony, or done to death by a penetrating shot? One death in the street startles every passerby; we can not even bear to look upon a bleeding gash. What must it be to see the dead in heaps, and to listen at night-fall to the moans and groans of wounded men? Alas! man is a wolf to man. There exists not an animal so terrible to man as man. 'It has been said that the worst peace is better than the best war: we do not like this way of putting it; but it is clear that war is a terrible thing. "Blessed are the peace makers." Let taunting and vaunting expressions never to be used by any of us; national prejudices and antipathies let us diligently oppose; let us treat all men as brethren, and let our patriotism walk hand in hand with philanthropy. When the streets ring with cheers because of a great fight, let us remember the widows and the orphans, the hospitals and the maimed, the dead and their sufferings on the field. There are enough who "delight in war" without Christians joining their savage society.

—C. H. Spurgeon.

"Jesus I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my all shalt be,
Perish every fond ambition
All I've sought, or hoped, or known,
Yet how rich is my condition,
God and heaven are all my own."
"O Christ, He is the Fountain,
The deep, sweet Well of love."

Thus sings the poet, and we can not but wish that we all had a more complete consciousness of His excellencies. He is life and light as depicted in the writings of the beloved apostle. In our singing we protest that we "never will cease to love Him," and in our testimonies we say we will "follow where He leads." How important that this be our true attitude toward Him. When He was in the flesh He was despised and rejected, scourged and crucified. They hated Him without cause. He did no sin neither was there any guile in His mouth, yet they cried, "Crucify, crucify." And He is not loved by all in these days. Nay there are many who hate Him. He is still put to the cross, crucified, as has been said, between two thieves—business and pleasure. Hatred is not expressed against Him in the same way as it was then. The editor of Our Hope calls attention to the fact that "Satan in the garb of an angel of light, with ministers who pose as ministers of righteousness (II Cor. 11:14, 15) manifests his opposition by the denial of the Person of our Lord, the denial of His Deity, the denial of His work on the Cross, by dishonoring His blessed and holy Name. His aim is to get the Person of Christ out of the way. This is the object of the enemy. Thru the destructive Higher Criticism, thru the philosophies of the age, even thru progressive reform movements and socialistic ideals and other schemes, he constantly and cunningly works with this end in view. And he succeeds in obscuring Christ and in the deification of man. Eventually he will put his counterfeit Christ, the Anti Christ, in
the world. And man, unregenerated man, yea, nominal Christendom, follows willingly in this progressive and increasing rejection and hatred of the Christ of God." We are certainly in the last days, and we need to be watchful that we be not deceived. The downward trend is becoming more evident as time passes. Attention is called to the successive downward steps. Arius and others in the early times held to Christ's pre-existence, His supernatural birth, His offices as Priest and King; but they spoke of Him as the highest creative being. They denied His essential Deity, but affirmed that He was more than mere man. Then follow denials which rob Him of His Glory and lower the dignity of His person, making Him a human being, but still holding that He was specially commissioned by God, that He is a great Teacher who worked miracles. Then follows the teaching that all men are alike by nature the sons of God, and there is no need of an atoning sacrifice nor Mediator. His resurrection and presence with the Father in Glory is denied. His death was a martyr's death, they say. They deny that He was raised, that He is Priest and King. They have judged and are judging Him by the standard of the age in which He lived, that if He were living now He would have more light about human conditions and would speak differently, that He is no longer a teacher of absolute truth, that in many things present day teachers have reached a higher knowledge than He had. He made many mistakes, they claim. With a more pronounced enmity and Satanic hatred; they say that His teaching of a sinful lost humanity needing atonement is dangerous. "Faith in Him and His teachings must be looked upon as an obstacle in the way of a true and universal religion, the future religion which a certain professor in the University of Chicago and others have announced." They say that men can not come to absolute freedom of thought and action unless they cast off His yoke as Teacher and Ruler, and in order to accomplish this the teaching of the rising generation must be controlled, and every reference to the Gospel, the blood, regeneration, etc., must be eliminated from the Sunday-school. Thus is work of the destructive Bible Criticism going forward and will eventually end up in the Anti-Christ. It behooves us therefore to keep ourselves free from these new cults, knowing that we have found that in Christ which saves and transforms, and keeps us unto His coming: "Beloved, we are now the children of God... it doth not appear what we shall be but we know when He shall appear, we shall be like Him for we shall see Him as He is" (I John 3:2).

There is much said and written in these days about "Biblical Criticism," "Higher Criticism," "Destructive Higher Criticism." Many may not know just what is meant by these terms. Rev. Professor Griffeth Thomas of Toronto, Ont., is writing a series of articles dealing with this subject for The Sunday School Times. In the opening words of his writings he defines what is meant by these terms. We give the following extracts from his first article:

The term "Biblical Criticism" is often heard today, and it is at once important and inevitable, for no one can use the Bible without being a "critic,"—that is one who exercises his judgement. There is nothing unlawful in criticism; indeed it is absolutely essential. The Bible challenges inquiry for truth has nothing to conceal. There is perhaps no book in the world so full of the most
perfect candor and frankness, inviting attention and fearlessly relying upon its own substantial truthfulness to commend itself to the minds and hearts of its readers.

There is also another term frequently used at the present time. "Higher Criticism;" and this, too, calls for special attention. What are we to understand by "higher," for it seems to imply a criticism that is "lower? Lower Criticism is concerned with the text of the Bible, involves the study and comparison of manuscripts and versions in order to arrive at the correct text. This work is essential and invaluable in all translation and revision. Higher Criticism investigates the origin and structure of Scripture. It is concerned with the historical setting of the Bible, and with the study of the various books in the light of the times when they were written."

It is well for us to keep these definitions in mind. And we also need to remember, as Mr. Thomas says further that scholarship is not everything, and technicalities of learning cannot solve all problems. The Higher Criticism would reconstruct Jewish history completely on a number of points. But Mr. Thomas claims there is nothing in Jewish history to support this. He says: "The nation and the record go together, the latter often influencing the former, and from time to time witnessing against it. How then is it possible for us to accept an entirely different account of the Jewish people,—an account of which there is no trace to be found in the realm of history? Deuteronomy, say the critics, was not written by Moses but discovered in the time of Josiah (II Kings 22) having been composed perhaps a century or so earlier. But it is pointed out that there is much in the book that is entirely inappropriate to the time of Josiah. "Such matters as the extermination of the Canaanites, the election of a king, the reference to Ebal, Gerizim, Edom, Moab and Egypt, are all appropriate to the time of Moses, but absolutely incongruous at the late date of Josiah's reign." It is safe for believers to steer clear of any teaching that involves such glaring inconsistencies, and receive the record as we find it and to which Jesus Himself gave His sanction.

Bro. D. L. Book of Thomas Okla., with his wife is making an extended visit among several of their children in the state of Oregon. Bro. Book writes briefly of their journey and a few other things as they found them.

They left home on Aug. 29, stopping at Newton, Kan., over Sunday attending a few meetings being held by Eld. D. R. Eyster. Leaving Newton on Monday they reached Mountain Home, Idaho, on Thursday and visited with J. A. Eyster, sister Book's youngest brother. The visit was mutually enjoyed only with this drawback: there is no salvation enjoyed in the home. Bro. Book remembered that he had heard many earnest prayers offered up for this one by his now sainted mother with others of his brothers and sisters which are still unanswered, and he invites others to unite with them in earnest prayer that the Lord may find way to their hearts. From there they came to Klamath Falls, Oregon, reaching that place on Sept. 11, in the evening where their oldest son Jesse met them and conveyed them overland 22 miles, the next day, to Merrill Ore., where three of their children have their homes. Here they purpose to stay indefinitely and work for the Lord what they can as He will give grace and help. Christianity is not flourishing there as it might, but they have found...
a few with whom they can have fellowship.

It would be a good place for some of our people to settle and help spread the gospel. The children who live there are anxious to have others join them in the work. They have started a prayer meeting. The first one did not look very encouraging, but the brother found encouragement in Zech. 4:10, first clause, and since that first meeting they have been very much encouraged. It is in a nice fertile valley and is mostly under irrigation.

The communion meeting at the Messiah Home Chapel on the second instant was well attended and greatly enjoyed by the believers. Eld. Jacob Books and Bish. Kreider conducted the morning service. Elder Charleston, Mechanicsburg, ministered in the word in the afternoon. In the evening bishops Kreider, Wert and Smith had charge of the service. There was a goodly number of communicants, the local number being swelled by visiting members from Grantham, the Cumberland dist., and from other parts of the local district. We trust all were edified, and encouraged to press onward and upward, “looking to Jesus,” “till He come.”

Chicago is to be the center of Bahaiism, a heathen cult introduced in this country not long ago. Eight acres of land have been secured which is to constitute the universal center of the religion of Bahai. Work on a $1,000,000. temple is to be started this year. There is to be a school for orphans, a college, a hospital, and a home for cripples. Believers in the faith will contribute money for the building which will take ten years to complete. Thus is America headed towards heathenism.

PHILADELPHIA MISSION NOTICE.

It is evident from letters and verbal reports that the former notice in the Evangelical Visitor, concerning the discontinuance of the Philadelphia Mission work, was misunderstood, in as much as some are of the opinion that the Philadelphia Mission work is still progressing under the supervision of Brother Peter Stover.

Just what the misunderstanding is in general, we fail to learn. Suffice to say that there are some who are under the impression that Brother Stover was disqualified for the continuance of the overseeing of the Mission in Philadelphia, while others are under the impression that the work is still going on under restrictions.

In order to disabuse the minds of any, we hereby give notice that the Philadelphia Mission work, as authorized under the auspices of the Home Mission Board is suspended for the remainder of this Conference year.

This does not mean that there are no services held at the Philadelphia Mission house, but the services that are held are the same as any other house of worship, namely, the regular Sunday forenoon and Sunday after noon Sunday school, and evening meetings, as well as the prayer meetings during the week, and that Philadelphia Mission property shall be considered during the remainder of this Conference year as a place of worship, as any other church property, and since Brother Stover has had charge of the Mission work and lived in the Mission property, he is authorized to occupy the living quarters, rent free, and in consideration of his rent is to keep the place clean and ready for public worship.

In order to vindicate Brother Stover from any reflections that might be charged up against him on account of
the suspending of the Mission work, we hereby state that the suspension of the Mission work is not due to any misconduct or disqualification of Brother Stover, but principally to contentious conditions in the Philadelphia Mission church district, which it is claimed, are largely due to a variety of teachings, which do not conform with the tenets of the Church of the Brethren in Christ.

We again kindly call attention to the fact that Brother Stover does not receive any support from the Home Mission Board, or from the Church while he is living in the Mission property, and that all those who are visiting in the Mission place, or making use of the hospitality which so liberally abounds in the home of Brother Stover, that they should in some degree remunerate Brother Stover to an extent that may be commensurate with what we teach, because they are well stricken in years, and those who are profiting by their hospitality should kindly remember them in a Christian way.

We also learn that there are those who think that Sister Mary Stover, who sometime ago for a short time was the overseer of the Philadelphia Mission work, who is now enjoying the hospitality of her stricken parents-in-law, together with her daughter, is receiving support for what she is doing in a Mission way.

We would kindly state that to our knowledge she is not receiving any support from the Home Mission Board, or otherwise, unless it would be personal donations, and we also have the assurance that Sister Mary Stover, with her daughter will not make herself burdensome to her aged, stricken parents-in-law by enjoying their hospitality, without in a Christian way remunerating them for the same.

By this action of the Board is not meant that Mission work should not be carried on in Philadelphia in connection with the Philadelphia Mission property there, but that it is an uphill work for any one to engage in Home Mission work when there are constantly antagonizing and criticizing elements abounding to such an extent that it is unpleasant, even for strangers that happen to drop into the services.

There are those who have been criticizing the Board in action by not publishing in full detail, the conditions abounding in the Philadelphia Mission district, but it has been, and is the Board's purpose to avoid personalities as much as possible, and invoke the assistance of God thru the Holy Spirit, to relieve the strained conditions there, and in conclusion would say that as long as we are not willing to die for each other, and are standing upon our own righteousness and dignity, we will not be proper subjects for peace, much less for the Kingdom of Heaven.

Gen. Ex. Board

A series of meetings will begin at Hummelstown, Pa., Nov. 30. Eld. J. B. Leaman of Upland, Cal., will have charge of the meetings.

Sr. Mary J. Long informs her friends that her address for the present is Cedar Springs, Penna.

Careful students of the lodge system of our time, both those who favor lodges and those who are opposed to them, understand that the lodge worship of today are identical in principle with Baal worship of three thousand years ago. What was Baal worship? It was the adoration of the forces of nature. As the sun is the leading object in the solar system it became, naturally, the leading god in Baalism. Most lodge men do
not know that Lodgism is Baalism. The scholars among the lodge men do know this and teach it but the rank and file simply submit to their associations, pay their dues and vote for the lodge men who are candidates for office. This is the lodge life of the ordinary lodge man. There are exceptional times, like the days when William Morgan was murdered, when preachers, deacons, sheriffs, judges, farmers, united to deliver from legal penalties their lodge brethren who had committed the crime of murder, but these, as I have indicated above, are the exceptions and not the rule.—Blanchard.

"Young lady, take warning. All over the land you find girls driven back to father's house on account of poverty, brought about by the saloon. It will send the son home with a lie upon the lips to his mother, with bleared eyes, red nose, swollen neck, polluted breath and bad temper. It will take the last piece of furniture from the bedroom, the last garment from the wardrobe the last picture from the wall, the last rug from the floor, the last bucket of coal from the cellar, the last crust of bread from the starving child and the last penny from the purse. It will stab the last ray or happiness around the hearthstone; crucify the last germ of love in the heart and will send the child on the street a vagabond and leave the mother with blanched face and furrowed cheek."

How can I tell you of the gift of quietness? I can tell you of a young monk who came from the monasteries when Christian faith was preached in power in Egypt. The monk came to the Bishop Alexandria and said to him: "Father, what is it that St. Paul meant when he says, 'Baptized into His death?" The Bishop looked at the young monk and said: "Go to the grave of Clement, and tell him all the unkind things you have heard said of him; tell him how the people in the city say that he preached for fame, that he worked for gold, and sought for place and position." "The grave of Clement!" said the young monk, "he is dead!" "Go, my son, to the Armenian and tell him we are glad he is dead, thankful to be rid of him!" The young monk returned. "Well, "said the father, "what did he say?" "Say!" said the monk, "he was dead!" "Go, my son, again to the grave of Clement; tell him all the kind things you have heard said of him, what a saint he was, how we miss him, and how the whole church depended on his ministry."

He obeyed and returned. "Well," said the Bishop, "what did he say?" "He answers nothing, "was the reply. "He is dead!" "Now thou knowest what it is to be baptized into His death, to be indifferent alike to praise or blame, wistful only to accomplish the will of God." I think I can understand the gift of quietness a little, by parable and story as a gift of death. Our ambition busy with vexatious evil; our discontent feeding upon shadows; our covetousness never allowing us a moment's peace; our pleasures ministering to self-love and never satisfying! Let us pray for the gift of quietness, for the gift of death to every ambition save to be found in Him; death to every covetousness save to earnestly covet the best gifts; death to every lust save the pleasures at His right hand for ever more. The gift of quietness! "Peace I give unto you; not as the world giveth give I unto you"—the peace of a wonderful Personality.
CONTRIBUTIONS.

REDEEMING THE TIME.
Eph. 5: 16.
BY G. C. CRESS.

Paul was a busy man. Busy men have no time to waste. They are redeeming the time or as most commentators agree, they are "buying up the opportunities." Paul bids the brethren at Ephesus to be diligent in redeeming the time as it fleets past them. They had their opportunities and today we have ours. I would like to suggest three ways in which we may redeem the time that is ours for if we miss it now it is lost forever.

First: Christians should have prudent foresight. When a man purposes to make a journey he does not immediately put on his hat and start. He consults timetables and fares. He studies routes and seasons. If there are other languages and money to be used, he anticipates these. To make a journey without being foreshown is to miss half its charm and pleasure. The name of those i's Legion who have lifelong regret that at one time or another they had rare privileges at hand but being ignorant until it was too late, they lost them forever.

The value of foresight is seen in the campaign of an army. The leader looks ahead, studies the ground, counts on the probable moves of the enemy and provides for emergencies. To have a regiment of infantry, a troop of cavalry or a battery of artillery in reserve for crises has saved many a day. Napoleon lost Waterloo because he could not move his artillery in time.

So in redeeming our time as Christians there should be a sanctified vision of the future and its probable vicissitudes. The eye of faith should sweep the horizon of the tomorrow and the coming needs be anticipated. "Ye are not of the night nor of darkness that that day should overtake you as a thief," says Paul.

Jesus with His divine foresight could see that love would inevitably lead Him to death while His dim-eyed disciples could see nothing of danger ahead. He must needs show them again and again that the Son of Man must suffer many cruel things and die at the hands of his enemies while they saw nothing. In the sad hour of Gethsemane they slept and while the Savior was triumphantly meeting death on the cross they were failing miserably.

The rank and file of the church by using a little time and thought to foresee opportunity, could enrich, not only their own life, but the life of the great social mass into which they are cast as the good seed of the kingdom,—leaven to work until the whole is leavened.

Again: Another means of grace whereby we may more profitably buy up the opportunities about us lies in earnest retrospect. He who looks one way only loses most of life's vision. It is wisdom to gaze forward to the blending of sky and land in the far horizon and to count the cost of overtaking the distant goal but wisdom also teaches us to scan the past and to read its vistas as an open book. The past shows us not mere dream and fancy but cold,
often cruel, facts. The temples, tombs and desolation of Egypt, the sands whirling over mounds where populous cities once stood, the ruins in our own land that were old when the pyramids were building, these all are signposts on which is written, "CAUTION." The skeleton at the feast was a silent witness bidding men look back as well as forward. The Scriptures are the record of the past. They were written for our instruction. Search the Scriptures, then, ye who would be wise and see and hear what God hath wrought. For he who best knows the past can best utilize the present and chart the future.

Retrospect is a great tower from which the soul may scan the winding paths over which the race has come up over the wilderness sands to the Promised Land of Today. Looking backward will teach us that the trials and struggles of our lives have been accomplished in multitudes of other lives ages before we were born. The record of the past shows us how they came up out of great tribulation and speaks its certain message to us, "Trusting in God, go thou and do likewise." Life does not grow vigorously thru onesided culture. Look forward, look backward but make every look pay toll for God and humanity and your own life will be unconsciously enriched.

Finally: A third means toward wise buying-up of life's opportunities lies in pious introspection. "The chief study of man is Man," says one of the sages and "Know thyself," is equivalent to a divine command. The shores of Time are piled high with the wreckage of human life which might have been saved to large fruitfulness by a better knowledge of self. Men need to know the body, so fearfully and wonderfully made for it is at once their best servant and the source of their greatest weaknesses and dangers. Failure to know the inherent needs of the body and to supply these leads to disease and impairs not only the physical tissues but often causes both mind and morals to deteriorate. He who would win in the struggle of life must learn to know his body and with Paul to keep it under and to bring it into subjection to the will of Christ. The largest investment of life calls for the highest physical efficiency. Therefore look within, oh you who would reign with Christ and keep the body a fit dwellingplace for His Spirit.

Also look well to the mind. "As a man thinketh in his heart, so is he." Carefully scrutinize the habits of your mental life. It is the dictum of science that many diseases are attributable to mental states. Sorrow and worry, anger and envy bring on nervous disease. Nervousness ruins the stomach, impairs digestion and assimilation and enfeebles the vital organs. No dyspeptic, no nervous wreck, no diseased body can hope for permanent relief until the mind can be put into a normal state.

Many persons cease all studious habits when schooldays are over. This is a fatal error. Why not keep the mind that priceless gift which lifts us so far above the brute creation, alert and active? If we would buy up the best of life we must cultivate the "study habit." "Study to show thyself approved unto God," "Give attention to reading," "Search the Scriptures;" and many other divine injunctions bid us beware mental sloth. Many men and women persevere in their mental activities until the hair is silvered and the body bent for the end and they are towers of strength if, with their well developed minds they have the humility of true discipleship.

It is to the servant who has been diligent in redeeming the time that the Master will one day say, "Well done," and
and he shall set his house in order and go out to meet his Savior with the calm confidence that all worthy saints have won in the experience of true Christian life.

Lewistown, Montana.

THE PRAYER LIFE.

BY IDA HEISE.

I have felt impressed to write a few lines for the VISITOR and will obey with the help of the Lord.

The subject of prayer has been on my mind for some time. I am so glad we have a God that hears and answers prayer. When I was yet in my sins I cried unto the Lord and He delivered me. I have found since then that is means for us to keep our way clear if we want our prayers to reach the throne. For “if I regard iniquity in my heart, the Lord will not hear me.” (Psa. 66: 18).

What a small thing it takes to shut off our communion.

I am so glad for the possibility of knowing our line is clear and that the Lord hears us. I believe there are many professing Christians who are not living the prayer life, and who do not enjoy secret prayer. I think one of the greatest forces of our spiritual growth is secret prayer, for only while we pray we live.

Just a little of my past experience. There was a time to which I look back with regret, when secret prayer so often seemed a duty, and how often I did grieve the Spirit when I was prompted to pray in public, and I would excuse myself, because I felt my weakness and I could not pray like others. I praise Him. I did not stay in that condition, but came to the place where I surrendered my all, died out to the old man, and since the Holy Ghost has come into my life I can say to the praise of God that prayer has become a blessed privilege.

Sweet place of prayer, supremely blest,
Where Jesus folds me to His breast;
God's angels seem to hover there,
And glorify that place of prayer.

How good it is we can carry everything to God in prayer, and can cast our burdens on Him, for He careth for us. And how He does so wonderfully undertake for us, and renew our strength. “They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint” (Isaiah 40: 31).

I am so thankful I have learned the wondrous secret of abiding in the Lord. “For if ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you” (Jno. 15: 7).

I praise Him for the many promises we find in the word.

I am so glad I can trust Him for all things even the healing of my body. He has so often helped me in such definite ways, thru prayer and believing His word. I am encouraged to live for Him, for I believe He is coming some of these days, and what a time of rejoicing that will be.

Victoria Square, Ont.

I frequently thought that the time of my departure was at hand, and I believe, so far as I am able to judge, that I did cast my eternal interests on the mercy of God, thru our Lord Jesus. I felt that He had made a full atonement by the sacrifice which He offered up; and that, eternal life being promised to every one who believes in Him, I might look forward with humble expectation, to the time when all who are accepted in the Beloved, shall be declared pardoned, justified and made meet for the inheritance of the saints in light.—Wm. Carey.
BLAMELESS NOT FAULTLESS.

Last year I received a letter from my wife in which there was another little letter written by the hand of my boy, then six years old. If I should show you that letter and ask: "Is that letter faultless?" you would answer: "Well, no." "Is it blameless?" Most assuredly. Love wrote it, love prompted it, love did the best thing possible, under the conditions of that time; but it is not faultless. By and by I may have a letter from that son, better written, better spelled but none can ever be more blameless than the first one that crossed the sea to me.

You can write a blameless epistle if you will, if not faultless; the epistle which love prompts, which love dictates. God help us to live blameless lives!—Rev. G. C. Morgan.

What need has any honest man to belong to a secret society? Every one can see why thieves, counterfeiters, assassins and the like need secret accommodations. If their work were done openly they would be imprisoned and killed. They must work in the dark if they work at all, but why should honest men who wish to be clean themselves, and to help other people to be clean, unite in secret associations? Why should any good man wish to unite with organizations which exclude wives and children? It is one of the characteristics of worthy men that they honor their wives and children, that they companion with them, that they give them not simply clothes and bread, but fellowship and affection. What is the reason that the great secret organizations should be composed of men who meet almost always at night and who leave its place of assembly after honest men and women are asleep? Why should honest men be sworn to have their throats cut across, their tongues cut out by the roots, their hearts and vitals taken out, their bodies cut in two, their skulls smitten off and their heads taken away, if they should be untrue to a secret lodge? These penalties show the Satanic character of the order. No beings but the devil and his agents would care to mutilate the human body in this fashion for failure to abide by the teachings of a secret society.

Why are the moral teachings of this order what they are? Why should men be sworn not to steal from their lodge brethren, not to slander their lodge brethren, not to commit adultery with the relatives of their lodge brethren? What is the meaning of such obligations as these? Lodge men tell us that they mean nothing except that there is a little special protection thrown around their own people without any licensing as to others but the language does not indicate this. A lodge man may steal from anybody in the world, slander anybody in the world, strike anybody in the world, commit adultery with any one in the world, provided these persons wronged are not connected with the lodges, and he violates no lodge obligations.—Blanchard.

EDITORIAL NOTE.

THANKSGIVING.

Thursday, Nov. 27, has been proclaimed as the national Thanksgiving Day for this year. The President requests that this day be observed in a religious way by all citizens of the land, assembling in churches, and render thanks unto God for blessings innumerable as enjoyed by the people of this nation. God help us to observe the day as becomes His children.
News of Church Activity

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

H. P. Steigerwald, Grace Steigerwald, Walter O. and Abbie B. Winger, Mary Heisey Matopo Mission, Bulawayo, South Africa.

H. Frances Davidson, Lewis Steckley, Elizabeth Engle, Sallie Doner, 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 Ey ter.

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.

A Thanksgiving service is announced to be held in the Brethren’s M. H. Palmyra, Pa., on Thanksgiving Day beginning at 9:45 A. M. The brethren of the district invite all who can to meet with them and join in the service.

SAN FRANCISCO MISSION.

Greeting in Jesus’ name. The last month has held a number of interesting events for the Mission and the workers. One of these was the privilege of having Bro. and Sr. H. L. Smith and Sister Effie Rohrer with us for a few days preceding the time of their sailing for India.

Sr. Rohrer came to us several days before the others, and it seemed like old times, since she had spent a year and four months in the Mission as a regular worker. We certainly enjoyed the whole occasion, of which Sr. Adeline Burkholder has already given an interesting account in the last Visitor.

On the 16th of the month another company arrived, including Bro. and Sr. Chas. Naylor and three of their children, Bro. and Sr. Noah Zook, all of North Dickinson county Kansas, and Sisters Hattie Haldeman and Grace Engle.

Others have been to see us, including my own dear mother Sr. Mary Springer of Upland, Calif., and Bro. S. R. Smith and wife with Sr. Ruth Byer and Miss Hannah Eyer stopped with us on their way back to Grantham, Pa., where the girls expect to enter the Messiah Bible School.

On account of our small quarters we could not give sleeping room to many of these dear friends, but we enjoyed a number of meals together, and their bright faces and ringing testimonies added cheer and inspiration to the meetings and were a blessing to us all.

On Oct. 19, way opened for us to hold a gospel service aboard the battleship “Pittsburg. We were taken to and from the ship in one of the ship’s launches, and were very kindly received on board. We understand that the captain of this vessel is a religious man and they have a Bible Class among the boys of about twenty members. One of these Christian boys has been attending the Mission quite frequently since the ship has been here, and during this
time, has been led to put away his tobacco, and has been enabled by the grace of God to surrender himself to the Lord for the fulfilling of a call to missionary work, which has been upon him for several years. He expects to get free from the service as soon as possible and get busy for God.

This month has also brought a change in the staff of workers. Sr. Ella Linkey has gone home to Upland, Calif., intending in a few months to take up school work at Grantham, Pa., as a preparation for the work of the Lord in South Africa. Our sister has certainly filled a large place in all of our hearts and in the work, and we miss her greatly, but the Lord was so kind in sending Sr. Mamie Witter of Abilene, Kansas, to step into the vacancy, and we feel sure the blessing of the Lord will be hers in this new undertaking.

We thank all those who have so nobly stood by the work with their means, and we desire to do our very best to prove worthy of the trust and responsibility thus placed upon us.

FINANCIAL.


Receipts.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hall offerings</td>
<td>$28.59</td>
</tr>
<tr>
<td>Zion S. S. Abilene, Kan.</td>
<td>$34.20</td>
</tr>
<tr>
<td>D. B. Winger, Upland, Calif.</td>
<td>$1.00</td>
</tr>
<tr>
<td>Valley Chapel S. S., Canton, O.</td>
<td>$85.70</td>
</tr>
<tr>
<td>G. A. Kaufman, Abilene, Kan.</td>
<td>$5.00</td>
</tr>
<tr>
<td>E. D. Eckerman, Upland, Calif.</td>
<td>$1.00</td>
</tr>
<tr>
<td>N. E. Zook, Abilene, Kan.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Sr. Hattie Haldeman, Upland, Calif.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Sr. Grace Engle, Lancaster, Pa.</td>
<td>$2.00</td>
</tr>
<tr>
<td>C. H. Naylor, Talmage, Kan.</td>
<td>$5.00</td>
</tr>
<tr>
<td>Upland Calif. S. S.</td>
<td>$25.00</td>
</tr>
<tr>
<td>C. C. Burkholder</td>
<td></td>
</tr>
</tbody>
</table>

Expenditures.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Car fare</td>
<td>$10.70</td>
</tr>
<tr>
<td>Hall expenses, light oil, etc.</td>
<td>$7.69</td>
</tr>
<tr>
<td>Table supplies, $20.00</td>
<td></td>
</tr>
<tr>
<td>Sr. Linkey car fare $8.65</td>
<td></td>
</tr>
<tr>
<td>Poor $6.85; communication services $2.50; house rent $8.00; hall rent $50.00.</td>
<td></td>
</tr>
<tr>
<td>Balance on hand Sept. 24th</td>
<td>$4.55</td>
</tr>
<tr>
<td>Oct. 24th $5.62</td>
<td></td>
</tr>
</tbody>
</table>

Sincerely yours and His,

Elizabeth Winger and workers.

CHAMBERSBURG MISSION.

We come again in the precious name of Jesus, greeting all of the dear ones of the Visitor family, as also all who have helped in the support of this work. We thank all of them and wish them God's rich blessing.

Three weeks meetings were held here recently. They were interesting and encouraging to God's children, and we hope the seed fell into some honest heart. Some asked for prayer, but it means to go thru with God. It seems these days it takes so much preaching to reach the people and to convince them that they really are sinners. O how little Bible conviction there is!

My daily prayer is that God may leave them no rest day nor night, take all sleep from them until they must yield.

We also had a Sunday School Convention here and it was surely inspiring to the soul and I believe God's blessing will rest on it.

Bro. Wenger is still the same. I ask all the dear ones to pray for us that God may have His way. Also pray for the work.

FINANCIAL.

Report for August, September and October, 1913.

Receipts.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mt. Rock S. S.</td>
<td>$18.61</td>
</tr>
<tr>
<td>Mission S. S.</td>
<td>$10.00</td>
</tr>
<tr>
<td>Air Hill S. S.</td>
<td>$7.15</td>
</tr>
<tr>
<td>Convention offering $8.51</td>
<td></td>
</tr>
<tr>
<td>Sr. Moned $3.00</td>
<td></td>
</tr>
<tr>
<td>J. S. Wiles, $1.00</td>
<td></td>
</tr>
<tr>
<td>Sr. Hoover, Jersey, $5.00</td>
<td></td>
</tr>
<tr>
<td>Sr. Fannie Brechbill, $1.00</td>
<td></td>
</tr>
<tr>
<td>Sr. Hintzleman $5.00</td>
<td></td>
</tr>
<tr>
<td>Rosebank, Kan. S. S.</td>
<td>$10.10</td>
</tr>
<tr>
<td>Bro. and Sr. A. O. Wenger</td>
<td>$10.00</td>
</tr>
<tr>
<td>Due Mission last report</td>
<td>$4.09</td>
</tr>
<tr>
<td>Total $78.96</td>
<td></td>
</tr>
</tbody>
</table>

Expenditures.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provisions $24.36</td>
<td></td>
</tr>
<tr>
<td>light $1.13; coal $56.25; provision per A. O. Wenger $10.00; Total $91.74.</td>
<td></td>
</tr>
<tr>
<td>Due Mission Nov. 1, $12.78.</td>
<td></td>
</tr>
</tbody>
</table>

Other donations consisting of apple-butter, pears, apples, cornmeal, chickens, sweet potatoes, plums, canned fruit were received from the following, S. S. Burkholder, Henry Brechbill, S. H. Wenger, S. D. Wingert, D. H. Wingert, Edward Diehl, M. H. Oberholzer, Clark Hock.

A. O. and Elizabeth Wenger.

BUFFALO MISSION.

To the dear readers of the Visitor, greeting with Psa. 125.

After an absence of several months we are thankful that God opened the way for our return. It seems so very satisfactory to feel that He who knows is leading the way, and while it is not always our own choice, it is so pleasant to trust in God.

The work here has its encouraging features. God's Spirit is talking to hearts; a few are responding while others are closing their ears, and turning from the light. Continue to pray...
for us that God may have His way in every heart.

We appreciate the co-operation of God's servants and hand maidsen, in the financial part of the work, and pray God's blessing on every one.

**FINANCIAL.**


<table>
<thead>
<tr>
<th>Financial Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>Balance on hand</td>
</tr>
</tbody>
</table>

**Receipts.**

Bro. R. Petkie, Buffalo, $1.00; Sr. Susan Rodes, Clarence Center, $2.00; Sr. Annie Cober, Buffalo, $1.00; Sr. Ida Steckley, Buffalo, $1.00; Bro. Daniel Climenhaga, Stevensville, Ont., $1.00; Bro. Peter Steckley, Betheseda, Ont., $1.00; Bro. C. Sider, Perry, Ont., $2.00; Sr. Tena Sider, Perry, Ont., $1.00; Sr. Lizzie Sider, Perry, Ont., $1.00; Sr. M. Carver, Buffalo, $2.00; Bro. and Sr. W. Burtch, Winger, Ont., Thanksgiving offering, $5.00; Bro. John Sider, Winger, Ont., $1.00; Sr. M. Hunsberger, Caledonia, Mich., $1.00; Sarah Steckley, Betheseda, Ont., $1.00; Bro. Elmer Roberts, Buffalo, $5.00; Bro. Ed. Carlyon, Buffalo, $1.00; Bro. Robert Petkie, $1.00; Sr. Nina Baker, Ridgway, Ont., $1.00; Bro. Enos Winger, Stevensville, Ont., $1.50. Total $48.50.

**Expenditures.**

Coal oil $.60; light $1.47; gas $1.20; repairing electric light $2.50; groceries, car fare and sundries $22.61. Total $28.38.


Provisions were donated by the following, Sr. Ehlers, Sr. Blake, Bro. D. V. Heise, Mr. Neidrauer, Sr. Banfield and Florence Ott. Also a rug by Blake.

Yours in the Master's service

T. S. and Cora Doner

25 Hawley St.

**REPORT OF THE MESSIAH ORPHANAGE BUILDING COMMITTEE.**

**Financial.**

Formerly reported $530.81.

**Receipts.**

Bro. and Sr. Eugene Kilmore, Grantham, Pa., $5.00; S. B. Stoner, Grantham, Pa., $100.00; a brother Grantham, Pa., $200.00. Total receipts up to Nov. 1, 1913, $335.81.

These generous gifts are gratefully received by the committee, hoping there are many others who will be prompted to come to the help of this noble work.

A. B. Musser Sec'y and Treas.

Committee: S. R. Smith, J. D. Wingert, A. B. Musser.

*I love the valley of humiliation.—Chas. Simeon.*
drew him in, and we were studying the Sunday School lesson about Moses smiting the rock etc., in which he spoke freely showing himself well informed in the Old Testament Scriptures.

He remained for the afternoon social services in which he heard about the deliverance from sin by a goodly number. Then we had our altar call, but he failed to come: however, we could see that conviction was deepening on him and a few of the saints spoke to him about getting saved. Sr. Fowler referred him to the prophesies of Isaiah, and then he was brought face to face with the Messiah for whom the Jews look. The writer then went back to him and said, "My brother, give me your hand and by that say, I accept Jesus Christ as my Savior." He hesitated for a while, but finally and suddenly he grasped my hand and said by that, "I accept Christ as my Savior," and immediately he broke down in tears, trembling, and fell on his knees and prayed earnestly for deliverance from sin. On being then instructed in reference to the promises of God to his salvation, he rose to his feet and most positively asserted that he knew that his sins are forgiven, and Jesus Christ was his Savior. It was a most striking beautiful scene as he reached the great crisis of his life, salvation, merging from Judaism into Christianity.

He has repeatedly said, that he would not give the joy of his soul for all his father's wealth, for he thinks and is sure his father will disinherit him on becoming a Christian. We believe God can and will use him in a marvelous way. He said just the other day, that he does not want to be a great man—only a real good little Christian.

Mighty conviction fell upon the people. Many saints wept as tho they were at a funeral. Sinners broke down under conviction and cried unto the Lord most earnestly, and we understand the good work is still going on. Blessed be the name of the Lord. The Lord will come to garner in the wheat and burn up the tares.

Continue to pray for us and the young converts.

FINANCIAL.


Receipts.
Marther Burtch, Winger Ont., $5.00; Magdalene Huntberger, Clarinda, Mich., $1.00; Total, $6.00.

Expenditures.
Gas, $3.60; water for one quarter, $3.90; fruit to can, $6.00; fuel, $7.50; groceries and vegetables, $29.50; incidentals, $8.68; Total, $59.18.

Balance due Mission, Nov. 1, 1913, $53.18.
Sr. Jessie Breckbill, 2 fine chickens dressed.

Yours in the battle for Jesus,
J. R. and Anna Zook.

JABBOK FAITH ORPHANAGE.

Time has moved on, and again we desire to give a brief report of the work here. We feel grateful to God, for His care and keeping and for the health we, as a family, have enjoyed. When we count our blessings, and see God's goodness to us on every hand, we feel very unworthy, in comparison when we look, as it were, at our feeble efforts, given in return for His love and mercies to us.

But we long to do what we can for Him, and when many duties press in and surround us, sometimes feel, had we two or three pairs of hands, how gladly we would use them, to labor for His cause.

The Lord has been working in our midst during the recent protracted meeting. Some of the children gave their hearts to the Lord, others renewed their covenant for which we are thankful and encouraged.

I was also permitted to go on a visit to Kansas, for a season of rest (which is so needful at a place of this kind) and enjoyed a five weeks vacation, returning with renewed interest in the work of caring for these homeless children who are being gathered here. Quite a number have lately been asking for admittance. We ask your prayers that God may direct and rule to His glory.
FINANCIAL
Receipts.
Abilene S. S., Abilene, Kan., $24.66; Mrs. Lena Schmutz, Abilene, Kan., $2.00; Belle Springs S. S., Donegal, Kan., $3.84; Anonymous, $ .50.
Other Donations are: Sisters’ Sewing Circle, Cashtown, Ont, 1 quilt; Mrs. Jesse Haldeman, Thomas, Okla., clothing, shoes, etc.
We kindly thank all who have been remembering us, and assisting us, asking to be remembered in your prayers in behalf of the work.
Yours in Jesus Name,
E. N. and Adella Engle and Workers.

DAYTON MISSION
The time has again arrived to send in another monthly report of the work here.
The Lord has said, Heb. 13: 5, 6. “I will never leave thee, nor forsake thee.” So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me.” Tho the storms may come, and the burdens become very heavy, and the future look ever so dark, it will never affect the courage of Jesus, nor remove the smile of His face. And, bless the Lord forever, it will never alter His power. I am so glad the commandments and promises of the Bible are resting upon our Christ, and can never be removed by any dark things we may see, nor any deceptive, or threatening thing we may hear. And regarding all the sad feelings of discouragement that may come to our hearts. The faithfulness of our Lord standeth sure. And if the enemy would impose upon us, with all manner of severe temptations, the Lord in His faithfulness to our trustfulness in Him, will raise up a standard against him.
O, there is so much trouble on every hand! We must wonder how many of the poor families will get thru the cold Winter that is coming. Many fathers are drunkards; the mothers are working hard to keep suffering and hunger from their doors. Only as we enter their homes, and see the conditions of neglect, and listen to their pitiful story, can we realize the sadness there is all around. Since the flood rent has advanced, coal is higher, house furniture expensive, and food costs so much, and thousands of men laid off from work, and out side work is diminishing.

Just think of all the suffering this will mean to the poor families of our city, who have not Jesus in their homes to comfort them. O, if weeping could remove those sad conditions, they would soon be gone.
We are surely living in a sifting time because of all the heart rending experiences. Many are falling by the way, and some never again to arise. I will never be able to picture, in full, to the minds of you, dear Visitor readers (only those who have had like experience will know) how sad these scenes appear to me. We have reached the time that very few really repent, and thoroly confess every sin, and go completely thru until they receive a full Bible salvation. This is a direct fulfillment of God’s word, as we find in Luke 13: 24:
“Strive to enter in at the strait (or difficult) gate: for many, I say unto you, will seek to enter in, and shall not be able.” With but few exceptions, the great company of Israel entered not into the Canaan experience because of unbelief. O, the hardness of heart in this our day can not be described. The apostle Paul warned the Hebrew brethren of this same danger, when he said, “Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called today, lest any of you be hardened thru the deceitfulness of sin.”
The other morning as I arose with a burden on my heart, it came to me as if some one had said, “Prepare for the worst.” What all those words may mean, the Lord alone knows, but, dear brethren and sisters let us be true and faithful to the Lord, in behalf of each other, hearing one another up at a throne of grace, that we may be able to stand, and withstand in this very serious time. Above all that we do let us never compromise with the devil, nor trifle with the Holy Word of God. But let us stand out together, for its entire demands at the cost of our lives. O, many are trifling with God’s precious Word, but let us remember the Word will never trifle with us. May it be our greatest anxiety to do our best to reveal to this dying world the full requirements of salvation.
We can say the work is moving on encouragingly: souls are facing their needs and bowing at the altar of prayer seeking elp from God. How many times we are made to pity poor lost souls, as they have gotten in-
to such a sad mix-up of sins that we some
times hardly know just how to advise them
to get out.

We were glad to have with us again our
dear Bro. W. J. Myers of Wayne county, O.,
in October. He broke unto us the bread of
life, under the power of the Holy Spirit and
was a blessing to us all. Then in the evening
we were called into the home of Bro. Henry
Myers to anoint and pray for the healing of
their eldest son, who was prostrated with
typhoid fever. To the praise and glory of
our God, and the fulfillment of His holy
promise, we can say that He did remove the
disease of this young man, of twenty five
years of age. He sat up in his bed and said,
"The fever is gone." O, the realization of
joy and thankfulness that filled all of our
hearts at that moment! He arose the next
day, and the second day he went out visiting,
and now is at work again. He was sick
about eight days, and the doctor said he was
entering a serious stage. When the doctor
was informed of his healing, and that he had
risen from his bed, he said he would die. Let
us truly thank the Lord for His healing pow­
er, and pray that this precious young man
may walk carefully before the world, and in
the presence of the Lord, and that God may
use him for the salvation of precious souls.

With appreciation in our hearts we report
that our Lord, thru the obedience of His
children, has cared for all our needs, and we
do thank you all, for you have been so good
to us, far more than we deserve. We know
your reward from the loving hand of our
dear Master is sure.

FINANCIAL.


Balance on hand, $12.63.

Receipts.

Samuel Burger, Englewood, O., $2.00; E. P. Groff, Pavia­nia, O., $2.00; Pleasant Grove S. S., Richland Co., O., $6.40; Henry Myers, Dayton, O., $8.50; Bro. Harley, Spring­field, O., $2.00; W. J. Myers, Massillon, O., $1.00; Alice Hoover, West Milton, O., $5.00; Sr. Custer, Springfield, O., $1.00; In His Name, $1.00; Mission offerings, $6.35; To­tal, $43.38.

Expenditures.

Table account, $7.46; gas and stove rent, $2.09; incidentals, $2.49, water, $.60; car fare, $.45; Total, 13.10.

Balance on hand, Nov. 1, 1913, $30.28.

Poor Fund balance on hand, $6.37.

To such a sad mix-up of sins that we some
times hardly know just how to advise them
to get out.

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FINANCIAL.


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Expenditures.

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Balance on hand, Nov. 1, 1913, $30.28.

Poor Fund balance on hand, $6.37.

Our light burns in love to God, but
it shines in love to our neighbor.—Matthew Henry.

I take one decisive and immediate step,
and resign my all to the sufficiency of
my Savior.—Thomas Chalmers.
ROSEBANK, KAN.

Our fall love feast held at the Rosebank church, is an event of the past.

It was held on Oct. 18 and 19. A number of brethren and sisters from adjoining districts were present. We were favored in having Eld. Myron Taylor and wife, and Elder Jesse Eyster, returned African missionaries, in our midst. These brethren helped to break the Word of Life. The services were truly a feast of love and encouragement to God’s children, and we trust stepping stones to greater activity in the Christian warfare.

With all the joy our hearts are sad and burdened, that no one was willing to consecrate their all, and receive the sanctifying grace in their hearts, nor any sinners ready to accept Jesus as their personal Savior.

On Sunday evening Eld. Eyster and wife, held a missionary meeting. This service was interesting and profitable. They told of the needs and extent of the work, and some of their varied experiences in the work. From home and abroad comes the call for more consecrated workers. Are each of us saying “Here am I, use, and send me?”

FRANKLIN CORNERS, MORRISON, ILL.

On Oct. 20, Bro. J. B. Leaman of Upland, Calif., arrived to conduct a series of meetings. He came filled with the Spirit of the Lord and the Lord graciously used him in holding forth the word of God. The Holy Spirit brought conviction to the hearts of the hearers in an old-fashioned way. Sin was uncovered and souls confessed out to the glory of God.

The second week on Friday evening the power of God filled the entire house. Souls became convicted and at the close of the service twenty came to the altar ranging in ages from 12 to 45 years. There was no excitement but the Holy Spirit rested upon each one and led the way.

One young man got under conviction in the hold on him, that it was nearly an hour before the church and the devil had such a fore he could tear loose from the power of Satan and kneel at the altar. After he knelt at the altar he confessed out and the Lord gave him a real blessing.

Bro. Leaman left us Monday, Nov. 3, for Canada, but the meetings will continue over another week.

We also had a refreshing season on Sabbath morning when two dear young souls were received in church fellowship. We certainly need the prayers of God’s people, that God may have His own way and that souls may get real Bible Salvation.

A. G. Zook.

SOUDERTON, PA.

Our love feast was held in Souderton meeting house on Oct. 25 and 26 and was well attended, visiting brethren and sisters were present from Philadelphia, Gratersford and Harrisburg. Time was well occupied in the afternoon in singing, testimonies, and scripture reading and admonition by the ministering brethren. Bro. Enos H. Hess of Grantham was present and expounded the word with power, and in the evening a solemn memorial service was held reminding us of the apostle’s teaching, “As often as ye eat of this bread and drink of this cup ye do shew forth the Lord’s death until He comes.” The services on Sunday morning were spiritual and inspiring. Brethren preached from Hebrew, 9. Let us all be steadfast, unmovable always abounding in the work of the Lord.

Correspondence.

A LETTER.

Sr. Amanda Snyder seemingly has been stirred by some things religious and is moved to write as follows: There are some comical evangelists and some who are serious. If we hold a series of meetings it is better to have the people weeping than to have them laughing. Jesus looks down over this nation and no doubt sees as much to weep over as it did when He wept over Jerusalem. If we want to laugh with the sinner all the time, in service, how can we call the gospel serious? In my Bible I see more promise for weeping than for laughter. If we are wholly the Lord’s how can we introduce anything comical into our meetings? Some one will say, “O, she is one of these long-faced Christians.” No, not a bit of it. I don’t believe we need to cry all the time, but let us behave ourselves as becometh saints. I know that the biggest class of professors does not like to be touched in our days, much less the sinner. The number of genuine conversions is not large in these days. The people are now preached into the kingdom and not born in.
They are “joined in,” or “baptized in,” or “talked in,” or “dragged in,” only so the preacher does not get too close to them. We are living in wonderful days. I am sure if we don’t want to see our condition, God sees it, and we can’t get into the kingdom unless we are born into it. Do you want to come up there before God as a thief or robber? Jesus said, “I am the door,” and I believe it as did Abraham, even tho all the great preachers should say otherwise. “Let God be true and every man a liar.” I am sure the mighty dollar is more sought after in our day. I hear of an evangelist who receives $7000.00 for holding a revival in the large cities. In some of these meetings they have all kinds of fun and they laugh as much as at any circus or moving picture show, and their music, when heard outside, sounds the same. Then, I ask, where is the seriousness of matters pertaining to the soul in these our days? As it is, no one wants to be disturbed in his false security. But all will have to meet God some day and face the record. What then? Some one will say, “She has enough to do with herself.” It is true, my trials and difficulties come thick and fast. The sun does not always shine. We are so much attached to our surroundings. Seemingly it takes much of affliction, trial and suffering to wean us from the world and fix us up for glory. May God loosen me and fit me for glory.

Amanda Snyder.

ONE WAS SAVED, BUT WHERE ARE THE TWO?

In one of the Chicago’s many hospitals, one day last Summer three little baby girls were born. Not one of the three had a welcome home to come to, nor many friends to see them.

At this time a lawyer called and wondered if we didn’t want a baby, so Sr. Bert went to the hospital. When she got there the doctor said, “Here are three, won’t you take them all?” But we were weak-handed at that time and we did not know of any place for them so we only took one. We shall never forget as we attended to her needs how often we thought, “Poor little soul, came to earth without a home.” We began immediately to look to the Lord for a home for the babe: it was sometime before the answer came. Often it was said “You poor little one, if no one wants you we do.”

As baby began to grow she won our hearts by her smile and crow. Our heavenly Father cares for the babies for He cared for Moses in the basket among the bulrushes. How He cared for Jesus when Herod would have slain Him and sent Him on a long journey for protection. So God cared for this homeless babe and spoke to the hearts of Bro. and Sr. Stump, and they said, “We will take her.” They wondered why they should, felt unworthy but willing to obey the Father, having three years before opened their hearts and home to a motherless, sickly babe, who now is a healthy, loving child and who places her little hand on her heart and says, “Jesus in my breast makes me good.”

We thank God He gave our precious darling baby a godly mother and father’s care, but one was saved, where are the two? We must remember a little soul rescued is as precious in God’s sight as an older one. Three babies came to earth the same day, at the same place, one is saved where are the two?

We will never forget the day our sister took the baby. It was a bright sunshiny morning, baby was dressed clean and white and we gave her to her mother, a pure spotless babe, to be trained for Jesus. That evening the wind became cold and the snow began to fall. As one of the workers was going out, in the hall stood an old gray haired woman with head down. She was spoken to. She said, “O, I’m so cold man, so cold, just want to warm a little.” We took her in; she was sodirty, so ragged, so drunk. Her face and hands were swollen and red from drinking and disease. No smile, no look of happiness like on baby’s face, but the deep marks of sin. But you know “Once she was pure as the snow—
But she fell; 
Fell like the snow flakes
From heaven to hell.”

We don’t know her history, but probably she was once one of two that were left homeless and friendless. Yes, once she was as pure as little baby Helen who left us in the morning.

Friends, brothers, sisters are we doing all we can for the two’s that are left? God

(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.

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

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GRANTHAM, PA., NOVEMBER 17, 1913.

TRAITS.

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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.

KNODE—STERN.—On Oct. 15, 1913, at the home of the bride's parents, Elder Isaac and Sr. Ellie Stern, their oldest daughter, Sr. Fannie was united in holy matrimony to Bro. Avery O. Knod, by the bride's father.

WINGER—SIDER.—On Oct. 29, 1913, at the home of the bride's parents, Bro. and Sr. Simeon Sider, near Stevensville Ont., their third daughter, Sr. Elsie Winifred, was united in holy matrimony to Bro. Enos Win­ger, by Eld. Girvin Bearss in the presence of many friends and relatives.

OBIITUARY.

GRIEBACH.—Sr. Hannah Griesbach died at her home near Collingwood, Ont., on Sept. 8, 1913. Sr. Griesbach came from Strasburg, Prussia in 1855 with her parents. She is survived by four children, Robert, Charles, John and Emma and also by three brothers, Eld. Charles Baker, Bros William and Herman. She united with the Brethren in Christ in her early years, and led a good Christian life, and was always desirous of attending meetings until of late years when health did not permit. She was 78 years 6 months and 4 days of age. The funeral ser­vices were conducted by Bros. Ernest Dit­son and Alex Mc Taggart.

BENSON.—Guy William Benson was born in Menomonee, Wisconsin, Feb. 16, 1883, died Oct. 23, 1913, at the San Antonio Hospital, Upland, Cal. At about the age of six­teen he united with the Methodist church at Oviatt, Mich. On Sept. 20, 1904, he was joined in marriage to Miss Alma Byer, daughter of Eld. J. Henry Byer of Upland Calif. He leaves to mourn his departure a surviving widow, four small children, father and mother of Traverse City, Mich., two brothers, two sisters and a host of friends. Funeral services were held Oct. 25, at the Brethren's church conducted by C. C. Burk­holder assisted by Rev. Samson of the M. E. church.

TUFFORD.—Bro. Philip Tufford of South Cayuga, Ont., passed away at his home on Oct. 22, 1913, in his 84th year. Deceased was born at Beamsville, Ont., where in 1864 he was married to Maria Page. Bro. and Sr. Tufford united with the Brethren in Christ many years ago, where he remained until death. The surviving relatives are, his wi­dow, one son, Manassah, at home, two adopt­ed daughters, Mrs Frank Polensbee and Miss Maragarit Tufford of Niagara Falls, Ont., and one grandson, C. R. Tufford of Edmon­ton Alta., Canada. There are also two sur­
November 17, 1913.

ONE SAVED, BUT WHERE ARE THE TWO?

(Continued from page 19)

doesn’t call all to forsake home to preach. He doesn’t call all just to give means. He needs open homes, open hearts, with love to pour out for the two’s that are left, that they may not come up in the judgment and say, “You could have taken me when I was pure, but you were afraid.”

May all of us keep our hearts open so when God seeks to find a home for the little friendless babe there may be a ready response, for how can we know but what it may be a chosen vessel of God to the salvation of many souls?

Yours in Him,
Beulah Musser.

Chicago Mission.

TESTIMONY.

Dear readers of the VISITOR:

Greetings in the precious name of Jesus. I feel to praise God this afternoon for His wonderful love to me. I am so glad He has taken my feet from the miry clay and today I am standing on the Rock. I am so thankful I have found something that satisfies. The things of this world cannot give the peace and joy I find in Christ’s service. I am so glad, I ever said yes to God’s will and I am determined by His help and grace to go thru with Christ. My greatest desire is that my life may help to lead others to the Master. I am so thankful, we can have Christ with us all the time and that He helps us every day. Pray for me dear brothers and sisters that I may do God’s will at all times.

I remain your sister,
H. Ethel Haynes.

Abilene, Kan., Nov. 6, 1913.

Let God once wound a heart, all the world cannot heal it; but let Christ speak peace to it, all the world cannot disturb it.—Selected.

SELECTED.

A NIGHT IN A MAORI HUT.

About the year 1852, when New Zealand was but little known, an Irishman who resided in one of the populated parts of the island, was suddenly called on duty to another part. The only means of transit was on foot, up high mountains, across deep rivers, and along thick forests. On the spur of one of the high hills, the foot-path parted, and two tracks were seen, one leading to the right, the other to the left. Which of these was the right one, the traveler could not tell, but finding the one to the right had been more used than the other he started off along that. Just as darkness was coming on, he found it ended in the thick brush, which became more impassable as it advanced, until the traveler, unable to proceed, sat down exhausted, and would have slept, but for the barking of dogs, which told of some village near, probably of cannibals, which at that time were known to exist in these wilds. Rising, and advancing slowly in the direction from which the sound came, he soon discovered a Maori pah, with a number of men only a few rods off, dark-skinned, wearing loose rugs around their bodies, their faces tattooed in blue lines all over. Seeing there was no escape, the traveler stepped into the open space around the pah, and was in a few moments surrounded by wondering natives. One, who appeared to be leader of the tribe, asked in fairly good English, “Where are you going?” The traveler told him where he wished to go, but he had missed his way, and asked if they could assist him to find his road. The chief shook his head, turned to the natives, and had some consultation, then said to the traveler, “You stay here tonight, then we shall take you across the
lake in the morning and set you on your way.” This was no cheerful prospect to the Irishman who imagined all sorts of horrors as about to happen to him, among others that he might be roasted and eaten as others had been in that land.

A whare, or hut, was offered by one of the natives in which he might sleep, and quickly a fire was kindled, a block of wood brought in to form a seat, and the traveler left sitting by the embers. There he sat imagining all sorts of things as about to happen, when a bell began to slowly toll. The sound brought perspiration out all over his body, as he felt sure it was his death knell, and that he would be killed at once. When the bell ceased the hut door opened, and a tall figure wrapped from head to foot in a thick rug walked in, followed in order by another and another, until the hut was almost full of tall Maori men. Then half a dozen women came in, and squatted down on the mud floor in front of them. The traveler sat on his block of wood trembling all over, not knowing what was next to be done. The chief then drew from under his rug a large book, and, opening it, began to read in the native language from it in a loud and solemn tone. Then they all joined in a slow and doleful song, not unlike a funeral dirge, followed by a few sentences from the chief, which seemed like a prayer. Then they all filed out in reverse order to that in which they had entered leaving the traveler alone.

In a few minutes the owner of the whare entered, carrying two plates, one laden with fish, the other with maize and sweet potatoes, followed by one with a pannakin of water. These were set before the astonished traveler, who however hungry, was too much excited to eat. A drink of the clear, cool water revived him a little, and, to his surprise, he next saw the native bring in some warn blankets, which he carefully spread out in a corner of the hut, made up the fire, and with a pleasant “Good-bye,” left the astonished Irishman alone in the silence, which was only broken by the sighing of the wind among the tall trees of the forest, and the rippling of the waves of the lake below, as they broke upon the silvery beach.

Where had the traveler been cast? Among cannibals? Nay, but among a group of simple Christian Maoris to whom the Gospel had come with saving power, and who had learned in their native fashion to love and care for a stranger. The strange proceedings in the whare was their form of evening worship: the book read from by the chief was the Word of God: the song was a hymn of praise, and the few words uttered by the chief were—as the traveler afterwards learned—a prayer for God’s blessing on the stranger who had come among them.

The Irishman lay down to rest by the dying embers of the fire but he could not sleep. Was he still afraid of his life being taken? No, not that. But the thought was pressing itself hard upon his conscience—“These simple Maoris know far more about the living God than I do. Altho I have heard of Him and of His love all my days, I have never loved Him in return, or acknowledged Him in prayer or praise as these once heathen men did in my presence.”

The sins of a life spent without God, yea, the open hostility manifested toward the Lord Jesus Christ, came back from memory’s depths like a resurrection from the dead.

He arose, and gazing around his strange apartment, still lit up by the flickering light of the fire, he dropped on his knees on the mud floor, confessing himself a sinner in the sight of a
holy God, and casting himself as he was upon the Savior's precious blood, which alone can cleanse from sin.

Writing to a friend in after years of that memorable night the traveler says:

"That whare became to me the very gate of heaven, of which I have often heard, but never before realized. A sweet calm came over me and I knew God had pardoned me for Jesus' sake. My prayer was turned to praise, and if I ever slept soundly, I did that night in the lonely bush amid that humble tribe of Christian Maoris."

The following morning a good breakfast was set before him, he was taken across the lake in the chief's canoe, and for all this kindness no return was accepted.

The converted Irishman returned ere long to his native land, and to the friend to whom he told this story of his strange adventure and remarkable conversion in Maori land, he said, with deep emotion:

"As long as I live, I shall not cease to pray for God's blessing to be poured on the Maoris, thru whom I have found His peace."

THE WONDERFUL NAME.

Far away in dark Africa a native Bible woman was out on a missionary journey in the uplands. One day she met a company of natives whom she judged were heathen, and asked them where they were going. A woman answering for the company, said they were going to a Christian service to hear the "Name that never grows old." She said she had first heard it many years before, from one of the missionaries sent out by the American Board; that she had heard it ever since, and it never grew old!—Exchange.

THE OLD-FASHIONED REVIVAL.

The old-fashioned revival was not a miracle, but the natural result of the preaching of the law and the Gospel in the old, plain, practical manner, accompanied with the "enduement of power from on high." This produced conviction of sin even in believers, urging them to take up neglected duties, such as importunate prayer and studying God's Word; most of all emphasis was laid upon a total surrender of themselves personally to the Lord Jesus Christ and His service. These duties were made so plain and intense, as to make one feel condemned because of the lapses in the past, and they created in the heart a strong desire not only to repent, but to become more holy in heart and life.

Thru this kind of preaching sinners also were awakened and convicted as to their true attitude to God, "being dead in trespasses and sins." The theme of the revival sermon was: "Thou art the man." Other landmarks of the old-time revival were, importunate prayer for the outpouring of the Holy Spirit upon the people—faith in the realization of the promises of God—faithful instruction to penitents—spiritual and uplifting song to aid the suppliant—unity of purpose among the members of the church—a passion for souls, connected with willingness to sacrifice time and means for its accomplishment. These things commended themselves to the world, broke down opposition and persecution and often produced the heart cry: "Men and brethren, what must we do to be saved?" No professional evangelist was required. Every preacher was only too glad to be honored of God in being used as His own revivalist.

Of course there was more or less excitement (emotion) connected with the old fashioned revival. Penitents who
found Jesus in the forgiveness of their sins and the witness of the Spirit of God thereto, and saints interested in their happy experience, rejoiced in their new birth, and both classes were often wonderfully blessed of God and got shoutingly happy. The fathers of our church commended this kind of outburst in worship, and it was only opposed by half-hearted professors and the churches having the characteristics of a "cold storage house." Jesus in fact never rebuked the cup-overrunning Christian worship, tho it often seemed strange to lookers-on. In His triumphal march into Jerusalem, the disciples, filled with joy, ran up trees and broke down branches and strewed them on the street upon which He was to pass. It is written: "The whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works which they had seen." The only ones who objected to such demonstrations were the Pharisees, who said to Jesus, "Master, rebuke thy disciples." But Jesus answered, "I tell you that if these would hold their peace, the stones would immediately cry out." Jesus sanctioned the seeming disorder, and rejoiced in the shout of His own disciples.—

**SANCTIFICATION.**

Sanctification has a special attraction for a devout Christian. There is nothing that draws more effectively than something that is pure and beautiful. It is so in nature and in grace, a rosy apple, a luscious peach, a fragrant lily and rose, a sparkling fountain, a landscape, sunrise and sunset phenomena, a sweet and innocent child, an exemplary Christian, who is as true as steel, as sparkling as a diamond, in principle like Daniel, in purpose like Paul, in deeds like the Master "who went about doing good." Sanctification is inseparable from a Bible Christian. It is a constituent element in his character and life. It pervades his thought-life, his purpose-life, his conversation, his deportment and all his activities. He lives and moves in this element. It is atmospheric—he lives and moves and has his being in it. It constitutes his spiritual environment. God has no unholy children. The thought of such a possibility is a reflection on God and on His administration.

God fellowshiping with unholy people? It is preposterous. What is sanctification in its practical import in its application to responsible moral beings? For our purpose here we might express it in a few words, about as follows—separation, cleansing, infilling, beautifying and guidance. Separation from sinful fellowships, combinations, organizations, sinful habits, purposes and deeds—in short from the sin-life. Cleansing from sin, root and branch, by and thru the merits of the blood of Christ, soul and body brought into perfect conformity to the image, the will and the constant control of God thru the medium of the Holy Spirit, so that the whole moral, intellectual and physical life is flooded with the life and light and power of the Holy Spirit. This infilling of the Spirit beautifies this whole purified temple of God, "The King's daughter is all glorious within," and it will flash out.

All sincere Christians desire to enthrone such a beautiful and glorious experience and life. We can think of no worthy motive in such Christians to disclaim its reality and oppose its universal triumph. Of course they will oppose all shams, unconverted persons do that too. But the real thing, the real experience, is simply charming and is its own best recommendation. No special
A trumpet needs to be blown. Christ said little about His experience, but His holy life was a constant and a convincing testimony to the reality of His holy heart and life-purpose. Be not deceived, worldly-minded people can detect between the true and the false, between the gold and the dross. But then it is a personal matter between the soul and God, when that relation is right all other matters necessary to be adjusted will assume right relations. The Holy Spirit will guide into all truth and at last into the haven of eternal rest.

A Spirit-filled person needs and has the promise of the guidance of that Spirit in the daily tasks to be performed, the constant burdens to be borne, and the responsibilities to be assumed. God never forsakes His own—not even in the darkest hour—in the greatest reverses, when Satan’s poisoned shafts fly thick and rapid. The hunted Christian has a refuge in God. "God is a strong tower, the righteous runneth into it and is safe"—yes safe from the howling storm and the missiles of abuse, of slander and of all manner of wickedness.—Ev. Messenger.

THE RELIGIOUS SYSTEMS OF THE AUSTRIANS AS SEEN IN ALBERTA.

The following facts are, without any exaggeration, related as they occurred in the mission work among the Austrians near Pakan, and will reveal to the reader the systems of religion and belief of the people. The churches here represented are the Uniat Church and the Greek Orthodox Church.

In the Uniat Church settlements, in which the people have been under the teaching of the Roman Catholics for years, I met the following:

At a Bible service, held at the home of one of these people, with the most intelligent men of that settlement in attendance, the greater number of whom happened to be able to read well in their own language, the subject for the day was from Isaiah 53: ‘Christ, the gift of God to lost sinners,’ and the statement was made by one of these members of the Uniat Church, and endorsed by all the rest present, “that the sinner, tho truly repentant, can not obtain a hearing from God by direct prayer to Him, but must have the Virgin Mary to intercede for him.”

One of these men made the statement that Mary loved the people more than Christ, and the others corroborated the statement, with the argument that a mother loves her children more and has more sympathy for them than their father; and so the Virgin Mary was related to us, and we could obtain more help by prayer to her than by prayer to Christ.

In this connection they related the following: “In their neighborhood in Austria there is a cathedral named St. Mary’s, whose history is vouched for by their church and people. They said the plan of it was revealed from heaven to a priest, and he commanded to build the church on a bog. As the workmen uilt the structure sank, and when the building was completed it was out of sight; but the next morning it stood up on dry ground and has remained so ever since, a monument to the power of Mary, and the trees around the building bow or bend towards the ground in homage to its sacredness.” There are many such fables in the literature of their church.

On another occasion one of these people produced a book, “A Summary of the Roman Catholic Church Teaching,” for the Uniat Church. He read several portions to prove that the New Testament teaching was not correct, and made the statement that where the Bible con-
fllicted with his book of doctrine, the book of doctrine was of higher authority and to be followed. In proof he argued that the New Testament was given only for apostolic times, and it was impossible to use the New Testament as our rule of life in these days. He stated that his book of church doctrine had on it the impress of the church or stamp of the authority of Rome, and therefore was of divine origin and contained God’s last revelation and law for His church. Quite a number were present and agreed with these statements.

These same people spoke of their priests as lovers of money and unclean of life, but said that, as they were invested with the authority of the church their services were efficacious for salvation, and if the members obeyed them, even in wrong, they would be saved, tho the priests were punished.

On one occasion a man of this church on being shown the Bible teaching regarding restitution of dishonest gains ere obtaining forgiveness, replied that in Austria he had habitually cheated his customers, and to make restitution to those he could remember would be too troublesome, for his church taught that by paying a stated sum to the priest he would be pardoned, and he settled the matter by deciding to pay twenty dollars.

A Polish young woman showed me a letter from her former priest, in which the priest calls the Scriptures a cursed book and her crazy for following it. An old lady of this settlement went to the public service to receive the sacrament, and on kneeling down to obtain it was sent away without, because she admitted being present at a place where they had read the Scriptures.

Some months ago I was sent for by a member of the Uniat Church, who told me he was in trouble. He was anxious to give his children a public school education, and his neighbors and he had arranged to organize a school district; but the priest, a Roman Catholic, had come to their settlement, called a meeting and denounced the school, and told the people the school teacher would separate the children from their parents and lead them to perdition. As a result of this most of the people were afraid to go on for themselves, and reveal the actual conditions that exist and what the teachings of this church stand for to these people.

A few facts concerning the Orthodox Greek Church will be of interest, as seen in the Austrian settlements here, where I have spent most of the past twelve years. I have never during this time heard from one of these people any such statement regarding Mary or the Scriptures as that quoted from the Uniat people above, tho a few Sabbaths ago the Greek priest, at a service held near Pakan, told the people that St. Nicholai was appointed by God to be our mediator, and I have seen much evidence that these people think there is much good to be obtained by prayer to Nicholai and observance of the day set apart to him.

I have never heard from any Greek priest, or any one of his people, any word that would indicate that they did not believe the Scriptures were binding on us today; but I have often heard these people remark, “If the Bible says so it must be true.” But I have known the Greek priest, tho he had sold copies of the New Testament to his people, to tell them that the Bible was too holy a book for them to understand, and that it needed to be explained by the “traditions of the true, glorifying church,” meaning thereby the Greek Orthodox Church. And I have known another Greek priest tell a woman, when she
quoted Scripture to him, that women have no right to read the Bible.

The fact is everywhere evident among the Greek Orthodox Church people here that they have been taught to trust in pictures and in the form of the cross, and in the act of crossing themselves as a means of help and protection from various evils. It is commonly believed that the giving of feasts for the dead brings blessing to the dead—to the giver of the feast and also to those taking part in the feast. These feasts are enjoined on the people as a religious duty, and the feasts are a source of revenue to the priests, as a stated portion of the food, as well as a sum of money, is theirs when in attendance thereon. I have heard these people complain that the amount of bread obtained by their priests in Austria by such means was such that they kept hogs and fattened them from the surplus while children of the village were without.

At these Greek Church homes one may see the people at prayertime knocking their heads a prescribed number of times on the mud floor, made from clay and stable manure, and kissing this floor as the penance imposed on them for their offences by their priests.

The above and other forms of the church, the fasts enjoined, the water and the bread blessed by the priest, the sacrament—all are relied upon for salvation. Some go so far as to say that the keeping of the fasts alone will bring one to heaven. Some people, after the sacrament, will not spit for the remainder of the day, lest some particle of Christ should thus be lost. Thus, in the Greek Church also, the people are found relying upon the power of the priests instead of Christ for salvation, and are more taken up with the works of the church and their own acts than with God's gifts and the rich provision of His love for lost sinners; and men are more concerned about the breaking of the fast enjoined by the church than by the breaking of God's commands.

Whatever of Scripture these churches may have hidden in their doctrines, the fact is everywhere in evidence in these settlements that these people don't know of an evangelical conversion to God in repentance and faith. Nor do they believe it possible to be in reality regenerated in this life. Neither do they believe in the witness of God's Spirit to the believer's adoption, and they are offended at the preaching of this truth. These people have no conception of the possibility in this life of being so surrendered to God that Christ, by the Holy Spirit, will make them, and not their consecrated buildings, His temples.

There have been few weeks in the past eleven years that I have not talked freely with them and they with me on these themes, and I have yet to meet the first person of either of these churches that gave evidence of having learnt either of these truths from any one of their priests. Is it true Christ's Gospel invites the sinner to come to Him without any mediator, but sets forth Christ as the one Mediator between God and man? And has He not commanded His people to give this Gospel to every creature? Surely our Saviour's "inasmuch" is in point here. With the thousands of these people settling in every province of our Dominion, what must be the inevitable result to us as a nation if we leave them to be still robbed of the Bible, and the myths and conflicting traditions of these churches their only substitute? Will not these myths and traditions produce here in Canada the same sad and dire consequences they have already brought about in the nations of Southern Europe?—The Christian Guardian. Sel. by F. Elliott.
OUR MINISTRY.

There are always two extremes to any question. When we take up the subject of “Our Ministry” we find it so there too. There are those who look with disdain upon the practice of plain denominations regarding their ministry, thinking it to be very uncharitable, that the minister is supposed to serve the church and the same time support himself and family. In conversation with one of another plain denomination, the writer was told, that when the sermon does not seem edifying and instructive as it should, he says to himself, “How can I expect anything for nothing?” Brethren, are we Christ-like, if we expect our ministering brethren to do six days labor, side by side, with us and when Sunday morning comes expect them to fill the pulpit acceptably? Is it not true that the preacher must acquaint himself with the Word, if he is supposed to rightly divide it? Can we expect our ministers to hold out under a seven-day a-week system, not even reckoning the hours they lose in attending prayermeetings, visiting the sick, and a number of other duties incumbent on them? Can we expect them to hold out financially in this pressing age, when they are supposed to support their families, and to lay by for sickness and old age, which the lay members, as a rule, are anxious to do, and at the same time bear their traveling expenses with horse and carriage, or by rail as the case may be, together with the time they lose and many other extras which enter their list of expenses? Can we expect that the pastoral duties are promptly and properly discharged as long as our ministers are compelled to bear the entire load and very seldom receiving even as much as a word of encouragement from the laity?

I am compelled to answer these questions negatively, and unless the laity will awaken to their duties toward the minister and his family these conditions will not be remedied. Brethren and sisters let us put our shoulders to the wheel and help them. When they are called away from their work to evangelistic efforts, to visit the sick, to officiate at funerals, to look after the flock, it takes zeal and courage, and time and clothing, etc. Let us lend them a helping hand. There is no harm done if we will sometimes pay their car fare or help them to get their corn husked, or buy a new hat for them, or give them a few words of appreciation for their labors. For by so doing thou shalt be blest and be a blessing.

When the revival meetings open let us all be at our post of duty, no matter if we have a strange minister or not. Let us show that we have an interest in the salvation of souls, by our presence, by our testimonies, and by that with which the Lord has blessed us. Don’t for a moment think that you cannot have a revival without a strange minister, but get down on your knees and begin the work. No minister, whether a stranger or a home brother can get up a revival without the help of the laity. “We beseech you brethren, to know them which labor among you and are over you in the Lord and admonish you; and to esteem them very highly in love for their work’s sake.”

An Interested One.

There is a place where thou canst say
“Arise!”
To dying captives bound in chains of night;
There is a place where thou canst reach
the store
Of hoarded gold and free it for the Lord.
THE DECAYING SENSE OF SIN.

They were not afraid... neither the king, nor any of his servants that heard all these words. (Jer. 36:24).

A very few words will serve to recall to your minds one of the most vivid pictures in Old Testament history. The vicious and foolish young king, Jehoiakim, ordered Jehudi to read the scroll of prophecy which Baruch had written down at Jeremiah's dictation. The king and his courtiers are sitting round a burning brazier in the Winter palace. He listens impatiently to three or four columns of the terrible indictment, and then, snatching the scroll out of the reader's hand, deliberately cuts it up with a pen knife and throws the fragments into the fire: "And they were not afraid... neither the king nor any of his servants that heard these words."

'No, my brethren, neither were we afraid when we sang that solemn hymn just now:

Great God what do I see and hear!
The end of things created!
The judge of all men doth appear,
On clouds of glory seated:
The trumpet sounds, the graves restore
The dead which they contain before
Prepare, my soul, to meet Him.

The modern church goer is not afraid when he listens to warnings of God's judgments. There never was a time when the fear of God played so small a part in men's and women's real religion as it does today. I am not criticising at present; I am only stating a fact which seems to me certain: we are not afraid as early generations of Christians were afraid. A contemporary psychologist, the late Professor James, of America says with complacency, that, in civilized life at least, it has become possible for large numbers of persons to pass from the cradle to the grave without having a single fit of genuine fear. Another American psychologist who has conducted an extensive inquiry by means of a printed set of questions, circulated mainly among what we should call Protestant Dissenters in the United States, recalls that only 14 per cent of those who replied to his questions mentioned fear as a motive force in their religion. In our own church, I believe, the proportion would be smaller still. I do not wish to speak just now about future punishment, but about sin and repentance; and I have begun in this way because the decay of fear as an element in vital religion is one of the most significant features of our time. The change that I speak of is mainly a matter of the last fifty years, and the extent of it can only be realized by those who have compared the representative preaching of our generation with the sermons of Anglican divines, down to the sermons and including the Tractarian movement of the first two decades of Queen Victoria's reign. The disappearance of threat from the pulpit is a very remarkable phenomenon, however we may account for it, and whether we may approve of it or not. Take up any book of sermons by a celebrated preacher who is truly in touch with our generation, and you will see that the fear of judgment is scarcely ever appealed to.

It would be a mistake to look for any simple explanation of this change. In so far as it means that we no longer dread injustice or savage cruelty at the hand of our Maker, it is wholly a change for the better. If even we have ceased to torture our criminals, we cannot suppose that God is less human or less civilized. But do not let us flatter ourselves by saying or supposing that we have gained the "perfect love" which
"casteth out fear." The plain fact is that we are not afraid of punishment, because we do not think that we deserve it. What has decayed among us strangely and rapidly is the sense of sin.

Perhaps I cannot illustrate this better than by quoting to you a sentence from Ernest Renan, a brilliant French writer, who, tho destitute of moral seriousness, thought he could write a biography of Jesus Christ and a history of the early Church. He is having a little passage round with Amiel, a philosopher and critic, whose profoundly interesting "Journal" some of you may have read. "He speaks," says Renan, contemptuously, as if these things were realities, and he asks me, 'What does Monsier Renan make of sin?' Well, I suppose that I repress it." Is not that just what many of us are doing? Of course we call ourselves miserable sinners "in church, but is it not our real belief that sin is moral imperfection in process of being worked out, the ape and tiger in us not yet eliminated? Do we not sometimes delude ourselves with the notion that everything, ourselves included, is visibly progressing towards perfection? I have heard people talk as if they believed that to be the teaching of modern science, tho, of course, real science holds out no hope of the kind. We have still the sense of imperfection, of shortcoming, but I think we have lost the sense of sin.

Now what is sin? First, it is separation from God—not total separation, for that is eternal death, but alienation from God. It is that which puts us in a state of spiritual banishment from which we need to be brought home and reconciled to God.

Secondly, sin is disease. It is not merely weakness or immaturity, but disease. Our nature, which ought to be in perfect correspondence with God, reflecting His glory like a mirror, as St. Paul says, is diseased, defiled and abased. Its harmony with its source is gone. Can we look at or hear about bodily disease and not see its parallels in the case of the soul? The loathsomeness of the leper, the helplessness of the palsied, the darkness of the blind, all have their analogue in the diseases of the soul. The secret internal disease, more deadly because long unsuspected—alas we have met with something like it in the spiritual life. That lingering, incurable disease is like a bad habit which gradually and insidiously slays a man. Yes, sin is a disease, not weakness. We need the Physician, perhaps the Surgeon. "Heal my soul; for I have sinned against thee."

Thirdly sin is transgression of the law. The law which we transgress when we do wrong is no arbitrary enactment, but it is the eternal law of right. God did not create it; it is as eternal as Himself, it is part of Himself. The moral law is the revelation of God's own nature. It is not right because we are told to do it, but we are told to do it because it is right. "The righteous Lord loveth righteousness, but the ungodly and him that delighteth in wickedness doth his soul abhor." From this point of view sin is a positive thing. It is the choice of the worse in that view of a possible better. It is the breach of a rule to which we are bound and to conform.

Fourthly, sin is a state of bondage. It was Rousseau who said: "Man is born to be free, and is everywhere in chains." He spoke of political conditions, but the words have a deeper truth in the moral sphere. We were born to be free but we are in chains—"tied and bound by the chains of our sins." We are fond of boasting that "Britons never shall be slaves," and that every slave
is free when he sets foot on our soil.
I wish it were so. Everywhere about us we see the slaves of drunkenness, the slaves of lust, the slaves of sloth, the slaves of gold. And is not the perpetual hunting for amusement, the homage to fashion, itself a loss of freedom? In one form of another how many of us are slaves to ourselves! It has been said, "He who is his own master is master of a king, but he who is his own slave, is the slave of a slave." Would to God we were our own masters! It is not an easy thing to be. It certainly does not come from doing what we like—that is only the way to the most despicable kind of servitude. The slave of a contemptible master can hardly keep his self-respect. There is only one way to perfect freedom, and that is by the service of God.

My friends, I ask you whether your own hearts do not tell you that sin is all these things; separation from God, a disease, a trangression of the law, a state of bondage.

Putting aside all ambitious attempts to solve the problem of evil—which may be solved about the same time that mathematicians succeed in squaring the circle and discovering the secret of perpetual motion—and confining ourselves to the humble field of personal experience, is sin within your experience merely imperfection, or is it something much more malignant? Are we only not yet in perfect union with God, or is there a solid obstacle which separates us from Him and hides His face from us? Are we only not yet arrived at our full strength, or is there a disease in our nature which threatens our life? Are we only not yet in perfect harmony with our environment or are we transgressors, rebels even, against laws which we know and understand? Are we only not yet perfectly self-determining agents, or are we bowed down under a humiliating yoke?

These are plain questions for us to think over and to answer for ourselves.

I have no doubt what your answer will be. We are not what we should like to be, and we are not what we ought to be and might be. Our sins have separated between us and our God. We are feeble and sore stricken. There is no whole part in our body. In many things we offend. The good we would do not, and the evil that we would not that we do. There are four tests for the four aspects of sin which I have mentioned: they are all true; we have found and known them to be true.

I will urge one further consideration. Jesus Christ, when He was on earth, drew a sharp distinction between sin and imperfection. He treated them very differently. He encountered imperfection in His own disciples, who showed, indeed, an amazing obtuseness in misunderstanding the plain drift of His teaching; but He was very tolerant of imperfection. Even what was a singularly inopportune comment on the warning against riches was most gently answered. Simon is called by Jesus Christ already "Peter," "the rock-man," altho his character at that time seemed like anything rather than a rock. Yes, our Master was, and is, very tolerant of imperfection. He judged and judges everything and everybody by their tendency, not by their present condition.

But sin is another matter. Sin is on the wrong line. It is not good in the making, but good in the unmaking, good in the marring. Its natural end is ruin and death, not health and life. Our Lord is very stern with sin as long as it is satisfied with itself. He never treats it as imperfection. "If...the light that is in thee be darkness, how great is that darkness!"

"They were not afraid...neither the
king nor any of his servants." My brethren, I am sure we ought to be afraid, more afraid than we are, about sin and the judgment. "Woe to them that are at ease in Zion!" says the prophet. We are too much "at ease in Zion." We do not work out "our own salvation with fear and trembling." It is not fear of punishment that I wish to inculcate but fear of sin, fear of being separated from God, fear of being spiritually diseased, fear of being rebels against the Lord, against our Creator, fear of being the slaves of our own lower selves.

Cannot we try to deepen our sense of sin? It would be something if we could say the fifty-first Psalm from our hearts, perhaps every day: "Have mercy upon me, O God, after thy great goodness." It is because God is perfect love that He is so severe. It would not be the act of a loving Father to let us off, as the schoolboys say. That is the kind of forgiveness that may satisfy the rebel, but it is not what we desire for ourselves. "There is forgiveness with thee," says the Psalmist, "that thou mayest be feared." Nor must we forget those very grave words of our Lord: "Be not afraid of them that kill the body. But...fear him—that is, God—"which...hath power to cast into hell; yea, I say unto you, fear him." Therefore we do right to pray: "In the hour of death, and in the day of the judgment, good Lord, deliver us."—Christian World Pulpit.

EDITORIAL NOTES.

The Messiah Orphanage wishes to acknowledge the receipt of a number of nice donations lately, among them one from Elizabethtown, Pa., friends, one from Mt. Joy, friends, and a cash donation of $11.60 from the Antrim S. S. thru E. F. Hess, Greencastle, Pa. These kind remembrances are much appreciated, and thanks are offered for them to God and the kind friends.

SUNDAY SCHOOLS ATTENTION.

We are sending out the order blanks this week and hope all will order promptly. Remember the publishers will be just in the holiday rush, and orders should be in early. Send money with orders if possible. Make all checks etc., payable to Geo. Detwiler. Our address is yet 1216 Walnut St. Harrisburg Pa.

AN EARNEST PLEA FROM SASKATCHEWAN.

I desire to call on all who call on God out of a pure heart, to join with me in earnest prayer in behalf of the Brotherhood in Merrington district, Saskatchewan.

If you are not aware of our conditions at this place, and do not feel a burden concerning this work, will you not kindly approach our Heavenly Father and ask Him to undertake for the Brotherhood at this place, and for the work here, that love, peace, and unity may prevail, and that real harmony may be restored?

Oh! that God may so order that His will might be wrought out in each of our hearts in this place. Kindly let us hold on to God till He answers. Jesus said, in John 14:14, "If ye ask anything in my name, I will do it."

Please let us claim his promises, From One who desires peace.

If thou neglect thy love to thy neighbor in vain thou professest thy love to God; for by thy love to God thy love to thy neighbor is gotten, and by thy love of thy neighbor thy love to God is nourished.—Quarles.

There is no such thing as neglect or defeat to the missionary that God sends, but the man that the homeland sends had better make sure of his salary.
Lost, Lost

Reader. That is a solemn word! “Lost at sea”—Lost in infamy”—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 fall 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, distressed, 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 roaring terrors of a lee shore; to feel, that only God can save. But if you will listen, if you will only hear the experience of one who tried it, you may find the way, would have been his ruin.

—Terrible to Seek for Gain—

Terrible as this word is, it will close up the history of multitudes. “What shall it profit a man if he gain the whole world and lose himself, or be a castaway?” And it is a solemn fact that while no man ever has gained the whole world, thousands have been lost in the attempt. Shall this be your destiny? Do you tread the path of ambition and seek to gain the dizzy heights of power? Oh, look and see how many, in treading that perilous path, have been lost! Do you seek wealth?—ah, multitudes have lost themselves there. Satan has his hook in that pile of gold.

—Terrible to Seek for Pleasure—

Do you seek pleasure? A young lady stood on the verge that overhung the boiling flood 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 tread now overhangs perdition’s awful gulf, and those beauteous blossoms of pride and praise are never 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 soul, 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! LOST!!!” Oh, what a moment of agony! But a cottager hears the sound. Grasping a lantern he calls forth, and answers the voice. Guided by the mournful cry, “Lost! Lost!” he inquires 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—even 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! 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 appointed 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 inclinet unto me, and heard my cry. He brought me up also out of a horrid 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. 11: 1-3).

The foregoing tract which is complete in a small eight page, 3½ by 5½, booklet with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 50 cents per doz.; $1.50 per fifty; $3.50 per hundred; no one paid. This booklet has proved a wonderful inspiration to some who were lost in sin and others in doubt or discouragement.
LOST SOULS.

LOST SOULS! Can you get a faint idea of the measureless depths of meaning in these two small words? What oceans of tears! What overwhelming bursts of wailing and gnashing of teeth! What eternities of despair! Irredeemably lost. No chance for a light to shine out in their devil-begirt, 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 briars, and lost the flower; gained famine and lost plenty; gained foes and lost a friend; gained eternal damnation and lost eternal life.

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

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

"Time's sun is fast setting, its twilight is nigh, Its evening is falling in clouds o'er the sky, Its shadows are stretching in ominous gloom, 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 ETERNITY.

To-day thy hands are busy at work, thine eyes are beholding, thy mind is thinking, thou art planning for the future. To-morrow all is still; the folded arm, the closed eye remain, but thou art gone—gone to Eternity. Others were once busy as thou art; they are gone—gone to Eternity. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that reality—the reality of Eternity. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered Eternity. . .

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

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

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

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