
Brethren in Christ Church
The Earth Shall Be Full of the Knowledge of the Lord, as the Waters Cover the Sea. Isa. XI. 9.

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

Evangelical Visitor.

Grantham, Pa.

MAY 4, 1915.
Hymn Books
BRETHREN IN CHRIST
Spiritual Hymnals
with Notes

BOUND in GREEN CLOTH, 40c per Single Copy, in Lots of 50 or more . 37c, Freight allowed.
BOUND in BLACK MOROCO LEATHER, Gilt Edge, Round Corner, $1.20 per Single Copy. In Lots of 20 or more, $1.15 per Copy, Freight allowed.
We have also a supply of ENGLISH and GERMAN, that is with a German Appendix, at .43c per Single Copy; 50 Copies or more .40c, Freight allowed.
By Mail, regular Parcel Post Postage must be computed according to the Postal Zone regulations. Mailing weight of Book, 22 ounces.

Address,
S. R. Smith,
Grantham, Pa.

FOR INFORMATION and LITERATURE re OXYGEN HEALING write to the EDITOR.
A CIGARETTE BOY

All narcotic poisons tend to benumb the nervous system, weaken the mental power, and corrupt the moral nature.

The boy who begins to smoke cigarettes before the age of twelve will doubtless become a degenerate, and the first symptoms of his degeneracy will be to lie about his being addicted to the habit.

Many a fond mother has been fooled by the heartless lies of her fiendish cigarette offspring too far gone in depravity to care a rap whether he has any mother. If such boys live to get out of their teens, they generally manage soon to get into prison cells. A large percentage of heartless criminals are cigarette fiends.

Judge Gemmill, of Chicago, recently stated that of twenty-five thousand or more criminals that have passed before him many of them had the tell-tale stains on their fingers. Go to the cell of the newly arrested murderer, and you will see the cigarette in his teeth or hear him calling for it. Cigarettes harden the heart for terrible deeds and unfit the mind for any useful service.

"Smoking cigarettes," says an imploring mother, "has made a wreck of my son, once bright and full of brains and ambition. Now he cannot think; he cannot hold a subject in his mind. He was a stenographer, but now he is nothing."

Japan and China have prohibited cigarettes and opium, but we Americans who think ourselves superior to the yellow races are allowing our youth to practice a habit which will utterly ruin the nation in one generation unless checked and suppressed.—Michigan Christian Advocate.

To make some pale face brighter, and to
If I can live, I give
A second lustre to some tear-dimmed eye
Or e'en impart
One throb of comfort to an aching heart.
Or cheer some way-worn soul in passing by.

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life though bare
Perhaps of much that seemeth dear and fair,
To us on earth will not have been in vain.

The purest joy
Most near to heaven far from earth's alloy,
Is bidding clouds give way to sun and shine,
And twill be well.
If on that day of days the angels tell
Of me, "She did her best for one of thine."
EDITORIAL.

AS TO PRAYER MINISTRY.

The following paragraphs taken from a Congo Missionary's letter in an English paper is both interesting and instructive:

“We have the testimony of many missionaries to the fact that wonderful deliverances from death can be directly traced to the prayers of God's people at home. When the writer and her co-worker started for the Congo in the year 1900, God graciously gave them a real prayer-warrior, in the person of an old preacher, who was always regretting the fact that he was too old to go to the heathen. In his younger days he had never heard of foreign missions, and now in advancing years he felt a definite prayer call. He would be awakened every morning at 4 o'clock, and his first thought was the Congo. He would wrestle with God for the only two workers he knew there. He had heard of the many missionaries' graves, of the deadly climate, of the demonic powers, of the fearful spiritual attacks and darkness to which the most Spirit-filled were subject. He knew also that with bodies weakened by the strain of heat and constantly-recurring fevers, together with the pressure of over-much work, the missionaries would not be able to take up the prayer-battle as those at home who have not to contend with the difficulties peculiar to those in heathen lands. It was marvelous how God met this brother. He was a simple soul, and had not the teaching we are privileged to have now on the gifts of God's Spirit, and the power of demons, but he was faithful.

"Now, how should this brother know what to pray for? In the case of any danger or crisis on the field, it would take two months for the intelligence to reach the homeland, and by that time it probably would have been too late to begin to pray. But this was no impediment in the way of our brother. He would have distinct burdens for us. Then several times he would write us about them, and tell us of his prayer
conflict; and, wonderful to relate, just when his letter, which had been on its journey two months, arrived we were passing thru the very trials which he had penned us two months before, and which he had already met and conquered in prayer.

"Is this not an instance of spiritual wireless telegraphy, put into operation before Marconi's invention had ever sprung into fame and use; and does not God want that cases like this be multiplied in this crisis-stage of foreign missionary work? Because he was faithful in the least, God entrusted to him the actual experiences of the missionary on the field, and he passed thru them as vitally as we did. Undoubtedly he felt them more keenly, for some of the tests which we experienced in our bodies, he was made to feel in his spirit, and spirit-suffering is always keener than physical. When God called him home, at an age high up in the seventies, we felt we had lost our most effectual foreign missionary.

"Some of our aged friends and invalids are prone to think that the avenues of usefulness have been closed for them, and that the sooner God takes them home the better it would be for those to whom they imagine they are a burden. They forget that just then, when shut in alone with God, they have at their disposal the most powerful and unlimited fields of hidden service—the kind which tells the most. If only we could get all our weak or aged "shut-ins" to grasp this thought, and become our effectual partners in the work, we should soon see many a citadel of Satan fall. Psalm 90: 12-15, with the emphasis on the 14th verse, intimates that in old age there is still to be a most prolific bringing forth of fruit, "yea, they shall be fat and flourishing." And who can better pour out the sympathetic heartfelt prayer than the one who has suffered, and who can better pray with understanding than the one who has life's experience behind?

"In our day God is calling aside quiet workers for prayer ministry and no class of God's children is more misunderstood. We are living in an age of unceasing activity and rush, where feverishness is in the very air we breathe; and in the quietness of the sanctuary one realizes how easily one has been caught in the currents of excessive busy-ness.

"The writer has often felt too keenly the pressure of work. During the long time of illness every day seemed to her a day of grace, in which she might wait before God, and the physical weakness and suffering were far outweighed by the glorious opportunity of being shut in with God. But this time of prayer ministry also, seemed only too short, and one was fairly thrust again into much service; and it seems necessary that God should have a little Gideon's band, who can drink by the way as they run, praying without ceasing amid the strain and stress of a thousand duties. God's Spirit teaches one under the pressure of meetings and correspondence, to turn one's whole being into a sanctuary by the Power of God, and know that every faculty is experimentally on the altar of prayer every moment, even when unconscious of the fact. Yet how often when one has longed for a little quiet corner, and an hour or two of communion, uninterrupted by needy souls who seem to crowd in upon us, God will bring to our minds the "shut-ins," the hidden groups who were suffering our lack of the privileged hours of waiting upon God, while we were permitted to sure... their lack of outward activity, and thus our ministries would blend and make one perfect whole.

"Cases of remarkable answers to prayer in our own days could be multiplied, and we know of missionaries whose diaries are replete with wonderful co-incidences, where marvellous deliverances from death were contemporaneous with heavy prayer burdens on individuals in the homeland, who were led into prayer conflicts during the very hours when the missionary was passing thru tests, which, humanly speaking, would have cost him his life."

"In conclusion, however, we would add an instance from our own personal knowledge. When our co-worker and another missionary were returning at
one time from the Confo, a fire broke out on board ship at midnight. Great excitement reigned and disaster seemed so imminent that the passengers were ordered to supply themselves with life-belts. The life-boats were lowered and all arrangements made to save as many lives as possible. But God had had been particularly watching over the lives of these two missionaries—His own two children among the host of ungodly passengers, and they slept sweetly on 'mid all the confusion. Wonderful to see—the battle with the flames was won, and, against all hope, the ship was saved.

The two missionaries, on going to breakfast next morning, wondered why some of the passengers looked so pale and weary, others strangely excited, and many were missing from the table. Naturally, they made inquiries, for, as the sea had been so calm, they knew that sea-sickness could not be the cause. What a storm of ejaculations these questions gave rise to, for no one on board could believe it were possible for any one to sleep thru such scenes.

"A few months later, in the course of her missionary travels in the United States, my friend lighted upon the secret of this wonderful deliverance, and why God had so kept His hand over them during that terrible night on the ocean. A sister related how one night she was so troubled for these two missionary friends, that she could not sleep. She suffered so intensely that she rose up fell on her knees, and spent the night in agonizing prayer for them and their safety, although she did not know they were on their way home. When dates were compared, the discovered that that very night of her soul anguish was the night of the fire outbreak, and its miraculous extinction. Had this dear prayer warrior not obeyed the promptings of the Spirit, what might have been the consequences? Yet she was only a simple little woman, with apparently no opportunities for service."

"We have been in Sunday schools where there was too much life... When teachers and scholars had taken their places in the various classes, there was a noise—"too much life"—in the voices of the various teachers, so that classes could not understand at one end of the class what was said at the other end. Because of the roaring tones of said teachers' voices, some of them loud enough to be understood by the whole congregation. We feel sure a lower tone of voice would bring better results, even if there were a dozen in the class."

The above quotation from a writer in an exchange finds application in more than one place, and we no doubt would be justified to pray, "From such teachers, good Lord, deliver us." In some Sunday schools where we have been it seemed to be the regular practice for all the teachers to pitch their voices in a high key in order to make themselves heard, presumably, by their own class, yet it being only a necessity because they all did it, and in consequence pandemonium reigned during the teaching period. Something is wrong somewhere when such conditions obtain.

Sister Emma Sisle, Columbus, Neb., in renewing her subscription has this word for our readers: "Dear readers, I love to read the dear paper so much. There is so much good in it. We must be true and obedient children to be saved. Pray for my dear mother who has been very low for two weeks with heart trouble. God only can save us."

We regret to learn that the dwelling house of Eld. John M. Sheetz of Moonlight, Kans., was destroyed by fire a few weeks ago.

Sr. Frances Davidson of Macha Mission, South Africa, reached Harrisburg, Pa., Thursday evening, Apr. 23, safely and in apparent good health. She intends remaining in these parts until after Conference when she will go west-
ward. We understand it is sixteen years since she went to Africa first as missionary. All but one of the intervening years she has spent in the dark continent, and she surely deserves the furlough.

Feelings live upon a very low plane, and demand much attention and “rousation.” They insist that noise is a necessary accompaniment of power, and unless “something is going on,” which arouses the sense-faculties, and communicates hopefully with the “natural man,” that God is not working, and doubt grows into unbelief, and defeat is the inevitable result, and a “feeling” like just “giving up” takes possession of the heart! The person living, on the plane of feelings, like the chameleon (tree lizard), whose color is constantly undergoing changes to correspond with the color of the bark to which it is clinging, finds himself one moment decorated in wreaths of smiles, and ecstacies, and almost translated with hopeful anticipations, resulting from favorable local conditions—some string was touched in the domain of the natural, and the corresponding sense-faculty communicated the impression to the seat of the affections. The next impression produces the very opposite condition upon the individual upon this unsatisfactory plane. This unfortunate condition cannot be made better upon this level. This trouble results from the immediate local conditions surrounding the individual. He must move up into higher spiritual altitudes.

———

I was at a convention in Dublin some twenty-five years ago. A Christian gentleman, a landed proprietor from the South of Ireland, held his Bible, and I noticed there was a hole in it. I said, “I like to see a Bible well thumbed. But whatever possessed you to make a hole in your Bible? How did it get there?” He said: “Just a simple episode in my life. A few months ago I was driving home from a farm-house meeting, where I had been preaching. It was during the troublesome times in the South of Ireland. Riding on a jaunting car, I said to my driver: ‘Drive on, I am shot.’ ‘Oh,’ he said, ‘I heard no shot. It must be the excitement making you uneasy.’ I said: ‘I have been shot but am not sure where the bullet has gone.’ When I got home I said to my wife: ‘I have been shot, but, I am not hurt.’ She said: ‘I can see you have been shot; there is a bullet hole in your coat.’ I put my hand in the pocket of the coat and pulled out this Bible; the bullet was inbedded in the Bible, and it stopped at the verse in John 17: ‘Father, keep them.’ ”

———Charles Inglis.

The promises of God are either FACTS of false. If false or even believed to be questionable, they should be discarded as utterly unreliable, and unworthy of consideration—“If Baal be god—follow him.” But if there be no justifiable ground to disprove the promises of God as being FACTS, then why not deal with them as FACTS? “If the Lord be God—follow Him.” They should be relied upon with implicit faith and rest. In the face of apparent contradictions, delays, denials, and seeming failures—Faith rests and patiently waits. It is almost unpardonable hypocrisy for professing Christians to claim to believe God and His word, and “et trust Him no farther than sight, feeling, and friends can accompany them! Is this faith?

When real faith locates the promise which covers the case in hand, and consciously meets conditions, it closes its eyes to symptoms, the ears to discouraging reports, and “looks unto Jesus,” “considers Him,” and “taketh not account of evil.” Faith never uses interrogation (?) marks, and has moved out of the “subjunctive” (doubtful) mood, into the “indicative” (fact) mood. It “confers not with flesh and blood.—Sel.

“For tho I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel.”—I Cor. 9:16. Should not the servant tread it still?
CARNALITY

In respect to carnality there are three theories prevalent: namely, suppression, crucifixion and annihilation.

The word carnal occurs eleven times and carnally once in the New Testament. Carnal occurs twice as the Greek noun σαρξ (Rom. 8:7; Heb. 9:10) meaning the flesh or the body as opposed to the soul or spirit, or as the symbol of what is external—human nature—the sensory self; nine times as the Greek adjective σαρκικός (Rom. 7:14; 15:27; I Cor. 3:1, 2, 3, 4; 9:11; II Cor. 10:4; Heb. 7:6) pertaining to flesh, by extension bodily, temporal, or by implication, animal, unregenerate an extraction or manifestation of the σαρξ or flesh. The Revised Version differs from the Authorized by using flesh instead of carnal in Rom. 8:7 and II Cor. 10:4, and men for carnal in I Cor. 3:4.

The three prevalent teachings of suppression, crucifixion and annihilation, while differing widely as to the terms used may all have an element of scriptural authority. Thus I Cor. 9:27, bears out the thought of suppression. Rom. 8:13; Col. 3:5 and I Cor. 15:31, the thought of mortification—death, or crucifixion, the emblem of death, and Rom. 6:6 the thought of destruction or annihilation.

As applied to σαρξ (the human entity—the soul home) annihilation is impossible in this life. The σαρξ (both body and mind or outward man) in the regenerated person is under control and subjection to the inner or spiritual man.

To be controlled by, or be subject to, a higher power is contrary to the law of nature or self. The right of rulership is, as a rule, not yielded without a struggle. The extraction, manifestation or activity of the σαρξ uncontrolled by the inner or spiritual is σαρκικός (carnality in action). In so far as the outer self remains in subjection, against its nature, to the inner self, mortification or crucifixion to the old man obtains, and σαρκικός or carnality is annihilated. There must be life to have a manifestation of it.

Some Bible students interpret I Cor. 3:1-4, as referring to the carnal conceit of the spiritually immature, or to regenerated persons who are living on a low plane of Christian experience. We must all admit that great shades of difference exists in the piety of professed Christendom. Where to draw the line as to the saved and unsaved is difficult and would perhaps better be left to Christ. (Jno. 5:21,22).

Do we understand the author of the article "Thoughts on Carnality" in the E. V. of April 6, to teach that where there is any evidence of σαρκικός (carnality in action) that the individual will be lost?

As sinners we need to be cleansed from the guilt of sin thru faith in the blood of Christ (Eph. 2:8) at which time we obtain our eternal inheritance (Acts 26:18) and receive the gift of the Holy Spirit (Acts 2:38; 10:44, 55; 11:17).

Our justification has been perfected in Christ and becomes applicable to us thru faith and repentance on our part to the point where God justifies us and sets us free from our former guilt. Our repentance, if genuine, is accompanied by separation from, and forsaking of, the old life of sin, and hence it embodies a phase of sanctification under the Old Testament figure.

Only as cleansed ones can we consecrate our lives to God. The sinner repents—the saved one consecrates that which has been made righteous thru the
blood of Christ. It is the Spirit’s work as it gains an entrance into our lives to bring our whole being (the σαρξ) under subjection and into His power (1 Thes. 5:23) and consequently we are delivered from the power of sin. Only as the condition implied in 1 Thes. 5:23, obtains in us can we claim to be Spirit baptized and empowered for service to the fullest extent in the Master’s vineyard.

The promise of Spirit baptism—submergence, envelopment—as given in Matt. 3:11; Lu. 3:16; Jno. 1:33; and Acts 1:8 refers, we believe to the perfect work of the Spirit. Where this condition obtains there will certainly be no room for σαρκικός (active carnality). The σαρξ or human self is not destroyed by the above and is capable of being impregnated with evil seed after having been cleansed; hence there is constant need of watching to keep the evil out of the cleansed, purged, transformed, and subjected σαρξ. God justifies us not alone that we may be eligible for heaven but that we may be of service to Him in the advancement of His kingdom.

This is a leading up to, by the Spirit, into sanctification on the part of the individual (Lev. 20:7) that God may sanctify us in the fullest sense (Lev. 20:8). God alone can make us perfect in love.

Since the matter of cleansing from the guilt of sin and from its power is one of condition we can set no limit of time that must elapse between the acts. If testimonies have value there are very many who do not go thru to complete consecration and empowerment at the time of their turning to God, and professed Christians living in the σαρκικος condition. However we believe it to be God’s ideal for us and He does not mean for us to stay in the wilderness for forty years before entering into the promised condition by faith.

If the Holy Spirit locates us short of the Father’s ideal then let us grasp faith sufficient to become wholly sanctified and thus freed from σαρκικος, or active carnality, and continue in prayer and groaning for deliverance from the σαρξ (human body, Rom. 8:23) the principal medium of our troubles.

---

SOME THOUGHTS AS TESTS OF KNOWING OR NOT KNOWING GOD.

BY LEWIS BERG

“He that loveth not knoweth not God for God is love.”

Divine love is here in question, the absence of which indicates the natural depraved unregenerate state of the sinner, the state of condemnation, a state which was brought about by the transgression of the divine law. God in the creation of man as well as that of angels incorporated His divine law of love into their very being. This implied a condition, or state, of righteousness which constituted life; living in the sense of a condition of existence based upon loving obedience to God.

In Adam’s case it meant access to the tree of life in the midst of the garden. The minds of God’s intelligent creatures must have been so properly balanced originally that right always appeared as right and wrong could never be mistaken for right. Consequently God could hold them fully accountable in case of transgression as creatures of choice or free moral agents. With reference to man’s fall into sin and death I take it that it implies that he fell from a state of righteousness and life. To illustrate let us compare a few instances. 1, Isa. 14:12, “How art thou fallen from heaven, O Lucifer, son of the morning (or day star).” Does not this
indicate that he was originally an important star shining in the brilliancy of righteousness, but fell, and thru this was cut down to the ground and did weaken the nations? What was at the back of all this? Love, reverence, and piety displaced by pride, irreverence and ungodly ambition and its awful results of misery, pain, blight, ruin, havoc and destruction. Also, with reference to the angels that sinned—kept not their first estate etc. What else could be meant but a state in contrast to the life which they have been occupying ever since, in chains of darkness etc. We also read of wandering stars, in Jude. These, no doubt, represent such who cut themselves loose from certain proper positions and stand in contrast to loyal, truthful ones who are fixed, or stationed, in the constellation of the true ecclesiastical heavens. Note some of our modern come-outers who have had occasion to change from one place to another and change the title of their society from one title to another many times. What for? we ask. To avoid detection in order to decoy men and women into the snares of their teachings and doctrines. 

Again we read of stars falling from heaven to the earth. While the Scriptures frequently makes use of the sun, moon, stars, earth, sea, as figures, may not this apply in a certain sense to modern apostacy? How many of our modern theologians and religious leaders who once did shine in the brilliancy of Christ's righteousness by faith in His blood, who realized that they were not redeemed with corruptible things, as silver and gold but with the precious blood of Christ as of a lamb without blemish and without spot, who verily was foreordained from before the foundation of the world," but somehow fell from this state into the state of earthly, sensual, devilish evolution and higher criticism stuff, and consequently are now denying the Lord that bought them and are busily engaged in every form to promulgate their poison doctrines. But let this suffice to illustrate our position, and that from these analogies it may be safely concluded that father Adam fell from a state, or condition, of uprightness, a living soul, (Eccl. 7:29) in harmony with his creator. And it is to this state that it is the purpose of God thru the atonement work of Christ to restore all believers in Christ Jesus; implied in the statement "For the Son of man is come to seek and to save that which is lost." Again, Jesus says, "I am come that they might have life and have it more abundantly," also John 5:24, "Verily, verily, I say unto you, he that heareth my words and believeth on him that sent me hath eternal life, and shall not come into judgment but is passed from death unto life." Does this mean the resurrection of a former physical existence, from a state of extinction? Surely not.

Again, Matt. 8: 21-22: "And another of his disciples said unto him suffer me first to go and bury my father. But Jesus said unto him follow me, and let the dead bury the dead." Again the Apostle Paul in Rom. 7, under certain circumstances found himself to be a wretched man, and, as it were, hopelessly bound to a peculiar body of death. "Who shall deliver me?" he asked. "I thank God thru Jesus Christ," he said. What was the body of this death? Condemnation under the law of Moses in connection with the law of sin operative in the members.
How do we know? Rom. 8:1 answers "There is therefore now no condemnation to them which are in Christ's Jesus who walk not after the flesh but after the Spirit." In verse 6 it states plainly "For to be carnally minded is death (i.e. state of condemnation) but to be spiritually minded is life and peace." In Eph. 2:1, 4, 5, we read again, "And ye hath he quickened who were dead in trespasses and in sins." "But God who is rich in mercy for his great love whereby he loved us, even when we were dead in sins hath quickened us together with Christ (by grace are ye saved.)" Compare also Col. 2:12, 13.

In Col. 3:1-3 we read of risen ones with Christ, yet are said to be dead and their life is hid with Christ in God. And Rev. 14:13, "And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labours and their works do follow them." Now then in connection with the above and many similar statements, those who deny spiritual death and condemnation, in connection with man's creation and fall, and spiritual life and resurrection in connection with salvation find insurmountable difficulties. That after all righteousness and life stand in contrast and in opposition to sin and death. The state of condemnation, which meant the effacement of God's law from the being by transgression and the inscription of the law of sin in its stead under the influence of Satan; a lost state which was transmitted to the whole race of mankind as a natural consequence of the depraved nature of father Adam, which resulted from his sin. All are born in sin and carnally sold. "There is none (by nature), that doeth good, no not one." "All are alienated from the life of God in their minds by wicked works." This is the state that loves darkness rather than light because their deeds are evil. It hateth the light.

Altho the unregenerate may deny or even boast that they do not hate God, nevertheless it is a self-evident truth. To choose and act out a wrong principle is expressive of rejecting and hating, or loving less and disrespecting the right principle.

On the other hand, the love of righteousness is expressive of the hatred and abhorrence of sin and unrighteousness, and the sign of eternal life as a condition of existence. And so Jesus says "This is life eternal that they may know thee the only true God and Jesus Christ whom thou hast sent." This does not mean by hear say or some historical source, but by an experimental knowledge of a real change of heart which is evident by comparing the following statement. "Every one that loveth is born of God and knoweth God. Thus seen the love of God shed abroad in the heart and to know God in the sense in connection with salvation is a result of being born again, and what Jesus meant when He said "This is life eternal." This is a result of the law of the Spirit of life in Christ Jesus which frees all true believers from the law of sin and death (which was entailed upon all thru the fall) who walk not after the flesh but after the Spirit. The carnal mind is not subject to the law of God neither indeed can be," because of the law of sin in the members. Hence the import of a new mind, a new creation in Christ Jesus, in order to righteousness, and so we read, Eph. 4:23, 24. Put off the old man which is corrupt according to the deceitful lusts and be renewed in the spirit of your mind. And that ye put on the new man which after God is created in righteousness and true ho-
liness” See also Col. 3: 10, which seems to compare with Adam’s state before the fall.

It is understood, of course, that the above great change must have foundation, to rest upon, which is Jesus Christ who by His shed blood made atonement and is the propitiation, not for the believer’s only, but for sins of the whole world. And tho the world is flooded with books, and theories, and philosophic speculations of justification, sanctification etc. after all, the truth of the whole matter may be stated in a very few words, namely, all true believers are saved, cleansed, regenerated, by their faith in the atoning blood in connection with the new birth.

The blood of Jesus Christ cleanseth us from all sin, and, in connection with the new birth, produces the new creature in Christ, whose very nature it is to love righteousness and hate iniquity.

How could it be thought of a new creature in Christ to think of sin, and be sinning? “Love thinketh no evil” (I Cor. 13:5). Grapes and figs are expected instead of thorns and thistles.

The ministration of the Spirit which was instituted upon the foundation of the atonement of Christ’s sacrifice which antitypically displaced the ministration of condemnation, is the means by which this great change is wrought. The law of love is shed abroad in the hearts of all who truly believe, by the Holy Spirit given to such, or, in other words, written upon the fleshly tables of the heart, constituting believers living epistles known and read of all men. Evidently new creatures; a state in which we are “no more in the flesh but in the Spirit, if so be that the Spirit of God dwell in you (Rom. 8:9). Paul means, we are no more in the flesh in the sense of living after the flesh. Compare Gal. 2:20: “I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh (note this point) I live by the faith of the Son of God who loved me and gave himself for me.” This is parallel to “For as many as are led by the Spirit of God they are the sons of God.”

Again, “In this the children of God are manifest, and the children of the devil.” The contrast is noted either by practicing righteousness or practicing sin. No one need be deceived, by our fruits we are known.

The new creation does not make us infallible nor exempt from possible error, but it brings about a state of love for right and hate for wrong. Love is the very essence and nature of God, Christ and Holy Spirit, holy angels and saints, and must become the nature of all who ever expect to be saved. It is this which makes the heavenly state of the righteous. It will be heaven’s ring to eternity. It designates all who belong to God. It is the life of all living in righteousness. It is the living flame which the Holy Spirit kindles by the application of the blood to the heart of all penitent believers.

Altho viewing it from a human standpoint men have, as it were, achieved wonders by a kind of mutual faith and love. Some have achieved great learning, removed mountains, (kingdoms by heroic patriotism), gave their bodies to be burned, and much, or all, of their goods to feed the poor, yet all this is foolishness with God when it is not stamped with the blood of Christ, and tempered with divine love. We read of building walls with untempered mortar. What kind of mortar are we using in character building—and serving? Self-righteousness, or faith which worketh by love? Love divine always sets the Lord before its face. Its af-
factions are set upon things above where Christ sitteth at the right hand of God." (Constantly) "Looking unto Jesus who is the Author and Finisher of our faith."

Thus naturally are the steps of the righteous ordered of the Lord. Love has no other aim but the glorification of its loving Creator, and Redeemer, evidenced chiefly in humility, meekness, reverence, devotion and missionary zeal. O the blessed state of humility.

The Apostle Paul considered himself as having been one of the chiefest of sinners, and not meet to be called and apostle, and less than the least of the saints. He preferred others, and esteemed others, and sacrificed his own best interest for the helpfulness of others. He warned men night and day with tears: shunned not to declare all the counsel of God: could love his enemies, blessed the him that cursed him etc. He endeavored not to be overcome of evil but to overcome evil with good; became all things to all men inoffensive to Jew, Gentile, and Church of God. All this he did for the sole purpose of spreading the gospel, holding forth the word of life in order to save men and women from their sins.

What was the cause of all the trouble and failures among the Jewish nation from the time that God took them by the hand to lead them out of Egypt until their final rejection of Christ and overthrow by the Roman army? Was it not deficiency of love at the back of unbelief which goes hand in hand with disobedience? Jesus said, Jno. 5:42; "But I know ye that ye have not the love of God in you." Their boast of Abraham, and also being children of God and disciples of Moses could not help them when they had a disposition to murder and reject the very teachings of them they boasted in again, why is it that many professed Christians of today have so much time and means for seemingly everything that is worldly and sinful, and so little time and means for the worship and service of God? If you want to lift up your eyes and see where people's hearts are look into the statistics of the amount of time and money that is spent for theatres shows, ball games, dancing, card parties, secret societies, saloons, and the daily hint from Paris. Ah yes, that man or woman, who professes to be a Christian and does not seem to realize that their time and means belong to God, to be rightly appropriated to His glory, for our surroundings and His cause in Christ is woefully deceived, or else attempting to deceive others. Also to boast as we meet with some, of a knowledge of Scripture, and a love for God, but oppose evangelistic and missionary effort in the present time for the purpose of saving lost sinners with a view to that time being really yet in the future, is equally inconsistent. We know of much time and means spent in this direction. Note the following test. "He that saith I know him: and keepeth not his commandments is a liar and the truth is not in him." But upon the other hand, but whoso keepeth his word in him verily is the love of God perfected. Hereby (i.e. the sure test,) know we that we are in him. See I John 2:4, 5.

Surely the Great Commission of the gospel to all nations is included in the above command. Jesus in the parable of the nobleman going into a far country etc., "delivered unto his servants his goods" (the gospel, its work) and said "occupy till I come." Who has a right to change this before He comes. And where are the faithful occupants? Hence then, in conclusion, how great the gulf between him, or her, who lov-
eth, and them that love not. How deploring the absence of divine love. Alienation from God, lost, lost. But thanks be to God who has provided a way of recovery in Christ Jesus for whosoever will.

Lawrence, Ohio.

THOUGHTS ON TIME

BY F. ELLIOTT

“For a thousand years in Thy sight are but as yesterday, when it is past, and as a watch in the night.” (Psa. 90)

What a tremendous contrast between the Divine and human view of time? “The days of our years are three score years and ten,” verse 10. What a pitiful little measure of time it seems compared with the above. To glance back over the events of a thousand years as we would over the events of yesterday, everything as clear, as conspicuous, in all its varied details, and much more so, than the memory of our last twenty-four hours. Here the human side drops out, but the divine goes on. He who is from “Everlasting to Everlasting” looks forward over the next thousand years with all that involves, with the same ease as over the past. To Him the one was like a human yesterday, the other simply “Tomorrow.” Poor finite beings, how small we feel in the presence of eternal realities, and an Eternal God. And yet our time here is long enough to fulfill the purpose of our creation, and to those who are permitted to live beyond it, it is (generally speaking) “labor and sorrow.” Weariness of mind and body, and a longing for rest.

“The busy tribes of flesh and blood, With all their toils and cares; Are carried downward by the flood, And lost in following years.”

How small, how insignificant seems one individual life, amid the dense and surging tide of humanity, rushing into the ocean of eternity. And yet, how much it means to that individual himself, what potentialities for eternal joy or sorrow are embodied in that short period of probation. It means either the salvation of a soul for which Christ died, or its eternal loss; it means an eternity of holy joy and praise in the presence of God, or perpetual grief and sorrow for the opportunity that is lost forever. “So teach us to number our days that we may apply our hearts unto wisdom.” O may God solemnize our hearts and may we “stand in awe and sin not: commune with our own hearts and be still.” How true, that,

“Swift to its close ebbs out life’s little day, Earth’s joys grow dim, its glories pass away. Change and decay in all around I see, O thou who changest not, abide with me.”

O how my soul’s intensest longing speaks forth the last line in clinging supplication, as I solemnly realize the truth of the preceding ones. My thoughts fly over the ocean and the half century or more that intervenes since I first heard those deep solemn strains of that divinely inspired hymn. Once more as a child, I enter the ivy covered, old English Church beneath whose shadow rest the remains of my forefathers. Once more I take my place in the gallery with the other Sunday scholars. I listen to the sound of the pealing organ as they sing, “Abide with me.” Where are those throngs of worshipers, young and old, today? The greater number are quietly sleeping their last long sleep. My aged grandmother, then a brisk, vigorous woman, from whose saintly lips my young heart received its first pious instruction, long ago sweetly fell asleep in Jesus at a
good old age. When on other things her mental faculties became as a child's, her spiritual vision remained clear, and her prayers were a benediction to the hearer. My gentle mother who often sang and loved that hymn, after a toilsome pioneer life, rests in the quiet grave at Benkleman, Neb. Myself, weak in body and getting grayheaded, am still here. Only waiting till the shadows are a little longer grown. Glory to God.

And yet, dear reader, if you will forgive or excuse these personal allusions, those intervening years since childhood have been crammed full of incidents, simple or startling, replete with warnings, admonitions, and joyous and sad human experiences. What “Castles in the air” built in youthful days have come down with a crash, friendships formed, and later on shattered or concealed. What pleasures sought after and worldly follies indulged in only to find them “vanit- and vexation of spirit” “A fraud, a delusion and a snare.” How often recurred the question:

“O where shall rest be found
Rest for the weary soul.”

and in the solemn stillness of my weary sinsick heart a sweet voice whispered, “Come unto me all ye who labor and are heavy laden, and I will give you rest.” O had I obeyed at that early day how much better it had been for my future life.

Long, and often, I heard that heavenly invitation until the thunders of Mt. Sinai began to roar and the lightnings flash and warned me of the impenitent’s doom. Then, I grew desperate, thank God, and I said,

“I'll go to Jesus tho my sins,
Hath like a mountain rose.
I know His courts, I'll enter in,
Tho earth and hell oppose.”

Bless His holy name He extended the Golden sceptre and the suppliant lived, and the (eternal) life that is hid with Christ in God flowed thru my soul “A well of water springing up into everlasting Life.” Thirty-eight years have passed since then, years of spiritual joys, peace, and holy communion with God, yet broken by many periods of conflicts, temptations, trials and afflictions. Often sad, humiliated, and discouraged at my failures and blunders, my heart-wanderings and indifferences towards God till I have cried out, “O Lord increase my faith,” “Abide with me.”

Family cares, financial distress, broken health, disappointments and losses, providential blessings in acute crises, and divine comfort in adversity and sorrow have all had their part in the drama of the passing years.

The work of the ministry, begun in June 1882, has yielded its quota of the sweetest and richest joys man can experience this side of heaven. While not suffering from all the perils noted by Paul except the one, yet, “Weariness and painfulness” has dotted all those years, to an extent God only knows. I praise Him for His keeping power and sustaining grace; and for the deeper experience I have reached in later days, for the joy that fills my soul as I pen these lines, “For the means of grace, and the hope of glory.” Amen.

I have wandered far from my text and far from my original intention. To sum up, life is short at best but long enough for what it is intended. How are we spending it? for God, or for self? the “world, the flesh, and the devil.”

How will you face God at last, sinner, with these years of gracious probation behind you and lost forever? Had they been multiplied ten times and still wasted, would their memory be any sweeter? Nay, indeed. To those who have God this life is long enough, when
God says, "Come home," "The Master's summons is the servant's hour." Gladly, joyfully, he sees the cords breaking, the stakes pulling up, and the canvas of this earthly tent rending and he cries in faith amid the final collapse, "Hold Thou Thy Cross before my closing eyes. shine thru the gloom, and point me to the skies: Heaven's morning breaks, and earth's vain shadows flee, In life or death, O Lord, Abide with me, Amen." Richmond Hill, Ont.

THE MORNING COMETH.

BY W. R. SMITH.

In the early dawn of a March morning in 1869, I was standing as a sentinel on a high mountain bluff in the South West part of the then Indian Territory. To the East extended a wide open almost level plain, as far as one could see. It was warm and Spring-like, with the first buds on the bushes and trees back of me bursting into life, while a variety of birds were greeting the coming morning with songs of joy and cheer.

Above me the skies were clear, and the softly glowing stars were fading silently from view before the advancing dawn. I stood facing the East watching the increasing light and splendor on the morning sky along the far distant horizon, which kept steadily getting brighter before the advancing strides of the king of day.

How radiant with golden brilliancy they appeared as the sun cast across the land, his slivery shafts of light. It almost seemed from the glowing beauty and grandeur surrounding the open gateway of the day, that the heavens were rolling away as a scroll, revealing scenes of eternal glory in that sun-bright clime beyond. I gazed in awe and wonder at the scene, and have since thought that if God can make the dawn of day on earth so bright and glorious, what will be the fadeless beauty of the eternal morning as it breaks upon our enraptured vision on the evergreen shore.

Spiritually, I am looking with eyes of faith toward the morning dawn of the coming everlasting day, which cannot be very far away. This night life here has been lengthened out to more than three score years, and sometimes have dark clouds drifted across my skies, dimming the stars of promise for a season, but they have now faded away as the soft glow of light begins to tinge the dawn on the horizon of the coming day of glory. Like all others of my fellow pilgrims homeward bound to that City which hath enduring foundations, trials, sorrows, disappointments have been met with in the journey.

Along the wayside are many "little low green tents whose curtains never outward swings," where rest my fallen friends and comrades who I trust have already passed into the morning light.

Some say we are living in the fourth or morning watch of time's history preceding the dawn of the great last day. Perhaps they are correct, as the swiftly moving and wonderful events of the present period certainly foreshadow some great world change near at hand. Can it be that the gloom of this night life here is about to be swept away forever before the rapidly nearing splendor of the eternal day?

I know from practical experience how the night wearies one, for often as I have stood on the lonely picket post in the Western wilds of other days, how I would look up to the jewelled heavens, where the glittering hosts of softly glowing stars were shining calmly down on the earth and tried to tell by their slowly passing movements how long it would be till flush of dawn would
brighten on the skies and hilltops. In military life the fourth, or morning watch is regarded as the most important of all others, as it is then that the red savages would sweep down upon the camps in sudden surprise. So I believe that as the dawn of the bright and cloudless morning nears us, heralding the coming day of glory, a more constant vigil should be kept up lest the enemy overwhelm us in disaster and ruin.

In the gloaming night of this time world countless thousands of eager eyes are turned toward the future, watching and anxious as to what it will bring to them.

The material things of this earth are so fleeting in their nature that they fail to satisfy the immortal desires of the soul, and with longing expectancy they are looking beyond life’s vale and shadows, for the fruition of all their hopes and joys. No one who is trusting in Jesus will be disappointed when the morning breaks eternal bright and fair upon their vision. It will be the close of all earthly conflicts, troubles and sorrows, for the everlasting joys and pleasures of heaven.

Truly my soul waiteth for the Lord more than they that watch for the morning. I have sometimes in thought tried to realize what it would be to step onto the eternal shore and know it was to be my home forever, to breathe a new air and find it immortality, to hear the new song of redeeming love that would be our theme of praise to God thru endless ages. This glad time is rapidly nearing us, when the skies will brighten with the brilliant splendor and glory of the coming Prince of Peace, to gather His people home. May we be ready to greet Him with joy is my prayer.

Pryor, Okla.

“Obedience is better than sacrifice.”

THE IMPORTANCE OR OBEDIENCE.

BY LEAH COBER.

Dear readers of the Visitor.

While alone today and meditating upon the things of God and His leadings with me, I felt to obey my impressions and write a few lines for the Visitor. We read, “Without faith it is impossible to please God.” We also find that it is impossible to please God with out obedience. Our faith does not amount to much without obedience. We find in Hebrews 5:9: “And being made perfect, He became the Author of eternal salvation unto all them that obey Him.” It is not all those that say, “Lord, Lord,” but those that obey Him. Eternal salvation means eternal safety. One of the proofs that Jesus Christ is God was that He spoke to nature and nature obeyed Him.

In the beginning God said, “Let there be light and there was light.” He spoke to devils, and the devils fled. He spoke to the grave and the grave obeyed Him and gave back its dead. But when He speaks to man, man will not obey Him. That is why man is out of harmony with God. We must learn to obey God, for God wants obedience or we can not be in harmony with Him.

I John 2:11: “And the world passeth away, and the lust thereof, but he that doeth the will of God abideth forever.” If we want to get near God, we must obey Him. That is the quickest way to get near Him.

Obedience is a matter of the heart and not a matter of feeling. The truest sign that we love God is that we obey Him. I found it was not picking out things I liked to do, but it was doing what He commanded me to do that I found God nearest to me. When we make up our minds that we will obey, let it cost what it will, we shall have peace and joy.
What the Lord wants is not what we have, but ourself, and we cannot do a thing to please God until we surrender ourselves to Him.

We read while Christ was upon earth man was blessed by obedience. He said to one man "Go to the pool of Siloam and wash," and as he washed he received his sight. He also said to Naaman, "Go and dip seven times in Jordan," and while he was dipping he was healed. They were blessed in the act of obedience.

We cannot have friendship without obedience. Adam lost everything thru disobedience and the second Adam gained everything by obedience. We also read in I Sam. 15: 2: "And Samuel said hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice and to hearken than the fat of rams." What does our work of charity amount to if we are not obedient. God does not want sacrifice if there is disobedience. When we bring a lamb to God, that is sacrifice, but, if we are living in disobedience to God, that is no sacrifice. So long as we are living a disobedient life we cannot do a thing to please God. God wants obedience for obedience is better than sacrifice.

Let us obey God. It was the grandest day I ever saw when I made up my mind to obey God. Let us obey. It is the privilege of every one of us to walk with God every day if we will. When God and man work together, then it is that there is going to be victory.

There is not a blessing in the world God has not linked Himself to. We are not only to be called heirs, but joint-heirs, and all Christ has we have. All God does for Christ, Christ does for us. "He that overcometh shall inherit all things, and I will be his God and he shall be my son."

Dear ones let us go out and overcome the world. If we are not overcoming temptation the world is overcoming us. Let us go to God and ask Him to search us, to wake us up. And let us not think that just because we are church members we are all right. We are all wrong if we are not getting victory over sin. If we walk uprightly no good thing will He withhold from us. But if we do not walk uprightly, we cannot claim that blessing. We turn to Jeremiah 6: 16: "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein and ye shall find rest for your souls."

In conclusion I can say with the poet:
Oh, who may prepare for such glory untold?
And this moment decide and believe.
The king has declared that whoever will come
And submit, shall a mansion receive:
Obey and believe, and be washed from your sin.
And the Crown and the kingdom thru Christ you shall win.
Victoria Square, Ont.

ON THE JERICHO ROAD.

On the Jericho road there is service today.
For all who are ready to work or to pray;
Around us are lying the wounded and dying.
And few the Samaritans passing that way.
On the Jericho road leading down,
The Levite goes carelessly by;
Yet many who journey alone that way,
Are wounded and ready to die.
On the Jericho road you will find him today,
Your brother who wanders from Jesus away;
Oh wait not tomorrow his deep cup of sorrow,
Is brimming and bitter no longer delay.
On the Jericho road many forces combine,
To stifle the voice of the Spirit divine;
About us are lying the wounded and dying,
Go brother and pour in the oil and the wine.

THE MARTYR.

Deem not the just by heaven forgot,
Though life its common gifts deny,
Though with a crushed and bleeding heart,
And spurned of man he goes to die.
For God hath marked each sorrowing day,
And numbered every bitter tear;
And heaven's long years of bliss shall pay,
For all His children suffer here.
News of Church Activity

IN THE

HOME AND FOREIGN FIELDS

Addresses of Missionaries.


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


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

Jesse and Docia Wenger, box 109, Boxiburg, 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 Byster.

OUR CITY MISSIONS.

of Eld. T. S. Doner and wife.

Buffalo Mission, 25 Hawley St., in charge St., in charge of Peter Stover and wife.

Philadelphia Mission, 3423 North Second Chicago Mission, 6039 Halstead St., in charge of Sr. Sarah Bert, 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.

CHICAGO MISSION.

Report for month ending Apr. 15, 1914.

Balance carried over, $11.75.

Receipts.

Sr. Ellebarger, Anderson, Ind., $2.50;
Valley Chapel S. S., Ohio, $7.40;
R. J. Witter, Enterprise, Kans., $5.00;
W. H. Kreider, Shannon, Ill., $2.00;
Sr. Shirk, Chicago, Ill., $8.00;
Sr. Martin, Dixon, Ill., $2.00;
Sr. Kreider, Shannon, Ill., $1.00;
Bro. Winger, $2.00;
In His Name, $2.00;
Y. P. M. Chicago, Ill., $5.62;
Tatol, $40.52.

Provisions.

Sisters of Garret, case of eggs;
Sr. Steverson, Chicago, 1/2 bbl flour, sisters, New Paris, case eggs;
Sr. Gilbert, Polo, Ill., 2½ lbs. butter;
J. H. Bert, butter, Sr. Krider, 3 lbs. butter;
Sarah Hoover and helpers, Detroit, Kans., 50 pieces new made garments for children.

Expenses.

Groceries, $28.22; gas for lighting, $5.62;
paint, $4.20; Total, $38.04.

For the needy, $5.00.

We thank all who have so kindly come up to the help of the Lord in a financial way. We believe they are the fruits from prayers to God for His work.

Greeting to all saints,

Sarah Bert and workers.

6039 Halsted St., Chicago, Ill.

Phone, Wentworth 7122.

NEW BURN, KANS.

Greetings in the precious name of Jesus. Psalm 94: 15: "For the Lord God is a sun and shield: The Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." On Mar. 15, a protracted effort was begun at this place. Bish. Burkholder of Upland, Calif., who was on his way home from Pennsylvania conducted the services the first week until Bish. J. R. Zook of Des Moines, Iowa came. The attendance was good from beginning to end with the exception of a few nights, owing to the unfavorable weather and heavy roads.

The messages were delivered with power, which brought new light to the believer, and conviction to the unsaved. Sinners surrendered, and God's children consecrated. The Lord graciously magnified Himself in saving and cleansing power during this time: especially on Apr. 5, Sunday evening, when nineteen precious souls came forward to the altar and were graciously saved and made heirs of eternal life. Tears of joy and sor-
row were mingled together, and many confessions were made at the altar. They were real penitents, because of the wrongs that had been committed. It was a glorious scene to behold. It was a real heaven below. It is just marvelous what God will do when we let Him have His way in our hearts and lives.

We are glad to report that there were some forty converts who now have started for the kingdom.

I realize, it requires much praying on the part of the Christians to keep these young lambs in the fold. And may we be ready to help others at some cost to ourselves. And watch for the chances to do a little good every day. Let us become more like Christ. Bish. J. R. Zook could not labor with us longer than Apr. 6, Monday night, and as the interest was so good, we thought it unwise to close the meetings, so they were continued another week by Bish. J. N. Engle of Belle Springs for which we felt very grateful.

May God's richest blessing attend the work and follow our brethren who have so faithfully labored with us.

Elizabeth Lenhert, Cor.

MATOTO MISSION, AFRICA.

Dear readers of the Visitor.

Our hearts are filled with gratitude as we enjoy His love, help and presence day by day; also as we see what He has, and is, still doing for these precious souls on this part of His vineyard.

On Feb. 28, and Mar. 1, we had the privilege of enjoying another love feast at this place.

As usual on occasions of this kind we look forward with joy to having with us our co-workers from Mshabezi Mission as well as our native brethren and sisters from the different schools.

At this time they all arrived safely on Friday, Feb. 27, and after a good night's rest were ready to enjoy the services. It is inspiring when we can meet thus to worship our loving Savior and enjoy His presence together.

On Saturday morning there were social and preaching services and in the afternoon examination and baptismal services. Five souls were baptized, one of them an old mother of perhaps 70 years. She is now the oldest member in our native congregation.

Let us pray for her that she may, by her life, prove to her surroundings that Jesus is able to save and to keep from sin. By her walk and testimony we cannot help but say she is walking in all the light she has grasped. We praise God because He is able to save the old people as well as the young and now and then one is willing to accept the Light.

These precious souls have many tests and temptations of which we know nothing, but their ringing testimonies and their lives prove that God does deliver and keep them. Altho some do yield to the tempter there are those who are standing true and letting their light shine for the right.

Will you who know the worth of prayer join with us in praying for these dear souls that God may strengthen them and the faithful be encouraged to press on till Jesus comes.

On Sunday we met to commemorate our Lord's suffering and death. One hundred and thirty three natives and ten missionaries participated in this service.

It is encouraging, and we thank God for the souls who have been saved, but there are still many who are in darkness and whom we desire to see saved.

The work is growing, and often questions arise which are difficult to decide and which the native members, if consulted, can give light on, and we felt the need of a conference. Consequently on Monday and Tuesday following the love feast we met for our first native conference.

It was quite interesting to see the interest they took in the different subjects which were discussed and the spirit of love and desire for the right they manifested thru it all.

This meeting has placed new responsibilities upon them and we trust will be a help to them in standing true among their unsaved friends.

On Wednesday morning the natives all went to their homes, we trust better prepared to resist the great enemy of souls.

All day Wednesday and until Thursday noon we (the missionaries) spent in council for the benefit of the work.

On Thursday p.m. Srs. Baker and Book with Bro. Frey's children, and Bro. Winger, left us going by donkey wagon. Bro. Frey remained with us yet over night and went home thru the hills by bicycle. Sr. Frey
remained a few days expecting to go to Bul-
awayo then home by train.
Thus another time of fellowship and wor-
ship is in the past and each one is again
on his or her battle-ground fighting for Jesus.
Truly we have a great enemy to fight but
with Jesus as our Captain we can conquer.
We had some rain and mist during the
days of the meeting but now the weather
seems more settled again.
The school work is progressing nicely with
an enrolment of forty-five pupils.
We still crave an interest in your prayers
for us and the work, that God may be glori-
used thru the salvation of these precious souls.
Yours in Jesus Name,
Mary E. Heisey.

FROM INDIA.

May 4, 1914.

Adra, B. N. R., India, Mar. 24, 1914.
Dear friends in the Home lands:-
"Behold God is my salvation; I will trust
and not be afraid; for the Lord JEHovah is
my strength and my song; he also is become
my salvation" (Isa. 12: 2).

As I was looking thru my Bible for a few
words of salvation, my eye fell on the above
words. They are so expressive of the feel-
tings of my heart at this time. When I
wrote you my last open letter it was done
in much weakness, and since that time I had
a number of back sets, which were allowed
by my Lord for the deepening of my ex-
perience in Him and bringing me in still
closer relationship with Him and His saints.
I cannot express the gratitude I feel for the
sympathy and help by prayer of the many at
home and in this country, and the encour-
agement received by messages from interested
ones, have all had a buoyant effect. At this
writing I am glad to report the returning of
my strength to such an extent that I am able
to take up much of my usual work. I can-
not tell you how thankful I am for this, that
I am again able to participate in the work
I love so much, "Bless the Lord, O my, Soul,
and all that is within me, bless His holy
name."

While I have, as it were, been laid aside,
others have been going on with the work
Not as much has been done as there would
have been had there been no sickness. Bro.
Herr soon regained his strength so as to be
able to tour amongst the villages. The Lord
also used him mightily in a revival in Cal-
cutta and also amongst our own people. The
Lord certainly has favored him with a gift
in Bengali. We enjoyed to see some of our
dear people again revived and coming back
to the Lord. For some time the enemy has
been triumphing over some of the flock by a
disunity amongst them, but victory has come
even in this.

We are certainly glad to hear from our
many friends, and for the interest they are
taking in the work. This is in answer to
prayer. One young man writes from Min-
nisota, “I am much interested in your work
and desire to help with my prayers and
means,” and sent us at the same time an
offering that proved what he said. Another
young man that has recently taken up a
homestead in Idaho writes, “I am much in-
terested in the missionary work in the for-
eign fields. I would like to know more
about the work there and what it costs to
support a missionary in India per year. I
hope some day to be able to support a mis-
sionary in India.” Others are inquiring
after the support of Indian helpers while
some are interested in other parts of the
work. A brother writes concerning the bung-
alo we are building, “I heard of your
building the new mission so was impressed
to send you the enclosed.” This is all very
encouraging to us in our efforts in behalf of
the millions yet out of Christ. When this
bungalo is finished it will mean a mission-
ary is living amongst a large number of peo-
ple and many more will be reached with the
gospel. $100.00 will buy a plot of ground to
put up a house for a native preacher, $60.00
to $80.00, will support such a preacher. The
support rises because of the hard times in
India. These statements are made for the
benefit of those inquiring. May we hear
from you. May Isa. 41: 10 be yours.
Yours in Him,
D. W. Zook.

LOVE FEAST.

Indiana.

Elkhart, ..................June 6, 7
Delegates and members of Conference from
the West kindly stop off on their return
from Conference, and pay us a visit.

Illinois.

Franklin Corners, ..............May 30, 31
All are invited to these love feast.
PUBLISHERS' NOTICE.

To Subscribers—1. Our terms are cash in advance.
2. When writing to have your address changed be sure to give both old and new address.
3. The date on the printed label will show to subscribers when their subscription expires.
4. If you do not receive the Visitor within ten days from date of issue, write us at once and we will send the number called for.

To the Poor—who are unable to pay—we send the paper free on the recommendation of others or upon their individual requests. Individual requests must be renewed every six months as a matter of good faith.

To Correspondents—1. Articles for publication should be written on one side of the paper only. Write all business letters on separate sheets.
2. Communications without the author's name will receive no recognition.
3. Communications for the Visitor should be sent to the Editor at least ten days before date of issue.

GRANTHAM, PA., MAY 4, 1914.

TRACTS.

What We Believe and Why We Believe It, per hundred, 20c.
An Interesting Conversation, per hundred, 15c.
We Would See Jesus, per hundred 15c.
Repent for The Kingdom of Heaven is at Hand, per hundred 15c.
Death Eternal, per hundred, 15c.
Retribution, per hundred, 15c.
Prayer, per hundred, 15c.
Scriptural Head Ceiling, per hundred, $1.25.
The Worm that Never Dies, per hundred, 5c.
Points for Consideration, per hundred, 12c.
Scripture Text Envelopes, per hundred, 20c.
Scripture Text Mottoes, $10.00 worth for $6.00. Postage extra.

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

MARRIAGES.


OBITUARY.

EBERSOLE.—Adam Ebersole died at the home of his son in Conoy Twp., Lancaster Co., Pa., Apr. 9, 1914, aged go years, 5 months and 21 days. He is survived by his wife, one son and wife, one brother, two grandsons and four great-grandchildren. One son and one daughter predeceased him. Funeral services were held at Falmouth on Easter Sunday in charge of Bish. Aaron Martin, assisted by J. N. Martin and Jno. Brinser. Text, Psal. 90: 14.

ARNOLD.—Sr. Mary Arnold was born Mar. 3, 1854, died at the home of her brother-in-law, Alfred Bowman in Buffalo, N. Y., Apr. 16, 1914, aged 60 years, 1 month and 13 days. Deceased was converted and united with the Brethren twenty-five years ago. She suffered from a paralytic stroke, became unconscious and died in five hours, without a struggle. There remain to mourn her demise three sisters, Sr. Alfred Bowman, Buffalo, Sr. John Winger, Springer, Ontario, and Sr. Henry Winger, Rainham, Ontario. Funeral services were conducted at the home of Mr. Alfred Bowman by Eld. Girvin Bearss. Interment in Pine Hill cemetery, Buffalo, N. Y.

WILSON.—Martha M. Wilson, wife of George Wilson, was born in Ireland, July 12, 1844. She came to Philadelphia in 1863, died Apr. 10, 1914, aged 69 years, 9 months and 28 days. She leaves husband and eight children to mourn her departure. Catherine, of Butte, Montana, and Isabel, Mary Sarah, William, George, Robert and Albert of Philadelphia, eighteen grand children and five great-grand children. Surely we miss her in our home, yet we have the confidence that, "God doeth all things well," and in humble submission we can say "Not our will, but thine be done." It will not be long, and we will join our loved ones who have met where pain and sorrow are felt no more, and where parting is never known to come. Funeral services conducted by Rev. C. Heathcote (Lutheran) and Eld. S. G. Engle, were held at her home. Text, Psalm 23. Interment at Northwood cemetery.

"Dearest mother, thou hast left us, H. r e thy loss we deeply feel. But 'tis God that hath bereft us, He can all our sorrows heal."
LOVE FEAST.

Pennsylvania.

Mastersonville, May 6, 7.
Fairland, Communion, May 17.
Elizabethtown, May 27, 28.
R. R. Station, Greencastle, June 9, 10.
Mechanicsburg, June 6, 7.
Come via Pottstown thence by trolley to Tra'e.
Peque, May 23, 24.
Come via Millersville. Leave car at Morton's shop.
Silverdale, May 9, 10.
Lykens Valley, Free Grace Church, May 30, 31.
Services begin at 2 p. m. May 30.

Ohio.

Highland M. H., June 6, 7.
Paradise M. H., Wayne dist., June 13, 14.
Cordial invitations are extended to attend these meetings. Especially ministers.

Kansas.

Bethel, May 9, 10.
Brown County, June 9, 10.
Clay County, June 17, 18.

Ontario.

Black Creek, May 30, 31.
Markham, June 6, 7.
Wainfleet, June 13, 14.
Waino, June 13, 14.
Nottawa, June 20, 21.
A hearty invitation is extended to all.

SUBSCRIPTION CREDITS.

Apr. 10 to 27.

TAKE THE CROSS AND FOLLOW JESUS.

BY M. ALICE KEEPER.

Take the cross and follow Jesus,
where He leads you gladly go,
Follow Him through all life's journey
He will guide you safely through.
Should the cross sometimes seem heavy,
Never feebly lay it down,
He has promised to the faithful,
in the glory world a crown.

Take the cross and follow Jesus,
Think not, there's no cross for thee,
For our Savior taught us saying,
"Would ye be disciples of Me,
Take the cross thyself denying
And thus daily follow me."

Only when our journey's ended
May we from the cross be free.

Take the cross and follow Jesus,
Take it, There is one for each,
And if you sometimes should wonder
At the lessons He would teach,
Then don't tear but trust in Him,
Where He leads you, follow on,
Some day you shall reap in gladness
From the seed, in tears, here sown.

Take the cross and follow Jesus,
Follow in the way of right,
You will find His yoke is easy,
And His burden, oh so light,
To the willing, never heavy,
Does the cross of Christ appear,
Only those who're disobedient
Look at it with dread and fear.

Take the cross and follow Jesus,
Follow Him unto the end,
You shall find when most you need Him
He will be a faithful Friend.
He will not forsake nor leave you,
When all human aid is vain,
But He'll take you home to glory
Where His love's ones with Him reign.
OUR YOUNG PEOPLE.

TESTIMONY.

Dear readers of the Visitor.

Greeting in Jesus' dear name. I will try and give my testimony thru the Visitor being prompted by the Holy Spirit to do so and I wish to obey as obedience brings many blessings. I wish to follow Jesus and do His whole will at all times. I am happy in this good way and wish I would have obeyed and become willing to follow the Lord before I did. I hope these few lines will be encouraging to some one.

I always enjoy reading the Young Peoples' Page, also the rest of the Visitor, and I wish many more would write for this page.

Your sister in Jesus.

Lydia H. Brubaker.

Mechanicsburg, Pa., Apr. 22, 1914.

LIVING ON VICTORIOUS HEIGHTS.

Some Secrets of Overcoming Grace.

Are you tempted by evil? Are you sometimes an overcomer and sometimes overcome? While we can never hope always to be free from temptation, yet we can always be overcomers. True, we have a strong and subtle foe to fight, but we also have good weapons and a strong and wise helper. We should not be willing to let the adversary have one victory. He knows that if he can defeat us again and again we shall finally become discouraged. This is just what he has been working for from the beginning.

Some, if they do not live in sin, live so close to the territory of the enemy that, a cloud and mist of darkness and gloom ever float over them from the dark regions of sin. They are ever looking backward with remorse at their crooked paths and at their failures, whereas God intended they should be singing songs of victory, high on the table-lands of His grace, where sunshine and hope abound, far from the swamps of evil desire.

The path to sin is not walled up. Satan places no sign-boards stating, "This is the road to defeat and final ruin," but he joins his path onto the Lord's path. He makes it look very attractive and more easy to travel. The path inclines a little downward, yet only a little at first lest the steepness should frighten instead of allure the travel-ers in the way of righteousness. But he reserves the fast descent until one is well on his way, and when hope of return to the path of righteousness is either almost or forever gone.

Satan does offer attractions to the young to keep them on the low plane of the world. Before Jesus entered the ministry he offered to make Him ruler over the whole earth if He would fall down and worship him. Today he offers the young saint worldly possessions and popularity if he will only compromise the way of the truth. Sad to say, some yield, but others like Moses of old, "choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." There are worldly amusements and indulgences which are not altogether demoralizing in themselves, yet in which the young Christian dare not indulge lest they steal his love for God. The word says, "If any man love the world, the love of the Father is not in him." If Satan can get him to start a life of pleasure and carelessness, he will sow the fair soil of his mind with many questionable seeds, from which he hopes to reap a rich harvest of sin.

Therefore, the Lord gives the Christian many commands. One of these is, "Watch and pray." Many who have gone the way before and enjoyed abounding grace, have left the same instructions to watchfulness and prayer. Then pray—pray in secret, pray in the family circle, pray in public—but always pray earnestly.

Along with prayer and watchfulness comes the duty to study. How much strength we can get from this! When the Christian studies God's Word he becomes well informed of the pitfalls and by-paths of Satan. Without study we can not become wise unto salvation. God works with His Word. As we read and receive new light we are given fresh grace, and become more in love with both Book and the Author. As we go forth to put into practise all we have thus learned, we realize that God has at the same time been giving added strength to walk in the new light. Thus we easily live in triumph over the allurements of sin.

Instead of being a slave to sin, and a discouragement, the Christian now bears kingly rule. How he loves God, His Word, and His people! As he soars above the low things of earth he is far from envying the world. He rejoices in his sweet fellowship with God thru the Spirit.
"Surely," thinks the young Christian, "this is the height of God's will to me!" But there is danger here. Many a young Christian has gone this far, and not understanding, failed to get farther, and has become discouraged. There are other just as great duties as to become victorious over sin. The Word of the Lord enjoins "being fruitful in every good work." How necessary are good works to our spiritual life! The fact is God has been giving us the past blessings to prepare us for these duties. Many of them require very little time or labor. How many cheerful looks, encouraging words, and acts require only the desire to be useful! Yet how they help both the receiver and the giver.

As the young Christian is in prayer to his God he remembers the poor, destitute invalid in the community and prays God to supply that one's need. As he arises from prayer he says, "You could supply that one some of the necessities of life." As he goes on his errand of love, how his heart leaps with joy! Far from feeling this a duty which he is bound to do, he feels that the Lord has exalted him in making him a helper in blessing the world.

He delights also to pray for his brethren and sisters in the church. He prays for the salvation of his young associates, his neighbors, and all men until his heart is full of holy love and concern for them. As he meets them from time to time, his thoughts are often of their spiritual welfare. The Lord seems to take his tongue and use it for their benefit. Somehow as they go on their way they seem drawn a little nearer to the way of the Christian.

When he meets with God's people he has a testimony glowing with love for God. How he delights in honoring and praising God by telling of his gracious dealings with him! His testimony is an encouragement to many. He never offers a dry, formal prayer, for he has learned in secret how to reach the throne of grace. His young brethren seek his counsel for he always has a victorious experience. He delights in obeying God, and God delights in honoring him. The former pleasures while in sin hardly come to his mind. In fact, he has no time for them, so busy is he in doing good. Who can determine the extent of his future influence? It would be useless to try to induce him back to the borderland and lowland experience. —Selected.

THE PLEA OF A LOST SOUL.

Written Before Committing suicide.

The following extracts from two letters written to Paul C. Brown, field secretary of the California Christian Endeavor Union, by a young girl just before she committed suicide, contain warnings that should be heeded by all, especially Christian young people.

Oakland, Cal., March 21, 1913.

Dear Sir: I am going to write to you a long, long letter and tell you something that no one knows yet, and when I am thru I am going to start down the last slide that stops in the center of hell itself. The real reason for my confession will be very evident before I close this, my last letter on earth. I am going to write plainly, I am going to tell you my life's story; I am going to tell you some of the heartache, the agony, the anguish that we suffer. I am going to warn mothers about their daughters, I am going to put your hands something that will speak in letters of blood from the very gates of hell itself. I am going to try to save some other soul from this hell with my last breath. This very paper is bought with the price from money I would have spent for liquor. I am going to save you, as it were, and have you stand with me on the rim of hell and look down among the souls of girls who have lost their balance. I want you to see the agony, the anguish, the despair. I want you to hear the souls cry out in despair—and then I charge you to tell this story wherever possible, warn all young people you meet not to wander from their Savior. The only safe thing for young people to do is to keep close to their Lord. Tell them in no uncertain notes the inexpressible agony, remorse, anguish that may become theirs if they do not keep close to their Lord.

When you get this I will be non-existent, Mr. Brown, and there will be no one to mourn, no one to care, no one to weep or miss me, but if I can save one soul by exposing my life, perhaps I may not have lived in vain after all.

My parents were "Christians," but love did not rule the home. Church appearances were adhered to, but the week-day life was a sham. My mother did not tell me the vital facts of life, the purity, the divine purpose in my body. My mother thought innocence and left me unwarmed. Oh, if mothers only believed in the pureness, the majestic sweetness of motherhood and...
then watched their babes with an eagle eye
and would talk these things over in a right
way! If some mother could only hear the
moan of this little girl of nineteen years in
my room now! Oh, if my mother had only
told me what it meant to be a girl! I am
not speaking now of the girls who know what
they are doing but are forced to it by money
troubles. I am only speaking of those who
learn life's lessons, who feel nature's call to
mate because of too much freedom with the
boys of their own set, the card parties, the
dances, skating rinks, etc., where their emo-
tions are aroused and they do not see the
danger rocks.

Oh, where is your Christ? Is he a stone
image, is he an idol? Is there not real joy
even in religion to make the young people
happy without these things? Oh, when will
the church people get close enough to their
Savior so that they can feel His heart of love
beating and find Him their pleasure?

Yes, Mr. Brown, I once knew the sweetness
of loving Him, but now the gates of hell are
closing behind me, and I am here because of
a dance given in a church parlor. I did not
know it was wrong to let a young man take
me for a walk alone. I was only fourteen.
I learned that night the sweetness of being
kissed. It was only a matter of six days
from that day before I had taken the first
step down and nothing happened, no one
knew; then again and again, and then a
scandal, and I was sent from home disgraced,
yet was I to blame for my ignorance?

Once upon a time I gave my heart to Jesus
Christ, and loved Him, but now—what a
change! Even after my fall I did not sink
very low. I rallied because of my Savior's
love and tried to be good. I studied and
studied and wanted to fit myself to warn
girls. Finally I met and loved the son of a
minister. My story was repeated with this
exception—he did not play fair. From that
time I went the pace . . . .

My case now is hopeless, but there are ma-
ny young girls who have not yet taken the
step. If those who profess to know Christ
would only live as if they knew Him. Oh, I
know it is not His fault that I am here, it is
not His fault. Oh, you people who profess
Christ, oh, hear me calling from the very
gates of hell, love Him, tell others of Him,
keep close to Him. Tell the young people
that the world and all its pleasures are only
traps for their feet. Oh, the heartache, the
sorrow, away from your Lord Jesus. Hear
me, once pure as you are, with out-stretched
arms, with tears in my eyes, warning you of
the broken hearts, the pain and mental suf-
fering, the sleepless nights, if you leave your
Savior. The world may glisten and invite
you, but it is all sham. Christ is all that
is worth while. The world turns to brass
and gall when it has lured you away, and
then laughs at your emptied, seared soul. It
is not necessary that you go to the depths of
sin to feel its sorrow and anguish.

Monday will see me out of this world forever, unmissed, unloved, unmourn-
ed. Oh, that some one really cared. That
God could reach me now and help . . . .
This is the last good-bye—remember the souls
of the young people you meet, and oh, warn
them, before it is too late.

A heart-broken, lost soul, bound for hell.

(Name withheld)

Second letter, received about one week later.

San Francisco, March 24, 1913.

Dear Mr. Brown:

This letter, Mr. Brown, will be sent to you
one week later, one week after I am dead,
for tonight I cease to exist. I am leaving
this with friends to be sent one week from
now. My object? To speak to you as tho
from the grave and that what I say will be
the more impressive.

I have not always been degraded. I once
knew the peace and joy of a surrendered
life and good society, people of refinement
and education were my friends; but the plea-
ures of this world allured, the dances, the
cards, the wine, and I was swept off my feet
into the swirling waters of sin and suffering
and now—suicide. I met many poor delud-
ed girls and some boys who had had church
training and Christian parents, and yet, there
they were, in sin. Why? Mainly because,
according to their own words, the churches
had failed to live and preach Jesus Christ.
The members of their own families were pro-
cessors but not possessors of the Lord Jesus
as a living reality.

SOMEONE.

Somebody did a golden deed
Somebody proved a friend in need
Somebody sang a beautiful song
Somebody smiled the whole day long
Somebody thought 'Tis sweet to live
Somebody said I'm glad to give
Somebody fought a valiant fight
Somebody lived to shield the right

Was that somebody you?
THE FOUR PLANTS.

An old teacher was once taking a walk thru a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth was a full-sized tree. The tutor said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now, pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall, tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits. When they are young we can cast them out readily, but only divine power can uproot them when they are old." —Selected by Samuel M. Engle, St. Catharines Ont.

EASTER.

BY E. ELLIOTT.

On that blessed Easter morning when Jesus Christ arose,

To the joy of His disciples, and the terror of His foes;

And the true and faithful women, came with sad and weeping tears.

When they found that He had risen, O it was a glad surprise.

When the angel guard informed them, that the weary thorn crowned head,

And the scourged and sword pierced body, was no longer with the dead;

Saw the hallowed tomb was empty, and the grave-clothes laid away,

Grief and joy were so commingled, that they knew not what to say.

Jesus Christ your Lord is risen, yes risen from the dead,

Don’t your saddened minds remember, the solemn words He said:

Of His death and resurrection, and the things that were to be.

When the blessed Lord was with you, as ye walked in Galilee?

Then Jesus said, “O woman, Why dost thou mourn and weep?

Who is it thou art seeking, with love so pure and deep?

Turning, Jesus just said, “Mary,” then she knew her risen Lord,

And cried with joy, ‘Rabboni,’ while in rapture she adored.

“Go tell my loved disciples, be sure tell Peter too,

That I am truly risen, and this message gave to you;

And I will go before you, down into Galilee,

As I before had told you, your Lord you there shall see.

O the blessed joy and gladness, when the little band did meet,

And they saw the cruel nail prints in His holy hands and feet;

For they thought it was a spirit and their souls were filled with dread,

But their fears were quickly scattered, by the cheering words He said.

“MUCH MORE THAN THIS"

A SERMON.

The Lord is able to give thee much more than this.” II Chron. 25:9.

There was a certain king of Judah Amaziah. He expended thousands of dollars in a transaction that dishonored God. When a man of God admonished him, he made the plea that if he did what God wanted him to do, he would lose all this great sum of money. The man of God gave the triumphant reply, “The Lord is able to give thee much more than this.” When we read this, we felt that nearly everybody has had some “this” which has come into his life as a barrier to obeying God. We do not know what kind of a “this” came; it may not be of money, but something you value more than money. What kind of a “this” is between you and doing the perfect will of God?

The following are some of the difficulties you may meet:

1. Money. Many would have to make a financial sacrifice if they would be obedient to God. In this age in which we live, when so much of world-
ly possessions, power and pleasure can be purchased for money; in this material age, this money-loving age—the sacrifice that many are called to make is a money-sacrifice. Some are not satisfied with an ordinary business, but introduce some elements that are not legitimate, so that they can haste to get rich. People will sacrifice the right, sacrifice the peace and sacrifice God, to get gain.

Amaziah said to the man of God, “But what shall we do for the hundred talents which I have given the army of Israel?” He thought that it would be a terrible loss. He said this when he had the direct command of God to do a certain thing; he took time to parley and say, “If I obey God I’ll lose.” We have never seen anybody who lost by obeying God, and being faithful to Him. We heard of a wine merchant who came to a woman in London, who kept a small shop to sustain her family. He said to her, “I would like to introduce some of our wines, you can make a larger profit on them than on anything else.” The woman answered, “I am a poor woman, and I have a family to support, but I believe that God will not forsake me if I am engaged in an honest business.” A few years passed; there was not a store in the place that prospered like that store, but very few knew of the sacrifice she had made. A friend came one day and said to her, “Please explain why it is that people come from all parts of the city to deal at your store?” The woman said, “It is because we put right doing and serving God, before everything else.” He questioned further, and she said, “My son, you are good at mathematics, calculate for this gentleman, how far God can draw a customer for a soul that trusts Him.” God gives “much more than this” when we make any material sacrifice in faith.

2. Fame. Some think more of the praise of men than of anything else, and would sacrifice all for this. While reading the life of Francis Xavier, we learned that he was of wealthy parentage; he attended the University of Paris, attracted many by his unusually brilliant intellect, and lived a life of great popularity. He seemed to have an idea that he was going to be a famous man. After a time he was called to the chair of Philosophy. Everything seemed to come his way; he had a high position and his fame extended. The praise of men was the sweetest thing to him. One day there came to that place a poor old lame man, very uncouth in appearance; he seemed to occupy the opposite pole from Xavier. This fame man came to him quietly, and said, “What shall it profit a man if he gain the whole world and lose his own soul?” You might have thought that the brilliant Xavier would have resented those words, but he was strangely attracted by them. As the days went on, his brilliancy and fame increased. The lame man came again, and whispered the same message in his ear, “What shall it profit a man if he gain the whole world and lose his own soul?” God used that simple message, and there was given to Francis Xavier a vision. He saw that all the fame, pleasure, and popularity of this world, were but as the apples of Sodom, that seemed so fair, but when you put them to your lips, they turn to ashes. Xavier laid aside his professorship, wealth and fame, and lived a life of humility and sacrifice. If a man in the twilight-time of Christianity made that sacrifice, what ought we to do, who are living in the light of the noon-day sun? “The Lord is able to give thee much more than this.” The Lord gave to Francis Xavier in his suffering, self-sacrifice and poverty, far more than he ever gave up. If he had
known then how his self-denying and heroic life would speak to the hearts of thousands, it might have given him an added joy when he gave up that professorship. May God give to His people, and to those who hear these words, a similar spirit of true sacrifice, for the sake of Jesus, and He will "give much more than this."

3. Knowledge. We remember the time in our own experience when we were ambitious to receive a certain literary honor. We came to see the truth of the fullness of the Holy Spirit, and this ambition was the thing God touched. Was there willingness to give up honor and learning? He desired it that we might be more useful. We were willing to sacrifice ease, money and time, even willing to sacrifice time for prayer, time for Bible study and time for the winning of souls, to gain that honor. When God made it plain that all had to be laid at His feet in order to be filled with Himself, the sacrifice was deliberately made, and God gave much "more than this." His presence became more real, the Word of God opened with clearness and understanding, and His power was manifested in the salvation of souls.

4. Worldliness. Jenny Lind had a great heart, as well as a magnificent voice. She retired from the stage and from public life, and in her biography we looked for some hint of the reason for her decision. As we read we noticed the following: Some little time after she had retired from the stage, she sat in the eventide, as the sun was setting, reading the Bible. What a beautiful picture; the woman who had sung for thousands and thousands enjoying the Word of God. Some one approached her and said, "Why did you give up the stage, when you were enjoying such wonderful triumphs why did you give it up?" She raised those expressive eyes, and looked toward the beautiful sunset, where the glory of God was manifested, and said, "Because it made me think less of that (pointing to the glory of the sunset) and nothing of this (pointing to the Word of God)."

That was a wonderful testimony from a woman who knew. If Christians could see what they miss by indulging in worldliness, we would have no trouble in persuading them to lead lives of separation and lives of devotion.

5. Power. Is your "this" an ambition for power? There is a worldly power and a spiritual power, but the secret of abiding power is to take the power of Jesus, the power of the glorified Lord. It is only as we realize our insufficiency, that we can lay hold upon His all sufficiency. It is only as we yield the natural and worldly that we can have the supernatural and the spiritual. It took the desolation of the crucifixion and the failure of carnal hopes before Pentecost and the fullness of the Holy Spirit could fully come. "Ye shall receive the power of the Holy Spirit coming upon you."

6. Home and Country. Home and Country often stand in the way of doing the perfect will of God. God is pleased with His children when they have the pilgrim spirit. He desires us to hold but lightly to this world, ever willing to sacrifice ease and comfort for the Lord Jesus Christ. You remember Abraham, the wonderful life that looms up from the Old Testament times. We see him going forth from home and country in obedience to the voice of God. God gave him "much more," not only the Land of Promise, but that "city which hath foundations, whose Builder and Maker is God." Our devoted students who are called to the Foreign Mission field can obtain real encouragement here.

7. Friends and Relatives. There are those who are so tenacious of cer-
tain friendships, which the Lord asks them to forsake, or they let loved ones occupy the place of pre-eminence in their lives, which belongs to God alone, that they miss His highest and best. We have never seen anyone yield up an earthly companion for the sake of Jesus, who has not found far greater blessing thru someone else. We have never seen anyone give Jesus first place and suffer loss. "There is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands for My sake and the Gospel's but he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come, eternal life" (Mark 10: 29, 30).

8. Pleasure. It is often said we cannot give up the pleasures we are having in the world, and therefore we will not start in the way called Christian. Brethren, five minutes of joy that thrills the heart of one who meets Jesus face to face, is worth more than all the human, natural joy of the world. He who would fathom the unfathomable depths of the joy that is in the heart of God, let him begin to sacrifice for the sake of Jesus, and to practice the denial of self.

9. Own Way. Some have the hardest time to yield to their own way. They will give up money or friends, but they will insist on having their own way. Nothing seems so sweet to them as to please themselves. They have never learned that the sweetest thing in all the world is the will of God. The impassable barrier of self-way has to be removed before God can give us all that He has for us.

10. Our Very Selves. By going deeper, we find the stone to the sepulchre that keeps us from seeing the face of Jesus is ourselves. We believe in the substitutional idea of the death of Jesus Christ. We believe that Jesus died in our stead, in your stead, but we believe farther. We believe in the substitutional idea of the death of Jesus to such a degree, that we believe that God intends that the very life of Jesus Christ should take the place of our life. He not only takes our place in death, but takes our place now. Blessed displacement, no room for Moses to minister in the tabernacle because there was so much glory. No room for self, because filled with Him. "Not I, but Christ," truly "much more than this."

It might be well for us to consider a FEW reasons why God has promised to give us "much more" than that which we surrender to Him.

1. Appreciation. The first is a very plain reason, viz., because God appreciates and rewards everything we do in His name. Nothing is lost which is done unto Him. Adoniram Judson, the first missionary from this country to the heathen, was sitting, in his old days, alongside of his wife. He had moaned the fact that, altho the Lord had marvelously blessed his ministry to the heathen, all his efforts to bring blessing to the Jewish people had proved of no avail. Just then his wife read from a missionary journal, that an account of the life of Dr. Judson, translated into German, had fallen into the hands of some Hebrews, living near the Black Sea. They were so impressed with it, that they came to believe in the Lord Jesus Christ, and sent an earnest plea that a missionary be sent to them, to preach the Gospel. Dr. Judson was almost overcome with emotion, and said to his wife, "Love, what you read frightens me, I find there has never been a prayer, there never has been any service, but it has brought some answering result." It is blessed to think, that even if we miss the praise and appro-
bation of men, the living God bends down and whispers "Thank you," and also gives us "much more."

2. The Law of Exchange. Everything God gives us, He gives us to exchange for something better. His gifts are counters of exchange. We never receive more unless we let go what we have, and when we do this, under His direction, we always gain infinitely. When one goes abroad and travels through different countries, he has to have his money exchanged. Our money, talents, time, must be exchanged into the enduring, something that will pass in eternity, something that will outlast anything we naturally have. God will change the natural into the spiritual. The things that belong to one plane are to be transmuted into possessions of a higher plane. Some one says, "I cannot see why God permitted that loss, that sorrow." God meant it to be an occasion of exchange. He desired you to commit it all to Him, and He would see that you received "an enduring and a better substance."

3. Law of Compensation. God has a wonderful law of compensation. If a man steals five dollars from you, he has lost more than he has gained, and he has lost more than you. He has lost his character, and if he has a conscience, his sense of peace. He has lost infinitely, while you have lost only five dollars. This law of compensation metes out judgment upon the wrong doer, and blessing upon the right doer. We lose a little for God, and He more than makes it up. Sometimes we lose our property, but "take joyfully the spoiling of your goods." We are apt to take it grumblingly and growlingly, but God says, "joyfully." Another says, "I would not care, but it involves a principle and because it involves a principle, I lose my temper." God says, "Take it joyfully as from Me, and you will find there is another and a mightier principle involved, that I will give you 'much more than this,' by the heavenly law of compensation."

4. Law of Sacrifice. It is only by this law, the law of sacrifice, that the law of exchange, and the law of compensation can be made to bring forth their best results. This law is the best foundation law of the universe, and has its source in God's own heart of love. God's great and marvelous gifts are only received by sacrifice. A little boy has five grains of corn, and says, "I wish I had a thousand grains of corn, the same as these." The only way for him to get the increase is to part with the five grains. He must put them into the ground and let them die, then, five cornstalks will come up, and with care he will get his thousand grains of corn. Many of us would like to have the thousand grains without parting with the five. May God emphasize this wondrous law of sacrifice, which is the only secret of increase. This law of God is written in revelation and in nature. God Himself fulfilled this law. The Lord Jesus Christ had to die before He could bring millions of souls into glory. There is no true philosophy that does not recognize this fact. The worldly philosophy leaves out Christ and His sacrifice. It omits the very principle by which God works everywhere.

There may be some who hear these words who are almost persuaded to be Christians. There are some things that you will have to give up. You need no further word, simply forsake your sins and your self. Receive the Christ as your Savior, and you will find how "much more" He has given you than you ever hoped to obtain.

Perhaps you are already a Christian, but you have never lived a life wholly devoted to God. You may be thinking of the thing or things which you will


have to sacrifice; rather think of the Lord's promise, "able to give thee much more than this." Yield to God, and hinder Him not from giving you all He has. The Lord is "able to give thee much more than this."—Sel.

TIM KING

He was as queer a specimen of humanity as you ever saw. He may have been twenty, and he may have been more, for the only way to get at it was by guessing. He had been born small and had never gotten over it. There was nothing large about him but his feet and his mouth. His hair was straight and his nose was crooked. He had lots of good points in the shape of bones, and they stuck out in all directions. His eyes were not bad-looking eyes, only there was a scared look about them, as if he had been driven out a good deal more than he had been invited in. If he had ever had a good meal he had nothing to show for it, and there are good reasons for believing that his diet had largely consisted of fresh air and water. Both are good in their way, but not always nourishing. His ragged coat fitted him too much, and his abbreviated trousers fitted him too little. He was of the earth earthy, and no one would have mistaken him for an angel. Bath-tubs and kindness had never been his portion, while hard knocks and hunger had been his daily companions. He probably had parents once, but who they were, or what, he never knew. He was the only evidence that they had ever existed, and his appearance and their disappearance seemed to have occurred at the same time.

From his own account he belonged everywhere, lived anywhere, and his home was nowhere. He began life with nothing, and had held his own. He was proud of the fact that whereas there was a time when he had not a rag on his back, now it was covered with them. He was as well up in spelling and reading as he was in Greek, and of the latter he had never heard. He had an old look, but a young way—in fact, he was a little child well along in years. Add to this the marks of the drink, and you have his picture, and under it you may write Tim. That was his name—no prefixes or affixes—just plain Tim. Do not throw this picture away, for you will like it better as you study it more.

He came in at the mission door one night, and then stopped abruptly. It was all strange to him, and ere he proceeded farther he wanted first to learn if he had not gone too far. He gladly accepted the offer of a seat up near the front. The one thing that had drawn him in now held him spellbound, and that was the singing. He listened—oh, how he listened! and as he did so the scared look went out of his eyes and his dirty face shone with rapture. Unconsciously his large feet kept perfect time, and then suddenly from his large mouth came a sweet voice that all could distinguish. He had caught the melody and was on fire. He had to sing, for he couldn't help it. He had made a discovery—he could sing! Rags, hunger, dirt, friendliness—all were forgotten. He could sing! The mission song had gone down into his very soul, unlocked the door, and let loose a songster that moved all hearts, melted all eyes, and stirred all natures. He could sing! Who is he? Where did he come from? What is his name? Where does he live? Be still with your questioning; time enough for that. Ah! he can cry as well as sing. His own voice in song has made him feel
the need of the God who gave him the voice. He found both almost at the same time, for it doesn't take long for a waif to become a King's son when God opens the door and reveals Himself. Tim went thru that door singing! He belonged to somebody now! He had a home now! He was somebody now! He made them repeat the words of the song until he had them by heart:

"I once was an outcast, a stranger on earth,
A sinner by practice, an alien by birth;
But I've been adopted, my name's written down,
An heir to a mansion, a robe and a crown.
I'm a child of the King, a child of the King,
With Jesus, my Savior, I'm a child of the King."

No poetic fancy about that to Tim, but a glorious reality. Hear him sing! And see him sing! No prima donna ever sang like that, and none but the "child of a King" ever looked like that. He had found his Father, and henceforth he called himself Tim King.

A bath-tub soon absorbed his dirt, and a new suit of clothes covered his bony points, and a good meal soon filled his stomach, and a real bed the first time took him in that night. All these he needed, but only for a little while. He could sing, and the King wanted that voice in his heavenly choir. His new friends tried to keep him, but the cold and hunger and the bedless nights had been too much for the little fellow's strength, and he couldn't stay. He did not want to, for he said he wanted to see his Father and sing in His choir. So one day, just as the sun was going down in the west, "the gates ajar" were thrown wide open, and thru our tears we saw Tim, his face all aglow, enter the Eternal City, singing: "All glory to God, I'm a child of the King!"—Rev. Dr. C. H. Mead, in Free Methodist.

THE ASCENSION OF CHRIST.

BY ELLIOTT.

For forty days, in various ways, our risen Lord appeared,
And by the precious words He spake, His followers hearts were cheered:
The Heavenly Bridegroom and the Bride, were now about to part,
The lonely future loomed in view, and sorrow filled her heart.

As up the slope of Olivet, His faithful ones He led,
He gave the GREAT COMMISSION, and this is what He said;
"All power is given me from above, in heaven and in earth,
Go teach all nations, everywhere, for this I send you forth.
Baptize them in the Triune Names, teach them all I have said.
Lo, I am with you always till the Gospel Age has sped; But tarry in Jerusalem, till from God's throne on high.
Your souls are filled with mighty power, to make the message fly!"

Then, wondrous sight, up from the ground, the Lord began to rise,
And higher, higher still. He spake to realms beyond the skies;
And as with longing eyes they watched, their blessed Master soar.
A cloud obscured Him from their sight, and He was seen no more.

Two white-robed angels said to them, "Ye men of Galilee,
Why stand ye gazing into heaven, as if your Lord to see,
In the same manner that He went, He shall return again,
Shall come in clouds of glory then, and end the night of pain."

Sometime when this rebellious world, 's sunk in sinful sleep,
And Christ's few watchers at their posts, their faithful vigils keep.
The clouds shall part, and suddenly, the Savior shall appear,
Upon the Mount of Olives, and all the earth shall fear.

Then shouts of joy, and songs of praise, shall rend the vaulted skies,
The holy dead shall from their graves, in beauteous forms arise;
With lamp well-trimmed and burning bright,  
to meet Him in the air.  
And O may I, unworthy, be watching unto  
prayer.  
Richmond Hill, Ont.  

DRESS AND WORSHIP  

Well, here comes this dress subject again. Perhaps one says that sees no use in dealing with this so much, as there isn't much in it anyway, and we had better put our thought and energy on something more important. The way some people are touched by the dealing with the subject indicates that there must be a good deal in it after all.  

Now let us lay aside our biased delicacies on the question and investigate the Spirit of God and His Word and see whether or not He attaches any importance to it. Let us first notice the fact that dress originated with sin, and sin is an infraction on true worship of God, and since dress is one of the fields on which the heart plays its role of living actions, and with sin in the heart, wrong effects carry suggestive features and are incentives to like effects. So God has given command in this field as in all others, of heart activities, for the purpose of restraining wrong heart impulses.  

Certainly God attaches importance to dress. When He had organized Israel into a theocratic government He gave specific directions in this as in all other matters. In Ex. 28: 4 He gave directions in reference to the priest's garments. It is clearly seen here that in its features the dress was typical and suggestive of holiness. It corresponded to the ceremonial religion, which they must maintain and hope in. In Num. 31: 20-22 He gave directions to the people in reference to their dress. There should be a fringe in the border of their garments, which was to serve as a reminder and an incentive to the keeping of God's commandments and from wrong impulses of the heart and from the lust of their eyes. In Ex. 33: 5 He points out to them sinful dress, "the displaying of ornaments." In Zeph. 1: 8 He calls sinful dress "strange apparel." This indicated that there is dress that is foreign to God in suggestiveness and attracts from Him instead of to Him.  

In the establishing of the Gospel dispensation the same teaching is emphasized. In Christ there is no displaying of ornaments. His apparel was consistent with the needs of the body for comfort. In John 16: 12-14 He points us forward to apostolic authority and here we have the specific command. I Pet. 3: 3: "Not the wearing of gold, or of putting on of apparel." I Tim. 2: 9: Not the stylish fixing up of the hair and costly superfluities. From the beginning we see that God demands a mode of dress in harmony with the religion of man's salvation. When Adam and Eve made aprons of fig leaves to cover their shame, God did not let them go on and improve in their own genius, but supplied a dress that was suggestive of the religion they must now have in the heart and an incentive to it.  

(To be continued).  

A house is built of bricks,  
But a home is built of loving deeds  
And stones, of sills, and posts, and piers,  
That stand a thousand years.  

CONFERENCE NOTICE.  

Members of all the different Boards, kindly bear in mind that Monday forenoon, preceding Conference, all members of the Home and Foreign Mission, Publication, General Executive, Examining, and Sunday school Boards, shall meet at 10 o'clock at place of Conference for apportioning the work of tabulating their reports etc.  

S. R. Smith, Permanent Secy.
TIME, DEATH AND ETERNITY.

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

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

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

And, reader, thine own turn to enter Eternity will shortly come. Ask thyself honestly, "Am I prepared for Eternity?" Give thy conscience time to answer; listen, it speaks to thee today. Drown not its voice lest it speak to thee no more. Let the Heaven and the Hell of the future stand before thee in all their reality; one 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 wilt ye die?

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

This tract can be had of S. R. Smith, Grantham, Pa., 15c per 100; $1.00 per 1000, postpaid.
LOST, LOST.

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

—Tombstone Epitaph—

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

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