

3-23-1914

Evangelical Visitor- March 23, 1914. Vol. XXVIII. No. 6.

George Detwiler

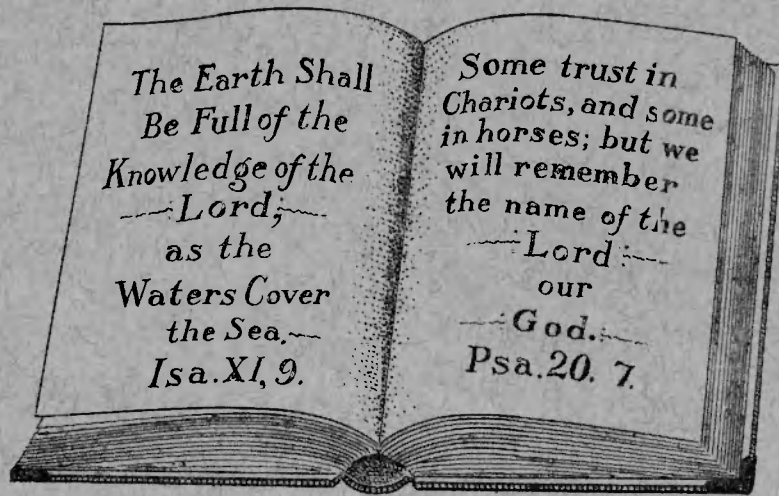
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Recommended CitationDetwiler, George, "Evangelical Visitor- March 23, 1914. Vol. XXVIII. No. 6." (1914). *Evangelical Visitor (1887-1999)*. 606.<https://mosaic.messiah.edu/evanvisitor/606>

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Evangelical



Visitor.

GRANTHAM, PA.

March 23, 1914.

TIME, DEATH AND ETERNITY.

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

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

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

And, reader, *thine own* turn to enter *Eternity* will shortly come. Ask thy-

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

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

Halt! Why will you meet God with an unsaved soul? He wills it not. 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

Evangelical Visitor

The Gospel of Christ.....Saves all Who Believe

VOL. XXVIII. GRANTHAM, PA., MONDAY, MARCH 23, 1914.

No. 6.

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THE MASTER CALLS FOR YOU

Hark, the voice of Jesus crying—
"Who will go and work today?
Fields are white and harvest waiting!
Who will bear the sheaves away?"
Loud and strong the Master calleth,
Rich reward he offers thee;
Who will answer, gladly saying,
"Here am I, send me, send me."

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer—
You can help them at your door.
If you cannot give your thousands,
You can give the widow's mite;
And the least you do for Jesus
Will be precious in his sight.

If you cannot speak like angels—
If you cannot preach like Paul—
You can tell the love of Jesus;
You can say He died for all.
If you cannot rouse the wicked
With the judgments' dread alarms,

You can lead the little children
To the Savior's waiting arms.

If you cannot be the watchman
Standing high on Zion's wall,
Pointing out the path to heaven,
Offering life and peace to all
With your prayers and with your bounties
You can do what heaven demands;
You can be like faithful Aaron
Holding up the prophet's hands,

If among the older people
You may not be apt to teach,
"Feed my Lambs," said Christ, our Shepherd
"Place the food within their reach;"
And it may be that the children
You have led with trembling hand
Will be found among your ewels
When you reach the better land.

Let now hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you.
Take the tasks He gives you gladly,
Let His work your pleasure be;
Answer quickly when He calleth
"Here am I; send me, send me!"
Selected:—Omar Worman,

THE OTHER MAN

The other man is sometimes meant,
When lessons reach my ear:
The man who is not in the class
Should be the man to hear:
And I must go and search him out
And bring him; this is clear.

The other fellow is the man
The Master says he'll need.
'Twas Andrew brought the "other man"
Like him, then, should I speed
To bring my brother where he'll hear
The Word of Life, indeed.

If Andrew had not gone and brought
His brother, that far day,
Would life have been as sweet to him,
I wonder; can you say?
And would life be so rich for us
Had Peter stayed away?

The other man is never far
For us to reach, and tell
The wondrous news of Jesus' love
Which rescues men from hell.
Oh, let us each go forth and find
The brother loved so well!

Evangelical Visitor
A Bi-Weekly

Religious Journal

For the exposition of true, practical piety and devoted to the spread of EVANGELICAL truths and the Unity of the church.

Published in the interests of the
Brethren in Christ Church
of
U. S. A. Canada and Foreign Countries,
At Grantham, Pa.
Printed by the **GRANTHAM PRINTING CO.**

EDITOR GEO. DETWILER.

SUBSCRIPTIONS.

PER YEAR,\$1.00
SIX MONTHS,50 cts.
To FOREIGN COUNTRIES, \$1.25 A YEAR.
(SAMPLE COPIES FREE.)

*Remittances should be made by P. O.
Money order, or Bank Drafts.*

Entered as Second-Class Matter
December 20, 1912, at the post office
at Grantham, Pennsylvania, under the
Act of March 3, 1879.

Office Manager,
GEORGE DETWILER.

ASSOCIATES:

BISHOP W. O. BAKER, Louisville Ohio
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ELDER F. H. HESS, . . . Grantham, Pa.

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

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

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

EDITORIAL.

PENNSYLVANIA STATE COUNCIL

The Pennsylvania State Council is to convene at the Messiah Home Harrisburg, Thursday 9 a. m. April 9.

General Executive Board.

AN APPEAL

To our dear Brotherhood:

The Jabbok Faith Orphanage at Thomas, Okla. because of a shortage in crops, and of the heavy expense during the year, is obliged to call on the church in general to help make up the church's obligation to Brother and Sister A. L. Eisenhower according to agreement which is \$500, the local church having assumed a part of this obligation, \$300 thus leaving to the church in general \$200. It is greatly hoped that the Brotherhood will quickly respond and meet it before General Conference next May.

May we all come up to the help of the Lord in this great and glorious work of saving the homeless children. The ones who are giving their time and labors to make these orphanages a possibility are making the greatest sacrifices.

Send all contributions to D. R. Eyster Thomas, Okla.

Yours in full confidence.

J. R. Zook President

D. R. Eyster Sec'y & Treas.

Have you looked whether your subscription credit is in the future? If it is not yet in the future would you not kindly attend to it at once. Please send in your renewal. We thank you in advance.

PUT CHRIST upon all your accounts and secrets.—*Rutherford.*

PANTHEISM

When the editor was asked to prepare a paper for Bible Conference on "What attitude does Pantheism bear to Christianity?" we felt that it was a mistake because of its being a subject to which we had never given any close attention. However recognizing that it was a subject of sufficient importance and interest to command recognition we set about gathering such information as we could find in dictionaries and cyclopedias and presented them to the Conference. Unexpectedly to us a resolution was passed by the Conference that the article be reproduced in the columns of the VISITOR. So in compliance with that resolution we herewith present it to our readers, explaining, however, that nearly all is matter culled from Fausett's Cyclopedia of Religious Knowledge.

That Israel just before going into captivity had lapsed into both idolatry and pantheism is the testimony of Habakkuk who it is said was God's testimony to Himself as against idolatry and pantheism. In chapter one verses 15 and 16 there is an illustration as to what is pantheistic worship. "They take up all of them with the angle, they catch them in their net, and gather them in their drag; therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous." Here the net and the drag, lifeless things, are made the object of worship because they bring gain to their owner. So, as the definition gives it, "God is everything and everything is God.

It is very plain that the pantheistic belief degrades God as will be seen in the article quoted below. It will also be seen that Christian Science, New Theology, Destructive Higher Criticism

and other modern cults, are, in part, at least, pantheistic.

Evidently, therefore, pantheism is unfriendly to Christianity and cannot in any sense be regarded as possessing virtues which would justify the believer in the religion of Jesus Christ in entertaining such a belief much less practice religious worship after that order.

The cyclopedia article is as follows:

Pantheism (from Pan, everything, and Theis, God), the belief that God is everything and everything God. In one form pantheism may be regarded as a protest against materialism. Those who regarded the visible world as the sum total of all things, became, from the very nature of the case, atheists. Those who recognized that tho'ts and feelings are things just as real as things that can be touched were, so far, emancipated from the blank hopelessness of the materialist creed. Pantheism may be regarded as an importation from the Eastern philosophies, the ground-work of which was the belief in an Infinite Eternal Being which clothes itself in a multiplicity of forms, and thus makes up the Universe. But the great origin of modern pantheism must be traced to Germany. The endeavor to construct a basis of belief which should supercede the old traditional supremacy over the conscience claimed by the Church of Rome led to the theories of Spinoza, of Shelling, of Hegel, and upon these theories much of the succeeding pantheism of modern tho't. has been founded. The first postulate of the system is, not an objective faith which rules and regenerates the life of man, but religious ideas and tho'ts. which have to find their asimilation in the facts of the universe, and to make these fit in with arbitrary assumption. The sense of harmony, the aesthetic faculty, requires a riligion, and therefore a religion which meets this want must be true. Of course where free license is thus given to the imagination, it is no wonder that pantheism takes a thousand forms. "Matter," says one, "does not exist except as an idea of our minds." "Matter," says another, "is the body of

God, and the unseen life, energy, intelligence of the universe are his soul. The two co-exist and are inseparable." "There is no God beside Me," says the Creator by His prophet Isaiah; but the pantheist applies this to the universe, and represents it as saying, "I am God, and there is no other." It is true that the higher expression of pantheism admits such ideas as God, Revelation, Creation, Providence, as something more than subjective—as expressing realities beyond the mind. But, unfortunately, when it is sought to fix and define these realities, they vanish like shadows. Thus a very able Unitarian minister, speaking of Gibbon's account himself sitting in the Coliseum, and of suddenly resolving there and then to write his famous book, regards that resolution as parallel to the inspiration of the Hebrew prophets who heard the word of the Lord speaking to them and sending them message. But such a comparison is not exalting to the modern writer—it simply drags down the ancient. To deny any real inspiration which comes direct from God, without any modification beyond that caused by the imperfection of the mind to comprehend it, is practically pantheism. It denies personal intercourse between God and the soul. There may be a veiled pantheism, too, in the view so often put forth of late, that conceptions of God have varied from age to age according to human circumstances. Thus the Jew conceived of God as a Deliverer when the exodus from Egypt was new, and as a Legislator when order supervened upon anarchy, and as King when the nation was united, and as Father when Christ had compassion on the multitudes. There is truth, of course, in all this, as there is in the modern conception that He is an all-pervading beneficent Power: but it becomes error if it ignores the fact that God is, and ever has been all these. The original Grounds of faith in a Divine Creator, and Ruler, and King, and Savior, fail, when one aspect only is confessed. The supposed discovery becomes a mere childish game at hide-and-seek, where the finder and found are identical; fear and gratitude are pre-

dictated, but the source from which they spring becomes a shadow.

Unhappily pantheism involves moral consequences of a sad character. The sinking of the personal distinction between man and God is followed by the loss of the affections and the conscience, which are the very life of religion. If God is already identified with His creatures, where is the room for obedience to Him, for His supreme law, for prayer which asks for what otherwise it would not receive? Above all the holiness of God would disappear, as He becomes identified with the struggles and failures of the creation. "The comparative and relative perfection of His being," we are told, "is only to be reached by strife within and without, from which the spirit mounts stronger after every conflict." It is impossible to exaggerate the moral danger of assuming as evil men did of old, that we are delivered to do all the abominations of sin (Jer. 7:10), that evil, in fact, is a necessity for the production of virtue, not a moral consequence of liberty, and that the teaching of Holy Scripture is erroneous when it tells us that two possibilities are open to us, life and death, between which man has to choose. Free will is the very center of human personality, and without it we lose the distinction between human agency and the agency of God. Deeply instructive is it to watch the progress downward of this distinction. There is a strife going on, says the modern pantheist, and its conditions make the world so bad that it is only just endurable, and the progress of civilization makes things worse, for they increase the consciousness of misery. Such is the pantheism of pessimism, identified with the name of Schopenhauer. "I know no theory of the Universe," says a celebrated living writer, "which leads me to think that it would not have been better for mankind if they had never been born."

Not only worship must disappear before such a creed, but morality also. Long before men reasoned about theories of life and the ultimate good, light and life were given to the world by the Ten Commandments, and the commentaries upon them in Psalms and

Prophets. They were based upon the principle that man is subject to a will higher than their own and distinct from it, the will of an eternally righteous and unchanging Lord. By this conviction Men's lives have been governed and brought into a measure of order and peace. Pantheism sweeps away Law giver, King and Judge. So long as He was believed in, the noblest spirits among men could face the terrible difficulties and problems of life, even with joy, because they believe Him faithful. They were like men with the warm sun over their heads casting light all around them. But the night cometh, Nature fails us all, and when God is denied men do the deeds of darkness, and learn to praise the dead more than the living. The only refuge from such dreariness and despair is to believe in God even as Abraham did, even as St. Paul did, who knew in whom he believed, the same yesterday, today, and forever.

Are you one of the three hundred and more whose subscription credit is not now in the future? If so you are one of those who can make the editor glad. Sending your renewal at once will have that effect. Try it.

Bro. A. C. Rosenberger, Souderton, Pa., informs us of a special meeting in the interest of temperance held on March 5, at Souderton, Pa., in the Zion Mennonite M. H. at which Bro. T. A. Long was the principal speaker. Five hundred people had assembled to hear this great question discussed. Habakkuk 2:15 was the speaker's text. It was evident that Bro. Long is well posted with Scripture for this theme, and his discourse was with power. Very forcefully did he denounce this great social cancer, intemperance. He took the position that it was the duty of the Christian citizen to help to suppress the evil, and many who were undecided as to the course to take in this issue were convinced by Bro. Long's logic, and left

with a new zeal and inspiration to help in the temperance cause. Bro. Long related a number of very sad scenes that came under his observation during his forty years of service in the field. The community appreciated the effort of Bro. Long very much and felt itself favored to have secured his able services. Concluding Rev. Allen Fretz (Mennonite) spoke briefly putting his zeal to the truth.

WHAT DOES YOUR CREDIT
LABEL SAY?

WE PRAY YOU LOOK QUICKLY
AND SEE.

If it says anything of a date earlier than July 1914—7-14, as 10-13, 1-14, 2-14, 3-14, etc., we ask you kindly to send in your renewal *at once*. By May 1, we must make out our report for Conference of the VISITOR'S business for the year. You cannot blame us for wishing to make as favorable a report as possible and if every one who has not renewed will do so now he will be helping to increase the chances of such favorable report—a report that shows no shortage for the year. *In order that this may be attained and our list cleared of delinquents it will be necessary that nearly four hundred renewals come in before or by May 1. Now YOU, if you have not renewed, are one of the number and your duty is to help to the extent of your indebtedness tho' it be only one dollar. What does your conscience say about it? Will you do your duty now? Please do it.*

An interesting baptismal service took place at the Mount Pleasant M. H. in the Rapho dist., Lancaster Co., Pa., on Sunday March 8, when four new members were received into church fellowship and buried beneath the waters of the rolling stream and rose to walk in newness of life. It is something much

CONTRIBUTIONS.

POWER.

BY A. M. CARMICHAEL

"And they were astonished at his doctrine: for his word was with power." (Luke 4:32).

The above words are recorded by Luke, the beloved physician, and bring before us the Spirit's testimony of the effect of our Saviour's early ministerial efforts on His hearers. A short time previously the Lord Jesus had been thru a schooling career of forty days out in the wilderness, eating nothing, and tempted of the devil. What a testing time He must have had! Weakened in body from His protracted abstinence from all food; alone, humanly speaking; constantly annoyed by the devil; and compelled to endure temptation after temptation; which was, no doubt, hurled mercilessly by the tempter. We have recorded only three of his most potent ones, any one of which would lead captive the majority of human beings; but Jesus resisted the devil in all his temptations.

Can we feel for God's Son as He went thru that testing time? How many of us have experienced fasting in the spirit for even one day, eating nothing and drinking nothing? Can we recall the gradual physical weakening

to be desired that they, in their lives, should show forth the risen Christ, and that many more may yet turn before it is too late. Eld. F. Bowers of Souderton, Pa., and Eld. C. S. Eshelman of Mechanicsburg, Pa., were present and preached the word with power. Bishop H. B. Hoffer had charge of the services and officiated in the ordinance service. The above information was furnished us by Bro. Joseph K. Gish correspondent.

and in lieu thereof the spiritual strengthening because of heart communion with God thru the fellowship of the Spirit, and as a result the assaults of the devil who never did like to see people draw nigh to God? If any of us have experienced such for one day let us multiply such experience by forty and we have, in a measure, an idea of what Jesus experienced in His conflict with the adversary.

But the Father never forsakes entirely those that have their trust in Him, and neither did He forsake His Son. He had put Him on equal footing with you and me; had given Him a natural body that was subject to hunger, thirst, fatigue, pain, etc., had let the accuser of the brethren try his utmost to overthrow Him; but, when a man's steps are ordered of the Lord not one of them shall slide. And so we have Luke telling us that Jesus returned from His wilderness experience— not in a forty-horse-power automobile, or in a well-cushioned carriage, or in a modern railway coach—but, *in the power of the Spirit*. O that we could fully understand what *in the power of the Spirit* means! God actually filling and thrilling every faculty and action of the body and soul and spirit. The whole being charged with the power of God. No effort made to please people and no care if they are displeased. God has complete control of the clay tabernacle and dictates to fallen man what His prescription is for the healing of the nations.

Such a medium between God and man was Jesus when He came down to Capernaum and taught the people. They were astonished at His doctrine: for His word was with power.

The old clock of time has recorded about nineteen centuries since that time. Has every century multiplied the astonishment of the people at the doctrine and word of God's mediums? In this

modern age, of Bibles innumerable, of commentaries, of encyclopedias, of dictionaries, of books on all subjects, of schools for instruction—common and high—secular and religious, of colleges and the resultant multitudes of college-trained instructors, of commodious meeting-houses, of many and varied means of grace—weekly, semi-weekly or nightly meetings, etc., etc., where do we stand in regard to power?

There are noble sacrifices made, some are burning and shining lights. Some really do cause the people to be astonished at the doctrine of the Lord; but oh! How few they are! How many there are that are wandering in the wilderness in the same actual experience of the children of Israel during their forty years of murmurings, complaining, fault-finding, sinning and repenting! And how many grow weary by the way and go back into Egypt! A few, in a mountain-top experience, gain a glimpse of the promised inheritance like Moses of old and then go back down in the wilderness again with the multitude. May God rouse us from our spiritual lethargy!

Today there are two young souls in our home lately born into the Kingdom of God. How it quickens our spiritual pulse to see that God does save those that call upon Him! But oh! how sad it makes our hearts feel to think of the *few* that get in touch with God by an experimental knowledge! Why is it so? Let us take a look around us and think of the fathers and mothers, brothers and sisters, neighbors and friends that know not God, and perhaps see nothing in us that would cause them to be concerned enough to turn their faces Zionward. Again we ask why is it so? God sits on His throne just the same; the Son is at His right hand, and the Spirit will go forth in irresistible power if we are

in the attitude to command it. Paul assures us that all things are ours. How is it then that so many of our lives are barren and void of the fruits that should be dropping as fatness from Christ's branches? *It is because the power is not in our lives.* Our modern conditions do not, necessarily, produce the power. Our outward form of godliness, which is good in its place, does not produce the power. Our keeping the ordinances does not produce the power. In fact, nothing human produces the power, but faith in God's Christ slain for us on Calvary prompting the asking of God and receiving of His Spirit does produce the power. Then let us ask in faith believing. Let us seek until we find.

May God help us all to be less concerned about the natural and more concerned about the Spiritual, the things eternal in the heavens.

Kindersley, Sask. Can. March 1, 1914.

AFTERWARDS

There's never a storm so wild,
But after it follows a calm
There's never a hurt so great,
But somewhere there's provided a balm,
Never a night so dark,
But after it follows the dawn.

There's never a shadow falls,
But after it follows the light,
Never a sorrow comes,
But after it comes delight.

There's never a sky so gray,
But after it follows the blue,
Never a false friend found,
But later you'll find a true.

There's never a heart that breaks,
But after a while 'twill heal,
Never a moan of pain,
But after a laughter peal.

There's never a sin so black,
But forgiveness is found at last,
There's never a weary day,
But in time it will all be past.—*Sel. by—*

"Prayer must precede all things, as it is the pioneer of all spiritual work."

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.

H. J. and Emma Frey, Hannah Baker, Cora Alvis, A. C. Winger, Sadie Book, Mts'ha-bezi Mission, Gwanda, Rhodesia, South Africa.

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

Jesse and Docia Wenger, box 10, Boxsburg, 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 Adda Taylor Jesse R. and Malinda Eyster.

OUR CITY MISSIONS.

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

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

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

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

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

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

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

SAN FRANCISCO MISSION

"Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, thru the power of the Holy Ghost." (Rom. 15:13).

We thank God at the closing of another month's work, for the joy and peace we have in Jesus with regard to His work at this place, as well as concerning the welfare of our souls. There have been some fierce conflicts with Satan; and some circumstances came up which were quite beyond our control, so we had the inestimable privilege of trusting the Lord, and, thank God, the "Captain who has never lost a battle," undertook for us, and conquered the enemy. In the midst of it all, several souls were brought to the Lord, two of which seem to have come out especially bright and give good promise of future usefulness.

The street meetings continue to be interesting. Twice during the month we were disturbed during the open air service by women, one quite intoxicated and showing plainly that she was a woman of the street. The other, well dressed and hanging onto the arm of a man, laughed and mocked while some of us were giving our testimonies.

Also, one night a drunken sailor endeavored to get down the steps into the hall, and fell landing at the bottom in an almost unconscious condition. Bro. Wagaman went for a policeman who sent for the patrol, and on a stretcher they took the poor fellow to the hospital. This attracted a large crowd of people, and Bro. Wagaman, taking advantage of the occasion, mounted a chair and preached to them the gospel telling them that if all would receive Jesus into their hearts, there would be no such sad sights as the one we had just witnessed.

We praise God for His abiding presence in all the experiences thru which we are called to make our way. We also thank all those who have again contributed to our needs. May there be a rich harvest from all the seed sown is our prayer.

FINANCIAL.

Report from Jan. 24th to Feb. 24th.

Receipts.

Hamlin Kan., S. S. \$10.00; Bro. E. D. Kohler, \$2.00; I. E. Book, Merrill, Ore., \$5.00; Rosebank S. S., Kansas \$9.60; Upland Calif. S. S. \$71.55; Hall offerings \$19.27. Total \$117.42.

Expenses.

Cor fare \$8.55; table supplies \$ 15.06; Household, gas water etc., including gospel tracts \$8.56; Hall expenses \$7.85; house rent \$8.00; Hall rent \$50.00; poor \$40; for the work of the Lord \$4.45. Total expenses \$102.87.

Due Mission last month \$8.98

Balance on hand Feb. 24, \$5.57.

Yours in His service

Elizabeth Winger and workers

 DAYTON MISSION

With pleasure do we render another report of the work at this place. We greet you with II Cor. 4:18: "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." O how much these impressive words do inspire my heart this morning. This dear and faithful apostle of Jesus Christ, while associating with, and beholding the Corinthian brethren, he saw their great need, no doubt, as we see it all around us in our day. And with this burden upon his heart, he said, We look not at the things which are seen. How many were the attacks and the reproaches of the enemy, purposing to hinder and destroy the Christian progress and life of this precious apostle. As he said in the 8th verse, "We are troubled on every side, we are perplexed, persecuted, cast down." Altho severe pressure was brought upon this beloved one, he did not look at those temporal afflictions, knowing they would last but a little while, and by faith in prayer he was able to surmount and outride them all; and could victoriously say he was not distressed, and did not give way in despair, and had the assurance that he was not forsaken, or destroyed. The secret of the apostle's victory was his faith, for he looked not at things as they appeared. If he had given way when serious dangers greatly threatened, think of what would have been the sad condition of his soul, and the loss of the many precious truths he gave in the gospel, the loss of his noble character, and godly example he left for others, the loss of the mighty power in God's hands to fight back the awful powers of darkness, and would have been the destruction of numberless souls, if all these great and wonderful results, and accomplishments thru this pure life, had been lost, so infinitely and eternally great and lost

eternally, just for the sake of a little preventing of fleshly suffering. The grief of God's heart never could have been described by mortal man. To think if the apostle had been unwilling to suffer, and would have defended his frail body in time of a little persecution, (as many are doing in our day) at the cost of all that heaven will reveal, thru his life of faith, fulness and victory in Christ. What a sad scene to behold at the judgment. Heaven robbed of millions of souls, and of untold and abounding glory, but hell enlarged and the suffering and wailing indescribable and all this to exist thru a never ending eternity, at the price of only a little fleshly pleasure, or earthly gratification. Is it any wonder that the apostle said he looked not on the things temporal, or would not be hindered by the every day experience of suffering, as he said in verse 10, he was always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. As he was viewing the eternal side of things, the contrast was so vastly great between this little earthly stay with its brief, and fleeting pleasures, and eternity with all of its solemn realities, he resolved that he would spend his short life of morality, in the sufferings with his Lord, that the sweet, and loving Spirit, and saving life of Jesus might be continually revealed and that precious souls might be affected, and won for heaven.

O, dear ones, my soul is encouraged this morning to know, that if the Lord enabled the apostle Paul to undergo all those hard things, and stood so faithfully by him, He will do the same for us, as we go definitely thru with Him. Nothing less will pay, nothing short of this experience will give us complete victory over sin, or lead precious souls to the cross, and stand clear at the great judgment. O our dear VISITOR family, let us look to Jesus our eternal conqueror, while the storms of life are passing on, that we may be instrumental in God's hands to rescue souls if at the loss of our own lives.

Owing to the cold and snowy weather, and the many of our dear little children who have been overtaken by the various diseases that have been passing thru our city and the union services around us, the attendance at our Mission services was somewhat reduced during the past month. However the Lord has continued the same. O, our Jesus is so true and faithful, it matters not how things may look, or how things may sound, or how

we may feel. He remains with us as we trust and obey Him. And as we move on steadily by faith, we will view things that are eternal, and the transient things of earth will fade away, and a real burning zeal and love will operate upon our hearts for the poor lost of this world.

We are glad to report that a little children's meeting has been started, and a number have come to the altar to confess their sins. We can say the Lord has again provided for our needs so bountifully, thru the love, and kindness of His dear children, and we do kindly thank you all, and may you receive abundantly of the rich blessings of the Lord.

FINANCIAL.

Balance on hand \$69.04.

Receipts

Clara Miller, Martinsburg, Pa., \$1.00; Annie Myers Upton, Pa., \$2.00; John Burkholder, Merrill, Mich., \$1.00; Father Herr, Englewood, O., \$5.00; Valley Chapel S. S. Canton, O., \$7.00; William Irland \$2.00; A Sister \$1.00; Sr. M. Brubaker, Ramona, Kan., \$1.00; Mission Offerings \$4.00; Sold song book \$.40. Total \$93.44.

Expenditure

Table account \$12.32; gas bill and stove rent \$2.94; incidentals \$2.99. Total \$18.25.
Balance on hand Mar. 1, 1914, \$75.19.

Poor Fund

Balance on hand \$5.87.

Receipts

Rosebank Kan., S. S. primary class per Emma Brubaker \$8.00. Total \$13.87.

Expenditures.

Poor \$8.15.
Balance March 1, 1914, \$5.72.

MISSION HALL FUND

Balance on hand \$60.00 March 1, 1914.

DONATIONS.

Provisions of eggs, fresh meat, apple butter, cup cheese, crackers, cookies, oranges, bananas, raisins, prunes, rice, cornmeal, bread, apples, canned peaches, butter, sweet milk, cake, graham flower, were donated by the following:

Edward Engle, Ella Etter, Isaac Engle, Emma Cassel, Robert Taylor, Albert Rohrsers, Geo. Mishka, Dortha Myers, Anna Mishka.

We remain your Bro. and Sr. in Christ

Wm. H. and Susie Rover
601 Taylor St. Dayton, O.

Gaze upon the world to date, the despised Jew, the neglected Continent, dark Africa, benighted India, heathen China and the Isles.

CHICAGO MISSION BUILDING FUND.

Donations received since our last report was given May 1913, are as follows:

No. 251, \$2.00; No. 252, \$11.75; No. 253, \$10.00; No. 254, \$1.63; No. 255, \$6.00; No. 256, \$1.29; No. 257, \$5.00; No. 258, \$60.00; No. 259, \$30.00; No. 260, \$12.00; No. 261, \$10.32; No. 262, \$57.55; No. 263, \$3.90; No. 264, \$61.00; No. 265, \$12.70; No. 266, \$25.00; No. 267, \$69.77; Total, \$379.91.

Money rec'd. up to May 1, 1913, \$9844.59.

From May 1, 1913, to Mar. 1, 1914, \$379.91.
Total \$10222.50.

We praise God that we are now free. The Lord was very good to us.

We wish to thank all for their help and liberality, and for what the Lord has done in this place towards the work. May God bless them all is our prayer.

Yours in Christian work,

B. L. Brubaker.

6039 Halsted St. Chicago, Ill.

FOREIGN MISSION FUNDS.

Report for Jan. and Feb. 1914.

Receipts.

GENERAL FUND.

J. M. Eshleman and wife, Kans., \$15.00; Carland Mich., Mission S. S., \$16.75; Samuel Whisler, Ohio, \$15.00; Friend of Missions, \$100.00; Friend of Missions, (special for the Girl's School Fund) \$10.00; Fanny Heise, N. Y., \$5.00; Markham church, Ont., \$24.50; Belle Springs, Kans., \$43.85; Donegal District, Pa., \$13.50; Wainfleet, S. S. Ont., \$18.97; Mrs. S. B. Shirk, Kan., \$5.00; Abilene S. S., Kan., \$59.02; S. J. Winger, Oil City, Ont., \$10.00; Markham, church, Ont., \$18.50; In His Name, Kan., \$5.00; Donegal District, Pa., \$28.75; New Guilford District, Pa., \$27.00; Montgomery Dist. Pa., \$9.25; Ringgold Dist., Md., \$8.75; A Friend, Ont., \$5.00; Rapho Dist., Pa., \$43.15; Two Friends of Foreign Missions, Grantham, Pa., \$10.00; Henry Landis, Okla., \$12.00; Harrisburg, Pa., Class, \$150.00; Manor, Pequea Dist., Pa., \$20.00.

SPECIAL RELIEF FUND.

Receipts.

Manor, Pequea, Pa., \$30.50.

Disbursements.

SPECIAL RELIEF FUNDS.

H. J. Frey, special needs for sister Alvis, and for support of Mtshabezi Mission, \$491.11; Jesse Winger and wife to meet home coming expenses, \$342.61.

P. M. Climenhaga, Treas.
Stevensville, Ont.

MESSIAH ORPHANAGE.

Donations thankfully received at the Messiah Orphanage, during February 1914.

Sister Witmer, celery, cabbage, a Sister, 12 lbs. fish; A Sister, 3 lbs. butter; A Sister, 3 coats; A Brother 4 lbs. peanuts, 1 gal. oysters; Mr. Miller, 1 basket oranges; Sr. Meyers, 1 basket cookies; Bro. Irvin Musser, 8 doz. eggs; Mary Hoffman, 50 lbs. dried peaches; Sr. Koble, 6 qts. fruit, 1 crock pudding; A. Z. Hess, 4 bu. potatoes; H. O. Musser, 8 bags potatoes, David Eyer, 1 bbl. crackers.

Cash Donations for Feb. 1914.

Katie Tennis, \$1.50; For rags, \$.43; Ruth Byers, Grantham, Pa., \$1.00; Sr. Byers, Kan., \$5.00; Bro. Abram Winger, Canada, N. West, \$1.00; Bro. C. Frey, Kan., \$1.00; Lela Cassel, Ohio, \$1.00; Abbie Heisey for board and schooling of George, \$6.92; Total, \$17.85.

PLEASANT HILL, OHIO.

Dear readers of the VISITOR:—

"Bless the Lord, O my soul: and all that is within me, bless his holy name."

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

On Feb. 15, a series of meetings began at Pleasant Hill, Ohio, and closed March 1. Bro. Wm. J. Myers of Massillon, Ohio, conducted them. The power of God was present in the meetings, and two precious souls returned to the Father's house and others were under deep conviction. May the dear Lord have His way with them yet, is our prayer. We also trust that the Lord will abundantly bless our dear brother for his labor of love while among us. And may the blessings of God rest upon all His dear children for the advancement of His cause and the saving of precious souls.

Yours in Christian love,

Anna Reighard, Cor.

Troy, Ohio, March 3, 1914.

ELIZABETHTOWN, PA.

A series of two week's meetings at this place was closed Feb. 1, with a crowded house. Bro. Clayton Engle of Hummelstown, Pa., was used of God in the ministry of the Word setting forth the results of sin and the joys of salvation. Sinners came under conviction and eight souls accepted Christ. A few started at home but stood for the first time at these meetings. As stated above the meetings were of two weeks duration and had to be closed because on the last evening the

meetings were started at Cross Roads, and also other meetings being close.

Correspondent.

CEDAR SPRINGS, PA.

Abner Martin, of near Elizabethtown, Pa., and Bro. Abram O. Brubaker of the Rapho dist., came into our midst. Both came filled with the Spirit of Him, who came to seek and to save. Eld. Martin said, he came to us "with two things, namely: a heart full of love, and his Bible." And in love he gave his hearers messages from the word and shunned not to declare the whole word of God. Much interest was manifested in the meetings regardless of denomination, and twelve souls came to the altar, and sought and found the Lord precious to their souls; some who had never tasted of His love. Many more were convicted of sin, but did not yield. Several unsaved asked for the prayers of God's people.

The presence of our dear Bishop Isaac Stern, and Eld. Aaron Stern, of the Blair Co., dist., was an inspiration to all and the prayers of God's people went with them.

Brother Martin labored faithfully for two weeks, when the meetings closed. May the good seed that was sown in honest hearts bring forth a bountiful harvest, and may the dear Lord go with the dear brother and give him souls for his hire.

The saints were refreshed and encouraged to press on more zealously in the Master's work.

Eternity alone will reveal the good work done.

May God keep us all true.

Yours in Christian love,

Sister Edna Allison.

SHISLER'S POINT, ONT.

On Feb. 15, Bro. J. W. Hoover of Toronto commenced revival meetings at Shisler's Point. Our brother preached in his mild, tender hearted way which won the hearts of the unsaved. There were fifteen who stepped out on the side of right. Truly God's Spirit was with us. Several cottage prayer-meetings were held and were well attended. The church was full nearly every night. The meetings were closed on Mar. 1. May God lead us on and keep us all faithful to Himself.

GORMLEY, ONT.

During the early Fall Markham, Ont., church extended an invitation to Bro. Bert Sherk of Bertie, Ont., and John Nigh of Springvale, Ont., to come and hold a series of meetings. The two brothers came to us on Dec. 28, 1913, filled with the Holy Spirit and preached unto us the wonderful word of God in power.

Several accepted Christ and a goodly number renewed their covenant: the church was much revived, and their labors much appreciated. May God graciously bless their labors everywhere.

Your brother in Him,

G. T. Hilts.

REPORT OF EVANGELISTIC TRIP

Early in the Winter I spent two weeks at Rosebank M. H., Waterloo, Can., and eight days at the Union Church, near Hespeler in revival work. These meetings were well attended and several gave their hearts to God. At the latter place a young man and wife were clearly saved and received in church fellowship. From here I visited my family two days, then left for Buffalo and Harrisburg, Pa., on the evening of Jan. 9, reaching Harrisburg, Saturday evening Jan. 10. I began services with the brethren and sisters of that place on Sunday the 11th., continuing till Monday evening Jan. 26. The Lord blessed these services in a special way setting His seal on the work. Quite a number were sanctified and a number gave their hearts to God, about fourteen of the Orphanage girls and a number of others. I truly enjoyed my stay and privilege at this place.

It seemed difficult to close as the interest was on the increase, but as the Bible Conference was in progress we felt it best to close. May God bless the work at this place.

I certainly enjoyed to work with Bro. Detwiler who is in charge as minister, and Bro. Garman as deacon. How pleasant for brethren to labor together in unity.

It was my privilege to attend the Bible Conference from Tuesday, Jan. 27, till Sat. Jan. 31. It was indeed a season of refreshing to meet with so many consecrated brethren and sisters. As this was my first visit to this place it was a new experience, but if God permits it shall not be the last. I was favorably impressed with the work: both with the teaching of the word, the system of manage-

ment, and the conduct in general. Truly this is a good place for young people desiring to attend school. So many of our brethren's children have been led away by attending worldly schools, but conditions there are such as to influence for good on all sides. May we all pray God to keep it so till Jesus comes.

On Saturday, Jan. 31, I left Grantham for Cross Roads. Here we began another continued service on Sunday, Feb. 1, continuing till Sunday, Feb. 22. The interest was good from beginning till the close. After the meeting was in progress a few days we had two services daily and a few times three. It was very encouraging to see the people come in to both day and evening services. When the evenings were favorable the house was overcrowded filling even the back rooms. A good number turned to the Lord giving bright evidence of a real work done. Some were aged men, and a number were young people, and some boys and girls. May God bless all these converts. I believe the most of them intend to go right on and obey in baptism.

The brethren and sisters were also much encouraged to press on: quite a number stood for prayer, feeling their need of a deeper experience,—more of God in their lives. The Lord was certainly precious to us at this place: He set His seal and approval on the work. Quite a few received a definite anointing of the Holy Spirit.

Leaving here on Feb. 23, I spent Monday night at Chambersburg Mission. Then back to Harrisburg on Tuesday. After the evening services I took the train for Buffalo reaching that place shortly after day-break. I spent part of the day with the workers at the Mission at 25 Hawley St., then leaving for home I arrived safely on Wednesday afternoon and found my family well and enjoying God's blessings.

As I look back over the trip and work I must praise God for His care over me, and also for the privilege of meeting so many of God's dear children. I am also thankful to all the dear brethren and sisters for the love and kindness shown to me in every way.

At present we are at Springvale, Ont. Came here on Sunday, Mar. 1, and are starting a revival service, and ask all the dear saints to pray that the work here may be a success. Those writing to me will please (Note. Read page 31 for 13 and 13 for 31)

(Read on page 31).

A LETTER FROM INDIA.

Dear readers of the VISITOR:—

I will write a few lines to let you know of our where-about, and experiences during the past month. I am glad we can report victory thru Jesus. "They that trust in the Lord, shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even forever" (Psa. 25: 1, 2).

I am glad I can claim the promises of God, and I know that Jesus will not forsake His own. I know I am His this morning. I praise His name for a deep settled peace in my soul, and for that wonderful satisfying portion I find in Him. Hallelujah! "Nothing fully satisfies but Jesus." "Now therefore if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is mine" (Ex. 19: 5). Thank God for the privilege of being numbered with His peculiar treasure! But it is all on condition that we are obedient. "To obey is better than sacrifice, and to hearken than the fat of rams." I am glad I can truly say I love to obey the Lord and do His will. I find real pleasure in it.

The month that has just past was spent in visiting Mission Stations. First we visited the Mennonite Missions in the Central Provinces. Bro. M. C. Lapp met us at the station in an ox cart. While visiting at these Missions we attended several services, one Conference of the natives and one Sunday School. We visited the classes in the S. S. and enjoyed it much tho we could not understand what was being said. The Conference was held at the Evangelistic outstation, about eighteen miles from Dharmtari, in the new church which had just been finished. The Conferences was preceded by Dedicatory services and was followed by a series of meetings. Some of the native Christians came a distance of eighteen miles and some came twelve miles, nearly all walked. As some of the men came into the church they shouted "Jai Probhu Jeshu" (victory to Jesus). We were told the meaning, and then rejoiced with them. On the way home after services one evening as the crowd went our way they sang. We could not understand the words except the word Hal-

lelulah, but we understood the tune. It reminded me of former days going home from protracted meetings.

While at Unklesvar at the Mission of the Church of the Brethren, we spent two evenings in holding village meetings. Brother and sister Smith and myself, rode with sister Humelsbaugh in a tonga behind two oxen, while Elder Stover rode behind us on horse back. Six miles was the distance to the first village, where we unhitched our oxen. From here we walked about a mile to another village, where the first meeting was held. There were some over two hundred people present. They had two meetings, one for the men on one side of the house and one for the women on the other side. Brother Stover preached to the men, while a Native Bible woman talked to the women. The meetings were held in the compound of a native Christian's home. Here they had prepared supper for us, so they spread mats upon the floor for us to sit upon. Our plate of rice, saucer of chicken curry, and glass of water were placed before us on the floor. We enjoyed our meal very much, especially the novelty of eating with our fingers. If they had had any spoons they would have offered them to us, for they know that the strangers generally are not accustomed to eating as they do. Before services we accompanied the Bible woman and sister Hummelsbaugh thru the village, who went from house to house inviting the people to the services. By the time we returned to our starting place we had quite a crowd of women and children following us. This meeting lasted until about ten thirty o'clock. We then went back again to where we had left our oxen and tonga, and found another congregation waiting for us, as we had a second meeting, altho not so long, neither were there so many people present. We reached home after midnight.

The next night we went out to another village. Again we had a congregation of about two hundred, mostly men. The women's meeting was held in the native's living room, while the men had their services in the church room, which was built in connection with the home. The meetings were quite inspiring as those people put force into their singing.

On our way home we passed thru a number of jungles, saw a number of deer, wild hogs, goats, sheep and few camels, besides

(Continued on page 17)

afraid of people's looks or words but was glad to bring the sweet gospel, in love, to any people, be it in gambling dens, beer gardens, anywhere and everywhere.

In these meetings three started for the kingdom. The two sisters were such, in my estimation, that the devil could have made believe were good enough morally without coming to God but, thank God, he did not get the game. What nice Christians such people make. May God bless the sisters, is my prayer. May they accept Him full and free.

The brother who started was deep down in sin, and the devil loses a good customer in him. His confession was with the hot burning tears running down over his cheeks. I never shall forget it, my heart was touched. I believe all three were genuinely converted. I feel especially for the precious man and pray that he may look on the things of God and follow hard after Him and so overcome the devil and get rid of him.

Bro. Long's discourses left very deep impressions on my mind, especially that of the last evening at both places. Deut. 28 was used. I have read and re-read it. Again it means Israel. If they will hearken to the voice of God. I never heard anything like it, but was glad I could wish him God-speed for a farewell. The 13th, verse was his text. I walked the four miles to Souderton and I can't tell how I was blessed. Glory to His name! It was rough but my Savior trod a rougher path. He went more than 4 miles for me. The walking was rough but there was nothing to pierce my feet, His had nails driven thru them. The cold wind was in my face but they spit in His face. My head was warmly covered but His was pressed with thorns.

I am sure if Israel would not sit so easy in Zion and pity themselves so much God would bless our labor more. I believe if the Israel of God would put their money where it belongs we could have the largest saving fund ever heard of. If we were a common people and not have so much world we could certainly help to build up Christ's Kingdom. May we all truly feel our needy condition and get down before God in deep humility and seek to get right with Him. Pray for me.

Amanda Snyder

The Son of Man came to seek and to save sinners.

A LETTER.

It is quite a while since I wrote to some of our friends, so I thought I would just write a letter for the VISITOR, which would answer for so many who expect to hear from us.

I am glad to say, we are well and happy in the Lord. I am glad to know that I am saved from this world. Truly the Lord has done a great work for me years ago, and is still keeping me true to Him. I never will forget the eternal yes He put down into my soul: and it is still there. Praise His name. No power has yet been able to mine it away. I am still keeping the vows I made with the Lord over twenty years ago, and I mean to be true to Him. No matter what comes or goes, He remains the same.

I realize it means much to be true on all lines. Sometimes folks think it strange when you don't run with them and make along with them in their doings. But here is where we get a chance to tell them why and they are amazed. But I feel they respect me for being true to my convictions.

Ever since I have been in this City I have been asking the Lord to make our home a light house, and that our lives may be such that men and women will see that we have in our hearts just what we profess with our mouths.

We have many souls come to our home for special prayer, and we have had a little prayer meeting every Wednesday afternoon now for sometime. Sometimes there were just the threes and fours, yet we felt the Lord was with us, and He has answered prayer. We are looking for greater things yet. I know the Holy Spirit is speaking to hearts and they feel their need of greater power from God to help them in the conflicts of life. We have so many sick who are looking to the Lord for help. Some feel that the Lord wants to heal them. I want to ask the saints to help us pray especially for a Mrs. Cook who hasn't been in a bed, for over a year, to sleep. She sits in her chair day and night. She has got clear in her experience but for some cause hasn't got help in her body yet, and now they have special prayer for her body so she may be healed. All for the glory of God; she says.

O would to God somebody would get the gift of healing, so that if they prayed things would come to pass as they did when Jesus was here! Surely there is the same power

in Jesus as then, so it must be on our part. Surely all the gifts ought to be manifest in the Church if we were where God intended His Church to be. May the Lord help us to see what is the trouble, with us as His people.

There are many here in the city who claim they have the gift of healing but we fail to see much results. We hear of great things being done, but they are so far away where we can't see them with our own eyes. So may the Lord help us all to examine our hearts and get the gift that God wishes us to have so we may be useful in the battle for God and His cause. We are all different members in the body of Christ, yet all members one of another. So may we let Him place us in the body, as it pleases Him, then we can be workers together, and so hasten His coming which surely can't be very far off. We see things daily which tell us that we are in the evening of this age.

Some folks tell us the world is getting better but we fail to see it and the word tells us that it shall get worse, and so we believe the word rather than man.

I mean to keep my eyes open to the simple truth which He has left on record for us, and He says it is not of any private interpretation. Thank the Lord, we can all read for ourselves, and then walk in the light that He lets shine upon our pathway.

By the grace of God I mean to be true. Surely the Lord has been very good to me since I gave myself wholly to Him, and is blessing us in every way. We have much to thank Him for. May the Lord bless all the readers of the VISITOR, and especially our dear missionaries out in the foreign fields, who have things to go thru that we in the home lands know nothing about. I feel they do need our prayers and support, so their faith fail not. Don't forget to remember us to the Father, as we need His help very much.

I remain your sister in Christ,

Anna B. Eisenhower.

1405 23rd St. Des Moines, Iowa.

If the three hundred or more subscribers who ought to renew now will do so now the VISITOR finances will make a good showing for Conference. Will you help? Please do.

Salvation! O, the joyful sound.

SAVED AND SANCTIFIED.

Dear readers of the VISITOR:—

I have felt for some time to write for the VISITOR, so I will obey my convictions and with the Lord's help I will tell you what the precious Lord has done for me. I thank God tonight He saves and sanctifies and keeps me unspotted from the world. Glory to His precious name. I am going to give my experience. Eleven years ago I joined our church. I was then twelve years old. I was a professor, but not possessor. I went on and sometimes I would ask prayers and make a fresh start. I remained in that condition until two years ago when my dear companion was converted when the Holy Spirit convicted me of my condition. I had often been convicted before, but I was not willing to pay the price, meet the conditions and go thru.

But glory to God, He did not let me go; He strove with me until I said, "Yes, Lord, I will go thru." Then it meant restitution. Well, the Lord saved me then, but I did not live up to the light and lost out. But, glory to God, He followed me until I did a few little things He asked me to do, and then, when our Bro. Leaman came he gave the call one night for those that wanted rest of soul to come forward, and I went, and, glory to God, it meant dying out. But, praise his precious name, He sanctified my soul that night. I never will forget it as long as I live when the fire fell. O glory to Jesus, I jumped and shouted. One of our brethren told me to just help myself. Praise God, I did, and Jesus flooded my soul with shouts of glory and praise.

Tonight I am going thru lifting the blood stained banner of King Jesus higher.

O dear unsaved soul, go thru; just forsake all. Say, Yes Lord, and look up; don't look down. You won't get anything by looking down. Look up and believe, and God will flood your soul and satisfy every aching void.

O my heart is so full I can't express myself in words. I thank God for the wonderful leadings of the Holy Spirit. He showed me that joking and jesting was such a sin. I was strongly addicted to it, but, praise His precious name, the blood covers all, His grace is sufficient. I thank Him for victory in Jesus.

And then I thank Him for giving me such love for people. Especially for the unsaved. Say friend, if you want real joy be in the

right place yourself, and then be with seekers at the mourners' bench. Glory to God, that is when your joy is full when you can see them go thru and say they have victory. Praise the Lord.

Well, I am so glad for what I enjoy in my soul, the sweet blessed settled peace. I thank God we have ministers yet who are not afraid to preach the plain GOSPEL. I tell you if what the preacher says hurts us there is something wrong.

I thank Jesus tonight that I am not down in the world anymore: I am riding with Father in the chariot. The devil is after me, some times every minute, but, glory to Jesus, the harder he comes the higher I go toward the city beyond.

O brethren, all that keeps me is secret prayer. I am so glad we can tell Jesus all, and He listens and answers prayer. Sometimes when I am at my work, when I come to myself, I am talking with Father. I am so glad I can trust Him. He is a real Friend, glory to His precious name.

Thank God tonight you don't need to look for me down in Egypt sand, for I have pitched my tent far up in Beulah land. He is my Savior, Healer, Sanctifier, and Coming King. Tonight I thank God that I am saved and sanctified, waiting for Jesus to call me home when my work is done. Praise His precious name.

I am your sister telling of a Jesus that is mighty to save and strong to deliver.

Mrs. Richard E. Ott.

R. F. D. No. 1, Ridgeway, Ont.

FROM AFRICA.

Matopo Mission, Bulawayo,
S. Rhodesia, S. A. Feb. 4, 1914.

Dear readers of the VISITOR:—

Greeting: It has been some time since I have written for the VISITOR. On the mission field ones time is often so taken up that correspondence is quite neglected. Sometimes one hardly knows what to write about the work that will be new and interesting, but we have many reasons to praise the Lord for His love to us, and for the kind and watchful care He has over us, and to magnify His name should be our greatest joy.

Sr. Winger and myself have been helping in the work here at Matopo Mission for about four months. The work here is much the same as at Mtshabezi. At present there

are thirty-six boys staying at the Mission to learn. During working hours these have work in the gardens, and about the place. We are glad for those who come with a desire to learn, as in this way they hear God's word. The Bible says His word will not return unto Him void, and we are glad to see what the Gospel has done, and is doing for these people. I am glad we have a Gospel which saves to the uttermost. I am also thankful that the Lord has called me to this land to help in the spread of the Gospel among these people.

As one can expect from people who have so long been in darkness it takes time for them to learn and to become established, but we would be no better were it not for the blessings of God's word and Christian influence which we have been under, so if we appreciate what the Gospel has done for us, we will gladly do what we can to give it to others.

Boys who have been accustomed to an easy-going, lazy life at their homes, and quite their own boss, are often a trial to the workers when they come to the Mission and must come under discipline. If their heart (as they say) wants, or don't want, to do something it is hard for them to consent so it takes grace and patience to deal with these children. With the Gospel we aim to teach them to be obedient and industrious, and many adopt and appreciate the new way of living, as Bunu (the native teacher at Mtshabezi) once told me. He said he is glad that the Missionaries came and brought the Gospel and taught them to work, as he was very lazy when a boy, but is glad now that he has learned that it is good to work and not be lazy. Let us pray that this saving Gospel may be taken to many more who who are in and darkness as this teacher was.

The season has been late but we are thankful for some good rains which have come quite recently and hope we will have enough grain for food from this year's crop. The work in general is about as usual. Bro. Steigerwald is in Mapane land for a week's visit among the schools. Sr. Winger has not been well but is improving for which we are thankful. We ask an interest in your prayers for us and the work in this land.

Your brother in Jesus,

Walter O. Winger.

Blessed are the pure in heart.

A LETTER FROM INDIA

(Continued from page 13)

the many buffalos cows and oxen which one see most any where in India. We also saw stone slabs with graven images on them. Then too we saw some images which were hewn out of stone and some which were made of straw in the form of a person, which the natives worship.

We must not fail to mention that we visited Pandita Ramabai's Orphanage of over thirteen hundred girls, and Sunderbai's Orphanage at Poona of about one hundred and thirty girls. These places held a deep interest for us. We had the pleasure of meeting sister Elmina Hoffman, as well as the Pandita herself. It interested us much to see the names Bishop J. N. Engle, and Elder J. N. Sheetz in the VISITOR's book

Thinking of it all, the many things we saw, and especially the awful idolatry, how thankful we were that we have had the privilege of being brought up in a Christian land and in Christian homes, where we were taught to adore Him who can "save from sin and keep," and who can help when we call upon Him.

I feel to praise God more for His goodness to me. The Macedonian Call still goes out, "COME OVER AND HELP US."

Yours in the interest of India

Sister Effie Rohrer

LIFE MORE ABUNDANT

"Some have God's indwelling life only as the trickling stream, with scarce enough to keep and refresh them at times of test and stress, and never knowing what his fulness means. Others there are in whom the words of Jesus are joyously fulfilled. 'I am come that they might have life, and that they might have it more abundantly—more abundantly. Not only are they filled with the Spirit in their own inner life, but they overflow in abundant, out-giving blessings to the hungry and thirsty lives about them that seek to know the secret of their refreshing. Sorrow comes, but it cannot rob them of their great peace. Dark grow the days, but

their childlike faith abounds more and more. Heavily fall the afflictive blows, but like the oil-well which under the blow of the explosive gives forth a more abundant flow because of the very shattering of its rocky reservoir, so their lives only pour out an ever-increasing and enriching volume of blessing upon those about them.

An unceasing stream of prayer flows from their hearts. Praise leaps up instinctively and artlessly from their lips as glad songs burst from the soaring skylark. Trust has become a second nature; joy is its natural outcome; and ceaseless service springs, not from the bondage of duty, but as the gracious response of love. They are not like dry pumps needing to be aided by others thru inpoured draughts of exhortation and stimulation ere they will give forth their scanty supply. They are rather deep driven artesian wells, spontaneous constant, Spirit-flowing. In them the Master's words have been fulfilled. The water which I shall give him, shall be in him a well of water springing up into everlasting life.—*Regions Beyond.*

When Rev. John Morgan, of Fountain-bridge, visited Sir James Y. Simpson, M. D., during his last illness, he asked him: "What do you consider your greatest discovery?" "On the morning of Christmas Day, 1861," the great doctor replied, "I discovered that I was a sinner, and that Jesus Christ was my Savior!" And when Lord Kelvin was asked by a student which of all his wonderful discoveries he considered the most valuable, he startled his questioner by replying: "To me the most valuable of all the discoveries I ever made was when I discovered my Savior in Jesus Christ." Emptied of heaven's glory

In creation God shows us His hand, but in redemption God gives us His heart.—*Adolphe Monod.*

THE RICH FOOL

BY JACOB ZERCHER

There was a man whose goodly farms,
Brought in more crops than held his barns,
The overplus made him to stop,
And think, Where shall I put my crop?

He said at once this will I do,
Pull down my barns, and build anew,
And make it large, and then will I,
Put in my wheat, corn, hay, and rye.

I'll make them wide from pier to pier,
So I have room, without a fear,
Store all my fruits and then you see,
I will so independent be.

Was it not right to care for crop?
O yes, yes, don't let it rot,
And have the Giver on the top,
But have it as you had it not,

And thank Him always for the crop,
It is not only *us* shall live,
There are always chances for to give.

His only thought for this supply,
Was for no one but simply, I,
He said to soul, Eat, drink, and merry be,
Because I've laid it up for thee.

But all at once, there came a roll,
From God's own mouth, I want thy soul;
And that will be this very night,
And where are then thy prospects bright?

And where is then thy selfish aim?
And whose is that which thou didst claim?
And whose shall then these treasures be
Which thou didst think were all for thee?

God also called the man a fool,
Because muck rake the only tool;
And there is where has been the harm,
And thanked Him not for farm, or barn,

Be this for us a lesson true,
Who are God's only chosen few,
And see where our treasure charms,
In *Heaven* above, or well filled barns.
Mt. Joy, Pa.

It is no proof of tenderness to shut ones eyes to the awful doom of the ungodly. Compassion is far better shown in trying to save sinners than in trying to make things pleasant all round. Oh that we were all more distressed as we think of the portion of the ungodly in the lake of fire! The popular plan is to shut your eyes and forget all about it, or pretend to doubt it; but this is not the way of the faithful servant of God.—*Spurgeon.*

SELECTED.

WELL-SPENT SABBATHS

Who can compute the wealth of the well-spent Sabbaths, fifty-two golden opportunities right from the hand of God, each year? What shall we do with them? Can we be trusted with them? Can we be trusted with such untold wealth? Would we spoil, or waste, or mar them? Both in the house of God and in the quiet of our families, or rooms, we may learn of God, may build up the physical, mental, and spiritual, and go forth into the new week, girded anew for the task, the trial, and the temptation. These heavenly gifts are ours to lift us up toward that which is holiest and best. Dare we seek less for ourselves than God would in His love and wisdom plan for us?

Best of all, each well-spent Sabbath, as well as every well-spent day, strengthens our love and taste both for the sacred day and for the things that are lovely, true and inspiring. Such a day is an invigorating mental and moral bath.

"Smiles, kissess are all remembered," said a Christian mother yesterday, as she spoke of her children, now grown. What a blessing that no scars were left upon the memory. Two often the memories of home are preserved only in family jars that were never known to preserve anything good, which are never able to keep anything worth while.—*W. H. Jordan, in Christian Intelligencer.*

In 1878 the production of wheat in the Argentine was insufficient for home consumption. Today the Argentine wheat is represented by fourteen million acres.

AN UNUSUAL CHURCH.

Strange as it may seem, there was once a very poor church whose members were so liberal, especially toward benevolent objects outside the church, that they not only made great sacrifices, but they gave without any "begging sermons" being preached by the minister.

The facts about this church's history are exceedingly interesting, especially in contrast with the methods in use in the average church at the present time to secure contributions for benevolent objects.

First of all, this church was poor. Indeed, the minister who supplied their pulpit and thru whose faithful and earnest efforts their church was organized, described their financial condition by saying that they were "in deep poverty." Probably not a single member of this church was beyond the necessity of daily labor to provide a living. But in spite of these things they never came to the minister and asked that they might be exempted from contributing to this or that benevolence. They did not spend all their money on creature comforts, but they considered it such a privilege to give that they denied themselves many things.

A poor church would hardly expect to be classed as a liberal church, yet this church was celebrated for its liberality. People who knew about their gifts were so astonished that they said these people surely must be giving "beyond their ability." "They are giving more than they ought; it isn't right to give so much to the heathen when it is needed at home." That phrase has a familiar sound; possibly we have heard it recently in our church. However, while they may have seemed fanatical and improvident in their beneficences, their minister never said that they complained about "hard times," or went around with long

faces, or that any of them suffered the want of any of the necessities of life. He did say that these people were an example that might well be imitated by other churches.

Another strange feature of this church's history is in the fact that the bulk of their gifts went to foreign work. Of course, they did not neglect the home field, but they were specially commended for their liberality toward the work in the foreign field.

Again, they were so prompt in their giving that they didn't have to be visited by an agent, nor did the minister have to beg them to remember their privilege and obligation in supporting missionary causes. No, they had their money all ready, and when the time came, they voluntarily brought it to the minister, and requested him to see that it was properly appropriated. That's a pretty strong contrast with the visits of board secretaries to stir up the missionary spirit among the congregation, and the begging sermons the present-day minister has to preach in order to keep his church's gifts from falling below the previous year.

What was the secret of this extraordinary condition of things? Why was it so different in this church? It was simply a difference of motive. We are told that their liberality was an expression of their gratitude for the grace of God which they had received. They did not give from a cold sense of duty, not to make a name for themselves, nor to show up well in the church year book. They gave out of full hearts of love for Jesus Christ and for their fellow men. They had learned that the consecration of one's self to the Lord included their property and toil, and they did not shrink for it.

A full history of that church which
(Continued on page 21)

PUBLISHERS' NOTICE.

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

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

3. The date on the printed label will show to subscribers when their subscription expires.

4. If you do not receive the VISITOR within ten days from date of issue, write us at once and we will send the number called for.

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

MARRIAGES.

WITTERS—BOOK.—Married, Feb. 18, 1914 at the home of the bride's parents near Ramona, Kan., Bro. Ray Witters, Enterprise, Kan., to Ruth, daughter of Elder Jacob W. Book, Bishop Jacob N. Engle officiating.

OBITUARY.

REIST.—Abraham B. Reist, died at the home of his daughter, Sr. Lillie Mell, near Fairland, Pa., Jan. 19, 1914, aged 65 years, and 12 days. The deceased was converted and united with the brethren a number of years ago, but later on, drifted somewhat from the faith. Prior to his death he became earnestly concerned about his salvation and we hope God in His mercy and goodness took him unto himself. He is survived by three sons, and one daughter, who kindly administered to him thru his illness. Services were conducted at Fairland M. H. by Eld. Henry Light of the United Zion brethren and Eld. H. K. Kreider. Interment was made Chamber Hill cemetery.

BARNETT.—Barbara Bassler Barnett wife of the late Jacob Barnett to whom she was married Nov. 10, 1881, was born in Bedford Co., Pa., near Woodbury, Sept. 17, 1824, died at Waco, Ohio, Mar. 1, 1914, aged 89 years, 5 months and 14 days. She was the daughter of Emanuel Bassler. The following named children survive: Mary at Waco, O., John S. of Hollidaysburg, Pa., Emanuel of Cincinnati, O., and Joseph of Tacoma, Wash. Sr. Barnett united with the Brethren in Christ church in 1843 and continued in that faith until death. Her remains were laid to rest in the Valley Chapel cemetery Mar. 4, where the services were held being conducted by Bish. J. H. Smith. Text, Rev. 14: 13.

WINGERT.—Eld. Samuel B. Wingert late of Hope, Kan., was born near Greencastle, Franklin Co., Pa., Dec. 29, 1841, and died at St. Barnabas Hospital, Salina, Kansas, March 9, 1914, aged 72 years 2 months and 10 days. When twenty years of age he was converted and united with the Brethren in Christ church. On Oct. 29, 1862, he was joined in marriage with Susannah Gayman. In 1863 he removed to Illinois, and in 1864 to Dickenson Co., Kan., settling two miles North of Hope. For the last eight years he has had his home in Hope. He was elected to the ministry while in Illinois, and served the church in that capacity for fifty years. He preached his last sermon at the Belle Springs M. H. on Feb. 8. There remain to mourn his departure, his beloved wife, Mrs. S. H. Lenhart, Abilene, Kan., Mrs. Wm. Page, Detroit, Kan., Mrs. J. Loneker, Enterprise, Kan., H. G. Wingert, Navarre, Kan., and twenty-eight grand children

and three great grand children; also one sister at Ringgold, Md., with many other relatives and friends. He was loved and highly esteemed by his home people, by the church and the community at large. "I am ready, and am going home" were some of his last words. Funeral services and burial took place at Belle Springs, M. H. being conducted by Elder J. N. Engle assisted by Eld. A. J. Snively. Text Rev. 13:14.

FELLMAN.—Died, at Silverdale, Bucks Co., Pa., Sr. Magdalene, daughter of the late Henry and Catherine Fellman, both deceased. She was born Aug. 31, 1866 and died Mar. 2, 1914, aged 47 years, 7 months and 2 days. Her sickness was of five weeks duration of grippe and heart trouble. She suffered great pain at times but bore it all patiently and had a desire to depart and be with Jesus. She was converted in early life and led a Christian life, always ready to give her testimony for her Master. She was a member of the Brethren in Christ church. Our loss will be her eternal gain. She leaves three brothers and three sisters and many relatives and friends to mourn their loss. Funeral services were held on the 7th., at the home of her brother, Leidy, where she died, and at the Silverdale meeting house. Services were conducted by Bro. Christian Allebach (Mennonite) and Bro. H. B. Stout. Text II Cor. 5: 1, selected by the departed sister. Interment in adjoining cemetery.

KUTZ.—Mrs. Elizabeth Kutz died at the home of her daughter, Mrs. F. B. Lauver, Harrisburg, Pa., March 13, 1914, aged 84 years, 10 months and 6 days. Oh how long and fierce was the struggle. Many times did she say, "Why, O Lord, why so long?" Often did her children say, "Why shall mother live with scarcely strength to breathe?" How often did we say, "She is near the portal," and again a faint measure of strength would be added and we could hear the Father say,

"Not now, my child, a little more rough tossing, a little longer shall the billows roar," and again we would say, "O Lord, has not 84 years of burden-bearing and heartache, of sowing much and reaping none been enough for Thy child?" And mother would say, in her weakness, "My God is too wise to err and too good to be unkind. The ways of the Lord are right, and I submit to His will: I know He cares for me, I am in the Father's hands and will say, "He doeth all things well." Finally the summons came and sweetly did she exchange the cross for the crown. The last foe was conquered and she triumphed in the fight as she often sang:

"Thru grace I am determined
To conquer tho I die:"

Her longing has ceased; she is safe at home. It is sweet for the dear ones who are left here to struggle amid the woes of sin

to know that mother is enjoying the eternal haven of rest, and to know our loss is her eternal gain. Two sons, Alfred of Carlisle, Pa., and Edward of West Fairview, Pa., and three daughters, Mrs. Lizzie Burgard, of Carlisle, Pa., Mrs. Jeanetta Sunday, Mrs. Ida Lauver and Miss Lydia Kutz, of Harrisburg, Pa., are left to mourn. Funeral services and burial took place at Enola March 17. Reverends Gabriel and Moore, Evangelical, conducted the services.

LOVE FEAST.

Pennsylvania.

Mastersonville, May 6, 7.
Elizabethtown, May 27, 28.
Fairland, May 17, 18.
Montgomery M. H., S. Franklin, May 30, 31
R. R. Station, Greencastle.
Air Hill, June 9, 10
Mechanicsburg, June 6, 7.

Ohio.

Richland and Ashland, June 6, 7

Oklahoma.

Bethany M. H., Thomas, April 11, 12
Cordial invitations are extended to attend these meetings. Especially ministers.

It may safely be added, that, in no circumstances, will God be found more a present God and mighty helper than when the crisis is most intolerable. We may well have had experience of darkness unrelieved, prayer unanswered, sin for the time triumphant, and affliction insupportable, if at last we have learned that He is for us when even He has seemed against us. In the crisis of His passion in the garden our Lord besought His disciples, "Tarry ye here, and watch with Me." May we not in our crisis confidently ask Him to watch with us?—*Pierson.*

He is an exceedingly covetous fellow to whom God is not sufficient; and he is an exceeding fool to whom the world is sufficient. For God is an inexhaustible treasury of all riches, sufficing innumerable men; while the world mere trifles and fascinations to offer, and leads the soul into deep and sorrowful poverty.—*Thomas Le Blanc.*

The modern pulpit stands up and cries to every man with any of the possibilities of apostleship in him, "Come over into Macedonia and help."

AN UNUSUAL CHURCH

(Continued from page 19)

for nearly two thousand years has been celebrated for the wonderful development of the grace of liberality may be found in the Second Epistle to the Corinthians, the eight and ninth chapters. Here it is in part:

"Moreover, brethren, we do you to wit (we make known to you) the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and to us by the will of God.*** Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and all diligence, and in your love for us, see that ye abound in this grace also."

But in a quiet hour turn to the history as written by Paul by divine impulse and direction, and thoughtfully, prayerfully read the entire story, and find it more thrilling than any romance.

How far away from this ideal church are we today? This is not a lesson for the rich church, but for the average church, the church of the middle class or working people. What a relief it would be to the busy pastor, burdened with the care of the sick, the poor, the sorrowing, the oversight of all the societies of the church, the general supervision of the Sunday school, looking after the newcomers, and the matter of benevolence was being cared for by his congregation without the necessity of in-

roducing all sorts of methods to raise what he believes his church ought to contribute for such a holy cause.—*Michigan Christian Advocate*.

THE BROKEN-HEARTED

Two years ago I took up my residence for a few weeks in a country village in the eastern part of New England. Soon after my arrival I became acquainted with a lovely girl, apparently about seventeen years of age. She had lost the idol of her pure heart's purest love, and the shadows of deep and holy memories were resting like the wing of death upon her brow. I met her in the presence of the mirthful. She was, indeed, a creature to be worshipped,—her brow was garlanded by the young year's sweetest flowers,—her yellow locks were hanging beautifully and low upon her bosom,—and she moved thru the crowd with such a floating, unearthly grace that the bewildered gazer looked almost to see her fade away into the air, like the creation of some pleasant dream. She seemed cheerful and even gay; yet I saw that her gayety was but the mockery of her feelings.

She smiled, but there was something in her smile which told that its mournful beauty was but the bright reflection of a tear,—an her eyelids at times closed heavily down, as if struggling to repress the tide of agony that was bursting up from her heart's secret urn. She looked as if she could have left the scene of festivity, and gone out beneath the quiet stars, and laid her forehead down upon the fresh, green earth, and poured out her stricken soul, gush after gush, till it mingled with the eternal fountain of life and purity.

I have lately heard that the beautiful girl of whom I have spoken is dead. The close of her life was calm as the

falling of a quiet stream,—gentle as the sinking of the breeze, that lingers for a time round a bed of withered roses, and then dies as it were from very sweetness.

It can not be that earth is man's only abiding-place. It can not be that our life is a bubble, cast up by the ocean of eternity to float a moment upon the wave, and then sink into darkness and nothingness. Else why is it that the aspirations which leap like angels from the temple of our hearts are forever wandering abroad unsatisfied?

Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars, which hold their festival around the midnight throne, are set so far above the grasp of our limited faculties,—forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and then taken from us, leaving the thousand streams of our affection to flow back in cold and Alpine torrents upon our hearts?

We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades,—where the stars will be spread out before us like the islands that slumber on the ocean,—and where the beautiful things that here pass before us like visions will stay in our presence forever.—*G. D. Prentice.*

I mention among the causes of backsliding, lightness of spirit. This is apparently the opposite of harshness. There are some whose natures are not biased towards severity. These will likely break away from God by a trifling, joking, laughing disposition, and

which serves Satan's purpose just the same. This spirit of lightness is likely to prevail where Christians of talent and wit meet together. The habit of making puns on people's names and things be they ever so seemingly innocent, is always injurious to deep piety. It grieves the Holy Ghost, diverts the mind from divine things, jostles the soul from its eternal calmness in God, and weakens it for prayer and for being the channel of the Holy Ghost. Hundreds of souls have snapped the cord of communion with God by a joke, or a pun, or a loud laugh, or a coarse and boisterous gesture. The worst calamity is that so few souls get close enough to God to discern these things. Anything that breaks up the recollection of the mind in God, or interferes, with an elevated, quiet refinement of the soul is a starting point for wandering.—*Sel. by P. H. D.*

FOR TROUBLED HEARTS

A company of men with troubled hearts were facing a dreaded evil which they could not define. One who stood by said to them, "Let not your heart be troubled."

Ah, yes! That is an easy thing to say. We can say that to any one in distress. But what will it avail? Will it not be mere mockery?

Who has not realized the utter futility of human comforts in hours of sore trial and grief? How empty, how powerless, the best chosen words of counsel or consolation.

Jesus alone has the cure for troubled hearts. "Let not your heart be troubled: believe in God, believe also in me." This is his word to hearts in fear of impending evil, fear of sickness, of misfortune, of want, of loss, of death, of judgment; hearts troubled by remembrance of past neglects, of

lost opportunities, of failures, of sins. To those who thus believe in God and also in Jesus, peace will come, for his word is with power when he says, "Let not your heart be troubled."

Have you a troubled heart? Have you any secret sorrows eating out your heart like a cancer? Have you troubles that friend can't relieve nor help you bear? Have you troubles that are sacred secrets of your burdened heart, troubles that you can not talk about?

There is a relief for you. Jesus knows all about it. To you He speaks: "Let not your heart be troubled. Believe in God, believe also in me." This is the cure for all trouble. Tell him all. Confide in Him. Rest in Him. Trust Him wholly. "Casting all your care upon Him for He careth for you." "Commit thy way unto the Lord, trust also in Him, and he will bring it to pass." His word can never fail.—*The Evangelical.*

ORDER AND VIRTUE IN THE HOME.

What was said concerning Abraham may be said of every true Christian father. "For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." Happy is that nation whose children are brought up in families like this. There purity, virtue, and true manhood in every principle of justice and mercy will be permanently secured. What an important place, therefore does the family occupy in the social, moral, and political worlds! Take this away and the bond of sacred union is forever dissolved, and the most distressing and deplorable results must follow.

Break asunder these centers of holy affections, of truth, honor and purity,

and you will fill the land with every enormity, and desolation, the most far-reaching and dreadful, will fill its entire breadth. It is highly important and necessary not only to continue the validity of the marriage rite, upon which the true idea of the family is based, but great care should be exercised to make these homes all that they can and should be made—the most delightful and enticing places on earth, where everything that is good is encouraged, and everything evil pointed out and discontenanced; for as children leave the parental home they are, to a large extent, moulded for life. Order and correct morals should here receive the proper stamps upon the opening mind. Yes, everything we wish our children to be, in time and eternity, should here be taught and enforced. Then "all thy children shall be taught of the Lord, and great shall be the peace of thy children."

—*Sel. by Sarah Worman.*

Souderton, Pa.

PARABLE OF THE TOBACCO SEED.

"Then shall the kingdom of heaven be likened to a grain of tobacco seed, which tho exceedingly small, being cast into the ground, grew and became a great plant, and spread its leaves, rank and broad, so that huge and vile worms formed a habitation thereon. And it came to pass in the course of time, that the son of man looked upon it, and thought it beautiful to look upon and much desired to make lads look big and manly. So they put forth their hands and did chew thereof, and some it made sick, and others to vomit most filthily. And it further came to pass that those who chewed it became weak and unmanly, and said 'we are enslaved and cannot cease from chewing it.' And the mouths of all that were enslaved became foul; and they were seized with

a violent spitting; and they did spit, even in the ladies' parlors and in the house of the Lord. And the saints of the Most High were greatly plagued thereby.

And in the course of time it also came to pass that others snuffed it, and they were taken suddenly with fits, and they did sneeze with a great and mighty sneeze, insomuch that their eyes were filled with tears and they did look exceedingly silly.

And others cunningly wrought the leaves into rolls, and did set fire to one end thereof, and did suck vehemently at the other end thereof and did look very grave and calf-like, and the smoke of their torment ascended up like a fog.

And the cultivation thereof became a very great and mighty business in the earth; and the merchants waxed rich by the commerce thereof. And it came to pass that the professed saints of the Most High did defile themselves therewith even the poor who could not buy shoes, nor bread, nor books for their little ones, spent their money for it.

And the Lord was greatly displeased therewith and said, "Be ye clean that bear the vessels of the Lord." "Let us cleanse ourselves from all filthiness of the flesh." "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing and I will receive you." But with one accord they exclaimed, "We cannot cease from chewing, snuffing and puffing!"

O ye professed follower of the Lord Jesus Christ, will ye be saved of a nasty poisonous weed?

"One is your Master, even Christ."

—Printed by request.

The comforts of the Spirit at their lowest are far superior to the joys of the world at their highest pitch.—*Selected.*

WHAT A CONTRAST, OR THE TESTIMONY OF THE STONES.

On either side of the gate leading into a cemetery on the outskirts of a little German town, there is a small stone marking the burial place of two, concerning which a story is locally told.

The stones are moss-covered and weather-beaten, and the inscription and dates are scarcely readable, save one sentence on each.

In bold letters along the face of one stone may be read the words—"I know that my Redeemer liveth!" and on the other in characters equally distinct, the words—

"Eternity! How Long!"

Their history is, briefly, as follows. Many years ago, a young man of vicious and dissolute habits sought the hand of a Christian young woman, employed as a domestic in the family of a gentleman. This she positively refused, which enraged him greatly.

Finding her determined, he deliberately planned her ruin. Waiting his opportunity, he stole and secreted in her trunk a lot of the valuable silver-plate of the house.

She was arrested, tried, and condemned, in accordance with the customs of the times, to be beheaded for the theft. She protested her innocence, but to no purpose.

The day and hour of her execution arrived, and being led to the scaffold, she was commanded to lay her head on the block.

With a face radiant with heavenly joy, she exclaimed triumphantly—"I know that my Redeemer Liveth!" and in a few moments she was "absent from the body, and present with the Lord" (II Cor. 5:8).

Her ungodly suitor continued his course of life, going from bad to worse, until for his crimes he found himself in

prison, under sentence of death. Conscience stricken and almost desperate, he confessed among others the crime for which the poor girl had suffered, fully exonerating her.

At length, he too, was led to his death, and as he found himself standing on the verge of Eternity, he seemed to realize the solemnity of his own position, and the utter hopelessness of his future, and, as he knelt before the beheading block, groaned out his agony in tones unmistakably clear—

“Eternity! O How Long!”

and in a few moments the headman's axe had done its work, and he was ushered into the Eternity he so dreaded.

What a contrast! Two deaths on the same scaffold, and yet in the one case you find joy, peace, assurance, and prospects of the future glory with the One whom she knew and loved. In the other case you find fear, dread, despair, and no prospect but a long dark eternity in the lake of fire!

And what made the difference? We answer unhesitatingly—Christ. He is the only One who can fill the soul with joy in the prospect of a meeting with God, and the want of Him, if realized, cannot but bring in despair. My friend, where and how are you? Is Christ your own Savior? If not, why not?

A mere profession will not do, for one may profess much, and yet hear the Master's words by and by, “Depart from me, ye workers of iniquity, I never knew you.” But He does know those who have received Him, for He says: “I am the Good Shepherd, and know My sheep, and am known of Mine,” and again “My sheep hear My voice and I know them, and they follow Me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My

hand,” (John 10:14,27,28).

What are your prospects for Eternity? Are they bright or gloomy-filled with gladness or fear? Would you be received or rejected by Him? Would you spend your Eternity in heaven or hell?

Be honest with your soul and answer these questions as in God's presence. There is no trifling with Him. If you have received Christ, and have been born of God—if, in other words, you are saved by God's grace, you have nothing to fear; for, “None perish that Him trust;” but if you know Him not, to die without Him is to perish forever! To one, as to the other, Eternity is long, but to the saved one the length but enhances the glory of it. They can say, “I know that my Redeemer liveth,” and eternity with Him is unutterably grand. Reader, what do you say to it? —*Sel.*

IN NO WISE CAST OUT

“Let us not be weary in well doing, for in due season we shall reap if we faint not,” (Gal. 6:9)—*Believer's Magazine.*

Read how the woman who was a sinner and the malefactor on the cross were received by Him—Luke 7:36-50; Luke 23:39-43.

“But I am a great sinner,” sayest thou? “I will in no wise cast out,” says Christ.

“But I am a great sinner,” sayest thou? “I will in no wise cast out,” says Christ.

“But I am a hard-hearted sinner,” sayest thou? “I will in no wise cast out,” says Christ.

“I have served Satan all my days,” sayest thou? “I will in no wise cast out,” says Christ.

“But I have sinned against light,” sayest thou. “I will in no wise cast out,” says Christ.

“But I have sinned against mercy,”

sayest thou? "I will in no wise cast out," says Christ.

Let it not be said of you, "Ye will not come unto Me that ye might have life."—*Sel.*

WHO ARE THESE IN BRIGHT ARRAY?

Very few men in this world are happy, except those who have lost all things for Christ's sake. The life which has had the most smitings and victories, that has carried a man up and on with persistent courage, with dominating faith and with contentment, and that has developed in him strenuous, pure, right manhood, is the that every man ought to covet and to seek. If God sends any other things take them; but above all things take this. Do not gain the whole world and lose your own soul.

There are names that now fill the air, names that resound, like the stroke of a drum, and all men are watching and studying them; but when the end comes, and the account of their life is taken, what with their ambition, what with their fame, what with their wealth, their whole experience will declare that they never had great happiness in life. From many a poor cottage, from many a poor house, from jails, from gibbets and from dungeons, in the last day there will rise the sweetest sounds of music; and, as in the Apocalyptic vision, it shall be asked, "What are these in bright array?" and the answer shall be, "These are they that have come out of great tribulation, and have washed their robes white in the blood of the Lamb." These are they who, with much suffering, have been lifted out of their inferior condition to a superior one. They are God's elect, they are crowned kings and priests unto God.

And when God shall come, and all things shall be made clear in the last

great day, may it be that you and I shall not be altogether void of an experience in this direction. May that which is highest, and purest, and noblest, and best in us, be in the ascendancy, that we may come instantly into the presence of Jesus that we may be able at at once to speak the language of the blessed, and that then we may go forth crowned, with everlasting joy upon our head.—*Sel. by Omar Worman.*

Souderton, Pa.

HELP SENT IN A SNOW-STORM

I wish to tell to the glory of God of a remarkable answer to prayer that occurred in March, 1900. We were living in Missouri at the time, and thru a real estate man had been defrauded of nearly all we had. We had spent a pretty hard Winter; but we never would go in debt. What we could not get and pay for, we would do without and trust in God to help us thru.

We had one cow and two little ponies, and they lived on the grass in the orchard. Our hay and corn had almost given out when it began to snow, and it snowed for two days and nights; till the snow was, I believe, two feet on the level, and in drifts as high as the rail fence. The roads were so blockaded no one could pass thru the lanes; and here we were without feed for the stock and very little flour for ourselves. So we went down on our knees before the Lord, and asked Him to send us some hay and things we needed.

That was in the morning, and at noon, still no answer. Husband and I fasted, and it began to get late in the evening and still snowing so that we could not see from the house to the barn. Still no answer. So I went to the barn to milk. I patted the horses as they whinnied at me as if to say, "Give me hay," and the cow moored. I felt

sorry for them, but said to them "You will have to fast like us, unless God sends you something to eat," and I breathed a silent prayer to God, and the burden rolled off my heart. I came to the house, gave the children their supper, and went into the room where my husband sat with his face between his hands, afraid to look up. I took my song book and went to singing with all my heart, and the more I sang the more I got blest. My husband said it seemed wicked to sing in such a trying time; but just then the children looked out of the window and shouted, "O papa, there stands a load of hay." We were all on our feet in an instant, and sure enough, there was the hay. At the same time, we heard footsteps on the porch. Husband flung open the door, and there stood Brother G—— with some potatoes, and flour and meat. You can imagine what a joyful time we had. We went right down on our knees and thanked God who hears and answers prayer. My husband had said it was impossible for any one to haul hay or venture out in that storm; but when God's word is at stake, all things are possible. The man had laid down the fence and had driven thru the field, the only way possible to get to the house with a team.—*The Firebrand*.—*Sel. by Mary J. Long.*

He that prays and does not follow it with watching, is like him that sows his field with precious seed, but leaves the gate open for swine to come and root it up. To pray and expect no answer is to shoot and not look where the arrow falls.—*Wm. Gurney.*

There are said to be about 10,000 towns west of the Missouri River, each having over 300 population where the gospel is not preached by any one.

OUR YOUNG PEOPLE.

GRANDSON TO GRANDFATHER

(The following letter was sent to the editor by the writer's mother suggesting it might make interesting reading for the VISITOR family, especially so because of the age of the grandfather who for many years held the office of bishop in the Markham dist. Canada, and was well known thruout the church. We therefore give the letter space in Our Young People's page. Editor)

Dear Grandfather:

Mother said today that you will be 90 years old on the 22nd of December. I thought I would write you a letter and congratulate you, and I hope and pray that the Lord may grant you many more birthdays. I am a little past 17 and, looking forward, to me, the difference between 90 and 17 looks like a vast expanse of light and shadow, a part, or possibly all of which I have still to traverse. Looking back I suppose you have many pleasant memories of a long life well spent in well-doing. And I suppose the satisfaction that comes to you, from this, must be much greater than that which comes from amassing this world's goods.

A few minutes ago, I was thinking of a man who recently was in our town. He is 82 years old and is still actively engaged in business. He came to California when he was a poor boy, and now he is worth some 20 or 30 millions of dollars. So far as I know he has done little or no good or charitable work with his money. In fact he has even neglected to raise his own family properly, and all for the root of all evil which he cannot take it with him into the next world. I have wondered what pleasure he gets from this great accumulation of riches. From appearances I would suppose his riches are dearer to him than his children. And I have often wondered if he looks no further than to the end of this life.

I attend the Hemet Union High School, but at present we are having vacation for Christmas. There are about two hundred students attending the school here now, and I think there are some three hundred or three hundred and fifty going to the Grammar School. The High School building is in about the centre of a ten acre campus and playground. The land at that place is worth about \$1000 per acre. The building cost approximately

\$50,000. In all there are thirteen recitation rooms and the large Assembly Hall. Everything is arranged for the convenience of the teachers and students. The building is mostly of concrete and this helps in making it fireproof.

There are eleven teachers, each one teaching only a subject or two. In every department there is about the best equipment that can be had. In the Manual Training and Mechanical Drawing departments, each student has a drawer under lock and key which contains the tools for his use exclusively. We have only high grade tools and these are kept in good condition by each student. Under such conditions as these it is a pleasure to work there in the shop. Each student can make anything he wants to. Usually they make articles of furniture such as writing desks, library tables, chairs, footstools, book cases, porch swings, and settees. Last year several boys made model aeroplanes which flew under their own power. At present I am making a writing desk. Each student must pay for his lumber and at the end of the year the articles which he has made are his.

The first thing a boy must do when he wants to make something is to draw a plan of it. There are tools there for that purpose. Then he makes out his stock list which is the amount of material, the number of pieces and the cost. * * * * *

I work an hour and half in the shop every day and the same length of time in the mechanical drawing room.

Last year I studied Algebra, Latin, Physical Geography, Rhetoric and Manual Training. This year I take Geometry, Rhetoric, Manual Training and Mechanical drawing. I expect to go to high school four years in all.

The weather has been very nice lately. We have cool nights and pleasantly warm days. Everywhere the grass is springing up and making the country look like Spring. The birds are flocking around here now from the North and we can hear them singing in the groves. If you were here now you might stand in an orange grove in the soft warm air, that reminds one of Spring, picking large ripe oranges that look like so much gold. You would be surrounded by the songs of birds such as mocking birds, meadow larks, robins, oriole and others. While this is going on here in the warm and pleasant val-

ley, not more than ten miles away from you, on the mountain tops 6000 or 8000 feet above you, you could see the snow driving fiercely before a cold north wind. We have often seen this, while here in the sheltered valley we never feel a breath of it. The green trees and peasant flowers are what make our Southern California valleys look so beautiful, and with the pleasant climate they attract many tourists.

A few days ago two friends of mine and myself went holly hunting in the hills. We found quite an abundance of it and expect to go for more just before Christmas.

Well, we still have some strawberries, altho we do not pick any for market. All Summer long we have had fresh fruit, and we still have grapes which we put up in sawdust in the Fall. This is a very nice place to live and I often wish you could be here and enjoy the delightful climate too.

I think I will close, again wishing you many more happy birthdays.

From your sincerely loving grandson,

Emerson Reichard

MUCH SCIENCE AND NO REMEDY

It is strange that modern science, which affects to have outgrown the ancient faith of Isaiah and Paul and our sainted sires, has not yet succeeded in discovering a better remedy for the dire malady of sin. It does seem that until a safer and better remedy for this awful disease of sin is found by any class of objectors, they should not be very obtrusive with their deliverances, either adverse to our faith, or in advocacy of new schemes of life, either in its origin or destiny, or in any of its phases. It is very much easier to destroy than to construct—to scatter than to get together. The Bible is definite as to the origin of life, and also as to the intended destiny of life. Science has made many proposals contradictory to the Bible on this first point, but it has failed to demonstrate the efficiency of any new theory in contradiction of the Word. It indulges much in specu-

lations, but fails to deliver anything like certitude on this subject. We have never yet seen anything in all this to superinduce chills and paroxysms of fright on the part of Christians.

Decades have come and gone since these theories have been paraded before the public, and yet we have never seen a single case of the conversion of one sinner from a bad man into a good man by these proposed substitutes for the Mosaic account of man's origin. It is rather brazen to presume to set aside the Holy Book, in any of its essential features, without offering some credentials of authority and veracity in the way of the climacteric proof given by the Bible of its power in these matters.

We were led to these reflections by the case of Alfred Russell Wallace, the eminent scientist who died recently in England in the ninety-second year of his age. He was in harmony with Darwin, and had, during his long life, written about two hundred books and treatises. After this long life of active devotion to science of the Darwinian type, he gave out, on his ninetieth birthday, a statement. In this statement it was clear that, in his wide and scientific observations, the fearfully wicked state of the world had not escaped his notice. He said: "I have come to the general conclusion that there has been no advance either in intellect or morals since the days of the earliest Egyptians. Everything is as bad as it possibly can be. There exists in our midst horrors and dreadful diseases never before known. Our whole social environment is rotten, full of vice and everything that is bad." This is but the truth which the Word of God had told us clearly. It assures us of the hopelessness of our race, from sin; but it at the same time tells us, in the very Book which Mr. Wallace's whole scientific

life and labors have striven to contradict, of the only but sufficient Remedy thru our Lord Jesus Christ. Mr. Wallace's statement is practically a severe indictment of his science and philosophy as hopeless and helpless in the premises. He has had as much or perhaps more time to test science and philosophy than any one else, and if he has failed to report one conversion, or any single iota of improvement, his life work has gone for little or nothing, and his and others' objections to revelation in any of its parts ought to go for naught.

This world's only hope is in the gospel. Science, in many of its boasted claims and assumptions, has been much in the way of the progress of this gospel in its great work. If there is no visible improvement yet, after these decades of the boasted advances of science we think its advocates had better get out of the way, and give room for the gospel which has done all that has ever been done in the matter of the amelioration of civilization and the uplift of mankind, and in the positive salvation of men and women, from sin. Multitudes of men and women, sinful and wretched and hopeless and helpless, in the clutches of vicious habits have come to Christ, and have been transformed, and made new creatures. Let us cling unflinchingly to the old, old gospel for the salvation of sinners. There is none other name given under heaven among men whereby we can be saved, but the name of Jesus the Christ.—*Herald of Holiness.*

Sweet are the uses of adversity, and this is one of them, it puts a bridle upon transgression and furnishes a spur for holiness.—*Spurgeon.*

NOTHING SO much comforts thee under affliction as the discovery it makes of thy heart.—*Flavel.*

notice change in address from Winger, Ont., to Marshville, Ont., Can. R. R. No. 1.

L. Shoalts.

TESTIMONY.

Great peace have they that love thy law, and nothing shall offend them. I praise the Lord today for what He is to me. He is my all in all. Forty-two years ago the Lord for Christ's sake forgave all my sins. My conversion was as bright as the noonday sun. There was no condemnation resting on me. I had to praise the Lord day and night. It was a new creation to me. The preacher in charge asked all the new converts to make a complete consecration.

I found in Rom. 12 the rule for my consecration. As I read it the Holy Spirit revealed to me what it meant to lay all on the altar. The Holy Spirit revealed to me what I had to give up, and I kept saying, Yes, until all was on the altar, and then the fire fell. It was wonderful how the Holy Spirit came into my heart. I am seventy two years old and the fire is still burning on the altar of my heart. I want to do the best for my Lord while I live.

Lizzie King.

Messiah Home, Harrisburg, Pa.

TESTIMONY.

Dear readers of the VISITOR:—

By the help and grace of God I will bear testimony to the leadings of God in my life. I see so much of the importance of living here as to how we spend our time and talent. I was very much impressed on reading the article on "Bible Teaching on Dress," in the Feb. 23rd. issue. I wish more would stand up for the right way, as it seems so near to me. I feel the more we separate ourselves from the world the more power we have. I was very much encouraged as I read it. I surely think we ought to show to the world by our appearance outwardly as well as our actions thru life, that we belong to God's followers. I can realize that Satan is always ready, to try and lead us astray but I can also realize that God's grace is sufficient in all circumstances of life.

God's word is so precious to me. It is our only guide to go by, and has helped me thru many trials. I feel I cannot praise His precious name enough for the wonderful plan

of salvation; that God sent His only Son to suffer and die for all the world. It means much that we stand true and loyal. Eph. 5: 4, has been the conviction of my heart as I realize we must abstain from all appearance of evil even in our walk and conversation, and that we give thanks to God for all His benefits and goodness to us. I know the blessings to me are more than I am worthy of. I am glad He knows what we need. I want to press onward and follow on in His own appointed way. I want to be used to His honor and glory, and live for the welfare of others.

Pray for me that I may be faithful to my calling in God's service.

Your sister in Christ,

Susie C. Wingert.

Chambersburg, Pa., R. No 11.

A SILVERDALE LETTER

During the month of February Bro. T. A. Long and wife held meetings here and at Souderton. In this connection the beautiful text, Romans 10:15, often came to my mind. It says: "How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." But it says further that not all believed the report and Esaias says that all the day long He (the Lord) stretched forth his hands to a disobedient and gainsaying people. The people thus referred to was Israel, and during these meetings I made Israel a special study. I also studied my own condition very seriously as Bro. Long brought the truth home to the saint as well as the sinner. We may think that the sinner is always in the mark, but this is a mistake. When in Hebrews 3, it says, "Today if ye hear his voice harden not your hearts," hard hearted Israel is in view. And in verse 12 it warns against the evil heart of unbelief, therefore, "How beautiful are the feet of them who preach the gospel of peace" to Israel. Read Isaiah 52:7, the sweetest text of all. If you want to know the fact of Israel read Ezekiel 2:3, where it says Ezekiel was sent to Israel, a rebellious, nation, an impudent stiff-necked hard hearted rebellious house. Do we wonder it says, "Today, while ye hear his voice, harden not your heart?"

But Ezekiel was to prophecy and say, thus saith the Lord. So I was made to feel there was a prophet who said, Thus saith the Lord, among us, and who, as he said, was not

“WHY DID YOU WAIT?”

“The baby’s dead.” It did not need the accompanying tug of the small grimy hand to turn my feet down Brandt street. “Ma didn’t know I was coming,” my small guide volunteered presently. “She won’t say anything, and she don’t seem to see me when she looks at me.” A moment later she added, “There ain’t any money to bury the baby.

The child led me to a bare little room that was like an oven in the July heat. On a rickety cot lay the tiny wasted form outlined under a coarse cotton sheet and only a few feet away stood the steaming washtub. The tears filled my eyes, accustomed as they were to the indescribably sad sights of Brandt street. But there were no tears in the mother’s eyes. Her face might have been carved out of stone, so imovable it was as she worked on at the washing that must be done that day the same as other days.

I did what I could. The first thing was to find someone to take the washing away and finish it. Then, from the nearest drug store I telephoned to one of our church societies that I knew met that afternoon. They responded as I knew they would.

Before the end of the day everything had been done that could be done. The waxen little form was daintily arrayed and lay in the tiny white casket covered with flowers. There was still no change in the mother’s stony face. She sat in the chair where they had placed her, her work-hardened hands for once idle in her lap, and stared with unseeing eyes at the brick wall opposite.

The next morning our minister took charge of the services, and our sweetest singer sang, standing by the tiny casket. Tears coursed down my cheeks as the strain of “Safe in the Arms of Jesus” stole thru the room.

But the mother’s eyes were dry.

It was not until we came back from the small plot of ground where they laid the little form away that she turned to me with a look of suffering in her eyes that has haunted me ever since. “I suppose I ought to have thanked the ladies,” she said dully. “I don’t mean to be ungrateful, but I can’t seem to feel that anything makes any difference now. It isn’t that the flowers and all that weren’t nice—but they can not bring my baby back now.” Suddenly her voice rang out in a cry of anguish, “Why did you wait till my baby was dead! You did all this for her now, but just a few bits of ice every day last week might have saved her. Don’t you care for babies while they are alive?” Her voice ended in a wail that I cannot forget. —*Deaconess Advocate*.

An Austrian peasant, returned from a pilgrimage to Rome, his hatband stuck full of holy souvenirs, holy toenail parings, splinters of holy bones, twigs of the burning bush, etc., was exhibiting them to the admiring and awestruck villagers, when a tourist standing near asked him if he brought home any relic of truth. With mouth agape the astonished peasant said, “Why, no; I didn’t know there was such a saint—I never heard any one ask for him in Rome!”

Never become weary of being always a needy soul. The Lord Jesus never becomes weary in having to deal with such. Indeed, the more needy the more welcome to Him. Be assured that when a soul loses its sense of sinnership and need, it is outside the channel of blessing and Grace. It is only out of a sense of sinnership and need, that the soul can, in this life, be in harmony with the offices and work of our Lord and Savior Jesus Christ. It is the same Grace that gave all fulness to Christ for the sinner, that also gives the sinner that consciousness of need and sinnership which makes Christ’s fulness so suitable to him in every way.

LOST SOULS.

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

From woe to more woe; misery to worse misery; ever, always lost; Lost, because they would be lost. Lost, while their bosom friend was found! Lost while Jesus was seeking them, and

found them, lost; but they would not be found. They gained the world, and lost their souls. They gained the shadow and lost the substance; gained the briars, and lost the flower; gained famine and lost plenty; gained foes and lost a friend; gained eternal damnation and lost eternal life.

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

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 angles and glorified saints; to miss the heavenly port, and fail of the grace of God, to *perish* and be *lost!*

—TOMBSTONE EPIGRAPH— . .

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

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

—TERRIBLE TO SEEK FOR GAIN—

Terrible as this word is, it will close up the history of multitudes. "What

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

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

—TERRIBLE TO SEEK FOR PLEASURE—

to pluck it, but bending above that dread abyss, her foot slipped, and she was—*LOST!* Ah, reader! the flowery path you tread overhangs perdition's awful gulf, and those beauteous blossoms of pride and praise are waving far out above the fiery deep: pluck them and you are *lost! Lost!*

—CHRISTLESS READER LOST NOW—

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

The forgoing tract which is complete in a small eight page, 3½ by 5 in. booklet, with an attractive cover, can be had of S. R. Smith, Grantham, Pa., at 4 cents per copy; 40 cents per doz; \$1.50 per fifty; \$2.50 per hundred, postpaid. This booklet has proved a wonderful inspiration to some who were lost in sin and others in doubt or discouragement