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George Detwiler

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Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.
Evangelical

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

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

Visitor.

GRANTHAM, PA.

March 9, 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, thine mind is thinking, thou art planning for the future. To-morrow all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to Eternity. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that reality—the reality of Eternity. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered Eternity.........

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

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

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

“Time’s sun is fast setting, its twilight is nigh, Its evening is falling in clouds o’er the sky, Its shadows are stretching in ominous gloom. Then haste, sinner haste, there’s mercy for thee And wrath is preparing—flee lingerer, flee!”

This tract can be had of S. R. Smith, Grantham, Pa., 15c per 100; $1.00 per 1000, postpaid
LET US WALK HONESTLY.... NOT IN STRIFE AND ENVYING.

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

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

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

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

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

Now it seems to me that all this meanness and envy grows out of one mistake—our false idea that we must always be in competition with our fellowmen, and that another man's virtue or success makes us less, or another man's failures or weaknesses makes us bigger. It is all wrong, this notion of competition. It brings infinite unhappiness into the world. We aren't made to constantly compete with each other, and when we learn it we shall have taken a long step on the road to happiness.

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

CHANGE OF ADDRESS.

Laffayette Shoaltz from Winger, Ont., to Marshville, Ont., and Bish. John Sider from Perry Station, Ont., to Marshville, Ont.
According to reports that have reached us from the different districts the evangelistic efforts carried on during the Winter have had quite encouraging results, in some localities more, and in some less. The reports would indicate that many believers found themselves in need of a deeper work of grace, and those who surrendered and met the conditions found that Christ can satisfy every longing of the heart. We learn there are some who question as to why there should be such confessions of lack among the members of the church, and seem to be in doubt as to what may be the outcome. Evidently there is a cause why this should be so. We think it will be found where such results obtained it was owing to the special emphasis placed on the low living of believers, in the teaching. Many were thus brought under conviction and yielding to that conviction, the Spirit helped them to attain to something vastly better. For all who have thus been quickened it will mean that they maintain this new position of vantage in Christ by a close walk with God. The overcomers will inherit all things. For those who have newly received Christ as their Savior, it remains for them to recognize Him also as Lord, Master, and obediently and gladly, take upon themselves His yoke and learn of Him, for that is the way to soul rest. If Christ is thus accepted as Lord, He will indicate the forward steps that are necessary. The beginning is of great importance, but the going forward in the path of obedience is no less important. So we trust wherever the Spirit of God led in the work there will be not wanting the evidence of permanent good accomplished in the changed lives of those who testify to having obtained help from God.
SPECIAL TO SUBSCRIBERS.

In looking over our list on the last day of February, we found that a little more than four hundred names indicate a credit that is now due, or will be due by May 1. We feel sure nearly all of these intend to continue taking the Visitor. Now in order that we will not be under obligation to write personally to such as are now in arrears or will be so shortly, we kindly ask all such to send in their renewal without waiting longer. We would be pleased to see all credits well on in 1914 or 1915. We are sure it will make you feel good and it will be a kind favor to us. So send in renewals in showers during March.

NOTICE.

The undersigned recently mailed the Brethren and Sisters in the following States, namely: Indiana, Illinois, Iowa, Michigan, and Ohio, soliciting cards in behalf of the Beneficiary or Poor Fund. The card calls attention to article 27 on pages 52 and 53, also section 5, 6, and 7 on page 53 General Conference Minutes book of 1913. No doubt the writer failed in getting all the names and addresses of the members in the above named States. And as you all want to share in the blessing of giving for this noble cause, please forward your offering to the writer at your earliest convenience. Make remittance by check, draft, or P. O. Money order. Don’t send money by mail.

Yours in behalf of the needy,
W. Dohner, Chairman.
West Milton, Ohio.

Eld. L. Shoaltz left Harrisburg, for his home Feb. 25, expecting to commence special meetings at Springvale, Ont., on Mar. 1. He spent a little more than six weeks in Pennsylvania. His labors were much appreciated and there is evidence that many believers were helped to a deeper experience spiritually, and a goodly number of the unsaved were led to Christ. It is hoped that Bro. Shoaltz will be able to come to Pennsylvania again, possibly, next year.

Everybody, please examine your credit label. If it is not correct please inform us where the mistake is and we will try to correct it. If your paper fails to reach you promptly write to us about it. We are anxious to avoid all mistakes, or if made, to correct them. So please look the matter up and write us about any matter that needs adjustment.

TO PROSPECTIVE MISSIONARIES

Since the experience of those who have come to the field have shown that certain precautions should be taken in the homeland to intelligently pass South African Customs, and since we believe that those unacquainted with the African climate and conditions would be glad to know what articles to bring to the field, the African Conference submits the following recommendations:

Customs should be passed at Cape-town rather than at Bulawayo. Out-comers should be prepared to show the Customs officer a list of all new goods, and another of all goods which have been used. The approximate value of each article, or group of articles, new or old, should be noted, and whether for their own use or for friends. These recommendations regarding Customs include not only wearing apparel, but everything brought to the field.

Next to Liverpool, Shanghai has the largest harbor in the world. China’s future influence will be extended across the sea to Canada ere long. Pray that such influence may be truly Christian.
All should bear in mind that the African Summers are long and hot and the Winters mild. It is best not to bring too much made-up clothing, but what is brought should be of a washable material and of such color as does not draw the rays of the sun. We advise the bringing of enough ready-to-wear clothing to do at least one year. If the Brethren will bring several heavy, woolen blankets, suitable for camping out, they will be found very useful. Khaki is much worn by men here. A light overcoat is sometimes needed.

Each one should bring enough bedding to make up one bed.

Dried fruit is always acceptable; it should be thoroughly examined and packed in insect-proof bags. Double bags are best, the inside one paper, the outside cloth. The weight of this should also be in readiness for the Customs officer.

It is requested that these recommendations be followed as fully as possible by all concerned, and what other information is desired will cheerfully be given upon request to the workers on the field.

*Sept. 1913*

**SUBSCRIPTION CREDITS.**

From Jan. 31, to Feb. 28, 1914.


On an average church members in Canada give $1.54 per member for home missions, and 92¢ per member for foreign missions.

Until we are willing to go anywhere, we are fit to go nowhere.
"In secret have I said nothing" (John 18: 20).

The above words were spoken by Jesus a short time previous to His crucifixion. He had lived for thirty years an exemplary life, going in and out among the children of men and increasing in wisdom and stature and in favor with God and man. When He began to be thirty years of age the Holy Ghost came upon Him like a dove and empowered Him for the ministry which God had ordained He should fulfill. Then for three and one half years the Holy Ghost used God's Son in delivering the truths from God which had been kept secret from the foundation of the world. Many and varied were the instructions given and the parables uttered. There was no longer an increasing in favor with man. As the Holy Ghost had right-of-way, men—multitudes of men—were up in arms against the earthy tabernacle that encased the Spirit of God. Nevertheless God's will was carried out thru the Son; and every message which God wished to have delivered in the power of the Spirit. Not one word was left unspoken. And then when He was brought by jealous, self-righteous, carnal man before the high priest and asked by him of His disciples and of His doctrine, He could boldly say, "I spoke openly to the world.... in secret have I said nothing."

Of course we know that the reason for God's Son doing all that He did, and enduring all that He endured was to save the souls of men and women. He endeavored to get them in fellowship with God the Father thru believing that He was God the Son, actuated by God the Holy Ghost which the Father would shed forth abundantly on every heart that got in fellowship with Him. It is quite easy to understand that every soul that so got in touch with the Triune God would want to follow the Son who was instrumental in bringing about the reconciliation. Can we then conceive the idea of His little flock being divided up into groups of schemers and planners, and each group meeting occasionally behind bolted and guarded doors, and each number swearing fealty to the others of the group under the most binding oaths of man's invention? Never! They were all with one accord in one place. They had no desire to keep secret anything. They were all united in supplicating God for the outpouring of the same Holy Ghost which gave the Son such power. After ten days of intercessory prayer the Holy Ghost came down in mighty power and actually filled each and every one of them. Would they now try to keep anything secret? Not by any means! The same motive power has charge of them now that had charge of Jesus and they are going to walk the same way that He walked and speak openly to the world.

How are conditions among the confessed followers of the Lamb of God today? Sad to say, many, very many, walk not as He walked. Ministers and lay members are united together with non-professors, some in one society and some in another, and the members of each society oath-bound to reveal nothing to anyone outside of its own circle. Is this a case of the sheep hearing My voice and following Me? Not if God's word means what it says. The professor of salvation of any color or of any nationality or of any sect that takes upon himself or herself the oath-bound pledge of the Secret Society bears an unfailing testimony that he, or she, does not follow, either the example of
God's Son, or the teaching of His Word, in this respect.

Past history has shown us that pirates, conspirators, counterfeiters and gamblers carried on their works of darkness in secret. They would have their hiding places, and their consulting chambers, and their secrets of darkness which they would not dare bring to the light because "every one that doeth evil hateth the light." But, must the followers of the Lord Jesus follow in the same course? Can we not see the same cloven foot in all that keeps away from the light? It is true that the most of Secret Societies are not so low in morals as some of Satan's evil workers; but, let us remember that Satan does not always go around as a roaring lion, and is found in more places than in the haunts of the lowest forms of vice and sin. His satanic majesty delights, in these last days to go about as a moral reformer, or as a human educator, or as a great philanthropist or as anything else, no matter how good it appears just so long as it does not save souls and keeps them from being saved.

How often we hear the remark made by the Secret Society man that if we live up to the teachings and rules of the Lodge it is just as good as a Church! May God have mercy on the poor souls that are thus deluded! Why, many of our popular lodges never even mention the name of Jesus in their initiatory processes and subsequent rituals. If they did the Jew could not be one with the Gentile; but, by leaving out that name so much hated by the Jew, we have the result of Jew and Gentile pledged together as brothers expecting to be made ready for heaven in something just as good as the Church when the Good Book plainly teaches that "there is none other name under heaven given among men whereby we must be saved." And again "whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

The Lodge does not teach Bible regeneration but moral living and good works. The Bible says, "except a man be born again he cannot see the kingdom of God," and again "by grace are ye saved thru faith...not of works lest any man should boast."

It seems more than passing strange how so many intelligent men are influenced into the Lodge room, and go thru such silly initiations as are practiced; being sometimes blind-folded, buffeted around and perhaps compelled to submit to cruelty and torture for the sport of such intelligent men. What a contrast between this mock religion and the genuine kind that was in the hearts of the little band that was together with one accord in one place!

Could the regenerated person ever entertain the thought of Peter and John having signs and countersigns, or laughable titles, or parading in the streets with plumbed hats, fancy aprons and mock swords, or going thru such foolish manoeuvres at the laying of corner stones as are practiced by some modern Society men? Surely not! The people took knowledge of them that they had been with Jesus. Such foolishness had no room in their activities for as the Wise man tells us "the thought of foolishness is sin."

It is gratifying to feel that, as a body of believers, we stand (we believe) as one man opposed to the Secret Society. May we ever continue in this Bible way! May those of us who are Watchmen often times cry aloud and spare not even on this subject, so that the works of darkness may ever be kept where they belong—entirely separate from the things of God.

Kindersley, Sask., Can.

"Our God is able to deliver us."
THE NARROW WAY.

BY GEO. COBER.

Dear readers of the VISITOR:—

"And an highway shall be there, and a way, and it shall be called the way of holiness, the unclean shall not pass over it; but it shall be for those, the way­faring men, tho fools shall not err there­in" (Isa. 35: 8).

To my mind this is the narrow way all true Christians must walk on, in order to reach the heaven­h

wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in there at. Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it." Here we see it is only those few that keep to the narrow way and enter at the strait gate that attain to eternal life; and did we ever stop and think if it was wide enough for us, for He says we are to follow Him. Of course there is no room to take some of the world with us. This narrow way strips us of every thing that belongs to the world. Sinner friend did you ever get any real lasting satisfaction on the broad road with all its allurements, its pleasures, its enticements to have a good time? What is the end of it all? Why, it leads to eternal destruction. How much better to be on the narrow path which leads to life everlasting, and which gives us a real joy and satisfaction which the world can never give, nor can it take it away. We find in Pilgrim's Progress, that Christian and Hopeful left the path they were on because it seemed a little rough: they saw a pleasanter one in the meadow on the other side of the fence, so they went to walk where it seemed easier. But we find just as soon as they left their narrow rough path, they were on the devil's territory, and suffered many things of him before they made their escape. We find in this day and age, so many people looking for the easiest way to get to heaven, but I am afraid unless we take the old Gospel route there shall be many that shall seek to enter in but shall not be able. I praise God that He ever showed me that this was the right way and what tho we meet with a few trials on the way, we know that He will not allow us to be tempted above that which we are able, but will with the temptation also make a way of escape. Praise His
Name. He will never leave nor for­sake us, if we are obedient to His Holy will. My prayer is that we may all be found steadfast unmoving always abounding in the work of the Lord.

Your sister in Jesus.

Gormley Ont.

GALATIANS 6: 2.

In sympathy with our dear young mothers, I have been impressed for some time to write on this subject. I think there are many ways of which we might avail ourselves in helping to lift the burdens of those who are laboring hard with the cares of life which are necessary where there is a family. I believe cleanliness belongs to godliness.

I have been wondering of late if the Lord is not calling some one to help these dear mothers who are perhaps weak in body and need our help and sympathy. I think this would be one way in which we could bear each other’s burdens and so fulfill the law of Christ, who is our burden bearer. There is much said now-a-days of what is re­quired of us as mothers, but not so much said on the other hand. O let us wake up to a sense of our duty and be fully consecrated to God that we may be able to live pure and holy lives.

I praise the Lord for the way He has helped us thru up to the present time. Today my heart goes out to others who need our help and sympathy. May the dear Lord speak to hearts on these lines.

It often makes me shudder to see our dear girls going to these large cities for employment. O the dangers that are surrounding them, as we read some of them in the VISITOR. Would it not pay to make a little sacrifice and help the dear ones right around us? I am so glad I was led in this way when I was young. And if the Lord spares my life until I am more free of cares of my family, we expect to help others who need help and sympathy.

"Do you know the world is dying, For a little bit of love?"

"O the good we all might do, While the days are going by."

May the dear Lord help and keep us all is my prayer.

Your sister in Christ.

Markham Dist., Ont.

THE GOOD FIGHT.

BY GEORGE S. GRIM.

There is no life that is worth any­thing that is not a fighting life. God made us to fight for our life. He sent us into this world to fight, not with carnal weapons but with the Sword of the Spirit. We are not here merely to sail down the stream and take the drift as it comes, but we are here to sail up the stream, and meet the drift as it comes toward us, in the strength of God. We are not here to tolerate, we are here to be aggressive in this world, to make it better for those who are here, and with might and main to do some noble service for God and for humanity; to fight with ignorance and super­sition, and with evil in a thousand forms and ways; to fight for what is good; for what is true; for the kingdom of God, and for Jesus Christ. The enemy is around us, before us; without us; aye, within us. To the young men I say: who of you are ready, humbly, sincerely, reflectingly, yes earnestly; ready for the fight of faith. Lift up your hand to Him, your risen Lord, who is beckoning you to help; are you ready? If not, why not? The time is short, the days are evil; say by the help of the Lord “I will.” “Here am I.” “I will fight even unto death with the Sword of the Spirit, if it needs be in this Holy war. Take me to the front.”

Louisville, Ohio.
News of Church Activity

IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

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

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


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

Jesse and Docia Wenger, box 10, Boxburg, Transvall, South Africa.

India.

Eld. and Sr. 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, Kedgson, Poona Dist., Ramabai Home, India.

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

Central America.

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

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

OUR CITY MISSIONS.


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

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


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.

LOVE FEASTS.

Pennsylvania.

Mastersonville, May 6, 7.
Fairland, May 16, 17.
Elizabethtown, May 27, 28.

Cordial invitations are extended to attend these meetings.

CHICAGO MISSION.

Report for month ending Feb. 15, 1914.
Balance carried over $16.19.

Receipts.

Annie Blagg, Navarre, Kan., $3.00; Y. P., Chicago, $5.64; A. J. Hiese, Hamlin, Kan., $5.00; Total, $29.63.

Bro. W. H. Kreider, Shannon, Ill., chicken, 4 lbs., butter.

Expenses.

Groceries, $13.62; gas, $5.64; Total $19.26.

Bro. W. H. Kreider, Shannon, Ill., chicken, 4 lbs., butter.

Provisions and clothing for the needy, $6.00.

Grace and peace be multiplied unto all saints thru the knowledge of God, and Jesus our Lord. Amen.

In Him,

Sarah Bert and workers.

MESSIAH HOME ORPHANAGE.

The following gifts were gratefully received during Jan. 1914, at the Messiah Orphanage, Harrisburg, Pa.:

A Sister, 8 bu. celery, 2 lemons, cottage cheese, In His Name, 2 doz. oranges, 9 bu. celery, 2 qts. cranberries, 1 pk. cheese, 6 lbs. fish, 6 salmon cakes, 4 doz. oranges, 8 lbs. meat, 6 heads cabbage, ½ bu. apples, 6 oranges, 1 doz. lemons, Frank Long, 18 lbs. butter; Sr. Witmer, 6 lbs. bologna.

Cash Donations for Jan. 1914.

Abbie Heisey for board, $1.53; Katie Tennis, $1.50; Mrs. Brennaman, $.50; In His Name, $2.50; Total, $6.03.

SOUDERTON, PA.

Bro. T. A. Long closed a successful series of meetings of three weeks duration at Souderton, Pa., on Friday evening, Feb. 20, 1914, with a full house. Three made a start for the kingdom, and others were under conviction but failed to make the decision. He handled the sword of the Spirit with power. The attendance and interest were good.

Cor.
MOUNT PLEASANT, PA.

There was a series of meetings held at Mt. Pleasant, beginning Jan. 4, and ending Jan. 18, Bro. Calvin Eshleman from Mechanicsburg, Pa., conducted the meetings. Eight souls made a start for the kingdom. Others were deeply convicted but failed to start. The saints were encouraged. The attendance and interest were good.

Yours in Christian love,

Jos. K. Gish.

Feb. 18, 1914.

FLORIN, PA.

Dear readers of the Visitor:—

Greeting in the precious name of Jesus. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.”

On Sunday morning, Feb. 1, our regular preaching service was held at Crossroads M. H., Bro. L. Shoaltz of Wainfleet, Ont., preached a preparatory sermon for the opening of a series of meetings beginning that same evening and lasting three weeks. The greater part of the time afternoon meetings were also held. At first they were held at the homes but on account of the large attendance and greater convenience they were taken to the church. The interest and attendance was very good at all these meetings, the largest attendance being the closing night, Feb. 22, when the large church was filled to such an extent that quite a few had to stand.

Bro. Shoaltz came filled with the Holy Spirit, and we praise God for using him in a wonderful way in bringing conviction to the unsaved as well as leading the believers to see their need of a deeper work of grace. Thank God there are still those men of God who teach the doctrine of Justification, Sanctification and Baptism of the Holy Ghost definitely who are not afraid to expose sin and who do not shun to declare the whole counsel of God. We praise God for the presence and faithfulness of the Holy Spirit.

In all some thirty souls accepted Christ. We are glad to see the zeal they manifest as they express their desire to go thru with the Lord. Scores of believers also expressed their desire to seek the more abundant life, Some receiving sanctification by faith in the cleansing blood of Jesus Christ, having consecrated their all to God, and others receiving the baptism of the Holy Ghost.

Thus the church at this place has been greatly revived and eternity alone will reveal what has been done. May we pray that the work may continue to go on, that we may be “steadfast, unmoving, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord.”

Our prayer is also that some good seed may have found lodgment in the hearts of those whom we knew to be under conviction but were not quite willing, that they also may accept Christ before it is forever and eternally too late. May God bless our dear brother for his labors at this place and may He use him in bringing more precious souls to glory.

Irvin W. Musser.

UPLAND CAL.

“All hail the power of Jesus name, Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all.”

On Sabbath evening Feb. 8, we sang this beautiful Coronation hymn after listening to a powerful sermon by Bishop J. R. Zook, the closing one of the series lasting over a period of four weeks. It was fitting that we should sing Coronation to Christ our King after the harvest we had just enjoyed. A great number have been blest in various ways. This reminds us that “we shall reap if we faint not”.

For a good while previous to the meetings much prayer had been offered in behalf of an awakening and a revival. Bishop J. R. Zook and wife arrived Friday Jan. 9, and in the evening a goodly number of people gathered at the home of Bishop C. C. Burkholder for the regular Friday evening prayer meeting. The Spirit was present in power and all felt refreshed in their souls.

On Sunday morning Bishop Zook preached the first sermon, or, as we might say, fired the opening gun. From the first people began manifesting their need and receiving the desire of their hearts by passing thru the gate of repentance and consecration.

It was very beautiful to see a whole family composed of two sisters and two brothers press forward to the altar Tuesday evening. The father and mother went along to encourage them. The testimonies of these rang clear thruout the meetings.
A very impressive and interesting feature of the meetings was the call for those persons who had received help, either salvation, sanctification or healing to pass to the front and help sing the invitation songs. Thirty to forty would quickly respond and this always pulled at the heart strings of those who felt they should also go along.

The word was preached simply powerfully. The attendance increased to the last.

On the third Sabbath of the meetings fourteen were baptized and on the last Sabbath two more followed the Lord in that ordinance. Two young men were received into the church by the right hand of fellowship who had been previously baptized.

We feel like again saying, Be not weary in well doing for we shall reap if we faint not.

God's promises are true. It cannot be otherwise. The reaping will come but only if we faint not. If we keep praying, believing, preaching singing, shouting and testifying while things may seem dry and sinners are unmoved, and scoffers are busy, and the love of some waxes cold; we are sure to see the tide turn and some will surrender their all to Christ and be changed in an instant from sinners to saints. Thanks to the miraculous power of our Christ.

Bishop J. R. Zook and wife are now in Tulare holding forth the word of life in that place. We are praying that God will give a bountiful harvest and souls will accept Christ as their Savior, Sanctifier, Healer and Coming King. Bless His name.

Cor.

EXPERIENCES ON THE FIELD.

HOME AGAIN.

Dear readers of the VISITOR:—

This beautiful morning I feel led to write again hoping it may be a real uplift to some one who may be shut in, as such as I visited so many during my evangelistic travels the past year. Truly this is a world of sorrow. On every hand we can see the effects of sin on the hearts and lives of many, whose lives are blasted and their hearts crushed, and today are left bleeding on the shores of time. Many a dear girl, or boy, who have refused to heed the counsel of their parents have gone down to ruin and disgrace, so low that the strain will never be removed. While the grace of God will cleanse our hearts from all sin yet the effects of it, many of us realize, will follow us to the grave. How many we see today who seem to be lying on the shores of time, only to be a warning to others, like the wreckage of a vessel that has been wrecked at sea.

We are living in a time when the gospel is not much in demand, by the great majority, of the people, yet, thank God, there are still some who do want the truth, and who will accept it.

At my last writing I was in a series of meetings at Gratersford. Here the Lord met us in a very special way. The interest from the beginning was good, and increased until the house was filled to its utmost capacity. A goodly number yielded their hearts to God. Some of the dear ones sought the deeper life and found what their soul longed for. A good spirit was manifested by the sister churches in the community some lifting their meetings and giving their support to the work here. The meetings closed here Dec. 28, with a full house. I then held a meeting at Souderton on the evening of the 29th and at Silverdale, the 30th. Large crowds attended these meetings the brethren finding it impossible to find room for all at Souderton and many had to stand the entire evening. God gave me all liberty in preaching and many hearts were touched by the warnings of the Holy Spirit. All glory to Jesus.

I then came to Fairland M. H. where our dear Bro. Detwiler had commenced the meeting on the 28th, because of my time being limited, and the dates being full, Bro. Detwiler consented to assist us by beginning a few days before my arrival. Here we met a very large congregation and hungry hearts, who were soon made to see their privilege in Jesus and came to the altar to seek Jesus, who alone can meet the needs of the human heart. Many sought the Lord for the first time, ranging in age from seventeen to eighty years. These were times we shall never forget. The cries of the penitent were heard. God honored His word and soon the large and comfortable building was packed to its utmost capacity and many were turned away, not even being able to get standing room. I was made to feel very sorry one night when the factory people of Annville came out by a special trolley to attend the meeting, eighty persons in all, and not one could gain admittance. When they arrived the church was already filled. I do not remember of ever having such interest,
in any previous meetings. The Lord moved on the people. I wish to say here I was made to feel very keenly the power of cooperation here when our dear brother Henry Kreider the bishop with the ministerial staff threw all their influence in harmony with the efforts being put forth. This is the way it should be. There was nothing but the real love of God manifested at any time during these meetings. Bro. Henry Light of the Brinser Brethren showed a beautiful spirit in lifting their own services and together with his members came and helped push the battle on. O how our hearts beat within us as we saw the movings of the waters. By faith we can see the time not far distant when we can be one church. This I believe is the way it ought to be. Many others also helped all they could to see a great ingathering of souls. The interest increased to such an extent that we found it impossible to close as at first contemplated and arrangements were made with the Canada Brethren to postpone the meeting there until Jan. 18. Closing here Jan. 15, I came on to Gratersford for one night only, Jan. 16. Had a good congregation and several at the altar. This was special and entirely unexpected for me. But as my life is in the hands of God I find it blessed to move at His bidding.

Spending the night with Eld. Jacob Bow-
March 9, 1914.

In all the many thousand miles of travel God has given me a safe journey, without even a belated train. My health has been good; also my wife and children have been kept in perfect health. All glory to Jesus, who has so very marvelously answered prayers in our behalf. Praise His name forever.

May God bless those who gave of their means, and by so doing have made the burden lighter. While there is no provision made by General Conference which licenses me as an evangelist, for my support or for expenses that will necessarily have to be incurred. I am glad to say that the Lord, has very definitely put His seal on my labors, even along this line. As God keeps the books I am sure that He will reward all those for their liberality.

Am sorry that there have been so many calls that I could not fill, this Winter, but as the Lord leads the way I expect to obey; in the future. So I only ask you to be patient. I do not have any preference as to where I go, and have always tried to fill the calls in the order in which they have been received. Wishing you all the rich blessing of God, let us be at our best and so be getting God's best for us.

Your, in Jesus, seeking the lost of earth.

Saved by the blood, and kept, sweetly satisfied with Jesus.

J. B. Leaman.

FROM AFRICA

Johannesburg South Africa

Box 5263.

Dear readers of the Visitor:

We are glad for the opportunity of bringing an offering of praise to our heavenly Father for His loving kindness to us during the year just ended. He helped us to witness faithfully to the lost, and we praise His dear name for the dear souls that have been brought into the fold—convicted, converted, saved from their sins.

O! what power there is in Jesus' blood to cleanse men from sin and make them alive in God, even those who are afar off are brought nigh thru the blood of His covenant, —his dear cross.

“The old rugged cross, yes, I love it, Its burdens, reproaches and shame:
And naught else on earth do I covet, But to bear it for Jesus' name.”

The glory lingers as souls love to come near His cross and wait before it in the deep desire, to have the Holy Spirit so help them to be filled with His love divine that they will boldly take up their cross and follow Jesus all the way, even into the lonely hours of faithful watchings with our suffering Savior.

On Dec. 21, we had a blessed day in the services at this place: a number of men had been saved in the past months and the time had arrived when they were given the privilege to make application to be baptized, and be received into the church.

A goodly number were here from several of the out-stations, also Bro. and Sr. Wenger. We examined the applicants as carefully as possible. We found some who, we decided should wait until they were clear in their experience. The services in the chapel and at the water were very impressive as the Holy Spirit witnessed to the work done in the hearts of those ten young men who followed Jesus' loving command. Matt. 28:19.

"My mind spontaneously carried me back over a score of years when I was baptized. Praise the Lord for a real experience in regeneration. Jesus took control of my life. Oh! Hallelujah! I love to follow Him in this narrow way!

Christmas eve, we spent most of the night in the Mission Chapel in rejoicing and praising God for Jesus the Savior, born in Bethlehem, a World's Savior. It was encouraging to see the young members so happy in their newly found Savior. Christmas day we began early: things were astir and those who carried the responsibility to have the food in readiness for the crowd that would be here for dinner did their work well and faithfully, while others volunteered to go to the Compound to several gospel services. At a little past nine o'clock Bro. Elias Molali and a large crowd from the Florida Mission arrived and repaired to the Chapel which was soon well filled. The Lord was very preciously near and blessed His word which was read and spoken from. All present seemed to respond whole hearted to God. Many stirring testimonies were given telling of God's saving grace. Three of the native brethren gave short talks on themes that were very helpful and instructive. The Lord very graciously helped these dear brethren to so speak on these topics that they did not spare but faithfully proclaimed the truth to their
own people. We were glad to see so much interest manifest and the response that was given even tho it was not pleasant to the carnal minded man. The meeting closed at 12.30 for dinner, after which we had another short service.

A baptismal service had been announced at the Florida Mission on Dec. 28. The Lord came very near us in this service, the truth gripped hearts and the enemy was defeated. To God we give all the glory. Eleven souls were received into church fellowship and baptized.

On Jan. 4, and 11, we had communion services. On the first date at this place and on the last date at the Florida Mission. Sr. Lehman and the children were with us to the latter place and enjoyed the feast. We are sorry that Bro. Wengers did not feel able to be with us also in more of the meetings. A considerable amount of different things (used in heathen worship, cloth of different colors, bones, roots, etc., also snuff boxes, were destroyed at the close of the meetings by burning them, just as they burned that big heap of books at Ephesus which were used for curious arts). When people get converted they destroy their idols.

Dear ones, pray with us for these lambs who have just entered into the school of Christ that they may grow in the knowledge of His will.

Altho some are willing to suffer with Christ and are praying the Lord to help them go all the way with Jesus yet we feel we need to weep between the "porch and the altar" until the travail of soul shall be upon many of these dear African people. Who is willing to take part of this burden upon their hearts? Here is cross bearing for you if you want it, as a love service for your dear Savior. Dear reader, let me plead with you as you enter today in your secret place of prayer, ask God to bless these lambs. Do it for Jesus' sake!

Faithfully your brother and sister looking for His coming for those who are ready,
Isaac and Alice Lehman.

In Cairo, one school with an average attendance of 180 to 200, of whom quite a number are Mohammedans; the Sunday services are often crowded. The preacher, a convert from Mohammedanism, is doing splendid.
the statement that one does not mind it as much as you would the same temperature in a damp climate. This Winter we are not required to go such a distance as we have Sunday School and meeting in our schoolhouse. Also a cottage prayer meeting is held in this community.

It has pleased the Lord to bless us as we meet from time to time. Of late we have been convicted in a special way of our need of His help and blessing. To the confession of this felt need, the Holy Spirit has given definite witness. We so much desire that our life may be under His guidance and power. Not to rest in past experiences but to press on asking and believing for greater things.

As to the future we have no special plans. If we understand our hearts our consecration stands the test, from a practical point of view. Either to stay by the occupation or to follow the example of the prophet. I Kings 19:19-21. Will our friends pray for us and for the prosperity of God's work here?

Geo. E. Effie and Dorcas Whisler

TESTIMONY.

Dear readers of the Visitor:
Greeting in Jesus' name.
I feel impressed to write a few lines for the Visitor as a testimony for Jesus. I do feel to praise Him for His saving and keeping power. I praise Him for the desire I have of living for Him. I am so glad He called me while I was young, and that I ever heeded that call. It is now nearly thirteen years since I gave my heart to God, and can truly say the way is growing brighter every day. It is truly sweet to trust in Jesus, just to take Him at His word.

This evening I just want to be fully given up to God so that He can use me in any way He sees best. I am so glad that when I first made a start He did not allow me to take my own way, for had I chosen my own way I feel I would not be as I am tonight, possibly not with the Brethren.

At the close of the meeting in which I made a start the pastor visited the converts, and as they did not care to immerse, as was my desire to be, I stopped there. I did not go on for about a year when the Lord got hold of me again, and I am so glad I became willing to take the way that He had laid down for me, and oh, the real joy I found when I obeyed Him, and tonight I just mean to go on and follow Jesus all the way. I am not feeling so well, bodily, but praise God I feel well in my soul. I just want to be a living witness for God. My desire is that I may be able to teach my little family as God would have me to do. It means so much these days to bring up a family in the right way. We truly need to be taught of God.

Remember me in your prayers.

J. Teal.

Springvale, Ont.

AN AGED SISTER'S LETTER.

"Abstain from all appearance of evil" (II Thess. 5: 22).

Dear editor: I have been impressed for a long time to write a few lines for the Visitor, as I love to read the letters of the dear brothers and sisters. If they would all make excuses as I do their would not be any. I always feel that I can't express myself as others can, and am such a poor scholar that I fear my letter may go into the waste basket, and if it does it will belong there.

I have read and re-read Bro. D. V. Heise's letter in the last issue and am so much pleased with it as I have been reading the Visitor of 1892 and 1893, being in bound form. I read the letters of those good old pilgrims such as C. Stoner, Samuel Zook and others now resting from their labors. How I do love to read them and think how they would sit and write, and now we can read their writings and think of them as reaping what they have sown. There are also the writings of brother Noah Zook and wife. O how I do love to read them. They are not second hand matter or patent medicine as Bro. Heise has it. I am so much pleased with his letter.

But I am getting away from my text to abstain from all appearance of evil. How watchful we must be that we do not say something that is not becoming ot what we profess in so many ways. We may do or say things before we think. O, I do want to be so very careful, and watch and pray that I may not say anything, or do anything to darken my profession for I have just given my all into the Lord's will. I am on the hallelujah side. Praise His name for what He is to me. I can't praise Him enough for what He has done for me, as I was so long in becoming willing to give up
all for Him. When I promised to do what He wanted me to do then the blessing came, and O how happy I was, and as I obeyed I was blessed. It is now twenty-three years that I became willing to come in this plain way. I will soon be seventy-seven. If I had been willing to come sooner what I might have done in my young days while my children were all at home. I tried to do the best I knew in the church I was in, or, the best I could in that worldly church.

I am happy on my way praising my God day and night. But I can’t go to church as much as I would like to go, but praise the Lord, He is with me at home.

Now dear elders and bishops, do write. Don’t let the dear editor beg for food for the dear ones that love so to read the letters you write. And dear young brothers and sisters, and old, don’t forget to put your full name. Some only put one, two or three letters of their name, some three stars.

I will come to a close by wishing that God may bless you all in the blessed hope of I Thess. 4: 16, 17.

Lydia Otewalt.

SUSTAINING REFUGE
I Jno. 5:18.

“We know that whosoever is born of God sinneth not; But he that is begotten of God keepeth himself, and that wicked one toucheth him not.”

I always love to bear testimony to the truth before venturing upon anything. I knew the Lord by the light of justification which happened six years ago, and the recent manifestation of God was the light of holiness thru faith in Him to cleanse from the power of sin and the devil. I praise the Lord for it.

I had longed to be perfect and pure in heart, because I read in the sacred word that Without holiness no one shall see the Lord; so when I surrendered all to God, known and unknown, I received the baptism of the Holy Spirit which flowed over me like a river, and doubt and fear has flown away. Amen. Praise His name.

Since the Lord sanctified my soul I have victory in Jesus. I mean to be always guided by the Holy Ghost, for I have said, “Yes” to the will of God. I am conscious of self-deficiency more than ever, but by obedience and co-operation God fights the enemy of my soul. Amen.

Whosoever longs to be holy will be holy, for Christ promised a satisfaction, and calls it a blessed condition, for those who hunger and thirst after righteousness shall be filled.

St. John, the beloved apostle said, “We know,” not, believe, or heard say. It is a personal experience, a fact undeniable, a process thru which we come by faith in His promise, and therefore established beyond the assaults of the skeptic. We know even to the extent and possess the assurance, of being made a new creature in Christ Jesus. This glorious transformation is possible in whosoever will. Another beautiful feature is the growth and development that will be the natural consequence of a new life in Christ, and not lifeless as many are, who dry up thru the Summer heat, and are constantly complaining of rheumatism of unbelief, neuralgia of honor seeking, heart ache of mistreatment by brethren, and murmuring of the affliction of being despised. This is the dried up Christian’s experience. But, bless the Lord, there is something like moving on the way, and the things of earth do not attract our attention. The text says, “He that is born of God sinneth not,” so he that is born of God and allows development will not sin.

The one begotten of God is the recipient of His Spirit, and just so long as that Spirit is permitted to dominate the person will not sin.

The one begotten of God must keep himself to a certain degree, but whenever one violates the divine command to “watch and pray” he forfeits the Spirit of God and the wicked one touches him. So then one born of God is capable of retaining the Spirit of God by making the effort.

The unit of our Christianity in God is then perfected by the seal of God from heaven expressed in Eph. 1: 13 and II Tim. 2: 19, and from the earth that is thru man’s devotion in Mark 13:33, 13:37, I Cor. 16:13, I Thess. 5:17, Mark 11:24.

Yours fraternally
B. M. Books.

“Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken from you up into heaven, shall so come in like manner as ye have seen Him go into heaven.”

—Acts 1:11.
Wisdom.

By Lena Carmichael.

As I lie sick in bed, I am wondering how
A blessing to man I can be;
And the thought comes to me, a poem I'll write,
For One who has done much for me.

I sought God for help; so now I'll begin:
For naught of myself could I write;
But God will inspire me with thought from above,
For He's my Salvation and Light.

My thoughts are on Wisdom, the kind from above
So freely bestowed upon all;
And to every one lacking God liberally gives,
If they only on Him will call.

First of all this free Wisdom of God it is
It changes the vile heart of sin;
Our actions, our words, and our thoughts will
be pure;
When Wisdom is dwelling within.

Then it is "peaceful"—no room for debate;
No envy or strife can abide;
When the Wisdom of God has its free course
within,
And we keep very close to His side.

This Wisdom is "gentle" not easily provoked;
Not continually stirring up strife;
For gentleness is as a jewel so bright,
It shines right out in the life.

"Easy to be entreated" comes fourth on the
Thought, easy to understand;
If the "pure" and the "peaceful" Wisdom's
within,
We'll belong to the submissive band.

This jewel, "full of mercy," enlarges our
hearts,
And makes them quickly respond
To the cry of the needy, the souls in distress,
Yes! e'en to the oceans beyond.

It is, "full of good fruits," no time to retreat;
No time to grow careless or cold;
But ever be "branches" bringing forth fruit,
Until we the great "Vine" behold.

"Without partiality," that grace comes next,
And what of it can we say;
It takes away selfishness, preference, and
boast,
O! it pays to let God have His way!

"Without hypocrisy," that's what we'll be,
If we have the Wisdom that's pure;
No back-biting, deceitful, hypocritical men
Can enter that heavenly door.

Now in summing up all, this Wisdom brings
peace;
Yes! peace, joy, light and love.
And as children of peace, we will walk in
the light,
Till we gain the fair mansions above.
Kindersley, Sask.

Selected.

Testing God's Promises.

Among the hills of New Hampshire
there was a noble farm, whose thriving
cornfields were the pride of the neighborhhood. The farmer was a rich man,
and his fine barns, granaries, woodpiles
and well kept fences showed that he
looked well to his business; he was rich
also in a warm heart; for, having no
children of his own he and his excellent
wife took one little motherless child
after another to their hearts and home,
until six adopted children sat at their
table and filled their home with gladness.
Nor did their riches end here. He
had a treasure laid up in heaven. The
farmer was rich in faith, and his pious
example shone with a beautiful light all
around. The little church not far off
loved and honored him, and made him
one of its officers. The people loved
and honored him, and appointed him
selectman of the village. A useful and
happy life was his.

Time went by with its changes, and
some it brought to the deacon. His
children one by one married and settled
and at last his wife died, his companion
for forty years, and he was left alone.
Old age had crept on, and he began
to need the affectionate care which, in
other days, he had so freely given to
others. A son invited him to make his
house his home; and friends invited
him to go and spend the rest of his days
in that ease and comfort which he could
so well afford. It was hard to sell
"the old place;" but he could do what
seemed best, since, loving it as he did,
he looked forward to that sweeter rest
which remains for the people of God
beyond the grave. It was a sorrowful
day to the little church when the good
man took his leave, and his seat was
empty in the pew.
In a few years, the son failed in business, and the failure swept away the largest half of the old man's property. Other losses followed in its wake, and like Job, he was well nigh stripped of everything. Scarcely enough was left for his daily bread. Unwilling to be a burden, he yearned for his early home, and only wished that he might end his days there. Back he traveled to his native village. He knocked at the old farm gate, and begged for lodgings beneath the old farm roof. The young farmer bade him welcome. A bargain was struck, and the old man became a hired servant where he was once the master. But no complaint of a "hard lot" ever fell from his lips. A sweet content filled his soul. Morning, midday and evening, snatches of prayer and praise floated from his bedroom into the kitchen and over the green, catching the ears of the young farmer and his wife, who often stopped and hearkened to the strain.

But what could the old man do? He could no longer swing the axe, handle the hoe, or turn the furrow, as he once had. The hard, rough work of life must be done by stronger hands than his. Ah, there was work to be done, precious work, that he could do. There were little children to be watched and tended and a burdened mother to relieve. And before many months it was plain how their little hands and hearts were stretched lovingly toward him, and even baby chirped more cheerily in his arms. It was a touching sight to see him on the log under the old beech tree, one on his bosom, another hugging his knees, a third kneeling at his side, listening with eager face to "little Moses hid in the bulrushes," or "Samuel hearkening to God," or the "mocking children ate up by bears," or "that sweet little story of old, the infant Jesus in a manger, their own blessed Savior."

The old man was never tired of these labors of love. And do you think the father and mother could help hearing what pleased their children so? No, no. His good words and simple, godly talk sunk into their hearts as well as the children's like small seeds into the bosom of the earth.

"Oh," sighed the young mother, in her innermost heart, "I want to be like that good man."

"That's the religion for me," said the strong farmer, thinking of it over his plow. Then they asked him to come and pray with them. And the good deacon fetched out his old family Bible, and set up the family altar once more, as it used to be under the old roof in his day.

And this pleased God, and He sent His Holy Spirit down into the little household; Jesus was there; and the farmer and his wife sought Jesus and found Him; and by and by they united with the little church hard by. Then they called the old man "father" and the little ones called him "dear grandfather," and he had the best seat in the chimney corner, and nothing was too good for him to have.

Because, you observe, when "hard times came to him, as they have come to hundreds and thousands in our land, he did not grumble and complain, or lose faith and get discouraged; he did just what David tells us to do. "Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." And didn't he find it true? —Sunday School Evangelist.

The seed drops into the earth to continue its kind. Good and evil in habit and in thought tend to continue in their course. The thoughts we think wear their little channel in the brain that others may turn naturally in the same direction. The way we did a task yes-
terday and today is the way we shall do it almost unconsciously tomorrow. Love and hatred, like fruits and flowers, have their seed within themselves to perpetuate their growth. There are persons in the world who harm each other for no better reasons in the world than that in the past they began doing it and so keep on. In a life of such tendencies right beginnings are a matter of grave importance.—Exchange.

IS THY GOD ABLE?

There are large dramatic possibilities in the scene at the mouth of the den of lions when the king, after a sleepless night, comes to see whether Daniel has been protected. Evidently he feels that the one under test is not Daniel, but Daniel's God. Daniel has made a good deal of his relation to God, and has allowed it to distinguish his life from others. Now came a test, not of Daniel but of his God. So the question of the king is not, "Are you alive? Have you survived?" but, "Is thy God able to deliver thee?"

That is the cry of the world still. "You say you believe in God; you talk bravely about His power; here are trying experiences, sorrow, hardship, calamity; does your faith count now? Is thy God able?" It is not so much a question as to whether believers are loyal to Him, but whether there is really anything in what they are claiming. Is there any such God as they claim to believe in? Is there any real ground for the hope which they keep declaring? Many of us will have to admit down in our hearts that the question sometimes arises whether, after all, we may not be mistaken, whether we have not made too much of this matter of religion. So we talk fearfully, or we whistle to keep up our courage, or we try to make up by bluster for the real secret doubt that we have. That is, we are not sure of God. We do not know whether our God is able or not.

That is why faith fails in so many cases in the presence of scientific discoveries or speculations. The real, triumphant faith welcomes all these new things in the assurance that every one that is finally proved true will bring more glory to God, will make the Christian revelation so much the more beauti-

(Continued on page 21)
PUBLISHERS’ NOTICE.

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

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

3. The date on the printed label will show 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., MARCH 9, 1914.

TRACTS.

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

An Interesting Conversation, per hundred, 15c.

We Would See Jesus, per hundred 15c.

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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, 1266 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.

MARTIN—ARNDT.—On Feb. 15, 1914, at the home of the officiating minister, Bish. H. B. Hoffer, David S. Martin of Fiorin, Pa., and Miss Rosa Arndt daughter of Bro. and Sr. Abram Arndt of near Mt. Joy, Pa., were united in holy matrimony.

SNYDER—SHANK.—Married, on Feb. 22, 1914 at Elizabethtown, Pa., at the home of the officiating minister, Jacob N. Martin, Mr. Harvey Snyder and Sr. Alice Shank, all of Lancaster Co., Pa.


OBITUARY.

FRETZ.—Daniel Fretz, aged 73 years, 11 months and 8 days, died at the home of his son, Cornelius in Pelham, Ont., on Feb. 15, 1914. He had been failing for over four months gradually growing weaker until death relieved him. In the greater part of his Christian life he was a member of the Brethren in Christ church, but in later years he became identified with the York Brethren and with them had his home in Pennsylvania for a few years. About three years ago he returned to his home neighborhood. His wife preceded him to the beyond five years. His remains were brought by train to Stevensville, thence to the Brethren’s M. H. for service. He leaves one brother Peter S. of Berrie, and one sister, Mrs. Samuel Winger of the same place, and six children, Isaac, Timothy and Ellen, in County Kent, Ont., Martha in Middlesex, Ont., Samuel in Sask., Can., and Cornelius in Welland Co., where he died. All were present except Ellen and Samuel. Twenty-six grand children are also left. Obsequies improved by Bro. A. Bearss from Matt. 16: 26. Subject “Profit and loss.” Interment in the old Fretz cemetery.

Great and Good Chief of the tribe of Christ, greetings—The humblest of your servants beg to kiss the hem of your garment and begs you to send to his fellow servants more gospel and less rum—African Native.
IS THY GOD ABLE?

(Continued from page 19)

ful; and every one that is not true will soon be disproved. Our God is able! Our Christ is equal to all the strain of all the new knowledge that can be found! It will all yet be a diadem of glory for Him.

Here are great social evils. They flaunt themselves in the face of society, or they skulk in dark places and wait to strike the social order in its time of peril. After all these centuries the social order is far from being what it ought to be. The saloon is here, the brothel, gambling, frivolity, covetous-ness. You cannot be honest and blink them. You cannot get away from them. They are too obvious. What then?

Do you despair? Do you give up? Do you fight on in a dogged, hopeless fashion? Do you feel that they cannot be ended—that they are here to stay, and that any thought of driving them out is chimerical? Or is thy God able?

Are you ready to enter the fight against any form of evil in the assurance that with such a God as you have any victory is possible and assured? Has humanity actually got the upper hand of your God, so that no matter how loyally His people serve Him He and they are yet to be defeated? Is that the kind of God whom you are trusting? Is thy God able?

Here is your personal life, with all its struggles, defeats and failures. What is to be the outcome after all? That old habit of yours—are you never to conquer it? That temperamental defect of yours—is it never to be made good? Is thy God able? Do you go into the struggle with the conviction that such a one as He cannot be finally defeated—that because He is on the side of your best life, therefore your best life is assured the final victory?

There are three great texts which speak of the ability of God, which ought to come with great comfort to us in our personal lives. One is the familiar verse in the Hebrews 7: 25: "He is able to save to the uttermost all who come unto God by him"—His ability meeting us at the entrance to the Christian life. Then the other is Hebrews 2: 18: "In that he himself hath suffered being tempted, he is able to succor them that are tempted"—His ability going with us on the way. Then, finally, the verse with which Jude closes his epistle: "Unto him that is able to guard you from stumbling and to set you before the presence of his glory without blemish in exceeding joy"—His ability carrying the work thru to com-pletion.

Now, is thy God able at all these points? Is He able to conquer every peculiarity of yours, so that you can enter and follow and complete the Christian life? What is your real hope for final victory? What is your real ground of expecting to come out at the end without blemish? Certainly it can hardly be your own efforts. If not, then is thy God able?—The Continent.

THE SOCIAL REGENERATION FAD

"Social Regeneration" is certainly occupying the center of the stage with many people who have good impulses. The church is losing its head over it. It seems to make people feel good to discuss it. We suspect its popularity is due to the fact that it takes the scrutiny from the individual heart to the contemplation of such vague elusive generalities as "civic righteousness," "the civic consciousness," "social uplift," etc. The selfish human heart is willing for anything except to render its dues to God. Any kind of regeneration meets with favor if it is only not "personal re-
generation,” for this kind of regeneration comes only by humble confession of personal guilt, and by accepting the merit of the divine substitute, even the Lamb of God, whose shed blood alone taketh away the sin of the world.

Social regeneration leaves a world of room for selfish pride, vanity, selfishness and self-indulgence for those who engage to bring it to pass; while individual regeneration strips off the rags of self-righteousness and causes one to see himself a poor, wretched hell-bound sinner, whose only hope lies in the mercy of God, and the love of a dying Savior. Individual regeneration is God’s excellent way. Let statesmen and politicians try to regenerate society if they will; the church has a different calling, viz., to win men out of the world to Christ, and if it has been proven, times without number that when the church devotes itself to this, its legitimate work, social betterment invariably follows as a secondary result. An old-fashioned revival of religion, with its mourner’s bench, or penitent form when sinners weep in contrition and find mercy, and then arise transformed by the power of God, would prove more effective to regenerate a community than any other agency ever devised, the opinion of the Men and Religion Movement experts, and Christian Socialism leaders to the contrary notwithstanding. If the pitiless millionaire magnate oppressor and the malignant labor agitator could be persuaded to kneel as humble suppliants for the pardon and peace of the heavenly Father, they would arise to exemplify, as will never be done in any other way, the true human brotherhood. Failing in this course they will never become reconciled, as the innate pride and selfishness in the hearts of both will prove an inseparable barrier.

Find a modern Social Regenerator, His deity, the efficacy of His shed blood, who believes in the virgin birth of Christ His deity, the efficacy of His shed blood, His present intercession, His coming again to rule the world in righteousness, and you will have a rara avis indeed, for all the social reformers we have ever known seem called upon to oppose, ridicule, denounce, or at least belittle all of these doctrines. It seems to work like some automatic device, that when noted professors, ministers and other talented speakers and writers take up anything in the way of altruism, they always become loose as to the Scriptures and the God-head of Christ. Social regeneration asks no supernatural Christ, but with a complacent self-confidence depends only upon its own ability to transform society and the world; even tho centuries of failure grimly contradict its vain-glorious pretentions. Surely if there ever was an “ignis fatuus it is this. If there ever was an optimism composed entirely of soap bubbles, rainbows and moonshine, it is this. C. C. Cook in The Lamp of Light.

STATE OF THE CHURCH.

BY R. S. FOSTER, BISHOP OF THE M. E. CHURCH.

The Church of God is today courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the Church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and of Easter and good Friday, and Church Ornamentations.

It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom.
Our great dangers as we see them are; assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel, which summed, is a fashionable Church. That Methodists should be liable to such an outcome and that there should be signs of it in a hundred years from the “sail loft,” seems almost the Miracle of History; but who that look about them today can fail to see the fact.

Do not the Methodists, in violation of God’s word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the daughters and wives of the ministry, put on gold and pearls and costly array? Would not the plain dress insisted upon by John Wesley, Bishop Ashbury, and worn by Hester Ann Rogers, Lady Huntington, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist church in any of our chief cities distinguish the attire of the communicants from that of the theater and ball goers?

Is not worldliness seen in the music? Elaborately dressed and ornamented choirs who in many cases make no profession of religion and are often sneering skeptics, go thru a cold artistic or operatic performance which is as much in harmony with spiritual worship as an opera or theater. Under such worldly performances spirituality is frozen to death.

Formerly every Methodist attended class and gave testimony of experimental religion; now the class meeting is attended by very few, and in many churches abandoned. Seldom do stewards; trustees and leaders of the church attend class. Formerly nearly every Methodist prayed, testified or exhorted in prayer meeting, now but very few are heard. Formerly shouts and praises were heard, now such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts and such like, have taken the place of religious gatherings, revival meetings, class and prayer meetings of earlier days.

How true that the Methodist discipline is a dead letter. Its rules forbid the wearing of gold or pearls or costly array! yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, and yet the church itself goes to shows, and frolics, and festivals, and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment. The early Methodist ministers were sent forth to sacrifice and suffer for Christ: they sought not places of ease and affluence, but for privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus.

Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time serving ministry without faith, endurance and holy power. Methodism formerly dealt in the great central truth, now the pulpits deal largely in generalities, and popular cultures. The glorious doctrine of Entire Sanctification is rarely heard and seldom witnessed to in the pulpits.—Printed by request of M. H. Crawford.

Let us follow in the steps of our Lord and His devoted servants in the great
missionary fields and we shall hear the Father say “My grace is sufficient for thee.”

THE MIDNIGHT CRY.

It is near midnight!—midnight of the close of the “world’s working week;” the “Saturday night!” of this world’s history—of its history since Adam decided to be “as God,” (Gen. 3: 5, 6).

Surely the eleventh hour has struck and as this old world shaken to the very foundations, (Psa. 82: 5, r. v.) passes another milestone on its way down the stream of time to eternity, anxious watchers on all sides are trying to pierce the gloom.

The gloom forsooth! Is there a ray of light in the dark forbidding aspect? (Gen. 11: 1-9).

It is no exaggeration to say that never since Babel was there such seething unrest; such universal movement: such great, deep, wide desire for change—in effect a cry arising from the very heart of humanity.

From the midst of all the turmoil and confusion; out of the world’s multiplied and complex social, political, spiritual—in a word—human problems, the cry arises!

Again it is not confined to the “children of the night.” Equally with them there seems to be a cry from “the children of the light.” Moreover the cry of both is the same. What does it mean? What is it for? Deep down at “rock bottom” both are calling for their leader.

In the case of “the children of the night” it is a vague, inarticulate cry; the result of groping about something new, something different. They are destroying “the foundations of the faith,” (Psa. 11: 3) and getting further and further away from God.

In the case of the “children of the light,” however there is no uncertainty about the cry—it is a cry for the “Captain of their Salvation,” (Heb. 2: 10).

Again, be it noted, one cause is producing the cry of both, viz., the opposition of Satan to God, and this opposition is revealed in the Scriptures from beginning to end. The Bible is the only means wherewith to fathom the dark secrets of this world’s sin-cursed history.

But the “children of the night” will not heed the sure word of prophecy, (II Peter 1: 19). As in the days of Noah. God is not being taken in consideration (Gen. 6: 5; Luke 17: 26), much less Satan; consequently they are being gulled into a false sense of security—“peace, peace, when there is no peace” (Jer. 6: 14). Without a foundation, how can there be peace, or any prospect of it? And what is there of this world established, unless it be the wickedness of man? (Gen. 6: 5; Matt. 24: 38).

The very character and key word of this age is movement!—movement!!—movement!!! (The latest religious one being a still movement.) And so the mass of mankind is rapidly being prepared for the great deception—the worshipping of Satan as God. When the time is ripe their leader will appear, (Rev. 13; II Thess. 2: 1-12).

By the children of the light it is not the visible or nominal church which is meant; for that is a perfect Babel of sects, denominations, creeds, religious shibboleths and human organizations. In the name of Christianity it is fast settling down, with poesy, piety and second-hand religion, in a whirlpool of worldliness, trying in vain to stem the current by a gospel of “fun,” “good time,” or “entertainment.”

By the children of the light it is the true Church which is meant, the Body
of Christ, (Heb. 12: 23; Eph. 1: 22), in but not of the world!

Under the guidance of the Holy Spirit, it is carrying on the work of God, much of which has been left undone during the centuries and has had to be crowded into the last watch of the night. Consequently, the faithful few, (Luke 12: 32), are standing in the gap; almost overwhelmed with the burden, it would seem in some cases breaking down under the stress and strain; gripped in the rush of modern times, which is one result of the “last hour,” great, driving attacks of the enemy.

What is to be done?

While the children of the night move on with their false hopes in man and humanity, the children of the light should more than ever stand united, (I Cor. 12: 13), four square against the foe, in the strength of their Leader, thru the finished work of Calvary.

It is too late to trifle! Let the shackles of sectarianism and other isms be broken! The work to be accomplished is not in the conversion of the world, but the calling out of a people for the Lord from every kindred and tongue and nation. (Luke 1: 17; Acts 15: 14; Rev. 5: 9; I Pet. 2: 9, 10).

God is unchanging (Mal. 3: 6; Jas. 1: 17). He is still looking for those thru whom He can carry out His purposes (II Chron. 16: 19; Zech. 4: 10). He is still using the weak and base things of the world, (I Cor. 1: 27-29).

It would seem that these are the days when God will, more than ever use the independent worker, the independent mission, the independent missionary, (independent in the sense of being separated from the world and its ways), for the glory of His holy name and the bringing in of His kingdom, (I Cor. 15: 24-28). On the other hand, more than ever, Satan and his hosts with increased malignity and energy will attempt to thwart the unchangeable plans purposes and work of Jehovah until God’s clock strikes (Mark 13: 32) and the last prayer of the Bible is answered by the fulfillment of the last promise (Rev. 22: 20).—“Phulox” in Notes on Bible Study.

NONE IN HELL.

“Tracts everywhere!” said a youth, with a sneer, as a young Christian lad handed him a leaflet one Lord’s day afternoon.

“No,” said the lad quietly “there will be none in hell,” and passed on.

God fastened that single sentence as a nail in a sure place and he could not get rid of it. “None in hell!” seemed to echo in his ears every time he saw a tract, and ultimately he was converted.

Reader, there will be “None in hell!” neither Gospel invitations, nor Gospel entreaties.

How eagerly the lost multitudes, in the hopeless region of despair would welcome the first invitation of mercy; but their day is past, their time of grace is o’er. Of these there is “None in hell!” How are you treating them on earth? These golden opportunities, solemn warnings—these loving invitations of God, as John 3: 16, “For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” Accept them, speedily; for O, remember there will be “NONE IN HELL” (Prov. 1: 24-28).—Sel.

Pray that for the Chinese girl a trained mind may be everywhere more highly esteemed than a pair of crippled feet.

Thousands in the homeland have feasted on fat things, but have they ever looked at the map of the world?
OUR YOUNG PEOPLE.

A FEW WORDS FOR MY MASTER

"Because thy loving kindness is better than life, my lips shall praise thee." (Psa. 63:3).

I enjoy the testimonies given in the Visitor so much, especially those of our young people, but there seem to be so few who write for our Young People's Page.

I have been impressed a number of times to write, but feeling my weakness in not being able to express myself I did not obey. But by God's help I mean to obey and follow Him every step of the way.

Some times we think, well that is just a little thing I won't need to do that, but I find that to obey in the very smallest act oftentimes brings the greatest blessing.

Oh how I thank God tonight for giving me a will to do His will.

I was converted when but a mere child, although not as obedient at times as I should have been. I realize I have been protected from the things of the world that I otherwise would not have been.

For a number of years I had what we call an up and down life; at times I realized God's approval was resting upon me and I had peace and joy, but like too many people are doing today I went on feelings, and, like Bro. Zook said in one of his sermons, if some people don't receive a great blessing from God several times a week or every day they think something is wrong and lose the blessing by doubting what God has done for them.

I believe it is quite often lack of faith, or not knowing how to believe or trust God. But, praise the Lord, there is deliverance and I have found it.

A little over two years ago the Lord wonderfully sanctified me, although I have made what looked to me like a great mistake since then but as I took my place before God and man, I gained the victory. Praise His name I can truly say the last four months have been the happiest days of my life.

We have been favored by having Bro. J. R. Zook conduct a series of meetings for us here. Thank God for the number that have stepped out on the Lord's side. But tonight my heart goes out for the many who are unsaved. The prayer of my heart is that many more precious souls will "Cut the shore lines, and launch out into the deep where the full tide flows."

The four weeks of meetings truly was a feasting time to my soul. My faith has been strengthened and some way I see new beauties in God that I never had seen before. I can say with the Psalmist "My soul followeth hard after thee: thy right hand upholdeth me. (Psa. 63:8)."

O praise Him, tonight my cup of joy is full and running over. As the poet says, "I have lost myself in Jesus, I am sinking unto God." etc.

God is not pleased with a half-hearted service, neither does it pay. When we surrender all to Jesus the blessings come. Glory to God. The devil used to tempt me because I cannot express myself like I see others do, either in testifying, praying or shouting, but praise the Lord I can weep it out, its' better felt than told.

I am glad we don't need to pray for tests and trials or blessings either but as we keep in close touch with our Saviour everything else comes alright.

A close walk with God is the secret of a happy life. My desire is to sink a little deeper into God each day.

Pray for me that I may continue faithful.

Effie Kern
Upland Calif.

FROM A YOUNG SISTER.

Dear readers:

I have lately felt impressed to write for the Visitor. The tempter seemed to say, "There are many who are better able to write than you, let them write." But then there came to my mind the parable our Lord taught about talents. Even if I only have one talent should I not use that instead of hiding it away.

I'm so glad that Jesus never asks us to do anything that we cannot do or that would be harmful for us. He is always ever near to help if we only remain pliable and obedient in His hands. He will not tempt us above that which we are able to stand but will with the temptation send a way of escape.

I praise God this afternoon for the way of holiness and the knowledge that we must obey daily if we would have God's approval resting upon us.

I was impressed with a piece I read in a paper some time ago on "Our Testing."

"Hast thou a sorrow?" faith said to my soul;
"It shows thy Father seeks thy betterment. Ask Him so to direct it and control. That thou mayest gain the blessing with it sent."

God knows that a level life is not the best for us and so He casts a hill now and then. Trials make us stronger and we can rejoice in them if we remember that they are sent for our good.

My desire is to be, as it were, hid away with Christ in God. Pray for me.

Your unworthy sister

Esther G. Lenhart

EXPERIENCE

Dear readers of the Visitor:

Greetings in the precious name of Jesus.

"I will praise the Lord with my whole heart" (Psalm 111:1). My heart is overflowing with the love of God. Praise His holy name.

I knew my life did not have the power it should have. I truly knew I needed more of God but was unwilling to take the way. Then my heart was opened to God and He showed me two things He wanted me to do, I obeyed. Then last evening I told Bro. M. G. Engle and wife, just how I felt. After conversing a little while we knelt in prayer. Bro. Engle prayed then told me to just open my heart to the Lord. I could not pray much, but I could feel the power of God and He wonderfully spoke to me. Some of the things God asked me to yield to Him were a little hard, but praise His name, I said yes to His will and He put the blessed Holy Spirit into my heart and life. I used to wonder how folks could tell so definitely just when God sanctified their souls. I know now. Praise the Lord forever and ever.

I feel as Paul wrote in II Timothy 2:21, that, God has sanctified me for His service. Romans 8:35, 39: "For I am persuaded that neither death, nor life nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Jesus Christ our Lord."

He's done so much for me.

Remember me in your prayers.

Edith M. Haynes.

Abilene, Kan.

TOMMY'S PRAYER.

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The Master in his teaching constantly emphasized this thought. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Nor is it alone in the New Testament that this truth is taught. "Like as a father pitieth his children so the Lord pitieth them that fear him," says David.

However trivial our troubles may be when weighed in the balance of the Eternal, it is no trivial thing to the heavenly Father that any child of his should be in trouble. And altho as an earthly father he may inflict chastisement, or permit suffering from the natural consequences of their folly and sin, His eye is ever over His children, and He will not suffer them to be afflicted beyond what they are able to bear.

If then we fail to get an answer to our prayers it is because we ask amiss. Often in these columns we have given examples of answers to the prayers of children. The following, taken from the English Christian Herald, is but one more instance of the way in which the faith of "one of these little ones" was honored by Him who is the God of the fatherless.

During the years I was at work in the slums of Southeast London, writes Philip I. Roberts, the following example of a simple faith came to my knowledge. A poor little slum child of about eleven developed a malady which demanded an instant operation. He was taken to Guy's Hospital, where the great doctor who examined him had to tell him that there was just a fighting chance for his life.

The seats of the operating table, rising tier above tier, like the gallery of a church, were filled with long rows of students who had come to witness the greatest surgeon of his time use the knife. The little patient was brought in, and during some preliminaries, placed in a cushioned chair. Looking round at the great throng of men, he said timidly to one of the assistant doctors: "Please, sir, I should be very glad if one of you gentlemen would say just a little prayer for me."

There was a profound silence. Nobody moved, so the little slum child knelt down and said: "Dear Jesus, I'm only a poor, euk,
little lad, but, p'ase help this kind gentleman, so that he shall do his work right. Amen.” Having said that, the boy climbed on the table and lay back with a smile lighting up his face.

The great surgeon stood at the head of the table, fully aware that he was about to perform an operation that would test his skill to the utmost. For a moment or so he was visibly agitated. The students exchanged glances. Never had they seen their chief unnerved before, and this condition now augured but ill for the life of the waif. Yet as he looked on the still moving lips of the prostrate boy, a great calm settle over the doctor. He commenced to operate, and immediately realized that the shum child’s prayer was being answered. Coolness of head, steadiness of hand, and delicacy of touch all came as they were needed, to the skillful surgeon.

Next morning the surgeon stood in the ward by the bedside of his little patient. Taking his hand he said: “Well, Tommy, Jesus heard your prayer yesterday.” A confident smile lit up the boy’s face as he answered: “I knew he would.” Then his features clouded over, and he said: “You were very good to me, too, doctor. And I have nothing to give—nothing at all.” Then a happy thought came to him and his face lit up again, and he whispered: “But I can keep on praying to Jesus for you, can’t I?” A great lump came into the doctor’s throat. “That you can,” he answered huskily, “and that will be better than any sort of money, for God knows I need the prayers of one like you.”—The Christian.

SELF

Others may annoy us at times, but there is not one but has trouble in one way or another with self. Just to know what position to take towards the self-nature that will assert itself, is often puzzling to the young Christian. Which are right impulses arising from his own natural self, and which are really sin working in him, is a question that perplexes many a beginner in the Christian way. But it is not so hard to discern between them. The natural self can be made useful to God, but the sinful self never.

Selfishness, wherever it is found growing, is ugly and mean. List a mfwy mfwy is ugly and mean. It is ever looking out for its own interest and pleasure with no thought of the good of others. It stands in opposition to the very spirit of Christ, and all that is his. The Christian must set himself sternly against this disposition if he would succeed.

Self-esteem needs to be watched carefully for it is treacherous, blinding the eyes and heart to one’s own faults. The opposite of self-esteem is self-accusation, and is just as weakening to the Christian character. It is wrong to think much of one’s self, but it is just as weakening to Christian character to be always accusing one’s self. To be well balanced, a person should feel keenly any wrong move he makes or unwise word he says, but when he has done what he can to undo this mistake he will quit worrying and leave it with God.

Self-love is detrimental. It must be ruled out of the camp if one would be a servant of the Lord Jesus. Self-condemnation, the opposite in nature, is almost as destructive to Christian life. The one only sees things in the light of its own interests, while the other makes one ashamed, afraid, helpless and unhappy. Shun both of them as real enemies of the soul.

Self-praise is an unlovely trait and covers any good one might wish to do, with a dress that is hateful to those one would wish to help. Self-praise and boasting are brothers and both ought to be routed entirely. Self-blame is exactly opposite, and ought to be shunned tho it comes as a friend to keep one humble.

Self-consciousness is a tender thing and like a spoiled child, it demands attention or it will make a scene. To the self-conscious person it seems all eyes are upon him to see the blunder he is sure to make. Self-always blushing, trembling, miserable. The antidote for this misery is to cultivate the beautiful grace of self-forgetfulness. Set about helping others and make others comfortable.

Self-reliance is a strong trait and in a very few must be restrained, but in most all it is to be cultivated. Without a measure of this, one is too weak to do anything. Self-confidence is almost as needful and in many must be cultivated.

Only those traits are to be encouraged that will prove a blessing.—Sel.

It is easier to use Bible language than to obey Bible commands.
HELPS FOR YOUNG CONVERTS.

The shield of faith. There is an enemy, and he must be prevented from wounding. For this purpose the shield is provided and is adequate. Use it.

Go on. Progress is safety and victory. To stop is to stagnate, which is death.

Choose your own company. Heart fellowship with holy people is not only safe but delightful. How can two walk together unless they be agreed? Sin is contaminating, contagious.

Do not be afraid of overzeal. Not many backslide that way. Lukewarmness is nauseous to God. Christianity is intensity, earnestness at white heat. Fire is always hot.

Use your wits. Opportunities are all about you. See them, seize them, and use them. Every faithful effort increases the power and pleasure. The “don’t sees” are a class of slumberers who fill the same ditch with the “I can’ts.”

“Watch: not your neighbor, but yourself. Keep a vigilant eye on your enemy. Hold no parley with him; his every movement is to betray. His hoof he can not hide under a sheep’s skin. Note his tracks.

Fight: not folks, but sin. Use your sword, the Word of God. Learn to thrust and strike as well as parry. Practise sword exercise. Do not be sentimental about sin; its aim is to kill you. Kill it.

Pray: not selfishly with a heart full of covetous desires after things you think you want, but heroically; with the spirit of sacrifice, desiring above every thing the triumph of the kingdom in you and thru you.

Cultivate the graces of courtesy, gentleness, and patience. They are highly ornamental and much admired. They lend weight to influence. Then they are healthful and joy-giving. Do not leave them off for a moment.

Use your mouth for the kingdom. Talk is the greatest agency among men for producing good-will. Sin is never silent. Salvation needs advocates. The more you talk about it, the more you will enjoy it. Testimony strengthens faith and holds experience.

Be cheerful. Bury your sorrow. The world needs sunshine. Only cheerful ministers can help lift folks Christ-ward. Groaning becomes a habit both disagreeable and bad.

Attend all the means of grace: they are streams that make glad the city of God. Neglect them, and your heart becomes a desert; improve them, and it flourishes like a watered garden.

Search for the good in folks and things. Keep alive; only dead things decay.

Make your imaginations, spiritualize your senses, not sensualize your spirit.

Live in open fellowship with Jesus by the spirit. Let the world know that you are not ashamed of your comradeship with the Son of God. While you thus honor him on earth, he will so honor you before his Father and among the angels.—Selected.

A TESTIMONY.

The following testimony is a part of a private letter received from a sister who lives in Western Canada, moved from Howick, Ont., a few years ago: “I am so glad for salvation, and, that I have yielded myself to my precious Savior. I can say He is truly precious to me. I know that He is able to keep that which I have committed to Him. Praise His name! I cannot praise Him enough for what He has done, and is still doing for me. My desire is to live close to Him. “There is nothing so sweet as the Savior’s smile.”

“Wonderful promise! all things are mine, Jesus my surety, Savior divine, Mine by a covenant, ordered and sure, Signed by His life blood, sealed and secure.

Wonderful, wonderful promise. Lord be it mine: Glory and blessing forever, Savior be Thine.”

CUFF.

A TRUE STORY OF A NEGRO SLAVE.

Cuff was a negro slave who lived in the South before the war. He was a joyful Christian and a faithful servant. His master, however, was in need of money and one day a young planter, who was an infidel, came to buy Cuff. The price was agreed upon and the Christian slave was sold to the infidel. But in parting with him the master said, “You will find Cuff a good worker and every respect but one.”

“And what is that?” said the master.

“He will pray and you can’t break him of it, but that’s his only fault.”
"I'll soon whip that out of him" remarked the infidel.

"I fear not" said the former master—"and would not advise you to try it; he would rather die than give it up."

Cuff proved faithful to the new master, the same as he had to the old. The master soon got word that he had been praying, and on calling him said, "Cuff, you must not pray any more, we can't have any praying around here; never let me hear any more about this nonsence."

Cuff replied, "O massa, I loves to pray to Jesus, and when I pray I loves you and Missus all the more, and can work all the harder for you."

But he was sternly forbidden ever to pray any more under penalty of a severe flogging. That evening, when the day's work was done, he talked to his God, like Daniel of old, as he had afore-time. Next morning he was summoned to appear before his master, who demanded of him why he had disobeyed him.

"O massa, I has to pray, I can't live without it" said Cuff.

At this the master flew into a terrible rage and ordered Cuff to be tied to the whipping post, and his shirt off. He then applied the rawhide with all the force he possessed, until his young wife ran out in tears and begged him to stop. The man was so infuriated that he threatened to punish her next, if she did not leave him, then continued to apply the lash until his strength was exhausted. Then he ordered the bleeding back washed in salt water; and the shirt on and the poor slave to be about his work.

Cuff went away singing in a groaning voice:

"My suffering time will soon be o'er,
When I shall sigh and weep no more."

He worked faithfully all that day, tho in much pain, as the blood oozed from his back where the lash had made long, deep furrows. Meanwhile, God was working on his master. He saw his wickedness and cruelty to that poor soul, whose only fault had been his fidelity, and conviction seized upon him, by night he was in great distress of mind. He went to bed but could not sleep. Such was his agony at midnight that he awoke his wife and told her that he was dying.

"Shall I call in the Doctor?" she said.

"No, no; I don't want a doctor—is there anyone on the plantation that can pray for me? I am afraid that I am going to hell."

"I don't know of anyone" said his wife, "except the slave you punished this morning."

"Do you think he would pray for me?" he anxiously inquired.

"Yes, I think he would" she replied.

"Well, send for him quickly."

On going after Cuff they found him on his knees in prayer, and when called he supposed it was to be punished again. On being taken to the master's room he found him writhing in agony. The master groaning, said, "O Cuff can you pray for me?"

"Yes, bless de Lord, Massa, I'se been prayin' for you all night; and at this dropped on his knees and, like Jacob of old, wrestled in prayer; and before the breaking of the day witnessed the conversion of both master and mistress.

Master and slave embraced, race difference and past cruelty were swept away by the love of God, and tears of joy were mingled. Cuff was immediately set free. He never worked another day on the plantation.

The master took Cuff and went out to preach the Gospel; they traveled all over the South, witnessing to the power
of Christ to save to the uttermost. This is what the love of God will do for a person.—Sel.

NOT MY BUSINESS.

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed, he said:

"Gentlemen, it is not my business."

A few days after, his wife and daughter were coming home in the lightning express. In his grand carriage with levered attendants, he rode to the depot, thinking of his splendid business, and planning for the morrow. Hark! did some one say, "Accident?" There are twenty-five railroad centers in St. Louis. If there has been an accident it is not likely that it happened on the—Mississippi Railroad. Yet it troubled him. "It is his business" now. The horses are stopped on the instant, and upon inquiring he finds it has occurred twenty-five miles distant, on the—and Mississippi. He telegraphs to the superintendent:

"I will give you five hundred dollars for an extra engine."

The answer flashes back, "No."

"I will give you one thousand dollars for an engine."

"A train with surgeons and nurses has already gone forward and we have no other."

With white face and anxious brow, the man paced the station to and fro. That is his business now. In half an hour, perhaps, which seemed to him a half century, the train arrived. He hurried towards it, and in the tender found the mangled and lifeless remains of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, which was drank fifty miles away, by a railroad employee, was the cause of the catastrophe.

Who dares say of this tremendous question, "It is not my business?"—Ex.

FAITH WITHOUT WORKS IS DEAD.

Let us turn for awhile to James 2, and see what the apostle has to say, regarding one of the most essential themes of the Christian religion. In the first place he warns us not to be partial, and to show respect to the rich only, but we must show love to everybody, but especially to the poor. "But ye have despised the poor," or, ye have rejected the ones whom God can and does use, and have received those, who thru being filled with the riches of this world and its pleasures, have no love for the cause of Christ, and therefore should have no fellowship with you, who have been bought by Jesus' blood. If you fulfill the law which Jesus gave in John 13:34; you are wise and do well, but if not you are become a transgressor and are not pleasing in the sight of God.

The apostle in the 14th verse brings us again to the subject of faith. The faith which is selfish, and does not see the needs of others is useless, and is more or less a hindrance to God's work. So we must add works to our faith so that we may please our Lord and Savior. Our faith is made perfect by our works. We read in Genesis chapter 22, an account of the trial of Abraham's faith, when by obedience to God, he offered up Isaac, his only son on the altar, and it was counted unto him for righteousness. For as our natural body without the Spirit would be dead, so our faith would be also, unless, works were added to it. No good works of ours, can indeed justify our persons before God, but they are necessary to manifest our justification before men.

From a Saskatchewan Brother.
THE OPEN DOOR.

Jesus said to a Church, "Behold I set before you an open door, and no man can shut it." A door is a medium of passage, We say to some one we love, "Our door is always open." It means to that one an invitation to shelter, food, and rest, and society and love. It means a blessed opportunity, and a comforting hope. This is enough at least for a few moments of holy thought. This is exactly the gospel message to those who have fallen, "You may rise." To those who have sinned He says, "Go and sin no more." To those who have spoiled their record and blotted life's fair page, He says, "I give you a new page: make it beautiful." To those whose hearts are broken over past sins and failures He says, "I heal the broken hearted." To those who are chained by evil habits He says, "I am the Lion of the Tribe of Judah that can break every chain." To those whose moral defects have been so multiplied that it seems useless to strive any more as there is nothing but ruin ahead, He says, "I will give the valley of Achor for a door of hope." Achor was a dark place in the nation's history—a place of disaster, defeat and wreck: and that place of darkness is made a door of hope. This is what Jesus is doing in this weary world where the wreck and ruin came, He sets up His cross. Where sin caused the blight and the curse, the cleansing blood flows, and the moral desert is made to blossom as the garden of the Lord. No sinner need despair, no wanderer from God need be permanently lost, if he will but know it, One mighty to save is seeking him and calling with a compassionate love.

God sets a door of hope before His blood-bought Church. Jesus knew that His regenerated children would have a struggle with the forces of sin pent up within them. But the mighty Christ was fully equal to the emergency.

Jesus loved the Church and gave Himself for it that He might sanctify it, having cleansed it, that He might present it to Himself a glorious Church not having spot or wrinkle or any such thing, but that it should be holy and without blemish. "A door of hope" is opened. A possibility is set before all the children of God. There is light for darkness. There is purity to supplant our impurity. The opportunity is ours to be not only regenerated, but wholly sanctified and ultimately glorified.

There is also set before us a door of opportunity for larger usefulness, "Ye shall have power after that the Holy Ghost has come upon you." People of humble talents and limited education have received the baptism with the Holy Spirit and suddenly developed the most extraordinary usefulness. People unprepossessing in appearance, and with no striking gifts and no family connections that would lift them into prominence have utterly surpassed more favored people in usefulness. O soul, out in sin, enter the open door, Christ, and be saved! O Christian pass thru the Pentecostal door and be sanctified. O believer, enter the door of larger usefulness!—Sel. by Addie G. Wolgemuth, Mt. Joy, Pa.

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

Great Britain derived 72 per cent. of her chilled and frozen meat, not from her own Oversea Dominions, but from fruitful Argentina.

A wider view of things is needed of the trackless waste—of the Regions Beyond, how things about our feet command our lives.
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 waves 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, the 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 infamy”—“Lost in Death”—“A lost man”—“A lost woman”—“A lost child.” All these words call up sad thoughts. But to be lost at last!—how mournful. What a fate for you or for me. What an end for one who might have been a son of God, an heir of glory, a companion of angels and glorified saints; to miss the heavenly port, and fail of the grace of God, to perish and be lost!

—TOMBSTONE EPISTAPH—

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

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

—TERRIBLE TO SEEK FOR GAIN—

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

Do you seek pleasure? A young lady stood on the verge that overhung the boiling flood of Niagara, and saw a beautiful flower growing there. She coveted it; she reached forth her hand 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...