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.
February 9, 1914.
"Why, yes, ma'am, I'll take a piece," said the girl, hesitating.
"Why, Dolly," said her aunt, "I tho't your mamma didn't want you to eat pie."
"Well, I don't like that kind of pie," the girl said.
And so it is with our sins, we can give up those we don't like.—Exchange.

THE BEST GIFT.

When Jesus gave Himself for our redemption, promising to save to the uttermost all who will come unto Him, and to keep and comfort each individual believer even unto the end of life, He presented to each member of the human family the most valuable gift that heaven could bestow. He is the best gift; He is the desire of all nations; He is all in all to those who learn to know Him.

One day a mother, who often left her home for a few days and was in the habit of bringing each of her children a present on her return, purposely neglected the usual gifts, wondering how it would affect them. The little ones all met her with expectant faces. "I did not bring you any present this time," said the mother, "because—" "We do not care, mamma," said one of the children, "for you are the best present of all." That is true of a good mother, and it is supremely true of Jesus. If we have Him, no matter what else we lack, we are rich; if we have Him not, but enjoy all that the world has to give, we are awfully poor.—Religious Telescope.

"Oh, how love I thy law! It is my meditation all the day."
A Bi-Weekly
Religious Journal
For the exposition of true, practical piety and devoted to the spread of Evangelical truths and the Unity of the church.

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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, 1316 Walnut St., Harrisburg, Pa.

The special meetings conducted by Bro. Shoaltz in Harrisburg, Pa., came to a close on the evening of Jan. 26. The interest continued to the end; indeed the attendance was on the increase, as was also the interest of the people. The Lord blest the labors of Bro. Shoaltz and the blessing that attended his labors will not soon be forgotten. Quite a number of the believers discovered, first, a lack in religious experience, and, second, that Jesus Christ as Redeemer, Savior, and Lord was sufficient for every conscious lack. That "in Him" is found every provision of grace for the believer's salvation, separation, and satisfaction. We trust the blessing may continue to abide with us in days to come, and the Harrisburg class manifest abiding spirituality, showing forth the excellencies of Him who called us out of darkness into His marvelous light, even Jesus who was given to the world as Savior and Lord, and who will soon come the second time without sin unto salvation to them who look for Him.

The communication of Dr. Bunce re the work of the Mission in Des Moines, Iowa, gives a plain statement of the work and its needs, and should have the effect to create a larger sympathy for and resulting in more generous support of the work. God grant it may be so.

When our last issue was sent out the Annual Bible Conference had commenced its sessions at the M. B. S. and M. T. H., Grantham, Pa., and continued up to and including Feb. 3. We need not here enlarge on it in a descriptive way as the work of reporting more extensively than we would be able to do, was entrusted to sister Mazy Dohner.
of Ohio. We are sure our readers will enjoy her report as it appears elsewhere on the editorial space. We were only able to spend three days at the conference, but we were much encouraged by what we heard during that brief time. We could not but wish that every district in the brotherhood would arrange to hold a Bible Conference occasionally, if only for a few days.

The evangelistic efforts in connection with the Bible conference were a continuous source of blessing. Seekers were at the altar evening after evening: a goodly number pressed thru to victory. But with such a band of earnest workers as there is at the Bible School we may confidently look for such results. A number of the students who were still held by the enemy were over come by the influence of the Spirit and were brightly converted.

We request that every subscriber examine his or her label and if the credit is not correct kindly inform us and we will gladly make the correction. During the recent past we discovered that in revising the list the printers had inadvertently dropped out names by mistake, and, of course the subscriber was puzzled to know why he was not getting his paper. In all such cases we are glad if those who are the sufferers will inquire of us at once as to why their paper does not reach them. We will correct the matter.

How one minister was made new is related by Dr. Torrey in Record of Christian Work. "Have you a minister you do not like? Do you want a new minister? I will tell you how to get one. Pray for the one you have until you have made him over by your prayers. Right here in New England there was a minister, a brilliant and highly gifted man, but he did not know the truth. There were three godly men in his church who did know it, and they knew that their minister was not preaching it. What did they do? Stir up a clique and have him put out of the church? No; these three godly men covenanted together to pray for their minister, and to pray him into orthodoxy and power. One Sunday morning as their minister was preaching they knew that their prayers were answered, and a mighty revival broke out in that New England city. Have you a new minister whom you do like? Most of us have. Do you want him even better than he is? Pray for him."

Eld. W. J. Myers of Massillon, Ohio, writes us privately of his activities during the Winter so far. Early in the Fall he spent some time in Saskatchewan, Canada, mostly in and around Kindersley. From there he came to Highland M. H, Ohio, and from there to Garrett, Ind. At the time of writing he was at Nappanee, Ind., for one week expecting to go from there to Pleasant Hill, Ohio. It is encouraging to know that God honored His word in all of the places where our brother labored. Souls were saved and others were under deep conviction: the churches were edified. An effort was made to hold a series of meetings at the meeting house at the 6th., line in Nottawasaga, Ont., beginning Jan. 11, with Eld. J. W. Hoover conducting the meetings. The unfavorable weather prevented gatherings of the people, and there were only a few meetings held evenings and afternoons each week. However the meetings
were encouraging and one soul sought the Lord. May God continue to water the seed sown.

Of the series of meetings held at the Highland M. H., Ohio, Bro. Elmer Hoke writes that the meetings continued from Dec. 18 to Jan. 6. The attendance was not as large as they wished to see it yet there was some interest manifest among the unsaved, some presenting themselves as seekers at the altar. The report will appear in our next issue.

We have also a report from Belle Springs, Kan., of special meetings held at that place conducted by Eld. J. N. Engle. Weather and road conditions were quite unfavorable, so that the gatherings were small yet it was felt that the Master met with the twos and threes. This report, too, will appear in our next issue.

A special meeting of which no report has come to the Visitor was held at the Manor M. H., Lancaster Co., some time ago, in which a number of young men, also others, yielded to the invitations of the Spirit, and now give evidence of having escaped from the shackles of sin with which they were bound. We hope the revival may continue everywhere and many be won for Jesus.

Out present supply of the tract entitled, "Repent for the Kingdom of Heaven is at Hand," is exhausted, consequently cannot fill any orders for the same. The same conditions obtain with regard to motto paper.

A call for a Prophetic Conference to be held at the Moody Bible Institute, Chicago, Ill., Feb. 24-27, 1914, has been issued. It is twelve years since a similar conference was held, and the call says: Many of the brethren feel that the times demand another testimony to the doctrine of the pre-millennial coming of our Lord and Savior, Jesus Christ. It is hoped that this conference will not offer an opportunity for modern prophets to ventilate their speculation, to fix dates or to mark out a detailed program of the future; but that to incorporate the language of an earlier conference, the occasion will be used for students of prophecy to give prominence to neglected truths; to employ the true principles of Scripture interpretation; to warn against present-day apostasy; to awaken slumbering Christians; to present the most majestic of all motives for world-wide evangelization; to call attention to the doctrine of "last things" as a bulwark against the skepticism of modern theology; and to bring into closer fellowship all those who "love His appearing."

Beloved brothers and sisters, are you and I prepared for the service of intercession? God grant that we may be! For of all the things this weary world needs today, it is this, for those who will set themselves upon their tower, to see what the Lord will say to them, and who will there keep their lonely holy watch of intercession with Him. And as surely as we intercede in this wise, so surely will Christ and the Holy Spirit intercede for us, in order that we may be more than ever blessed and used of God.—Sel.

To forget the things that are behind is a duty. First they must be faced fearlessly and completely before God and placed in His hands. Having placed the mthere we must leave them with Him. God will keep His hand on them and prevent them from rising to injure us. Because He remembers them we can afford to forget them.—Sel.
BIBLE CONFERENCE.

In the kind Providence of God it is my happy privilege to be present at the Bible Conference which is now in session at Grantham, Pa.

For the benefit of the readers of the Visitor who would have desired to be present but were not privileged to attend, I shall give a brief report of the work that has been done thus far.

Firstly, for the praise of God I wish to make mention of the school. The Bible Conference could not possibly have been what it has proved itself to be, had it not been for the presence of both teachers and students.

We may form opinions concerning what the Messiah Bible School is doing, but may be altogether mistaken in our judgment, unless we are told the facts as they actually exist; or better still, come into their midst for a few days to see for ourselves.

The enrolment of the school is better than at any time heretofore; its spirituality is excellent. The chief aim and conversation of the students and young teachers when Conference is not in session, is either the salvation of their own souls or of those about them. Each evening before the evangelistic services begin in the chapel, they convene in an upper room and travail for souls. This is none other than genuine soul travail, poured out by God Himself, because it results in the salvation of the lost, and the sanctification of the believers. A number have prayed thru in this prayer circle. Could an Atheist or Pantheist be present upon one of these occasions, I am confident he would be converted into a believer of the power of the Gospel.

Not long since I had a temptation to believe that some of our church requirements were nonessential, but praise God I have more reasons than ever before to be thankful that I am a member of an organization—the Brethren in Christ church. Not so much because of their creed am I made to rejoice, but because of what they are.

The Bible Conference has a larger attendance than it has had during any of the four previous years. This tells us that there is hunger for a knowledge of the Word of God. Every one present seems to be in the attitude of wanting to learn. If any have a motive which is otherwise they have learned ere this that the object of the Conference is not to come together to visit, or to have a good time, but it is for the study of God's Word, and for an enlargement of our vision of the mysteries of salvation. There are very few minutes during the entire day from morning until twelve o'clock, at midnight, or even as late as two o'clock in the morning, which are not occupied by Bible Study, meetings in the factory, devotional and Evangelistic services, or by helping souls into a saved or sanctified experience. It was noticeable and praise worthy as well, that in all the discussions of the different subjects, there was not a jar or a clash. It was not necessary for our bishops or elders to tell us that they were crucified with Jesus, or that they had put on the new man. They bore the fruits of it upon these occasions.

They came together, as they sometimes expressed themselves, to learn and to arrive at definite conclusions as to what they believe and why they believe it from a Scriptural standpoint. Bishop C. C. Burkholder of Upland, California, fed us richly from the first Epistle of Peter. Not much was covered because of the many lines of tho't that were opened up. These periods which were daily, were never too lengthy. "As the hart panteth after
the water brook, so panteth my soul
after Thee, O God."

Bishop J. N. Engle, of Abilene, Kan.,
in his presentation of I Corinthians, said,
that the time between the two experi­
ences of Justification and Sanctification,
depends largely upon the degree of light
that men have. Again, that it is pos­
sible to magnify the definite phase of
sanctification to the minifying of the
progressive phase. He also said that
Sanctification in its different phases cov­
ers the entire Christian life from the
cross to the crown.

Bishop C. N. Hostetter of Washing­
ton Boro, Pa., in speaking from the
book of Romans, said, that the key note
of the entire book is Romans 1: 16,
which he asked the entire Conference to
repeat together at different times. "I
am not ashamed of the Gospel of Christ,
for it is the power of God unto salva­
tion to every one that believeth."

In his analysis of the Disciples' 
(Lord's) Prayer, Eld. J. K. Bowers,
Trappe, Pa., said that a believer can
never become so far advanced in grace,
or in his Christian experience, that he
shall have no need of the Lord's prayer.
Said he, self-confidence is one of the
greatest foes of the Christian. "When
a man thinketh he standeth, let him take
heed lest he fall."

Elder Geo. Detwiler of Harrisburg,
Pa., in his discussion on "What atti­
tude does Atheism or Pantheism hold
toward Christianity?" said, But the
night cometh, nature fails us all, and
when God is denied, men do the deeds
of darkness, and learn to praise the dead
more than the living. The only refuge
from such dreariness and despair is to
believe in God, even as Abraham did,
even as Paul did, who knew in whom he
believed,—The same yesterday, today
and forever.

Eld. E. H. Hess, of Grantham, Pa.,
spoke on the subject, "Can there be a
Sanctified Education?" He told us
what the aim of education was from a
negative and from a positive point of
view. Negatively speaking, said he,
the aim of education is not mere knowl­
edge, for knowledge puffeth up; it is
not mere influence, for influence may
be evil; it is not power to acquire wealth,
as for example, according to Luke 6: 24.

The positive, or the true aim of edu­
cation, he said, is an enlarged view of
life and its possibilities, in so far as we
may be of greater service to mankind,
and bring greater glory to our Creator.
He concluded by saying that the above
is the most fully accomplished as our
education is fully sanctified.

One of the closing remarks of Eld.
Eli M. Engle's carefully prepared man­
uscript on the inspiration of the Bible,
was as follows: "Let the unanimous
verdict of this Bible Conference be the
same as the verdict of a certain General
Assembly, which was as fellows:
'The Bible as we now have it in its
various translations and revisions when
freed from all errors and mistakes of
translations, copyists and printers, is the
very Word of God, and consequently
Holy, without error,"

Bish. H. K. Kreider of Campbeltown,
Pa., in his treatment of the subject,
"What effect has sanctification on the
individual life," proved by the Scripture
that sanctification cleanseth from all sin,
gives true humility, implicit faith, cheer­
ful obedience, and makes us one with
God.

In speaking on the subject, "To what
extent can a saved and sanctified per­
son engage in a mercantile or specula­
tive business?" Eld. L. O. Musser of
Mt. Joy, Pa., did not attempt to draw
a clear line between speculative and
permissible business for the Christian,
but left it with the individual, the test being whether it is done with the spirit of greed for money, or for the glory of God.

Eld. S. G. Engle, of Philadelphia, Pa., spoke on the subject of Christian Economy. He emphasized the importance of having a strong spiritual birth, and our need of nourishing food, as that of feeding upon the Word rather than the light trashy reading of the day; and on the giving of thanks rather than engaging in jesting and unprofitable conversation. Said he, unwholesome environment saps out our spiritual life.

Bro. J. A. Climenhaga had a regular class period on Bible Outline. The recitation of this hour was not confined to the school alone. During this period the books of Ezra and Nehemiah were discussed with the view of showing the historical setting and spiritual teaching of the books. A concise outline of the books was given and some of the important passages were dwelt upon. An effort was made to trace the hand of God during the captivity and restoration of the Jews, and to show the justice of God in all His dealings with the Children of Israel.

Bro. Asa W. Climenhaga taught his class on Bible Biography. This class, which consists of about forty students took up the study of the life of Abraham. Bro. Climenhaga said, "Let us carefully study the lives of these beautiful Bible Characters: that they may become a part of our lives." Said he, the primary purpose and object of this study is not only that the students may acquire a historical knowledge of these men of God, but that they may derive lessons which may be applied to their daily lives.

The President of the School, Bishop S. R. Smith, almost daily taught his class in Bible Doctrine. The discussion of this period was entered into with deep interest by Conference at large. The doctrine of Repentance was carefully looked into. He emphasized the importance of thorough repentance when a seeker comes to God for pardon, and that repentance is necessarily greater where gross sins have been committed.

"We should not lose sight of the thought," said he, "That after God does write pardon on our hearts, we are still unprofitable servants, and it is not that we deserve to be rewarded, but it is the free gift of God."

In this Bible Doctrine class the theme of a progressive spiritual life is taught from Repentance to Justification, completed in the first phase of Sanctification, or sanctification from the guilt of sin, and in a deeper work of grace, to the sanctification from the power of sin to the grace of cleansing completed.

Bro. Shoaltz of Canada was present a few days and assisted in the Evangelistic effort, bringing messages that were freighted with inspiration for the believer and hope for the lost. Bros. Shoaltz and Burkholder also held services in the factory at the noon hour. In one of these services three young women sought and found the Savior, as their Justifier and one as her Sanctifier.

During the short Missionary service when the question was asked how many young people in the audience are called of God to take the Gospel into foreign lands, eight young men and eight young women responded by rising.

In conclusion,—God is putting His seal upon the work of the School and Bible Conference, for which hallelujahs should ascend to the Father, from Whom all blessings flow. May we give the precious young students a hearty, 'God bless you," as we remember that
CONTRIBUTIONS.

THE EVANGELICAL VISITOR.

BY D. V. HEISE.

VOLUME TWENTY SEVEN.

We are briefly reminded by our dear brother Editor of how rapidly time is fleeting by the title above, designating the closing of 1913 EVANGELICAL VISITOR. A glance over the years that have passed since its induction and the incessant labors of those who were instrumental in carrying it thru its embryonic career to its present state of development, are truly commendable. We are again reminded that, “God moves in a mysterious way, His wonders to perform.” For four years after its inception the VISITOR hung in the trial balance. That was a testing time. The Elders of the church that were favorable to the VISITOR, most of whom have gone to their reward, were active in its support, contributing liberally to its columns good instructive material, such as was needed to advance and build up the doctrine of the church. When the time limit had expired it was presented to conference of 1891, held at Master­sonville, Pa., upon its merits, for approval or rejection, to a congregational vote which, alone by the over-ruling hand of a kind Providence was approved—evidenced by many tears which caused general rejoicing and a closer union throughout the Brotherhood.

Thru its columns the doctrine of the church has become more generally known and endorsed by people of all shades of belief. When they come up to the doctrine of our Lord as recorded in the New Testament they must concede that the Brethren in Christ church is “built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.” Tho turbulent waves have passed over the church in the intervening years, we are still pleased to note by the voice of the VISITOR that the work is moving forward. Thru the instrumentality of the VISITOR the Home Mission work was advanced, many needy conditions were found where men and women were hungering for the pure word of God, means were sought by which they could be provided for, hence the planting of our city missions, as well as supplying isolated country stations where the word of God was preached.

As Home Mission work accumulated and there appeared to be more calls than the church was able to supply, we were startled with the Foreign Mission proposition, which resulted in the immediate creation of a Foreign Mission Fund. Thru the instrumentality of the VISITOR and the incessant labors of conference these have reached the gigantic proportions as they stand at the present day. Well may we say with one of old, “What hath God wrought.”

Now dear brethren and sisters, if we develop the talent in the church in the interest of the VISITOR, as our dear brother editor has requested in the “co-operation of our correspondence and prayers,” as we have been useful in developing our mission work, then there are great prospects opening unto the VISITOR, which must be supplied with...
good wholesome doctrinal teaching—which will scarcely result from publishing second hand matter, which at best, is largely sentimental, comparing favorably with the patent medicine system which may soothe or give temporary relief, but can never cure the disease. Let all of our dear old bishops speak out thru the Visitor and “earnestly contend for the faith once delivered unto the saints,” before you lay your pen aside to take it up no more.

In much love.

Clarence Center, N. Y.

TO DIE IS GAIN.

BY W. R. SMITH.

“To die is gain” (Phil. 1: 21).

A short text, but one as full of blessed meaning as heaven is full of wondrous joy and glory.

This life here on earth is not all of our existence as some vainly imagine, for the death of the physical body is only an incident in the endless duration of the soul. Man was created for a higher and more exalted purpose than simply to toil and labor for the perishing riches of earth, even to glorify God with all of his powers, and magnify the wonderful Savior in every way, by life or death, as Paul states in the context. This brief life is not long enough for the prefect completing of the great purpose of the all-loving Father, for the progressive happiness of His children thru eternity.

Present conditions on earth under which we now live, as ordained by the great Creator, while happily adapted to our physical bodies, were not intended for the highest development of our spiritual natures thru the endless ages to come.

A most radical change is necessary if man would continue to progress toward the standard of perfect attainment. Here a constant state of warfare exists against all that is holy and righteous, and the combined powers of darkness seem determined to even silence the shout of victory, that the saints by faith see from afar.

Sin, in almost countless forms, abounds in every land, like a pall of gloom, to dispirit and defeat as far as it can the trusting child of God, from reaching that more perfect state, and the fruition of all their hopes in the life beyond.

Progress is the universal language in all of God's vast creation.

The stars whisper it in their silent courses across the trackless upper deep of the midnight skies: the restless waves as they roll along the surface of the oceans around the globe are ever onward to other shores: the winds as they sweep over the green fields, the flowery vales and rugged mountains, are never weary in their mystic flight.

Onward ever onward the great realm of nature speaks to us in various tones of voice of constant progression, and shall man, the highest and noblest part of God's creation on earth, halt in his course before his great destiny is reached?

Such is not God's purpose, but to attain that exalted position, man must pass on to a higher plane of life as a spiritual being, must undergo a radical change by leaving this earthly temple of the body.

To the believer in Christ there is another side to life, the heaven side, with all of its wonderful revelation of joy and glory that will be eternal.

It will be the final home of all of God's heroes who have fought the good fight of faith and finished their course with joy. There will be rest for the weary in the mansions of light, with all
tears forever wiped away. No more pain, sorrow or affliction shall ever again disturb their peaceful repose. Sin the great trouble of the human race for past thousands of years, shall never enter that blissful abode, to tempt and destroy its inhabitants.

There will be no more partings, from those we love, but ever the most perfect union and delightful fellowship with each other. Age will have no power over the spiritual body, which will ever be constantly renewed from the living Fountain of all life.

There will also be joyous service, for the Word says, “And His servants shall serve Him.” Praise will enter largely into this service, I think, and perhaps delightful missions to each other, or to some parts of God’s universal realm as ministering spirits. And yet who can fully describe and picture out in all its fulness, the gain of the ransomed when they shall step onto the golden strand of the evergreen shore, to breathe a new atmosphere, and realize that it is immortality, to hear the new sweet song of redeeming love that shall never cease, to pass from these gloomy night scenes of earth into the undimmed splendors of an unclouded day, to see Jesus and be like Him. For after all is said that could be on this soul thrilling theme there would still be heights and breadths of eternal joy and happiness, that the human heart can never fathom while here on earth.

Fredonia, Kan., R. R. 2.

The vision of things to be done may come a long time before the way of doing them appears clear. But woe to him who distrusts the vision.—Jenkin Lloyd Jones.

"Blessed are the pure in heart."

THE LORD’S CARE OVER HIS OWN.

BY M. ALICE KEEPER.

“Casting all your care upon him; for he careth for you” (I Pet. 5: 7).

The foregoing verse was part of the Scripture, that was read for our edification, at our prayer meeting a short time ago and, though I often read and heard it before, and was glad for it, yet it never before seemed so comforting and encouraging to me, as it was just then.

It made quite an impression upon my mind and while I was thinking of this verse I also began to think about the author of it, the Apostle Peter.

Perhaps while he was writing these words he remembered how the Lord, while He lived on earth, had cared for him. Quite likely he recalled to mind the time when Jesus was asleep on a ship during a great storm and His disciples, (I suppose Peter was with them, too), awoke Him and said, Master, carest thou not that we perish?” and the Master arose and calmed the waves and in that way showed how He cared for them. And another time on the water the Lord showed His care for Peter, when he cried out, while he was sinking, “Lord save me,” and the Lord stretched out His hand and saved him.

Perhaps too, Peter remembered that sorrowful night when he denied his Master and thereby helped to make His suffering a little more bitter, and the Lord showed him, by a look, that He still cared very much for him, tho he had shamefully denied Him three times. What a grieved look of love that must have been, piercing Peter to the heart, and he at once, remembered the words of Jesus, and "went out and wept bitterly."

After Christ was risen from the dead, Peter’s name was specially mentioned in the message that those women were
to take to the disciples, showing him again that the Lord had not forgotten him but still lovingly cared for him.

After all this Peter well knew that the Lord cared for him and that He afterward ascended to the right hand of the Father in heaven, there to make intercession for us. No wonder he told believers to cast all their care upon Him.

I am so glad that I, too, know for myself that the Lord cares for me, and how tenderly He cared for me from time to time when I rebelled against Him and would not let Him reign over me. But at last, because He cared so much for me, “his goodness led me to repentance” and then “I found a Friend in Jesus, and He is everything to me.” And oh, what a comfort it is to me that I may cast all my care upon Him, knowing that He cares for me. How true the words of the hymn:

Yes, for me, for me He careth,
With a brother’s tender care;
Yes with me, wi’il He shareth
   Every burden, every fear.

Yes o’er me, o’er me He watcheth
   Ceaseless watcheth night and day;
Yes e’en me e’en me He snatcheth
   From the perils on the way.

Yes, for me He standeth leading,
   At the mercy seat above,
   Constant in untingiring love.

Yes in me, in me He dwelleth
   I in Him and He in me,
   And my empty soul He filleth
   Here and in eternity.

Paul wrote to the Galatians, “As we have therefore opportunity let us do good to all men especially unto them who are of the household of faith,” and because these thoughts were encouraging to myself, I wrote some of them for the readers of the Visitor, thinking that they may encourage some other members of the household of faith.

Your sister in Christ,

Millersburg, Pa.

THE WATERED LILIES.

“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).

The Master stood in His garden,
   Among the lilies fair,
   Which His own right hand had planted
   And trained with tender care.

He looked at their snowy blossoms,
   And marked with observant eye
   That His flow’rs were sadly drooping,
   For their leaves were parched and dry.

My lilies need to be watered,
   The heavenly Master said;
   Wherein shall I draw it for them,
   And raise each drooping head?

Close to His feet in the pathway,
   Empty and frail and small,
   An earthen vessel was lying,
   Which seemed of no use at all.

But the Master saw and raised it
   From the dust in which it lay,
   And smiled as He gently whispered,
   This shall do My work today.

It is but an earthen vessel,
   But it lay so close to Me;
   It is small, but it is empty—
   That is all it needs to be.

So to the fountain He took it,
   And filled it full to the brim;
   How glad was the earthen vessel
   To be of some use to Him!

He poured forth the living water
   Over His lilies fair,
   Until the vessel was empty,
   And again He filled it there.

He watered the drooping lilies
   Until they revived again;
   And the Master saw with pleasure
   That His labor had not been in vain.

His own hand had drawn the water
   Which refreshed the thirsty flow’rs;
   But He used the earthen vessel
   To carry the living show’rs.

And to itself it whispered,
   As He laid it aside once more,
   Still will I lie in His pathway,
   Just where I did before.

Close would I keep to the Master,
   Empty would I remain,
   And perhaps some day He may use me
   To water His flow’rs again.

—Shelley’s “Jewels.” Sel. by J. H. Myers.
News of Church Activity

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.

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

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


Isaac O. and Alice Lehman, box 1267 Johannesburg, South Africa.

Jesse and Docia Wenger, box 10, Boxsburg, Transvaal, South Africa.

India.

The following are not under the Foreign Mission Board:

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

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

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

Central America.

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

On furlough Myron and Adda Taylor Jesse R. and Malinda Eyster.

OUR CITY MISSIONS.

Buffalo Mission, 25 Hawley St., in charge of T. S. Dohner and wife.

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

Chicago Mission, 6339 Halstead St., in charge of Sr. Sarah Bert, Bro. B. L. Brubaker and Sr. Nancy Shirk.


Jabook Orphanage, Thomas, Okla., in charge of E. N. and Adelia Engle, R. R. No. 3, box 1.

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

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

CHICAGO MISSION.

We can best minister to Him by helping them who dare not touch His hallowed garments' hem.

Their lives are even as ours—one piece, one plan.

Him know we not, Him shall we never know Till we behold Him in the least of these. Who suffer or who sin. In sick souls He lies bound and sighing, asking our sympathies.

Their grateful eyes thy benison bestows Brother and Lord. "Ye did it unto me."

Our Christian duties and pleasures were as the poem expresses it, to those who suffer and who sin. Thru the help of those who have it in their hearts, and our Sunday School we were enabled to take Christmas baskets into, between twenty-five and thirty homes this year.

The baskets being very heavy most of them were taken by our young men and they would come back and say, "My how thankful this and that family were."

In one home, an old couple with a sick daughter, but a very few minutes after the basket was taken, the father going out on an errand, was thrown and run over by an automobile being instantly killed. The family could hardly find words to express their appreciation. In another home, the father was lying sick with blood poison, three little ones in dire need. Another home the father sick for months being paralyzed. One mother said, "Oh! how could you think of me, how could you?"

These are homes of suffering but even more sad, are the ones of sin where the fathers were in jail and the family in need. How our hearts bled, as we afterwards called in the homes, to see the beautiful children, yet the condition that surrounds them is appalling. By giving these baskets we get into homes, often into hearts, and receive Sunday School children. But above all we try and desire that they may find Him, our King, our Savior, our Friend and He says, "Inasmuch as ye have done it unto the least of these my little ones ye have done it unto me."

In Christian love, Beulah Musser.


Balance carried over, $5.58.

Receipts.

E. Zook, Abilene, Kan., $5.00; Bro. Frey, Abilene, Kan., $5.00; D. Winger, Chambersburg, $5.00; G. George, Morrison, Ill.
February 9, 1914.

EVANGELICAL VISITOR

$4.00; Clara Hoffman, Grantham, Pa., $2.00; Sr. Hoffman, Grantham, Pa., $1.00; Jesse Eyster, $1.00; Ambassador, S. S. Class, Grantham, Pa., $5.00; Sr. McNeal, Chambersburg, Pa., $1.00; Bro. & Sr. Heise, Clarence Center, N. Y., $15.00; Total, $49.58.

Expenses.

Groceries, $20.15; spouting and repairing, $6.00; gas and wood, $7.24.

POOR FUND.

Receipts.

Abram Brechbill and S. S. Class, Detroit, Kan., $7.36; Marv McNeal, Chambersburg, Pa., $5.00; B. Shelley, Shannon, Ill., $1.00; Sr. Miller, Lanark, Ill., $1.00; Jennie Eshelman, Sedgwick, Kan., $1.00; Elam Harman S. S. C. Ramona, Kan., $2.00; Total, $29.86.

Expenditures.

Provisions for sick and suffering, $6.00; Clothing, $4.00; Total, $10.00.

OTHER DONATIONS.

Mrs. McClellan, Middletown, Ohio, Christmas dinner; Sr. Stevenson, ½ bush. flour; Shannon, Ill., Sr. Shelley, Sr. Shirk, John Albright, 2 chickens, 4½ lbs. butter, cookies, raisins, peaches, 2 rabbits; Sr. Foote and others, Auburn, Ill., 3 sacks clothing; Sr. Ditch, Polo, Ill., box clothing; Sr. Williamson, Rockford, Ill., 1 quilt; kitchen cabinet from the saints of North Dickenson, Kan.

We want to thank the saints for that which they have been to this place in the name of the Lord. The expression of our hearts is, “Teach me O Lord they way of thy staines and I shall keep it unto the end” (Psa. 119:33-35).

In Him,
Sarah Bert and Workers.

6039 Halsted St., Englewood.
Phone, Wentworth 7122.

JABBOK FAITH ORPHANAGE.

As we have closed another year’s work our hearts have been made to exclaim with the Psalmist, “O magnify the Lord with me and let us exalt his name together” (Psa. 34:3). In looking back over the year that is past, while it has been an eventful year with many and various responsibilities, yet we can say, it has been a year of victory to our souls with peace flowing as a river.

And God has not been unmindful of His promises to His children in our behalf in that He has given us the “early and the latter rains,” and has “Made the earth fruitful,” for which we thank Him again.

God has also touched the hearts of some of His children to help along in a material way.

We also have been remembered in a very special way by our towns-men, at the solicitation of our dear brother Eyster, to the amount of something over $200.00, at the New Year season, part of which will be entered in this report and part in our next. We especially appreciate these tokens of good will toward, and confidence in, the work by those who are looking on daily, and some have taken pains to tell us that they have gladly responded as they feel that the cause is worthy and have expressed their appreciation of the institution, and the principles for which it stands.


Bethany S. S., Thomas, Okla., $31.00; Special for power washer, Pleasant Hill S. H. Hamlin, Kan., $6.50; Bro. Longenecker, Newton, Kan., $10.00; Valley Chapel S. S., Canton, Ohio, $7.00; H. L. Stump, Newton, Kan., $2.00; F. W. Lagrange, Upland, Cal., $25.00; J. M. Eshelman and wife, Sedgwick, Kan., $5.00; Rosebank S. S., Hope, Kan., $5.87; First National Bank, Thomas, Okla., $50.00; Shaw Seed Co., Thomas, Okla., $5.00; Grant Kerr, Thomas, Okla., $5.00; C. D. Haynic, Thomas, Okla., $10.00; Thomas Produce Co., $10.00; Thomas Drug Co., $10.00; Mr. Haver, Thomas, Okla., $10.00; B. F. Stutzman, Model Grocery, Thomas, Okla., $10.00; Mr. Brechenridge, Thomas, Okla., $3.00; Mr. Criswell, Plumber, Thomas, Okla., $5.00; McClure and Son, $1.00; Guttie and Son, Thomas, Okla., $1.60; Mulchay and Coffman, Hdw. Co., Thomas, Okla., $10.00; C. M. Odden, Thomas, Okla., $5.00.

Mrs. A. J. Heise, Hamlin, Kan., 15 lbs. dried fruit and clothing; Jesse Haldeman, Thomas, Okla., 25 lbs. good beef; N. T. Franklin, Upland, Cal., 66 lbs. dried fruit, 19 qts. peach butter, 60 qts. canned peaches; Mrs. Samuel Haugh, Upland, Cal., 25 lbs. seedless raisins; Mr & Mrs. Charley Combs, Thomas, Okla., 10 yds. outing flannel; Mrs. Ella Eyer’s S. S. Class, Upland, Cal., 9 handkerchiefs and ribbon; Rev. & Mrs. W. S. Deering, Thomas, Okla., 50 yds. standard calico; Mr. Cummins, Thomas, Okla., 25 pairs hose, Christmas presents for the children; The Groceries of Thomas, Okla., fillers with nuts and candy for the children; Mr. Hall, Thomas, Okla., Candy; Anna Krayhill, Thomas, Okla., Pop corn balls; Girls’ Sewing Circle, Abilene, Kan., 4 dresses, 1 underskirt, 23 hand made handkerchiefs; Abilene, Kan., church sent y J. R. Herr, 3 pair shoes, 13 hair hose, 1 boy’s suit, 14 articles boy’s clothing, 14 articles girl’s clothing; Sisters Sewing Circle, 2 sleeve aprons.

We are thankful to those who have so kindly helped, and praying God’s "blessing
which maketh rich and addeth no sorrow with it” upon all, and craving an interest in the prayers of the VISITOR family in our behalf, we are sincerely yours “Seeking to help some body every day.”

E. N. and Adella Engle and workers.

HOWICH, ONT.

Eld. Girvin Bearss commenced a series of meetings at the Howick church on Dec. 28, 1913. Bro. Bearss came filled with the Spirit and gave us a number of very spiritual discourses which were very much enjoyed by those who were in touch with God. Some learned to trust God, and acknowledge His power to keep them from sin, yet still others were made to feel the need of a closer walk with God. Also a number of young people were brought under deep conviction and sought their Savior and claim to have found Him in the pardon of their sins. But there are still others who have not heeded the gospel call, and might not the Savior’s lamentation be fitly applied to such, “How often would I have gathered you in but ye would not.”

The meetings closed Jan. 14. In all there were seventeen meetings. May the Lord abundantly bless our brother who has so faithfully delivered the gospel messages in the ministration of God’s word.

John Reichard.

Fordwich, Ont., R. R. 1.

DES MOINES, IOWA.

Dear readers of the VISITOR:

Greeting in the precious name of Jesus. I am glad to say I feel I have the victory in my soul. I feel that is the important part in living a Christian life, to live in such a way that you can keep victory over sin every day and have the approval of God upon your soul.

The 15th. chapter of St. John speaks of the vine and the branches. He, Christ, is the vine and we are the branches. If we are the branches we must be attached to the vine, and if we are attached to the vine we receive of the same life that the vine has which is the Christ, and if we have the Christ life within it will change our life and we will do as Christ would if He were here.

Now dear reader, just think for a moment, how would Christ deal with His fellowmen, or where would Christ spend His spare moments? The word tells us He went out in the mountains to pray and some times prayed all night.

And where would Christ go? Would He go to the base ball game? Would He go to the state fair? Would He go to the theatre or the moving picture? I would say no. And even the devil goes so far as to make merchandise of Christ and puts the life of Christ on films, and then they show them in some church and that is the way the devil gets the Christian to go to see those pictures, and I am ashamed to say, I heard even some of our plain sisters went to see them. I think it is just a bait from the devil to get Christians to go to moving picture shows and making merchandise of Christ.

On the others hand some say they go for the good they get out of it. Don't you think you would get more good and real pictures if you would take your Bibles and get on your knees and ask God to open your spiritual vision and give you a glimpse of Him and His word? You can get it without money or price; all you have to do is ask and you shall receive, His word says.

I am glad to say that God is still working upon hearts and people are getting saved and sanctified and backsliders are being reclaimed.

I am glad I can report that on Jan. 4, nine were baptized and received into the church by Bish. J. R. Zook. It did our hearts good to see people get willing to take the plain way and follow in baptism, because there are so many that think this is not necessary and that is not necessary. That is the reason we need to be on our guard and teach the full gospel. We are glad to say of those that were baptized were some fruits of the Mission, and some of the church.

We are also glad to report an increase in our Sunday School at the church and the attendance is on the increase. We give God all the glory.

Our Mission is still open, think of it, brother and sister, EVERY NIGHT. Some don’t realize what it means to have services every night but I think that is the way we ought to have our missions, open every night so people can get help when they need it. The mission work is very encouraging. To see those dear men, down and out, as the world calls them, and God gets hold of them and cleans them
up. Then they get work and get back to their families, and then come and give a bright testimony.

On Jan. 13, a dear man got up and gave a testimony saying he was saved now for three weeks. He had not seen his wife for over a year; then he said last Sunday his wife and himself were together. Don't you think that was a happy meeting. That man came to the Mission down and out without money, in sin, and God saved him and cleaned him up.

I could speak of many others that got saved and are standing true. There is hardly a service that we don't pray for some one, or some one gets saved. Sometimes two, three and four, sometimes as many as seven raise their hands for prayer. Nearly every night we have between twenty and thirty of these men in the Mission and these are men who would not go in churches but they will come in the Mission and God saves some of them. Just think, dear brothers and sisters if the Mission would not be where would these men go to find rest and get saved? If we would have the Mission closed over night we would feel as if we did not do our duty because some poor soul might have been saved.

Most of these men have no home, no money, dirty and ragged, and yet God can and does save them. If we would not do our duty I believe God would require their blood of our hands. So let us be up and a doing for souls and do all we can. If we can not give our time perhaps we can help with our means or prayer. I am sure we can all pray: so pray for us that God can have His way with us.

Yours for souls,
H. W. Landis.

Des Moines, lo., 1198 W. 14th, st.

TULARE, CAL.

Dear readers of the Visitor: "O give thanks unto the Lord, for He is good: for His mercy endureth forever" (Ps. 107: 1).

Knowing of some who are especially interested in hearing of the Lord's work at this place we know glad we can report victory. Yesterday was a good day in our midst and was solemnized by the admission of three young people into the church which was followed by their baptism. These young people with several others have been converted thru the Winter. Praise the Lord. He still saves those that come unto Him. The Lord has been working especially with the young people. We are looking forward to much greater manifestations of His power.

We would suggest to those parents, who see their children drifting away from them and the church to come here away from the mad rush to town and city with its manifold temptations and the chances will be much better to see them converted.

A good interest is manifested in the services. We have a weekly cottage prayer meeting which is well attended.

Pray with us for a revival at this place.

Mrs. Jesse Sheets.

FAIRLAND, PA.

Dec. 28, to Jan. 15, marks the time of a series of meetings held at the Fairland M. H., Lebanon and Dauphin Dist., Pa., long to be remembered by those who took an active part in them.

Eld. Geo. Detwiler of Harrisburg, Pa., labored with us the first three nights by breaking unto us the bread of life in his clear, simple, winning manner that is such an inspiration to the saints and a drawing to the sinner.

On Wednesday night Eld. J. B. Leaman of Upland, Cal., took charge of the meetings in such a way that all felt that the power of God was present. The interest was intense throughout the entire meetings.

Every night that the weather was at all favorable the house was crowded to its utmost capacity; and some nights a goodly number had to be turned away on account of lack of room.

The attention was praise worthy, and the interest which was manifested and the active part that was taken by those who were not identified with our church, nevertheless of God's people, especially ministering officials of sister denominations, was quite encouraging.

It showed love and unity, and that all were working towards the one great end, the salvation of souls.

The attention was praised worthy, and the interest which was manifested and the active part that was taken by those who were not identified with our church, nevertheless of God's people, especially ministering officials of sister denominations, was quite encouraging.

It showed love and unity, and that all were working towards the one great end, the salvation of souls.

The results can never be all told; a number made a start for the kingdom; and some, if not all, have entered in triumphantly.

Those who heeded the call ranged in age from the stepping over the threshold of innocence to those whose locks are blooming for the grave and have reached the ripened age of fourscore years.
A goodly number also launched out for a deeper work, and some were gloriously sanctified, and others that had drifted were reclaimed again. We believe that many a good vow was made, and that many a heart and body was cleaned up.

The Gospel Plow was drawn deep, and the truth was presented without a shade or shadow to cover it. We believe that the efforts that were put forth and the seed that was sown are highly blessed, because a number in the neighborhood have made a start for the kingdom since the meetings closed.

May the Lord bless the brother and keep him humble and make him still a mightier power in His hands for the salvation of souls.

A brother.

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A VISIT TO PENNSYLVANIA.

Dear readers of the Visitor:—

We greet you in the precious name of Jesus. As many of the dear saints requested us to write on our return home, we will do so thru the Visitor.

We left home on the 24th. of October and reached Philadelphia on the 26th. We then took the train to Royersford where we were met by friends, then taken to the old homestead of my husband where we met our dear mother Kern who lives with her daughter, Mrs. Lizzie Gottshall. It truly was a happy meeting, not having seen each other for thirteen years. Mother Kern is in her 84th. year, is well and able to help herself, and happy in Jesus. We had many happy seasons together while on our visit.

We then visited in the homes of the brethren in the neighborhood of Gratersford, attending meetings on several occasions. Leaving for Landsdale where we visited relatives, then to Souderton where we again visited a number of homes among the brethren, meeting some aged ones but happy in God's service; others were under severe tests, but we were glad to see their confidence in God, believing all things work together for good to those who love the Lord. Leaving there for Silverdale where we were permitted to attend a series of meetings conducted by Bro. Clayton Engle. We were glad for what we could enjoy during those meetings. The Word was preached in its fullness, and there were many rejoicing ones there.

Leaving again for Royersford for a short stay, and then on to Lancaster county, making a short stay at Lancaster City, visiting relatives also a school mate I had not seen for thirty-five years. We were very glad to meet each other. We then visited relatives, brethren and sisters in communities of Mt. Joy, Elizabethtown, Marietta and Maytown. Here we were conveyed by my cousin, H. H. Engle, in his auto, and made many short calls. We were so glad to see each others faces once more and had blessed fellowship and words of encouragement. Another visit of interest to me was the old home of my childhood where I was born. Also the home of my dear mother. The cousin who resides there now took me in the room where both father and mother departed this life only three days apart. A feeling of sadness came over me to think of their last visit east returning home enshrouded in death. It was where my mother was born, raised, married and died, a rare occurrence.

On the 16th. of December we turned our faces homeward, making a short stay at Harrisburg, then to Grantham where we were permitted again to visit among friends and brethren, and also had the privilege of visiting the school being favorably impressed believing it a grand privilege for our young people.

Leaving there we stopped at Barberton, O., and Lafayette, Ind., where two of my brothers live. Met them well and happy. Then to Brown county, Kans., where two daughters live. Here we spent Christmas and New Year, were glad to see each other again also visited friends and brethren. Glad to meet many kind friends and had blessed fellowship. Leaving there for home where we arrived on January 2. We thank the many kind friends for their kindness during our visit. And above all we thank our heavenly Father for His protecting care over us thru many dangers seen and unseen.

Yours in Christian love,

Lizzie Kern

Abilene, Kans.

FROM PHILADELPHIA.

Psalm 84: "How amiable are thy tabernacles, O Lord of hosts! Behold, O God, our shield, and look upon the face of thine anointed. For a day in thy courts is better than a thousand. I had rather be a door-
keeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and a shield; the Lord will give grace and glory: No good thing will He withhold from them that walk uprightly. Blessed is the man that trusteth in Him." Praise His name.

I was prompted by the Spirit to write a few lines for the VISITOR. No doubt some of my brethren and sisters wonder why I don't write, since I used to write so much. Sometimes we are hindered. Paul said one time, Satan hindered him, a man that follows the Lord will be tried and tested. He will not go to glory in automobiles: he will go there by way of the Cross that leads home. We shall be a sacrifice, a living sacrifice, if we are truly such as have their possessions laid up above where Jesus said we should, where moth and rust do not corrupt, and where thieves don't break thru and steal. He says where our treasure is, there our heart is. I am afraid some people have all their treasures upon earth, and when they get over yonder they will have nothing. Jesus tells us positively we should not lay it up on earth, but in heaven.

Jesus taught His disciples to pray for their daily bread. Not many people can do that, because they have it laid up ahead for years, but I can and I know many more that can ask for their daily bread. Many of God's little ones come to the Mission at the present time and ask for bread for their next meal. I thank God for a spirit to give. I often go out and beg for poor people, so that they have something to eat. God's promises are sure. He said, He would never leave, nor forsake His own, and I have that simple faith in my God, that He will always provide for me and my house.

A grain of faith is worth more than a ton of gold. The fire will prove them both. God does not destroy us but refines us. God tries our faith. Faith that is not tried is not worth calling faith.

Brethren, I have accepted Jesus Christ as my personal Savior, and I believe Him for in Him dwelleth the fullness of the Godhead bodily. Bless His dear name. If I would look back, or look to the people, and to the isms at this time, I would fail, but I am so glad that I have laid up my treasure above and that I am not looking for any reward here. I look beyond this vale of tears. I could tell you many things brethren but if I did you could not bear them. We have a good Sunday School. Our meetings are fairly good. I ask an interest in the prayers of God's people. I thank the dear brethren that have sent clothing to the Mission here this Winter for the poor. We just now got a barrel of new clothing from Florin, Lancaster Co., which proved a blessing to many poor children. May God bless the Sewing Society at that place. We also thank the Franklin Co. brethren for their donations of different kinds and may the good Lord bless them. There is much suffering in our neighborhood. Remember brethren, don't shut up your bowels of compassion towards the poor. We only have one Mission in Philadelphia, and you only pass thru life once, and then we will meet something else.

I am glad that I have laid up my treasure above and that I am not looking for any reward here. I look beyond this vale of tears.
us for two weeks, holding revival meeting. As he held forth the word of God in power, I got under conviction. I told God that it must be settled. I was at the altar before I got thru. But when I was willing to say yes, to the whole will of God, the Lord, in such a wonderful way, sanctified me. Today I can say with the poet:

"O I love to tell the blessed story, Since the Lord sanctified me; For my soul received a flood of glory When the Lord sanctified me."

I believe that God is using our dear brother Leaman to win many precious souls to Christ. My prayer is that he may go on in this good work.

My desire is to go all the way with Jesus, where ever it may lead.

I desire that I may let my light shine wherever I go, that others may see that there is a reality in serving God. I ask an interest in your prayers that I may be kept humble at the feet of Jesus.

Your sister in Christ,

Mary Wenger.

Lebanon, Pa.

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SUBSCRIPTION CREDITS.


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TESTIMONY.

I want to praise God tonight for a full and free salvation that saves from all sin and that makes us real happy in this life. How I praise Him for the real work of grace in my heart. The blood has been applied and I am free indeed. Blessed be His name.

I praise God for the peace and joy I find in His service. Jesus is unspeakably precious to me. My heart goes out to those who do not know Him and my prayer is that many will turn from their evil ways and seek Him until they find Him to the joy of their hearts.

In these days we see such a falling away from "the faith which was once delivered to the saints." Soon Jesus will come and take us home to stay with Him forever. I do want to be true to Him and want my life to adorn the doctrine of Christ.

There is so much to be done on every hand and if each of us do what we can the Lord will be well pleased. He always supplies the needed grace for each day and trial. Blessed be His name.

Your sister in Jesus,

Ida Stauffer.

Canton, Ohio.

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“I have seen,” writes Donald Fraser, “the beggarly shelter in which some poor old widows were housed in the rainy season, open to rain and cold, comfortless and filthy. They had no power to erect a decent hut, and their heathen friends had no use for them. And I have seen the Christian boys spending days, while they were busy with their own houses, building a goodly dwelling for some poor widow. I have seen the body of a little baby lying in a stream thrown away by its own (heathen) mother because its upper teeth had appeared before its lower; and I have seen
the tender care of a Christian mother for her weakly twins and deformed children whom she had accepted as a gift from God worthy of all her maternal love. . . . I know men and women whose lives were drunken, whose conversation was filthy, and whose passions were demoniacal, changed to sober-living, clean-talking kindly and compassionate people. . . . And I know men whose hands were red with the blood of the slain, and whose kraals were stocked with what they had robbed, becoming peaceable citizens of the kingdom and fervid evangelists of the Message of peace."

DESMOINES, IOWA.

Editor VISITOR:—Would you permit a few lines from one whom you do not know, who is somewhat acquainted with the workings of your church and mission in Des Moines? Having made the acquaintance of Bish. J. R. Zook soon after he came to the city, and becoming much more acquainted of late years. I have lived in Des Moines for several years and have been associated with Bro. Zook in mission work, as a brother in Christ. Your mission managed by Bro. Zook has met with some financial reverses during the past years, of which you may be aware, viz., the taking of the mission property by the city for park purposes, and at a low price. Bro. Zook has never given up the work of the mission. About one year ago it was proposed to him by a number who knew him well, in some way to aid him as best we could, in pushing the work of the Lord in the city of Des Moines. A few of us undertook to assist him and so are united with him as an advisory board. On the board are five preachers of various denominations. No one receives pay for labors. We stand by the work because we believe it a work much needed in this city. To prove it would just say since cold weather began that the men that gather there daily and nightly for warmth, shelter, and lodging average from 20 to 40 in number. Bro. Davis who has immediate charge of the hall, as janitor, etc., said to the writer that 40 lodged there last night on benches and floor. Usually since cold weather the house is well filled mostly with unsaved men. Everything possible is being done to bring about their salvation. There have been some remarkable conversions. There have been seekers at almost every service.

My object in writing this to the VISITOR is to show the faithfulness of Bro. Zook, who for the time being is in the far West doing evangelistic work, is to let it be known that he is doing a grand work for God and humanity here, but is hindered and limited somewhat by lack of money to pay current expenses, such as hall rent, etc. Worldly church members would not feel like standing by it as presented. But such preaching seems to be the only kind that reaches the unsaved. The urgent need of this work is contributions to help defray current expenses. No one is paid anything for services except the janitor. His pay is small. The people of this city have helped some along, but there are so many calls for help that the city is well canvassed by many others. The work is now behind in expense account, and voluntary contributions would be gratefully received. Contributions should be sent to Henry Landis, 14th. and University Ave., Des Moines, Iowa. This solicitation comes from me as a friend of the work. I worked with Bro. Zook at Abilene, Kan., last Fall, and fell in love with your people and their way of presenting the truth as it is in Christ.

(Continued on Page 22)
PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.
2. When writing to have your address changed be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

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

To Correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent to the Editor at least ten days before date of issue.

GRANTHAM, PA., FEBRUARY 9, 1914.

TRACTS.

What We Believe and Why We Believe It, per hundred, 20c.
An Interesting Conversation, per hundred, 15c.
We Would See Jesus, per hundred 15c.
Repent for The Kingdom of Heaven is at Hand, per hundred 15c.
Death Eternal, per hundred, 15c.
Retribution, per hundred, 15c.
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Scriptural Head Ceiling, per hundred, $1.25.
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Points for Consideration, per hundred, 12c.
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MARRIAGES.


OBITUARY.

PALSgroVE.—Lila B. Palsgrove, youngest daughter of Charles and Amanda Palsgrove, was born Sept. 16, 1892, died Dec. 27, 1913, aged 21 years, 3 months and 7 days. She united with the Church of the Brethren in 1905 and continued in that faith until the end, living a consistent Christian life. She was a loving and dutiful daughter, a kind and true friend, and beloved by all who knew her. Within two years a brother and sister preceded her to the spirit world. This was the last of their children. They were the grand-children of Jacob S. Huntsberger. Funeral services were held in the Brethren church being conducted by Rev. L. Garvin Smith assisted by Revs. Herr and Cassel. Interment in Pleasant Hill, O., cemetery.

GRAVER.—Anna, daughter of Christian and Elizabeth Herr, was born in Lancaster Co., Pa., Aug. 25, 1836. When three years old her parents located near Cambridge City, Ind. Here she lived until the close of her life which occurred Jan. 6, 1814, aged 77 years, 4 months and 11 days. She was united in marriage to John Graver, Jan. 29, 1860. This union was blessed with one son and four daughters. After the death of Mr. Graver she was united in marriage to John Zimmerman, Sept. 10, 1885, who preceded her in death Jan. 22, 1900. Over forty years ago she united with the Brethren in Christ in which faith she lived and died. She leaves one son, two daughters, ten grandchildren and four great-grand-children. She also leaves two brothers, Christian Herr of North Hampton, Ohio, Benjamin Herr, of Cambridge City, Ind., and one sister, Mary Ellebarger of Anderson, Ind. Funeral services at Locust Grove Church the Brethren church, conducted by Rev. Boyer of Dayton, O., and Rev. Hollopeter of Cambridge City, Ind.

MUSSER.—Sr. Elizabeth Thuma Musser, widow of the late Bro. Henry B. Musser of Florin, Pa., was born Jan. 3, 1847, died Jan. 3, 1914, at the Reformed Mennonite Home at Lancaster, aged 71 years. The deceased had been failing in health for several years. She was twice married. Her first husband
was Christian Snyder, he having died more than forty years ago. To this union was born one son, Jacob T. Snyder of Florin, Pa., who died when nine years old, and a second husband, Henry B. Musser died nearly four years ago. The deceased was converted and united with the Brethren in Christ church in her youth and was a consistent member until the death summons came. Besides her son she is survived by one grand son, Oliver Snyder, and several step children. She is also survived by one brother, Benjamin Thuma of Ohio, and the following sisters, Barbara, widow of Jacob Graybill, of White Oaks, Pa., Polly, widow of Henry Peters of Manheim, Pa. and Fanny, widow of Clem Boyd of near Manheim, Pa. Funeral services were held Jan. 6, at Crossroads M. H., conducted by Bish. Aaron Martin and Bish. Henry Hoffer and Bro. J. N. Martin. Text, Rev. 14: 13 and 21: 4. Interment in adjoining cemetery.

BARNHART.—Sister Sarah Ann Barnhart, daughter of Tobias and Sarah Barnhart, was born in Montgomery Co., Ohio, Mar. 18, 1845, departed this life Jan. 15, 1914 at her home in Pleasant Hill, O., at the age of 68 years, 7 months and 27 days. She was the youngest of eight children, four of whom preceded her to the spirit's realm. There remain to mourn her departure two sisters, Mrs. Jacob Harlocher and Mrs. Susan Westfall and one brother, David Barnhart, and many other relatives and friends. She was converted early in life and led an earnest consistent Christian life ever since, spending the last years of her life, a faithful member of the Brethren in Christ church. Services were conducted by Bish. J. N. Hoover and Eld M. L. Dohner. Text, Num. 23: 70. "Let the death of the righteous be as the parting of a day."

STONE.—James S. Stone, a native of Bucks Co., Pa., was born Jan. 1, 1840, and died at the residence of Bro. Chas. Long, near Telford, Pa., Jan. 13, 1914, after a short illness of grippe and old age, aged 74 years and 12 days. He was a veteran of the civil war, and was married to Anna Eliza Bothers on Oct. 4, 1878, who survives him. Funeral services were held on the 17th. in the Silverdale M. H. conducted by Bros' F. K. Bowers and H. B. Stout. Text, Excl. 7: 1. Interment in Troy Mosoleum.

OBERHOLSER.—Lizzie Oberholser was born Jan. 15, 1861, died Dec. 14, 1913, aged 52 years, 10 months and 29 days. The deceased was a kind and devoted mother, in her family as also in the church: a quiet loving sister, and had the well wishes of all who knew her. She will be missed in the brotherhood as well as in the family. She suffered with a complication of diseases which she bore patiently expressing a desire to go to the home above. Nine children and her husband remain to mourn her departure. The names of the children are: Ellen W. Oberholser, Sadie V. Myers, Mary A. Hykes, Jacob J., Samuel W., Henry J., Frances E., Lester A. and Ruth C. Oberholser. Thirteen grand children also survive. Funeral was held Dec. 27, 1913, at the home. Services conducted at Montgomery M. H. by Elds. J. B. Funk, H. C. Shank and the home brethren Jacob M. Myers and Jacob Jury. Interment in adjoining cemetery.

LANDIS.—Henry Simon Landis, eldest son of John M. and Rebecca Landis of Thomas, Okla., died Jan. 2, 1914, aged 13 years, 7 months and 22 days. While out hunting with his 22 hammerless rifle, as nearly as we can ascertain, from his younger brother who was with him, Henry looking into the muzzle end of his gun, to see whether there was not some ground lodged in the barrel, by stumbling or in some unknown way the gun was discharged, the bullet entering his left eye and killing him almost instantly. Henry was converted and united with the church when he was nine years old, and gave evidence of the Spirit's workings with him in a special way in the last few days of his life which has been the source of much comfort to the sorrowing family who are much grief stricken. Funeral services were conducted at the Bethany M. H. Jan. 4, by Eld. Appleman of the Brethren church, assisted by Eld. Samuel Cassel. Text, 1 Pet. 1: 24. Interment in adjoining cemetery.

"UNTO HIM WHO LOVED ME AND GAVE HIMSELF FOR ME."
I feel free to make this appeal thru the Visitor believing that many will respond to this call. Even if only a small sum, please send at once to Bro. Henry Landis as above stated. This is written of my own volition.

Yours in Him,
Dr. V. S. Bunce.
1511 30th. St. Des Moines, Iowa.

A VISION AND REVELATION.

I will tell my vision or revelation from the Lord. I was stricken to the floor for a short period of time not knowing anything of this world. As soon as I came too I was just so willing to live or die, just as the Lord willed it. Then God commenced to speak to me from heaven. He showed me I was truly converted, that was all right but there was a deeper work for me,—a deeper work of grace to pass thru. I had a very high temper too and I knew I hadn't the control of it and I wanted to be right. This is what I was working on, I wanted to make heaven my home, and I wanted to be sure I was right. The last I knew I read, Will you forgive me mother for I am going to heaven? Yes, if I must go there alone. There God sanctified my soul. He gave me the breast plate of righteousness, and all the fiery darts of Satan could not touch me. All the bullets fired at me would have to glance off. He showed me if I kept in His divine will nothing could harm me. He would let nothing come upon me that I was not able to bear. There He showed me I must preach the gospel and by His help and grace I did. He spoke to me for one hour and a half. O He showed me wonderful things. He showed me there are many churches that are going to be deceived at that great day. O then, how careful ought we to live and teach that the blood of others will not be required at our hands. So many preachers are bringing them in the church and O so many say, peace where there is no peace. So many say, you are converted where their spirit does not bear witness with God's Spirit that they are His child. Many are over­taken with faults and are not willing to stop them, nor to confess them.

God showed me where we must become as little children. We must become humble, and follow the dear Lord in all His ways. God showed me how pride is creeping in the churches, and the churches that one time were so plain and humble in their dress and devotions now are bringing it into their homes and are putting it on their dear little innocent children, and then say the world is getting better. Some of the churches that at one time observed the ordinance of feetwashing now have laid it to a side, saying to their members, well, just as you say about it, and many of course say, It is too low and humble for me to wash the brethren's feet. The dear Lord showed me that His word is all true, all that is between the two lids, from Genesis to Revelation. The one to prove the other, and in His word He says, "I will not judge you but the word that I have spoken to you, that will judge you. But now-a-days they are taken into the church by the shake of the hand, and are not told that they must make their things right, and dig
deep and be grounded on the solid Rock, Christ Jesus.

God showed me that many churches would sink to destruction because it is the blind leading the blind. He wants His people to come out from the world and not follow the world nor the things of the world nor the fashions of the world which we know are not pleasing to Him as they are now. O how truthful we should be in all our dealings and talk, for the time is coming on fast when this old world is to come to an end and time will be no more, what is done is done for ever. God wants our first love for He is a jealous God. We must love Him above every thing else in this world. And why should we not when we know what a great price He paid for us that we might again be brought to God. Let us follow His teaching in all things for He says after doing this we are nothing but unprofitable servants.

I hope this may do some body some good. It is the revelation of the Lord. Let us as Christian people be firm, be true, be abounding in the work of the Lord. And O sinner friend, Don't put it off too long, but call while He is near, while He may be found, while the door of mercy is still open. O come sinner friend, come.—Selected.

GRATERSFORD, PA.

The brethren at Gratersford, Pa., enjoyed a time of feasting, during the series of meetings which continued for twelve days, conducted by Eld. J. B. Leaman of Upland, Cal. He certainly preached the Word in power. Souls were stirred and the devil got busy. Praise the Lord. Captive souls were set free and believers plunged out into the deeper things of God. Some that said they would not come to hear him if he came into the district, were led by the Spirit to make a public confession of their error. The Bible was even gotten out in the stores to see whether the things said were true. The result of the meetings will only be shown in eternity.

Jacob K. Bowers.

OUR YOUNG PEOPLE.

A LETTER FROM AFRICA.

(The following was written by the native teacher at the Mshabezi Mission in South Africa, for the closing exercises of the school term. It has been translated from his language, for the benefit of the "Young Peoples' Page." )

Beloved in the Lord:

Let us praise God because He has shown such great mercy to us.

My brothers and sisters, I shall tell you of my youth. My grandmother told me that when I was born, I was called 'Zwezira,' because I was born in the way, while my mother was travelling.

When I had grown to perhaps six or seven months old, my mother became quite ill with consumption. You know if a person has this sickness, he is put by himself to live alone. My mother died at this time. The day she died, some of my people said it would be well to bury me with her; but my grandmother refused and said that she would bury me when I am dead. I thank my grandmother because she cared for me; but I am troubled because she died without knowing the Lord.

Now I shall tell you about my first seeing the white people. One day when we were in the gardens, we heard it said that some white people were at our the...
home. So we ran away, climbed a mountain, and hid there. Also others of our people were afraid of the white man. I remember another person who told me of his seeing the white man. He said he was very much afraid and surprised at his whiteness.

Another time, I with another boy, was setting a trap. I heard some one say, "The police are coming!" So I looked and saw them right near me. Then I was troubled, because—how was I going to run away? They asked me where my people's kraal was. I showed them another place, but the person who was with me told them that I had deceived them and that the kraal was right near. Then they whipped me and after they were gone, I ran off. But I am thankful for this whipping because it taught me not to speak untruths when I see a policeman.

Now I shall tell about when I first began to see the missionaries.

In the time of famine, my brother went away to work. I went with my father to find him and after finding him, we left this place and went to a school where I first saw those who learned. I saw their spellers and the pictures in them. My father got a pass at this Mission to go on to Bulawayo. But when I first saw those who learned, I didn't know what it was to learn. But I did not forget what I had seen. After a certain number of years, my brother went to school at Gwanda. When I saw that my brother was learning, I wanted to learn too but my father would not consent for me to learn. But one day when my brother came home, I asked my father if I might go back with him, and he consented for me to go.

When I arrived at school, I saw many boys learning. I bought a speller at this time and when we returned home, my brother taught me. But after a short time, my brother went away and I needed some one to teach me.

At this time my father died, in the year 1904.

After a certain time, I commenced to go to Kuakwe where I learned from Jonas Nkala.

But, beloved, even if I did commence to read, I wasn't serving God. I heard with my ears only those who preached.

Another time I heard some one say that sin was in people's hearts. I answered and said, "I have no sin." Another person said to me, "Sin is that which is in the heart and not known by others."

Oh, beloved! when I looked into my heart, I saw many things which troubled me very much.

Next I shall tell of the arrival of our missionaries.

One day I heard some people say that they saw two missionaries going and that they had come to preach among the people. My heart wished that I had been there to have seen them too. But this same day it was said that the missionaries are here at the river. So two of us went and found them and sat with them. Then they asked us about learning. We answered that we wanted to learn, after saying which, we separated from them. When we learned that they would come here to our people, our hearts desired very much that they would come soon.

After this they came to build. When they came to live here, they asked me to live with them, but I refused to come.

But another day my heart consented to come. When I first came, I wanted to stay two months, but the missionary said it would be well if I stayed six months. My heart was not happy to stay all this time, but when it was ended, I returned to stay six more months because it was pleasant to me then.
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repeated another six months after which I went away for a certain time.

Beloved, in this time, God forgave my sins. My heart was truly very happy because I had found forgiveness of my sins. I thank God very much for His help to me these six years and six months.

Also I thank His servants, the missionaries, because they left the homes of their people to come here to teach us.

But, beloved, there is another thing which I desire; that is this, that others of our people who are still living in their sins may obtain that which we have. Let us pray for them with perfect faith and not doubt.

I say to you, May God be with you all when we separate, until we return and see each other again. May the peace of the Lord be with you, Amen.

Y Bunu Neube.

FIENDISH DEVICES OF WHITE SLAVERS,
A WARNING TO ALL WOMEN.

That young girls and women need to be constantly on the alert, as to the devices of agents of the White Slave traffic, has been brought to the attention in two marked instances recently.

A mother and young daughter went from Jersey City to New York City on a shopping tour, to economize time, they separated each to do some errands down town, agreeing to meet in an hour and a half in Macy's parlor. The daughter finished her errand first and having time to spend, was looking into the window of a store near by. As the crowd gathered around her, she felt a sharp pin prick in her arm, but paid no attention to it except to rub the spot. She then went to Macy's as agreed to wait for her mother, but as soon as she had taken her seat, fell to the floor in a swoon.

The matron was called, and the doctor of the establishment summoned. After looking at the girl he said, "Oh its only a case of drunk. We will take her to a window, and the air will help to revive her." At this juncture, a well dressed man came hurrying up as tho looking for some one, and seeing the unconscious girl lying there, said to the matron, "This is my wife; she has these drinking spells occasionally. I have a carriage at the door and will take her home."

Providentially the mother, who had been searching for her daughter, pushed her way thru the group, and, seeing the man about to take her away, she sprang forward, saying, "This is my daughter, what are you doing?" In the excitement of the moment the man fled and could not be found.

The other instance is of a young woman living in Newark, New Jersey, who went to New York City recently, and after attending to her business stepped into a moving picture place in the shopping center.

After a few moments, the girl felt a sharp pin prick in the side of her neck. She looked around and saw a man and a woman of ordinary appearance sitting behind her, but they seemed intent upon the picture being exhibited. She felt dizzy so made her way out of the place and seeing a policeman near by, went to him and asked him to take care of her. She was taken to the station house by the officer, and the sergeant in charge, as soon as she was brought before him recognized the symptoms, saying, "It is another of those knock out cases." In both instances these girls had been punctured with a hypodermic needle containing some strong opiate, and had not Providence mercifully interposed both, without a doubt would
have been counted among the numerous cases of young women who mysteriously disappear, and are forced into slavery as inmates of houses of prostitution.—Selected from The Gospel Messenger by Clara Cober.
Hespeler, Ont.

THE COMING OF CHRIST BOTH PRE-MILLENNIAL AND IMMINENT.

Does it matter whether Christ shall come before or after the Millennium? Is it something wholly unimportant? Is it so unimportant that we need spend but little time in the discussion? Is its discussion purely a secondary matter?

To admit this is to admit that the coming itself is equally unimportant. The importance then of the issue raised, whether the coming of Christ is before or after the Millennium, must turn, in the last analysis, upon the determination; and the determination to be reached by a consideration of the place which the second coming of our Lord holds in the Scripture.

To admit, as it must be admitted, that the Second Coming of our Lord Jesus has such pre-eminence in Holy Scripture, that as to statement it easily outranks any other subject in the whole scale and scheme of revelation, and then to say that it is a matter wholly unimportant and ought not to engage the serious attention of the devout student of the Word, is to be guilty of the most limitless logic.

If, on the contrary, the Lord is coming before the Millennium; if His continued absence means the deepening of the spiritual night around us; if the gloom can be dissipated only by His coming; if it be at all possible to hasten that coming and drive away that night; if nothing in the way of predicted events has been actually placed between us and that coming; if the Lord has commanded us to look, to watch and be ready in any hour for Himself; if it is true that we might meet Him at any time in any turn of the road and hear His voice in the midst of daily duties done or undone, then that coming is of pre-eminent interest, its relation to the circumstances of the present hour are such that no Christian can dare, even for a moment, to be indifferent to it. If it means the end of war and the reign of peace, then I ought to pray for it ere contending armies shall break and shatter into bloody war. If it means my deliverance from the grave, my transla-
tion into immortality, glad meeting and fellowship with those who have passed thru the silent gates, then I ought to be on the tip-toe of expectation and desire for it. If this coming is to be without warning, then I have no time to spend in idle pleasure and careless indifference, not only because of my own soul and individual things at stake, but because of my fellow-being who has no life of Christ and God in his soul; for his sake, surely, I ought to be up and doing, and crying in his ears the invitation of the gospel of peace, warning him that he has no time to waste, that at any moment the door of grace may be shut and the door of judgment swing open on its brazen hinges.

If Post-Millennialism is true, then Christ's visible presence on this earth is shut out by the dimness and distance of uncounted centuries.

If Pre-Millennialism is true, then Christ as a living and visible presence is just upon the horizon, and every closing day or breaking morn may see His face and answer to His call.

Post-Millennialism seeks to make the world better, to purify society, to set up the kingdom while the King is away, to transform the King, Himself, into an invisible, ethereal, invisible presence, giving Him a bride in outward glory and splendor, but never allowing the bride during all the while of her association with Him in His universal reign, to catch one glimpse of the Bridegroom's face or behold the outline of a Kingly form.

Pre-Millennialism seeks to call out of the world a bride for the absent and rejected King, and continually whispers to this bride that her joy is not to reign while He is absent, but to suffer; not to live gloriously with the kings of the earth as a wanton wife in the absence of her husband, but in separation and in the path of pilgrimage; and that her joy of joys will be, not to love an unseen Lord, but to be presented to Him, to gaze upon His face, to bathe in His glory, to revel in His light, and with Him to rule and reign in manifest splendor, in open triumph.

The Post-Millennialist looks upon this hour as the time of victory for God.

The Pre-Millennialist looks upon it as the hour in which the darkness in man and the evil in Satan are holding high carnival.

Those who believe that the Millennium must prevail before Christ will come, take all the promises of the Old Testament, all the predictions concerning Israel and Mt. Zion for the last days, and hand them bodily and boldly over to the Church. They style the Church Mount Zion, and look upon the Christian as the logical evolution of the Jew religiously.

Those who expect the Son of God before the Millennium, who anticipate judgment before glory, take all the predictions of the latter times and give them to Israel. To them Mount Zion, Jerusalem no more mean the Church than earth can stand for heaven, or Abraham, the patriarch, be confounded with Michael the archangel. To them the Jew and the Gentile are as far apart in the dealing of God and the blessings which shall come to each from His hand, as the throne of God is distant from His footstool.

The Post-Millennialist calls the Church the Kingdom.

The Pre-Millennialist feels that the nomenclature of the Church, as seen in the title role of its office bearers, forbids such transmutation; it is impossible for him, with the most liberal allowance for spiritualizing, to make a deacon into a duke, or an elder into an earl; while pastors and evangelists to him seem ut-
terly out of place as functionaries in a system or royalty.

In order to find ground for the doctrine that the Millennium must precede the Second Coming the Post-Millennialist is forced to cast aside or ignore the pessimistic statements of the Apostles concerning the last times.

In order to sustain the opposite thesis, the Pre-Millennialian draws special attention and gives particular emphasis on those very statements.

It must be evident, therefore, to the most casual reader, that these two views are diametrically opposed, and that they affect, not only the attitude of the Church in relation to the coming—the one setting aside that coming as an imminent factor—the other exalting it as such—but it affects the exegesis of the Word of God. Indeed, it is not too much to say that the results of interpretation flowing out of each of these distinct lines of thought are so radically antagonistic, so utterly diverse, so absolutely irreconcilable, that one or the other must be wholly right, exact, scientifically correct, and the other as absolutely false, ignorant or blunderingly perverse.

If the Bible, upon any fair and unprejudiced examination, permits with equal facility the deduction of either of these views, then the impression upon the outside observer must sooner or later be that this Book, instead of being a clear and infallible guide to the earnest seeker after truth, is, at the best, but a contradictory and confusing transcript.

In the face of this ultimate, or the alternate impression; in view of the contradictory moral attitude brought about by one or other of the doctrines; because of the antagonistic interpretation, and consequent publication to the Church and to the world which such interpretation demands, is it at all tolerable to say that the issue between Pre-Millennialism and Post-Millennialism is unimportant?

I trow not!

Nay! Above everything else, the simple fact that the Son of God has announced to His Church that He is coming back makes it a bounden duty that I should know whether that coming is possible in my day, or not till ten centuries have broken into dust beneath the tread of time.

It is highly important that I should know it.

Aye! And I must make every effort to know it if it can be known!—From Dr. I. M. Haldeman’s book on the title as given at the beginning of this article. It presents forcibly and simply the respective viewpoints of the two great schools of interpretation of the prophecies concerning our Lord’s return. Sel. from The Lamp of Life.

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MAKING THE BIBLE INTERESTING TO CHILDREN.

If it is admitted that children should be taught the Bible, the questions naturally follow: “Where shall they be taught it? When, how and by whom?”

The Roman Catholic Church answers these questions by putting religious instruction into their parochial schools and sending their little children to these schools to get the instruction. Their dictum, “Give me the child till he is seven years old and you may have him the rest of his life,” is founded not only on psychologic principles, but on established facts. It has been proved over and over again that definite training for the first dozen years of a child’s life leaves an impression seldom, if ever, effaced.
In the old Puritan days children did receive Bible instruction at home. The teaching may have been narrow, severe, almost unlovely at times, but what men and women it developed! Are our children being so instructed at present?

It would be interesting to know just what percentage of Christian parents turn their children over to the Sunday school teacher for all their Bible study. We have a wonderful army of volunteer Christian workers in our Sunday schools, but they are voluntary, unpaid workers; and while the most of them are sincere, many are enthusiastic, some are intelligent and highly successful. There are necessarily many Sunday school teachers who are young, ignorant, careless and incompetent, and if the children under their care are to receive all their religious instruction from them, they are going to receive little indeed.

A young mother of three dear little girls complained to me only a few days ago that her children learned nothing in Sunday school and knew nothing of the Bible.

"Do you not teach them at home?" I asked.

"No, I don't," she admitted. "I know I ought to, but I don't."

"Were you taught the Bible at home?"

I questioned further.

"Indeed I was," was the emphatic response. "You know Mother is Scotch Presbyterian, and we children were obliged to read, and read, and read Bible stories all Sunday afternoon. Why, I know them by heart. In fact, I know them so well that I simply cannot realize that my children do not know them too."

It is unfortunate that children cannot inherit stored up knowledge as they do the color of their eyes and hair, but such is the order of nature.

But even if the Sunday school instruction is of the best, it is only a half hour a week, and almost all Sunday school teachers agree that they never get satisfactory results unless they have the co-operation of the parents. If, then, the child must not be taught religious facts in the day school, and cannot get them in the Sunday schools, his only chance of learning them seems to be in the home.

And the home is where this instruction should be given. Indeed, it should begin before the child is old enough for even the infant department. When the baby begins to listen to the simple story, or to notice the words of his family, he is old enough to receive Bible instruction.

The Bible is full of stories which will delight the child: the sending of the raven and the dove from the ark, Joseph's pretty coat, Moses among the bulrushes, Solomon's judgment between the two women who both claimed the child. They come to mind as fast as one can think. It is fascinating work for the mother to make her own book of Bible stories, but if she lacks either time or inclination to arrange her own, there are many good collections of such stories to be found.

The story-telling should give place very early, however, to Bible reading. Here again the mother often waits too long. There is a psychologic moment for all these things. The child often asks to be read Bible stories when it hardly seems possible that he can really care for them, but he is wiser than the more sophisticated adult. These stories are written with a straightforward simplicity fitted to the child's understanding. A book compiled by Rev. John Hall and called "The Earthly Footsteps of Our Risen Lord" is an ideal book for the purpose. It is simply the
four Gospels, thrown together chrono-
logically and given in the Revised Ver-
sion. It has one hundred illustrations,
a few from original drawings, but large-
ly reproductions in half-tone of paint-
ings by Bida, Hoffman, Hunt, Mueller,
Plockhorst, Raphael, Verenese, da Vinci
and others.

This is the mother's opportunity to
impress the text on the child's marvell-
ously retentive memory. It is the per-
iod when the anxious and conscientious
young mother is sure that Mary is de-
veloping too rapidly or that Johnny
has an abnormally bright mind. But
there is little real danger. It is as nat-
ural for Mary and Johnny to memorize
as it is for a sponge to absorb water.
What they memorize during this speci-
ally retentive period should be the real
source of the mother's anxiety.

One reason why children learn cer-
tain things is often overlooked. "John-
ny can say every word of 'Ding, dong,
bell!'" says Johnny's admiring mother.

How wonderful! But just how many
times do you suppose that "Ding, dong,
bell" has been repeated to Johnny?
Father, mother, grandmother, grand-
father and other adoring relatives have
all taken turns at repeating that classic
rhyme, but it is never an old story to
Johnny. So a child who hears Bible
stories read in Bible words, from the
time he is old enough to beg for them
till he is old enough to read them for
himself, will be able to repeat a large
part of them in the exact words of the
text. That children grow up ignorant
of the Bible is not because they cannot
learn it, nor because they do not like it,
but because they are not given the
chance to hear it. The Librarian of the
Children's Library in New York City
says that the Bible is of all books in the
library the greatest favorite. Tho they
have more than fifty copies of it, it is
difficult to find a copy on the shelf.

"But," some one objects, "surely the
average child who is old enough to read
for himself is not often found reading
the Bible." This is true. The older
child who has become familiar with the
Bible text without much understanding
of it often finds the Bible dull and un-
interesting. Such a child needs help
to make it vivid and real. How shall
this help be given?

Doubtless the great secret of making
the Bible interesting to the child is for
father or mother to study it with him.
The passing of the adult Bible class is
greatly to be regretted. When father
and mother studied their Sunday school
lesson too the study certainly gained in
dignity and importance. One of my
own most vivid memories of my child-
hood is of my mother's bringing out
the large family Bible with its glorious
big print and delightful pictures, putting
it on a little table and of our sitting
side by side and reading alternately,
verse by verse. It was an experience
never to be forgotten and more and more
appreciated as the years go by.

The first necessity, then, is regular
systematic study with the child. In ad-
dition, every possible help would be em-
ployed to make the study attractive,
maps first of all. Every historical
event should be located, if possible.
Pictures too are invaluable. In this
day of travel-books and half-tone prints,
pictures of almost all places referred to
in the Bible and still in existence can be
obtained. These can be kept in port-
folios or scrap-books. Ideal pictures
by the great masters are helpful. Let
a child make a collection of pictures of
the Christ-child, or the Virgin, or of
scenes in the life of Christ. There is
sometimes an opportunity to hear an il-
lustrated lecture on the Holy Land. Be
generous in supplying reference books
Children, and adults too, often complain that the Bible history does not seem as real to them as does profane history. Consider for a moment the way the Bible history is studied and compare it with the up-to-date method of studying other history. For example, compare the way the average pupil of high school age studies St. Paul and the way he studies Julius Caesar. First, how does he study Caesar?

From a Roman history, written with special reference to holding his attention, he learns the chief facts about Caesar's life. He reads the accounts of his Gallic wars in Caesar's own words. On an accurate and detailed map he follows every step of Caesar's progress. His text books are full of small illustrations of Roman houses, Roman armor, Roman chariots, Roman everything showing the life of the time. He is sent to the library for supplementary reading and is advised, if not actually required, to read Shakespeare's "Julius Caesar." In the end Caesar is a living, breathing reality to him.

Now, how does the average young person study St. Paul? If the Bible is read daily in the home he may hear the whole of Acts read, without comment, one chapter a day; or in the Sunday school that he attends the lessons may suddenly change from the Old Testament to a three month's study of the life of St. Paul. He is supplied with a lesson "leaf" or "quarterly," with a brief selection of Scripture, some questions and some notes which answer the questions. These are glanced over hastily before or during the lesson, the teacher adds what is possible in the brief half hour, and the study is ended for the week. Often maps are not used at all. There is no attempt to study contemporary history, or the customs and thought of the times. Yet what an opportunity for fascinating Bible study the life of St. Paul offers!

Paul, with his Jewish birth, his Greek education, his Roman citizenship! What a background! What a wealth of story and poetry and myth can be brought to bear on the simple, straightforward narrative of the Acts. It should be made so interesting that the very name of Paul would open the door into a great picture gallery. Paul struck dumb by the heavenly vision, Paul warning the priests of Jupiter as they come in stately procession to sacrifice their garlanded oxen in his honor, Paul before Agrippa, Paul on Mars Hill, Paul in chains at Rome, writing those marvelous letters to his children of the faith! There is no more wonderful series of adventure, not even in the "Arabian Nights."

Just a word of protest in conclusion. There are few more deplorable practices than the almost universal one among school children of doing day school work on Sunday. It is done openly and evidently not only with the parent's knowledge, but with their consent and often with their approval. One of the greatest hindrances to the work in our Sunday schools is the excuse that the learning of Monday's lessons leaves no time for the Sunday's. Parents actually object to the assigning of Sunday school lessons on the ground that the children are so overworked with day school lessons that they should not be asked to learn Bible lessons too. The logical conclusion must be that, as the less must yield to the greater, the vital to the nonessential, a knowledge of the Bible must be sacrificed if it and arith-
WHEN KNOWING IS BETTER THAN "TRUSTING."

When our trust means uncertainty, it ceases to be trust. Is not this sort of mistaken trust the cause of much joyless Christianity? A man who evidently likes ringing conviction speaks a word of caustic reproof of the joyless, uncertain Christian in a letter to a correspondent:

"Ask these same people whether they are Republicans or Democrats and they will answer very promptly; but if you ask them whether they are Christians you have to wait until they get their faces pulled into the proper degree of sadness before you get the answer that they trust they are. Why a man knows he is a Republican and trusts he is a Christian is a mystery to me."

When our trust is directed toward the Lord Jesus Christ it ought to be knowledge: unshakeable, radiant, irrepressible, contagious knowledge. "I know Him whom I have believed," triumphantly declared Paul. We do not really trust God until we know that God is trustworthy.—S. S. Times.

How long is it since you read the "Arabian Nights"? Take it from your shelves again, and turn up the story of the third calendar, that story of the adamant or magnetic island. There it was out in the ocean, and a ship was drifting o'er the sea, stout, well made, magnetic island drew it closer, and closer yet; until suddenly, with out sound of hammer or explosion, the ship fell to pieces, for that magnetic force had drawn out every rivet and every bolt, and the wreck stark upon the sea. That is a fairy story, but do not miss the truth of it. The lure of the "present are" is the magnetic island, and ere you know it, it is drawing out of your life every rivet of strength, and presently you will have to say: All I have gathered is vanity.—Set.

Purpose in Prayer.—We have not because we have not made any definite or specific requests of God. Our hearts are then filled with desires, but we have not brought them to God. The Word of God abounds with promises, but how few the most of us have ever claimed!

We cannot glorify God in any better way than by praying for particular individuals. The story is told of a minister who was praying at the bedside of a dying woman. "Wait a moment," she said, as he started to rise from his knees. "I want to pray for you." And very tenderly she prayed with her hands upon his head. "For ten years, ever since you became my pastor, I have offered that prayer for you every morning and night," she told him. The minister went away with tears in his eyes and a strange warmth in his heart. He had known that this woman was sweet-spirited and true, but he had never guessed that he had a place in her prayers day and night. How much better the world would be if we prayed definitely for each other! Many a young man has been restrained from sin by the thought that his mother was praying for him. Many a daughter has found it easier to be faithful because she remembered the voice of her father as he prayed for his children. Many a care-worn man, facing great discouragement, would take new heart if he could but feel the influence of the prayers that others are offering in his behalf.
LOST, LOST.

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

—Tombstone Epitaph—

What an epitaph would that be. What a sad word to close up the history of a being destined for immortality—lost! Young, brave, polite, witty—but lost! Beautiful, amiable, caressed, flattered—but lost! Serious, moral, courteous, affectionate—but lost! Correct in deportment, a church-goer, benevolent, learned, respected—but lost!

Reader, shall such a record be written above the resting place of your buried hopes? “Lost! Lost!” Oh, ’tis a terrible thing to be lost in the wilderness; to be lost at sea; to have your ship ground to fragments amid the roaring tumult of the breakers and the frowning terrors of a lee shore; to feel that only one single plank holds you back from death, and that that will soon be swept from your enfeebled grasp; but oh, how much more terrible to be lost in eternity, to be ship-wrecked and dashed along dark ruin’s fiery coast, to be drowned in destruction and perdition, to be lost amid the surging billows of the lake of fire and brimstone—to be Lost! Lost! Lost! Lost from mercy, and joy, and bliss—lost from peace, and life, and gladness—lost beyond hope or help, beyond remedy or release.

—Terrible to Seek for Gain—

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

Do you seek pleasure? A young lady stood on the verge that overhung the boiling flood of Niagara, and saw a beautiful flower growing there. She coveted it; she reached forth her hand—terrible to seek for pleasure—to pluck it, but bending above that dread abyss, her foot slipped, and she was—lost! Ah, reader! the flowery path you tread overhangs perdition’s awful gulf, and those beauteous blossoms of pride and praise are waving far out above the fiery deep: pluck them and you are lost! Lost!

—Christless Reader Lost Now—

Christless reader, you are lost now. Not fatally, not irrecoverably. Thou hast destroyed thyself, but in Christ is thy hope. You are a “lost sheep,” but the Shepherd of Israel seeks you today. You are a lost son, but a father’s heart yearns over the absent prodigal. Will you return? Ah, you are in darkness—you know not how. Let me tell you: Years ago a man was benighted in one of the mining regions in England. He lost his way. It was dark. Dangers were thick around him. The next step

The foregoing tract which is complete in a small eight page, 3 1/2 by 5 in. booklet, with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 40 cents per doz.; $1.50 per fifty; $2.50 per hundred. The booklet has proved a wonderful inspiration to some who were lost in sin, and others in doubt or discouragement.