
George Detwiler
Evangelical

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

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

Visitor.

GRANTHAM, PA.

February 23, 1914.
TIME, DEATH AND ETERNITY.

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

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

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

GOOD MOTHERS IN HEAVEN
A good mother was one day regretting that she could do so little church work and take so small a part in charitable and Christian enterprises.

“I shall have only a life of house work to show at last,” she said rather sadly to a friend one day. “Why mother,” exclaimed her little daughter, who overheard the words, “All we children will stand up and tell all you have done for us—everything. I shouldn’t suppose they would want anything better than good mothers up in heaven.”

And the friend answered: “The child is right.”

Earth will send to heaven no better saints than the true Christian mothers who have done their part.”

—Selected by Cora Stover

Pride’s Terrible Fall

An evangelist at the Beulah Park, New Brunswick Camp Meeting, tells of a party of young ladies attending his revival meetings who seemed much affected. He went to them and invited them to come to Christ.

Finally one of them stiffened herself and declared she would never go to his altar, and that no man could carry her to it. They proudly left the meeting while the minister went back to his pulpit, groaning in spirit. They took an automobile and in crossing the railroad track they were struck by an express train which killed them all and scattered their remains to the winds. All that was left of them was placed in one casket and the funeral was held in the same tabernacle and the casket was placed on the same altar that she had declared against. It is an awful thing to resist the Spirit of God.—Sel.

This is the primary, beautiful, dominant ideal of the Christian life—holiness to the Lord. The old self is dead, the grass grows over it, the devil himself being the chief mourner; the new self walks in the glory of a divine and eternal righteousness.—Sel.

Rise, my soul! behold ’tis Jesus,
Jesus fills thy wondering eyes;
See Him now in glory seated,
Where thy sins no more can rise.

Rise, my soul! behold ’tis Jesus,
Jesus fills thy wondering eyes;
See Him now in glory seated,
Where thy sins no more can rise.

There is righteousness transcendant,
Lo, He doth in heaven appear,
Shows the Blood of His atonement
As thy title to be there.

All thy sins were laid upon Him,
Jesus bore them on the tree;
God who knew them laid them on Him,
And, believing, thou art free.—Sel.
EDITORIAL.

TWO CONVERTS.

In the 16th., chapter of The Acts of the Apostles we have the account of Paul's first journey into Europe. The first missionary journey was restricted to Asia Minor, but on the second tour he, with his company, was directed by the Spirit to go into the regions beyond and we find them in Philippi a city in Macedonia. In a night vision, we are told, Paul was appealed to by a "man from Macedonia who said, 'Come over and help us,'" and immediately the journey was undertaken and accomplished without hindrance.

Two Philippian converts are specially mentioned, the one a business woman, Lydia, the other the jailer whose name is not given. How different were their stations in life, their characters. What a contrast there is in the pius business woman who sought the place of prayer, and being there that day found, we doubt not, more than she expected, and the man, no doubt, ignorant of the true God, who could, seemingly, without a feeling of pity, take charge of these stranger visitors to their city, bruised and bleeding as a result of the cruel scourging received at the command of the authorities, and thrust them into the inner prison with their feet fast in the stocks and there leave them and give himself to quiet and peaceful sleep. There is, indeed, a marked contrast between these two, yet both of them were alike in need of salvation, and the same gospel was suited for the both cases.

But again there is contrast in the method, or the how, of the conversion of the two. Of Lydia it is said, "The Lord opened her heart and she gave heed to the message of salvation." No doubt we may read between the lines
that she believed the message and trusted in Christ and was baptized by the Spirit into the "one body" (I Cor. 12: 13), but all that the Spirit has left on record is, When she was baptized she gladly entertained the apostle and his company at her house. There is here no violent agitation of mind in evidence, no confessing of sins, no crying to God for mercy, no straightening up of "back tracks," at least there is nothing of the kind hinted at in the record, but simply a change of attitude, an acceptance of the light as it came, and a prompt immediate obedience to gospel requirements, and Christian activity.

In the case of the jailer there was a sudden awakening, an awakening accompanied with fear, a fear so awful that, to him, suicide was the only way of escape, being prevented from accomplishing it by God's intervention. Then the sudden overwhelming conviction of lostness, and the cry, "SIRS, WHAT MUST I DO TO BE SAVED!" What a volume of meaning is there not in this cry! Let us not forget that he is calling for help to the men whom he had helped to treat with contumely, had helped to entreat them shamefully, had shown no pity when they suffered. But his need is great and his is a heart cry which is not in vain. What a chance now for the persecuted, wronged, apostles to charge up to him his awful sins, and to preach unto him repentance (penance) and restitution, so that God might be satisfied with him. What a chance to hold him over the yawning chasm of open hell. But they did not do it. That would not bring relief; it could not for that is not God's way of salvation as revealed in Jesus Christ. The answer to that heart cry was short as was the cry. "What must I do!" "Believe!" But faith must have an object, so the answer is "Believe on the Lord Jesus Christ." The man believed, in the scriptural sense, and was saved. Immediately there is evidence of a changed heart by a changed attitude towards God's messengers, in kindly ministrations to their needs, in immediate compliance with the initiatory rite of God's house, as he is more fully instructed in the things of God, and in rejoicing in this wonderful new-found experience.

Indeed much seems to be absent from the account here given by the Spirit that in the preaching of these days forms a large and essential part of the how of salvation. We have heard attempts at improvement being made, on the how as here given, by preachers who consider that in order for a sinner to be saved some works of his own are necessary.

So in closing, we call attention once more to the broadness of the gospel of Christ. How different in many aspects were these two first European converts, yet the gospel of the grace of God (not of the Kingdom) which is the power of God unto salvation to all who believe, was adapted to the needs of them both, and how comforting the thought that it is equally well adapted to the need of all classes however widely they differ in station, in character, in degree, as it was in the apostle's time. Whosoever will may come. The Lord's arm is not shortened nor is His ear heavy. He can hear and is willing to save all if they but come. "Ye would not," was Christ's lament over Jerusalem, and the same holds good of the multitudes of today. But those who feel their need, whose heart hungers for God, and who come to Him, He saves just as truly as Lydia the business woman of Thyatira, or the unnamed jailer of Philippi. "If any man thirst let him come unto Me and drink," cried Jesus in the temple on the last, the great
day, of the feast, and that cry comes
down to us of this day and age. Come,
now.
As noted in our last issue, Bro.
Shoaltz closed his labors here at Harris-
burg, Jan. 26. During the week fol-
lowing he attended Bible Conference at
Grantham, Pa., going to Cross Roads
M. E. Lancaster Co., on Saturday the
31st of January. Here he labored during
the first half of February, the meetings
being attended by large crowds, and ac-
cording to reports reaching us, with
marked and increasing interest among
the unsaved of whom a goodly number
turned to the Lord. There was also
much searching of hearts among those
who claimed to be the children of God,
with the result that the spiritual life
was deepened in the hearts of many.
May the blessing of God continue to
accompany the efforts put forth here
and elsewhere for the promotion of
vital piety among the people.

A series of meetings was held at the
Mastersonville M. H., Rapho dist., Pa.,
during the first week of February. Bish.
J. D. Wingert of Fayetteville, Pa., was
used of God in the ministry of the word
setting forth the results of sin and the
joys of salvation. Thus those who were
hungry for divine truths were richly
fed. While there was no open confes-
sion made by any of the unsaved still
it is believed that good resolutions were
made, which we hope may bear fruit in
coming days. Bro. Wingert has the
well wishes of the brethren of the dis-
trict.

Bish. C. C. Burkholder of Upland,
Cal., who attended Bible Conference,
have been engaged in special meet-
ings at the Pequea M. H., in the Manor
dist., Lancaster county, Pa. The Lord
was blessing the effort in that a number
of the unsaved yielded to the wooings
of the Spirit and sought the Lord in
the pardon of their sins.

Many of our readers were more or
less acquainted with the work of H. L.
Hastings and his wife Harriett B. Hast-
ings. Mr. Hastings passed to his re-
ward fourteen years ago. Mrs. Hast-
ings continued her earthly pilgrimage
since then until Dec. 19, 1913, when she
too passed from labor to reward at the
age of 85 years. During the recent
years she experienced much physical
suffering, yet she continued to be in-
terested in the work of the Lord and as
far as strength and health permitted
lent a helping hand in promoting the
cause of the Master. Her last message
in The Christian was, “Tell them I love
them, and they are in all my prayers.”
The January 1914 Christian contains her
portrait and also an account of her life
and the funeral service and address by
Rev. Dr. Bosworth.

We are sending out the Sunday school
supply order blanks this week. We
would be pleased to receive all orders
promptly so that we can have the sup-
plies forwarded sufficiently early to
reach the schools in good time so as to
have them when needed.

“The mind of the flesh is enmity a-
gainst God.” There is the sensuous
flesh, low, groveling, bestial. There is
the aesthetic flesh, the sensibilities of
which are called into play by the beau-
tiful in nature, music, art. There is
the intellectual flesh, whose activity is
in the life which concerns itself with
thinking, inquiring, reasoning, philoso-
phizing. There is the ethical flesh, mor-
al but not Christian, and it is exempli-
fied in the many who think they need
no gospel, no salvation, no Jesus, in order to be generous, humane, honest, patriotic, chaste, magnanimous, honorable. Sensuous, esthetic, intellectual, ethical: it is plain that a person may have any or all of these characteristics yet be utterly without the range of spiritual fellowship with God, in which alone can true goodness inhere. The changes in the flesh, “improvements” they are called, that have been wrought by culture, and that have such beautiful display in the sweet amenities of family, social, and civil life—surely these are too marked and too numerous to be refused recognition by any observer. But can any application of culture to the flesh produce holiness? Can any improvements, so called, wrought in the “old man which is corrupt according to the deceitful lusts” (Eph. 4:22), and which, as we have seen, is unchangeable in its essential nature, be even good, to say nothing of growing better, in God’s sight, however we may esteem them according to our common conventional, worldly standards of goodness? Does varnishing a clock’s case make the works within keep correct time? Does white-washing sepulchers change their original contents? Does reformation of outward action alter the inward nature? Reform—that is the devil’s whitewash! Something more is needed—regeneration, a “new creature.”—From The World, by Wm. H. Yates D. D. in Our Hope.

Separation from the world is a phase of Christian life apparently ill understood by the professing church. It may be questioned whether there be not very many who have not yet learned the first syllable of the word; indeed, some seem never to have heard it. Still the divine injunction is, “Come ye out from among them, and be ye separate” (II Cor. 6:17.)

“If any man love the world the love of the Father is not in him” (I John 2:15). True religion is a rectification of the tastes, or an impartation of new tastes. Naturally there will be a separation from what one dislikes. A person is of that from which he is not separated.

This principle of separation should intelligibly and satisfactorily settle the thousand and one questions that lie along the so-called border line between the church and the world. Take the matter of amusements, for instance. Is the thing in question of the world; or of the church? Would my use of it mark me as a worldling or as a Christian? Is Christ at the head of it, or Satan? Not a difficult thing, it would seem, for one whose heart is right to determine. Again, a business into which a believer cannot take Christ as a partner is no business for him. In fact if he is a Christian, Christ is his partner. “Ye were called unto the fellowship (partnership, having in common with) of his Son, Jesus Christ.” (I Cor. 1:9). So, too, this principle applies to social and political affairs, indeed to all matters connected with the world-people and the world-system with which the Christian has to do.—From The World by Wm. H. Yates D. D. in Our Hope.

“A cloud and darkness to them, but gave light by night to these” (Ex. 14:20).

Apart from the supernatural, no words of Scripture better describe conditions today. “The light shineth in darkness but the darkness comprehendeth it not.” With the church it is even worse than with the world. A false light is blinding and leading on to defeat. Only they who study prophecy and follow its lamp are informed of the outcome, and the true way they should take.—Sel.
CONTRIBUTIONS.

SIR WE WOULD SEE JESUS.

By F. Elliott

The request of those devout Greeks uttered nearly twenty centuries ago is the spoken or silent longing of many a poor weary heart today, "Sir we would see Jesus." No idle curiosity prompted the request, but an earnest desire to "see Him of whom Moses and the prophets spake." It was not enough to hear about Him; of the miracles that He did as He "went about doing good," no this did not satisfy, "we would see Jesus."

Next, we notice the person addressed was an apostle of Jesus Christ, as being the most likely person to present them to the Master. This has a meaning for us today, yet, not the Popish idea of access to God by indirect priestly agency. No indeed. It is the way of Faith, Faith cometh by hearing, and "How shall they hear without a preacher." The message of the preacher is, or should be, the answer to the inquiry or request, "Sir we would see Jesus."

True he cannot as they did, conduct them into His visible presence, but he can point the way to the "Lamb of God that taketh away the sin of the world." He can point the anxious soul to Calvary's Cross, to "The new and living way," thru the atoning sacrifice. He can tell the burdened soul that is truly penitent that, by "Being justified by faith" he can have "peace with God thru our Lord Jesus Christ," and that the "Love of God is shed abroad in our hearts by the Holy Ghost given unto us. Faith pierces thru the clouds and shadows and seeth Him who is (naturally) invisible, as One, who is "altogether lovely, and the chief among ten thousand.

All this the minister can do. These are his marching orders,—to preach "Christ and Him crucified," yea rather, risen again. Whether he does so or not is another question, and if he does he belongs to an ever decreasing minority.

The question is often asked, Why are so few people really converted? Why are revival meetings so lacking in lasting results? Of the numbers reported converted, only a fraction can be located a little later on, "Where are the nine?" Their reputed conversion has evaporated into thin air.

This question is asked alike by saint and sinner; it is a serious one and demands an answer if a satisfactory one can be given. Paul says, in one place, "So we preached and so we believed."

It is a noted fact that within the last twenty years, and especially the last ten, the trend of public preaching and popular thought has led ever farther and farther from orthodox belief. The tone and sentiment of both the religious and secular press has also completely changed. The liberal, radical thinker and writer is no longer the apostle for his views, but it is the orthodox writer who must come humbly, "hat in hand," and plead for a hearing. The old-fashioned preaching of sin and salvation thru the redemptive work of Jesus Christ has well nigh died out. The awful fact of sin is ignored, and as a result there is no longer the general consciousness of sin that existed under the old teaching. Where sin is ignored, it naturally follows that the glorious doctrine of the Atonement is relegated to the background, and finally obscured from sight.

The now almost general acceptance of the theory of evolution practically puts sin out of the question. How could a being slowly evolved thru successive ages from a jellyfish or a "Pollywog," and finally develope from a baboon to a man ever sin? How, where, when, could he, or did he, become a responsible
being? Having disposed of the Bible story of the Creation and the subsequent Fall of man and inherited depravity, there remains no need of Redemption, no need of Jesus Christ as a Savior at all.

Further, having eliminated man's transgression and disobedience to divine law, automatically, the penalty must disappear with it. Thus we see that with one master stroke this "Modern Theology" sweeps away man's creation in God's image, The Fall, Christ's Redemptive work, a future Hell, and incidentally, but sad to say, a future Heaven.

Coming to the New Testament, and not yet daring to deny "In Toto" the history of Jesus Christ as given by the four Evangelists, they attack His divinity by denying His divine Incarnation. This is absolutely necessary to the doctrine of evolution. It would be suicidal in the extreme to fully admit the divinity of Christ.

With the supernatural and miraculous, evolutionists, have little or no sympathy. They must be ignored or explained away, for their theories reserve no place for them. Deny it, as the more moderate ones may, it involves this, somewhere, somehow, a little "Primal matter (whatever that was) started evolving and the "Everlasting Grind" has kept up ever since and nobody knows if it will ever stop, for to evolution the future is all dark.

The anchorage of faith in divine revelation in its earlier manifestations being so rudely severed, it becomes impossible to accept its later and more glorious developments in the Person and Mission of Jesus Christ. Evolution involves Unitarianism, it leaves God without a Son, mankind without a Savior, and the future "a leap into the dark." To pursue this a little further: ethical teaching has replaced the "preaching of the Cross," Jesus is accepted as an example of human goodness, carried to the extent of yielding His life for the principles He held and taught. People are urged to cultivate and expand the divinity that is in them, to copy His virtues and imitate His life.

O for some divinely sent modern Luther to revive the doctrine of "Justification by Faith" among the Protestant churches!

From this Mighty Upas tree spreading its poisonous shade over poor degraded humanity proceed spiritual indifference, apathy, and death. It inspire no faith, affords no hope, and gives no comfort in this life, and gives no hope of the life to come. Can such teaching hold the bulk of the people to even moral anchorage? Never, never. Poorly attended, half-empty, deserted churches all over the land, say No. Desecrated Sabbaths, crowded pleasure resorts, increasing immorality, enlarging the "White Slave Traffic," crime and debauchery of all kinds shout an emphatic No, "Let us eat and drink for tomorrow we die."

It has often been debated which is the more potent "The fear of punishment, or the hope of reward." Surely, all history and our own experience proves it is the former. Modern teaching has "cut out" that wholesome fear that is "The beginning of Wisdom;" that fear that in our early days kept us awake in the silent midnight hours and led us to "Seek an injured Father's face."

"Noah—moved with fear prepared an ark for the saving of his house." The king of Nineveh moved with fear came down from his throne and with his people repented in "sackcloth and ashes." 'Twas grace that taught my heart to fear, and yours too, brother.
It is the “means to an end,” as see “Joseph and his brethren.” Yes, “The law is our schoolmaster to bring us to Christ.” When we sincerely believe God’s word that we are sinners by nature, that the sentence of death is resting upon us and only awaits execution, when we think of death and judgment, and condemnation meets us at every turn, we exclaim with Moses,” I exceedingly fear and quake.” Then, in that hour of darkest night, we see ourselves as God sees us, and turning from the pitiful sight we take up the language of our text and cry out—“We would see Jesus.”

But to return to our query. In the face of the conditions and teaching noted, is it cause for wonder at the few permanent conversions? I have touched this first because it is the greatest obstacle. May I come a little closer home, and say; the lack of parental restraint and discipline in the average home has much to do with the sad conditions existing today. Children are allowed liberties our fathers would have never dreamed of. Family worship, once the rule among nearly all Protestant churches is now the exception, and then often, cold and formal. Instead of leaving the old home with hallowed memories of parental precept and example to fortify their characters and lead them to Christ, they have gone out empty and without “seeing Jesus.”

May I draw a little closer still and confine my remarks to our own church, our own ministers, and our own people? In the conversions that occur in our meetings of late years there is a notable absence of this “fear,” of a godly sorrow for sin, of the bitterness of the “wormwood and the gall.” This has no reference to those of tender years, due allowance is made for them. Are we brethren ministers emphasizing the awfulness of sin, of eternal banishment from God’s presence as its just and inevitable penalty, and all that means and involves, as our predecessors did? Do we hang our heads and answer No? If so, we need not expect to find many “Inquiring the way to Zion with their faces turned thitherward,” and saying, “Sir, we would see Jesus.” Sinai still points to Calvary; stern, rugged John the Baptist still prepares the way to Christ. The hills must be graded down the valleys filled up and the crooked places made straight, and the rough places smooth (restitution) and then “All flesh shall see the Salvation of God.” Have we preached this unpopular, heart-humiliating doctrine as we should have done, and instructed seeker to “Bring forth fruits worthy of repentance?” Or, have we told them to “pray your way thru,” as a preacher once did, but the seeker found it of no avail till, jumping up, he said, “I guess I had better take home that logging chain I stole,” came back and was gloriously saved, praise the Lord. Have we magnified the Atonement as we should? Have we made it clear that repentance and restitution are not Salvation itself but preparatory avenues to reach it, and that simple trusting faith in the Atoning sacrifice covers all our past sins and hides our transgressions? Have we emphasized the fact that we “MUST be born again,” that the “New birth” means a new creation, a resurrection from the death to sin to the Life of righteousness? That “Eternal Life” begins the moment we are born again, and not when we die? Do we instil into the hearts of believers that the soul is as safe in Christ as Noah and his family were in the Ark, for God has “shut him in,” and the door has this seal “The Lord knoweth them that are His,” and “who shall separate us from the love of
Christ?” Who indeed? If our brethren, years ago, were unduly cautious about conversions being “too sudden,” are we not equally culpable in being satisfied with a too shallow and superficial experience, trusting to some subsequent experience to remedy the defects of the first? If so, we are making an awful mistake. There are no half-born, no half-saved people, and a Sanctified experience can only be attained by a true born child of God who has Eternal Life, as it is simply an “Enlargement” of the Life that flowed into his soul at his birth. Jesus speaking of this, said, “I will be within him a well of water springing up into Eternal Life. The “Enlarged” experience is also pictured by Jesus when He said, “He that believeth on me—out of his belly (inmost soul) shall flow Rivers of living water.”

This may not be radical enough for those who minimize conversion, in order to magnify a “Second work” and end up with none.

Have we not been guilty of neglect in not urging seekers to dig deep, dig the earth away, and get down on “Bedrock” the “Rock Christ Jesus,” or have we in feverish zeal and anxiety for results, laid hands on the Spirit’s own work by our undue haste, and “healed the hurt—slightly,” saying, “Peace, Peace, where there is no peace?” God help us.

“Sir, we would see Jesus.” Is not the professed object of our revival meetings to lead sinners to “See Jesus?” We trust so. If we really, truly, believe that our unsaved friends stand in imminent danger of an Eternal Hell, would it not be reasonable to expect that with such awful issues of Life and Death before us we would feel, and say, with Jacob “How dreadful is this place; this is none other than the House of God and the very gate of heaven?” Would not the preaching be stripped of all witty allusions, and semi-humorous illustrations, that have become so common in our day? If the preacher really believes what he says he does, will he waste time on abstract questions and ethical problems? No, if he is filled with the Holy Spirit he will begin at the “same Scripture,” and preach unto them Jesus; he will preach honestly and fearlessly of man’s lost condition and God’s sovereign remedy. It will bring his very soul into his message and tears of love and pity in his eyes, and levity even in sinners, will find no place. O, DARE I say it, if we really believe what we say, would not even our singing need a transformation from its present character? Does not the singing of some hymns with such awful speed and evident gusto, drive away, rather than induce, serious thought? I have listened to songs that not being acquainted with the words, they might as well have been in Latin for all one could catch of them. Even in our singing “we would see Jesus.” Joyous singing, has a large place in the worship of God but tunes that have to be sung so fast that the words are unintelligible to the hearer, are neither edifying to man, nor bring any glory to God. It grieves my heart to touch this matter as I dearly love some of the new hymns and tunes but I have wished from the depths of my soul that our church had seen fit to retain the bulk of the old standard hymns for the main part of our spiritual meals, and put the others in simply as “pie.”

“Sir, we would see Jesus” more and more reflected, not only in public worship, but in our everyday lives, in our dealings with our fellowmen, in gentleness and meekness, in reverence and godly fear, in living in the world, without being worldly walking in the Light so the world can see our faces illumin-
ated by the “Sun of Righteousness,” and so “Take knowledge of us that we have been with Jesus.”

To you my brothers who are living far below the spiritual plane God wants you to travel on, does not your soul sometimes groan out in its sense of barrenness and leanness “We would see Jesus”? Do you not feel like the poet says, “How tedious and tasteless the hours, when Jesus no longer I see?”—You are following your Master, but at too great, and, sad to say, an ever widening distance.” If you would see the King in His “beauty,” you must walk with Him. Then your hearts will burn within you as you walk with Him by the way, and He opens unto you the Scriptures. And to those favored few who have ascended the Mount of Transfiguration, remember it is only a temporary experience and while you would fain build tabernacles and remain on the mountain top, you are called to suffer with Him in the vale below. The curtain falls on this scene of future glory; Moses and Elias disappear, and you “See Jesus only.” Amen.

In closing this long article, I wish to note that the part of this article touching on ‘Modern Theology’ was written before I saw the excellent article from the ‘Evangelical Messenger’ in the last Jan. Visitor, and is entirely original, showing how God moves men unknown to each other, to write on the same theme. I hope all I have written will be received in the loving spirit in which it is written.

Richmond Hill, Ont.

**THE FIRST LOVE.**

BY J. M. MOYER

Dear readers of the Visitor. Greeting in Jesus’ name with the last part of the 3rd chapter of Ephesians—Paul’s wonderful prayer. I feel to write some on The First Love. We read in Revelation 2: 4: “Nevertheless I have somewhat against thee because thou hast left thy first love.” In our days of rush it is easy to lose our first love. It came so plain to my mind the other day that we can so easy see our state when there is liberty to speak or testify. If we have not the joy and liberty we once had it is a sure sign that we have lost our first love. Some can only testify when no strangers are in the meetings, but when strangers come they are bound by the devil.

This week I read in the Visitor in the letters from Africa how the new converts testified as from seven to nine stood and waited to speak of the wonderful work of the Lord in their hearts. I thought it should put to shame a good many of God’s people in our land of liberty who are so slow to speak for the Lord. Not only in the church are they slow but to their neighbors and friends. They don’t often speak to them about their soul, not as they did at first. It is my greatest joy to speak for the Lord in public and private. It has been so for over forty years, and it shall be so till my work on earth is done. Pray for me.

Telford, Pa., Feb. 1, 1914.

It is estimated that the death rate of China would, in this months, blot out London. Surely if they are thus rapidly passing away, the Church of God should hasten with the gospel light—the only thing that can soothe the dying pillow.
FROM ELD. J. H. MYERS

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

—Whittier.

Blessed are the pure in heart for they shall see God.—Sermon on the Mount.

"I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day."

The above was the apostle Paul's assurance and, I thank God, it is mine. Today, this 17th day of January, 1914, is my 72nd. birthday. Thank God seventy-one years of my pilgrim life have rolled away. I am still alive. Jacob (Israel) said to Pharoah, "The years of my pilgrimage are an hundred and thirty years: few, evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." I, like Israel, may feel, or see the dark side, yet Jacob had passed the zeal and ambition of life at this time, so we are sometimes inclined to express ourselves as to the human side of life. But I feel confident as expressed in the above text that let come what will He cares for that which is committed to Him. My Father, He knows. He knows that my life, like that of Jacob has been varied.

I am glad He knows those who put their trust in Him. Jesus said, Blessed are the pure in heart for they shall see God. I humbly acknowledge the mercy of God thru all the years of my pilgrim life. When yet a boy in my teens, I cast my lot with the people of God, and He has mercifully cared for me, having now lived seventy-one years. Next month it will be fifty-six years that I was converted and in the month of June following I united with the Brethren in Christ church with which body I have ever since labored. I was called to the ministry about thirty-eight years ago: lived in matrimony fifty years and ten days with Caty Anna Zook Myers when she passed away sweetly quietly. Her last audible words were "I am nearly home." Bless God for the hope she has left me. She believed strongly in the atonement made for sin by her blessed Christ. She truly was a worker in the church: she outran me many a time and has won the race. Dear readers, accept the truth. I am here yet, I do not write to gain your sympathies yet I do need them as also your prayers. Age is telling on me and I cannot get round and be useful in church work as formerly yet my zeal remains with me. O how I long to see our church go forward in the work. My burden is that the doctrine of the Bible be preached and lived by our members. Yes, brethren, I feel more than ever to, Preach the word; justification by faith, the remission of sins in the resurrection of Christ, salvation from imbred, or inherited, sin. Not only to take it by faith, yes, by faith but also have a realization that the work is done. Brethren, don't be afraid to preach consecration and get believers into the experience of sanctification. May our Father bless this little message and the editor print it. My messages thru the Visitor will not be many. Jesus will soon come.

John H. Myers.

1185 Bailey St.,

"How much did he leave?" asked one referring to a millionaire who had just died. "Every cent," was the reply.

One hundred years ago China was opened by Morrison, today there are 4,197 workers abroad in the land.
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, Boxburg, Transvall, South Africa.

India.

Eld. and Mrs. H. L. Smith, temporary address, until further notice—Adra, B. N. R., India, Care of D. W. Zook Mission.

Following not under Foreign Mission Board.

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

Elmina Hoffman, Kedleston, 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.


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

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

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


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.

DAYTON MISSION.

It affords us much pleasure to send in another report of the work of our Lord here. With love in our hearts for our dear Savior, and the Visitor family, we greet you with a few words of the Psalmist, 119:163, "I hate and abhor lying; but thy law do I love." These words impress me greatly this morning. It appears the Psalmist must have seen the sad condition, and results, of lying that surrounded him. Then in comparing the sad situation with God's true law that he loved, he, finding the contrast so great, then realizing the heavy burden upon his honest heart was made to cry out, I hate and abhor the wicked and dishonest spirit of the world. O how he must have appreciated the true, and precious Word of God, as his encouragement and comfort. Is this not the experience of the true children of God to day, as they hear and see this dishonesty on every side? It is found in our civil government, in our business corporations, in our social circles, in our homes, in our parents, and in our children. Yes, this dishonest spirit is found in singing, in testimony in prayer, and in the ministry. O! where are we as a so-called Christian nation today? Where are we as a brotherhood? And where are we as individuals before God? Are we true to the call of God? Are we true to our convictions? Are we faithful to our duties? Are we honest in our actions, and conversations before the world? O! dear ones, let us, above all things, be true to the leading of Spirit of God and His Holy Word, and love the Lord with all our hearts, that we may be successful in this sinful world to help precious souls out of the blindfolding darkness of this lost and ruined world, that they may get a little glimpse of Jesus and be saved.

We can report that the work is still moving on, and souls are made willing to bow at the altar of prayer. Last Sunday evening there were two boys came and confessed their sins; the one fourteen years of age the other about eighteen. The younger confessed to having stolen various articles and he was asked if he would be willing to return them, and ask forgiveness of the man. He said Yes. We invited him to come to the Mission at 1 P. M. the next day, and at the time appointed he came. We went to the man, and the restitution was made. He was brought up in a Catholic home. His
February 23, 1914. EVANGELICAL VISITOR

mother was afraid her boy would be arrested if he would return the things he had stolen and confess the wrong. Thank the Lord, instead of arresting, the young Jewish proprietor forgave the boy and gave him a good advice, and told him to attend the Mission and be a good boy. He also said to me, "I wish you would bring some more of the boys who were stealing of my property to me.

The other boy of eighteen, confessed to the stealing of brass, and was arrested but being his first offence he was left off easy. But among the things he confessed while at the altar, one was that while in a passion, he shot at another boy to kill him but, praise the Lord, had missed him. He promised to meet the boy and ask his pardon. It is so sad to see how the enemy is leading in these days so that some of our dear young people even have murder in their hearts. Let us earnestly pray and do our best to help poor souls out of their sins and trouble.

On Jan. 11, Bro. A. Gray and wife were received into our number to worship with us. They first came in contact with us at a street service, and in this way became interested in our services, and came to the Mission. Later they came to altar of prayer, and were led to be one with us. Remember them in your prayers, that the Lord may use them for His glory.

With grateful hearts do we acknowledge that the Lord has supplied our temporal need, as He said in Phil. 4:19, for which we feel very grateful. We do thank all who have shared with us of their means and for all you are doing for the work here. Our prayer is that you may all be a constant pleasure, and an influence in God's hands to win souls for Him.

FINANCIAL.

Balance on hand $73.77.

Receipts.
William Irland, Dayton, O., $1.25; Anna Hoke, Englewood, O., $1.50; Daniel H. Wingerter, Chambersburg, Pa., $3.00; Bro. and Sr. C. K. Musser, Elizabethtown, Pa., $2.00; Harvey M. Bosler, Louisville, O., $5.00; Mission Offering $5.17. Total $90.69.

Expenditures.
Table account $11.77; gas bill and stove rent $4.10; water meter rent $1.00; water bill $6.00; toweling $8.88; table cover $8.88; carfare $1.00; incidentals $2.71. Total $21.65.

Balance on hand Feb. 1, 1914, $69.04.

POOR FUND.
Balance on hand $8.37.

Expenses.
For the poor $2.50.
Balance Feb. 1, 1914, $5.87.

MISSION HALL FUND.
Balance on hand $10.00.
In His name $50.00. Total $60.00. Feb. 1, 1914.

OTHER DONATIONS.
Provisions of butter, eggs, mince meat, corn meal, graham flour, cheese, hominy, a cake, oranges, chickens, dried corn, sweet milk, meat, crackers, apples, lemons, stewing fruit, can corn, toilet soap, spices, jelly, rice beams, raisins, and soup were donated by the following: Elwood Cassel, Ed. Engle, Iva Herr, Charlotte Myers, D. W. Sereck, Dora Dohner, Emma Cassel, Albert Heisey, Robert Taylor, Anna Mishka, Mary Taylor, Florence Brumbaugh, Birt Dohner, Anna Hoke.

Special offerings: Isaac Engle 100 lb. fresh beef, Henry Myers, clothing and shoes for the poor, Ambrose Miller, clothing for the poor, Edward Kinsky 2 bu. potatoes.

Yours in His service.
W. H. and Susie Bover.
601 Taylor St. Dayton O.

BUFFALO MISSION.

Greeting with Ps. 103.
Another month has passed by, its record has gone down on the Book above. How much we desire that our moments here would tell for souls, and eternity.

We are glad to report victory thru the blood. There is also at this time a real praise in our hearts for the way our prayers have been answered for the healing of those who have been afflicted and for temporal and spiritual needs supplied. Our trust is in God.

We desire again, at this time, to thank all the dear children of God, who have so faithfully stood by the work, thereby helping to answer prayer, and helping to supply our needs. And tho our expenses have been high this month on account of purchasing coal it causes a real thanksgiving that we can send in our report, without a deficit.

Love to all the saints, with the doxology all thru our soul.

FINANCIAL.

Balance on hand, $49.50.

Receipts.
Sr. Maggie Baker, Victoria Square, Ont., $3.00; Sr. Elsie Cober, Gormley, Ont., $2.00;
A Sister in His Name, $2.00; Bro. E. Carylon, Buffalo, N. Y., $2.00; Bro. D. Gish, Buffalo, N. Y., $3.00; Bro. Carl Baker, Kindersley, Sask., $1.50; Bro. John Chimenhaga, Grantham, Pa., $2.00; Sr. Bossert, Chantler, Ont., $2.00; Sr. Swazyce, Chantler, Ont., $1.00; Mr. F. Mergerhagen, Buffalo, N. Y., $2.00; Sr. Ida Steekley, Buffalo, N. Y., $1.00; Sr. Anna Cober, Sr. Maggie Steekley, Bro. Robert Petkie, Buffalo, N. Y., each $1.00; A Sister, $.50; Bro. F. Woodward, Gormley, Ont., $1.00; Bro. C. Winger, Rainham, Ont., $1.00; Union Church S. S., Hespeler, Ont., $3.50.

**Expenses.**

Gas, $.90; light, $3.16; coal, $42.80; groceries, car fare and sundries, $22.14.

Balance on hand, $13.00.


With grateful hearts, we remain Yours Yet His, T. S. and Cora Doner.

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**SAN FRANCISCO MISSION.**

"The angel of the Lord encampeth around about them that fear Him and delivereth them" (Psa. 34: 7).

As we look back over another month that is past we feel encouraged for our God has been with us. Many have heard the gospel and at least a few have yielded to its claims. One, a young seafaring man, after coming into port, being out of work, determined to drink himself to death. God led him into the Mission, where he sought the Lord, and the last we saw of him he was rejoicing in salvation. Another, a backslider, living with his mother, here in the city, was reclaimed for God.

Others have been convicted of their sins, but alas, so many turn away. Some have worldly friends they are not willing to part with, others have grudges in their hearts against their fellowmen, while with many it is evil habits that keep them out of the kingdom. God is faithful, and saves every one that will allow Him the privilege. The battle is the Lord's; all we have to do is to be faithful and He bears the heaviest part of the responsibility and takes care of the results.

The people of San Francisco are being warned, not only by gospel preaching, but also by an occasional shaking up of the *terra firma* beneath their feet.

Just last night (Jan. 23,) there was a considerable earthquake about 8.00 p. m., but people here are so used to these things, that, to the majority at least, if it reminds them at all of God, it is only a passing thought and they go on as if nothing had happened.

We wish to thank all who have again given toward our necessities. God bless every one.

It will be noticed that our expenses this month are unusually high. There are several reasons for this. The home in which we live has recently changed hands, and we were obliged to buy the furniture which up to this time belonged to the former landlady. Added to this are the extra high prices of groceries and table supplies in general this winter.

**FINANCIAL.**


**Receipts.**

Upland, Cal., S. S., $75.00; Sr. A. Kitely, Mich., $5.00; Eld. J. R. Eyster, $1.00; Sr. Anna Blagg, Navarre, Kan., $3.00; A Brother and Sister, Elizabethtown, Pa., $5.00; Hall offerings, $28.03; Total, $118.03.

Car fare, $10.70; table supplies, $20.00; household, gas, water etc., $6.33; Hall expenses, oil, light etc., $7.40; Hall rent, $50.00; Furniture, $25.00; House rent, $8.00; Poor, $1.55; Total, $126.98.

Deficit, $8.95.

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**CHAMBERSBURG MISSION.**

Greeting in Jesus' name. We surely feel grateful to know that Jesus is a friend indeed in every time of need, knowing that when we call on Him He will never turn a deaf ear.

We are thankful to all who have taken part in helping to support the work in this place. God bless you all in this life, and in the life to come.

We ask one and all to pray for this place. Brother Wenger is still the same.

**FINANCIAL.**


**Receipts.**

Sr. Sollenberger, Chambersburg, Pa., $2.00; Sr. Edith Hoover, Kan., $5.00; Sr. Witmer, Harrisburg, Pa., $5.00; Bro. D. L. Zook, Chambersburg, Pa., $5.00; Bro. B. L. Mouser, Shippensburg, Pa., $2.00; A Brother, Chambersburg, $3.50; A Brother, Chambersburg, $1.00; Bro. D. H. Wenger Shippenburg, $2.00; A Brother, Montgomery Co., $.25; Bro. Clark Hawk, Chambersburg, $2.00; Bro and Sr. A. O. Wenger, $10.00; Total, $34.75.
Provisions, $15.15; light, $3.51; provisions per A. O. and Sr. Wenger, $10.00; balance due Mission Nov. 1, 1913, $12.78; Total, $41.44.

Due Mission Jan. 31, 1914, $6.69.

DONATIONS.

Bro. & Sr. A. O. Wenger.

ENGLEWOOD, OHIO.

Dear VISITOR readers:

"O magnify the Lord with me, and let us exalt his name together."

"Give unto the Lord the glory due unto his name; worship I the Lord in the beauty of holiness."

On Jan. 18 a two-week's revival meeting began at Fairview church near Englewood, Ohio. Bro. V. L. Stump was with us proclaiming the Word in the power of the Spirit.

Souls were converted and a number who accepted the light that came to them thru clear teaching on holiness are rejoicing in the blessing of the "second rest." (Matt. 11:28-29). The meetings were quite well attended and we believe that good seed was sown in many hearts, which we hope will soon spring up and bring forth fruit to the honor and glory of God.

The day meetings were seasons of special prayer, help and blessing to many. Altho we were made sorry to see some reject the light, refusing to walk in it as it came, yet we were made to rejoice and praise God with those who stepped out and prayed thru to definite victory.

May we continue to keep pushing the work on in the strength of our God and in the power of the Spirit.

Yours, in Jesus name,

Alma Cassel Cor.

Brookville, Ohio Feb. 8, 1914.

UNION, OHIO.

Dear brother editor:—

A series of meetings were held at Highland M. H., Miami Co., Ohio, beginning Dec. 18, and closed Jan. 6, being conducted by Bro. Wm. J. Myers of Massillon, Ohio.

The attendance was not as large as we had wished to see, yet there was some interest manifested among the unsaved.

Some came to the altar for prayer and sought the Lord. We trust that lasting good has been done and that the seed sown may bring forth fruit to the honor and glory of God. We also trust that the Lord will abundantly bless our dear brother for his labor of love while among us.

May we, as workers together with Christ, be continually hid away in the Riffed Rock of Ages, and be faithful to Him with whom we have to do.

We realize that our Lord is unchangeable and is ever ready to put His seal of divine approval upon the work if we come to Him in the right attitude.

May the blessing of God rest upon our entire Brotherhood, for the advancement of His cause and the salvation of souls.

Yours in Christian love,

Elmer Hoke.

Union, Ohio, Feb. 1, 1914.

NEW PARIS, IND.

On Nov. 29, 1913, Bish. J. R. Zook of Des Moines, Iowa, according to previous arrangements came filled with the Spirit and held the first meeting at the Union Grove church. The meetings were fairly well attended right in the start, and the interest increased as the meeting continued. Our brother did not shun to declare the whole Gospel, and sinners were convicted and a number sought the Lord.Believers were led to see their need of full consecration. After the close of this meeting six were received and baptized, and one received by the right hand of fellowship. This meeting closed entirely too soon.

After this a meeting was begun at the village of Lock; an interest was manifested but the meeting lasted only about a week. Several commenced to seek the Lord. One old woman in her 81st year was saved and last week was received in church fellowship, and baptized. But the work at this place was not completed.

On Jan. 25, 1914, the home brethren commenced another meeting, and on the 27th, Eld. W. J. Myers of Massillon, Ohio, came to conduct the meeting. In this meeting the power of God was present, our brother not failing to give out the truth as it is in Christ Jesus, being accompanied by the power
of the Spirit and brought conviction, and eleven souls claimed to have found the Lord precious to their souls. Others were deeply convicted. We expect baptismal services in a few days. This meeting closed on the night of Feb. 6. May the dear Lord accompany our dear brethren in all their labors wherever they go, and give them souls for their hire.

John A. Stump.

BELLE SPRINGS KANS.

Greeting in the precious name of Jesus: the only name under heaven given among men, whereby we must be saved. We praise God for the blessings which come to us thru this blessed name.

On Jan. 10, a protracted effort was begun at this place, Eld. J. N. Engle conducted the services. Owing to the unfavorable weather and heavy roads the attendance was not so large. Nevertheless we were under the promise, "Where two or three are gathered together in my name, there am I in the midst of them," and we truly realized the presence and blessing of God. Our hearts were much encouraged thru the faithful ministry of the Word, which came with no uncertain sound.

Altho there were none to accept the offer of salvation, we believe the efforts put forth were not in vain but trust the seed sown may be watered with the gentle dews of heaven and may yet bear fruit for the Master.

In one of our recent meetings a man who was on his way to school, and who had stopped a few days in the neighborhood, rose for prayer, thus showing that he wanted to make his return to God. We praise God for the first step and trust as he takes up his school work the Christ may not be crowded out but that He may have the pre-eminence.

As the roads continued to be very heavy and also that Eld. Engle was to leave in a few days for Grantham, Pa., the brethren thought advisable to close for the present time and probably have another effort later, the Lord willing.

Will you continue to pray for the work at this place.

In these extraordinary days, when all the world has become one vast mission field Christian workers of every kind are urgently needed.

DETOUR, KANS.

Dear readers: Greeting in Jesus' name. We are glad that this finds us entering the New Year in the Lord's service. We are also glad to report that the glorious revival that was among us last October has not entirely died out. A few days ago Bro. Sheetz and wife were called to one of the neighbors. A young lady who for some time had been deeply convicted became willing to yield to God. The neighbors were called in and a prayer meeting was held. This being Saturday evening there came a call for another meeting the next evening when three more souls became willing to follow the Lord, bless His name. But with all this we see the marks of spiritual death on the faces of some who started. We would ask the readers of the Visitor to pray that God may keep the young people, and older ones as well, in the center of His will for we find many things now-a-days to draw the young away from God.

Yours in the Lord,
M. H. Crawford, Cor.

A TEXAS LETTER.

Victoria, Texas, Jan. 22, 1914.

Elder Geo. Detwiler, Editor,
Evangellcal Visitor,
Harrisburg, Pa.

Dear Sir:—

Knowing that Bro. Long has gone to the East to engage in the evangelistic work for a short time we thought the readers of the Evangelical Visitor might be interested in knowing something of the good work he has been doing while in Texas, and it is for this purpose that this article is written. This neighborhood called Spring Creek, is situated on one of the beautiful Texas prairies about four miles North of Victoria. Elevation about 87 ft.

It consists of many families who have moved here from all parts of the United States to enjoy the healthful climate and fine sea breezes for which this country is noted.

Bro. Long's ministerial work began here in the Spring of 1910. The country was then new and sparsely settled. The first meeting was held at the home of the Vanberbergs and the second in Mr. Gibson's barn. That Fall the old school house was moved to this locality, a Sunday school was organized, and
regular Sunday school and preaching services were held.

About fifteen families were represented at the first meetings.

The neighborhood has made a steady growth ever since by a respectable, educated class of citizens and last year this school district No. 6 was bonded to build two new school-houses which were used the first time last year.

We now have good schools and a lively, good class of citizens, a ladies' club, literary and debating society etc. There are no negro families in this neighborhood and society is as good as one will find in the North.

To say that Bro. Long's services have been appreciated is putting it mildly, and, while we hope his efforts in the East will bring good results we will appreciate his return.

Respectfully,

H. C. Baldwin.

John Mutchler.

STEVENSVILLE, ONT.

On Jan. 18, Bro. J. B. Leaman commenced a two weeks meeting, closing on the night of Feb. 1.

Our brother preached in a way that brought conviction to the believers as well as the unsaved. Some of God's children were brought out on higher ground Several unsaved asked for the prayers of God's people; some of them coming to the altar for help. The good seed that was sown in honest hearts will some day bring a golden harvest.

A goodly number of brethren and sisters from nearly every other district in Canada and New York State encouraged us with their help. May God keep us all true to Him.

Correspondents.

LORDSBURG, CAL.

Dear readers of the Visitor:

On Monday, Jan. 26, the Church of the Brethren began their Bible Institute at Lordsburg, Cal. Many important questions were discussed and many beautiful truths presented. What impressed me most was the purpose of John's epistle, namely: "That your joy may be full," I John 1: 4, and "That ye may know that ye have eternal life." I John 5: 13. On Saturday, Jan. 31, Bish. J. R. Zook gave a discourse on the subject, "God's Thought of Man in Creation and Test." Bro. Jesse Eyster gave a short talk on his work in South Africa. Both of these talks were much appreciated by the people of Lordsburg.

Bishop Zook has been conducting evangelistic meetings at Upland, Cal., for three weeks and the Lord has greatly blessed his preaching. Fourteen were baptized yesterday and others are expected to follow soon. The Lord has manifested Himself in saving, sanctifying and healing power. Praise His name. The meetings will continue for another week.

Yours in Christian love,

P. J. Wiebe.

Lordsburg, Cal., Feb. 2, 1914.

POINT, PA.

To the readers of the Visitor, Greeting:

This morning I feel led to write a few lines for the columns of the Visitor. I have been in the Brethren in Christ church for forty some years. We have no meeting nearer than Spring Hope. As far as I know there is no meeting there any more, for I have not heard from the brethren and sisters for some time. We should not let our love grow so cold: we should keep our lamps trimmed and burning. I am rejoicing that the Lord called me and that I obeyed the call. What a wonderful thing it is to be saved in this world of sin! The presence of Jesus in the soul is worth more than all this world could offer. I feel the best when I am among my own brothers and sisters for I love the plain old way. We have a new church building near our home. Any one who preaches the gospel is welcome to come and preach in it. It is built in the Mennonite name. Herman Snyder of Roaring Spring, Pa., preaches here every two weeks. The doors will be opened at any time for all who will come to give us a message. We all love good sound preaching from the heart, that will reach the heart.

When Jesus walked in olden time and taught in Galilee,

The multitudes went out to Him His wondrous works to see,

They followed Him where'er He went and thronged Him in the way,

He scarce could find a place of rest not e'en at close of day.

Susanna McCleary.

January 27, 1914.
PHILADELPHIA, PA.

“Bless the Lord, O my soul and forget not all His benefits,” and again, “Praise the Lord, for His mercy endureth forever and ever.”

For some time I have felt an impression to write for the Visitor, but somehow I feel as tho I were unable to find words to express the sentiment of my heart. God has been so wonderfully good to us, both temporal and spiritual, and is leading so definitely, that my heart swells with gratitude toward Him, and I fail to find words, sufficiently to describe it all.

This has not always been my experience, (I often wished it was) but when we yield our lives wholly to His will it is then we find this blessed rest and satisfaction. He tells us, “There hath not failed one of His precious promises,” and just to think that these promises are for us, (tho we are so unworthy,) when we have the assurance that we are His children.

Some one may say, Have you no tests and trials? O yes, but thanks be to God, who giveth us the victory, thru our Lord and Savior Jesus Christ and we nestle right down in the will of God, and say God’s Way is the Best Way.

God’s way is the best way,
Tho I may not see
Why sorrows and trials
Oft gather ‘round me;
He ever is seeking
My gold to refine.
So humbly I trust Him
My Savior divine.

Chorus.

God’s way is the best way,
God’s way is the right way,
I’ll trust in Him alway,
He knoweth the best.

God’s way is the best way,
My path He has plann’d;
I’ll trust in Him alway,
While holding His hand.
In shadow or sunshine,
He ever is near;
With Him for my refuge,
I never need fear.

God’s way shall be my way,
He knoweth the best.
And leaning upon Him,
Sweet, sweet is my rest,
No harm can befall me,
Safe, safe shall I be.
I’ll cling to Him ever,
So precious is He.

I feel to praise God that the words of this hymn, are the real sentiment of my heart, for I am sure there is very little satisfaction in lip service, when the real condition of the heart, does not correspond with the expression of our lips. I am so glad it is possible to have an experience that corresponds with the Word of God: then let come what will, we will be able to find a promise that will comfort in every time of need. He said, “My God shall supply all your need, according to His riches in Christ Jesus.”

Some of our dear ones may think, we are having rough sailing here at Philadelphia and are being ship-wrecked, but, I praise God, we are not commanded to look at the waves and rough sea, but have the blessed command of looking unto Him, who has power to still the waves, and calm the roughest sea. We really feel encouraged because we have the assurance that God definitely leads us as individuals, and that He is a Captain, whom we can trust in the fiercest gale. Yet we are not satisfied to enjoy these blessings alone, but our hearts ache and go out for such, who have not learned the wonderful secret of abiding in Him. It seems to me, conditions are about the same with a real true child of God, temporally, as well as spiritually; we are not satisfied to enjoy the comforts of life alone, when we realize there are others around us, who are suffering, no more than we are, when we are enjoying this wonderful peace of God which passeth all understanding and those round about us are laboring and struggling hard, and know not the blessed privilege and satisfaction of resting in Him.

Surely we are surrounded with such conditions, many poor, who have not even the necessaries of life for their bodies. Some may say, “If people would do the right way, they would have plenty.” In many cases this is true, but how about it, when sickness comes, and how about the poor little children that go hungry and cold? My heart fairly aches when our own children are well cared for, and I know of others who are suffering, for lack of food and clothing.

Sometimes we hear it said that all confidence has been lost in the work in Philadelphia. Now dear ones, should the Master tell you to lend a helping hand, or offer a fervent prayer for the work at this place, please do not allow any prejudice to keep you from it, for God’s Word tells us, “The
effectual fervent prayer of righteous avail-

Surely we wish God's choicest blessings

Our hearts were made to rejoice that quite

The harvest truly is great, and the laborers are

Help us pray that there may be a

The harvest truly is great, and the laborers are

Hope in the Fath-

For some months past, we have been an-

The following Saturday and Sunday a love

We heartily thank each and all the kind

At last we have received the box contain-

We heartily thank each and all the kind

We heartily thank each and all the kind
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 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 23, 1914.

TRACTS.

What We Believe and Why We Believe It, per hundred, 20c.
An Interesting Conversation, per hundred, 75c.
We Would See Jesus, per hundred 15c.
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Scripture Text Envelopes, per hundred, 20c.
Scripture Text Mottoes, $10.00 worth for $6.00. Postage extra.

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

MARRIAGES.


THRUSH—HOOVER.—Sister Jennie C. Hoover, daughter of Bro. J. H. Hoover and Sr. Catherine Hoover, and Glen H. Thrush, all of Richland Co., Ohio, were married on Jan. 29, 1914, at the home of the officiating minister, Eld. B. F. Hoover.

OBITUARY.

MOYER.—Miles Moyer, son of Bro. Henry Moyer of Talmage, Kan., died Jan. 17, 1914, at Phoenix Arizona, where he had gone for his health. Aged 20 years, 11 months and 13 days. Funeral services were held at Talmage, Kan., conducted by M. G. Engle and Rev. Stevenson.

SHEETZ.—Christian M. Sheetz, son of Bro. and Sr. Christian Sheetz, deceased, was born Apr. 1, 1853, near Mt. Joy, Pa., and died Dec. 29, 1913, aged 60 years, 8 months and 29 days. He leaves wife, one daughter, sisters in the church, and two sons, two brothers and three sisters. Funeral services were held at Earisman Mennonite church near Sporting Hill, Pa., conducted by Bish. Henry B. Hoffer and Samuel Brubaker, Mennonite. Text, Gal. 6: 7. Interment in adjoining cemetery.

HOLLINGER.—Sister Olivia Hollinger was born Jan. 21, 1850, and died Jan. 7, 1914, aged 44 years, 11 months and 10 days. She leaves a sorrowing husband and three sons and three daughters. Her death was caused by diabetes. She was a sister in the church for a number of years. Her funeral services were held in the Brethren church at Manheim Pa., conducted by Bish. Henry B. Hoffer and Eld. H. O. Musser. Interment in the Manheim cemetery.

BERKEY.—Cora Ethel Hains was born at Lock, Lock Twp., Elkhart Co., Ind., May 18, 1893, departed this life Jan. 14, 1914, aged 18 years, 7 months and 26 days. She was united in marriage to Benjamin J. Berkey, Oct. 24, 1912. There remain to mourn her early de-
parture her husband, parents, one sister and four brothers, and a host of friends. She was converted at the age of twelve, the only one in the family, and united with the Brethren in Christ. She had severe tests but stood true for quite a while, but finally yielded but was reclaimed and left the testimony that she was ready. Funeral services were held in the old church near where she was born and where she was converted, conducted by Eld. J. A. Stump, assisted by Eld. Daniel Wysong, Church of the Brethren. Text, Matt. 24: 44: "Be ye also ready."

WENGER.—Sr. Mary E. Wenger, whose husband preceded her to the home beyond four months ago, was born, May 3, 1844, and died at her home near Chambersburg, Pa., Jan., 18, 1914, aged 69 years, 8 months and 15 days. She leaves to mourn her departure three sons and four daughters as follows: Ira B., of Chambersburg, Pa., Harvey C, of Scotland, Pa., David H., of Peabody Kan., Mrs. Samuel H. Wenger of Shippensburg, Pa., Mrs. Aaron H. Wingert, of Navarre, Kan., Mrs. Lester Parish of Peabody, Kan., and Miss Ella, at home. She was a kind loving mother; bore her affliction patiently; and was loved by all who knew her. Services were conducted by the home brethren at Air Hill M. H. where interment was also made.

The following verses in memory of their mother were selected by the four daughters.

Mother thou wast mild and lovely,
   Gentle as the Summer breeze;
Pleasant as the air of evening
   When it floats among the trees.

Peaceful be thy silent slumber,
   Peaceful in the grave so low,
Thou no more wilt join our number,
   Thou no more our songs shalt know.

Dearest sister thou hast left us,
   Here thy loss we deeply feel,
   But 'tis God that hath bereft us,
   He can all our sorrows heal.

Yet again we hope to meet thee,
   When the day of life is fled;
   Then in heaven with joy to greet thee
   Where no farewell tear is shed.

DAVIS.—Bertha Pauline Davis, infant daughter of Harvey Davis, Waynesboro, Pa., died Feb. 5, 1914. The funeral services were held at the home of the parents, Feb. 7, being conducted by Eld. H. C. Shank. Text, Luke 18: 17. Interment at Middleburg cemetery. The remains were carried to the grave and lowered by two sisters of the departed and two neighbor girls.

Power in Prayer.—We hear much now-a-days about “power on high” and how to be clothed with it, as though it were something apart from God Himself. Power is not something apart from God; it is God Himself taking us and using us to accomplish His purposes on the earth. An old English paper gives an incident in the life of Robert Bruce, a noted Scotch divine, and explains the secret of his power. On a certain occasion Bruce did not come into the pulpit on time, and the audience became impatient. Finally the bellman was sent into the vestry to find out what was the matter with the minister. By and by he returned and said he did not know when minister would come out, as he heard him say again and again that he would not, that he could not go alone, and he would not go unless he went with him, adding that he never heard the Other answer him a word. But after a little while Bruce came out and preached, and the people felt that "he was singularly assisted." Our "singular assistance" is the companionship of the Almighty.
OUR YOUNG PEOPLE.

A CALIFORNIA LETTER.

Dear readers of the Visitor:—

Greetings in the precious name of Jesus who shed His blood on Calvary's tree that we thru faith might all be free. I truly feel grateful to Him this morning for what He has done for me. I can testify to the saving, sanctifying and keeping power of His blood. I am still happy on the way and would not turn back for anything.

I have nothing to look back to but everything is ahead. Even the tests and trials, or ill health beset us, we can always look ahead for we have an assurance of a better land some day where there is no sickness or sorrow. Praise His name.

We have been very much refreshed lately thru the revival meetings held at Upland where we attend. Bro. Zook surely did his part and brought the good old-fashioned gospel with simplicity and power. It rained so much we could not get up very often, as we have over eight miles to go and the roads are pretty muddy and slippery for an auto in a rain. But it seemed like heaven below when we did attend. God surely was there with convicting power.

It did our hearts good to see so many young people go thru the ordinance of baptism on Sunday morning. There were also services in the afternoon and evening.

As the weather was ideal we attended all three services altho we had to go home after each one to feed the stock; but with the auto we were able to get back in time.

Sunday afternoon two sisters favored us with several German hymns. Mother, who understands very little English, was greatly blessed and said it sounded like angels singing. I love the dear old German hymns, for even tho I was born and reared here and learned the English language it always seems as tho the German goes just a little deeper. But, Praise the Lord, we will all understand each other in heaven.

I love to read letters in the Visitor, especially from young people, and often wish more would write, as I would rather read them than write. But I want to obey the Lord; and altho this is a rather poor attempt I hope it will do some good.

I care nothing more for the world or worldly things, but I want to fill my little place for Jesus.

Pray for me that I may be kept humble and lowly at the Master's feet. With best wishes to all.

Your sister in Christ,
Sophia Schaefer.


TESTIMONY.

Dear readers:

I can say with Psalm 34:1 "I will bless the Lord at all times; his praises shall continually be in my mouth."

I felt impressed to write a few lines to the Visitor this evening, I always enjoy reading the testimonies of others it seems to lift me up.

I have never been sorry that I gave my heart to the Lord while young in years. I realize I have escaped many a snare. I had many temptations and often times yielded and did the wrong. I got in darkness. There came a time in my life that I did not know whether I was saved or not. I went forward different times for sanctification but did not seem to grasp it, until last Summer when Bro. Andrew Winger was here I got so hungry for something deeper. I consecrated my life to God and the work was done. I lived an up and down life for about four years. This Winter I consecrated my life afresh to God.

Tonight I can say I am saved and sanctified. I am glad for the joy and peace that flows thru my soul. I can say with the poet You need not look for me down in Egypt sand for I have pitched my tent far up in Beulah Land.

Matt. 22:14, has been on my mind the last few days, "For many are called but few chosen." I am glad tonight that I am one of His chosen ones I want to be used of Him to His honor and glory.

Your Sister in Christ
Maggie L. Steckley
Bethesda, Ont. Feb. 6 1914.

EXPERIENCE.

Dear readers of the Visitor:

Greeting in the precious name of Jesus, some of my experience for the Visitor; so by God's help I will obey, for I realize it for some time have felt impressed to write
means perfect obedience to the will of God if we would keep our way clear.

I praise God tonight for His abiding peace in my soul. I was quite young when I gave my heart to the Lord, and while I did not receive such a definite experience as some, yet I realized that He saved me from many a snare, as I did not wander out very far in sin. As time went on I began to see the need of consecrating my life to God, and there was a camp-meeting, about six miles from my home, and as we went quite often to the meetings, I made up my mind I would go to the altar and seek for sanctification. I yielded myself to God the best I knew how and He wonderfully blessed my soul, and I believed the work was done, and I testified to the experience and felt happy in my soul.

Then the following Winter the Lord began to show me some little wrongs that I should make right, and they would bother me every time I wanted to pray. It seemed it did not bother me before this, and I thought now I am not sanctified, or these things would not come up before me, and I got into darkness, and lost my experience, in fact, I believe I lost about all the salvation I had. It seemed I did not care to go to prayer-meeting or anything else, and I kept this thing all to myself for quite a while, until finally the burden became so great that I could bear it no longer, and I told my mother about it. Then I got willing to obey as the Lord had showed me, and that heavy burden rolled away, and it was such a relief to be rid of it, but still I was not satisfied, so I again sought the Lord for heart cleansing and He came to my help and I felt as free as heaven.

Oh, dear ones, it pays to die out to the things of the world and to the old man, and let the Holy Ghost come into our hearts, for that is the only way to have real joy and satisfaction.

I am glad tonight that I am living in Canaan and feasting on the pleasant fruits of the land. I would not want to be back again where I used to be for anything in the world, for it is so grand to be free. I feel that I have no will of my own any more, but my highest aim is to do the will of God, and just let Him use me to His glory. Every once in a while He gives me a touch from heaven and encourages me to press on.

Thus oft my Savior comes to me; When all is lone and still, Each blessing makes me long the more, To do His holy will.

Oh the blessing and the power that the Lord gave me then, I never shall forget; Even now 'tis stealing over me again and It lingers with me yet. (again.

Your sister in Christ,
Mrs. Jesse A. Sider.
Marshville, Ont., R. R. 1.

A LETTER OF THANKS.

To the readers of the Visitor. Greetings, wishing you all the blessings of God and His grace day by day. I feel to praise the Lord for what He has done for us and for the wonderful way He has upheld us and sustained us in time of trial. If it were not for a dear Savior who has promised to go with us even unto the end of the world what would we do? I am glad I learned to trust Him in my young years.

We also feel deeply indebted to the many
dear brothers and sisters, also many others, who have so kindly helped us in so many ways during the last Summer when we lost our buildings by fire. We truly feel to thank you all, and we know that even a cup of cold water shall not lose its reward. So let us ever keep close to Jesus and follow all the way so that we may be able to enter into those mansions above, is my prayer.

Your unworthy sister,

Louisa Winger.

Sherkston, Ont.

TESTIMONY.

I feel as tho I should give in a little bit of my experience to the VISITOR, altho I cannot express myself very well. But I thank God I need not be scared to try it as long as He is by my side. I praise Him for His wonderful saving and keeping power. In Luke 11: 9 we find these precious words, "Ask and it shall be given unto you; seek and ye shall find; knock and it shall be opened unto you." I can truly say I have proved this to be true. It is a year now since the Lord saved me, and I can say, it has been the happiest year of my life, and I mean by God's help to make this year better still, and to do all I can for Him. I am glad for the wonderful power I find in prayer: I can say He has done much for me. In the past few weeks, since I got deeper into the fountain, I can feel new blessings every day, and I praise His blessed name for it. I praise Him for the desire He gives me to follow Him every day. I know we have not long to wait in this world so I mean by God's grace to do what I can for Him while here below. I ask an interest in the prayers of God's children that I may be ready for His coming.

Yours in the precious name of Jesus,

Alfred J. Davis.

Gormley, Ont.

A SISTER'S LETTER.

Dear readers of the VISITOR: I greet you in Jesus' precious name. When the VISITOR comes to our home I always look for the experiences or testimonies of the brethren and sisters, but do not find as many as I would like to.

As I am writing these lines I wish I could write such words that might be an encourage-
again to have meeting? What is the matter with them? Why don't they come? I don't know sometimes what to say, and I feel to say again thru the Visitor is there not some brother and sister who feel the burden of souls upon them that can come here and abide here and help us in this work. There will be nothing accomplished till there is. I was in hope Bro. Putman would come but we have heard nothing about it lately.

Well, we will have to leave all things with God who works all things together for good with them that love the Lord, I hope you who know the worth of prayer will pray for me and the work here that God will undertake and lay the burden on some one to come and help us.

Yours in His service till Jesus comes,
Sr. D. Long.

CHARGED WITH MURDER.

"Prisoner at the bar, have you anything to say why sentence of death shall not be passed upon you?"

A solemn hush fell over the crowded courtroom, and every person waited in almost breathless expectation for the answer to the judge's question.

The judge waited in dignified silence. Not a whisper was heard anywhere, and the situation had become painfully oppressive, when the prisoner was seen to move, his head was raised, his hand was clenched, and the blood had rushed into his pale, care-worn face. Suddenly he arose to his feet, and in a low, firm, but distinct voice, said,

"I have! Your honor, you have asked me a question, and I now ask, as the last favor on earth, that you will not interrupt my answer until I am thru.

"I stand here before this bar, convicted of the willful murder of my wife. Truthful witnesses have testified to the fact that I was a loafer, a drunkard and a wretch; that I returned from one of my prolonged debauches and fired the fatal shot that killed the wife I had sworn to love, cherish and protect. While I have no remembrance of committing the fearful deed, I have no right to complain or to condemn the verdict of the twelve good men who have acted as jury in the case, for their verdict is in accordance with the evidence.

"But, may it please the court, I wish to show that I am not alone responsible for the murder of my wife!"

This startling statement created a tremendous sensation. The judge leaned over the desk, the lawyers wheeled around and faced the prisoner, the jurors looked at each other in amazement, while the spectators could hardly suppress their intense excitement. The prisoner paused a few seconds, and then continued in the same firm, distinct voice.

"I repeat, your honor, that I am not the only one guilty of the murder of my wife. The judge on this bench, the jury in the box, the lawyers within this bar, and most of the witnesses, including the pastor of the old church, are also guilty before Almighty God, and will have to stand with me before His judgment throne, where we shall all be righteously judged.

"If it had not been for the saloons of my town I never would have become a drunkard; my wife would not have been murdered; I would not be here now, ready to be hurled into eternity. Had it not been for these human traps, I would have been a sober man, an industrious workman, a tender father and a loving husband. But today my home is destroyed, my wife murdered, my little children—God bless and care for them—cast out on the mercy of the world, while I am to be hung by the strong arm of the state.

"God knows I tried to reform, but as long as the open saloon was in my pathway, my weak, diseased will-power was no match against the fearful, consuming, agonizing appetite for liquor."
"For one year our town was without a saloon. For one year I was a sober man. For one year my wife and children were happy, and our little home was a paradise.

"I was one of those who signed remonstrances against re-opening the saloons of our town. One-half of this jury, the prosecuting attorney on this case, and the judge who sits on this bench, all voted for the saloons. By their votes and influences saloons were re-opened, and they have made me what I am."

The impassioned words of the prisoner fell like coals of fire upon the hearts of those present, and many of the spectators and some of the lawyers were moved to tears. The judge made a motion as if to stop further speech, when the speaker hastily said:

"No! No! your honor, do not close my lips; I am nearly thru.

"I began my downward career at a saloon bar—legalized and protected by the voters of this town. After the saloons you allowed have made me a drunkard and a murderer, I am taken before another bar—the bar of justice—and now the law-power will conduct me to my place of execution and hasten my soul into eternity. I shall appear before another bar—the bar of God—and there you, who have legalized the traffic, will have to appear with me. Think you that the Great Judge will hold me—the poor, weak, helpless victim of your traffic—alone responsible for the murder of my wife? Nay, I in my drunken, frenzied, irresponsible condition have murdered one—but you have deliberately voted for the saloons which have murdered thousands, and they are in full operation today with your consent.

"All of you know in your hearts that these words of mine are not the ravings of an unsound mind, but God Almighty's truth.

"You legalized the saloons that made me a drunkard and a murderer, and you are guilty with me before God and man for the murder of my wife.

"Your honor, I am done. I am now ready to receive my sentence and be led forth to the place of execution. You will close by asking the Lord to have mercy on my soul. I will close by solemnly asking God to open your blind eyes to your own individual responsibility, so that you will cease to give your support to this dreadful traffic."—Sel.

by A. L. Eisenhower.

BIBLE TEACHING ON DRESS

Nothing should be worn merely because it is an ornament. Please read very carefully the following Scriptures; I Peter 3:3; Gen. 35:1-14; Ex. 4:6. Putting on of apparel for adorning is just as plainly forbidden as gold or hair plaiting. Superfluous ornaments are those parts of dress worn under the name of trimmings, such as lace, fringes, embroidery, braid, stripes of velvet, etc. Christian parents are bound to refrain from putting ornaments on the dress of their children, as much as on their own clothing. Those who indulge their children in superfluous ornaments commit the double sin of doing wrong themselves and teaching their children to do what God has positively forbidden. Do not try to satisfy your conscience by only being plain yourselves. God requires that you should "Train up a child in the way he or she should go," and you will be held responsible at the judgment for the performance of this duty. We have never seen any who enjoying communion with God in consistency.
The wearing of gold for ornament and costly apparel should be entirely abandoned. We mean apparel worn for its costliness to present an appearance of superiority or show. "With gold." This refers not to the articles, but to the material. Some appeal to the Old Testament to justify the extravagance of the age. We are told that the Israelites wore ornaments—that Rebecca was presented with a set of jewelry. Admitting the fact does not prove it was right. The Bible is a faithful history. It records the failings as well as the virtues of those of whom it speaks.

Some who were good in the main, did some foolish and wicked things. Some, when young, made mistakes of which they afterwards repented. As one says, "The unholy women, as they do now, adopted a fashionable attire. They had golden earings because they were Ishmaelites. Had they been true Israelites they would not have worn these useless ornaments. In Isa. 3, the various modes that fashionable women adopted to render themselves attractive are specially mentioned, and unsparingly condemned.

On the other hand we have positive proof that the holy women of old abstained from superfluous ornaments. "For after this manner (that is without gold or superfluous ornaments) in the old times the holy women, also who trusted in God, adorned themselves." The above noted things are forbidden because: 1. It is a waste of time, and money to get them; 2. It is if no real value to the body. 3. It does not promote the glory of God (Col. 2:17; I Cor. 10:31). It increases pride and vanity, and damns many women. 5. It keeps the poor from the churches. 6. It creates and fosters a flame of lust, leading to the worst crimes.

What then ought to be done? 1. Aim directly at pleasing God—dress so as to have God bless you in the dress. 2. Aim at promoting the health of the body; it is God's temple. Dress on sanitary
principles. 3. Let the dress be made so as to promote neatness, tidiness, simplicity, and good-taste, not slothily and repulsively. 4. Dress so that a sound reason can be given for the wearing of every article. 5. Let your dress be a rebuke to fashion and extravagance and a model worthy of imitation. 6. Do not be afraid to profess religion by your dress. Do not shrink from the singularity of being right in this particular.

Some excuses for pride answered.

1. O, I desire to look like other people. Nothing superfluous should be worn simply because it is fashion. “Be not conformed to this world.” “If any man love the world the love of the Father is not in him.”

2. Other professors of religion wear the same fashions. What is that to thee? follow thou me. Thou shalt not follow a multitude to do evil. Christians should set, not follow the fashion.

3. Why, our minister says there is no harm in adorning the body. “If any man preach any other gospel unto you than that you have (already) received let him be accursed.

4. I love God, and my heart is not set on these things. You may think so, but if all your ornaments were stripped off, you would soon find the contrary. “This is the love of God that we keep His commandments. He that saith, I know Him and keepeth not His commandments, is a liar, and the truth is not in him.”

5. One might as well be out of the world as out of fashion. “Ye are not of the world but I have chosen you out of the world.” A dead bird has no use for his feathers.

6. I can afford to wear these things. “Ye are not your own; ye are bought with a price therefore glorify God in your body and spirit which are God’s.”

“So then every one of us shall give account of himself to God.”

7. I never had the light. “Thy Word is a lamp unto my feet and a light unto my path.”

8. I do not believe it is wrong to dress as one pleases. “If we believe not, He abideth faithful, He cannot deny himself.” “We ought not to please ourselves for even Christ pleased not Himself.”

9. Why I never think of these little ornaments. Well, if you never think of them why do you always remember them to put them on? “If any man be in Christ, he is a new creature, old things are passed away! behold all things are become new.” “When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.”

10. It makes no difference how you dress if your heart is right. You might as well say, It makes no difference how much you lie, if the heart is right. The General Rules of the Methodist church, after stating a great variety of sins including the putting on of gold, and costly apparel, which the candidate for membership is required to avoid, says, “And all these we know His Spirit writes upon truly awakened hearts.” According to these “General Rules” thousands in the Methodist churches of today who wear gold, jewelry, feathers, flowers etc., including many who profess holiness are not so much as “truly awakened”—Selected by Jacob Zercher.

The benevolence of the Almighty. He casts His seed on all kinds of soil, giving all a chance to produce fruit to His glory.

“The silver is mine, and the gold is mine, saith Jehovah of hosts.”—Haggai 2:8.
FAITH

Faith is an energy of the soul in the exercise of which it goes out toward that which is unseen. When a man enters on business which he expects to make profitable, he is exercising his faculty of faith. The success which he hopes to attain being in the future, is, from the nature of the case, unseen; therefore faith is necessary. Faith of this kind we are all exercising in countless ways, every day of our lives.

Christian faith is distinguished from ordinary faith only by its object. It is an energy of the soul in the exercise of which it goes out toward Christ, recognizing Him as Lord, welcoming His message joyfully, accepting the forgiveness of sin thru His atoning sacrifice, and yielding the life in willing obedience to His service.

The word “faith” is one of the strongest nouns in the language, and it is a great pity we have no verb to correspond with it. “Believing” is only a part of its rich meaning. Hence, especially in its more important applications, we find saving faith spoken of as “believing in;” as when our Lord says, “Believe in God, believe also in Me.”

1. If we bear this in mind we shall not make the mistake of confounding faith with the mere acceptance of a creed. It is perhaps not too much to say that the vast majority of those who stumble at faith as a condition of salvation do so from this misconception. What they say is equivalent to this: “A man may accept all the creeds of Christendom and be a bad man; another may reject them all and be a good man;” which is true in the popular sense of goodness and badness. But where in the “volume of the Book” is there any authority for this conception of the faith? We have it certainly in the Athanasian Creed, but we decline to be held responsible for its unscriptural statements. Does our Lord ever give the remotest hint that what He requires of those who would belong to His Kingdom is subscription to a creed? Does He not make it perfectly plain that what is asked and expected is trust in God and the out-going of the soul to Him in loyalty, obedience, and devotion?

There is only one passage I can think of which might be imagined to suggest acceptance of a creed, namely, Mark 14. When our Lord says, “Believe the Gospel,” it might perhaps be suggested that He meant accepting such a good and comprehensive statement of it as is embodied in the Apostles’ Creed. A glance at the Revised Version will show the inadequacy of this interpretation. There it is “Believe in the Gospel.” To believe a thing is very much less than to believe in it. “I believe it,” may mean nothing more than, “I don’t deny it;” it may mean “I care so little about it that I do not think it worth while to question it.” “I believe in it,” means, “I reckon it good for me; I go in for it.”

When you take to the capitalist the prospectus of a new company he may look over it and find nothing in it he is in a position to contradict; you may give him information about the enterprise which he good-naturedly accepts; he counts you quite truthful and honest, does not join issue with you in a single statement; still that does not give you much encouragement. But the moment he says, “I believe in it,” you look for his cheque; you expect him to go in for the investment. The former attitude is mere assent, which may mean more or less, but never much; the second is consent.

Suppose we take the Sermon on the Mount as the best prospectus of the Kingdom of God. It is almost univer-
sally admired. It is appealed to as a document not to be questioned; as a manifestation to which carries on its face the stamp of authority. Everybody believes it. How many believe in it? None but true Christians. "Blessed are the pure in heart." How many believe in it? Only those who make purity of heart their great ambition.

Or take the great argument to show the willingness of the Father in heaven to give the Holy Spirit to them that ask Him. Everyone accepts it. No one will deny that the heavenly Father must be at least as good as the best earthly father. But how many believe in it? How many of the innumerable admirers and eulogists of the Sermon on the Mount have set their hearts on this, and put to the proof the promise of the Lord? Alas! Alas! the many may believe it; the very few believe in it. It is the latter kind of faith that the Lord requires.

2. Another misrepresentation which the true conception of faith ought to correct, is the idea that faith is asked instead of works. The misleading question is raised, "Would it not be far more reasonable to say that a man should be saved by honesty, truthfulness, sobriety, generosity, than by faith?" But why is faith singled out? Is it chosen in competition of these other virtues? On the contrary, it is chosen because it, and it alone, carries all the rest with it. Of course belief to a creed does not; but faith in Christ and in His Gospel does. Faith is the deep root out of which all the graces of the Christian character spring. It is quite true that a man may have particular virtues without faith in God—he may have sobriety, honesty, truthfulness, but all around and thru-and-thru goodness he cannot have without faith. There may be a veneer of goodness without faith; but our Lord and Master does not believe in veneer work. He asks for a clean heart and a right spirit. He is not content with artificial fruit upon the tree of life; He must have it come from the life within the tree itself. "Make the tree good," He says, "and the fruit will be good." Faith is never opposed to works, but is always demanded for the sake of the works which necessarily follow it. when it is no mere belief of something, but a genuine belief in Christ and His Gospel. When the Jews came with the question, "What shall we do that we may work the works of God?" how was Lord's answer? Was it "God does not want works: He wants faith?" Not at all. It was, "This is the work of God, that ye believe on Him whom He hath sent." Why the work? Because it is the central principle from which all good works necessarily proceed.

From this point of view we can see how genuine faith is necessarily accompanied by repentance. Faith is the surrender of the will to God; a man cannot, therefore, make the surrender without giving up the things which are contrary to God's will. We must give Him the heart—that is faith; it is also repentance, for "out of the heart are the issues of life." Let no one imagine that faith is an easier way of salvation than if it were to be through such good works as honesty, integrity, beneficence. It goes much deeper, and calls for much more, even for the devotion of the entire life with all its faculties and powers. Salvation is by faith, that it may be unto all good works.

3. Another misrepresentation of faith is that which puts it in opposition to knowledge and certainty, the idea being suggested that, while the objects of knowledge are certain, the objects of faith are doubtful. Some even go the
length of making it equivalent to credulity.

A man of strong faith, according to these people, is a man who is ready to believe anything without being too particular about the proof. The late Prof. Huxley was a notable example of this kind of criticism. He delighted in representing faith as a vice of the soul, and doubt as one of the cardinal virtues. And he was correct enough in the narrow sphere in which his mind worked, namely, that of experiment in science. "Experiment in science," I say, because if we take science in a large sense we cannot dispense with faith as the foundation of all investigation. We must start with faith in the order of the universe, or our inquiries are useless. This has been all along a familiar thought to those who think at all accurately on these matters; and a few years ago it became much more widely popularised by the extensive reading of Mr. Balfour’s Foundations of Belief...

But surely everyone recognises the difference between the sorting out of a multitude of facts in order to extract a secret from the world which lies beneath our gaze, and the attitude of a child to its father. Who will dare to say in this connection that the chief vice of the soul is faith, and its highest virtue doubt? In this region there is nothing more beautiful than trust, and nothing more painful and hateful than suspicion. This is, after all, the same old error of confounding belief of a proposition with belief in a person. In the latter case we start with faith, and soon pass on to knowledge. We may take as an illustration of this the strong declaration of the Apostle Paul: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." His Christian experience started with an act of faith in Christ: "I have believed." He had, of course, known of the experience of Christ before, and was acquainted with the facts which were currently reported about Him among his associates. So far he believed; but not till the day of his conversion did he begin to believe in Christ. Then for the first time did he call Him Lord, and ask, "What wilt Thou have me to do?"

There was the starting point of faith. As time passed on, his faith passed into knowledge, personal acquaintance—an acquaintance as definite and certain and verifiable as in the case of an ordinary friendship, and his acquaintance with Him gradually strengthened his original faith till it became the full assurance of knowledge: "I know whom I have believed."

It is the same process with which we are all perfectly familiar in daily life. On our first introduction to a stranger we have to begin with an act of faith. If we do not, there is no chance of friendship. The slender faith we have at first leads us to give him some of our time and attention, to take opportunities of cultivating his acquaintance. Thus we begin to know him, and if it be the case that the more we know of him the more highly we think of him, our confidence increases until at last we place in him implicit confidence, so that we can trust him with anything. But now suppose we were to practice the virtue of doubt and suspicion which the late Professor Huxley so highly commended; suppose that we doubted our friend’s motives at every turn; kept putting his friendship to the severest tests we could think of; maintained an attitude of and skepticism on to the very end—should we ever reach that implicit confidence which happily is not an unfamiliar experience even in earthly friendship?
I hope it will be clear from all that has been said, that the demand of faith is by no means unreasonable, that it is the only way in which those relations to God and His Son, Jesus Christ, can be reached and maintained, which make it possible for Him to bestow upon us the unspeakable blessings of the heavenly Kingdom.

It is the most natural thing in the world to ask men to believe in the gospel; for, it must be remembered, every man believes in something. It is not a question of faith or no faith. It is a question of faith in this or that. Many people believe in money. Mammon is their God. Others believe in a life of ease; others in athletics; and so on. There is no lack of faith. That is not the trouble. It is the object towards which we direct our faith. Christ summons us to believe in the Gospel. Well. Suppose a man to be one of those who believe in money. His great ambition in life is to make a fortune. Christ comes to him, and delivers this message: "The time is fulfilled, and the kingdom of God is at hand; repent and believe in the Gospel." Translated for his special benefit, it would read—"Give up your faith in money, and take up faith in the Gospel instead." This faith will mean the deliberate choice of Christ as our Lord and Master, the giving of ourselves over to Him to be guided by His counsel, to be forgiven thru His sacrifice, to be sanctified by His grace, and to be kept thru the power of every evil lust, until our faith in Christ passes into knowledge, and knowledge into full assurance, so that we shall be able to say without a falter of the lip, without a tremor of the of the tongue, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Sel.,

John Robertson once spoke of a village in Scotland, where one morning, by a strange coincidence, the fires on every hearth had gone out. It was before the days of matches. The only way to rekindle the fire was to find some hearth that was yet aglow. The people went from house to house, but not a spark could they find, until at last they came to a house away up on the hill —there the fire was burning. One after another these Scotchmen came to those living coals, lighted their peat, putting them carefully in the pan, and shielded it from the wind lest it be extinguished. And so the fires were soon burning again.

Brethren, God has plenty of fire up on the hill. If by unceasing prayer, full surrender, and complete sacrifice we climb the hill, He will take a live coal from the altar and lay it upon our poor heart-hearths and soon there will begin to burn in us an all-consuming passion for souls.

Caroline, Queen of George II lived in St. James Palace, and thought that the adjoining St. James Park, belonging to the public, would make a nice palace ground. She asked the prime minister, Sir Robert Walpole, what it would cost to shut it up and make it a royal garden. "Oh, a trifle, madam," answered the cynical premier. "A trifle, Sir Robert," answered the queen; "I know better. It will cost much, but I wish you to tell me the cost as near as believe the whole will cost but three crowns, rejoined the minister, looking her calmly in the face. The queen, seeing that Sir Robert meant the crowns of England, Scotland and Ireland, answered, "Then I will think no more about it." The awful cost of covetousness is very often, not only human life and earthly honor and position, but eternal life and heavenly crowns.—Sel.
LOST SOULS.

LOST SOULS! Can you get a faint idea of the measureless depths of meaning in these two small words? What oceans of tears! What overwhelming busts of wailing and gnashing of teeth! What eternities of despair! Irredeemably lost. No chance for a light to shine out in their devil-begrit, furnace-heated, pall-shrouded, downward, outward, hellward pathway! Lost to happiness and holiness! Lost to God and the redeemed! Lost to Heaven and hope! Lost and no hope of ever being found! Not one dim, distant hope of ever being anything but more hopelessly, ruinously, despairingly lost during all the eternities to come!

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

Lost amid the outer darkness! Lost in the smoke of torment! Lost in the lake of fire and brimstone! Lost amid the howling of myriads of tormenting devils, the shrieks of the damned, "a horrible tempest," ten thousand thunders. Lost! Lost!! LOST!!! The bells of eternity are tolling the requiem. Time warns you. The Bible warns you. The Spirit warns you. Shall you and your loved ones be lost? Decide now, while Jesus calls, or you are Lost.

This tract can be had of S. R. Smith Grantham, Pa., 15c per 100, $1.00 per 1000, postpaid.
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 heaven-ly port, and fail of the grace of God, to perish and be lost!

—TOMBSTONE EPIGRAPH—

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 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! 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 PLEASURE—

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 forgoing tract which is complete in a small eight page, 3½ 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, postpaid. This booklet has proved a wonderful inspiration to some who were lost in sin, and others in doubt or discouragement.