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

The Earth Shall Be Full of the Knowledge of the Lord, as the Waters Cover the Sea. — Is. 11:9.
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Address,

S. R. Smith,

Grantham, Pa.
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MOTHER’S PRAYER.

Just out of Boston, says an unknown writer, a young girl came to me and asked: “Do you believe that God would spare my brother, if my mother and I should pray all night for him?” I told her that I believed God had put the question in her mind, and that I would advise her to put Him to the test.

She told me afterwards that they returned from meeting about ten o’clock, and began to pray, praying until midnight, and until two o’clock, and almost three. Then, believing God had heard and would answer, they went to sleep.

To my certain knowledge that young man had not before that been within four miles of the place of meeting; but the next night, with never a word spoken to him, he was in the meeting, and at the first opportunity he arose and said: “I wish you would pray for me. I have been deeply convicted of sin, and all last night I felt the greatest desire to be a Christian.” The young man was converted that night, and has since been a constant member of the church.

—B. J. Kendall.

No one can tell the unending power for good which each of us may have in our homes, among our fellow men, by faith in them—how far we can strengthen their feeble desire for God and all good. Care, then, for the soul of people, and for the soul of what they do, as well as of what they are.—Henry W. Foote.

BLESSEDNESS OF PRAYER.

The privilege of prayer to me is one of my most cherished possessions, because faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticize. It is only my part to ask. It is entirely His to give or withhold, as He knows is best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, tho a fool, can not give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass thru the valley of the shadow of death, I expect to pass thru it in conversation with him.—Dr. Grenfell.
EDITORIAL.

GENERAL CONFERENCE NOTICE

Bishops of the respective districts thruout the Brotherhood will kindly see that Conference matter and delegates names are reported at once to General Conference Secretary.

S. R. Smith
Grantham, Pa.

ABOUT THE BENEFICIARY FUND

The writer is just in receipt of reports from the different members of the Board of Directors of the Beneficiary Poor Fund as to their success in their several districts assigned them by General Conference. They report as to the percent of members in their districts that contributed to the much needed fund.

Reports are as follows:
March 16th Bro. J. E. Landis, Thomas, Okla., about 20 percent.
March 16th, Aaron Hoffman, Marietta, Pa., percent. not given.
March 17th, L. B. Heise, Headford, Ont., about 10 percent.
March 18th, Andrew Sider, Stevensville, Ont., 8 percent.
March 21st, Joseph C. Myers, Greencastle, Pa., about 33½ percent.

Isaac Eyer, of Upland, Cal., not reported.
W. Dohner, West Milton, O. 14½ percent.

The members of this board are not here by choice. They were placed here by General Conference. The writer knew nothing of the appointment until July 16, when a call came for money.

It remains with the individual members of our church to make this board successful in their efforts. And that means you.
We are glad to report that those who did contribute did finely and should all have a receipt for the money. If the Visitor will give space in its columns we will after General Conference give the names of each contributor and the amount given by each. So if there should be any who remit and your name fails to appear you will know that it went astray and a tracer can be placed to locating it.

The writer was informed a short time ago by an elderly bishop that some did not care to contribute because they were afraid the money would be given to some who were unworthy. To any who have this thought I would suggest that they send in for relief money. We will present you with a voucher and if you fail to have the proper indorsement you will be ignored.

We are sorry that some of our Board have to report that some of the bishops failed to co-operate with them in this work. Therefore I have been requested to give this information. If there are some who did not receive a soliciting card and you would like to contribute, forward your offering to the one assigned for your territory as implied in Sec. 7, Page 53, Gen. C. M. Book of 1913. Do this at your earliest convenience so as give the Sec. and Treas. time to make out their report for the coming conference in May.

W. Dohner

A little boy went to button up his coat and was much perplexed because the one side was higher up than the other. He had started wrong by connecting the second button with the first button hole. Having started wrong it would necessarily remain wrong all the way. The only way out was to unbutton all the way and start right. This boy's trouble serves as an illustration for a good many other things and conditions. In searching into things spiritual we are apt to get into the same difficulty. We may in this way, misinterpret Scriptures, and, no doubt, often do. A preacher starts out on the general theme of separation, and in support of his interpretation quotes God's prohibiting His ancient people to use mixed seed on their land, or mix woolen and linen cloth in their garments. Evidently this prohibition was meant to show that law and grace cannot be mixed in salvation. Another one starts out and by a wrong interpretation of Paul's use of the word flesh, or carnal, builds an edifice which he thinks must stand. But when we remember that Paul's word for the unregenerate, or unconverted man, is natural, and that his use of the word carnal is in connection with such as are "in Christ" tho babes, as in 1 Cor. 3:1, 2, 3, we may, like the boy, see that our start was wrong, and we continue wrong all the way. Paul says, "Now the natural (psychical) man receiveth not the things of the Spirit of God...he cannot know them because they are spiritually judged (examined)." In like manner do we start with the wrong button when we instruct the seeker to keep God's commandments in order to salvation. No matter what may be our line of investigation we must start out on a true premise in order to reach a correct conclusion. Endless confusion necessarily results when our fundamental proposition is erroneous. We are apt to do much wrestling of scripture, sometimes even men of learning do the same, when we undertake to prove a position that is based on a wrong premise. If the boy starts out with the right button it may be reasonably expected that the coat will be correctly buttoned when he has finished. So may we also learn to rightly divide the word of truth if our premise is correct.
“Fifteen Years with the Outcast,” is the title of a new book just put on the market. Mother Roberts is the author. It is of thrilling interest and useful instruction for all readers especially a word of warning to all young women and girls. Our readers were made somewhat acquainted with the theme of this book by the writings of Bro. A. C. Winger, a few years ago. Under the caption Barbary Coast, he told of the condition of things in San Francisco where our Mission workers are engaged in rescuing those who are frequenting that awful place of sin and wickedness. Later Miss Krikorian gave some thrilling scenes and experiences which came to her when she visited there. This book gives a vivid picture of actual cases with which she became acquainted during her fifteen years engagement in the work of rescue among the outcast. We can fill orders for the book at $1.00 each postpaid, and will be glad to fill many such orders.

We beg to be excused from printing any more letters of commendation the intention of which is to increase the support of certain workers or missions. Doing it for one obligated us for the next one. We feel, however, that in any future case, we should, as a rule, refuse to do so. There may be lawful exceptions, but we are not speaking of them now.

A bit of church news which seemingly was overlooked comes from Markham dist., Ont. An election was held for minister and after the votes were taken the two with the greatest number of votes were not far apart so it was decided to accept the two. These brethren are D. W. Heise and Joseph Cober, both of them worthy brethren and will no doubt become useful in the ministry to which they are called. May God specially equip them with His Spirit and make them soul winners.

Baptismal services are being held here and there in districts of the Brotherhood. Such service was held in Bish. Stump’s district, Indiana some time ago when a number of new members were received in fellowship and baptized. At Cross Roads M. H., Pa., such a service is announced for Saturday of this week with more than thirty applicants. This is the result, so far as is made visible in this way, of the meetings held there last Winter by Eld. L. Shoalcz of Canada. Fairland, Dauphin and Lebanon dist., also has announced such a service to be held in the near future. There is reason for rejoicing over these gatherings, yet there ought to be many more to leave the ways of sin. The number of unsaved is still much too large.

Pennsylvania State Council was held on the 9th., inst., according to announcement. The attendance was quite large. Representatives were present from all the districts in the State. A sweet unity was present and the hymn “Blest be the tie that binds,” sung at the conclusion, seemed quite appropriate.

Bro. and Sr. T. A. Long have during the recent months been visiting in Eastern Penna., including Bucks and Montgomery district, Philadelphia and Lancaster county districts reaching Harrisburg for State Council. Sr Long wishes to inform the many of our readers who are interested, that she, though weak in body, is resting confidently in the Lord who has brought her victorious thru many heavy trials, that she feels the Lord is undertaking for her, and that tho’ often feeling that there were questionings as to why she has not for so long written for the Visitor.
columns, it was not that she was losing interest but the inspiration was lacking. She hopes to soon once more resume her correspondence.

Sister Mary Zook writes us from Kansas, that she has enjoyed her visit very well in Kansas during the Winter. She attended a number of revival meetings, recently the one held at Newbern by Bish. J. R. Zook where a goody number yielded to the convictions of the Holy Spirit and sought the Lord. The number of converts as reported in the Abilene Reflector, is thirty or more.

"Under an Eastern sky,
Amid a rabble cry,
A Man went forth to die
For me.
Thorn-crowned His blessed head,
Blood stained His every tread:
Cross-laden, on He sped—
For me."

SUNDAY SCHOOL PROGRAM FOR DAY PRECEDING GENERAL CONFERENCE.

1.30 P. M.
Opening with song and prayer.
Song Service.
Topic, Co-operation between the church and the Sunday school. Elder Abner Martin, Elizabethtown, Penna.

Can a child thru the Sunday school effort, be inducted into the condition of the new-born spiritual person? J. A. Climenhaga, Grantham, Pa.

Evening.

Prayer and song service.
Method of teaching a Sunday school lesson by black board illustration. John E. Lebo, Harrisburg, Penna.


Five minute testimonies of Sunday school experiences.
(The Sunday school exercises, afternoon and evening, will be under the supervision of A. H. Martin, Elizabethtown, Penna., Chairman of the Sunday School Board).

THE NEW VISION.—There used to be a man in the city of Chicago who stood at one of our street corners. He was almost an imbecile. He stood there day after day, asking alms. One day it was bitterly cold, and he slipped into one of our rescue missions. That night he found Jesus, and the man who was almost an imbecile was marvellously saved. He wore out three Bibles in three years. The editor of one of our papers made up his mind he would see that man. He climbed up to his garret, and he saw him with his Bible open on his knees. He said to the man, "Would you mind reading the Bible to me?" Said my friend, "I thought I had heard the Bible read, and I thought I had read it myself, but as this man read it with tears overflowing, and his voice trembling, I stopped him and said, "Tell me if you will what is the secret of your power?" The man shut up his Bible, hesitated a second, and then said, "I have seen Jesus." That is what we need—a new vision.—Sel.

In the study of human characteristics we place true humility in the very front rank. Great souls do not seem to know they are great, and little souls seem to think they possess greatness. The humble man is also free from anxiety, for he is not ever eager to be recognized and honored.—Sel.
CONTRIBUTIONS.

THE GOOD SIDE OF SOCIAL REGENERATION.

BY I. J. RANSON.

Editor, EVANGELICAL VISITOR,—

Will you kindly permit a trespasser to touch a subject so much misunderstood. A selection from C. C. Cook in "THE LAMP OF LIGHT," appearing in the VISITOR of March ninth, under the caption "The Social Regeneration Fad," prompts what is to follow.

It is only fair to say that many who are not evangelical, who reject the deity, atonement, resurrection, session and personal return of the Lord Jesus, with the truths experimentally growing out of them in the new birth, the sanctified life and the Gospel as the only power of God unto salvation for all men, are preaching this "Social Regeneration Fad." And, of course, such in their purpose and preaching are false: for "Other foundation can no man lay than that is laid, which is Jesus Christ." And if they are not building on this Foundation, they are building good, tho, thru them, dead material on the sinking sand of human effort.

But there is a need a social unrest, such, perhaps as did not pressingly demand the alchemy of the Gospel in former days as in this day. To merely pooh pooh it and decry those who emphasize it does not meet the situation. If, Uzza-like, unordained hands have presumed to steady this ark of God's solution of Social problems, shall no prepared ministers for man's need and God's remedy be found?

The old Christianity applied, tho in a newer adaptation, to meet the new problem, is the desideratum.

But, says one, what about the leaders? It is true some are outside the church, but most of them are not. May we not as an illustration suggest that because teachers like Russell, Dowie and the Mormons have perverted "The Blessed Hope" of the Lord's return, by honey-combing it with error, the emphasizing in general the doctrine as a bait to catch the unwary, that because of this should we not have anything to do with the doctrine? The same might be said of the whole "goodly tree of doctrines," growing out of Bethlehem, Calvary and Olivet. An old Quaker minister has well said, "Of everything in Zion a copy is to be found in Babylon." Thus showing Satan to be a great counterfeiter. Or, as Paul puts it: "Even Satan fashioneth himself into an angel of light. It is no great thing therefore if his ministers also fashion themselves as ministers of righteousness."

Does it, therefore invalidate a truth because ungodly men take advantage of it? Because infidels and atheists have preached anti-slavery, temperance, peace, civil and religious liberty, does their espousals of these make the principles untrue? Orthodox bishops and professing evangelical Christians have taken the opposite view, rejecting what infidels esteemed right principles. Yet a small coterie of Christians who suffered for Christ and conscience sake thru the centuries, also maintained the same as Gospel principles. Because the few Christians found themselves allied in teaching with infidels, and unpopular with the majority of fellow-Christian professors, did it make the latter right?

If my questions have fairly shown my analogy, I will now proceed more definitely with the discussion of the subject involved.

"The Social Regeneration Fad," is not only a wholesome fruit of the Gospel, but up to the present it is the superlative solvent of a Christian civilization (I use the latter phrase in a relative
sense), that with all its organization of law, order, and force to maintain it, has failed for this generation at least to meet the requirement of justice to all men equally.

Social Regeneration in its ultimate is the embodiment of the Golden Rule in the community, the revival of the Sermon on the Mount. Some may object that the Golden Rule is in reality for Christians, that none but they can effectually carry it out. True, from one standpoint. But even Christians seem to have difficulty in measuring up to the standard. Nevertheless, must we hide the teaching from sinners? Was that Jesus’ method? Carried to its logical conclusion this would make indiscriminate family worship, where some of the family are unconverted, improper, or even to read the Bible to nonChristians useless.

Not that Social Regeneration is the ultimate of Gospel ideal or purpose, or the acme of Scriptural prophecy. By no means. But it is one of the stepping stones in the path of human progress Godwards. It is one of God’s means, in the enlightenment of men in the Gospel demand of man’s relation to man. The law of social endeavor will at least prove a school-master to bring us to Christ and His mountain sermon. Civil law fulfills its own and God’s purpose in lieu of the respected Gospel as a temporary measure, until “the bringing in of a better hope.” So “Social Regeneration” is a step in advance of our present attainment in civil law—for “social regeneration” strikes at the causes, rather than at the results.

To state it more explicitly, as the platform of the Social Service Council of Canada has it:

“That Righteousness can be realized in the complex conditions of modern life only thru the application to all human affairs of the principles of the Kingdom of God.” And so “The Social Service Council declares:

For the application of Christian principles to the operations of industrial associations whether of labor or of capital.

For a more equitable distribution of wealth.

For the abolition of poverty.

For the protection of childhood.

For the safeguarding of the physical and moral health of women in industrial life.

For the adequate protection of working people in case of industrial accidents and occupational diseases.

For the Sunday rest for every worker.

For conciliation and arbitration in industrial disputes.

For proper housing.

For the adequate care of dependent and defective persons.

For the reclamation of criminals.

For wholesome recreation.

For the protection of society against contagious diseases.

For international peace.”

Social regeneration would abolish the liquor traffic rather than punish or reform the drunkard.

It would give to every man and woman a fair living wage, and thus a proper foundation for a home and good house that would preclude slums and social vice. It would make intelligent manhood and womanhood rather than property the basis of the franchise. It would make us our brother’s keeper in his life, health and happiness more than in his property—sacred as property is, persons are more so.

Thus I might go on showing how that Social Regeneration would give an equal chance to all in the provisions and productions of nature, and the more proper adjustment of the now unequal conditions of capital and labor.
Does this sort of teaching do violence to the doctrines of Christianity? Is it against the teaching of Christ and His apostles? Is the devil its author? Does it rob the Christian of the need of a Savior; make void the Gospel as the power of God unto salvation to the believer; do away with the necessity of the new birth; make the precious blood of Christ of no effect in man’s redemption; make the truth of God a lie, that man is a lost sinner needing the grace of God to save him? Does it lose sight of the individual as a unit in the race and in the great scheme of salvation and sanctification? A sane, intelligent Christian, of course, should answer to all of the above, “No!”

Ignorance, bigotry and conservatism may confound social regeneration with spiritual regeneration; but far from being one they have no connection, except as the outgrowth of one from the other. Just as Scripture is plain in showing that God ordained works as the fruit of Christian walk and experience; yet it is equally plain that works can not be linked up with grace in obtaining salvation, Eph. 2: 8-10.

So social regeneration is the natural fruit of individual regeneration, the co-operative expression in our relations with our fellows, resulting from Christ’s life within us; the dynamic of the Holy Spirit doing the work that Jesus said He would do in human society—“And when He is come, He will reprove the world of sin, and of righteousness, and of judgment.” This same principle, operates in the Christian toleration, liberty and Scriptural dissemination of the Gospel among mankind, so far as it can penetrate darkened minds and the benighted conditions of human society.

Spiritual, Gospel regeneration Christianizes the individual and makes him a new creature in Christ Jesus. Social regeneration Christianizes the social order and teaches man his true relationship to man. It is the second and not the first commandment.

Must anarchy, injustice, misery, darkness and wickedness have a free hand in the community because all are not Christians in it? Some Christians (in theory, of course) are like some radical temperance people who refuse local option, nigh at hand, but contend for State and national prohibition afar off. With them it is absolute at once, or nothing at all. But God’s progressive revelation and providence in history contradict this method of His wonder-workings. “The mills of God grind slowly, yet they grind exceeding small.” It is “first the blade, then the ear, then the full corn in the ear.” That is the rule, with exceptions, of course.

It is sensible to recognize conditions as they are, as well as what they ought to be. Take what you can get at first, then what you can get next. Preach the Gospel as the highest and ultimate of course. But in the meantime if your neighbor is dying from the effects of his sin and folly, or some one else’s sin and folly, help him. Do not let him starve or suffer if you can help it, even tho he has not received the best thing you have for him in the Gospel—“whatsoever thy hand findeth to do, do it with all thy might.” This is the basic principle of social regeneration.

I repudiate the assertion that a believer in social regeneration is a rara avis as to evangelical Christianity, and that it “leaves a world of room for selfish pride, vanity, selfishness and self-indulgence for those who engage to bring it to pass.” The same may be said of churches and Christians, not a few. But then shall we do away with churches? This is “Comiteoutism.” The person who makes such a statement as
quoted above is evidently lopsided on some things.

The same arguments used against the "Social Regeneration" were used against the pioneers in the anti-slavery, temperance and other crusades, and Sunday schools, Young People's work, Missionary Renaissance and Bible Study have suffered like slanders in their beginnings; but being of God they stood the test. "For if this counsel or this work be of men, it will come to naught. But if it be of God ye can not overthrow it; lest haply ye be found even to fight against God" (Acts 5: 38, 39).

Maxville, Ont.

FROM BRO. J. H. MYERS.

"Finally, my brethren, be strong in the Lord, and in the power of his might."

Beloved of the Visitor family, I feel interested in you as was Paul when he wrote to the Ephesian church. In his salutation he says, Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. Among the people of God in Bible times it was customary to salute one another with an expression of a good wish. Boaz said unto his reapers, The Lord be with you, and they very courteously returned the compliment by saying, The Lord bless thee.

My purpose in writing this letter is to show my fellowship with and interest in the family. The Ephesian epistle brings with it something more than the mere expression of a good wish. It comes as a direct command. In chapter 6 verse 10, he arrives at a conclusion in the matter of his writing and says, "Finally, my brethren, be strong in the Lord, and in the power of his might, in putting on the whole armor of God that ye may be able to stand against the wiles of the devil.

What a pity that we must hear so often in the testimonies of the children in the family that they have been defeated by the devil. Just recently one of the family confessed his defeat in the matter of unbecoming language. I suppose it was a joke, or perhaps worse. It was defeat instead of victory in not obeying the command given in the blessed word of God, "Wherefore, putting on the whole armor of God." Doing so we have victory and not defeat. But what shall our testimony be? The truth, of course. But think, brother, what a pity that you are disobedient in not putting on the whole armor of God and so be able to stand. What a shame it is for us to talk foolishly, laugh out loud as does the fool, or get angry when things around us don't just suit us.

We are to have our loins girt about with truth, meaning we shall always be truthful, never say any one thing that is not correct.

Having on the breast-plate of righteousness. Our deportment, actions, and our appearance must show forth righteousness, yes, our deportment must be such that we reprove sin wherever we may be among our fellowmen. Then we can report victory at the prayer-meeting. It should be to us as the school room to the pupil where he recites the lesson he has learned. He is not to come before his teacher with defeat not knowing what to say.

I have heard some of the family get up and say, I would like to say something but don't know what to say. The very reason one has nothing to say, is because there is defeat instead of victory. An old sister when being visited was asked as to her success in spiritual things, said she was not willing to obey God in her outward appearance. She looked like a saint but according to her testimony if she was not willing to obey God she must have obeyed the devil.
She had not put on the whole armor so that she could defeat the devil, and report victory at the prayer meeting. It is really a shame that some of the family have nothing to say. Recently an old brother said the Lord had done a great deal for him, but did not tell anything of what it was God did for him. If he had on the whole armor he would have a testimony.

Bless God, His obedient children get somewhere, yes, they get a testimony of ringing victory. Hallelujah to our God!

Yes, our feet shod with the preparation of the gospel of peace. We don't run to the places of sin. We don't let our good be evil spoken of. We have a shield of faith where we are able to quench the fiery darts of the wicked; we have the helmet of salvation, and the sword of the Spirit which is the word of God.

Paul says, Finally, be strong in the Lord, praying always with all prayer and supplication in the Spirit, watching, yes, brother, sister you were not watching in supplication, in prayer at home so you came powerless to prayer meeting, and had a cold testimony, if any at all. O, I am not a grumbler in the family, but I am so sorry that it is true, we learn of more defeats than victories.

Bear with me, I am about one of the oldest in the family. I was glad when some of the younger who had wandered, returned from their back sliding. Yes, we were much encouraged here in Harrisburg by the zeal that was manifested and the word that was preached. The Lord said His word should not return void: it should accomplish that to which He had sent it.

I spent ten days at Grantham Bible Conference with much benefit. It was my first season. May God continue to uphold the work and give success to the school. May He continue to bless the evangelistic work of the church in reaching the unsaved. May we care for the lambs of the flock and the sheep as well.

April 3, 1914.

JUST A WORD HELPS.

A young girl passing an aged aunt one day laid her hand gently on the white head, and said, “How pretty your hair is, Aunt Mary!”

The simple words brought a quick flush of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spontaneous courtesy.

A young man once said to his mother: “You ought to have seen Aunt Esther today when I remarked, ‘What a pretty dress you have on! and how nice you look in it!’ She almost cried, she was so pleased. I hadn’t thought that such a little thing would please her so.”

“I never expect to eat any cookies as good as those you used to make, mother,” said a bearded man one day, and he was shocked when he saw her evident delight in his words; for he remembered that he had not thought to speak before for years of any of the thousand comforts with which her skill and love had filled his boyhood.—The Young Evangelist.

“Remember, no effort we make to attain something beautiful is ever lost. Sometimes, somewhere, somehow, we shall find that which we seek.”—Helen Keller.

If I know anything of my own heart, I can appeal to God as a witness of my where He sees best to place me, with earnest desire to be in the situation out any regard to its being agreeable or disagreeable; and He can, and I doubt not will order matters so as to shorten or prolong my stay there as He pleases.—Payson.
News of Church Activity
IN THE
HOME AND FOREIGN FIELDS

Adresses of Missionaries.

H. P. Steigerwald, Grace Steigerwald, Walter O. and Abbie B. Winger, Mary Heisey Matopo Mission, Bulawayo, South Africa.
H. Frances Davidson, Lewis Steckley, Elizabeth Engle, Sadie Doner, Mthahazi Mission, Choma, N. W. Rhodesia, South Africa.
Isaac O. and A. Alice Lehman, box 1267, Johannesburg, South Africa.
Jesse and Docia Wenger, box 10, Boxburg, Transvall, South Africa.

India.
Eld. and Sr. H. L. Smith, temporary address, until further notice—Adra, B. N. R., India. Care of D. W. Zook’s Mission.
Following not under Foreign Mission Board.
Mr. and Mrs. D. W. Zook, Adra, B. N. R., India.
Elmina Hoffman, Kedgson, Poona, District, Ramabai Home, India.
Mrs. Fannie Fuller, Gowalia, Tank Road, Bombay, India.

Central America.
Mr. and Mrs. J. G. Cassel, San Marcos, Guatemala, Central America.
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 Fert, Bro. B. L. Brubaker and Sr. Nancy Shirk.
Jabbok Orphanage, Thomas, Okla., in charge of E. N. and Adella Engle, R. 3, box 1.
San Francisco Mission, 52 Cumberland St., in charge of Sr. Lizzie Winger and workers.
Dayton, Ohio, Mission, 601 Taylor St., in charge of W. H. and Susie Boyer.

Dayton Mission

We greet you once more in the precious name of Jesus endeavoring to give a report of the work of this place. The thought of working for the Lord rests upon our hearts this morning. II Cor. 6:1, “We then as workers together with Him.” Are we to understand the apostle to mean that we are really co-workers with Jesus? Yes, my dear friends, if we are workers at all for souls, and in spiritual things that will stand at the judgment, or count for heaven, it must be done in co-operation with Jesus. If we are working with Jesus, we are yoked up side by side with Him, and the work which is so solemn and of so great importance, can only be accomplished at His command. O, can we realize what this work means? This world is lost in trespasses and in sins, from heaven and from God, and Jesus has made every sacrifice He could, and is doing His utmost to save the lost from their sins, and from the eternal flames of hell. Jesus left His heavenly home in glory, sacrificed all His comforts, took upon Him the form of a sinful man, became subject to pain and suffering, grief and sorrow, without a home, no where to lay His sacred head in this dark and sinful world, for our sins. He became hungry, He wept, He prayed that we might be saved. He resisted the temptations of the enemy. He stood true and faithful to the responsibility entrusted to Him. He held up the entire Will of His heavenly Father. He completed the work in full upon which depended the redemption of the whole world, at the infinite cost of His precious blood, and His holy life, upon the cross of Calvary. If we are indeed co-workers with Jesus could we expect to escape, or be free from the experiences that He underwent? No, my dear friends, we cannot be a worker with Jesus, and not share with Him in the hard and stormy places of life. Our reigning with Him in glory, depends upon our suffering with Him now.

Could we prove to be a worker with Jesus, and talk like the world? How many are the professors who claim to be workers with Jesus, who indulge in worldly conversations, transacting business in the house of God, on the Lord’s day. Could we be a side companion with Jesus, and act like the world? How many are associated with this world, in their pleasures and yet claim to be a worker with Jesus. Where could be their sac-
s, their self-denials or their spirituality in such things? For the Spirit testifies that, "The friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God. Could we think of being accepted as a true laborer with Jesus and appear like the world, with all of its abominable pride and fashion? The Lord tells us, in I John 2: 15-17; "Love not the world neither the things that are in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever and ever." It is evident that if our hearts have not been cleansed from those worldly pleasures, we are no side worker with Jesus. It truly is as Jesus said in Luke 9: 23; "If any man will come after me (or be a co-worker with me,) let him deny himself, and take up his cross daily, and follow me." V. 26; "For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." Let us remember that if we would be chosen by Jesus as co-laborers with Him, we can not be conformed to this world. But the world must be crucified unto us. Then we will not love the world. But we will love the precious service of our Lord and Master, and the delight and joy of our hearts will be to lead precious souls out of the perishing things of this sinful world, to the dear Lamb of God, Jesus faithfully improved every opportunity, in behalf of the salvation of precious souls.

Can we say this morning that we know that we are a co-worker with Jesus, and improving each opportunity as they come to us. Of all the responsible positions, and important labors of this life, they are not in any wise to be compared to the solemn charge, and command given by the Son of God, to those whom He receives as His laborers.

We are very glad that we were permitted to attend our State Council, March 19-21. I never attended a more peaceful and Spirit-filled council. We appreciated God's presence manifested in our dear brethren and sisters relative to the Mission work. It was so uplifting and comforting to us. Encouragement was given for a Mission Hall as soon as a reasonable amount of money has been contributed. It is always safe to commit our all into the hands of the Lord, then by faith expect the accomplishment of His will.

We can report that our Sunday School attendance is a little on the increase, as the measles are diminishing.

We truly are in a constant warfare against sin, and the enemy of souls. The pressure is becoming more heavy as onward we go. But I am glad that our service, tho ever so small, and unworthy as it may seem, if pleasing to Jesus, will never be past by or be unrewarded.

We are glad to report that on March 2, Sr. Elizabeth Hodge was received among us in church fellowship, and the baptismal service will be held as soon as possible. We are so thankful for the few that are willing to take the narrow way.

The Lord has graciously supplied our needs thru the loving hearts and kind hands of His faithful children. How responsible we do feel, and so unworthy when the Lord entrusts to our care of His bounties, given by His children to be used for His glory, and the continuation of the work here for souls. May God in a special way bless your souls is our prayer.

FINANCIAL.

Report for March 1914.
Balance on hand, $75.19.
Receipts.
William Ireland, Dayton, O., $ .60; Rollie Wenger, Englewood, O., $10.00; Mary Ellebarger, Anderson, Ind., $2.50; Mission Offering, $9.32; one song book, $ .40; Total, $58.01.

Expenses.
Table account, $11.18, gas bill and stove rent, $3.28; incidentals, $2.30; Total $16.76.
Balance on hand, Apr. 1, 1914, $81.25.

POOR FUND.
Balance on hand, $5.72.
Receipts.
Daisy Miller, Dayton, O, $5.00; In His Name, $8.00; Total, $18.72.

Expenses.
Expended for poor, $13.00.
Balance Apr. 1, 1914, $5.72.

MISSION HALL FUND.
Balance on hand, $50.00.
Receipts.
Allice Cassel, Dayton, O., $15.00; Total, $65.00.
Provisions of lamb chops, oranges, bananas, pie, cheese, butter milk, canned peaches, sweet potatoes, butter, eggs, celery, graham flour were donated by the following:

Yours for the lost of earth.
W. H. and Susie Boyer.

601 Taylor St. Dayton, Ohio.

SAN FRANCISCO, CAL.

Dear readers of the Visitors.
Greeting. Psalm 134, gives us an exhortation to bless God.

"Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary (or, in holiness) and bless the Lord. The Lord that made heaven and earth bless thee out of Zion."

We feel too with the Psalmist to bless our God, for He is worthy. If the devil can get any of God's children to look on the dark side of life, and become discouraged, he has gained a good inroad, on that heart. But when he comes with discouragements we got the first chapter of Joshua. There God has said, "Only be thou strong and very courageous." Thus far God has helped us.

The past month has been a time to prove God's power to help. Sr. Wenger and Sr. Wagaman have both been passing thru a siege of LaGrip. Sr. Wenger is much improved. Sr. Wagaman is gaining strength slowly. We have had a very wet and disagreeable Winter, and at different times had taken bad colds from night exposure, traveling on street cars and waiting in the rain at transfer corners, which things could not be avoided. We are looking to God for their speedy recovery.

We are thankful for the privilege of sowing seed beside all waters, and He has said we shall "reap if we faint not." There are many things to make us to rejoice. On March 1, we had the privilege of a baptismal service, when one of our converts was baptized. The Lord was with us on the occasion and witnessed to the work. Our prayer is that he may continue to walk in newness of life, and prove a blessing to this world. Another who had backslidden has come back to God. Many of the Lord's people in this place are waiting on God for an outpouring of His Spirit on Frisco. The Lord spoke a few years ago by earthquake and fire, but we are looking for Him to speak conviction by His still small voice to every heart who yet is in sin and darkness. O beloved, we truly are living in perilous times. Many are saying, Where is your God? Ah, it is because the professed people of God are living such inconsistent lives that the world is thus crying out to us. May we as the people of God, get to the place as described in Psalm 126. "Then said they among the heathen the Lord hath done great things for us." We truly are glad for what God is doing, but we are expecting Him to do greater things for this city that has ever been done before.

We enjoyed a short visit from Bro. Dan. Wenger of Upland Cal., who has set his face toward Africa to work for the Lord in that needy field. May God go before him and give him a safe and pleasant voyage. O that more of our young people would feel the importance of consecrating their lives to God for home as well as foreign service as God might choose.

Continue to pray for us that we may be kept in an attitude before Him that our lives may prove a blessing to others.

FINANCIAL.


Receipts.

Abbie Sider, Perry Station, Can., S. S. offering, $10.00; Mary E. Hoffman, Grantham, Pa., $1.00; Zion S. S., by Dan. Bert, Abilene, Kans., $33.00; Bethel S. S., by Harry Hoover, Detroit, Kans., $16.00; Annie Wenger, Culberson, Pa., $5.00; Less Leiber, Englewood, O., S. S., $15.68; A. J. Heise and wife, Hamlin, Kans., $100.06; Hall offerings, $13.81; Total, $194.49.

Expenses.

Car fare, $7.25; table supplies, $12.00; household, gas, carpet, etc., $7.90; hall, light, coal oil, gasoline etc., $7.39; House rent $8.00; Hall rent, $50.00; poor, $1.40; for the work of the Lord, $5.00; Total $96.94.

Balance on hand, Feb. 24, $5.57.


Eggs, oranges, grape fruit, dried fruit, aprons and stockings were donated by friends in Upland, Tulare, Waukena, Cal. May the Lord bless the givers for we feel He sent them in answer to prayer.

We thank all who have so kindly contributed to our support.

Yours in Christ

J. H. Wagaman and workers

March 25, 1914.
BUFFALO MISSION.

"I will bless the Lord at all times, his praise shall continually be in my mouth" (Ps. 34: 1).

We thank God, He has given strength and courage to continue in His work until the present time. Another month has passed by with its tests and trials, and while the enemy is arrayed against us, we are so thankful that He that is for us is more mighty than he that is against us.

How often we feel there ought to be more accomplished, and greater results in the Lord's work.

Will all the dear saints pray for us and the work, and that God's will may be done and He be glorified in our lives.

We wish again to thank all of God's dear children who have helped to carry on the work in this place.

FINANCIAL.


Balance on hand, $27.00.

Receipts.
Bro. E. Roberts, Buffalo, N. Y., $5.00; Bro. E. Carylon, Buffalo, N. Y., $2.00; Sr. Lizzie Doner, Gormley, Ont., $1.00; Sr. Lena Carmichael, Kindersley, Sask., $2.00; Sr. Mary Ellabanger, Anderson, Ind., $2.50; Bro. and Sr. A. J. Heise, Hamlin, Kans., $10.00; Sr. Peddie, Buffalo, N. Y., $3.00; Bro. Jos. Steckley, Bethesda, Ont., $3.00; Total, $58.50.

Expenses.
Electric light bill, $1.40; gas bill, $0.60; coal oil, $0.60; papering chapel ceiling, $2.25; groceries, car fare, sundries, $26.65; Total, $31.50.

Provisions were donated by the following:
Sr. M. Blake, Bro. D. V. Heise, Sr. Ott, Sr. Peddie.

"Bless the Lord, 0 my soul, and forget not all His benefits."

Yours in the Master's service,
T. S. and Cora Doner.

MESSIAH HOME ORPHANAGE BUILDING COMMITTEE REPORT.

The question is often asked to what extent the work of erecting the new Orphanage building has obtained. In order to give an uncolored report to all the readers of the Visitor we herewith submit the following:

The building is a large three and one and half story Brown Stone Cement Block substantial structure, nothing fancy or unnecessary, but a plain, common sense, durable building especially arranged for the housing of children. The plastering part is not completed but well under way. The object of the committee is to have it completed as near as possible by the time of General Conference where a detailed report of the entire cost will be submitted. It will require between $800.00 and $900.00 yet to complete it.

It is the aim of the committee to have everything paid off by Conference time so as to have a clean report to submit.

We are informed that there are a number who desire to have a part in helping in this worthy cause and therefore come humbly to you with an appeal to come forward at this time with your support so that the work may be completed at once.

We heartily solicit a visit from all who can, to this new Orphanage place which is pleasantly and prominently located near Grantham station, with congenial garden and farm surroundings, and especially adapted for training children for domestic and industrial work.

Contribution report as follows:
Previously reported to Jan. 1, 1914, $890.91. From Mechanicsburg, by Abraham Nissley, $20.00; A friend, Washingtonboro, $2.00; Elizabeth Witmer, $2.00; Sr. McNeil, $10.00; D. V. Heise, Clarence Center, N. Y., $60.00; Samuel Whisler, O., $10.00; Isaiy Engle, O., $5.00; Sarah Long, $10.00; Susan Long, $5.00; Ira J. Zercher, $8.00; Bro. Stoner, Martinsburg, Pa., $16.50; S. B. Harley and wife, $10.00; Mary A. Maxam, $25.00; M. B. Musser, $100.00; A Sister in His Name, $100.00; H. B. Hofer, $50.00; A Sister, Grantham, $10.00; Total, $1352.41.

Committee,
J. D. Winger,
A. B. Musser,
S. R. Smith.

MESSIAH HOME, HARRISBURG, PA.

Cash donations to April 1, 1914, were thankfully received:
Benjamin Hoffman, $2.00; S. R. Smith, $1.00; S. G. Engle, $10.00; Annie S. Myers, $10.00; A Sister, Mansfield, O., $.50; Noah Gairus, $.50; P. J. Weib, $.50; John Engle, Kansas, $1.00; A Sister, In His Name, $1.00; Annie Hitz, $1.50; D. V. Heise, $10.00; Albert Baker, $2.00; S. B. Stoner, $2.00; Annie Kuhns, $3.00; H. A. Garman, collection, $.25; Donation Box, $22.49; Total, $114.74.

A. B. Musser Secy, and Treas.
April 20, 1914.  EVANGELICAL VISITOR  15

MESSIAH ORPHANAGE

Report for March 1914.

Receipts.

Katie Lumis, $2.00; A Sister, $ .25; John Shenk, Mt. Joy, Pa., $1.00; John Hostetter, Lawn, Pa., $1.00; D. H. Kreider, Ill., $5.00; Orphanage sister, $10.00; Jacob Foltz, $10.00; Total, $20.25.

Donations of provisions etc., consisting of beef, eggs, potatoes, apple butter, soap, butter, dried beef, dried fruit, onions, rice, cornmeal, dishes, clothing, cheese, cookies, cream of wheat, potato chips, cabbage, bananas, oranges, tripe, pickles, noodles, were received from the following: Sr. Hyke, Sr. Peifer, Two sisters, Sr. Hoffman, Amos Wolgemuth, A. H. Brandt, H. B. Hoffer, Colebrook, A sister, Sr. Witmer, Amos Dick.

Heartfelt thanks are returned to all who thus contributed to the support of the institution.

Roxianna Anger, Matron.

118 Bailey St. Harrisburg, Pa.

SUBSCRIPTION CREDITS.

From March 25 to April 11.


FILER, IDAHO.

Dear brother editor. Allow us to contribute a few lines to the silent message bearer. We thank God for this means of communication. It is especially appreciated by those who are isolated from the Brotherhood. We have been here five years, and keenly feel the importance of intimate fellowship as a means of spiritual upbuilding. Since here we have had the privilege of entertaining a few brethren. It always affords us real satisfaction to know that we are not forgotten.

At present we find a place of worship with the Mennonite Brethren in Christ, a branch of the old church. They are quite similar to the brethren, yet there is a wide scope of difference on a certain point of doctrine. A doctrine that brings confusion into the life of the believer. And we have been so thoroughly imbued with the teaching of the fathers that we are very loath to admit anything but the simple Gospel as laid down by the Savior.

Now while we do not want to create restlessness among the Brotherhood, because it has at certain times brought disastrous results in a spiritual and financial point of view, but there may be those who are contemplating a change of location. To those we give a most cordial invitation to get in touch with us, by correspondence or otherwise. We are very glad to give the information that we are in communication with certain brethren in regard to emigrating to this country. Allow us to mention here that this will be a very densely populated country since forty acres will supply all the needs of an ordinary family.

We are hoping these lines will find a response from some one whom the Lord is leading. With this we close asking your forbearance and prayers.

John Musser.

Filer, Idaho Twin Falls Co.

Meadow Brook Farm Box 138 R. R. No. 2

I have lived to thank God that all my prayers have not been answered.—Jean Ingelow.
SPRINGVALE ONT.

The meetings that were looked forward to and prayed much about at this place commenced March 1. Bro. Shoalts came on Saturday morning to Rainham in order to be at the meeting there that evening, and Bro. Nigh brought him up from there with him on Sunday morning.

Bro. Shoalts came filled with the Spirit and gave us the plain gospel. We are glad for the plain old-fashioned way that was held up to us. Altho' it makes the devil ready for a fight it is good for both sinner and saint.

We had meetings for three weeks every evening and in the afternoon also from Friday of the first week. Two gave their hearts to God: some renewed their covenant and others sought for greater power in their lives, and, praise God His grace is sufficient to supply all our needs.

Eternity alone will reveal the good that was done. We pray, and ask all that know the worth of prayer, to pray that God's work may continue at this place, and the standard which is continually held up to us might be earnestly reached up to by the saints here.

Visitors came from other districts, from Markham, Wainfleet and Bertie, which is very encouraging, and we pray God's blessing may rest upon all God's children.

I remain your sister in God's service,
Cor.

UPLAND CAL.

Dear readers of the Visitor.

As this is my first attempt at writing anything for the Visitor, I will, by the help of God, write of my experience of the last few months.

First, I want to praise the Lord for what He is to me. I praise Him for really showing me my weak condition before Him. We need not wander thru darkness, but we can walk in the light as Jesus is in the light. I find that when Jesus has something for us to do, and we become willing to obey, He will not leave us in the dark. So it was with me this Winter when I was burdened for sanctification. I felt that it surely was for me, and I knew Jesus would not have me in the dark. I prayed that in some way it might be revealed to me. Time and neglect went on until February when I was stricken down with sickness, being under the care of the doctor, but made no improvement. Not knowing just how this sickness might end, I began to wonder how I was standing before God if He saw fit to call me away.

One day as I was sitting in my chair, unable to lie down, and almost unable to be out of my chair, the question came before me whether I was ready for death. I thought, yes, I am ready. Just then the question came, "Are you Sanctified?" I knew this step was to be made before I could meet Jesus. As I prayed and obeyed, the light came. All I had to do was to say Yes. He has done it all. He even gave me the promise of my health again if I would be anointed.

On Monday, March 16, I called for Elder J. N. Hoover and was anointed. After the anointing all I could say was, "It is all done."
I surely do praise Him, not only for sanctifying power, but for healing power. Thd
sire for my medicine was taken away, and I began to improve. When other help fails,
"Jesus is near." I can recommend the Great Physician to any one who will grasp faith and
believe. Jesus gives us what we need if we ask in faith believing.

Dear friends it pays to obey the Lord, because I have found it so. I ask an interest
in your prayers that I might be kept true and faithful to Him. I will ask you all to help
me give God the honor and glory for the healing of my soul and body.

Yours in His service
Cora Harshbarger.

A VISIT TO THE PRISONS

Dear readers of the Visitor.
Greeting you in Jesus' precious name. The
EVANGELICAL VISITOR is always a welcome vi-
sitor in our home.
The hymn has been on my mind so much
today that says, "Living for Jesus, Oh what
peace." Truly I praise God for the pri-
vilege of living for Him. Altho there are
battles to fight and hard places to go thru at
times. I am glad that thru Him, namely
Jesus, we can be more than conquerers.
Praise His name.

A few weeks ago it was my privilege to
visit the prisons at two of the station houses
in Philadelphia. The brethren Abram Lan-
dis and A Wilson, also Bro. Landis' daugh-
ter and sister, attend these services regularly.

There surely is a blessing in a work of that
kind. In order to have services at two
places they get up at 4.30 Sunday mornings.
Get to the first place around six o'clock, and
to the other about seven o'clock. At eight
court begins and the prisoners are sentenced
or discharged.

Surely my heart was touched when I saw
those men, and, I am sorry to say, a few
women too, who are deep down in sin, and
it seems there is no one to care, no one to
speak kindly to them and persuade them to
come to Jesus.

I am glad the Lord has put a love into
the hearts of the Philadelphia brethren and
sisters that they are willing to break the
bread of life to them. Because

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore,
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will
Vibrate once more."

Some one said said to me, And were you
trying to convert those people? I said, Yes,
we were trying to. You know, I think we
can make an impression on those sooner that
are deep down in sin than on the moral peo-
ple.

These men acknowledged they were sin-
ers. My heart was touched specially when
we came to a cell with two well dressed clean
looking men in it. They said, Drink has
done it: drink brought us here. They lis-
tened attentively, showed respect in every way
thanked us for the tracts we gave them, and
we could see longed to be free from sin, but
as so many others were not willing to pay
the price that morning.

I believe that seed was sown that morning
that will some day spring up and bear fruit
to everlasting life.

These men were eager to hear the truth
and how many more are longing for some
one to come and help them. Some one with
a little bit of love.

"Do you know the world is dying,
For a little bit of love?
Everywhere we hear the sighing,
For a little bit of love?
If they die in sin and shame,
Someone surely is to blame,
For not going in His name,
With a little bit of love."

Mary Kindig
Hatfield, Pa.

A NOTE OF PRAISE

Psalms 34:23, "My soul shall make her
boast in the Lord. The humble shall hear
thereof and be glad. O magnify the Lord
with me and let us exalt His name together."

Truly God is worthy of praise and ador-
ation. When we think of the love of God,
and survey the wondrous cross on which the
prince of glory died, truly we are made to
exclaim with the poet.

"What a precious Friend is He,
How can I but love Him.
He has loved me from eternity,
My gracious Lord."

This heart of mine would praise and mag-
nify His grace for all He is to me.
Praise Him for the merits of the blood
of Jesus.
“Oh the blood, the blood, is all my plea.
So thankful for it’s cleansing and keeping power. What ever tests we may have we can bring them to Jesus and plunge deeper into the blood, and thus the cross will be removed, and we become more settled in Jesus and meet for His use.

Thankful He keeps us trusting in the precious blood.

Thankful we can commit our way unto Him and be safe. And what ever crosses our path, the secret of our victory is submission to God’s will.

“Changeless secret how it keeps us Thro all changes life can bring;
Joy may cheer, or trials press us,
Still the trustful heart can sing.”

We realize this is a momentary life of faith, and there are times when the enemy would mar our peace by having us ruffled and anxious. But when we say to Jesus, I surrender all to you, the enemy must flee, because he “trembles when he sees the weakest saint upon his knees.”

Oh what a blessing to hide away in the Rock of Ages, and lean on the everlasting arms. And in the shadow of the cross meekly learn all the lessons He would teach us.

I desire to lie low and thus hear the whispers of His voice. My heart was made to rejoice this Winter when so many precious souls turned their faces Zionward, and I pray that each one may find in Jesus a real satisfying portion, and make much of the blood, which is able to cleanse and purify. The Lord is able to do great things for us.

Should any unsaved ones read these lines, let me humbly entreat you to accept this loving plan of redemption, and let Jesus come into your heart, and thus enjoy a life of satisfaction, the only life worth living. You may ask with the poet;

But will He prove a Friend indeed?
He will the very Friend you need.
“The Friend of Sinners,” Yes, ’tis He,
With garments died on Calvary.

“Oh let the dear Savior come in,
He’ll cleanse your heart from sin.
Oh keep Him no more, out of the door,
But let the dear Savior come in.”

Fannie H. Martin
Blizabethtown, Pa.

“For them that honor me I will honor” (1 Sam. 2: 30).

EXPERIENCE

The fetters that once bound me,
Asunder have been torn;
My soul one time in darkness,
Now revels in the morn;
My heart once heavy laden,
Grows lighter day by day;
I love to praise my Savior,
All along the way.”

I praise God that this is real in my soul.
I am glad there is a satisfying portion for the hungry soul. I praise God for deliverance thru Jesus’ precious blood; for a real knowledge of salvation, and the baptism of the Holy Ghost.

Not a think so, or I guess so, but a real know-so salvation. A year ago God was speaking to my heart and showing me what He had for me to enjoy. My heart was heavy laden. I had nothing to say about a real salvation, one that was in the heart and could be enjoyed. I knew where the lack was. It was not with God; it was in me. So I thought to be real nice about it and went into a small room of our Beulah Chapel and knelt down and thought God would recognize me there. But instead of that the words of the Apostle Paul came to me, “For this thing was not done in a corner.” And sure it was not. You who are Bible readers are acquainted with Paul’s conversion. How the Lord had to strike him down before He could speak to him (Acts 22:7).

This was as far as I got that Winter; I went on as miserable as ever. The Lord was so faithful to me. He kept talking to me all the time. After the dreadful floods of last Spring God began talking louder than ever. But I would not yield. So it went on until this Winter in November when Bro. Bert Sherk from Black Creek, Canada, was holding our meetings in Springfield that the Lord so wonderfully took me thru and set me on the Rock to stay. Bless His name.

On one Sabbath evening when the very windows of heaven were opened and God’s power filled the house, God spoke to me again. But I must say I really had no feeling. I was conscious of the fact that God’s Spirit will not always strive with man. (Gen. 6:3). And unless I made an attempt, God would not carry me to the altar. I am glad for the Holy Spirit. He came to me, “Be a fool for Christ’s sake” (1 Cor. 4:10), and
I guess it did look foolish to some that looked on.

That Sunday evening as I went to the altar God showed me just what He wanted me to do. And right there, the first time in my life, was I willing to surrender all to Him. I said "Yes" to all I knew and all I did not know. This means much to say, but when we have committed all to His faithful keeping, He is able to keep that which we commit to Him against that day. (II Tim. 1:12). I had a few things to make right. I had not been living a real sinful life, but a careless, negligent and disobedient life, what you would call an up and down life. Having no power at all, and narrow in my view and understanding. I had more to confess about what the Lord had laid on me and I had not been willing to do. But I knew it meant surrender for me regardless of what any one else did. When we once get to the place that we see our condition as God sees it, then we are willing to let Him have His way. I am glad that the Lord showed me a desire to covet earnestly the best gifts, and then He showed me a more excellent way. (I Cor. 12:31). I had coveted long enough and He wanted me to enjoy the better way. There never was any one that had better intentions than I had. But God showed me, good resolves and desires brought no real satisfaction and would never save me. Praise His name forever.

After I had confessed out and had given every thing to Him, I shall never forget the wonderful calmness that rolled over my soul. I realized it meant die out to self. I shall never forget the anxiety that swept over me, I was not responsible for. And God showed me, good resolves and desires brought no real satisfaction and would never save me. Praise His name forever.

If a lost soul in hell upon a brother and thru that which we commit to Him against that day. I felt that my heart was swept and garnished, and unless the Holy Ghost took control I would never stand. I felt that I was waiting for the fire. That Monday following was the happiest day of my life up until that time. I walked in all the light I had. But there was yet a work to be done that was God's part and that was not conscious of until in the evening. God had not complete control of my being yet. My will was not broken. We may think sometimes God has our wills but let the test be put on and how soon we shrink even tho within our self we do not desire to.

We all know what we mean by "our will." Unless God gets control of "our will" we do not amount to much in His service. Because there is so much comes up in our lives in way of persecution and duties that it takes a will submitted to God to stand. Cruden gives it, as "that faculty of the soul whereby we freely choose or refuse things. It is the nature of the will to freely will what it wills because the will cannot be compelled. But is unable till it be changed by God Himself, to have any tendency toward God or eternal things."

Those who have like experience find that our wills can be free in respect to sinful acts, but bound when it comes to good works till it becomes free by Christ. (John 8:36). God so wonderfully showed me the lack of power in me to do His whole will and the wonderful power that Satan holds over us not having the old man crucified that the body of sin might be destroyed, that we should not serve sin any longer. For he that is dead is free from sin. (Rom. 6:6, 7).

When a soul gets honest before God he is never left in the dark. The Lord threw the light on my soul by a little confession I had to make. Just a short time before that I gave as clear a testimony as any justified person could give. The Lord knew my lack and He tested me to see if I meant to go thru with Him. I knew that I was honest and had prayed often for Him to take me thru in such a way that I might be a power for Him and to live the life that He had made plain to me by His word, that every child of God should live, and that a life of constant victory.

I had not enough control of my will power to rise to my feet and confess the thing that God wanted me to. There was a desire to do it but like Paul there was something holding me from doing that I wanted to do. (Rom. 7). But God was so faithful to me that He threw the awful anguish of a lost soul in hell upon a brother and thru that I saw what my doom would be if I did not give up my will and allow Him to save His way.

The power of God fell upon me and crushed me to the floor. Conviction seized my heart and I knew there was rebellion in my heart that I was not responsible for. And yet there was a part for me to do. I felt the power that had crushed me to the floor leaving me, and right there the first time in my life I came up against my own will. I realized it meant die out to self. I shall never forget the anxiety that swept over my soul and how God talked to me while I was prostrate before Him. Words fail to bring out the meaning and importance of that time as it seemed to me, and while this may get

(Continued on page 22)
PUBLISHERS’ NOTICE.

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

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

3. The date on the printed label will show 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 20, 1914.

TRACTS.

What We Believe and Why We Believe It, per hundred, 20c.
An Interesting Conversation, per hundred, 15c.
We Would See Jesus, per hundred 15c.
Repent For The Kingdom of Heaven is at Hand, per hundred 15c.
Death Eternal, per hundred, 15c.
Retribution, per hundred, 15c.
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Scriptural Head Ceiling, per hundred, $1.25.
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Points for Consideration, per hundred, 12c.
Scripture Text Envelopes, per hundred, 20c.
Scripture Text Mottos, $10.00 worth for $6.00. Postage extra.

Orders for the above tracts, papers and envelopes should be addressed Geo. Detwiler, 1518 Walnut St., Harrisburg, Pa. Tracts are free to mission workers.

MARRIAGES.


OBITUARY.

ASPER.—Sr. Emma R. Asper was born Aug. 25, 1869, died March 22, 1914, aged 44 years, 6 months and 27 days. She was the wife of Eld. Wm. M. Asper of Mowersville, Pa., and had been afflicted with tuberculosis for some years, which she bore patiently. She had full trust in her Savior. There remain to mourn her husband and seven children besides parents, brothers and sisters, but we trust their loss was her eternal gain. Funeral was held on Wednesday at Mowersville, M. H., where services were conducted by Eld. S. Z. Bert and Bish. M. H. Oberholser. Text Num. 23: 10 and Phil. 1: 21. Interment in adjoining grave yard.

BURKHOLDER.—Sr. Burkholder, wife of Bro. Henry Burkholder, was born Sept. 5, 1853, died Mar. 31, 1914, aged 60 years, 6 months and 24 days. Sr. Burkholder was twice married, first to C. O. Wenger of which union three children survive: Bro. David of near Mt. Rock, Sr. Clark Hock, of near Calberson, and Jesse near Mt. Rock. After the death of Bro. Wenger she was married to Bro. Henry Burkholder who survives. Sr. Burkholder was a member of the Brethren in Christ church since she was fourteen years old living a consistent Christian life. Funeral service conducted by the home brethren, was held at the Mt. Rock M. H.

WINGERT.—Sr. Elizabeth Lehman Wingert died at her home near Upper Strasburg, Franklin Co., Pa., on Feb. 2, 1914. She was born on March 20, 1838, and was aged 75 years, 10 months and 13 days. She had been failing for over two months and gradually grew weaker until death came. She became a member of the River Brethren church over thirty years ago, and was a consistent member until her death. Sr. Wingert possessed rare qualities of mind and heart, and will be remembered for her many kind acts and her conscientiousness in all her dealings. She lived a life as pure as it was noble leav-
BOOK.—Bro. Daniel Book of Juniata Co., Pa., died Apr. 3, 1914, aged 63 years, 5 months and 13 days. For six years Bro. Book was at times a great sufferer from Asthma, and for the last few weeks other complications set in which hastened his death. Bro. Book had in former years made his home in Lykens Valley, where he was united in wedlock with Sarah E. Holzeman. They lived together in happy union for about twelve years. Both were happily converted and united with the Brethren in Christ church, and were zealous and consistent members. Bro. Book filled the office of deacon for many years. However their happy life together was not of long duration when the death angel was sent into the home and called his help-meet to a higher life,—into the spirit world. In later years Bro. Book was again united in marriage to Sr. Sadie Dysinger who now remains his bereaved widow, who with seven children, four sons and three daughters, by his first wife, now mourn his departure. One brother, Eld. J. W. Book of Ramona, Kans., and three sisters, Sr. Mary E. Lauver, Sr. Martha J. Book, and Sr. Katie Strawser, also survive. Funeral services were held at his late home near Mexico, Juniata Co., conducted by Bishop Aaron Martin of Elizabethtown, Pa., assisted by the home brethren. Buried at the Adams cemetery. Text, Matt. 25: 21.

NIESLEY.—Sr. Fannie B. Niesley was born Jan. 32, 1836, and died Apr. 3, 1914, aged 78 years, 2 months and 10 days. Deceded was a faithful member of the Brethren in Christ church. Funeral services were held at the home of her brother, Eld. John B. Niesley of Allen, Pa., where she had her home for a number of years. Services were conducted by Bish. Jonathan Wert assisted by Eld. S. C. Eshleman and J. R. Charleston. Text, I Tim. 1: 12.

BEACH.—John Beach of Humberstone Twp., Welland Co., Ont., came to his death by accident on the railroad, on Apr. 6, 1914. He had gone to Welland on business and missing his train to return home he boarded a freight train and undertook to jump off when near his home as he had frequently done before. But in doing so this time he was instantly killed. He was aged 47 years, 2 months and 17 days. His wife and five children, three boys and two girls are left to mourn his departure. His remains were taken from his home to the Brethren's M. H. by funeral services were held at the home of her brother, Eld. John B. Niesley of Allen, Pa., where she had her home for a number of years. Services were conducted by Bish. Jonathan Wert assisted by Eld. S. C. Eshleman and J. R. Charleston. Text, I Tim. 1: 12.

LOVE FEAST.

Pennsylvania.

Mastersonville. May 6, 7
Fairland. Communion, May 17
Elizabethtown. May 27, 28
Montgomery M. H., S. Franklin, May 30, 31
R. R. Station, Greencastle.
Air Hill. June 9, 10
Mechanisburg. June 6, 7
Martinburg. May 30, 31
Gratersford. May 30, 31
Pequea. May 23, 24
Come via Millersville. Leave car at Morton's shop.
Silverdale. May 9, 10
Ohio.
Richland and Ashland. May 30, 31
Cordial invitations are extended to attend these meetings. Especially ministers.

Kansas.

Belle Springs. May 2, 3
Bethel. May 9, 10
EXPERIENCE.

(Continued from page 19)

rather lengthy it just seems like there has only been a small part of it told. But God laid it on my heart to write my experience and my prayer is that it may do some soul good. Some did not understand it but, thank God, I did. The moment God had control of my will I went out in the aisle of the church, and I shall never forget when I became a new creature in Christ Jesus, (II Cor. 5:17), and when I became willing to go thru with Him. And praise His name it is there today. God opened up the windows of heaven and let the light shine in upon my soul and I went to praising God right away. And a few minutes later the fire of heavenly love fell as a flame of fire in my soul, and I shall never forget the picture of the lost of earth that God showed me and the real love He gave me for them and His cause.

I saw the entrance into heaven, my way was bright and nothing between God and me. Thank God for a real experience. It was not me any more. I myself had died and I was a free person in Christ, and I wanted them all to know it. It was so real to me that I thought they all must understand it. But I found later on by test that they did not all understand it. But my trust held just the same knowing that God was smiling on me. I committed it all to Him knowing that He was able to keep that which I have committed unto Him let others think as they may.

God showed me what it meant for me to spend our money for that which is not bread and our labor for that which satisfies not, (Isa. 55:2). How I should adorn my self, home and baby. It was a real work of salvation. I praise God the way is getting brighter and as tests come I find in Him an all satisfying portion, and that He is able to keep. My only fear is that I might displease Him who did so much for me.

His Spirit beareth witness with our spirit that we are His child. (Rom. 8:26). And He honors our labors by giving us calmness in the soul and a complete trust in Him.

While it looks like it means much "yes" to God, yet if souls would only realize how much more it means to say "no". We are surely living in an age when it takes the wonderful grace of God to stand amid all the opposition and persecution that come across our pathway. I praise God for deliverance and for His Holy Spirit that leads us and guides us in His ways of truth.

It is so important that we understand our standing before God so that His work be not hindered in our hearts. And what a blessed privilege to know that our prayers ascend to the throne and that in His own time He will answer.

"I'm in the land of Beulah, The sun is shining bright; I'm walking with my Savior Protected by His might; I'm drinking at the fountain Of God's eternal peace; With praises to my Savior, I shall never cease."

Mamie E. Herr

New Carlisle, O.

MOORETOWN CENTER, MICH.

"He only is my rock and my salvation: he is my defence" (Psa. 62:6).

Meetings were begun at this place on Feb. 22, and continued for three weeks. The Lord very graciously undertook for us and opened the way for our dear brother Eld. M. L. Dohner, of Highland dist. O., to be with us during the greater part of these meetings and the Father surely used our brother in giving out the truth as it is in Jesus.

Conviction was very deep and a number of souls came forward for prayer and some we believe were made partakers of saving grace. The believers also were greatly helped and we believe the Holy Spirit made very plain just what God demands of all those
who profess to know God. “Holiness becometh thine house forever, O Lord.”

There are few these days that really wish to pay the price and go thru with the Lord. So many desire the easier ways as it is more pleasing to the flesh. May God help us to be true to Him, till Jesus comes.

Will you continue to pray for us that the Father may be gracious to us in verifying His promises in the ingathering of souls and the supplying of all our needs according to His riches in glory by Christ Jesus. Amen.

V. L. and Charlotte Stump.

Sandusky, Mich.

MEETING AT SIPPO, OHIO.

On March 3, a series of meetings were begun and continued till March 22, at this place.

Sr. Mary Dohner of West Milton, Ohio, labored for us. She led the singing and did most of the speaking.

The meeting was well attended throughout. The sister came filled with the Spirit, and brought the word with power. Neither was it without effect. A number of souls were made to see themselves sinners, eight of whom came to the altar and sought pardon. In the above number were included several who once knew the Lord but had backslidden. We trust they may all prove faithful.

The sister visited many homes in the community which had a good effect.

May God’s blessing ever attend her way and make her a blessing to Him and the church wherever she labors.

Correspondent.

OHIO STATE COUNCIL.

Ohio State Council was held at Pleasant Hill, Ohio, beginning Mar. 19, and closed Mar. 21. Delegates were present from every district in the State, and many of the adjoining districts.

There were some very important questions considered, and on Saturday afternoon the Sunday School question was discussed which was very interesting. The assigned topics were ably discussed, and many encouraging thoughts brought out.

The report of the Dayton Mission was well received. Surely God is using the dear workers in bringing in precious souls. May their reward be great in heaven, and may God’s choicest blessing rest upon them, and may the work still go on and many more precious souls be saved.

God’s Spirit was among us, and, above all, love and peace prevailed during the meetings. It was a time of spiritual enjoyment.

In the evenings the word was preached with Spirit and Power. May the blessing of God rest upon the entire Brotherhood, and may we continue to keep pushing the work on in the strength of our God.

Yours in Jesus’ name,

Anna Reighard.

Troy, Ohio, Mar. 26, 1914.

FROM INDIA.

Adria, India, Mar. 12, 1914.

Dear Brother Detwiler:–

We greet you in the precious Name of Jesus today. I have desired to write concerning our trip to Madhubani and Gaya, but have held back until we should receive final word from the Government Official concerning the land we are trying to make arrangements to purchase. However I felt impressed to write the following Poem, for I believe that there are many who delight in reading this kind of writing. I have written mostly as I have seen these things. They are not mere creations of the brain. The form is fanciful, but the material is mostly taken from real life. There were some very sad things which I have not cared to write. The nature of the life of these people is sad in the extreme to one who gets an inner sight of their life. Then too there are many dark happenings of which we shall never hear, which eternity alone will bring to light.

One European has asked us what we hope to accomplish here. He has said that Missions are the ruin of any country, tho the English Government has it on record in her own annals that the work of the Missionary in India is India’s greatest boon. One Native asked us why we are here trying to raise the cost of living, and make the down-trod-
den native rebel against them (the proud tyrannical Brahmans)?

We have one answer for all—It is because God and the Church have sent us. You may be confident that we are very happy in the privilege of representing our dear brethren and sisters in this dark land. I wish we could picture to them some of the things which really happen here. Yesterday was a holiday for the Hindus. It is awful, really, the day is associated with the most lustful of conceptions. It is actually the day on which these people worship “Passion” and commit with frenzy the most atrocious physical crimes against their most sacred powers of body, and against women. It is a day on which they worship sexual powers, that is the regenerative powers of woman. I should not say they worship, for it is anything else than worship—it is sensual indulgence in its wildest, most indulgent form. This comes under the sweet protection of their “Religion.” It is worse than Nineveh which Jonah condemned, and equally bad as the people of Sodom. Just now I can hear the tum-tum of their drums as they hilariously march through the streets. Saddest of all is the fact that the young boys are permitted to be witness and take part in these ugly orgies.

Jesus is indeed needed here, and the worse the people the more the need. I don't want to see these people go down to perdition without a chance of salvation. For three days this enthronement of passion will go on without scarcely any intermission. Carousing and sin will go on during the night until the morning begins to dawn.

Well Praise the Lord that in the midst of it all our hearts are shouting the Victory thru Jesus! Hallelujah!

Commend us for remembrance in prayer to all the dear brethren and sisters.

Yours for the lost souls in India,

H. L. Smith.

"THEY SHALL BE MINE."

Lord of Love, and Life, and Labor,
Hear us, for to Thee we pray;
Breathe Thy heart and Zeal into us,
And the words we have to say.

Thou hast said, when at the trumpet's Clarion sound, Thou wouldst appear;
All men every where would see Thee,
Some with gladness, some with fear.

From the place of sun's first beaming,
To its farthest setting ray;
They shall gather, dead and living,
On that awful Judgment Day.

What shall make the darkened heathen
Rage, if not the power of Sin?
Would they rage if Christ their Savior
They had known and taken in?

If they all must stand before Him,
Giving answer for their Soul,
Should they not then all be given,
One fair chance to be made whole?

Oh! they know that sin is in them;
Sad! they feel its galling load;
Pity pity! in their sorrow,
They've no one to show the Road.

If like Pilgrim on his journey,
They could but one vision see
Of the Cross,—'twould them unburden
Give them Him eternally.

No,—not all shall claim Him Savior,
Many still shall scorn the Cross;
Satan will among all nations,
Millions claim as hell's foul dross.

Not alone by crime and murder,
Or the grosser sins of earth
Satan works,—but e'en thru nobles
And the Patriarchs of worth.

Once in ages long since vanished,
Abraham with faith-less plea,
Beweed for Ismael his oldest,
As God's Promised Seed to be.

Ishmael he would have taken,
And appointed Heir of all;
Thus would he have crowned Mohammed,
And have turned Grace into gall.

Then forever, for all people,
Naught of choice would e'er remain,
Fire, and the Sword, and Prophet,
But no relief from conscious pain

In this present generation,
Millions of the sons of men;
Now already lie fast fettered,
As wild Ishmael's sworn ken.
Fast the false fire here is spreading,
Fiercely fight they for their lord,
Dethroning Jesus, -Mohammed crowning,
Enthroning lust,- a sensual horde.

There are many who unthinking,
Do what Abram wished of old;
For in turning from the heathen,
They give Ishmael a hold.

Ishmael by God's stern verdict,
Dared not be the Savior's seer:
Will God bless us then, who let him,
Thru Mohammed, rob Christ here?

So these heathen in their blindness,
Into deeper darkness go;
To their sins they add contumely,
Sinking into hopeless woe.

Few give succor to these dying,
Waylaid in the paths of sin;
Few Samaritans will lead them
To the Lord's "Salvation Inn."

In the "Koran," once while reading,
This I spied with great surprise;
That Mohammed claimed to converse,
With our Lord above the skies.

And he asked our Jesus boldly,
If he more than Prophet be;
To which Jesus answered frankly,
"Prophet I, like unto thee."

Further said He, "I am often,
Very greatly misconstrued,
And my people, God do make me,
Which with truth is not imbued."

Thus proud Ishmael, the hater,
Would on Isaac vengeance wreak:
Thus Mohamlmed, speaking falsely,
Would our Savior's God-hood seek.

Ishmael may not live before Him,
Christ thru Isaac, praise His name!
Shall thru out the world to sinners,
Salvation thru His blood proclaim.

But my brethren loved and cherished,
This alone can be fulfilled,
If with diligence and fervor,
Ye do as our God hath willed.

An uttermost Salvation offer,
To the uttermost of earth;
Thru an uttermost surrender,
Of our will, our wealth our worth.

We must up like men for Jesus,
Christian soldiers we must fight,
With His Word and Zeal of Spirit,
This our Cause is Pure and Right.

Oh that men would know the bleeding,
Of the heart of Christ and God!
Oh that they would bear the "Pleadings"
Of the Word to those down-trod!

Would that men would feel the sorrow,
And the anguish of the heart,
Which embitters these sad sufferers,
When from husbands, wives must part!

And the brow is deeply furrowed,
For the loved one's voice is still:
And the widow young and pallid,
'Round her heart is faint and ill.

He was her only salvation,
So her priests had always said:
Now her holy books denounced her,
" 'Twas her fault that he was dead."

Pure and innocent and child-like,
There she stood beneath the curse;
We would love her in her sorrow,
But the Hindu makes her worse.

Cursed before her people always,
Cursed by father, mother, all;
Oh that heaven would bend above her,
And protect her from her fall!

Forlorn, jaded, helpless, hopeless,
Now in black despair she turns
As her only hope,- to harlots,
Oh, my heart for her now burns!

Soon her wasted withered figure,
Shrivelled with repulsive sin;
Shall be burned, unseen, unwept for,
Ashes, what a wife had been.

When she stands before our Savior,
He shall say unto us all;
"Who had helped this helpless creature,
He had helped ME, heard My call."

Brethren, twenty-seven million
Widows wait the helping Hand;
Shall they thru our Wealth, Prayers,
Children.

Pure before Him some day stand?

Ah, I know your hearts are tender,
And I know your love is true;
When the test of "Pure Religion" Comes, then, "We Can Count On You."

Blighted by the rotting evil,
Lepers o'er this country roam;
Horrid, ugly and disfigured,
Having neither friend nor home.

Hands no longer grace their bodies,
Feet to stubs are rotted down;
In deep misery, oft when begging,
Naught they get but scowl and frown.

Some scarce crawl, to walk they cannot,
Racked with pain and swellings sore;
Helpless lie they, while the bold rat
Eats their flesh to bone and core.

Should not these impotent sufferers,
Doomed to rot, decay, and die,
Have a hope thru Jesus given,
Of well bodies 'bove the skies?
Some there are who now already,
Know their Lord's redeeming power;
And with singing, mid their suffering,
Await with hope the painless Hour.

Now before us in the distance,
See we opening wide a gate;
And a people beckoning to us,
To assist them ere too late.

Under bondage, in the darkness,
They like Israel, Pharaoh-bound;
Await the coming of their Savior,
And the deliverance trumpet's sound.

We may claim them for our Savior,
And my brethren, if you pray,
Fif a million stand before us,
Ere the breaking of that Day.

What are we among so many,
Three among a million lost?
Are there none, who for these dear souls,
Will stake all, at any cost?

Who among our strong young brethren,
Dares for God, to give his life?
Who for Jesus' sake and Heaven,
Will us endure the strife?

Ah, I know that hearts are beating,
With a grand and Godly zeal;
Yes, I feel the advent coming,
As before my God I kneel.

Brothers, Sisters, young and stalwart,
Home is dear and home ties strong;
If these hold you when He calls you,
Holding back you do great wrong.

Jesus will not give you entrance,
For the home you may have had;
But He will bless you richly, if you
Some poor heathen's heart make glad.

I have home and precious loved ones,
Whom with tears I left behind,
Father, mother, brothers, sisters,
Friends and dear ones, true and kind.

True I miss these, but I love Him,
And loving me, He called me out,
Now His Grace sustains my spirit,
Far from home, for joy I shout.

Are there then some called among you?
Drown ambition, turn away,
From the hope of wealth and honor,
And enjoyment, it will pay.

Come, my dear ones, come God's called ones,
Bring the "Balm of Gilead" too:
And the aching hearts sin-burdened,
Shall be healed by Him, thru you.

And the lepers in their moaning,
Shall bethink them of their God;
They shall shout for Holy gladness,
Tho they now "Pass 'neath the rod."

When around the Throne rejoicing,
We shall praise Him in that Day;
Let my hand be linked with Blood-washed
Lepers, Ah, I know 'twill pay.

Then the maimed, and blind, and sad ones
He shall gather to His Breast;
"They are Mine," He'll whisper sweetly,
"Freed, and entered into REST."

Lord of LOVE, you love the Heathen,
Lord of LIFE, for them you Blest;
So my Lord may we all LABOR,
In Love, thru Life, 'till strength be fed.

India, March, 10, 1914.

"SURRENDER"

BY LENA CARMICHAEL

Do you ever think what surrender means?
Of the effect it has upon life?
Do you ever think of the blessing it gives?
And its opposition to strife?

Surrender is more than saying the word,
It takes right hold of the soul;
And it says "not my will but God's be done."
"Not His will in part but the whole."

How grand it is to give God our best,
To give Him our talents, our time;
When His will is sweetly born out in our life,
Then we say "God's peace, it is mine."

How sad that many who say they love God,
Know nothing of freedom from sin:
Know nothing of surrendering all to God,
And following His Spirit within.

They may visit the sick and give to the poor,
And help the good cause of the Lord;
But to give up their will, their body and soul,
To them it would seem absurd.

Do you know the power of a surrendered life?
Are you letting the Lord have His way?
Have you victory over the tempter now?
Have you the blessing today?

One hundred years ago China was opened by Morrison, today there are 4,197 workers abroad in the land.
April 20, 1914.  EVANGELICAL VISITOR

SELECTED.

SOME PRAYERS THAT GOD ANSWERED.

I engaged with two strange men, one a drummer, in a conversation about answered prayer. Neither of these were Christians, I judged, and I told them of what I am about to relate. It has not been told to many and never was printed.

I felt that I must have $100, and that I could not do right and do without it. It was impossible for me to earn that sum above my small salary, and I could not save it. I called upon God, and He opened a brother’s heart to endorse a note for the amount at the bank for sixty days. Again I called upon God, “O, God, I know of none to earn this money and I cannot save it and meet my daily needs.”

A few weeks passed and there came a call for me to help in a meeting with a poor little country church. At the end of the meeting the brethren placed in my hands $104.15. This was more money than I had ever received at one time in my life. Joy filled my heart like a flood. I hurried to the bank and paid the note, and God seemed closer to me than ever before. Out of high heaven the fingers of a hand appeared and the hand was the hand of God.

Again there came a call for $500. This was more money than I had ever seen at one time or had ever held in my hand. What could I do? My head swam, but memory came to my help. Did I not once have a Friend in time of need? I fell down before God again and poured out my soul and my tears, and arose believing He would do it. Within two months another man and I transacted business that netted me for my part the sum I had to have. And again God came a little closer, or rather I drew closer to Him. It was the same hand from the invisible.

Two years and a half, and sickness came with long nights of hope and fear blended to end in death. And there lay a broken white rose. They looked at her and said the fingers of God could have done no more, so beautiful and perfect was she. Then followed the doctor’s bills, the undertaker’s bill, the long ride of one thousand four hundred miles across the States to the sloping hill-side by her grandfather’s sleeping place. When the furniture was sold and piano was gone to the home of another, I was still owing more than $500.

This time I did not stagger, but blinded by tears I groped my way to a silent spot and laid the case before God. And out of somewhere came that guiding hand again, that dear Father-hand, and it guided me to the way out. I found myself called to a small church and no money to travel on. The church sent the money without asking for it. I had no furniture to go in a house; I was sick of debts, sick of asking credit. The brother whose furnished rooms I had rented was to move the furniture out the next day. I had not money to make a first payment on the articles I needed.

There was a way—some way—there always has been. I went out to the old cow shed, closed the doors and prayed to the One in secret who has a way of answering openly. Then I sat down to wait, but not long. The telephone rang. The furniture man said to come and get all the furniture I needed, just any way. Ah, the Father’s heart, the Father’s hand! Closer and closer He draws me to Him. My senses are yet earthly and dull, but not so dull as once they were.

A lawyer laughingly said maybe men knowing these things would be tempted to pray for riches and all manner of...
selfish things. But God, my God, answers only the needy and the trusting.—Rev. B. E. Autrobus, in Baptist World.

THE LOGIC OF UNITARIANISM.

The Man of Galilee said, speaking of Himself: “I am he of whom Moses and the prophets did write;” “Before Abraham was, I am;” “I am in the Father, and the Father in me;” “O Father, glorify thou me with thine own self with the glory which I had with thee before the world was;” “He that hath seen me hath seen the Father.”

The Holy Scriptures say that Jesus was conceived of the Holy Spirit, and that in this conception the Son of God was incarnated; the divine Logos became flesh and dwelt among us. Jesus said that He was the Son of God, and still stronger, the only begotten Son of God. The whole claim of His ministry and miracles was based upon this eternal Sonship. His one purpose seems to have been to establish this fact above all other facts; all else was secondary. “That they may believe that thou hast sent me.”

The foundation, the structure, the superstructure of our Christian system; the whole scheme of the Garden of Eden to the Apocalypse stands or falls with the Messiahship of Jesus; with Him as the Christ of God we have a Bible, with Jesus as the son of Mary and Joseph we have no Bible. He is the keystone in the arch of the Old and New Testament. He is the Alpha and Omega from God to man; from man to God. When this fact is denied, our holy Book becomes lowgrade mythology; a fabrication of fallacies.

Unitarianism has exhausted the vocabulary in saying beautiful things about the “character of Jesus;” the rhetoric used by the writers of this modern gospel of Judaism and Mohammedanism, dazzles in the galaxies of literature. The Unitarian philosopher has quieted his conscience in the presence of a “Light that lighteth every man that cometh into the world,” by rosewater eulogies on the good, the beautiful, and the true, as exemplified by Jesus of Nazareth.

Let us push back this beautiful array of culture and pretence and examine the real fruit growing amid such foliage. We quote from a standard encyclopedia, which closes a long article on Unitarianism with these words, “It will, of course, be understood that the Unitarians of all shades and opinions are agreed in rejecting the entire orthodox scheme—including the doctrines of the Trinity, the vicarious atonement, the deity of Christ, original sin, and everlasting punishment—as both unscriptural and irrational.”

There are but two horns to the dilemma; Unitarianism stands over against the plain, direct, unmistakable statements of the Word of God. If Unitarianism be true, Jesus was the illegitimate son of Mary—and the scandal which no doubt gave the gossips of Nazareth a sweet morsel, was also true; and the millions all around the world who sing

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

are following the precepts and example of a lying imposter, a disreputable deceiver, or, an unreliable, incompetent madman; yet possessing the rare genius to draw the agencies of earth, heaven and hell to assist him in promulgating a pious fraud. Such a mental aberration is inconceivable; it is a paradox so gigantic, that the lowest principles of common sense, not to mention common honesty, revolt at the idea. If Un-
itarianism be true, He who claimed what no other human being ever dared to claim, possessed in the extreme, principles of dishonor and falsehood.

It was Unitarianism fired by priestly hate and ecclesiastical intolerance, that dogged the earthly footsteps of our Lord, and at last thru treachery and bribery landed Him as a common criminal on the cross, and cheered as they watched Him writhe in death. Caiaphas, and his crowd did not believe in the divinity of Jesus Christ! The seventy-five thousand Unitarians today parade their infidelity with rhetorical perfume and scholastic niceties, but when reduced to the lowest terms, take the crown from the head of Jesus Christ and count the blood of the everlasting covenant as "slaughter-house" barbarism, trample it under foot as unclean and contemptible, and add insult to injury in their attempt to approach the mercy-seat in worship. We need no Redeemer; we have none. God the Father is also mistaken in His plan of human redemption. This is Unitarianism, pure and simple.

Thank God, while there are thousands of people in these United States who hold to these strange, illogical, unscriptural views, there are millions in the same territory who are steadfast believers in the deity of Jesus Christ, and approach the Father only thru the merits of His atoning blood. —Pentecostal Herald.

WHAT HAS THE BIBLE DONE?

The Bible is a wonderful quickener of the human mind. It has made more readers and thinkers, more teachers and preachers, more scholars and philosophers, than all the books in the world besides. It has produced incalculably more books than any other book ever produced. It has been mentioned as a remarkable fact that Shakespeare's works have given birth to four or five thousand other books. The Bible has given birth to millions. It has produced the richest and most varied literature the world ever saw. The best books in the world are its offspring, the books that are richest in truth and goodness, in holy feeling and transforming power. It is still producing good books in countless multitudes, in every line of thought, and it is likely to continue to do so as long as time shall last.

The Bible has exerted the happiest influence on men's temporal interests. It has raised the nations that have accepted its teachings and reduced them in a considerable measure to practice, from a state of barbarism to the highest forms of civilization. It has improved their health. It has increased their wealth. It has abolished serfdom and slavery, and promoted civil and religious liberty. It has favored peace. It has promoted learning and science, and improved and multiplied the useful arts. It has increased man's power over nature to an extent truly astounding. It has favored trade and commerce, and increased and multiplied the conveniences and comforts of life. It has improved the very face of the earth, turning forests and wastes into fruitful fields and rich and beautiful gardens. It has made roads, built bridges, and erected lighthouses. It has favored marriage, restricted divorce, checked licentiousness, and greatly promoted domestic happiness. It has secured to men a seventh day's rest, and lightened their tasks on every day of the week. It has abolished the grosser forms of superstition, and freed men from a thousand horrors, obscenities, and cruelties.

It has produced a kind of men and women such as never appeared on earth before,—men and women that
take more pleasure in promoting the improvement and comfort of others, than in living for their own gratification.

It has produced a kind of institutions such as never were seen in Pagan lands—asylums for the deaf, the dumb, the blind; homes for the fatherless, the widow, and the stranger; hospitals for the aged, the sick, the helpless and the insane, and the relief of the varying wants and sorrows of mankind.

It has given birth to a kind of movements unknown to the nations of old; temperance movements, sanitary movements, educational movements, movements for every description of moral, social, and national reform.

It has produced a kind of governments such as never existed on earth before,—governments strong enough to maintain order, yet liberal enough to allow the intellectual, the moral, and the religious development of the people.

It has produced a feeling of brotherhood among men of different ranks and of different nations, and is tending to unite the people of all lands in one great family of faith and love.

It has awakened an interest in woman not known in pagan lands, and has converted her from a slave, or a toy, into the companion, the counselor, the comforter and the equal of man.

It has awakened an unprecedented interest in children, delivering them from a state of slavery, and placing within their reach all the comforts and blessings of a free and happy life.

It has multiplied schools and colleges without end, extending the advantages of a good education to the children of all classes.

It has begotten an interest in the abject classes not felt before, and proved the means of raising millions of them, both men and women, to temperance, purity, and bliss, turning the corrupters and disturbers of society into its teachers and benefactors.

It has begotten in men's hearts new hopes and anticipations with regard to the future of their race, giving them a promise, and opening to them a prospect, of a regenerated and happy world.

—Joseph Barker, a Converted Infidel.

COME AWAY FROM THE PRECIPICE.

You have read of the boy who lost his life among the mountains of Switzerland.

He was ascending a dangerous place with his father and the guides. The lad stopped on the edge of the cliff and said: “There is a flower I mean to get.”

“Come away from here,” said the father, “you will fall off.”

“No,” said he, “I must get another beautiful flower.”

As the guides rushed toward him to pull him back they heard him say, “I almost have it.” But he fell two thousand feet. Birds of prey were seen a few days after circling thru the air and lowering gradually to the place where the corpse lay.

How many are seeking the flowers of worldly pleasure upon the very precipice of eternity.

“There is another flower I mean to secure, no matter what the risk may be,” they say. Unspeakable folly! Yes; but they do not realize it. You did not realize it till the Holy Spirit opened your eyes to see your danger and your need. Be patient with those who willfully close their eyes to the truth. Be patient with those who are risking so much. Be patient with those who smile at your solicitude. Suppose you have met with a rebuff. Go again. Plead! plead! plead! What a wonderful thing it would be, if, after all, you should rescue that soul from the precipice.
Is the eye of some unsaved reader scanning this paragraph? Be warned of your danger. The flowers for which you risk so much will wither in a day. We entreat you, come away from the precipice!—The Methodist Times.

THE PRINT OF THE NAILS

There is a strange legend of old St. Martin, writes J. R. Miller in an American paper. He sat one day in his sacred studies, when there came a knock at the door. “Enter,” said the monk.

The door opened and there appeared a stranger of lordly look, in princely attire. “Who art thou?” asked St. Martin.

“I am Christ,” was the answer.

The confident bearing and the commanding tone of the visitor would have overawed a less wise man. But the monk simply gave his visitor one deep, searching glance and then quietly asked: “Where is the print of the nails?” He had noticed that this one indubitable mark of Christ’s person was wanting. There were no nail-scars upon those jeweled hands. And the kingly mien and the brilliant dress of the pretender were not enough to prove his claim while the print of the nails was wanting.

Confused by the searching test-question and the base deception exposed, the prince of evil—for he it was—quickly fled from the sacred cell.

This is only a legend, but it suggests the one infallible test that should be applied to all truth and to all life. There is much in these days that claims to be Christ’s. There are those who would have us lay aside the old faiths, and accept new beliefs and new interpretations. How shall we know whether or not to receive them? The only true test is that with which St. Martin exposed the false pretensions of his visitor: “Where is the print of the nails?” Nothing is truly Christ which does not bear this mark upon it. A gospel without a wounded, dying Christ is not a gospel. The atonement lies at the heart of Christianity. The cross is the luminous center, from which stream all the light and joy, peace and hope. That which does not bear the marks of the Lord Jesus cannot be of Him.—Selected.

PRACTICAL PRAYER

A deacon in a Berkshire town was requested to pray in behalf of a poor man with a broken leg, who had a large family. “I can’t stop to pray now,” said the deacon (who was picking apples for the city market) “but you can go down into my cellar and get some corned beef, salt pork, potatoes, and butter—that is the best I can do.”—Sel.

DR. BARNES AND BURGLAR

Dr. Barnes had his library at the church where he often repaired at 4 o’clock in the morning for devotion and study. One morning he was followed and scarcely had taken his seat when he heard footsteps. His first impulse was to lock the door, his next to commit his soul to God. He continued to pray with great importunity. On arising he was confronted by a desperate burglar armed to the teeth, but his eyes were moist and his form was trembling. Laying aside his weapons, he said to the pastor, “You have saved one tonight. I remember my mother and her Savior. I shall abandon this business and become a Christian.” His sincerity was proved by years as a faithful City Missionary.—Sel.

If truth be in us to confess our sins and forsake them, we shall find mercy in God to pardon and forgive them.—Cowper.
IS GOD DEAD?

In Mariposa, Cal., there lived a beautiful little prattler,—Mary Carmon. One evening when all were silent, she looked up anxiously into the face of her backslidden father who had ceased to pray in his family, and said, “Pa. is God dead?” “No, my child, why do you ask that foolish question?” Why Pa, you never talk to Him as you used to do.” Those words haunted him until he was reclaimed.—Sel.

Recognition of the imminence of our Lord’s return offers a God-given incentive to practical holiness in every day living. It is a constant call to us to continue in unbroken trust in Christ to keep us from the power of sin. The beloved apostle calls upon us to “abide in Him;” that if He shall be manifested, we may have “boldness, and not be ashamed before Him at His coming.” —Sel.

True religion will not tolerate any idols. An idol is something which is allowed to stand as a substitute for a real, vital consciousness of God. It is not necessarily of wood or stone. A primitive man, feeling his way into the mystery of nature, may set forth his conception in some image. He attempts to incarnate his idea. Idolatry is rather an indolent stagnation, short of the attainable, or a return to a lower idealization. An orthodox creed may be substituted for a living faith. An accepted theology may satisfy the mind, without a vital experience. A religious form may be practiced, without genuine faith. Baptism and the Lord’s Supper may be observed as apologies for moral defects. Even the Cross of our Lord, if it be offered as a bribe for sinful living, and used as an indulgence for sin, is an idol. If our Lord were to come in body to our modern temples, He might find little in the vestibules to scourge out; but His denunciation might be directed against many things at the altar, the baptistry and the pulpit. It was an act of faith on the part of Moses to erect the brazen serpent in the wilderness, while it was a means of life. It was equally brave of Hezekiah to destroy that same serpent because it had outworn its usefulness. True religion will only defend what is useful. Many religious forms are temporary conveniences. Age and use may make them sacred, but the truly religious man is an adventurer into eternity and leaves many things behind. Our sectarianism is a defence of things behind. The principles that gave denominations birth, were timely expressions of religious faith and experience. A defense of these forms is petty skirmishing, not real victory. Only the vital is real to religion. The rest is idolatry.—Sel.

When someone asked a missionary if he liked his work in Africa, he replied: “Do I like this work? No; my wife and I do not like dirt. We have reasonably refined sensibilities. We do not like crawling into vile huts thru goat refuse. We do not like associating with ignorant, filthy, brutish people. But is a man to do nothing for Christ he does not like? God pity him, if not. Liking or disliking has nothing to do with it. We have orders to ‘go’ and we go. Love constrains us.” Such a love begets the strength to do the “all things.”—Sel.

In deep humility,
Amid earth’s sin and sorrow
Christ came to rescue thee;
In love, all love surpassing
He took the sinner’s place,
That thou might’st be forgiven
And ransom’d by His Grace.—Sel.
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 far 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 pc 1000, postpaid
LOST, LOST.

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

—TOMBSTONE EPIPHAPH—

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 drowning terrors of a lee shore; to feel that only one single plank holds you back from death, and that that will soon be swept from your enfeebled grasp; but oh, how much more terrible to be lost in eternity, to be ship-wrecked and dashed along dark ruin's fiery coast, to be drowned in destruction and perdition, to be lost amid the surging billows of the lake of fire and brimstone—"Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost! Lost!

—TERRIBLE TO SEEK FOR PLEASURE—

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

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

—TERRIBLE TO SEEK FOR GAIN—

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

—CHRISTLESS READER LOST NOW—

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

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