
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.
DECEMBER 29, 1913.
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.

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

Today 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 today. Drown not its voice lest it speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one of these must be thine Eternal dwelling place, and today 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 travelling 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 today thou art nearer its quenchable 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?

“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’s mercy for thee And wrath is preparing—flee lingerer, flee!”

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

It was "when we were yet without strength" in due time Christ died for the ungodly." Weakened in body, in soul, in will, and in intellect, man is but a wreck, until he is renewed and restored by the power of the living God. And no man is fit to cope with the power of evil, testify for God, and rebuke and resist sin and sinners, until he is divinely quickened, strengthened and empowered. Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49). "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth," (Acts 1:8). And when that divine endowment came, "With great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was upon them all" (Acts 4:33). God had not given them "the spirit of fear; but of power, and of love, and of a sound mind," (II Tim. 1:7). "And Stephen, full of faith and power." (Acts 4:8).

The apostle said, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us," (II Cor. 4:7). Thus equipped they preached the Gospel "with the Holy Ghost sent down from heaven" (I Pet. 1:12), "in demonstration of the Spirit and of power," (I Cor. 2:4).

The religion of Christ is a home religion. That is, it was established in the home, and men worshipped at the family altar long years before the altar was set up in the public sanctuary. Therefore, if the worship of the sanctuary is to be effective, the worship at the family altar must be genuine and sincere.—Methodist Recorder.
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BISHOP S. R. SMITH, Grantham, Pa.
ELDER F H. HESS, Grantham, Pa.

The Associate Editors shall be equally responsible with the Editor for all articles that appear in the Evangelical Visitor—Conference decision.

Notice.—The date printed after your name on the label denotes the time to which you have paid. Keep it in the future.

Address the editor, 1216 Walnut St., Harrisburg, Pa.

EDITORIAL.

VOLUME TWENTY-SEVEN.

The year 1913 will have passed into history, or very naerly so, when this number reaches our readers. Our next issue will be the first in the new year. We are again reminded that "Our days are gliding swiftly by," and soon our time of service will be at an end. Many who commenced the year with us have passed out into the beyond. Our obituary column has been regularly in demand, and if counted up would show a goodly number of names of such as have closed life's journey and work.

In looking over the older volumes of the Visitr we are sometimes surprised as to how many whose names appeared as contributors to its columns have dropped out. They contributed of what they felt was their's to give, and it helped to make the paper useful and interesting. But the pen was laid aside and they have gone to their reward.

Among our readers are some who are creeping up in age. Some write us of having taken the paper from its beginning; then they were yet young and active and strong, but now becoming feeble and are mostly kept close at home. Several such have written to us lately, renewing their subscription, adding a testimony of trust in Jesus, tho isolated from the church and without the privilege of worshipping with the church of their choice. But God is faithful and will not forsake His own.

"E'en down to old age all my people shall prove,
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

The Visitr closes Volume twenty-
seven with about the same number of paying subscribers as it commenced. A small number of new subscribers have been secured, but a number of the old ones have dropped out. It is always an unpleasant operation for the editor to drop names because of delinquency in paying. A number of such had to be dropped out, but we are glad that a few of such have returned again. We would be glad to restore many more. We would be glad to receive many more new names to swell our list.

To some whose names have been on the list for many years the Visitor must regretfully say good bye. They find themselves out of sympathy with what the paper stands for. We wish them well, and hope for them as for ourself an awakening in His likeness. "Now we see thru a glass darkly, but then face to face,"

The paper belongs to the Brotherhood and is in need of the support of all that Brotherhood. We hope it is deserving of that support. At least, as much as we can, we are trying to make it so with the material we have.

We invite a hearty co-operation by all in the endeavor to make the paper better and to increase its circulation. The editors need the prayers of its patrons and readers. We wish to all our readers a Happy New Year in the Lord.

An estimable brother, prominent in the church, more especially so in the Sunday-school, feels grieved that we recently published two selected articles which are unfriendly to the Graded Lesson System. He is of the opinion that the writers of said articles are prejudiced witnesses since they are financially interested in publications which are confined to the Uniform Lesson System. The Graded Lesson literature is, we understand, too large an undertaking, financially, for smaller publishers, such as The Sunday School Times, The Gospel Herald, (New York) etc., to undertake, so their attitude to the Graded System is unfriendly, and anything they may say about the System is likely colored by that attitude. If this opinion is true, then certainly our printing of the articles in question was a mistake. Our brother, we acknowledge, is in a better position to judge of the merits of the system than we, and we bow to his opinion, but we would like to know how the publishers feel about the unfavorable opinion expressed about them.

Once more, we remind you of our Scripture Text Calendar for 1914. You meant to secure one but just forgot to order. It is not too late yet. Some of those to whom we sent a sample seem too to have forgotten. So this is a reminder and a request. Send in your orders at once.

The excellent little Christmas poem by Sr. Keefer came too late for our last issue as it was intended, but not wishing to lay it by until another Christmas, we give it room now.

Special meetings are in progress in different districts at this time. Eld. J. B. Leaman closed his labors at Hummelstown, Pa., on the 14th., inst., and went to Graters Ford where he expects to labor until the 28th., after which he will be at Fairland ten days going from there to Stevensville, Ont. Eld. L. O. Musser labored at Air Hill, Franklin county for several weeks early in the month. Eld. N. Z. Hess is visiting and holding meetings in Juniatta dist. Eld. L. Shoaltz commenced a meeting at Rosebank, near New Dundee, Ont.,
He is expecting to come to Harrisburg to labor at the Messiah Home chapel early in January. Bishop J. R. Zook is expected to labor at Upland, Cal., early in the New Year. No doubt there are others likely engaged of whom we have not heard. A few of the Bible School teachers and students are spending the December vacation in evangelistic efforts at different places. May success attend these efforts and the work of the Lord be greatly prospered.

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

Previously reported $835.81
Rebecca Wilson $5.00—Lizzie Seitz 20.00
Ainnie S. Myers $30.00—All from Harrisburg $55.00
Total to date $890.91

These contributions are cheerfully acknowledged and thankfully received by the committee, which was authorized by Gen. Conference. The cost so far for the building of the barn house laying of water pipe, etc., is $5890.81.

The house is partly lathed and expect to finish lathing this Winter so as to be ready for plastering early in Spring. It will take at least two thousand dollars more to finish the building, which is plain, but good and substantial.

The committee would especially sollic the support of those who feel to have a share in this God-sent work, and not let the Treasurer, who has been laboring so faithfully, struggle on with no means to finish the work.

Criticisms and unpleasant remarks come unsolicited, but we are glad that we receive encouragement, that the latter largely outweighs the former, and therefore are encouraged to press on in relieving the unfortunate waifs and secure them for God and His Kingdom.

**CONTRIBUTIONS.**

**WE WOULD SEE JESUS.**

**BY F. HAHN**

When Adam and Eve thru the subtlety of the enemy, were deceived, and by their fall sin came upon their posterity the promise was given to them that thru the seed of the woman, He (God) would bruise the serpent's head, and from that time they looked for the coming Deliverer, who would save from the sting of sin. No doubt, when Eve gave birth to Cain (when she said she had begotten a man from the Lord) she thought he was the promised one. But generation after generation passed before he made His appearance. But thanks be to God He came just at the time appointed, and just the way that was prophecied of Him.

His advent into this world was in a very humble way. He had no place to be born in, nor a golden cradle to be rocked in. There was no room for Him in the inn, but was laid in a manger, in the little village of Bethlehem where He was born. Yet He was King of kings and Lord of lords.

But we are glad that there were some who welcomed Him when He came, among them being nearby shepherds

Would there not be twenty who would contribute $100 each or forty who would contribute $50 each and in this way complete the building and clean up the indebtedness? Will you kindly bear with us when we ask those who have a warm side for this noble cause, to come forward to the relief of this noble and charitable work.

A. B. Musser Sec'y and Treas.
Committee:
S. R. Smith
J. D. Wingert
A. B. Musser
in the city of David, a Savior which is Christ the Lord." There were also with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest and on earth peace, good will toward men." When the shepherds heard this good news, they said one to another. Let us go to Bethlehem, and see this thing that has come to pass. They went in haste and found Mary, and Joseph, and the babe lying in a manger, and when they had seen it they told the people all that the angel had told them, concerning the Child, and Mary pondered all they said in her heart.

When Jesus was just eight days old they circumcised Him, and when they took Him to Jerusalem, to present Him to the Lord, there was a man there whose name was Simeon. It had been shown him by the Holy Ghost that he should not see death until he had seen the Lord Christ. He had waited patiently for the consolation of Israel, and was not disappointed, for when the child Jesus was brought into the temple he took him up in his arms and blessed God saying, "Now lettest thou thy servant depart in peace according to thy word, for mine eyes have seen thy salvation, which thou hast prepared before the face of all men, a light to lighten the Gentiles and the glory of thy people Israel." Joseph and His mother marvelled at the words that were spoken of Him.

And when they had performed all things according to the law of the Lord they returned into Galilee to their own city, Nazareth, and Jesus grew and waxed strong in Spirit, filled with wisdom, and the grace of God was upon Him, and altho they sought to destroy His life even from the cradle yet we are told that He continued doing His Father's business. When He was about thirty years old He started on His Ministry. As He had been increasing in wisdom and stature and in favor with God and man He was well able to start the work that God had intended He should accomplish here on earth, and we are glad that not one jot or tittle that was spoken of Him by the prophets passed away that was not fulfilled.

Jesus on His mission did many mighty works and it was just shortly after the raising of Lazarus when the hearts of the Jews rose up against Him and for fear that many of their people might believe on Him they wanted to put Lazarus to death, and at this time the fame of Jesus had grown so strong that the Pharisees said, Perceive ye how ye prevail nothing? Behold the world has gone after Him. And there were certain Greeks who came up to the feast to worship. They probably had heard much about this wonderful man, His power to raise the dead, heal the sick, cast out devils, etc, and they wanted to see Him, coming first to Philip one of the Apostles who went and told Andrew and they both tell Jesus. When Jesus heard of them He had something good to tell them. He spok of a corn of wheat falling into the ground and dying in order to bring forth fruit, and that unless we would lose our old life of sin and find the new life we would not be saved unto life eternal. He also said that He was the light of the world and if any man would follow Him he would not walk in darkness but he would have the light of life: also that we should believe in the Light and be the children of Light. When He had spoken these words some of the chief rulers believed on Him but because they were afraid of the Phari-
sees they would not confess Him lest they would be put out of the Synagogue for they loved the praise of men more than the praise of God. How true it is even today that many believe in Jesus but are afraid to confess Him, as it might mean to be separated from companions and sinful things in this world.

Among some who desired to see Jesus was Zacchaeus. We are told that he was a rich man and chief among the publicans. As Jesus was going thru Jericho He wanted to just get a good look at Him, but as there was a large crowd of people thronging Him and as Zacchaeus was little of stature he ran ahead and climbed up in a scymore tree to see Him pass by. But the eyes of Him who never slumbers or sleeps saw him and went up to the tree and called Zacchaeus to make haste and come down for He was going to abide at his house. I believe that all Zacchaeus' life flashed before him as he said, If he had taken anything falsely he would restore four fold. He knew what the abiding at his home meant, and it is just the same today, if we expect salvation to abide with us we must make the crooked straight and rough places smooth, and then salvation will flow like a river and righteousness as the waves of the sea.

It is a grand thing (in this world of churches, sects, societies, organizations, etc.,) that we can press thru and touch Jesus Himself, just as did that woman who had the issue of blood for twelve years and had spent all her money on physicians but only grew worse. She heard of Jesus, and thought if she could but touch the hem of His garment she would be healed, and we find her putting her faith into practice, pressing thru the crowd, she came from behind and touched Him. We are glad that He knew the touch of faith for immediately He perceived that virtue had gone out of Him, and turned around and asked who had touched Him. As she was made whole, and the issue of blood had dried up she could not keep it hid but told Him all the truth. We are glad that Jesus knows the true touch of faith, and we know it also.

As we are living in the time of great deception and the world is saying, Lo here is Christ, and Lo there, and men of all kinds of deception are advancing their different beliefs and doctrines we should desire even as Paul of old when he determined to know nothing save Jesus Christ and Him crucified, and did not want to glory save in the Cross of Christ whereby he was crucified unto the world and the world was crucified unto him.

We are glad that we can be with Jesus in this life and we can learn of Him just like when He was going thru Samaria and happened to be at a well when a certain woman came there to draw water. Engaging in conversation with the woman Jesus told her all her life, causing her to go back to the city, and call them to come and see a man that told her all things that ever she did. This resulted in not only she herself believing, but many more. Even in this life if we have been with Him and learned of Him we can tell the wonderful story of love to others and the Lord will honor the seed sown.

We find that Jesus was not long on His mission when the chief priests and elders charged Him with many things and brought Him to prison testifying all manner of evil against Him. He was taken before the rulers of the people, scourged and condemned to death, and was taken by wicked hands and crucified, as the poet says:
Oh who is this that cometh
From Edom's crimson plain
With wounded side and garments dyed?
Oh tell me now Thy name,
That saw thy soul's distress,
And ransom came
That speaks in righteousness
Mighty to save.

Oh why is thine apparel
With reeking gore all dyed
Like them that tred the winepress red
Oh why this bloody tide?
I the winepress trod alone
Neath darkening skies,
Of the people there was none
Mighty to save.

Oh bleeding lamb, my Savior!
How could'st Thou bear the shame?
With mercy fraught thine own arm
brought
Salvation in Thy name,
I the bloody fight have fought,
Conquered the grave
Now the year of joy has come,
Mighty to save.

But we are glad that altho He was
crucified and laid in the grave, the grave
could not hold Him but He triumphed
over death hell and the grave and as­
cended at His Father's right hand, to
intercede for His people.

He was seen after His resurrection
by some of His followers. One time
especially when some of the disciples
were together He appeared unto them,
but there was one Thomas, who was ab­
sent, and when his brethren told him
that they had seen Jesus he would not
believe them saying unless he would see
the nailprints in His hands and put his
hand in His side he would not believe.
But Jesus knew all about Thomas and
when He appeared unto them again He
showed Himself to him telling him to
see His hands and to feel His side and
to be not faithless but believing. As
soon as Thomas saw that it was Jesus
he said, "My Lord and my God!"
Then Jesus said, that because he had
seen he believed, and that those are
blessed who believe not having seen.
So we can claim His blessing today by
believing on Him and seeing Him with
the eye of faith.

After His resurrection He did not
stay here very long. He gave His dis­
ciples good instruction and one day led
them out as far as Bethany after telling
them that they should wait at Jerusalem
until they would be endued with power
from on high. He then lifted up His
hands and blessed them and it came to
pass that after He blessed them He was
parted from them and carried up into
heaven, and they worshipped Him and
returned to Jerusalem with great joy.

We feel thankful that the promise
of the Father was fulfilled and we can
be partakers of His promise by the pre­
sence of the Holy Spirit in our hearts.
We can find the Savior in this life the
best of all friends, the fairest among
ten thousand, the one altogether lovely,
and can say, even as the apostle of old,
"We have seen the Christ."

Kindersley, Sask.

"A consecration is not complete as
long as the conditional words—if, but,
when or such like are held unto. God
never sets his seal upon a contract with
a loophole left in it."

"I shall pass thru this world but once.
Any good, therefore, that I can do, or
any kindness that I can show to any hu­
man being, let me do it now, for I shall
not pass this way again."

"The blessing of helping the world
does not wait for perfect men."
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, Sadie Doner, Macha Mission, Choma, N. W. Rhodesia, South Africa.


Isaac O. and 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.

Emina 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

OUR CITY MISSIONS.

Philadelphia Mission, 3433 North Second St., in charge of Peter Slover and wife.


Chicago Mission, 6390 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, Cumberland St., in charge of Sr. Lizzie Winger and workers.

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

CHICAGO MISSION.

Report for month ending Dec. 15, 1913.

Receipts.

Black Cree Dist., $10.00; John Shirk, Ill., $1.00; Bro. Shradley, Pa., $2.00; Sr. Shirk, Goshen, Ind., $2.00; J. A. Gilbert, Polo, Ill., $5.00; Sr. Garwick, Morrison, Ill., $3.00; Sr. McCulfl, Ill., $1.00; Sr. Longenecker, Ill., $5.00; Sr. Reeter, Ill., $5.00; Y. P. M. $0.60.

Expenses.

Groceries $30.23; gas $6.00; repairing etc. $3.50. Total $39.73.

Balance on hand $7.08.

POOR FUND.

Receipts.

Belle Springs, Dist., $22.00.


Morrison and Dixon, Ill., Sr. Garwick, McCulfl, Longenecker, Gilbert, Martin, butter chickens, fruit cake and celery.

Sharon, Ill., Srs. Kreider, Albright, Heyerman, Shirk, butter, chicken, cream, and celery.

Sr. Shirk, Goshen, Ind., preserves.

We wish to express our appreciation to the dear brethren for the temporal supplies wherewith they blessed us. As the Lord gave wisdom, and we were able, the blessings were passed on to the hungry and suffering ones. In that you cast your bread upon the waters, surely you will find it after many days. The fellowship with the saints during the love-feast which was held on Thanksgiving was indeed sweet and long, to be remembered. Will you continue to pray for us and the work.

DES MOINES MISSION.

Report for November, 1913.

Provisions.

Bro. and Sr. Ehlers, Buffalo, N. Y., $5.00; Sr. J. B. Caskey, Abilene, Kan., $1.00; Rosebank, Kansas S., $8.72; Samuel Whisler, Ashland O., $5.00; Bro. and Sr. Reeter, Freeport, Ill., $5.00. Total $24.72.

Expenses.

Gas $3.25; coal $2.00; groceries etc. $25.50; incidentals $7.75. Total $46.50.

Balance due Mission Dec. 1; 1913 $217.8.

The Lord's blessing is upon the work. Souls are being saved. Beautiful harmony among the workers. Continue to pray for us. Love to all.

J. R. and Anna Zook.
LOVE FEAST AT CHICAGO.

Thanksgiving Day was celebrated with the occasion of a love feast. Elder Stump from New Paris, Indiana, and brothers Kreider and Martin and other brethren and sisters from Illinois were present. A blessed time was enjoyed.

We met in the morning for our usual Thanksgiving service. There was a sweet spirit of praise in the heart of everyone that could be felt even throughout the whole day. A few said that every day was a day of Thanksgiving with them since Christ came in. A Christian certainly has much reason to be continually thankful, that we can even be partakers of His divine nature, and that even tho in this evil world we can have daily communion with the Lord of Hosts. See Hebrews 13:15.

Services were held in the afternoon when a goodly number gathered. Bro. Stump spoke on the 11th chapter of I Corinthians. We then met in the evening when we observed the ordinance of feet-washing and partook of the Lord’s Supper. The Sufferings of our Lord were brought to our minds afresh by the brethren. We, too often forget the infinite cost of our redemption, and the love our blessed Savior had when He gave Himself to be made a curse for us, and bore our sins in His own body on the tree. What unspeakable agony of spirit He must have suffered when His sweat became as great drops of blood in that dark hour in the garden, and then again when He was forsaken on the cross as accursed of God that ungodly men might be brought back to God by just simply trusting this Savior. He died for our sins, by God’s appointment, instead of our dying for them. There was such unity of the Spirit manifested throughout the whole day. How exceedingly precious is the fellowship of God’s saints. It certainly is a blessed fact, that where two or three are gathered in His name there He is in the midst of them. May we believe this.

Bro. Kreider consented to stay with us the next week and services were held every evening with the exception of Friday. Two souls sought the Lord and testified to having received Him in their hearts.

We realize that “the time is shortened” and it may not be long before the hymn that we sing is a real fact that Christ returneth. It means a close walk in these days to be able to say “Even so, come Lord Jesus.” We are told to look constantly for this BLESSED Hope and to “comfort one another with these words.” (I Cor. 7:29 and Titus 2:12-13).

May you all remember the work at this place.

Carl J. Carlson.

907 W. 63rd St. Chicago, Ill.

ROSEBANK, KANSAS.

Protracted meetings were recently held at the above place, continuing nearly two and one half weeks. Eld. Wm. Page of the Bethel, District conducted the services. Our brother preached the word in power uncovering sin and proclaiming the standard of holiness for God’s children. Believers were edified, some sanctified, and an aged man and his wife, also a number of children, started for the kingdom. Many were convicted but like a Felix of old waited for a more convenient season.

Possibly every community has its peculiar oppositions, and Rosebank is not exempt from these. Will you help us to pray that these hindrances to divine perfection, and “standing in the way of sinners” may be cast out, and those who turned to God during these services, be established on the Rock? The Lord bless our brother for his labor of love.

Cor.

UPLAND, CAL.

Dear Readers of the Visitor:

Greeting in the blessed Master’s name. We are indeed grateful to our God for His many blessings bestowed upon us. God is good and His mercy endureth forever, praise His name.

A few weeks ago Bro. and Sr. Noah Zook, Bro. Charles Naylor and family and Sr. Boumer and husband came in our midst from Abilene Kansas. Bro. Naylor’s and Boumer’s expect to remain with us over the Winter. Bro. Zook’s will remain for some time and then expect to return by the way of Floresville Texas to visit his brother, S. H. Zook. We appreciate having the brethren and sisters with us and they with us enjoy the good things of God.

In some of our recent meetings, several
to God, and the Lord graciously gave them the full desire of their hearts, Psa. 37:4.

We are glad that there are still quite a large number who have a desire to be among God's people rather than the foolish things of this world. Last Sunday morning the message was given from Luke 15 the first part of the 17th verse, after which an opportunity was given for prodigals to return. A young couple rose to their feet thus showing that they want to repent of their sins and live for God. We were again reminded that God does hear and answer prayer, as many prayers have been offered in their behalf.

In the forepart of January the Lord willing we expect Bro. J. R. Zook to help in a revival effort. We ask special prayers from the church at large in behalf of this meeting.

The Thanksgiving service was a union service held in the M. E. church with a well filled house.

May the Lord continue to bless one and all and let us be faithful until He comes.

A SISTER'S LETTER.

I feel myself unworthy to make an attempt to write but I promised my Master to follow Him all the way, and if it is to praise His name thru the columns of the VISITOR I will gladly say yes.

Truly the Lord is very precious to us. How I do feel to thank Him that He has enabled us to become willing to give Him a place at the head of our home. O what joy He can bring into the home when we permit Him to rule and reign in our hearts and home.

A few weeks ago we were permitted to spend a short time with our brethren and sisters at Philadelphia. I was glad that they were going on, and happy in Jesus. The following week we met with Bro. and Sr. Boyer at the Dayton Mission. O how happy the children of the King seem. Here we had the privilege of meeting with a few of God's little ones in a cottage prayer meeting and we surely felt God's presence with us, and we could say from the bottom of our hearts "It was good to be here."

From Dayton we visited Chicago Mission where we also had the privilege of going to a prayer meeting.

While we enjoyed this short visit very much and had a blessed time meeting with our brethren and sisters we also realized more than ever before that the life of these dear workers is not all sunshine, and that it takes a continual holding on to God that they may have strength, courage and wisdom for the work, because the harvest truly is great and the laborers few. Let us hold on to God that they may reach the hearts of those in darkness.

I am glad for the satisfaction there is in the salvation of Jesus, how He keeps us and guides us, and gives us the privilege of knowing we are His children. How dear He is to us in our home and I am glad we have realized His healing power. His mercies are boundless and His blessings without number.

Brethren pray for us that our every day life may lead some one to Jesus. It seems as if wickedness were on every hand. Everywhere men are saying by their actions that they have no time for Jesus. Friends, where are we? Are we afraid some one will find out that we are following Jesus? Are we afraid to say "Amen" when we really mean it? What is the trouble? My heart aches when I see souls going down, without any hope and yet I must confess there is a timid feeling when I am brought to the test to cry against sin. Jesus says, "Whosoever is ashamed to confess me before men him will I also be ashamed to confess before my Father which is in heaven." Let us come boldly to the front. Stand up for Jesus.

Brethren pray for us

Mrs. L. Wier Shradley

Lucknow, Pa.

MERRINGTON SASK.

A report of the special meetings conducted by Eld. William J. Myers of Massillon, Ohio, at this place. Bro. Myers arrived here Saturday Nov. 8. The meetings continued about four weeks.

The brother came not with excellency of speech or of man's wisdom, but in the demonstration of the Spirit, and of power, was greatly used while among us, and we feel to rejoice together that when the word is held forth in its purity, it is the power of God unto salvation to every one that believeth.

Under the present existing conditions of our Brotherhood, it was rather hard to labor
with good success, however, the Lord watered the seed sown, and we rejoice that there were some visible results of the labor of our brother.

After holding meetings for three weeks in our church at Merrington, (which resulted in the strengthening and encouragement of the saints, also a number standing for the Lord,) four services were held in the Methodist church in Kindersley. These meetings where very good and two young men took their stand for the Lord.

After these meetings were over, a mass meeting was held in the Rex Theatre, where a large crowd of people were present. The Methodist, and Presbyterian people took active part while Bro. Myers gave forth the message from the words, "The wicked shall be driven away in his wickedness. This service was an inspiration to all, and we believe that seed was sown that shall spring up and bring forth fruit.

Leaving Kindersley, Monday Dec. 8, Bro. Myers went to Delisle, Sask, where he intends holding a few services with Bro. Reuben Climenhaga and workers.

We are glad to report that the peace and unity of our brotherhood has increased considerably, and we sincerely hope, and trust, that the Lord may still bind and unite us all, that we may all come unto the "unity of the faith, and to the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." That His people here may continually rest under the smile and approbation of our Lord so that the cause of Christ may run and prosper.

Fred C. Hahn

FROM AFRICA.

Visit to Mapani Mission and out-schools.

Greeting in the worthy name of Jesus, who loved us and washed us from our sins in His own blood.

On the morning of Oct. 30, Brother and Sisetr Steigerwald two native boys and the writer left Matopo Mission for a visit of a few weeks at above said places. We traveled on heavy wagon, with six mules inspanned. First day and night was spent on the veldt, reaching Mapani Mission the following day.

I was glad to get back to where my home once was. Things around the place looked natural and it seemed much like home, only that one, who made home happy was missing. His place is vacant.

Saturday afternoon Bro. and Sr. Frey, Master Ernest, and Sr. Baker came over from Mtshabez Mission. They spent Saturday and Sunday with us. We had a profitable and pleasant time together.

We spent four days at this place. During this time we had four Gospel meetings, and prayer service morning and evening. Eld. Steigerwald and Bro. Frey conducted the services. Attendance and interest was good on Sunday. The weekday services were small probably on account of the cold and isty weather, but the promise "Where two or three are gathered in my name, there am I in the midst of them," was more then fulfilled. The congregation there is divided; instead of all worshiping there, they worship at three different places. Most of the girls and boys that used to worship there are married and have moved pretty far from there. When the work was first opened there, there was no Christian home to be found; now there are quite a few mothers and fathers, who are rearing their children in homes where prayer is made.

Bro. Nyamazana has charge of the services and school at that place. He and his wife are earnest in the Lord's work.

Bro. Mahutja also stays at the Mission. He is teaching about seven miles West from there. In him we see many traits of an earnest Christian boy.

On Wednesday morning we started for one of the out-school, about sixteen miles farther South, reaching there at four P. M. We were kindly received at this place. Soon a little company had gathered around the camp to welcome us. Those, who had not seen me since the home going of my husband did not forget to express their sympathy.

At this place we had three services, two at night and one at midday. There were fifty-eight present at the midday service.

I wish you could all take a glance at the house of worship. It is built with poles, measures about twelve by fifteen feet.

It was intended to be thatched with grass, but on account of the drought there was hardly any nice grass. An old canvass was tied on the poles for a protection from the
The house was too small at the midday service so they enlarged it by removing some of the poles. Quite a contrast between this house of worship and the up-to-date house, but thank God, He is present wherever He is worshipped in spirit and in truth. The services were interesting. Members were active in testimony. It was interesting to hear the little children sing. They were not afraid but sang without restraint. These children have privileges that their parents knew nothing about. The Gospel has come to them where they have learned so much about heathendom.

Bro. Mlobeki has charge of the services and school at this place. He used to teach near Mapani Mission, but the kraal where most of his pupils lived moved to this place. It was a large kraal but since coming here some of the people left and instead of one kraal there are four. Some of the Christian families live by themselves.

The school is quite well attended. Many more could come if they were more anxious to learn.

This part of the country is very dry, very little grass to be seen. Natives buy most of the grain. The driver had a hard time to watch the mules. They wanted grass, there was very little to be found there.

On Friday morning we left that place and went to the other out-school, which was about nine miles North toward Mapani Mission. We reached the place after a couple hours drive. It was a pleasant drive in the cool of the morning. We pitched our tent under a tree near the school. The natives soon made us feel at home. A number came to see us and welcomed us.

During our stay there we had two Gospel services, and some prayer services. Eld. Steigerwald invited the people from Mapani and Mlobelis school to this place for Sunday services. We had a nice congregation. One hundred and ninety were present. The first service was the inquirer's class, then followed general service and testimony. The testimony service was encouraging. Some testified to the saving and keeping power of God, others confessed their sins. One brother, who fell, seemed penitent and confessed his sin. It does mean so much for these people to stand true. The temptations are so many.

Bro. Kividini has charge of the work here, both services and school. The services on Sunday are well attended. School is small especially this time of the year, some are digging, some must watch the birds from the gardens and others do not care to come.

On Monday morning we returned to Mapani Mission and spent the day and night there. On Tuesday morning we started for the Matopoes, and arrived here Wednesday two P. M.

We did not get out to many kraals. The sun was so hot, also the natives were scattered out in their gardens.

The dear Lord has been very kind and gracious to us on this visit. He favored us with nice weather and health and strength. I do praise Him for all His mercies to us.

Elder Steigerwald was favored in hunting. He shot twelve deer. Most of them he shot as we drove along. The natives were very glad for the meat.

We thank God for the nice rains we are having the last few days.

Brethren, pray that the work may prosper and may precious souls be saved.

Sallie K. Doner.

Matopo Mission, Bullawayo, S. Africa Nov. 13, 1913

A VISIT TO OUT-SCHOOLS.

(Continued)

After spending several days at home, which days were crowded with duties we started on, Saturday P. M. to visit the school at Swazi, fifteen miles to the North West of the Mission. On this trip, we were accompanied by Bro. Andrew Winger and went about five miles, and came to a community of natives who have been asking for a school. We prepared to stay for the night, and told the head man of the kraal to call the people for a service. Immediately, three or four children started off to the neighboring kraals. We had a meeting of about thirty, some of which were interested. The head of this kraal is a prominent man among the people, and especially in former years exercised considerable authority; but he received us kindly, and seems to be willing for his
people to learn. We are hoping to be able to open a school for them in the near future tho we may place it somewhat farther on.

Early Sunday morning, we started for Swazi, where we arrived about nine A. M. Here Masotja and his wife are teaching. They had known we were coming, and their faces beamed with smiles upon our arrival. They at once prepared breakfast for us, and before we were thru eating, the people began to arrive for church. This station was opened about three years ago, the same time as the school at Matshiya, mentioned in our last article. But at this place, the people were very anxious for a school right from the beginning, and it started with a good interest. This interest has continued and increased even to the present time. Here Masotja and his people have built a commodious and substantial school-house, 18x30 ft. It has a lovely smooth ground floor, but no seats; so the people sit on the floor. I wish you could have seen them, more than a hundred and sixty strong as they crowded the school-house to the doors and made the walls ring with songs of Zion. There were bright-faced young men and women, boys and girls, and also a goodly number of fathers and mothers. It is very unusual to find so many of the latter in a congregation so new. And nearly all who were there have placed themselves on the Lord's side, and are in the inquirer's class. Ten from there "have already been baptized. We stayed there the, night, and the next morning forty came for school. In their studies they have made a marked improvement since the time I last had vistied them eighteen months ago. As the Bible is our principal text book, all who come to school are certain to get something of the word of God. Their writing on their slates was also a credit to them.

At the meeting on Sunday, young men came forward after the others had gone out, saying that God had called them to give their lives to be used in His special service to bring the Gospel to others of their own people. Thus we see that the missionary spirit is already at work. Their church built of poles and mud, thatched with grass, is practically complete except that it lacks windows and doors. They seemed anxious for these, as when the rains come on the rain and wind will come in. They were told that if they raise the money themselves, they should have them. The cost would be about twenty-five dollars. The next Sunday was appointed for offering day, and they brought about eleven and a half dollars—almost half enough. They will probably raise the amount by the end of the year.

Tuesday, about noon, we left them for home. On our way we passed another community where we have been given the privilege to put a school, about four or five miles on this side of Swazi, I had met the owner of this farm on the train, and without my asking it, he gave us the privilege to put a school on his farm. Many land-owners are opposed to schools; but this one also has a store on his farm. Of course it does not take higher mathematics to figure out that a school near by would be a help to his store. But we were glad for his offer. As we came by this time, we found plenty of natives around, and many of them anxious to learn. We believe it to be a good place for a school, and hope to be able to open one there soon; tho it may be rather close to Swazi to have separate Sunday services regularly.

From here, we came home by shortest course, arriving about sundown. Again
our vision of the field had been enlarged and we could not but pray that God would raise up other laborers for the whitened harvest field.

A few days later, word came to us that some of the head men near the school we had recently opened at Kwakwe were opposed to the work and that they desired to speak with us about it. Accordingly, on Tuesday, Oct. 21st we went to visit the sub-chief of that community. We were accompanied by Zwanzwani, the teacher, and several of the brethren. But the chief had heard of our coming, and was not as anxious to speak with us as he had seemed to be. Upon our coming to the kraal, therefore, we found the gate tightly closed. After a short parley, the poles were taken away, and we walked in. We met the chief, and heard his story. He told us plainly that he did not want a school near his kraal because he still loved to drink beer, worship ancestral spirits, etc. Among other things he said that if a school was opened near, one after another of his people would stop doing these things, and he did not want that. He finally agreed, however, that those who wanted a school might have it, and that he would put nothing in their way, but he did not want his own children to learn without his consent. This was about as much as we ought to expect of him at present, we thought, and we closed the meeting with prayer, and took our leave, realizing that God was working. The next morning, those interested in the school talked the matter over, and decided to build a temporary schoolhouse immediately, to tide them over coming rainy season, with the idea of building more permanently next year. I was much pleased with the unanimity of this decision, and everyone, apparently, was ready to help. We believe that a bright future lies before this school.

Thus we see that God is working, and the stakes are being driven farther out. Previous to seven years ago, all was darkness. Only a very few had heard of the light. Now, schools have been established, souls are being fed, and others are hungry and are calling. Who can tell where the end will be? Pray that God may have His own way with us and the church at this place.

H. J. Frey.

TESTIMONY.

"Bless the Lord, O my soul, and all that is within me bless his holy name," (Psa. 103).

"Dear readers this evening I felt impressed by the Lord helping to write a few lines for the Visitor, as we see there are so few that write, truly we should praise the Lord for what He has done for us, and I often feel we do not praise Him enough for all the benefits we receive from Him from day to day, both spiritual and temporal. How the dear Lord so wonderfully cares for His children, and how disobedient they are in doing the blessed Master's will. He also tells us in Matt. 24:44; "Therefore be ye also ready for in such an hour as ye think not the Son of man cometh." Our life is not our own, but such is life, and it behooves us to be watching and ready so when the Lord comes to call us home we may be ready. I do praise the Lord today that He called me when I was young and I yielded myself to Him.

It is now eighteen years since I gave my heart to the Lord and I can say, I have never been sorry. But often I have not lived up to my privileges as I might have done which I so often regret. For some time I felt unwilling to continue wearing a covering, but a dear sister told me last Winter that I look better with a covering on than without. I feel sorry to have to say this, but I never did lay the covering off yet, but have been wearing it all the time. Thank the Lord for this.

The longer I am on the way the more I feel the need of living nearer to my blessed Lord. I feel I can not praise Him enough for what He has done for me, and for what He is still
doing, and for His keeping power, and for
the desire He gives to do His will. I feel
I am nothing of myself but I find the nearer
I live to my blessed Lord the better I have
it. I can have sweet communion with my
dear Master. I can say, the Lord has been
good to me. He has helped me thru many
difficulties for which I praise Him. I often
think of the 23rd Psalm where it says “The
Lord is my Shepherd I shall not want.”

I often feel somewhat weak and am aff­
licted having much pain to suffer. My desire
is to live or die that so I may stand true and
be right with God. When we see how the
world is going along in every way, with so
many things to draw our minds away from
that which is good, I must say, I need more
of God’s grace to travel on in this good old
fashioned way; for the word of God tells
us we must be a separate people if we would
be His true followers. My prayer is that the
Lord may read and keep me in the right
way, and my desire is to see many more
precious souls come to the light before it is
forever too late.

I have dear brothers and s’sters who all
are Christians and I hope all may be ready
to meet Him when He comes.

My desire is to be faithful, and be a bright
shining light to this world so that when my
time comes to leave I may have my work
done.

I ask the prayers of God’s people in my be­
half.

Your sister in His Name.

The prayers form the most important
part of public worship. He who leads
a great congregation in prayer, who un­
tertakes to express what they feel, be­
fore God, to give utterance to their
adoration, confession, supplication, as­
sumes a very heavy responsibility. We
all readily agree, and sometimes par­
tially realize, that it is a solemn thing to
speak to the people for God; is it less
so when we speak to God for the people?
Whatever preparation is possible for per­
forming this duty, ought surely to be
most carefully made, and yet, while very
few now question the propriety of prepa­
ration, both general and special, for

**SELECTED.**

“LET US WALK HONESTLY
NOT IN STRIFE AND ENVYING.”

Ruth Cameron, in the Boston *Globe*,
tells of a young friend, an art student,
who came to see her, looking very blue
and depressed.

At first she insisted that there was
“nothing the matter,” but finally the
truth came out. One of her dearest
friends had won a valuable prize in an
art contest.

It was a shameful reason for having
the blues, wasn’t it, and yet a typical
one. One of the saddest facts in the
human character, to me, is our prone­
ness to feel cast down at other people’s
successes. “If envy were a fever all
the world would be ill,” says a Dutch
proverb, and I’m afraid this cynical
statement is all too near the truth.

We may school ourselves to express
and even to feel some pleasure at our
friend’s superior achievements, but
pleasure isn’t the first instinctive feeling.
That of the average weak human being
is usually a sick sinking of the heart.

Hand in hand with our envy of other
people’s successes goes an even less
praiseworthy feeling—complacency over
other’s failures and weaknesses.

Now it seems to me that all this mean­
ness and envy grows out of one mistake
—our false idea that we must always
be in competition with our fellow men.
and that another man’s virtue or success
makes us less, or another man’s failures
or weaknesses makes us bigger. It is
all wrong, this notion of competition.

the work of preaching, it is feared the
great majority still utterly neglect to
prepare themselves for the conduct of
public prayer.—*J. A. Brodus.*
It brings infinite unhappiness into the world. We aren't made to constantly compete with each other, and when we learn it we shall have taken a long step on the road to happiness.

And then we need to get into our hearts that love which the Apostle Paul says “suffereth long and is kind—envieth not, vaunteth not itself and is not puffed up;” and to put down the spirit within us that “lusteth to envy,” remembering that envy is the rottenness of the bones. (Prov. 14:30).—Sel.

CALVARY.

God's delay in giving deliverance from the adversary's power to those who place their confidence alone in Christ is ever a sign that He is giving special and tender thought to that soul.

Yet weak human nature moans, “I cannot understand this delay. If He were really interested in my deliverance or cared about my sufferings, why should He thus tarry? So far as I know them, I have met every condition. Every tithe of which I have knowledge—all lines—is in the storehouse. Whatever is lacking, thru ignorance, the blood covers. Hence His delay becomes inscrutable. Help, Lord, for I faint! The crucible is too hot and the pressure too prolonged for my feeble strength to endure.”

All the time we are making our plaint, God is moving in all the energy of infinite love, toward our deliverance.

Well He knows our feeble strength cannot bear the awful strain, so He whispers: “My strength is made perfect in weakness. I have never intended thee to bear this burden alone. Lean hard on Me, my child, and make Me thy Burden-bearer.”

The heart that is too duly engrossed in its own sufferings—or in listening to the arch-fiend’s malignant suggestions impugning God’s faithfulness to give it active attention, often goes down under a temporary defeat. Of course, such defeat still longer delays the absolute deliverance toward which God’s grace is ever moving.

In the book of Exodus we learn that God’s deliverances were always preceded by an intensifying of the trials from which He promised deliverance.

This one truth, if fully mastered, is worth years of study. It forms an impregnable armor against Satanic assaults which are always more fierce and furious previous to a soul’s deliverance from his power.

God sent Moses into Egypt with a divine promise that the hour had come when His people should be delivered from Egyptian bondage. The suffering Hebrews believed God’s message. Their hearts revived. They lifted up their heads in hope and with the expectation of immediate severance of the chains which they loathed.

Yet mark the history. Instead of deliverance came added burdens so grievous that even Moses quaked and fell on his face before God with querulous cries for light and explanation. His faith failed to stand the test, as is evinced by his words, “Lord, wherefore hast Thou so evil entreated this people? Why is it that Thou hast sent me? For since I came to Pharoah to speak in Thy name, he hath done evil to this people. Neither hast Thou delivered Thy people at all.”

The last clause holds the real bitterness of his complaint, and marks his attitude. Yet how patient God is toward his unbelief, condescending to comfort rather than chide his lack of faith.
Let this tender forbearance carry comfort to every wounded heart that has flinched under sore pressure, and has cried out in anguish akin to despair, "Lord, I trusted Thee, Yet Thou hast not delivered me at all." And let God's answer to Moses uncover to them their heart of unbelief, and bring them to the foot of Calvary in penitence and renewed faith:

"I am the Lord. Now shalt thou see what I will do to Pharaoh; for with a strong hand shall he let them go. Wherefore say unto the children of Israel: I am the Lord! and I will bring you out from under the burdens of the Egyptians....... and I will redeem you with a stretched out arm."

Thus He speaks to you, beloved. Do break the yoke of the king of Babylon (confusion) from off thy neck." Look up and trust Him with renewed hope and confidence.

The Hebrews waited many long days—even weeks—under continually deepening rigors, before the first hint of visible deliverance came. "Even Pharaoh said, under the multiplied warnings of God, "I will not let the people go." And the impossible task exacted under the cruel lash—of making bricks without the straw being furnished—was intensified rather than revoked.

Beloved, your yoke has already been broken. You may not realize it, as yet, yet when Jesus said on the Cross, "It is finished," Satan's yoke was forever broken.

Every hour's delay was needed by the children of Israel to better prepare them for the journey that stretched before. Pharaoh was not the only one who was being taught God's power during those weeks pregnant with suffering and with disappointment to the overtaxed slaves who had anticipated an immediate deliverance. Nay, the divine manifestation of energy given thru Moses, which appealed to the eye as well as to the mind, was essential to the quickening of their faith in Jehovah, the better to prepare them for their hasty exit from the only home they had ever known which was to be exchanged for the terrors of an inhospitable wilderness.

So we, beloved, in our times of enforced waiting, need each lesson that comes to us. Every hour is filled with an added syllable of the stupendous and precious secret our Father is striving to impart to us. Let us keep sufficiently quiet and attentive to master all that is due us at the present stage of our journey.

In the meantime another glance at Moses will aid us in this mastery. God's terrible, yet magnificent, display of power in His multiplied object lessons before Pharaoh, brought to this "meekest of men" the added touch of faith needed to enable him to stand undaunted on the shore of the Red Sea, seeing the people he was chosen to lead placed in a veritable "fowler's snare," with no visible mode of escape. Their position was worse, so far as eye could discern, than it had been in Egypt. Add to this their tears of distress and their vehement cries against his leadership, and one can see that his faith and courage had now reached a point of splendid endurance when he could calmly reply to their upbraiding with the words:

"Fear ye not! Stand still and see the salvation of the Lord which He will show you this day."

Beloved, let us pause and take another and a longer survey of Calvary. Let us strive to see on its forbidding brow a part at least of all that God in His unchanging love has written there.

When our plaints and our tears and our moans come before Him, could He
not afford—as His omniscient gaze fathoms the riches of the believer's inheritance thru Calvary—to smile over our distresses and pass them by unheeded? Yet how patient He ever is toward our weakness, and how tenderly He whispers to our hearts, thru His blessed Word, as He points to the Cross and then to our adorable High Priest, Mediator and Advocate who is seated in power at His own right hand; "In whom ye have redemption thru His blood."

Is not this sufficient to calm our fears and our agitations? Yet He does not pause here, but by His Holy Spirit causes us to read for ourselves, as a page from our personal history:

"And hath raised us up together and made us sit together in heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us thru Christ Jesus."

And then, with an irrepressible throb of unquenchable love He lifts the veil from Calvary's blood-drenched heights and points to this crowning message indelibly printed across the face:

"And hast made us unto our God kings and priests; and we shall reign on the earth."

Let us each, beloved, day by day, strive to obtain a fuller survey of Calvary, and its treasures of hidden wealth. As we catch glimpses, now and again, of these riches, the hallelujahs will never die from our hearts, no matter how fierce or prolonged our testings may be, forever before our vision will float the words:

"Many shall be purified, and made white, and tried," and beyond them, in the eternities, we shall behold "the Lamb that was slain from the foundation of the world"—now the wonder and admiration of the assembled universe—seated on His throne. And by His side will be seen his humble bride, arrayed in vestments of glory and made beautiful with His own imperishable loveliness stamped upon her.

Dear ones, let us "walk worthy of the high vocation whereunto we were called." Sel. by Rebecca Wilson.

THE AUTUMN OF LIFE.

The year is nearing its close; the Autumn season is dying. The bitter cold of Winter is drawing near. Leaves—the silent messengers of the beautiful Autumn season—come fluttering down, a wondrous mixture of yellow and scarlet and gold. Quietly lying in great clusters at our feet, they will soon be left to the mercy of the Winter, perhaps blown away to some lonely, far-off meadow or hillside, or covered with the dainty flakes of snow. They will no longer shine resplendent in the mild Autumn sun. The earth will be sleeping—sleeping for an awakening. At the awakening, the sun's warm rays will gladden the earth once more. Beautiful flowers will bloom again, sending out their sweet fragrance. The earth will clothe itself in green. How beautiful will be the awakening!

As with the seasons of the year, so with life. We pass the Springtime of youth in strength, beauty, and ambition; and Summer of middle age, at the zenith of power and influence; then in the Autumn of old age, when life's fruits have ripened, and the leaves are falling, we end our life on earth.

We, as young people, ought to see to it as to what kind of life we are living. Are we so living that when the end of life draws near we can cheerfully close our eyes in death, knowing that when we awaken it will be in the fulness of eternal glory? We retire for the night, willingly and cheerfully, because we ex-
pect to rise again the next morning, with renewed strength. Living right before our God gives us confidence in the resurrection, and makes us go to our graves as cheerfully as we go to our beds.

Will the setting of our Autumnal life close with the radiance that attends the falling of the leaves? Thank God, it can; for a life wholly resigned to the Maker will end in a glorious way. As the Autumn fields, hills, and mountains display the beauty of the dying year, let us so live that our lives may end beautifully when we have finished the race.—Sel.

**NEED OF THOROUGHNESS.**

Superficiality is nowhere else so incongruous and damaging as in religion. Nothing could be more displeasing to God than the labors of a Christian minister or other Christian worker, which are of such a character as to lead a soul to mistake mere mental assent or allegiance to the doctrines and the empty forms of Christianity for salvation. It does but little if any permanent good to get people into the church without getting them into the kingdom. Indeed some churches are suffering from the baneful effects of unconverted members in large numbers. With greatest care and best methods some unworthy, unfit ones, will get into the church, but not as a rule, only as the exception.

To get people saved, is the principal thing. Present experience and past history show that it is not necessary to practice superficiality in order to get results. The rugged truth presented in bold, unvarnished terms still gets and holds the attention of the people, and the Holy Spirit still powerfully convicts men of sin and works repentance in the heart, without which there can be no forgiveness, no salvation from sin. There is nothing superficial in God’s plan of salvation. As a ransom for sinners He gave the best He had, for truly the redemption of the soul is precious, “For when we were yet without strength in due time Christ died for the ungodly,” and nothing less than that would have sufficed for our redemption; “without shedding of blood is no remission.” It is by his blood that we are justified. There was no other way to provide for cleansing from sin. The virtue of all the sacrifices, types and shadows of the Jewish dispensation depended on the atoning death of Christ in the fulness of time. Seeing then, that God went to the utmost of our need in the gift of His Son, by whose stripes alone we could be healed, how can anyone hope to satisfy God by treating His provisions lightly and seeking to climb up some other way, or to lead others to do so? We cannot afford to deceive ourselves or mislead others in a matter of so great importance. There are those who do but little thinking for themselves as to religion, and when deeply impressed and finally led to act for themselves on the subject, they readily follow the suggestions or yield to the worker with but little, if any questionings. If asked to sign a card, they will do it. If solicited to join the church, they will do so. Having done these things, they think, they are at last on their way to heaven and are content. But what do they know about salvation? That is the question. Possibly one in ten of such truly repents, forsakes his sins and believes unto the saving of the soul. But what of the nine? And if they are deceived and misled, whose fault is it? Except the people we get into the church are saved, what profit to them or the cause of God in the end?—Evangelical Messenger.
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GRANTHAM, PA., DECEMBER 29, 1913.

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THE CHRISTMAS STORY.

BY ALICE KEEPER

In the land of Judah,
Far beyond the sea,
Once was born a baby
Sent a king to be.
And the greatest wonders
Took place at his birth,
Angels came from heaven
To sing upon the earth.
Shepherds, nearby, watching
O'er their flocks by night,
Saw the heavenly light
That shone round about them
While with voices, clear
They told how the Christ child
Had come earth to cheer.

Then there came to see him,
Wise men from afar,
Who were guided to him
By a brilliant star,
Costly were the presents
That they brought, we're told,
For the infant Jesus;
Frankincense, and gold.
All this wondrous story
Happened long ago,
And we're glad to know
But it's not forgotten,
That the Christ Child's coming
Brought men joy and peace,
May His blessed kingdom
Evermore increase.

WHEN FATHER SUGGESTS.

It was a Monday morning, and a rainy one at that. Mother was busy from the moment she sprang out of bed at the first sound of the rising bell. Others beside the children get out of bed “on the wrong side,” as this mother can testify. She began by thinking over all that lay before her. It made her “feel like flying!” Bridget would be cross; as it was rainy, there would be a chance of company for lunch, so the parlor must be tidied, as well as dining-room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheon, waited on those who had to start early, and tried to pacify the little ones and Bridget.

“My dear, you are feverish,” said her husband, as he held her busy hands a moment. “Let your work go and rest yourself—you will find it pays.”

“Just like a man!” thought the mother. “Why, I haven’t time even for prayers!” But the little woman had resolved that she would read a few verses in her Bible before ten o’clock each day; so, standing by the bureau, she opened to the eighth chapter of Matthew, and read these words: “And He touched her hands, and the fever left her; and she arose, and ministered unto them.”

It seemed to that busy wife as if Jesus Himself stood ready to heal her—to take the fever out of her hands, that she might minister wisely to her dear ones. The beds could wait till later in the day—the parlor might be a little disorder—she must feel His touch!

She knelt, and He whispered; “My strength, not yours, child is sufficient.”
“As thy day, so shall thy strength be.”
“My yoke is easy. This yoke—you have been galled by is the world’s yoke, the yoke of public opinion, or house-wifely ambition; take my yoke upon you, and learn of me—ye shall find rest.”

The day was no brighter, the work had still to be done, but the fever had left her, and all day she sang, “This God is our God, my Lord and my God.”

It is true that, when the friends came to lunch, no fancy dishes had been prepared for the table, but the hostess’ heart was filled with love for them as members, with her, of Christ, and they went away hungering for such a realization of Him as they saw she had:

“Ah,” said her husband, when he held her hands once more, “I see you took my advice, dear; the fever is gone.”

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet, it was “the secret of the Lord,” not hers, and would glorify Him. Later on, when they sat together, she told him who had cured her fever, and said quietly, “I see there is a more important ministry than the housekeeping, tho I don’t mean to neglect that.”

“Let us ask the Lord to keep hold of our hands,” said her husband. “Mine grow feverish in eager money-making, as yours do in too eager housekeeping.”

This is no fancy sketch. Dear mothers, anxious housekeepers, let us go again and again to Him, that He may touch our hands, lest they be feverish, and so we cannot minister, in the highest sense, to those about us.—J. E. Jowett.

ELSTON-COBER.—On Nov. 12, 1913, at the home of the bride’s parents, Bro. and Sr. Solomon Cober of near Hespeler, Ont., there occurred the marriage of their daughter, Sr. Annie to R. J. Elston of Waterloo, Ont.
STRIKING THE RIGHT NOTE.

Some of us have rather amusing recollections of certain attempts at congregational singing when the leader struck the wrong pitch. It may have been too high, and if so the tune rose higher and higher until with one indescribable final squeak it broke off short. Or it may, be the tune was pitched too low, and the congregation followed valiantly enough until there was nothing left but a low, half-audible growl—and a lot of giggles.

Now under such circumstances it would have been extremely foolish for that leader to have declared that the congregation had no ear for music and were utterly unable to sing. It is true the exhibition was a sorry one, and if that were the only one, and we did not understand the reason for failure, we would be tempted to declare that that congregation could not sing. But such a verdict might be the very reverse of true; in fact, we have known the same congregation a few minutes later, when they had the right pitch, sing with a heartiness, a correctness and a power that we can never forget. The music was there, but unless the right note was struck in the beginning it was impossible to get it out.

Is it not so all thru life? There is music, much music, in the world, but much depends upon whether we can bring it out. Sometimes we fear that we bring out the worst there is in men instead of the best. We have known men—and women, too—whose intentions were above suspicion, but they had the unfortunate knack of always bringing the worst out of men. If there was a harsh, sharp or cracked note in a man’s being they were sure to bring it out, and then they wondered that men were so hard to reach, and they talked strongly of total depravity. And yet another man came along, and out of these same men, from whom one man had evoked nothing but discord and curses, there came clear notes of sweet soul music.

Even in the family circle this is something painfully manifest. There are fathers and mothers who seem always to be stirring up their children to wrath. Outside of the home they may be kind enough and useful enough, but within its sacred circle the devil himself seems to be let loose, and it is father’s or mother’s hand which unchains him.

Why is it so? Is it merely unfortunate incompatibility of temperament, or is it the mistake of failing to interpret the true nature of men? In most cases we think it is the latter. We do not find the angel in men because we do not believe he is there. We do not get the best out of men because we fail to appeal to the best in them. If we treat men as untamed savages we are apt to find them untamed savages. Christ wins men by His appeal to the best in them. He knows He can make saints out of them, and He aims to do so. If we are sure we cannot make saints out of them, we had better leave them alone.

And if to our appeal there comes a response we did not seek, let us not hastily conclude that no other response is possible. There is a key to every heart’s door, a key which will unlock the hidden soul treasure and allow us to catch a glimpse of hidden divinity; and every man who aims to help his fellows should strive to find that key. Is it the key of kindness?—The Christian Guardian. Sel. by F. Elliott

All I have seen teaches me to trust the Creator for what I have not seen.—Emerson.
THE BEAUTY OF HOLINESS.

The glory of God shines forth in each of His attributes. The holiness of God is the harmonious combination of all His glorious attributes into one still more glorious whole. Beauty is a combination of elements according to the laws of harmony; the more beautiful the parts or elements, the more perfect the harmonious combination. His beauty is the glory of His holiness. Holiness in man is "the subdued reflection of the bright things of heaven, the image of God traceable in His creatures, a spirit of love, and peace, and order, gathering all things gracefully into a unity of being and singleness of purpose." The polluted leper, clothed in filthy rags, unclean from the crown of his head to the soles of his feet, under the operation of being capable of appreciating and associating with the glorious God and reflecting the beauty of His holiness. Man's only beauty is in his correspondence to the God of holiness. "Be ye holy, for I am holy."

One element in the "beauty of holiness" is purity. Without this nothing can be truly beautiful. This will eliminate all that is out of harmony with the nature of God. Death to the sinful life and its filthy habits; victory over the world, the flesh, and the devil; the purging away of the inward depravity and corruption of the nature so frequently manifested in pride, selfishness, sensitiveness, impatience, unkindness, uncharitableness, and the like,—these lay the foundation for a beauty which goes below the surface, for beauty of character and life, for the beauty of holiness.

Another indispensable element is consistent living. Many an otherwise beautiful life is marred and defaced by inconsistencies. "Where envy and strife is, there is confusion and every evil work." Inconsistency opens the floodgate to the tide of devastation and ruin. The floods of the central West of last Spring are not to be compared to it. A tiny break in the levee often brings utter desolation to wide and populous regions. Inconsistency breeds infidelity and apostacy. A righteous and consistent life is the best recommendation of the doctrine of holiness, and an indispensable element of that beauty which commends it to the Lord and to the world.

Unity is another element which enters into this scheme of beauty. The branch must be united to the vine, the disciple to his Lord. Jesus said to His followers, "Severed from me ye can do nothing." He prayed for them.—"That they might be one." Division and schism, discord and strife, are not of God. If by the Spirit we are joined to Jesus Christ we are joined to all the children of God, for we are "members one of another."

There is an infinite variety of tints in the wonderful combination which makes up "the beauty of holiness." Prominent among the others we discover, beautifully and harmoniously blended, love, courage, faith, and prayer. Also among the most important of these is the element of fruitfulness, the absence of which causes the most serious disfigurement. Of Israel the prophet said, "His beauty shall be as the olive tree, and his smell as Lebanon." The chief attraction of the olive tree is its fruitfulness. To His disciples Jesus said, "Herein is my Father glorified, that ye bear much fruit." And again, "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." Any profession of holiness which is so lacking in vitality as not to possess reproductive powers will be disowned of
God. Jesus made special provision that this quality should inhere in His followers. These are His words, “Ye shall receive power, after that the Holy Ghost is come upon you.” It was evidently the purpose of Jesus that His Church should be a missionary organization carrying the gospel to the ends of the earth. To lose the revival spirit is to change the “beauty of holiness” into the rankest poison, the fragrance and fruitage of which is death. True holiness is full of life and beauty; spurious holiness has only the deceptive beauty of eternal death.—Wesleyan Methodist.

HEAVEN OURS.

I once heard a father tell that when he removed his family to a new residence, where the accommodation was much more rich and varied than that to which they had previously been accustomed, his youngest son, yet a lisping infant, ran around every room, and scanned every article with ecstasy, calling out in childish wonder at every new sight, “Is this ours, father, and is this ours?” The child did not say “yours,” and I observed that the father while he told the story was not offended with the freedom.

You could read in his glistening eye that the infant’s confidence in appropriating as his own all that his father had was an important element in his satisfaction. Such—I suppose—will be the surprise and joy and appropriating confidence with which the child of our Father’s family will count all his own when he is removed from the comparatively mean condition of things present, and enters the infinite of things to come.

When the glories of heaven burst upon our view, he does not stand at a distance, like a stranger, saying, “O God, these are Thine.” He bounds forward to touch and taste every provision which these blessed mansions contain, exclaiming, as he looks in the Father’s face, “Father, this and this is ours!” The dear child is glad of all the Father’s riches, and the Father is gladder of His dear child.

How beautiful and blessed it is to believe in God as a little child.—Selected.

TENT AND SKY.

“My houghts are not your thoughts” (Isaiah 55:8).

Doctor Jowett, commenting on this passage, uses the tent and the sky. We are like men living in a tent, and the canvas of the tent and the sky. Our minds have no far horizons. Our thought moves in tiny circles; our thought about personal duty, and God’s providence, and our privilege and destiny as the sons of God, “As the heavens are higher than the earth, so are my thoughts higher than your thoughts,” they have the spaciousness of the immeasurable sky.

God’s thoughts are not our thoughts about sin. We do not naturally think sin to be the evil thing that God thinks it to be. God thinks that sin is the only really evil thing in the universe. It is the only thing that God hates, and He has taken the most amazing and appalling thing possible for even Him to take to show how He hates sin; and how determined He is that nothing that He can do shall be left undone to annul it.

See how different from that are our thoughts about sin. We belittle it, we speak lightly of it; we make it respectable. How little we think about it; many of us not at all! If we were asked to make up an inventory of the evils we would like to have removed from our lot; if we could know that for the
God. Jesus made special provision that this quality should inhere in His followers. These are His words, "Ye shall receive power, after that the Holy Ghost is come upon you." It was evidently the purpose of Jesus that His Church should be a missionary organization carrying the gospel to the ends of the earth. To lose the revival spirit is to change the "beauty of holiness" into the rankest poison, the fragrance and fruitage of which is death. True holiness is full of life and beauty; spurious holiness has only the deceptive beauty of eternal death.—Wesleyan Methodist.

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asking it would be done for us—just
name the things we would like to get
rid of—would we not exhaust the list as
quickly as we could name them; the
things we most pine under, and from
which we would gladly be free. But
would we each one set down first of all,
as the supremely abominable thing, our
sin? Would you? Would I? That is
because "your thoughts are not my
thoughts."

God's thoughts are not our thoughts
about salvation. Our first thought,
when we begin to think of it at all, is
to do something. The jailer spoke for
us all: "What must I do to be saved?"
And we begin to punish ourselves for
the past, and make long prayers, and
what will we not do. And that is what
the prophet calls his "filthy rags," and
what Paul calls "establishing own right­
eousness," while God offers to "wipe it
all out" at once, and "remember it no
more against us forever." We are pa­
pists at heart, with our penances and our
reformas—and good resolutions. Paul
never had a closer or a clearer hold of
God in all his life than when he scouted
and forsook his own righteousness, and
summed up his salvation in one mighty
and glorious word, Christ. He is the
all and in all, and all that we can do, our
learning and philosophizing and reform­
ing and all that, amounts to nothing.
We can not do anything; we must ac­
cept Him for everything. Man works
from without, sweetening the stream,
thinking thereby to filter the fountain
reforming the outside of his life. God
works from within; makes the heart
right and the life will be right. With
God salvation is a present gift and ex­
pperience; with man it is a future hope
and blessing. God's thought is for the
present; if we make the present right,
the future will take care of itself. We
make salvation a far-away. God says,
"Today."

God's thought is not ours about par­
don. He has not just enough pardon
to go around—"There's a wideness in
God's mercy, like the wideness of the
sea." "He will abundantly pardon," or
as the margin reads, he will "multiply
to pardon." No man's thought about
the guilt and vileness of sin will go be­
yond God's thought, but when it comes
to pardon, He will multiply it by the
number of our innumerable transgres­
sions; or, as Paul puts it, "He is able
to do exceeding abundantly above all
that we can ask or think," and now the
sweep is beyond our reach—"as the
heavens are higher than the earth, so
are my ways higher than your ways,
and my thoughts than your thoughts."

When Kepler made the discovery of
one of God's great works in His starry
skies, he said: "I first of all men think
the thought of God after Him." Our
biggest thought concerning ourselves is
but a tent conception, but God's
thought for us is, "Be ye perfect,. even
as your Father in heaven is perfect."
That is the vast heavenly purpose, spa­
cious as the sky, for every child of man.
God's way is different from man's way,
but it is always best. The vastness of
His thought for us is the measure of
His love to us. God's will for us is that
we may leave our tent conception, and
soar out into the sky conception which
He has given us in the sacred word and
in the revelation of Jesus Christ, our
Lord: in our thoughts pass out of the
tent, and live and think under His great
sky. —Rev., Andrew C. Ellis, D. D.

Worldliness, in the religious use of
the term, is not the being occupied with
secular things. It is rather a spirit, a
temper, a way of looking at things and
judging things. The worldliness is not
OUR YOUNG PEOPLE.

IN THE HANDS OF THE MASTER.

We are like instruments of music. We have marvelous possibilities and capabilities, but unless someone who is skilful brings forth our best, the music of our life will not be lovely, beautiful, nor artistic in expression.

An organist in one of the cities of Germany one day refused to permit a visitor to play upon his organ. The visitor begged to be allowed at least to put his hands upon the keys and play a few notes. The old man consented reluctantly. The moment the stranger began to play, the organ gave forth such music as it had never given forth before. The custodian was amazed, recognizing the fact that a master was at the keys. When he asked the stranger's name, the player answered, "I am Mendelssohn." "And I refused you permission to play upon my organ!" exclaimed the old man in grief and self-reproach.

At an auction in London, many years ago, there was offered, among other things, a Cremona violin more than a hundred years old. It was represented to be a Stradivarius. The auctioneer raised the violin and held it gently, almost reverently, as he told its story and spoke of its wonderful qualities. Then he gave it to a musician in the crowd, asking him to play it. The man played as well as he could, but the violin in his hands failed to win enthusiasm from the audience. The auctioneer began to call for bids, but the responses came slowly. Then there came into the room a stranger, an Italian, who pressed his way to the front to see the violin. He took it into his hands, examined it carefully, held it to his ear as if it had some secret to whisper to him, and then laying it gently on his breast, began to play. Immediately the room was filled with exquisite music. The people were strangely affected. Some smiled, some wept; every heart was stirred. It was Paganini, the great master, whose fingers were on the strings. When he laid the instrument down, the bidding began, and there was no trouble in selling the violin. In the hands of the first player its qualities were doubted; the people did not know what a treasure was being offered; but in the hands of the great master its marvelous qualities were discovered and brought out.

We are like violins. We have marvelous qualities; but unless we entrust them to a skilful hand they will never stir the hearts of men.

It is Jesus to whose care and keeping you should yield your life. He is the great master. It is he who gave the world its beauty. It is he who created us, by whose power everything beautiful that we see in this world was formed. Look at the stars, the sun, the moon; behold the high mountains in their splendor and grandeur; look at the mighty ocean; see the beautiful flowers; listen to the happy birds who fill the air with their sweet melodies—can not He who created all these beautiful things, make your life beautiful?

You are the crown of His creation. You are much more than the birds, the flowers, and all other things that we see in nature. You are a most precious jewel in His sight, a masterpiece of God's creation. Furthermore, he gave his life for you in order to redeem you and purchase for you the salvation which you lost in the fall. He wants you, my beloved friend, to give up sin which has made your life unhappy. He wants to bring you up to the height of beauty—to be like Him. He will make the best of your life. It is his plan from the beginning that he might dwell with you and that
He might call you His own. In Him alone can you find sweet rest.

Dear young friend, do not hesitate and squander your time and waste your precious life without Jesus. You need Him. Should you not like to make your life most successful and happy? Then, I say, give your entire self into His hands, and let Him bring out your good qualities to glorify His greatness. Say to Him, "Here I am, Lord; take myself—my all; I belong to Thee."—Gospel Trumpet.

“JUMP OUT, JOHNNY.”

A man and a boy were riding together in a heavily loaded wagon, when they came to the foot of a hill. "This will be a hard pull for the horses," said the man as he saw his young passenger settling comfortably back in the seat. "Jump out, Johnny. We can't level the hill, but we can at least keep from adding our own weight to the load."

It was a lesson in kindness that will bear wider application. All about us, among our friends and in our own families are those bearing heavy burdens and traveling toilsome roads. We may be unable to change either the way or the load, but we can at least avoid adding the weight of our own despondent or complaining moods, the recital of our own ills and worries. We need not selfishly add our griefs to the burden of those who already have enough to bear.—Forward.

WHAT ABOUT THE SCHOOL?

This question is frequently asked us by letter; I purpose by God's help to tell what the school has done for us. We came to this place about a year ago, came against the wishes of friends and brethren, but felt that God was leading. The time had come that we felt we must do something for the benefit of our children. Just what to do we scarcely knew.

At that time we read in the Visitor, Bro. J. R. Zook's sermon delivered at the dedication of the school. While reading of the different evils that would be crushed out, we said, There is the place for our boy. We knew so little about it and of the brotherhood here, yet we were led to write to Bro. S. R. Smith. We exchanged letters, and when later he took a trip thru the West, he stopped to see us. He told us more about the school but did not insist on us coming.

To take this step meant much to us. There would be financial loss, it meant a giving up of some comforts. There were ties to sever, among them was the dear "Aid Society," a work that was very dear to my heart. We had worked together three years, the Lord had blessed our efforts, and our last meeting was truly like a home coming. Would say right here we were a little disappointed not to find an "Aid Society" here, but all seem so busy and God knows why. We went out almost like an Abraham of old scarcely knowing where.

We were kindly received into the home of Bro. A. B. Musser and cared for till our goods came. Our son, just fourteen years old soon entered school. He at first thought he would not like to take Bible Study, but took it and soon began to like it. Teachers and students alike showed an interest in him and encouraged him to seek Christ. Later when Bible Conference began, imagine our joy, when the first night of the meeting, both of our children were at the altar and surrendered their lives to God. Did it pay brethren, to come? Will we rue it, as some said? Were we foolish? Others had said, Put your boy on a farm, but we knew full well that that would mean a lost soul.

Yes, it pays to obey God every time. The children had both promised the Lord if they lived till Bible Conference they would accept Christ, yet had said nothing to each other or to us.

My companion too was convicted about his tobacco and gave it up before Bible Conference and there hadn't been a word said to him about it.
Is there any power here? We believe it can truthfully be said of this place as was said to Solomon, "My name shall be there." There is certainly an influence here for good. We hear heart searching sermons and can see where we stand.

We love to wend our way to the Hill to hear from God's word. They have a Young People's Meeting every Tuesday evening and Purity Meeting the first Monday evening in each month. They teach our young people to live pure, clean lives, something that is too much neglected in the home.

It is a pretty sight to see our young sisters go about their school work with the prayer covering on, also in their walks or out boating everywhere you see them. And they do not seem to wear it because they must, and are not ashamed of it either. A good example for some of our districts where it is such a cross to put it on.

We often heard it said of Penna., that they have the plain clothes and that is all. We are glad to say that while they have this, as a rule they also have the power.

We believe it is a safe place to send our children. We believe the teachers as a rule, are Spirit-filled and desire to teach in a way that God may get honor to Himself.

Brother, sister where is your son and daughter? One says, There are other schools just as good. We do not deny that, but what about the environment? 

Let me here relate a conversation I had with a Christian mother of another plain church just before coming here. In speaking of coming to this school she said, "I tremble to think of sending my boy to school." I said, but you have such good schools of your own, "Yes," she said, "but do you know there is so much going on in those schools." She then told of one young man who had come to one of those schools and as he was a little bashful they decided to cure him. So one night they carried him from bed, took him out under the hydrant until he was soaked then put to bed again. He took cold, was sent home, and later died from the effects of this. She said those in authority, would gladly have stopped this but they would not tell on each other. She then said "Think of a so-called Christian school, carried on like this." Well I said, "I trust this school."

Some too have thought they could get thru cheaper in other places and what was the result? A lost soul.

But some say, What if your boy goes wrong, after all the sacrifice you have made? Then we will be clear, and not until we have put forth every effort to secure a good place for them.

Father, mother, what is your ideal for your child? Is it to have a great name in the world? Honor, wealth of land and houses, horses, and cattle? Yes "men will praise thee when thou doest well to thyself," but what about the soul? Mine for my children is a life spent for the Master. I see nothing greater, nothing that will bring more real joy to the heart of the parents. We only give back to God what He has given to us. It may mean a life of toil and hardship: it may mean to cross the briny deep, to labor in the homeland, or care for some little homeless one, just as God leads, the Master's life was one of toil and sacrifice.

Now, in short, this is the way we found the school. What the future will largely depends on what we make it. It will not be made better by trying to tear down what has been done. Let us come up to the help of the Lord, stand shoulder to shoulder in this great work. "In union there is strength," "divided, we fall." Come, help, with your pray-
ers, your talents, your money. A long-felt need of the church has been supplied, now stand by it. Your sons and daughters are slipping away from you, rescue them.

Bible Conference was a time of refreshing, soon we will meet again. Come and feast with us, and see for yourselves.

We were sorry to part with Bro. Henry Smith and wife, else Bro. and Sr. P. J. Weibe. It certainly made a vacant place in the school. Their places have been filled by younger teachers who, we trust, feel their responsibility. May we pray that many more may go out from here as a real soul winner for the Master. To this end we need your prayers.

Dear brother and sister, think you it is all smooth sailing? Verily no. We have testing times. Souls are being saved, and Satan is trying in various ways to make an inroad. He is never idle.

One more thought and I close. In many homes, everything is cared for, when evening comes. The barn doors are carefully closed, gates are shut, chicken houses are locked, and the questions are often asked by the parents. Are the chores all done? Yes, everything is sheltered but what about our boys and girls? Are they also safely housed and shielded from harm and danger? Think of the many snares and pitfalls that are set to entrap the youth, with all our precautions, while very young. How soon and how easily they are tainted and you perhaps father and mother, sitting in your easy chairs, or resting on your soft couches, little thinking of the danger that they are exposed to. Wake up, dear parents. Time is passing, the trust committed to us is a weighty one, when I think of these things, my heart often cries out. Oh God, save the youth!

I have not been solicited to paint a fair picture of the school only as prompted by the Holy Spirit. This precious promise may be ours. “He that goeth forth and reapeth bearing precious seed, will doubtless come again with rejoicing, bringing his sheaves with him.”

Yours in the interest of the school.
Anna M. Stump.
Grantham, Pa.

FROM THE FIELD.

To all the readers of the Visitor:

Greeting. This morning we again feel lead to write a few lines for the columns of the Visitor. While we are out in the evangelistic work in the different districts throughout the brotherhood, we became acquainted with conditions as they exist to such an extent that we are often made to cry out from the depth of our heart, O Lord, how long!

However, I do want to praise God for a willingness in my own heart to spend and be spent in any way, just so that God may be glorified and many souls born into the Kingdom of God before it is eternally too late.

These are times when we see the mighty forces of the enemy drawn up on every side, and we as the ambassadors of the Lord must face the fiery darts of the wicked one pressing our way towards the goal at any cost, while many are falling out by the way, and still others are compromising with the spirit of the anti-christ. It is very clearly evident that we will not see the multitude flocking to God, yet there will be the twos and the threes who will have and heed the truth and will come out from among the world and take the old paths, and persistently refuse to have any fellowship with the unfruitful works of darkness. How it encourages our hearts, these days to see this.

We, as a church, must come to the front and insist upon a clean heart. First, the form is right and proper when found, upon a man or woman who is full of the Holy Ghost. But where this is not the case it becomes one of the worst hindrances to the
cause that can be found. Our form commands respect from the world, and people have reason to expect something from us, that they do not expect from the worldly church members. The power of the Holy Ghost alone marks us as the followers of Jesus, and if we are void of this power, anything else, we might have, after all, would come far short of bringing conviction upon the people.

It appears to me that we ought to be greatly concerned as individuals that we do not allow anything to cause us to cool off and settle down, and miss the mark of our HIGH CALLING, of God in Christ Jesus.

As we see the needs of the work, in our going from one place to another, and then see how few there are who really help to carry the burden, and do make sacrifices, so that the work can be carried on more speedily, we are made to say in our own hearts, Lord keep us moving on the way, with an eye single to the glory of God.

We do praise God for the way He has helped us since we are again in the field. Having had a very serious attack of acute indigestion, on Oct. 5 we were compelled to postpone our trip until Oct. 15, when we again took the parting hand with wife and children having been only eight weeks, the time passing oh, so rapidly. How our hearts were made to bleed, as home ties were again broken. But as we realize it was all for Jesus’ sake, and while there were tears that flowed unbidden, yet, I was glad to feel in my own, as also clearly seen in the heart of our dear wife, an humble, submission to all the will of God.

Coming to Morrison, Ill., Saturday morning, Oct. 18, Bro. Wm. McCulloh met me and soon we were made to feel quite at home with them. As we gathered around the family altar we praised God for the hallowed influence of the Holy Ghost in this home, and for the Christian fellowship we enjoyed.

On Oct. 19 we began a series of meetings in the Franklin Corners, M. H, continuing two weeks, an account of which appeared in the Visitor. God met us in a very definite manner and souls soon began to seek the Lord. One brother, a minister in a sister church for twenty-five years and yet a slave to the awful tobacco habit was convicted of the Lord and confessed out and sought the Lord for deliverance, and God very graciously delivered him.

On Oct. 25, we were taken by auto o Shannon, where we had a service in the home of our aged aunt, Annie Snively, widow of the late Christian Snively, minister in the Mennonite church, thirty-five years had passed since we saw her last. She is now in her eighty-second year. We also met Eld. Kreider here and sister Nancy Shirk who was anointed and God answered prayer and healed her from a light stroke. About seventy people attended this service. We believe good impressions were made. All glory to Jesus.

Coming down to Franklin Corners early Sunday morning we were pleased to have with us Eld. Trump of Polo, also Eld. D. B. Martin and wife of Dixon. We greatly enjoyed the fellowship of these brethren we also wish to note the work done here by the untiring efforts of Bro. A. G. Zook, and Sr. Myrtle Zook, matron, also sister Katie Bal linger, a real mother to these dear little orphans here. The sacrifice that is being made in order to make these children comfortable is great. I wish I could draw a picture before our minds just how these dear ones labor and pray to carry on the work, I feel quite sure that in the homes of many of our dear brethren, and on their tables, there would be many things that could be taken off to a good advantage for ourselves and the proceeds sent to these dear ones and be made a real blessing. A commendable feature of the work is sister Avas Bollinger who was made free during these meetings and united with the church, with her mother and Myrtle Zook who had not been in full fellowship for some time. Yet, unlike many others they lived very exemplary life during these years and had power with God and man. I wish all could have witnessed the scene as these dear ones were received into full fellowship by the writer on the morning of Nov. 2. Many were melted to tears as they made an open statement before a large congregation. We believe eternity alone will reveal the effect of these things.

Dear reader allow me to entreat you to ask God for yourself whether you are doing what you can to encourage this work, as well as all other work of this kind, which has the endorsement of the church. I feel that we, as a people, need to wake up along this line. I do not see how we can expect the blessing of God upon us, unless we put a little more of our means into our faith.
Remember these sisters do not get paid for their services. Our young sister, Avis Bollinger, eighteen years old, is the teacher in the school at the Orphanage and does not receive any pay for her services. Let us, try and place ourselves in her place and ask God, "What wilt Thou have me to do?"

Not having been well in body I found very pleasant entertainment in the home of Bro. Jno. Garwick with proper care was able in ten days to again eat, some substantial food.

I spent Nov. 3, with D. B. Martin at his home in Dixon resting. Coming to Chicago on Nov. 4, I spent the day with the workers at the Mission. I enjoyed very much to again meet with them and find them all encouraged.

Leaving Chicago at 5.30 P. M. I arrived at Buffalo 6.45 A. M. and spent the forenoon with the workers at 25 Hawley St. All were encouragements our hearts to meet these dear ones very happy and encouraged. How it en-from time to time and see that they are keeping true, and faithfully holding forth the word of life, winning precious souls. Thank God for these light houses along in these large and wicked cities. Our heart took fresh courage as we move on.

Coming to Perry Station, Ont., Can. we were met by Eld. Jno. Sider and convened to his home where we were made comfort-ables of meetings had been arranged for us able. If we had not been before. A ser-again on the evening of Nov. 6. Our health is again quite natural and we are gaining in strength which we praise the Lord.

Beloved, keep on praying for us, that God may use us alone for His glory, also pray for my precious wife and children that God may keep them from evil, and that every one will be brought into the fold. Amen.

Yours for the clean way

J. B. Leaman.

Are you glad the Lord has called you
Are you pleased to work for him?
Are you doing all you can do?
Is your soul filled to the brim?
Labor on then, ever cheerful,
Ever knowing God will bless,
He bestows for righteousness,
Ever waiting for the promise
GOD'S UNLOVELY CHILDREN.

"I want the one with the blue eyes and golden curls. Isn't she the prettiest little thing? One could not help loving her. But some of those others; Such unlovely children. They never will find places for them—no one could care for them!"

It was only a scrap of conversation that the deaconess overheard as she passed the gate of the orphanage just as two ladies came thru it, but some way she could not get away from it as she went on.

Her mind went back over her day's work—David, with his twisted, mishappen little body; sadder still, Tom with his twisted, mishappen soul; Annette with her vacant face; Mrs. Brown with her bowed shoulders, hopeless eyes, and gaunt face; Jim Crowley with his sodden, brutalized face. Those were only a few of the unlovely throng, each one mishappen in body, mind, or soul. "Is it true?" she questioned bitterly.

"Does no one care for these unlovely ones with whom life has dealt so hardibly?"

Her own heart answered her. It went out to these broken ones as it never had gone out to the favored of fortune. She had gladly given up a life of ease because of them. Suddenly she seemed to understand God as she never done before—it was the cry of the unlovely of earth that had called out the supreme sacrifice. By her understanding of the heart of God and by her knowledge of her own heart she interpreted the heart of humanity. faintly perhaps, but surely, and each year more clearly the heart of humanity was beginning to reflect the heart of God. —Deaconess Advocate.

Jesus said, "Now ye are clean thru the word which I have spoken unto you." This is the Lord's process of heart cleansing. Any and every person desiring to be clean in the sight of God must believe, accept, and obey his word. Otherwise, none are clean. As said by Jesus to the disciples, "And ye are clean, but not all; for he knew who should betray him: therefore said he, ye are not all clean." Paul said of the church, "that he (Jesus) might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Being sanctified and cleansed "by the word." Peter said of this same cleansing: "Seeing ye have purified your souls in obeying the truth." David says, a young man may cleanse his way "by taking heed thereto, according to God's word." John says, "The blood of Jesus Christ, which sealed the covenant of conditions of salvation to man, makes the word efficient to cleanse and purify."
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 outsts of wailing and gnashing of teeth! What eternities of despair! Irredeemably lost. No chance for a light to shine out in their devil-begrit, furnace-heated, pall-shrouded, downward, outward, hellward pathway! Lost to happiness and holiness! Lost to God and the redeemed! Lost to Heaven and hope! Lost and no hope of ever being found! Not one dim, distant hope of ever being anything but more hopelessly, ruinously, despairingly lost during all the eternities to come!

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

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

THE YEARLY BIBLE CONFERENCE WILL CONVENE AT THE MESSIAH BIBLE SCHOOL, BEGINNING JANUARY 25, TO FEBRUARY 3, 1914. THOSE WHO WILL TAKE PART IN THE WORK WILL REPRESENT CALIFORNIA, KANSAS, MIDDLE WEST AND EAST.

AN INTERESTING PROGRAM WILL BE ARRANGED, THRU WHICH WE EXPECT SOUL STIRRING SEASONS. ARRANGEMENTS HAVE BEEN MADE FOR ROOMING AT THE SCHOOL BUILDING, SO THAT IT WILL BE VERY CONVENIENT FOR THOSE FROM A DISTANCE DESIRING TO ATTEND ALL SERVICES.

THE PROGRAM WILL BE PUBLISHED IN A LATER EDITION.

S. R. SMITH, PRES.