4-6-1914


George Detwiler

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

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

Grantham, Pa.

April 6, 1914.

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S. R. Smith,

Grantham, Pa.
CHILDREN'S LETTER.

Pleasant Hill, Ohio.
March 17, 1914.

Dear brothers and sisters,

Greeting in Jesus' name. I think I gave my testimony before. I will do my best in the good work. I praise His holy name for what He has done for me. When I am among the bad boys at school I just have to fight, and pray to God to just keep me from sin. I know He is gracious to all. My father and mother have gone before, but, I praise Him, I will be with them some day. O it is blessed to serve Jesus. It is better than a thousand worlds like this because it is so blessed. We may have trials and temptations, but we have one to whom we can look. I have to think much of the poor sinners who are wandering away from God. Praise His holy name. I am glad I started when the opportunity was given, because the heart becomes hardened and you would put it off too long, for the Spirit would gradually leave us. I want to live right before the world and be separated from it and may in some way help some soul to Christ.

Your brother in Christ
Felix Burkholder
Aged 14 years.
Covington, O. March 17, 1914.

Dear brothers and sisters,

I will try and do my best in writing my testimony. We have many trials and temptations but we just look to God. He will help us thru. "Thou knowest our hearts." I thank God for He is so precious to us. Why should we not praise Him? He pours blessings upon our heart. Dear Father, bless the sinners so that they may learn of Thy precious word. I want to live so that I may bring some poor sinner to do the right and be a Christian. I want to do my part and fill my place. Pray for me that I may live as God wants me to.

Aged 11 years.

LeRoy Paulus
March 17, 1914

Dear brothers and sisters.

I greet you in Jesus' name. I know that Jesus cares for us all. There are many trials and temptations that meet us in this world. I will try my best to give my testimony. There are many sinners in the world but I want to live a good life, so that it will be pleasing to God. We should live and do good when we are young. That is my desire, I want to live close to Jesus. He will carry us thru. There are many sinners I know but I want to live closer to Him day by day. I know people are praying for me. I pity the poor sinner who is disobeying Jesus, but I did not want to be that way because if I would I would be cast into hell. Praise His holy name.

Aged 12 years.

Alvin Jacob Paulus

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

There is peril attending every step
which is taken in the indulgence of any known sin, or in the neglect of any acknowledged obligation. A tender conscience will not trifle with its convictions, lest the heart should be hardened thru the deceitfulness of sin.—John Morison.
EDITORIAL.

SPECIAL NOTICE.

We are requested to state that it has been decided by the brethren of the district where Conference will be held, that instead of a love feast on May 16 and 17, being held, a communion meeting will be held on Sunday evening, May 17.

Notice also that the date of the Richland and Ashland, Ohio, love feast is changed. Instead of it being held June 6 and 7, it will be held May 30 and 31.

MINISTERIAL PROGRAM.

Program for Ministerial and other meetings during Gen. Conference week:

Monday afternoon and evening, May 18, 1914, Sunday School Convention.

Tuesday evening, May 19, 1914, Home Missionary Meeting.

Wednesday evening, May 20, 1914, Foreign Missionary Meeting.

Thursday evening, May 21, 1914, Ministerial Meeting.

Topics and Speakers:

1st. On what is the prosperity of the church militant based and promised?


2nd. Is our ministerial staff, in general, as clear and definite in its teaching and preaching on the doctrine of Holiness, as our accepted articles on Sanctification warrant and declare?

Eld. Lafayette Shoaltz, Marshville, Ont.

3. Should not more of our young brethren be ordained to the ministry? and what system should be adopted to regulate the number of such ordinations?

Bish. J. N. Hoover, West Milton, O.
4th. How can our Brotherhood be best protected against erroneous and hurtful doctrines?

Bish. C. C. Burkholder, Upland Cal.

Time allotted to each speaker, 18 min.

5th. A 20 min. period for asking and answering questions as how to instruct seekers for pardon and purity.

Friday evening, May 22, 1914.

12th. The Object of Christ.


2nd. The Aim of the church.


Notice:—If any of the persons assigned on the program can not be at Conference they should inform the committee soon.

Program Committee,

J. R. Zook, Chairman,
Geo. Detwiler, Secy.

All of our members are no doubt interested in the prosperity of the church not only in that which is strictly spiritual, but also, in all of its other interests. It seems that not all of our members have made themselves acquainted with the action of Conference as regards the Beneficiary Poor Fund and how it is to be worked. We understand that this Board is not finding as ready a response to its requests for the funds needed as it had a right to expect. The brethren who constitute this Board will be much hampered in carrying out their work if the people fail to respond and supply money to the Fund. Bro. Hess, one of the committee that worked out the plan which was adopted by Conference, has kindly written the article herewith presented to our readers, in which he endeavors to make plain the working of the church’s beneficiary plan and what is the duty of the members with regard to it. Kindly all read the article and then strengthen the hands of the Beneficiary Board. Do it at once. Do it conscientiously, according to the measure of faith given by God.

In looking over our list, today, March 31, we find that there are 329 subscriptions that have expired or will expire with May, and which should be renewed, or if not renewed the arrearage paid, before May 1. It is interesting to note that of this number 133 belong to Pennsylvania, 39 to Canada, 53 to Ohio, 39 to Kansas, 7 to Iowa, 6 to Oklahoma, 9 to Indiana, 11 to Illinois, 5 to Michigan, 4 to New York, 1 to Maryland, 2 to Idaho, 8 to California and a few scattered ones in other states. How encouraging it would be if every one who is in the mark in any of the states or Canada would at once get busy and send in their renewal without further delay. On the other hand if there is a mistake on our side in that your credit mark on the label is incorrect we would thank you if you would inform us at once.

Rev. L. W. Munhall, D. D. a minister and evangelist of the Methodist Episcopal church has written and published a marvellously interesting book entitled “Methodism Adrift.” Rev. Munhall is in a position to know the facts in the case and which he affirms. According to his showing the Methodist church has drifted from its soul saving mission till it has become powerless. Her colleges! are teaching higher criticism at Boston, Ohio, Wesleyan and Evanson, that the theological schools are teaching that Moses did not write the Pentateuch although Jesus Christ ascribed it to him. The removal of that section of its discipline which forbids members to indulge in the sinful amusements of dancing, theater
going, card playing etc., is advocated by a majority of her bishops. The ruling powers are opposed to an effective evangelism. Political methods are employed to manipulate things. McFarland, the editor of the Sunday School literature has introduced the contagion of infidel higher criticism into those publications. The author shows that books tainted with Unitarianism and that are in agreement with Payne and Voltaire are among their publications. He urges and prays that the church may come back to the old paths and reassert Methodist doctrine. The situation as the author sees it is indeed sad and should be remedied. Send for this book to Charles C. Cook, 150 Nassau St. New York. Price, one dollar.

PENNSYLVANIA STATE COUNCIL.

Pennsylvania State Council will convene on Thursday, April 9, 1914 at 9.30, A. M. at the Messiah Home Chapel, Harrisburg, Pa. Important work is on hand, and the church in the State should be well represented.

General Executive Board,
Per. S. R. Smith, Secy.

We thank all of our friends who have responded to our recent requests for renewals. But up to this date, Mar. 27, the number which ought to respond before May 1, is more than 300. Let every one whose credit does not reach farther ahead than May 1914 (5-14), resolve to settle the debt before April is over. If you will do it now it will save us writing to you. To have to write and mail 200 special requests for renewals involves labor and unnecessary expense. Please let us hear from you NOW. The editor was surprised and made glad this morning when our mail brought us four new subscribers, three sent by one person and one by another. Let others get busy and do what these two did.

THE BENEFICIARY POOR FUND.

Requests for contributions to the Beneficiary Poor Fund of the church by members of the B. P. F. Board makes a discussion of the subject timely and we trust there may be others who will express their views in order that a unified, equitable and Christ-like method of procedure may be pursued.

What a relief it would be (to some) if there would be no poor, needing help, Christ has assured us (Mark 14: 7) that we will always have them with us. The causes of poverty are varied, but preventable by the individual, at least in some instances. Where actual need exists the Christian's first duty is to give relief; second, search the cause; third, recommend, and if possible, apply a remedy in order to prevent a recurrence of the condition. (II Thess. 3: 7-12). Receiving alms has a degrading tendency on character. The best help is that which helps the individual to help himself. Our hearts and lives are enlarged by giving not by receiving (Matt. 10: 8). We should be in life, in the home, in the community, in the church for what we can put into it; not, simply for what we can get out of it. The former is the Christian standard the latter the world standard. The church necessarily needs to stand on the platform of sacrifice, not profit, as pertaining to material things (Matt. 6: 24).

The profit to the former comes in spiritual and eternal realities, the loss to the latter in spiritual and eternal ruin and death.

Lodges, fraternal insurance societies and similar organizations are generally
built on the platform of profit to the individual. This thought is one of the best fulcrums to get people to join. The joining class was present in Christ's time. Multitudes frequently followed Him in order to get something; but not, to serve Him. Do we as a church want to appeal to the selfish principle of people to induce them to join our number? We would answer no.

If the above premises are tenable we conclude that; first, no individual should ask for or expect help that is in a position to help himself; second, no district, (a collection of individuals) should ask or expect other districts to help them that have the means at hand to help themselves.

However there are individuals and districts that belong to the Brotherhood that are in need without the proper means of self support. The adverse conditions obtain not as a result of neglect or mismanagement but on account of the inevitable, which is beyond the means of human power. Where such conditions obtain we, as followers of Christ, are in no wise justified to question, or close our bowels of mercies, and fail to come to the relief of the brother or sister in need. If we do we will certainly come under the Father's disapproval as implied in Matt. 25: 45.

Should we not outdo the lodges in our attendance upon the sick and in supplying the lack in finances for Christian burial and widow and orphan support? Let us not forget however that to be Christian in principle the well-to-do must pay in without the thought of receiving again while the poor may expect to receive when in need without having previously paid into the fund from which they draw. Lodges exclude, as much as possible, those who are, or are likely to become dependent and pay out only to those who have previously kept up their dues.

As to a unified and equitable system for the church we find by reference to Art. 14 Sec. 1-8, General Conference 1909 that a system has been accepted by the church as a basis upon which to work. Art. 27 General Conference 1913 changes or repeals only section 9 Art. 14 Gen. Con. 1909 and until another method is adopted the originally accepted method remains in force.

The question might be asked as to how many districts can and are complying with Sec. 1, of the original article of 1909 and how many have adopted the millage tax system as outlined in Sec. 2. Again, have those districts from which calls for help have come complied with Sec. 5 of the same article?

E. H. Hess.

"There is no use in keeping the church open any longer; you may as well give me the key," said a missionary to a poor woman, the only member left of a church which once filled the building, her companions having all returned to their idols. "There is Christian worship in the village three miles off," he added, noticing her sorrowful look; "any one who wishes can go there." "Oh, sir," she pleaded most earnestly, "do not take away the key! I at least will still go daily to the church, and sweep it clean, and will keep the lamp in order, and will go on praying that God's light may one day visit us again." So the missionary left her the key, and presently the time came when he preached in that very church, crowded with penitent sinners. Who dares say, "Missions don't pay" when out of heathen darkness such a harvest of faith can be gathered?—Sel.

Upon a life I did not live,
Upon a death I did not die;
Another's death, Another's life,
I risk my soul eternally.—Selected.
CONTRIBUTIONS.

THOUGHTS ON CARNALITY.

BY CHARLES BAKER

The appellation "carnal" is frequently applied to all God's children after conversion. To support this theory we are pointed to I Cor. 3: 3: "Are ye not carnal " etc. This is a misrepresentation of God's Word, and greatly belittles Paul and his teachings. When we consider I Cor. 3: 3, we find that Paul says, "Whereas there is among you envyings and strife, and diversions, are ye not carnal, and walk as men?" The question is, was there envying and strife, among the Corinthians after their conversion, and during Paul's stay with them? We answer emphatically, no! Paul labored at Corinth about two years, and his own statement concerning the result of his labours is, "That in every­thing ye are enriched by him,... so that ye come behind in no gift" (I Cor. 1: 5-7). Among the gifts which the Spirit of God, whom they had received, had imparted unto them severally, was the gift of tongues, the gift of prophesy, the gift of healing etc. Surely men so blessed with gifts of the Spirit, were by no means "carnal," after their conversion. The question then is, if the Corinthians were not "carnal" after their conversation, are God's true newborn children "carnal" today? Nay! verily, nay.

To prove to our readers that God's true children are not "carnal" after conversion, we will draw their attention to Rom. 8: 9: "But ye are not in the flesh," (that is, ye are not anymore in your fleshly or unconverted state) "but in the Spirit." German, "Ihr aber seid nicht fleischlich, sondern geistlich." But ye are not fleshly, or "carnal," but spiritual. The word "fleischlich," or fleshly, stands for "carnal." Thus we see that Scripture strongly refutes the idea that God's true children are "carnal" after conversion.

The Corinthians, altho having enjoyed all the blessings of the Spirit, during Paul's stay with them, were, after all, not infallible. As soon as Paul had departed from Corinth, the enemy, thru false teachers confused them, and hatred and malice was the result among them, and many lapsed back into their former heathenish depravities. We are glad, however, that not all the Corinthians had fallen a prey to the enemy, but many in the midst of these lamentable conditions had retained their integrity with God. If the reader will turn to I Cor. 6: 11, he will find that Paul says, "But ye are washed, but ye are sancti­fied, but ye are justified." Again, verse 19, "What? know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God?" Is it reasonable to call men "carnal," that had been so filled with the Spirit, and had retained their oneness with God throughout such perilous times?

It is, however, a deplorable fact, that many of the Corinthians did fall into sin thru the deception of the enemy, and "walked as men," or as unconverted men, but that is no proof that even those were "carnal" before their fall. Neither is it any proof, if any of God's true children fall now, that they were "carnal" when converted, but if any fall, they like the Corinthians lapse back into "carnality," and walk as unconverted men. However, no sooner had Paul received the sad intelligence about the Corinthians than he wrote to them from his heart, how it grieved him that they had allowed themselves to be deceived, and exhorted them to penitence and reconciliation. This had the desired effect for the Corinthians repented bitterly, their grievous fall, insomuch that Paul
rejoiced over the good result (II Cor. 7: 8-16). To take the humble position of a penitent was the way open for the Corinthians to come back to God, and it is the only way for any of God's children now, who after their conversion fall into other, or similar sins like the Corinthians (Rev. 2: 5). There seems, however, a modern way that suits men better, for many who have fallen in various ways, and have had hatred, malice and envy in their heart for years, can still claim to be justified before God, and without any signs of penitence, and acknowledgment of their guilt, can at a subsequent time after their conversion, claim to be cleansed from all "carnality," which, after all, is only a delusion. How unlike this to that of the Corinthians, which, according to Scripture is God's only way.

Since we are aware that many teach that the believer in Christ, is as yet "carnal," and has not a clean heart, we will for the good of the reader take up that subject in this paragraph. It is sad to know that there are so many unscriptural expressions made by many who claim to be ministers of the gospel. The writer some time ago happened to be at a gospel meeting, where the speaker said that "the heart of the justified person is like a cage full of unclean birds." Again, some time after, the writer at another place of worship, saw a picture upon the wall, behind the desk, with three hearts in it. The first a black heart, the second a heart with a stump of a tree with its roots on it, the third a white heart. The first had written under it, "The unconverted heart," the second, "The justified heart," the third, "The sanctified heart." After service the writer felt impressed to draw the attention of some of the leaders to the picture, telling them of his astonishment of seeing in their place of worship a picture which so grossly misrepresented the Word of God. The writer, however, is glad to say, when coming to the same place some time after, the picture had been removed, and we have been informed that the teaching in that place, is now different, on that line to what it formerly was. We only mention these incidents to show some of the corrupt teachings going on in the world. May God keep us from such teachings.

To prove to our readers that God's true new-born children have a clean heart, we will point them to the parable of the sower (Luke 8: 15). In this parable the seed sown falls in four different places, and the writer has not yet been able to discover either stone, or root, in the ground of the "honest and good heart," which represents the truly converted heart. In two hearts, however, of the four represented in the parable, the writer sees in one stones, and in the other roots, and it is worthy of note, that the Savior does not describe them as "honest and good hearts." Those persons, which those two hearts represent, will, before they can bring forth fruit to perfection, have to come to God at a subsequent time, after their supposed conversion, for the first thorough cleansing of their heart. But the heart, wherein the work of repentance had been deep and thorough, in which can be found, neither stone nor root, brought forth fruit, and such will bring forth fruit now.

But, some will say, did not David cry to God, "Create in me a clean heart?" (Psa. 51: 10). Yes—but David had grievously sinned, and when made sensible of his guilt, he, like the Corinthians, in the only true way, cried in penitence to God, "Restore unto me the joy of thy salvation" (Psa. 51: 12). Would it have been necessary for David to cry unto God thus, if he had lived
a clean life, as God expects it of His children?

Again, some say that God's children, tho they may be clean have not the power, and to get the power they will have to tarry before God like the apostles, or have hands laid on, and prayed over like the Samaritans. To “tarry at Jerusalem” for the Holy Ghost, was only meant for the disciples, and never after do we read that the Gentiles had to “tarry” any time after their conversion for the gift of the Holy Ghost. Just think, that God should deal with His true new-born child thus, to leave him for some time after his conversion, without power to withstand this wily foe. No! no, my reader. But in the days of the apostles, the moment the Gentiles believed the gospel spoken to them, their hearts were cleansed, and they received the Holy Ghost forthwith, to enable them to cope with the enemy, and live a consistent Christian life, and so it is today, for the gospel changes not. “For whatsoever is born of God overcometh the world” (I John 5: 4).

The Samarians some will say were an amalgamated people, and they had hands laid on by Peter and John after conversion and baptism, and then received the Holy Ghost. The Samaritans had accepted the Jewish religion, but when and how this occured we will not enter into now. Suffice it to say, when Philip had gone to Samaria, and many had been converted and baptized, when the disciples heard of it, they, without scruple, sent Peter and John unto them, who without evincing any signs of hesitation, came to Samaria and prayed and laid hands on the converts, and they received the gift of the Holy Ghost. But, when Peter was told by the angel to go to Cornelius, who was a Gentile, indeed, Peter hesitated, and the Brethren also afterwards found fault with Peter having gone there. This is ample proof that the disciples looked upon the Samaritans, as Jews, or Jewish proselytes.

Again, the disciples at Ephesus are also brought forward as proof that the children of God are to seek for, and to receive the Holy Ghost after conversion. These twelve had not received proper instructions, their own words are, “We have not so much as heard that there be any Holy Ghost. From these words we also understand that they were not of John the Baptist’s disciples, or they would have heard about the person of the Holy Ghost, for John taught that One was to come, who should baptize them with the Holy Ghost, and with fire. Many, however, believe, that these twelve were the disciples of Appolos; if so, that would account for the way they had been taught. Hence, we can dismiss this case as no proof whatever in favor of the theory that God’s children will only receive the Holy Spirit after conversion.

And, yet again, since Cornelius was a good living man, and gave alms, and being assured by the angel that his prayers were heard, some bring up his case as proof of the above theory. Some even call Cornelius a good Christian character. Cornelius, certainly was a noble man, but he was not a saved man. He knew all about Christ, but there is no clue in the whole narrative that he believed in Christ. (Act. 10: 37). There were other Gentiles at that time that prayed to God and gave alms as well as Cornelius, but God had to choose some one, thru whom He could convince the Jews, as well as the disciples that the Gentiles were included in His great plan of salvation. Therefore, God sent
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an angel to Cornelius, to tell him to send for Peter, “He shall tell thee what thou oughtest to do.” (Act. 10: 6). Peter, afterwards, when rehearsing this matter said, “Who shall tell the words whereby thou and thy house shall be saved” (Act. 11: 12). Would Cornelius have been saved on account of his good works, had he not sent for Peter, neither listened to, nor believed his words? But, Cornelius sent for Peter, and drank in the glorious truths as they fell from Peter’s lips, and the consequence was, while he by faith accepted the words spoken, that the Holy Ghost fell, (we believe in all His fulness) upon him and his house.

This startling experience of the household of Cornelius, is the beginning of a glorious era. Henceforth wherever the gospel is believed among the Gentiles, the Holy Spirit, in the moment, when they believe, regenerates, and indwells them, and baptizes them into the body of Christ. To this the Epistles bear constant and unerring testimony. “What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God” (I Cor. 6: 19). “Now if any man have not the Spirit of Christ, he is none of his.” (Rom. 8: 9). “For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby ye cry, Abba, Father” (Rom. 8: 15). “And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father” (Gal. 4: 6). Now, will we, who are of the Gentiles, in the face of these passages, preach unto the Gentiles as tho we were preaching to the Jews? If the Gentiles in the days of the apostles received the Holy Spirit, in His fulness, when they believed, is it not the same today?

But, notwithstanding the above undeniable truths, the Scripture just as emphatically declares that God’s children should not be content with having received the gift of the Holy Ghost, in His fulness when converted, but that they ever after be filled with the Spirit. The filling, however, unlike the baptism may be repeated. The sealing is “unto the day of redemption,” and need not be repeated (Eph. 1: 13, 4: 30). “The anointing which ye have received abideth in you” (I John 2: 27). The disciples were filled with the Spirit on the day of Penticost, but being afterward threatened by the rulers of the Jews, cried to God, and were again filled with the Spirit. So can we, but let us not fear the threatenings and the frowns of the world. It is, however, to be feared that many of God’s children are content with too limited a portion of God’s Spirit. The fulness of the Spirit is intended for all (Eph. 3: 19; 5: 18). None can live a satisfactory Christian life, either for God, nor for himself, without the fulness of the Spirit. But, neither is the “Spirit of the Lord” in the “wind,” nor in an “earthquake,” nor in the “fire” anymore, than He was in the days of Elijah, “but in a still small voice” (I Kings 19: 11, 12).

And, whereas, the Scriptures in no unmistakable way give us to understand that the Gentiles did receive the fulness of the Spirit when they believed, the important question looms up before us, whether there is after all, something, somewhere, in our being, after conversion, that is liable to give way to temptation. The writer believes the best we can do in regards to this, is to examine Paul’s letter to the Romans. In the first place in this epistle, Paul points out the difference between the Jew and the Gentile. He distinctly points out that the Gentile has no need to observe the law, in order to be saved. Faith,
he contends, in the atonement, is the only requisite to secure the Gentile the pardon of his guilt, and the gift of the Holy Spirit, and to give him a place in the household of God, and all this thru grace, lest any man should boast.

Then in Rom. 6, Paul begins to unfold man to our view as a twofold being, namely, composed of an “inward,” and an “outward man,” and designates the “inward man” by the pronoun “we,” who he says “is dead to sin, and buried with Christ by baptism into death,” (death to sin) “and raised with Christ (from our sinful life) to walk in newness of life” (Rom. 6: 1, 4). Our “outward man,” however, he designates by the pronoun “our,” of whom he speaks as being crucified with Christ. In Colossians Paul speaks in a similar way. “For ye are dead,” etc.,...“mortify therefore your members,” etc., which has the same meaning as the above. The only difference there is in Romans Paul speaks of “our old man” as being “crucified,” and in Colossians, he speaks of “mortifying our members which are upon the earth.”

Well, says one, crucifixion of “our old man” means death to him. Yes!—but not a personal, and instantaneous death. It ought however, mean a death to sin for him. Men have hung upon the cross for days before they died. Our Savor hung six hours upon the cross, and did not die before His life’s work was finished. Neither will “our outward man” die, whilst “our inward man” has abode therein. But as soon as “our inward man” has taken his departure from within “our outward man,” then “our old man” is dead, but not before. Now, since it is evident that “our old man” will live as long as we live on earth, the crucifixion of “our old man” is then rather a prolonged crucifixion. This thought is plainly set forth in our German translation: “Welche aber Christo angehoeren, die kreuzigen ihr fleisch” (Gal. 5: 24). They that belong to Christ crucify their flesh. That is, they crucify their flesh to day, and if they live until the next day, they crucify their flesh again, or in other words, keep the “old man” on the cross all the days of their life. Here some may chime in and say, does not Paul say, “That the body of sin might be destroyed?” The German here comes to our help again. “Auf das der suendliche leib aufhoere.” That the sinful body might cease. However, not cease to exist, for we have above proven that “our sinful body” will live as long as we exist on earth, but that “our sinful body” should cease to sin. “As we have yielded our members servants to uncleanness, yield them as servants to righteousness” (Rom. 6: 19). With this agree the words of Paul, “I keep under my body, and bring it in subjection” (1 Cor. 9: 27). German, “Ich beteube meinen leib, und zaehme ihn.” I stunn my body, and tame him. The reader, no doubt, has seen persons stunned, and to all appearance lying dead at his feet, yet such have always a chance of reviving. So we like Paul, by the grace of God, may (and the writer trusts) have dealt “our sinful body” a telling blow, insomuch that he at least appears as dead. But, dear reader, the writer trusts, that you will suffer a word of caution. Do not allow the apparent deadness of “your old man” slacken your vigilance in keeping your body under, and bringing into subjection lest at an unexpected moment, it will put you to grief. The writer knows of instances where persons, apparently set themselves up high above others, but ere long, sad to relate, they had fallen—deeply—fallen. “Wherefore let him that thinketh he standeth take heed lest
he fall” (I Cor. 10:12).

Now we will proceed to Rom. 7, but are aware that some say that Paul there describes our state before conversion. If this be true then Paul does not follow true rhetoric teaching, for in place of advancing, he is retracing his steps. Paul, however, is not of that stamp, but is leading us to a higher altitude. But to convince our readers of this, we will draw their attention to Rom. 7:18. “For I know that in me (that is in my flesh) dwelleth no good thing.” Paul does not want to be understood that there dwelleth no good in his “inward man,” but that ther existed no good in his “outward man.” Then in verse 14, he says, “I am carnal.” We however, ought not to think that Paul was “carnal” according to the “inward man,” but only “carnal” according to the flesh. Again, in verse 22, he says, “For I delight in the law of God after the inward man.” Do the unconverted delight in the law of God after the inward man? Hence we can safely conclude that Paul speaks of the condition that God’s children are in after conversion, both according to their “inward man,” and their “outward man.” Paul here teaches us two great truths. The first, that according to “our inward man,” we are wonderfully saved and changed, by faith in Christ, and “our old man” is crucified, who, after all, is liable to cause us serious trouble at times, if unwatchful, and if we were left to overcome “our old man” in our own strength our Christian life would be a life of defeat, a life of gloom and full of disappointments and unhappiness, and we would have to cry out in despair, “O wretched man that I am, who shall deliver me from the body of this death?” Or who shall give us the victory over “our old man?” But when we are at a loss to know what to do in this conflict, Paul comes to our relief with the second and greatest truth taught in this chapter. “I thank God thru Jesus Christ our Lord” (Rom. 7:25). Yes thru Christ our defeat is turned into victory, our gloomy seasons into joy and happiness, and our heaviness of heart, into praise and thanksgiving to God. This brings us into Rom. 8, and whereas we are now so wonderfully cleansed from sin, by repentance towards God, and faith in Christ and have received the Holy Spirit as an evidence of our acceptance with God, “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit” (Rom. 8:1). This gives us to understand, that altho we are now in so glorious a state in Christ, that it is, after all, necessary, in order that we retain our relation and fellowship with Christ, “that we walk not after the flesh but after the Spirit, signifying that our carnal man is still alive, and needs to be watched over by us. “And what I say unto you I say unto all, Watch” (Mark 13:37).

In conclusion, it is an undeniable fact, when we consider God’s Word, that there is after all, a mysterious, something, somewhere, in the true believer of Christ, that is liable to give away to temptation at an opportune time, which is wrongfully called by some “inbred sin,” but can truthfully be called a “propensity to sin,” or “fleshy lusts.” Against this “propensity,” which lurks still in the flesh of every true believer, the writer will heartily join in with the apostle and say “Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshy lusts, which war against the soul” (I Pet. 2:11).

[Note:—There, likely, are those who have a different view of the subject treated in the above article. And since
it is somewhat of a mooted question as to what Carnality is and its relation to the believer it might be well to have the matter discussed in subsequent articles in order that a more unified position could be secured by the Brotherhood.—Editors.]

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PRESS ON.

BY OMAR WORMAN.

"Tis the part of a coward to brood
O'er the past that is withered and dead;
What tho the heart's roses are ashes and dust?
What tho the heart's music be fled?
Still shine the grand heavens o'erhead,
Whence the voice of an angel thrills clear in the soul,
"Gird about thine armor, press on to the goal!"

How true are these words which is an extract from Lyric of Action, by Paul H. Hayne. Yet sad to say, many have made shipwreck on these lines. Press on, is the call to you, that you do not grow weary in this great battle that is before you. Let your works so shine before men that they may glorify your Father which is in heaven. The reason that so many people fail in this world is they do not trust God to the limit, and are always thinking of their past sins, and do not keep this thought grafted in their heart, “I press toward the mark for the prize of the high calling of God in Christ Jesus” (Phil. 3:14). I often must consider as to what can be done in helping some poor mortal out of bondage, and the thought comes, Tell them the love of Jesus. I wonder how many people are making that as their resolution.

On all sides, as I look, I see that people are stiffnecked and rebellious. Instead of prayer and thanksgiving, like the children of Israel, they do not want to obey the will of God; they want to follow their own inventions. That is a great trouble which so many people have in the present time, to have their stubborn will broken. And if our will is not broken God can not help us to press toward that mark. He wants our will; then help comes. For the carnal mind is enmity to God. We can not thank God enough for the blessings which He does shower upon His people.

Dear pilgrim, tho you have traveled many years on the narrow way that leads to that eternal city, do not grow weary and sit down and say, Now I have done enough, I will rest. No, fight to a finish for there are many obstacles in the way. The enemy is always on the track and if we do not press forward for that goal in Christ Jesus, we will sink into perdition. Arise and say, I will arise and go to my father's house where there is music, joy and happiness. O praise His name, it pays to press on for there is victory ahead. If you have faith build the ark well and say, As for me and my house we will serve the Lord. Pick up courage for to discourage is one of the devil's great works. He knows well they are lies. Take the shield of faith, the sword of the Spirit, the feet shod with the preparation of the Gospel of peace, and you can press into the battle with more firmness than before. Tho we fall sometimes God has said He will help. Praise His name. Sometimes we cannot understand, but hold your peace, lay all on the altar for there is always a way out.

Look at what the Israelites had to suffer and endure in Egypt under the lash of the cruel task-master, but when they cried to God for deliverance He raised up Moses as deliverer and leader to bring them out of bondage. They did not know how to press on, or what
to do, but they waited and help came. Today the same promise is to us for deliverance if we press forward in Christ Jesus. God always leads His people to honey for when the children of Israel reached Canaan it flowed with milk and honey. “My son, eat thou honey, because it is good, and the honey comb which is sweet to thy taste” (Prov. 24: 13). Say not like the fool, “Yet a little sleep, a little slumber, a little folding of the hands to sleep” (Prov. 24 33) People brood over their sins day by day, and Satan is always bringing everything that he knows to hinder the child of God from pressing on, and get him to doubt God’s holy word. Let that be as it may we read, “Tho your sins be as scarlet they shall be as white as snow: tho they be red like crimson they shall be as wool” (Isa. 1: 18).

“Wherefore he is able also to save them to the uttermost that come unto God by him” (Heb. 7: 25). In view of these words no one should become discouraged and cease from pressing on toward that mark in Christ Jesus, for His promises are true. I see in the VISITOR the letters and testimonies of pilgrims who say that God has so often helped them and blessed them. If there is anything that gives me courage to strive and press on more and more it is to see, or hear, the testimony of old pilgrims for their Master. I am only a young pilgrim starting in the good old gospel way, the way of the cross which leads home. There is no other way. So I see that God also helps others. Satan makes it hard for any one to press on, but, by the grace of God we can press on, higher, and higher. “For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day” (II Tim. 1: 12). It is said of Luther that when he was on his death bed Satan came to him and uncovered the veil before his eyes and showed him all his past sins, but that did not worry Luther for he knew what Christ had done for him and in whom he was persuaded to press on. So he said, “You forgot one thing, Satan, and that is, to put the atoning blood of Jesus over my sins.” So when the blood was brought, Satan disappeared. Praise the Lord the blood, the wonderful blood of Jesus. It is so precious. It has bought me and you. O how we should be on the watch, and pray to press on more firmly than ever before for the devil is powerful, but, praise the Lord, He sent one who saves people from their sins. It is Jesus whose name should echo and re-echo over our land as never before from the lips of every mortal. “For by one offering he hath perfected forever them that are sanctified” (Heb. 10: 14).

Souderton, Penna.

GIVING OUR LIFE.

BY S. H. BEET.

“He that findeth his life shall lose it. And he that loseth his life for my sake shall find it” (Matt. 10: 39).

Thru the fall of our fore-parents we are all born in sin and as the child comes to years of understanding it discovers the fact that it is inclined to evil: while it may have a desire for good evil is present. Then God speaks to that individual by the Holy Spirit, saying, “Give me thine heart, and I will give you rest.” And as that soul goes to turn to everlasting life, the adversary will show the pleasures of this world and the life we might enjoy in sin. This is the first place where we must lose our life if we would find life in Jesus who gave His life for us. He died upon the cross that we might live. Here
we must see to our sorrow, that so many are not willing to take the way of the cross,—not willing to forsake the pleasures of the world for Jesus' sake.

I well remember when I hung at this place. I wanted to serve the Lord, and was not willing to take the self-denial way. I wanted to take the worldly pleasures with me. I was not willing to leave my worldly associates, the pleasures of parties etc., but in this way I could not make progress in divine life.

Here comes the great conflict: will you choose the Christ-life which is eternal, or, self-life which is death. I well remember when I made my full surrender to God, the adversary set me on a high place and showed me again the pleasures of this world and the life I might enjoy by serving him. But I said, “No devil, go behind me.” I praise God yet this day for the answer I gave.

The life of this world brings death as the apostle gives it in Rom. 8: 13: “For if ye live after the flesh ye shall die, but if ye, thru the Spirit, do mortify the deeds of the body ye shall live.” This is eternal life. It brings joy and happiness to the soul.

If we would always live as God would have us live we would avoid a great deal of suffering in this world. It brings no harm to the body, because it means eating and drinking to the glory and honor of God. It oftentimes means not to eat as much as our appetite would desire.

Then, again, we should deny ourselves of high living. I believe God only gave the children of Israel such things to eat that pertain to healthy bodies.

We may have to give our lives to wear modest apparel, not abusing our bodies by wearing tight corsets so injuring the body, nor tight shoes causing corns and crippled feet for the sake of style and the pride of life. Whatever things are abusive to the body or vain show we should deny ourselves. The apostle Paul says: “Know ye not that ye are the temple of God....if any man defile the temple of God him shall God destroy for the temple of God is holy which ye are.”

There are many things that are offered to the Christian to rob him of the life of Christ. Here is worldly gain. In seeking self-honor. In settlements do we rather take the short end than the long?

It may be that in our Sunday School class we contend too much for our views, not respecting the views of others, and causing doubts in the minds of the weak and unconverted.

As Christ gave His life for us so shall we give our life one for another. When Jesus was accused by the chief priest and elders He answered not a word.

I believe that things continue to come up in a man's life of which he must deny himself tho he may have been long on the way, and be far advanced in the Christian life. Jesus took the cross at the last hour. This brings the sanctified life as we give our life and believe. It is not alone claiming or getting a blessing. If we deny Him He will also deny us.

The whole conclusion is that we take the way as our Christ took the way by giving His life.

Detroit, Kan.

Accusing conscience is afraid to ask more, because it hath abused the former mercies; but faith, assuring us that all God's benefits are tokens of His love bestowed on us according to His Word, is bold to ask for more.—Greenham.

What I have in my own hand, I usually lose, but what I put into God's hand is still, and ever will be, in my possession.—Luther.
A SISTER ON TOBACCO USING.

Our sister, Fannie Barnes, has strong convictions on the sinfulness of the tobacco habit and gives expression to her conviction in the following brief article which is partly selected but arranged by her:

Can a person use tobacco and be right with God? No, we read in II Cor. 7: 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." We know that using tobacco is a filthy habit and contrary to God's will. The very fact that men have to create an appetite for those things is enough to prove that they are not of God. "What know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I Cor. 6: 19). God says if any man defile the temple of God him shall God destroy. A Christian is a follower of Christ and we know that Christ was never found with any filthy habit, and we read, "By their fruits ye shall know them." But there is a way to escape such habits. When we want to get free of this bad habit we must come with an honest and upright heart; first give your own self to the Lord, then come with a heartfelt godly sorrow. He will help every one out. If any one uses this filthy stuff and says he is sanctified he is a liar and telling the untruth. Better, much better, cleanse God's temple which is our body: get in readiness to will and to do, II Cor. 6: 16, 17: "For ye are the temple of the living God; as God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

God hath more respect to a man's trust than to all else that is in him; for the Lord hath chosen faith to be the hand into which He will place His mercies and His salvation.—Spurgeon.

"Jesus Christ and Him crucified."

OUR TRIP WEST.

On the 5th. of Jan. 1914, we took train for the Pacific Coast. Our first stop was at Upland, Cal., where we held a four weeks meeting.

This meeting started out in a beautiful, promising way; many souls were saved and sanctified.

There was a splendid harmony, and a pulling together. The success lay largely in the unity of the Spirit. About twenty joined the church; sixteen received Christian baptism by trine immersion.

The hearts and homes were opened to us and we were treated most royally. The Lord continue to bless and prosper the church of Upland, Cal.

From here we went about 250 miles north to Tulare, Co., Cal., in the Valley of San Joquine Co. Here we found the brethren ready for a revival meeting.

Nineteen came forward to the altar on the first Sunday. Someone at the altar about every night during the two weeks. Fifteen were baptized on the last Sabbath and received into church fellowship.

There is a splendid outlook for our people and church in this valley, near Tulare, and the brethren should have a church building. At present they worship in a school house, which is not very convenient. There is an agitation now for a church even among some of the out-siders. This is a beautiful country, given mostly to alfalfa growing and the dairy business. Poultry also does well. Bro. and Sr. Haugh have been there for several years already, and also Bro. Hartzell, and family. They have three young ministers there now, namely Geo. Hartzell, Saml. Eyer and J. M. Sheets. They are all Spirit-filled brethren.

We had blessed fellowship with each
other, and a lovely co-operation, and to it we owe largely, thru the grace of God, the glorious victory.

On the last night the meetings continued until about midnight. A number of the leading young married people of that community were at the altar for salvation and heart purity. On a few occasions God most wonderfully manifested Himself both here and at Upland. It was beyond description. It was simply wonderful and glorious.

A number of our brethren have purchased homes. Ten acres is considered a fair sized farm. They irrigate their land by means of wells. Their pumps are operated by electric motors. Electric wires are stretched all over the country, furnishing power for pumping purposes.

The water supply seems to be exhaustless, and lies shallow. If the alfalfa culture proves a success, which no doubt it will, this will make a rich and thickly settled country. Land now that is checked, levelled and provided with a well, is selling from $150.00, up to $200.00, per acre. The brethren seem to appreciate their new location and recommend it to others. One good well will furnish water for twenty acres.

From here we went back to Pasadena, Cal., where we rested part of the week in the beautiful, and quiet home of Bro. and Sr. Shirk. Thru Sr. Shirk’s instrumentality arrangements were made for me to speak in Dr. Paterson’s tabernacle. The people that worship here love the truth. Dr. Paterson said to me before I preached, “Don’t spare us, Bro. Zook, give us the truth.” We had great liberty, and there was a strong and hearty response to the truth. Quite a number come to the altar for pardon, some for the anointing of the Spirit. The meeting lasted till after midnight—for seekers kept coming, coming. Some did not leave the tabernacle till 2 or 3 o’clock in the morning. Dr. Paterson earnestly and warmly invited me back again.

We had a very pleasant and profitable visit with Bro. and Sr. Boals of Los Angeles, formerly of Des Moines, Ia. They are old friends, tried and true.

From here we took a hurried trip to San Diego, Cal., and visited our saintly sister Sarah Good, wife of the late, Eld. S. M. Good. We need not tell you that sister Good knows how to entertain. All who ever got within the precincts of her home know very well. After making a delightful visit of a few days we returned to Upland, where we spent our last Sunday in the Golden West. We certainly enjoyed the ideal, and beautiful Winter on the Pacific Coast. And the sweet memories of true Christian fellowship both of the officials and laity of the church, shall forever linger in our retentive hearts. About 30 of the saints at Upland came to the depot at 9.30 p.m. to bid us farewell. No farewells spoken in heaven. We are now engaged in a revival effort at New Bern, Kan. The interest is fair and is on an increase. Some have already sought the definite experience of cleansing and power. Bish C. C. Burkholder labored here nearly a week before our arrival, but left for his home in the far West Tuesday, March 24. We hope to arrive home April 5 or 6. Will the dear readers please pray for us, that we may stand true to God and man at any cost, that when the warfare is over we may be received in the everlasting habitation above with God’s holy angels, and saints.

While here we received the sad news that Sr. Florence Driver of Des Moines, Iowa, after a sickness of only one week, (pneumonia) died. It just seemed impossible to be true. She never caused us (the church of Des Moines) any
trouble, but showed by her life that she was a real child of God. Will miss her so much in many ways. We could always depend on sister Driver. She was one of the most even, beautiful, Christian characters we ever knew.

Love to all the readers of the Visitor.

J. R. and Anna Zook.

THE CHANGED CROSS.

It was a time of sadness, and my heart, Altho it knew and loved the better part, Felt wearied with the conflict and the strife, And all the needful discipline of life.

And while I thought on these, as given to me— My trial tests of faith and love to be— It seemed as if I could not be sure That faithful to the end I should endure.

And thus, no longer trusting in His might Who says, "We walk by faith, not by sight," Doubting, and almost yielding to despair, The thought arose—My cross I cannot bear:

Far heavier its weight must surely be Than those of others which I daily see; Oh! if I might another burden choose, Methinks I Should not fear my crown to lose.

A solemn silence reigned on all around— E'en Nature's voices uttered not a sound; The evening shadows seemed of peace to tell, And sleep upon my weary spirit fell.

A moment’s pause—and then a heavenly light Beamed full upon my wondering, raptured sight; Angels on silvery wings seemed everywhere, And angels’ music thrilled the balmy air.

Then One, more fair than all the rest to see— One to whom all the others bowed the knee— Came gently to me as I trembling lay, And "Follow me!" He said; "I am the Way."

Then, speaking thus, He led me far above, And there, beneath a canopy of love, Crosses of divers shape and size were seen, Larger and smaller than my own had been.

And one there was, most beauteous to behold, A little; one, with jewels set in gold. Ah! this, methought, I can with comfort wear; For it will be an easy one to bear;

And so the little cross I quickly took; But, all at once, my frame beneath it shook; The sparkling jewels fair were they to see, But far too heavy was their weight for me.

"This may not be," I cried, and looked again, To see if there was any here could ease my pain; But, one by one, I passed them slowly by, Till on a lovely one I cast my eye.

Fair flowers around its sculptured form entwined, And grace and beauty seemed in it combined. Wondering, I gazed; and still I wondered more To think so many should have passed it o'er.

But oh! that form so beautiful to see, Soon made its hidden sorrows known to me; Thorns lay beneath those flowers and colors fair!

Sorrowing, I said: "This cross I may not bear."

And so it was with each and all around— Not one to suit my need could there be found; Weeping, I laid each heavy burden down, As my Guide gently said, "No cross no crown!"

At length, to Him I raised my saddened heart; He knew its sorrows, bid its doubts depart: "Be not afraid," He said, "but trust in me— My perfect love shall now be shown to thee."

And then, with lightened eyes and willing feet Again I turned, my earthly cross to meet, With forward footsteps, turning not aside, For fear some hidden evil might betide;

And there—in the prepared, appointed way, Listening to hear, and ready to obey— A cross I quickly found of plainest form, With only words of love inscribed thereon.

With thankfulness I raised it from the rest, And joyfully acknowledged it the best— The only one of all the many there That I could feel was good for me to bear.

And, while I thus my chosen one confessed, I saw a heavenly brightness on it rest; And, as I bent, my burden to sustain, I recognized my own old cross again.

But oh! how different did it seem to be Now I had learned its preciousness to see! No longer could I unbelieving say, Perhaps another is a better way.

Ah no! henceforth my own desire shall be, That He who knows me best should choose for me And so, whate’er His love sees good to send, I’ll trust it’s best, because He knows the end.

—Tract. Printed by request of Sr. Katie Garman.
News of Church Activity

IN THE
HOME AND FOREIGN FIELDS

Addresses of Missionaries.

Evangelical Mission Ruizes.


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


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


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

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

India.

Eld. and Sr. H. L. Smith, temporary address, until further notice—Adra, B. N. R.

Following not under Foreign Mission Board.

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

Elmina Hoffman, Kedgson, Poona Dist.

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

Central America.

Mr. and Mrs. J. G. Cassel, San Marcos.

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

OUR CITY MISSIONS.


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

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

Des Moines, Iowma, Mission, 1226 W. 11th St., 'n charge of Eld. J. R. and Anna Zock.


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

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

BUFFALO MISSION

"Praise ye the Lord. O give thanks unto the Lord; for He is good; for His mercy endureth forever."

We are encouraged in the Lord's work; the interest is encouraging;

We nevertheless have an enemy who opposes, and tries to hinder, but the God of Jacob is with us. Bless His name. We desire a continued interest in the prayers of all the dear saints, full well knowing that they are so helpful.

FINANCIAL.

Report from Jan. 31 to Feb. 28, 1914.

Receipts.

Bro. F. Harvey, Gormley, Ont., $1.00; Sr. L. Elliott, Richmond Hill, Ont., $1.00; Sr. G. Allyn, Gormley, Ont., $1.00; Valley Chapel S. S. Ohio, $8.60; Bro. C. Sider, Perry Station, Ont., $1.00; Bro. Vernon Pye Perry Station, Ont., $1.00; Bro. A. Winger, Delisle, Sask., Can. $1.00; Sr. E. Morrisee, Buffalo N. Y. $1.00; Bro. and Sr. R. Wide- man Elgin Mills, Ont., $5.00; Bro. R. Petkie, Buffalo, N. Y. $1.00; Sr. S. McTaggart Starnier, Ont., $1.00; Rosebank S. S. Waterloo, Ont., $7.43; A Brother $1.00; A Sister $1.00; Bro. J. Ehlers, Buffalo, N. Y. $6.00; Sr. Susan Rhodes Sr. Clarence Ctr., N. Y. $1.00; Sr. Lavengood, Clarence Ctr., N. Y. $1.00. In His name $1.00. Total $53.94.

Expenditures.

Light, $1.96; gas, $ .90; toweling, $1.00; groceries, car-fare and sundries $23.08. Total $26.94.

Provisions were donated by the following, Bro. Melvin Sider, Eliza Herr, Bro. Jesse Climenhaga, Sr. F. Ott, Bro. Paul Sider, Sr. Susan Doner, Sr. Kate Hoover, Sr. Ehlers, Bro. R. Petkie, Bro. W. May, Mrs. Hurke, Sr. Peddie, Grace Tice, Mrs. Vern Hoover.

"In as much as ye did unto the least of these my brethren ye did it unto me."

Yours in His glad service.

T. S. and Cora Doner.

CHICAGO MISSION

As the Apostle Peter, so we as servants of Jesus Christ greet them that have obtained like precious faith with us, thru the righteousness of God and our Savior Jesus Christ.

"Grace and peace be multiplied unto you thru the knowledge of God and Jesus Christ."

Another month has past with its tests and trials. Tho the clouds hung low, and man cried against us, we found the Lord truly
great in Zion. He is high above all people, and will bring victory for His name's sake, for which we praise Him. We are looking to the Lord especially at this time for a revival in the hearts of His people, and a convicting Spirit upon the hearts of the ungodly. The interest is good. Will you pray that the ungodly may break down under the power of the convicting Spirit and become converted? We are told to go out into the highways and hedges and compel them to come in that His house may be filled. Will you pray for us that we may always go forth in the name of our God and that many may come and find out that the Lord is good?

We wish to call attention to the mistake in our last monthly report. Just how this happened we cannot tell. The expenditures should read groceries $13.62; gas $5.64; Expressing $1.00. Total $20.26.

FINANCIAL.

Report for month ending March 15, 1914.

Balance carried over $.37.

Receipts.

Ruth Eyre, Grantham Pa. $1.00; N. A. Shirk, Chicago, Ill., $2.00; In His name, $1.00; Pleasant Hill, S. S. Hamlin Ks. $4.30; Sr. Root Dakota, Ill., $10.00; E. Gnagy, Chicago $5.00; Y. P. $5.32; Bro. Whitmer, Mich. $5.00.

Expenditures.

Groceries $17.30; gas for lighting $5.32; Total $22.62.

Sarah Bert and workers.
6039 Halstead St. Chicago, Ill.

MT. CARMEL ORPHANAGE.

Report for Mt Carmel Orphanage for two months, January and February.

January Receipts.

Fannie E. Barnes, Pa., $5.00; Mr. and Mrs. D. V. Heise, N. Y. $15.00; Mrs. J. G. Longanecker, Kans. $75; Income, earnings and sundries, $78.44; Total, $99.19.

Expenses.

Groceries $30.28; dry goods and shoes $30.96; sundries, school supplies etc., $11.85; Total $73.09.

Deficit for December $65.20.

Deficit for Jan. $39.10.

February Receipts.

Zion S. S. Kan., $21.00; Bethel S. S. (special for crackers) $7.50; Aud Hill S. S., Sask. Can., $4.00; Harriet Gough, Ill. $4.00; Mrs. Wm. Richard, Ill., $3.00; sundries and earnings $12.22. Total $51.72.

Expenses.

Groceries $46.85; dry goods and shoes $9.84; hardware and farm implements $76.27; sundries $23.68; Total, $156.64.

Deficit, $144.02.

Note—A mistake was made in the deficit for December which should have read $65.20 instead of $39.01. Also in reporting the donation of wood the report should number 27 cords instead of 57 cords.

A. G. Zook

A MICHIGAN LETTER

Dear readers of the Visitor:—

I often feel impressed to write a little of my experience; maybe it may encourage some dear soul, for it does me so much good to read the experiences of others, being so alone, and nearly always at home. But my dear Savior is with me, O how precious! I am now over forty-three years on this narrow way of life, and I thank our heavenly Father that He called me while young and gave me the earnest desire to be a true child of His. Yes, He let me feel the load of sin; it was so heavy, I thought I could not live under the burden. I promised the Lord to love and serve Him as long as I live, and when I gave up all and was willing to forsake all that belongs to the world for Jesus' sake, He spoke peace to my soul. O the sweet peace, and the joy that filled my heart. O I'd sing, "O how happy are they, who their Savior obey, and have laid up their treasure above, tongue can never express, the sweet comfort and peace, of a soul in its earliest lover."

But I soon felt I should ask my parent's pardon for my disobedience. How glad they were to forgive, and I could feel free and happy. Then there were some that tried to persuade me not to dress so plain, and brought up all they could against the brethren. When the enemy could not discourage me in that he showed me my shortcomings and missteps, and, it was for no use trying to serve the Lord; also that doubting spirit came to try my faith in the Savior, I was troubled and cast down for a long time struggling; I often confessed my mistakes and asked forgiveness if any had hard feelings against me. I wanted to be a true child

(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., APRIL 6, 1914.

TRACTS.
What We Believe and Why We Believe It, per hundred, 20c.
An Interesting Conversation, per hundred, 15c.
We Would See Jesus, per hundred 15c. Repent for The Kingdom of Heaven is at Hand, per hundred 15c.
Death Eternal, per hundred, 15c.
Retribution, per hundred, 15c.
Prayer, per hundred, 15c.
Scriptural Head Ceiling, per hundred, $1.25.
The Worm that Never Dies, per hundred, 15c.
Points for Consideration, per hundred, 12c.
Scripture Text Envelopes, per hundred, 20c.
Scripture Text Mottoes, $10.00 worth for $6.00. Postage extra.
Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1856 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.

MISHLER—SMITH—On Feb. 11, 1914, at the home of the officiating minister, Bish. John A. Stump, New Paris, Ind., Oliver Mishler and Minnie Smith of Uniontown, Ind., were united in holy matrimony.

OBITUARY.

BRUNDAGE—Ethel Faber Brundage was born in Oswego, Kocisuko Co., Ind., Aug. 3, 1895, departed this life at her home Goshen, Ind., March 5, 1914, aged 18 years, 7 months and 2 days. She was united in marriage to Wm. Brundage, May 14, 1914. One daughter was born to this union. Her husband, infant daughter, parents, one brother and two sisters with many friends are left to mourn her early departure. Services were conducted by Rev. Comius, U. B. assisted by Eld. John A. Stump. Text 2:15.

GISH—Bro. Joseph Gish was born Nov. 25, 1828, and died Mar. 13, 1914, aged 85 years, 3 months and 18 days. He is survived by one son and one daughter. His wife preceded him, to her long home about twelve years. Bro. Gish was a member of the Brethren in Christ for many years and lived an exemplary life. His death was due to the infirmities of old age. His funeral services were held at the Mastersonville church, Mastersonville, Pa. Services were conducted by Bish. H. B. Hoffer and Eld. H. O. Musser. Text II Tim. 4:7-8. Interment in the adjoining cemetery.

LEHMANN—Sr. Lovina Lehman died at the home of her son-in-law, Elmer M. Barnhard, Mt. Joy Twp., Lancaster Co., Pa., March 10, 1914, aged 73 years, 1 month and 10 days. She is survived by two daughters, Sr. Amanda, wife of Samuel Zeager, Conoy Twp., and Sr. wife of Elmer M. Barnhard, where she died, and ten grandchildren. Funeral services were held on March 13, at Elizabethtown in the Brethren in Christ church, Mastersonville, Pa. Services were conducted by Bish. Aaron Martin, Eld. J. N. Martin, and Rev. Hiram Kaylor, Church of the Brethren. Text Heb. 4:9.

MINOR—Sr. Julia Minor, Lowbanks Wetland Co., Ont., died on Mar. 3, 1914, aged 81 years. Her husband preceded her to the beyond three years, both being members of our church for forty years. They had always lived at the old home on the lake shore, (here they both died) and is owned by their son, David, who cared for his mother for many years. Sister M., was of a reserved nature and went from home very little. They raised a family of twelve children who are scattered near and far in the wide world—in the far West of Canada, and Dakota U. S.
and New York state as well as elsewhere not known. Funeral was held from the home to the chapel at Morgan's Point for service on Wednesday, conducted by Bro. John Sider. Interment in cemetery adjoining.

STUTZMAN—Jacob Stutzman was born in Cambria Co., Pa., May 16, 1839, died March 16, 1914, aged 74 years, 9 months and 15 days. In 1853 he with his parents moved to this state locating in Elkhart Co., where he resided the remainder of his life. On July 8, 1877 he united in marriage with Susanna Stickel. To this union two children were born, Emma Elvira and Jesse Martin, leaving to mourn his departure his wife, one daughter, one son, two sisters with other relatives and friends. Services conducted by Eld. John A. Stump, assisted by J. R. Miller, Church of the Brethren. Text Psalm 23:4.

BARNES—Samuel Barnes of Rapho Twp., Lancaster Co., Pa., died at the home of his son, David, March 1914, aged 76 years, 1 month and 10 days. His death resulted from a complication of diseases after several years illness. He was a member of the Mennonite church for many years. Two children survive, David at whose home he died, and Emma, wife of John B. Kauffman of East Petersburg, Pa., also the following Miss Fannie, an inmate of the Messiah Home, Harrisburg, Pa., Miss Annie, Mrs. Jacob Strickler, and Mrs. Eli B. Ruhi. The funeral service was held at the Henry Mennonite church where interment was also made.

LOVE FEAST.

Pennsylvania.

Mastersonville, May 6, 7
Elizabethtown, May 27, 28
Fairland, May 12
Montgomery M. H., S. Franklin, May 30, 31
R. R. Station, Greencastle
Air Hill, Mechanicsburg, June 9, 10

Ohio.

Richland and Ashland, May 30, 31

Oklahoma.

Bethany M. H., Thomas, April 11, 12

Cordial invitations are extended to attend these meetings. Especially ministers.

SUBSCRIPTION CREDITS.

From March 1, to 24.


A MICHIGAN LETTER.

(Continued from Page 19)
TULARE, CAL.

Dear readers of the Visitor.

“Bless the Lord, O my soul and all that is within me, bless His holy name.” (Psa. 103:1)

We are glad we can report some victory at this place. Our revival recently closed but we believe a revival spirit still remains with us.

Bro. J. R. Zook and wife of Des Moines, la., were with us two weeks and the word was administered in such a way that much precious seed has been sown. One man who was persuaded by a personal visit came to the services and is still attending, who had not been to church for twelve years. We are expecting his conversion before long.

The last Sabbath of the meeting fifteen were baptized and received into church fellowship. Many more than this number were saved and sanctified.

One noticeable feature among the Brethren families here is the fact that every child past six years of age has been converted and united with the church and can give clear testimonies. This is better than bringing them up in the enemy's ranks. To God be all the glory.

Mrs. J. N. Sheets, Cor.

A PHILADELPHIA LETTER.

Dear readers of the Visitor.

O magnify the Lord with me, and let us praise and exalt His precious name together. The expression of my heart and determination is: “Teach me, O Lord, the way of thy statutes and I shall keep it unto the end.” I am over on the Sunny side, loved ones, shouting victory thru the blood. How about you brother? How about you sister? If you are not over, you can get there: the way is easy. Just unload. All that is required of you or me, is simply discard the things which pertain to evil, and all the good there is in us we hold on to and keep taking on of the good things which God would have us do. Grow in the grace and knowledge of our Lord and Savior Jesus Christ. It's a school of progression, leading us on, enabling us to attain to that one great and noble end, and object, above all others, the question of love and unity and the Spirit, and the desire of being workers together, towards the one great and noble end, the salvation of precious souls. I rejoice in this: that when God saves us, He doesn't save us for a selfish purpose, or motive. We are saved for service. We who claim salvation, ought to be up and doing, always vigilant and on the alert to defeat the adversary for we are living in perilous times and the evil one is busy.

I praise God that He has endowed me with a teachable spirit: a confessable spirit and a spirit of willingness. Not only a spirit to help myself but to be a help to somebody else. My motto is, to do all the good I can, as long as I can, and wherever I can, and this with God's smile of approval.

O for a greater vision of the Christ in my life! There are heights and depths I have not yet attained to, but I am moving on the way, slow but sure, eager for success in this spiritual warfare. I am in the fight, and there to stay dear ones. Sunday was a blessed day to me, the testimonies of the dear saints of God were glorious, and one sister in particular. She told us of a vision she had a short while ago of the church and the existing conditions of the churches of today. It gave me food for thought. It also recalled, anew, in my memory, the vision of mother Stover, they being similar in character. No doubt many of you dear readers have read it before or heard of it and may have forgotten it and my mentioning it again will refresh it in your memory. Some five or six years ago she dreamed she was in the Mission and she saw some of the brethren of the Household of Faith coming in and in the center of the Mission room stood a beautiful large apple tree and on the tree were some beautiful large apples, and some of medium size, and some still smaller. The branches were laden down with fruit and the brethren that came in cut off some of the branches and an angel appeared and spoke up and said, “You brethren have cut off the fruit-bearing branches, just leave them lay. I will plant them again and they will bear good fruit.”

Methinks, dear brothers and sisters, I see the fulfillment of this vision now. For the branches have been planted and they have brought forth fruit and we see two of them today yet growing and bringing forth fruit, But it's new soil.

Brethren, how about where the tree stood? Is it bearing fruit? The branches are. O loved ones, what are we doing for Jesus' sake? Are we fertilizing the soil where the tree stood or are we helping it to dry up and become barren? It looks like it, and God
April 6, 1914.

EVANGELICAL VISITOR

sees it and methinks He many times looks down on conditions as of old when He wept over Jerusalem.

Beloved, these are facts. Man has proved a failure in the garden, and when man undertakes, if God have not the right of way, it's bound to be an inevitable failure.

I was born again where the tree bloomed and am one of the least of the apples: still I try to keep very close to the tree, anxiously and prayerfully waiting for the season to come when it will again send out its fragrance, bloom and bring forth fruit, worthy of recognition. God's way, dear ones, is the best way. Praise His dear name.

I admire the stand taken by Dr. J. S. Bunce in behalf of both the work and workers of the Des Moines Mission. Would to God that Philadelphia would raise up some body who would become interested enough to make known among the dear saints throughout the Brotherhood the wants and many things needed at the Philadelphia Mission. We all have a part to fill in this great and noble cause, and let us do our part cheerfully. It may only be a letter of encouragement to the workers stationed at the missions in large ungodly cities. They need encouragement, loved ones.

Now those of you who are interested in the City Missions as well as being missionaries at heart, could I appeal to you in a like manner as that of Dr. Bunce? I am not a Doctor, neither am I associated with any particular person at your Philadelphia Mission but I am a child of the King, saved for service, wherever He sees fit to use me. Pray for me, and for the work at the Philadelphia Mission. The workers there ought not to be forgotten. Two old warriors who have labored there the best years of their life, and the one dear sister is past the allotted time given to man, three score and ten, while her companion is hastening on, and with them both time will soon cease. Beloved, do them all the good you can the remainder of their days here, be it in any way the Lord would show you. It is a Mission worthy of your notice and attention in many ways. Ask the Lord about it, not man, and see if He would inspire you to help the good work along, and I am positive it will not suffer long as it is manifested by present conditions. It does not lack speakers or talent, but it lacks the main thing in Mission work, and that is the necessaries supplied, and the Spirit of Unity.

You can all, dear ones, in your small way, do something and do it now. We only pass this way once. Pray for me. I wish you all God's blessing and hope this will inspire all you readers to prove a blessing in the time of need.

Mrs. Bessie Dimmich.

Yours in Him.

A SISTER'S CONCERN.

Dear Editor: I felt for some time, or rather since I was sick, to write for the Visitor. Last night it was the hardest night for me till I promised I would write. For some reasons I did not want to do so. But this morning I feel grateful to God for what He has done for me when I was sick. One morning I remember the power of God holding me up off my couch. It was such a rest to me. How real it was to me that some were praying for me. And, dear ones, I felt I needed them and do yet. I have been wonderfully pressed the last couple weeks. I had to think of the sister who said she testified to that she did not have, and was telling an untruth. Think of it, dear ones, what are people going to do with these things at the day of judgment if they are called away unexpectedly. We should be so careful when we go to pull the mote out of some body else's eye that we don't have a beam in our own. I mean to stand my ground and own up to the truth, by the help of God, tho I have to suffer it out in body for the way I get it back, or the way it comes back. Let us be careful, not forgetting what God sees and knows all. When the truth torments us it is evident that we need to experience a great change, or our torments will be eternal. The Lord helping us to see it and when we tell people we forgive and then sit in a meeting and whisper to others and thus is hitting such that have asked it, and our own ears have been permitted to hear it. I tell you, dear ones, such forgiving will only drive people to hell. We need to get this self-will under control. When we rebel against the known will of God we are not clear: we all have a conscience, but some how some lose the check and it is needful to go back and find it if we want to have it good. When we are blamed falsely and take it patiently, that is acceptable, but let us be careful as to offences and not get self mixed up or make a hobby of relating things that should have
been put under foot long ago. More of us have been blamed falsely, and suffered a great deal more besides. Let us take heed to these things. May God help us all and dad His blessing.


DES MOINES, IOWA.

Dear readers of the Visitor:—

Greeting in the precious name of Jesus. Blessed be His holy name. I am glad I can report victory in my soul this afternoon. I am glad I can say my only desire is to know the will of God and then to follow in it. It realize that is the way to keep the victory in my soul. God certainly is good to me and us.

I am glad that God is blessing the work at the Mission. O how men are under conviction, but I realize and see the devil has so many bound with chains of sin. It takes much praying and holding on to God to brake the chains of sin that are binding so many souls, only the power of God can do it.

We are very thankful for the contributions that were sent in behalf of the Mission. We pray that God may bless and reward you all for it. We appreciate it very much and the report will be given when Bro. Zooks get back from their evangelistic trip, which we expect will be soon.

We are very thankful how God has blessed the work at the church. The Sunday school has increased this Winter and we expect more in the Summer. Dr. D. J. Bunce spoke for us on Sunday morning in Bro. Zook's absence which was appreciated very much. Dr. Bunce is a man of God and has quite a history to his life. He was a gambler and drunkard and God saved him from his sinful life according to his own testimony. He kept more fast horses for horse-racing than any man in Iowa, and gambled in that way. God wondrously saved him, and has been a Quaker evangelist for a number of years and has used him in the salvation of hundreds of souls. He is quite an old man now. He has written a book on his life which is a very interesting. Its title is From Gambling Table to Pulpit. The book can be had for 55 cents post free. I have heard the testimonies of ungodly men who read the book and were moved with the Spirit. I must say as I read I could not do so without shedding tears.

Send 55 cents to Dr. D. J. Bunce 1511 W. 30th St. Des Moines, Iowa and get it. It may help some one to the way of the cross, and to the experience of sanctification. May God bless you is my prayer.

Yours for souls

H. W. Landis

1198 W. 14th St. Des Moines, Iowa.

PHILADELPHIA MISSION LETTER

Psalm 71:1-13: In Thee O Lord, do I put my trust; let me never be put to confusion. Be thou my strong habitation, where unto I can continually resort; thou hast given commandment to save me; for thou art my rock and my fortress."

Again I feel the prompting of the Spirit to write for the Visitor. Truly God is good His promises never fail. Bless His name.

We have been having right good meetings here lately. Bro. T. A. Long and wife were with us for a few weeks, and truly, they proved a blessing to us. We had one weeks meeting with good attendance. God's people were refreshed and encouraged and we believe sinners were convicted. Christ crucified was preached and I am sure His word will not return void. Bro. Long and wife, have left us and intend to go thru Lancaster Co., to preach the Gospel.

Well, dear ones, it's not all in preaching, but also in actions and if we act as the Lord directs I am sure we will also do as Jesus said, Remember the needy ones. I cannot help but to mention these things, for truly our preaching and our prayers, will not reach the throne unless we have open hearts to help the poor. I just now feel to make a plea for such clothes, as you may have hanging round and have no use for. Some of your dear brethren and sisters here in Philadelphia are nearly freezing for want of things. Some have not enough to eat. I was in a home this morning where they did not have enough for breakfast and there are many other homes, in the same condition that I visit daily. Now if we know to do good and do not do it then it is sin. So many dear people have laid up treasure upon treasure and they won't hear when one of God's little ones call. May God touch hearts is my prayer.
O let us keep Christ in our hearts and
bride on our tongue and let us be continually
on the watch, because of our dear Lord's
enemies, tho they professed to be His friends,
but were not. We know how they treated
Him, so we don't want to think it strange if
we receive the same treatment.

Men of this world, may possess fine parts,
use eloquent language, have brilliant talents
and stand high in both church and state, yet
be perverse. They deride the Gospel, while
they profess it. It says we shall separate
ourselves from them, and come out from
among them. A sound mind will make us
as bold as a lion. The wicked flee, when no
man pursueth, but the righteous are as bold
as lions, and harmless as doves. This will
enable us to face the most daring foe, as
David did Goliath trusting alone in the God
of Israel, and His might. Now let us be
strong in the Lord and no foe can foil us.
No enemy can vanquish us, while we hope
in the Lord. Praise His dear name. Breth­
ren pray for us. May the rich blessing of
God abide with God's people is my wish and
prayer.

Your brother
Peter Stover
3423 N. 2nd St. Philadelphia; Pa.

A SISTER'S LETTER

I felt I should write some for the VISITOR.
I have much to praise the Lord for: I feel
He hath wonderfully upheld me by His grace
and power; my only desire is to do my Mas­
ter's will and to do this I need to search
God's word to know His will and then obey.
We have a great privilege in this land
of gospel light. I heard tell in our Sunday
School, not long ago, by one who had been
to India, how the heathen children gather
rags that are thrown away to hang over their
bodies to come and hear the gospel. I
thought what are we responsible for, as those
heathen are just as precious in the sight of
God as we are, and if we are not watchful
we get the things on our children that are
not for comfort. As an old brother once
said, We help to start our children on the
broad road by putting pride on them when
small, and afterward pray for God to bring
them back and save them. The Lord help
me to lift up holy hands. I feel as tho the
Lord's blessing could not be upon my soul
if I should put the ribbons and pride on my
children that I see professors do today. If
it were saved what is spent for ribbons, em­
broidery, gum, and such like, were saved
there would be much more on hand to make
many poor and suffering ones comfortable,
also missionaries who are sent out to help
gain souls. We are to love one another as
God loved us: then I must deny myself for
others. I want to learn more of the spirit
of Jesus. I have been much afflicted of late
but am trusting the Lord to heal me if He
has work for me to do. My greatest desire
is to help in the work of the Lord. Pray
for me that I may know my place in the
vineyard of the Lord, and faithfully fill it.
R. J. Landis

Thomas, Okla.

TESTIMONY.

Dear readers of the VISITOR.
I am glad for the privilege of writing my
little testimony for the VISITOR. I read a
letter in a recent VISITOR written by sister
Lydia Otewalt, how she pleads for people to
write for the VISITOR.
When we give our experiences or testimoni­
es in this way we do not know who all will
be benefited, but we pray that some may take
courage and be helped on their way. Our
fathers and mothers are dropping out of the
ranks, and soon the time that knows us now
will know us no more forever.
It pays to serve the Lord from our youth,
giving the Lord the best of our lives. So
many people want to serve Satan until they
become old and then let the Lord have the
balance of their life when they are 'almost
at the grave.
May the young of the flock keep very close
to Jesus' precious bleeding side where they
can hear the voice of the Master, and may
they have willing hearts to follow. So many
people in this enlightened land are hardening
their hearts against the truth, and many turn
a deaf ear to the convictions of the Holy Spir­
it, while so many are in heathen darkness who
are crying for help. Who will help them?
May we all be prepared to say, "Here am I,
Lord, send me."
Let us all be willing to be what He wants
us to be and go where He wants us to go.
Let us pray to the Lord of the harvest that
He may send forth more laborers into the
harvest.
I am glad for what the Lord is doing in
this place, also for the unity that prevails. The Lord has been manifesting Himself in our prayer meetings. We have two prayer meetings a week, Tuesday and Wednesday evenings. The houses seem to be well filled each evening, mostly with Christian people. We are praying the Lord to send deep and pungent conviction upon the unsaved. I believe the Lord will answer prayer if we ask in faith.

I praise the Lord for saving me from my sins and for keeping me up till this present time. I praise Him for the way He has led me. I was very rebellious at one time against God, but now I am free.

Those who are free in Christ Jesus are free indeed. I am so glad that Jesus can cleanse our hearts from all sin. Our hearts must be clean before the Holy Ghost can come to abide, for He wants the temple clean. The only things we have to leave are those things which work ruin to us, and those things which the Lord wants us to do work life and happiness.

If there is a troubled soul who seeks rest will they sing this chorus; repeat it several times:

"I surrender all:
I surrender all:
All to Thee, my blessed Savior,
I surrender all."

We must surrender all while here below if we wish to meet the Lord in joy above.

From your unworthy brother,
Clarence E. Heise.
Headford, Ont. Mar. 15, 1914.

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BRETHREN'S FIRE AID.

TREASURER'S ACCOUNT.

November 1912.
15, Balance short as per statement, $4,317.57
18, J. E. Landis, hay, 60.00
23, Diller Baker, 3.39
23, Andrew Wenger, 11.48

December 1912.
30, Jacob Heisey, 11.43
30, Noah Heisey, barn contents, 283.93

January 1913.
18, Anna Smith, house, 428.00
18, David Zook, house, 300.00
28, Secretary's services 1912, 35.00
28, Stationary, postage, etc., 23.64

February 1913.
21, Refunding out-paid insurance, 3.00

March 1913.
27, Des Moines church, 4,445.00

April 1913.
6, Stationary, 6.14
4, A. D. Haldeman, lightning, 5.88
23, Ben and Reuben Brubaker, 120.00
26, J. G. Lesher, Express wagon and complete barn, 1,565.00

September 1913.
8, Daisy More, contents, 150.00
30, Daniel Heisey, lightning, 5.72

October 1913.
1, Jos. Huntzberger, barn, November 1913.
5, H. E. Volgemuth, barn, lightning, 3,000.00

December 1913.
23, David Zook, damage to house, 375.00
26, Levi Mamma, damage to house, 10.40
30, Expenses for investigating losses, 65.54

January 1914.
9, Will Holler, contents, 24.04
17, Secretary's services, 1913, 35.00

February 1914.
10, Small losses, 13.16

March 1914.
12, Mr. Swanger, house and contents, 1,421.18

Total, $18,310.07

Collections from Nov. 15, 1912 to Apr. 1, 1913, $7,049.49; Collections Apr. 1, to Oct. 1, 1913, $5,493.72; Collections Oct. 1, 1913 to Mar. 16, 1914, $8,023.13; Total Collections $20,566.34.

Total paid in losses, $18,310.07

Interest on money loaned, 134.83
Cash on hand, Mar. 16, 1914, 2,121.44

Total, $20,566.34

There is another claim of $2,250.00 for barn to be paid to S. W. Meyer.

The Fire Board also wishes all the Fire Insurance officials and those interested in the same to meet at next General Conference in their own special sessions to discuss and decide different questions in order to have this Fire Aid in harmonious working order. Come prepared with any improvement you may suggest. All assessors will have notice of meeting.

By order of the Board,
Benj. O. Musser, Secy.

Looking on the partially occupied districts of Bengal, we find that in twelve districts, with a population of over seventeen millions, there is a total Protestant missionary force of all classes, foreign and Indian, of only 94, or one worker to every 183,000 of the population.
FROM AFRICA.

Mtshabezi Mission, Gwanda, Rho.

Dear readers of the Visitor.

Greeting in the precious name of Him who said, "Go ye therefore, and teach all nations, ... and, lo, I am with you alway, even unto the end of the world."

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

The thought of sowing the seed has been upon my mind a great deal of late. Naturally speaking, this is the time of the year to sow the seed. The ground is in good condition, being soaked with recent showers. However, it is late as the rains did not come at the usual time. But this does not discourage the farmer in his sowing. He puts forth all the more effort to quickly sow the seed that he may reap at least a partial crop.

The industry of the natives at present in their gardens should be an incentive to us to be diligent in sowing the Seed, God's Word. Altho the missionary may be late in coming to the Field, and altho he sees missed opportunities, and many souls have died in their sins before the Light came; yet he should not be discouraged but in the strength of his loving Redeemer, go forth conquering and to conquer.

This morning it was our privilege to visit a few of the nearby kraals. Knowing that the natives leave their homes very early to go to work, we also started early, but when we arrived at the first place, some had already gone to their gardens. We had services with those who remained, eleven in number. My heart was especially burdened for one man who seldom attends church. When the Mission was first opened here he said that he would not learn and he has been resisting the Light ever since. Will our dear co-laborers in the homeland please make this native a subject of prayer?

At the next kraal we found only an elderly woman and her little grandson at home. Upon being asked if she prays, she replied that her daughter prays. We tried to impress upon her the fact that her daughter's salvation would not help her unless she also repented. After offering a prayer for her we again went on our way.

Finding not one at home at the next place, we returned home asking God to bless the little seed that had been sown.

There is rather an elderly man living not far from here who seems to be under deep conviction. Will you help us pray that he may become willing to yield to Christ? He has been a regular Sunday attendant of late and listens very attentively to the sermon. When the invitation is given to accept Christ, he often becomes quite restless and sometimes leaves the room, apparently to ward off conviction. It means much for these natives who have become so rooted in heathen customs, to break away from them and take up a new life. But thank God for the transforming power of Jesus Christ!

At present there are twenty-three girls staying at the Mission. We thank God for these girls and would like to have many more. Trust that none need ever be turned away for lack of room, as we could not care for many more with the present accommodations.

We often notice a marked change in the girls after they have been here awhile. It is pleasant to see them develop on different lines. Some of them are quite like our own race in manner and intelligence. It is rather surprising to see the efficiency of some of them in their work. Then on the other hand, we are sometimes surprised at the slowness, unfaithfulness, and awkwardness of others. Yet when we stop to think where they come from, need we be surprised at these latter characteristics?

The school attendance from the kraals has been poor for some time. There have been two morning schools opened recently at nearby kraals in order to try and interest the people in learning. These are taught by native teachers.

Our dear Sr. Alvis is not with us at present, not being well. We trust it may please our Father to permit her to return from Bulawayo in good health.

The rest of us are in usual health. We miss Ernest as he is now attending school in Bulawayo. Lois is learning fast in school and little Mabel fills her place in the hearts of all.

We desire a continual interest in your prayers that many precious souls may find Jesus as their Savior before it is too late.

Sadie Book.

Feb. 14, 1914.
OUR YOUNG PEOPLE.

THY NEIGHBOR AS THYSELF

It was drizzly, and the men were talking weather and, incidentally, telling stories to pass the time. Bill had just told one that was a masterpiece, and we were all thoughtful. It was about a chum of his who had risked his life to save a friend from being killed.

"There cannot be anything bigger than that, to lay down your life for a friend," said little Jack, slowly.

"I am not so sure about that, boys." It was the foreman that spoke, and we all looked at him in astonishment.

"But the Good Book says," began Big Jim—"It says something else, too, Jim. It says something about loving our neighbors as ourselves, don't it? And let me tell you right here that that is a mighty sight harder to do than to lay down your life for a friend."

"I don't see—"

"Don't you! Well, I do. First place, a neighbor is not always a friend; perhaps he may be even an enemy. Another thing, when a man risks his life it is usually on the spur of the minute. There is no time to stop and think and consider consequences, but this loving business is another matter. Don't know as I ever saw but one case myself that I called pure, unselfish love, and that—"

He stopped for a little spell, and one of the boys drawled, "Fire away, boss," for we always knew a story was coming when the boss talked in that manner, and his stories were usually worth listening to.

"Well, it was the time I was overseeing a gang of men on,—come to think about it, I guess I won't tell you where it was, either, for it happens that the fellows that it concerns are still living, so it is best not; but I was overseeing a gang of men somewhere, anyhow, and I had working for me a good-natured fellow named Sam Loveland.

"Sam was a good fellow, slow-go-easy, but steady as clockwork. You could always depend on Sam. He was not extra brilliant but he was always on the job, and no matter whether you went near him for a day or a week, his work was always done just as painstakingly as tho you stood right there watching him.

"He was a German and could not talk just right, and the boys were always guying him; in fact, if he had not been so good-natured they would have made life miserable for him, but as it was he would laugh at their nonsense as loudly as the rest of them. I had only been with them a short time when a fellow by the name of Warner came to work. He was a tall, lanky fellow, whose hollow chest and cough, that had not yet left him, told the story that we get so accustomed to here in California, a man fighting for his life. He had come here from the east in the hope that the climate might do what the doctors couldn't, and he had left a wife and six children behind him, the oldest only fourteen. All this I learned later. All I knew at first was that he wanted work and wanted it bad, and so I gave him chance, altho I own I was afraid he could not make good.

"I don't know how he got along at first, but I rather suspect that about half of the time Sam was doing part of his work in addition to his own. Anyway, I had put him to work with him and the work was always done. I did not know Sam as well then as I did afterward, or I should have known then how it was accomplished.

"Unlike so many such poor fellows, however, the man began to pick up, and it was not many months before he was completely cured, and he began to talk of sending for his family. I did not see how he was going to do it on $2.50 per day, and I guess he did not, but he needed something to keep up his courage during that struggle, and it was the thoughts of them that did it. His wife must have been a jewel, for she managed some way to take care of the family with what little he could send her, and she wrote she was saving every cent he sent home to bring them out with.

"I learned all this from Sam, for he had wormed it all out of him some way before he had been long on the job. He was a quiet chap and never told his troubles nor expected favors, and he never complained.

"I wonder sometimes how he gained as he did, for he was rooming and boarding himself, so that he could save every cent possible, and I don't believe he had the best grub there was going. I'm mighty sure he did not have the kind that the doctors order such patients to eat. Perhaps, tho, that was just the reason he did get along so well; I don't know. I am not much of a hand for this new-fangled doctoring myself.

"One day the head man came to me and
April 6, 1914. EVANGELICAL VISITOR

said: 'Say, Bob, you going to lose the man that is running that big roller and grader and there will have to be someone for the place—someone that is true blue and that you can trust, mind you.'

'Ve thought of Sam first thing, but I never like to do things in a hurry, and as I was to have some time I said nothing at first, but the more I thought of it the more I thought that Sam was just the man for the place. He had been with the company some time, too, and so had fairly earned the promotion. One day I called him into the cubby hole that was by courtesy called an office and told him. I shall never forget the look on his face.

'You shuste sure you mean me, boss. I know about him jest noddin' at all. Me it is not that you mean.'

'But it is you, Sam,' I answered; 'I know you do not understand how to work the machine now, but you can soon learn, and it don't make any difference who I teach. You see none of the men know any more about it than you do.'

'But he could not believe it yet. Promotion of that kind was something that had never for a moment entered the modest fellow's head, and it was a big thing for him. It meant a jump from $2.50 to $4.00, and it seemed like a fortune to him. I am not sure that morning that he would have been willing to change places with Vanderbilt.'

'It soon got noised around, and there was some surprise; but for the most part the men seemed glad of Sam's good fortune, for everyone could not help but like him. I began to teach him the new work and everything went smoothly for a week; then he came into the office one night just as I was getting ready to close up.

'Well, what is it, Sam?' I asked.

'You shuste busy, boss. You talk some mit me?'

'I can spare you a few minutes if it is anything important,' I answered.

'Yes, it is what you call him important. Boss, what you say if you give up your job?'

'Why, I should probably say I was fired,' I laughed.

'No, I mean you give him up not you was fired already.'

'I see. I should say that I resigned.'

'Yaw, that is ride. Veil, I want to resign.'

'I sat down and looked at him in astonishment. 'What in the world is the matter?' I asked. 'Don't you like it?'

'Oh, yaw, I like him.'

'Surely it is good enough pay?'

'Yaw, he good pay.'

'Well, then what is it? Good job and good pay; what more do you want?'

'I wand noddings more. Good job, good pay; what more do you want?'

'I may as well tell you right here that I was never so puzzled in all my life; so I just sat there and looked at him, for I did not know what to say. He had been as pleased, I thought, as it was possible for a person to be for one whole week, and here he was wanting to resign; so I waited for him to explain.

'He sat and fingered his hat rather foolishly for a minute, then he blurted out; 'It just this way, boss. I want you to give this job to Warner.'

'Give it to Warner!'

'Yaw, that is it. You see, he got much children and they not here, and he want his family. He need family, and how he get them on so small money? And me, I got no one; just old Sam heself take care of and not need much money. Warner, he so much need money.'

'As I looked at the honest face before me, boys, I felt something that I am not ashamed of come up in my throat and choke me. I knew what the man was giving up. He was giving up, perhaps, the only chance that had ever come to him, and most likely the only chance that ever would, to better himself, and yet he sat there and acted as humble as tho he was begging the greatest favor of me.

'I couldn't speak for a minute, and when I did my voice trembled. 'Do you really mean this, Sam?' I asked. 'Have you counted the cost?'

'Yes,' he answered, simply; 'I think about him long time, all dis week. I think, Sam, you need more money. Warner he work so hard but never can get his family here and he need more money. Yaw, boss, I think about him. I want him to have it.'

'Very well,' I answered, and what a smile lit up his face as I said it. 'He shall have the place if he can make good.'

'And you gave Warner the job?'

'Yes, I gave him the job and he was able to send for his family, and I don't know which was the happier of the two when they
came, Warner himself or Sam."

"And what became of Sam?" asked little Jack.

"The last that I knew he was still plodding along at $2.50 per. Now, boys, you know why I said I was not so sure about there not being anything better than laying down your life for a friend. But, see the rain has stopped and we better get a hustle on."

And as we followed him back to work some of us at least had something to think about.


A PHILADELPHIA LETTER

Will you kindly permit a few lines from one whom you do not know, who is partly acquainted with the work and the members of your Mission in this city?

Having made the acquaintance of Mr. Stover some twenty or twenty-five years ago, and being his family physician for so many years, has brought me in contact with much of his line of work as a missionary.

He has indeed done much good for the distressed people of his neighborhood, and has brought comfort to many homes.

I also wish to recommend his loyalty to the position assigned to him as overseer of the Philadelphia Mission.

I am sorry to hear of the reverses which have taken place in the past few years, and hope for a brighter future for the work, and the faithful workers, and would solicit your interest to be turned once more this way.

I assure you, both his companion and himself are growing old, and work is hard to obtain when advanced in years, and having a sickly companion, it makes his way still harder.

He has worked hard in both spiritual and temporal work.

To keep up, encourage him and his companion all you can, and aid them as much as you possibly can in any way you see, or know how, and the Lord will bless you abundantly for your efforts.

I believe the Lord has found much use for him in winning many precious souls for His kingdom.

My wish is, that he may go on with the good work, and wish you all a hearty God speed in the work of the Master.

I am an interested friend of the Mission.

W. S. Apple, M. D.

FOR STORM AND STRESS.

It is the storm and stress that test things. The house that is built upon the sands is only a fair-weather, make-shift kind of thing; it is not intended for tornados and tearing north-westerly. The thing that more than all things else convinces me of the reality and the genuineness of the Christian faith and hope is the fact of what they have come thru. It is true that number of fair-weather, easy-going people have seemed to do without them and to get along fairly well, too, but it is also true that thousands of others have met life's fiercest conflict and struggle and have kept firm and strong and enduring because of them. We desire a house that can stand against wind and flood, and to get that we must have one whose foundations grip down into solidity. And surely we need a religion that is good for something, even when the weather isn't fair. Alas! the sun doesn't shine thru every day of life for any of us. The philosophy of life that will meet our whole need must be able to keep us steady and firm and trusting even in the storm and the stress. And the only philosophy that has yet been discovered that can do that rests firmly upon Him who is the Christian's Sure Foundation.

—Sel. by F. Elliott.
THE GREEN-EYED MONSTER

There are many evidences that almost from the very first of their journeying towards Canaan there had been among the people more or less rebellion against the authority of Moses. It does not take any great stretch of imagination to see why it should be so, that is, remembering that men and women have not changed very radically even in a few millenniums. Evidently Israel had divided up into families or tribes very early in their march. And it is very easy to suppose that there would be a certain amount of rivalry between these, even as hostility is the rule rather than the exception among the rival tribes in Arabia today. The authority of the tribal sheik is somewhat ill-defined and depends largely upon the needs of the moment and the personal quality of the leader. We have even heard of Christian missionaries in the twentieth century not getting on well together, but starting in to lead rival factions and to enforce individual policies. We can scarcely blame these poor ill-trained and half-heathen sons of Jacob for doing what we have not got past doing ourselves.

And then, of course, the hardships and discouragements of their march which might soon pass over into strife or open rebellion. And the authority of their prophetic leader, under whose direction and inspiration the whole enterprise was being carried on, would be one of the first things to be called into question. It was easy to think that if Moses had done something different it would have been better. The scene of riot against Moses’ authority which the lesson records is no doubt one that was repeated under different conditions several times during their long journeyings.

Moses no doubt met these incipient rebellions as he did this one, by patience and tact, and decisive courage. Apparently he saw clearly and could act quickly, and it was his strong and capable, yet patient, hand that gradually pressed down opposition, rebellion and gradually welded these wandering tribes into one strong political unit. For it is to be remembered that it was the necessities and hardships of their life, even with the discontent which these helped to create, that in the end and inevitably gave them habits of courage and persistence and self-denial. Under the leadership of Divine Providence and the guiding hand and the inspiring spirit of one of the world’s truest and greatest prophets, the factious tribes became gradually an ambitious and strong-limbed nation, loyal to their God and devoted to the great destiny of which He had assured them.

It almost makes one smile to read the reason given her for the special outbreak of opposition to Moses on the part especially of his sister and brother, Miriam and Aaron—“because of the Cushite woman whom he had married.” Evidently the kind of woman a man marries was not exclusively his own business in Moses’ day any more than it is today. We might sometimes think that it ought to be, but a long record of experimentation has shown conclusively that it cannot be. A man has to reckon with his own family when he goes into the somewhat hazardous business of choosing a wife, or if he does not occasionally they have a very decided way of making him reckon with them afterwards. They may be unreasonable and outrageous in doing so, but then it is just possible that he has made a mistake in bringing a Cushite woman into the family. A man who is, consciously or unconsciously, engaged in choosing a wife for himself ought to
say his prayers every day, if not several times a day. And he ought, just once in a while at least, to give a thought to the family into which he will bring her by marriage.

The queer thing about the story is that it is said that it was because of the Cushite wife that Miriam and Aaron spoke against Moses, but it was not that at all that they complained of in speaking against him. What they really did complain of was that Moses had been presuming in thinking that he was a special spokesman for Jehovah. They said, "Has not Jehovah spoken also with us?" The fact of the matter is they were annoyed beyond measure at Moses, and feeling that way any kind of a club did to hit him with. Of course we have never seen anything of that kind in our time or had an experience of that kind in our own life. When we throw stones at people it is because they need them thrown at them and not at all because we are provoked or angry at them for some good, bad or indifferent reason.

"Now the man Moses was very meek." Well, he will need it all if he is to get himself out of this family squabble. His meekness did not consist, however, in his allowing his brother and sister to ride rough-shod over him. He could be measurably assertive and still meek. We require very much to correct our notion of what the word meekness really means. It doesn't mean flabbiness by any means. It is rather strikingly stated that Jehovah heard the jealous and bitter plottings and complainings of these two against their brother and leader. That is the trouble; Jehovah has a habit of hearing such things as these, even tho he does not always bestir Himself "suddenly," as He is here said to have done, to rebuke and punish. Somewhere in the back of the consciousness of every man who does the wrong and wicked thing is the feeling that his wrong-doing and wickedness has been recorded. That sense of inability to escape from the record-making and ultimate revelation seems to be an instinct with men. It may be covered over for a time, but it cannot be driven out.

Jealousy is a bad business and is sure to have a bad ending, if persisted in. The jealous person is monstrously unjust and unfair. Every act and attitude of the person against whom this feeling is cherished is perverted and distorted and discolored. It really becomes a disease worse than the jaundice so that the person holding it can see nothing connected with the other in its true light or right perspective. And, as in this case, it seems to be a sin of which even good and worthy natures may easily be guilty. Miriam, the sublime poetess of early Israel, becomes jealous of Moses' wife and complains bitterly that he is assuming religious functions and privileges that are not his. It is not an edifying spectacle, but we believe that we have seen something like it even in much more modern times.

God does give special place in his work and Kingdom to special men. That is the great lesson which our story teaches. The little poem which expresses Moses' near relation to God is one of the choice bits of the Old Testament. Surely no one need have envied Moses his high place, when that place brought him so much of responsibility and burden and sorrow of heart. —William Black Sel. by F. Elliott.

Rationalism would give us a Christ without a cross; while ritualism would give us a cross without a Christ; but the great Apostle to the Gentiles delighted to preach
TIME, DEATH AND ETERNITY.

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

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

Today thy hands are busy at work, thine eyes are beholding, thy mind is thinking; thou art planning for the future. To-morrow all is still; the folded arm, the closed eye remain, but thou art gone—gone to ETERNITY. Others were once busy as thou art; they are gone—gone to Eternity. The merry voice, the painted clown, the talented artist, whose presence made the theatre and the pantomime an attraction for thee, are gone; they are removed far from the region of fiction to that reality—the reality of Eternity. The shrewd merchant whose voice was so familiar to thee on the crowded Exchange is hushed, he buys and sells no more—he has entered Eternity. And, reader, thine own turn to enter Eternity will shortly come. Ask thyself honestly, "Am I prepared for Eternity?" Give thy conscience time to answer; listen, it speaks to thee today. Drown not its voice lest it speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one of these must be thine Eternal dwelling place, and today is the time to make thy choice. To-morrow may be too late—one day behind time. Which art thou living for? Which art thou travelling to?

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

Halt! Why will you meet God with an unsaved soul? He wills it not. 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
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 fall of the grace of God, to perish and be lost!

-TOMBSTONE EPIPHANY—

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 amidst the surging billows of the lake of fire and brimstone—to be Lost! Lost! Lost! Lost! Lost from mercy, and joy, and bliss—lost from peace, and life, and gladness—lost beyond hope or help, beyond remedy or release.

-TERRIBLE TO SEEK FOR GAIN—

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

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

-TERRIBLE TO SEEK FOR PLEASURE—

to pluck it, but boding 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 beautiful 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